

K o r e a M i s s i o n s Q u a r t e r l y

한국 선교 KMQ

2020 English Edition



KMQ is a journal dedicated to vitalizing the Korean missions, working together to seek viable solutions on various issues facing in the mission fields since 2001.

K W M A



μαθητευσατε παντα τα εθνη

The above Greek logo, “to make disciples of all nations”,
is the commandment of our Lord Jesus Christ in Matthew 20:19.
Making disciples of all nations by obeying this commandment is

our Dream,

our Vision,

our Mission.

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Preface

Dr. N. Yong SUNG
KMQ Editor

The missionary work comprises of several unyielding elements: who, what, when, where, and why; for the church is appointed with the mission to preach the Gospel in all nations until the very end of the age. However, one must find his/her own answer in how to preach the Gospel in this ever-changing world. Many people speak of crisis regarding the mission and the obstacles do not come from the perpetual Gospel but from the uncertain world we live in. To overcome such obstacles, it is crucial to adapt and change in response and ultimately succeed in our missionary work.

There are things that will never change when it comes to missionary work: who, what, when, where, and why. The church needs to preach the Gospel at wherever it is needed until Jesus returns because it is our most important mission and duty commended by God. However, one needs to find their own answer in how to preach the Gospel, for the Gospel remains unchanged, but the world does not. When people speak of crisis in missionary work, the obstacles come from the uncertain world we live in, not from the Gospel. To respond to the problems effectively, we must seek proper adjustments. Failure to do so will cause additional struggle in our missionary work.

With the transition period in the end of the Joseon Dynasty in mind, I think about missionary work at its turning point. Speaking of transitions, the world was going through a tumultuous period in late 19th century. As the competition between the European powers grew, “European Colonialism” spread mainly in the Americas, Africa, Asia and Oceania. Britain expanded through India, Sri Lanka, and parts of Africa and so did France. Netherlands colonized Indonesia and continued its expansion. The phenomenon was abetted by their central government, so the divided European countries without a government could not play any part in it. This instigated Italy to gain its independence in 1870, and Germany the year after, which caused a seismic shift in Europe.

Comparing the three major countries in East Asia will allow one to understand Joseon Dynasty(Korea) at its turning point. When the British navy defeated the Chinese in the First Opium War (1840), the British government insisted on the principles of free trade from China. After Beijing fell at the end of the Second Opium War (1856), China was forced to sign similar treaties with the United States, France, and Russia. Moreover, regions along the River Tumen and River Amur were ceded to Russia. China forcibly agreed to such terms.

The opening of Japanese ports was a product of history. Since the first arrival of a Portuguese ship in the mid-16th century, Japan has always kept its doors open to the outside world. However, it was not until the Convention of Kanagawa (1854, Japan-US Treaty of Peace and Amity) that Japan fully opened its ports. This allowed Japan to embrace new cultures. Through the Meiji Restoration (1868), Japan’s feudal government was replaced by a strong central government; two-hundred and seventy individually ruled towns were now under the control of the central government. The change

from feudal system to modern state system transformed Japan into one united country. Despite the political fluctuations, the key leader maintained their ranks. Through the Iwakura Mission (1871-1873), Japan has sent 48 delegates to the United States and Europe to make a comprehensive study of their modern industrial, political, military, and educational systems and structures. Based on learning from the dominant world powers and newly unified countries such as Germany and Italy, Japan has designed and established the “new” Japan with its own Constitution in 1889 and the National Assembly in 1890.

Korea, on the other hand, has walked the opposite path from its neighbor Japan and insisted on its isolation policy. Prince Heungseon’s foreign policy was rather simple, “no treaties, no trade, no Catholics, no West”. Results from both expeditions of France (1866) and the United States (1871) have cut off any further diplomatic relations with both nations. This was only few years from when the Convention of Kanagawa was signed. Since the beginning, Joseon has been influenced by China and has carried out the annulment and “empty-island” policies to halt any interaction with foreign countries. Eventually, these policies kept Korea isolated and has hindered potential developments. There are no ifs and buts in history but should Korea had made other choices during its transition, it may have had a different story to tell.

Today, the missionary landscape is changing rapidly. We have never seen an era with such revolutionary developments in politics, economy, culture, and religion all at the same time since the beginning of contemporary mission. Tribes are actively integrating with one another, causing culture and languages of minor tribes to disappear; Wycliffe Bible Translators are even considering adjusting their ministry goals. Christianity in

Africa and South America have grown. Globalization and localization are progressing simultaneously, and more countries are displaying hostile attitude towards missionary work. But even if the world changes, the need for missionary work remains the same. The church will preach the Gospel until the end of the age. Therefore, the church must never stop asking “how”. Sometimes you may have to give up your rights or even abandon the existing paradigm of missionary work to create a new one. If we resist and do not let go of the old idea that does not work anymore, we may not have a second chance.

We are responsible to find opportunities amidst crisis. In doing so, the church must find confidence in the Gospel. Before carrying it out, we must struggle to understand its essence and how important it is. The current missionary population is aging. At the Gospel’s transition, the question of “how” should be answered by looking for new ways and new methods whenever it feels like a dead-end. With a sense of urgency, the church needs to ask itself the right questions to answer, and find new ways. As said on the bible,

Every valley shall be raised up,
every mountain and hill made low;
the rough ground shall become level,
the rugged places a plain.
And the glory of the Lord will be revealed
(Isaiah 40:4-5)

The KMQ(Korea Missions Quarterly) has published 75 Korean and 5 English editions until now. We are releasing our English editions in hope of churches around the world to pray and work together with Korean

churches for the Kingdom of God. Our booklet consists numerous issues that missionaries face, especially the ones which portray the interests and characteristics of Korean missionaries. We hope our publications could be a word of comfort and a challenge to fellow missionaries working hard to achieve the vision of missionary work. Maranatha!



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Korean Missions at Transition Period

역할 전환의 시점에 선 한국선교

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Introduction

Korean missions in the 1990s showed remarkable quantitative growth as a latecomer. The growth continued until the early 2000s, but gradually began to decrease significantly since 2014. Eventually, at the end of 2016, the statistical report of missionary dispatch balanced out as zero. This was a tacit message stating that the revitalization of Korean missions must be set to work in earnest. In addition to the changes in missionary sending statistics, the mission environment was also demanding a change in Korean missions because changes in the world, not just the mission environment in the church, progressed much faster than expected, and the global hostility toward Christianity was also getting stronger and stronger.

The waves are always rolling to the seashore, so the waves themselves are nothing new, but I feel that the wave height of the present time is higher than at any other time. If this continues, I am worried that Korean missions will end unfortunately on the road even though it was worked very hard for and was grown by the grace of God. Even if we don't use the

term ‘transition period’, today’s Korean missions should not remain the same as it has been till now; it is standing at the point where the consensus is that ‘something’ must be changed. At this point in 2020, Korean missions is no longer putting as much significance in ‘number growth’. Rather, there is a growing awareness that it is necessary to check from various angles, including the ‘internal aspect of Korean missions’. Missionaries who are struggling in their own field say that now is the time when Korean missions needs to ‘change clothes’, so they have to start again from zero. The Korean missions should not be embarrassed in front of the high tide, but should rather look back on itself with a cool head. Korean missions is now at the point where it must press the ‘reset’ button.

This article examines the elements of the environment that require change rather than answering the question, ‘Why is now the transition period?’; and I’d like to consider in what way Korean missions should move forward. In order to expand the scope of the writing, ministers and seminary professors involved in mission work in the age of their 40s (born in the 1970s) were interviewed¹ from January 22 to February 3 of 2020. Rather than addressing specific questions, interviews were done in such a way that they could share opinions freely about Korean missions across the board. As I listened to their opinions, including several poignant critiques, I was able to see a bright ray of light in the future of Korean missions.

¹ The interviewer met 9 people, including missionaries who serve as intermediate leadership in mission organizations, local church pastors in charge of missions, faculty members of denominational mission organizations and professors in Missiology. I didn’t mention their real names to respect their opinions. I tried to interview mainly in the 40s under the judgement that the 40s was just the right older generation of 30s and 20s.

I. Looking back on the past

The growth of the church in the 1970s and 1980s led to the rapid growth of missionary sending in the 1990s, and the Korean church showed remarkable results as the non-Western representative country of mission. In addition, Korean missions tried to achieve holistic growth, pursuing both “quantity and quality” from the beginning of 2000. Even in the midst of such a trend, however, experts who analyzed the changing environment predicted that the Korean mission movement could gradually lose power in the future. As a result, Korean mission-related groups began to introduce different ways and forms of self-reflection along with evaluation of external phenomena. In addition to the publication of professional missionary magazines such as KMQ, the Korean Missionary Strategy Conference (NCOWE) hosted by KWMA (Korea World Missions Association), the Korean Mission Leaders’ Forum, and the large and small forums and seminars hosted by senior missionaries have been held in many places since 2000. The leading groups² of these gatherings tried to refine and cultivate Korean missions by presenting major issues in mission and seeking the counsel of many people through discussions, and such efforts are ongoing.

2 Although the leading group I distinguish is very subjective, it is the people born in the 1950s or before, they went out missions through international organizations around the mid-1980s, and after returning home, they refer to a group of ministers who served or serving major mission organizations in Korea.

Nevertheless, the rate of increase in the number of missionary sending in Korea began to slow down little by little since 2014³. In 2016 a total of 27,205 missionaries had been commissioned, meaning that from the previous year, the growth rate of missionary dispatch became 0. Looking at these results, people said that Korean missions was now drawing a downward curve. And Korean missions had to watch not only the change in the number of missionaries sent, but also what was happening inside the Korean church itself. The declining number of church attendants and a series of unsavory incidents made the Korean church a target for extreme criticism by society. Even Christians criticized the church. Moreover, the younger generations who did not feel satisfied by biblical solutions to these social issues began to reject church more and more. As a result, there was a quick drop in the amount of resources dedicated for missionary mobilization of youth. When 100 missionary leaders were asked about the cause of the stagnation of the Korean church in NCOWE 2014, 46.2% pointed out that the church was unable to keep up with the changes of the era.⁴ And the mission field itself had the same difficulty. Since 2000, unpleasant incidents in the mission field have been reported to the public and criticized heavily. The Korean church and Korean missions have borne this poor image over the last 20 years in which shadows began to emerge after the so-called 'Great Age' of Korean mission and church growth.

3 Before 2014, the number increased to four digits (in 1,000 units), and from 2014, the number slowed to three digits (in 100 units). The statistics was shown a slight increase; 932 in 2014, 528 in 2015, 0 in 2016, 231 in 2017, 557 in 2018, and 46 in 2019. Statistical analysis of Korean missionaries since 2014 is included in the KMQ Yearly Spring issue, and details and full text are posted on the KWMA website.

4 Korea World Mission Association, the 6th ENCOWE in 2014 Collection, 'Myung Soon Cho, research to establish Korean self-theology and self-missiology' 23

II. Looking toward the current era

Mission has always walked along a new path. In this regard, Korean missions is facing a time when it is necessary to make a new path for the 21st century. What ‘new path’ should Korean missions take during this period? The negative aspects of the past were not mentioned. On the premise that there is still a role of Korean missions, we must think about future progress. This writer would like to suggest the following future-oriented things that Korean mission community and missionaries must do in a more mature form in order to not cut off the grace given to Korean missions.

1. Changing mission environment: motives of change

It is up to the ministers to interpret the unchanging gospel for the changing age. Although it is possible to list various mission environments that can change, only the most characteristic and highly influential factors will be briefly summarized here due to the limits of the article.

1) Korea is not only one country on a mission

In the mission field, the southern hemisphere generally refers to non-Western regions. However, Korea, which was located in the non-Western region, quickly became the second largest missionary sending country. Compared to Western missions, Korea was a latecomer, yet became the most advanced leader in the non-Western region. The missionary dispatch in the 1990s was such a remarkable phenomenon that the world’s Christian community took notice. However, Korea is no longer the only missionary sending country of the non-Western region. If you point to the biggest

change that has occurred in the mission history in the last few hundred years, it is the phenomenon of movement in the southern hemisphere of Protestantism and mission work.⁵ This is agreed upon across the board. Even in the early 1980s, when the number of missionaries in Korea was less than 1,000, non-Western missionaries were dispatched and active in the mission field. It is not only Korean missionaries active in the mission field, but also other ethnic missionaries from the non-Western countries. This phenomenon suggests a lot to us. It also means that there are already Christians in the places that Korean missions had considered to be the mission field. Here we can find reasons why we need to re-examine the role of Korean missionaries. There are a wide range of evangelical denominations on the mission field. It is said that Baptist denominations exist in all countries except for a few.⁶

2) The movement of the mission frontlines; moving frontier mission

From the mid-1990s, voluntary and involuntary movement of people began to flourish within the country and across borders. In the past 20 years, the largest number of people in history have moved. The phenomena of ‘diaspora’ and ‘refugees’ caused a shift from the concept of ‘settlement’ to one of ‘migration’, and changed the perspective on the object of mission from land-centered to people-centered. The re-establishment of mission concepts, the examination of the missionary’s field of activity, and the term “cross-cultural mission” rather than the so-called “overseas mission” via

5 Hyun Mo Lee, “Analysis of Protestant and missionary movements in the Southern Hemisphere from a mission perspective,” *Gospel and Action* Vol. 51(Spring 2013): 181–202.

6 Denomination officials confirmed that it is not currently formed only in North Korea, China, Laos and Pakistan.

air travel should be used to characterize the mission of this era. The movement of the mission frontlines tells us that we must revise and reinforce the mission strategy, mission method, and definition of missionary that we have adhered to until now.

3) Changes in the church according to changes in Korean society

The Korean mission community must consider the changes of the Korean church because the church is a resource tank for missions. Apart from the most fundamental premise that the church has no reason to exist except for mission, it is very clear that healthy mission workers are produced only when the church is healthy. Although vigorous and healthy churches still support Korean missions, there are still many hindrances within the church. There is a wave of secularization coming from society, an atmosphere of individualism overtaking sense of community, an aging population, young people who feel disconnected, social issues that are not being interpreted biblically, and ideological confrontations within the church. Also, although many believers are participate in some form of mission education, there are not many cases that lead to commitment. Rather, the missions learned from the desk have been strengthened, and the standards for viewing and evaluating missions and missionaries from the perspective of criticism are increasing. Unfortunately, many churches are running missionary education that is cluttered and busy but without goals because of the numerous programs they are running. Also, the economic power of the church is not the same as the pastor's dual job is discussed at the seminary.

2. Looking with a face without makeup: missionaries, mission organizations, and churches

1) Missionary

As of the end of December 2019, the number of missionary dispatch rose to 28,039 people in 171 countries.⁷ In addition, if the number of field missionaries not counted in the statistics was included, almost 40,000 Korean missionaries are estimated.⁸ Korean missionaries can be largely divided into missionaries who left before 1990, missionaries who went out in the 1990s, missionaries who went out from 2000 to 2010, and missionaries who went out after 2010. Most of the missionaries who left before 2000 already belong to the senior group. And there are even missionaries who went out before 2010 have over 10 years experience. Most of them are highly educated and work their ministry concrete to some extent. However, it also acts as a fetter to the missionaries themselves, and at the same time creates a closed mindset not to come out of the self-blocked zone. Many missionaries think that their judgment is the best. This is why cooperation among other ministers in the mission field is difficult.

Many missionaries are suffering from not only the blushing events happening on the mission field, but also the struggles between the ministers or even in the family. One minister who responded to the interview said that the manual for an outline of missionary ethics should also be made more detailed. Another interviewee says that the phenomenon that “Ko-

⁷ It was announced at the KWMA General Assembly on January 14, 2020, and is featured in the 2020 KMQ Spring issue.

⁸ KWMA 2012 General Assembly Archives. See the status of dispatching Korean missionaries

rean missions must devote so much energy to member care” is doubtful about their departure as a missionary, or even the inner motive of God’s calling. An interviewee working in a denominational mission association expressed his true feeling that the missionaries could not read the changing world most and were always confined to their own personal problems and ministries, so that they could not see it widely. He pointed out that if one missionary is serving more than 20 years in one mission field, it is usually an expert, while experts in the world are constantly trying to keep pace and keep up with the times, while missionaries say they are experts and see too much effort they have not made. That’s right. Missionaries are not all ‘mission heroes’. A missionary is also a “saint” standing in front of the Lord. But if someone evaluates a missionary like, ‘I can’t understand this kind of person became a missionary!’, it will be a great barrier for those who see the missionary and dream about mission.

2) Mission organizations

Most Korean mission organizations are small. Even in KWMA or Mission Korea Membership Organizations⁹ there are also a number of missionary sending organizations that operate as the representative, one director and one staff. In addition, the representative from the missionary sending organization are not appointed to those who understand the changing Korean society or to be “raised” as the next representative, but to be invited from missionaries over 15 years away from Korea who do well in the field. This is another phenomenon that prevents mission organizations

⁹ As of 2020, KWMA membership organizations have 134, including 15 denominational mission associations, and Mission Korea membership organizations are student mission groups(11), local churches(8), and sending organizations(26) in total 45.

from reading change. An interviewee who was working in the mission field and then came back to the mission organization to serve as the headquarters, said, 'Compared to the time when I left, I felt that the mission organization's dynamism was weakened. When I came in, I wanted to see a huge change in Korean society, but it did not change that way.'

So far, mission organizations have been assessed by the number of missionaries sent. However, the one which has many missionaries is not necessarily healthy. In the meantime, the mission organizations, as a partner with the church, recruited and trained dedicated workers from the church as their missionaries and dispatched them in a hurry. Of course, the church was willing to provide human and material resources to the mission organization by acknowledging and trusting its professionalism in mission. But now, the level toward missions of churches that have the capacity enough to relate to mission organizations has been elevated considerably. It means that the churches do not want to entrust to a mission organization and passively help it. One pastor in charge of the local church mission that I met said, 'I hope the mission organizations will raise the level. It seems not good they are just taking human or material resources from the church unconditionally. The church members are not the same as before. They also do not try to help if there is no propriety for cooperation. Now mission organizations seem to need to disperse in all directions if they don't have the capacity. Better things can come out when they are dismantled.' The evaluation and analysis towards the mission organizations are higher and stricter than before.

3) Church

Among the many things that the Korean church has been doing well, the biggest was the passion for mission. Nevertheless, if you look at a little deeply, it is undeniable that the Korean church has been exposed to a trendy mission by a poorly defined concept of shallow mission without a mission philosophy. It is no exaggeration to say that many churches participate in missions only by one-off mission training, short-term missionary trips as annual events, and provision of financial support to missionaries who have been engaged in many activities. So, the mission education in the church with more than 500 church members ended up like ‘a fad’ after being implemented 2 or 3 times only because there were no participating church members. Even if the pastor who leads the church is interested in missions, there is no movement.

An interviewee serving a local church mission department pointed out that ‘the church does do missions, but it is too much to conduct mission education through programs degenerated into formalism.’ There are very few churches that plan mission week as a special event of the church and appoint a pastor for mission department only. The church members recognize mission as much as the pastor’s ‘awareness level of missions’. The 40-year-old minister who responded to the interview asked the fundamental question that we should pay attention to: ‘Even though the Bible doesn’t mention specifically about missions, what does the whole Bible tell us?’ The internal motivation of the missionary’s calling must be rooted in the Word. What can a missionary who has never experienced a vigorous church do in the mission field? It can be said that a missionary’s work of evangelism, nurturing, and shepherding are learned in the church community rather than through missionary training.

III. Looking into the future

The mission leaders I met stated in common that 'the slow growth rate of Korean missionaries shows that the quantitative growth of Korean missions is ending.' Now, the atmosphere is showing an implicit agreement that the number of missionaries being sent out has little significance to Korean missions. Also, the involuntary withdrawal in the most active areas of Korean missionaries in recent years has reminded us of many things. I interpret this as part of God's process for making Korean missions healthy. The Korean missionary withdrawing does not mean the end of the evangelism for the region, but a surrender of the mission to God.

Today's Korean missions is at a time when it is necessary to be honest. Both the domestic and foreign mission environment is driving the way that Korean missions must change. In light of the changed environment, the missionaries must change, the missions organizations must change, and the church must change. Thankfully, the voices of ministers contemplating this era have been heard here and there. How can we 'make new ways' for change? Here are some suggestions to create a 'new path' that we can walk.

1. Transformation of mission training for the future: change of the sending organizations

In general, it is said that it takes ten years to raise up a pastor missionary with mission vision. As one devotee walks through the entire process of graduating from seminary, receiving pastoral ordaining, completing

missionary training, and setting foot on the field, the world and the mission field are changing rapidly. From the moment a missionary armed with an outdated style of missionary training paradigm enters the land in a rapidly changing era, the missionary may not be useful to the field. This is why the sending organizations that have mission training programs need to change. Entering a mission organization means to be grouped, in other words, changing into the organization's uniform. It is true, but now organizations may not be able to nurture missionaries who are fit for this era and the field without training and a bold change of perspective according to the change of mission frontlines.

What kind of uniform should a missionary wear? If necessary, the mission philosophy of a mission organization should be changed. Mission organizations should create a space to embrace young ministers who are identified as a 'disconnected generation' even in the church as well as in missions. To proactively prepare for the future, we have to go the distance to produce 'real missionaries'. It is the missionary sending organizations that should be most concerned about the "time to send well" rather than the "sending only" era like the 1990s. One of the important tasks of Korean missions in the future will be to discuss how the sending organization should change clothes.

2. Re-education of missionaries according to milestone: changes in sending organizations and missionaries

Korean missions has produced 30,000 missionaries, but not all missionaries are good wheat; nor are they all weeds. The work of pulling

up the weeds began while protecting the unexposed grain. Discharging missionaries at this point is not as easy as it is in theory. One local church mission department worker who answered the interview said that he was informed from a mission organization that they decided to dismiss some missionaries after a long consideration. It tells me how hard it was and how much emotional energy went in. Still, it hurts, but he said that it should continue to be done boldly. It may not be anyone's fault. A denominational mission department official who responded to the interview said that when he met missionaries, he felt that he couldn't communicate with them well because they had a stronger 'single-minded tendency' than he'd thought. He also said that despite the fact that they are exposed to the Internet, it takes quite a long time to explain the change of times or why they need to cooperate even with a loose network. Also, he said they try to reeducate such missionaries rather than discharge them, but it is not easy because the missionaries can be uncooperative.

Although there has been reeducation in the sending organizations, there is now a need for a customized reeducation rather than a formalized one. This is the way to protect the 30,000 commissioned missionaries. But it will not help them if the missionaries themselves do not feel the need for reeducation. It is time for Korean churches and mission organizations to give holy tension to missionaries. Missionaries do not go to the mission field 'for survival'. The mission organizations should help missionaries experience the changes in Korean society and the church. In the future, Korean churches may not be generous to missionaries and should give a perspective to have objectivity in their ministry. The milestones tell us the direction, but they also serve to tell us where we are standing now and how

much is left. Every ten-year milestone brings new concerns. Re-training these missionaries in one room has no effect. The number of “real missionaries” will gradually decrease if mission organizations do not actively train them according to the current reality of the field environment and the times.

3. Expanding the breadth of missions: changes in church, mission organizations, and missionaries

The decline of the young generation in the Korean church is not only the effect of natural population decline. This is because the church has no answer to the hot issues in society, and at the same time, shameful incidents have occurred inside the church. With only ‘Sola fide’, it is not enough to soothe the young generation who are frustrated because they cannot have a clear answer from the Bible-based evangelical standpoint. The next generation is too exposed to information of unfiltered society. From gender issues to environmental issues, today’s church must solve various issues that arise in the field of life by a missionary point of view and make them fit for the times. There are various spectrums of evangelicalism. We are living in an era in which church, mission organizations, and missionaries must create a strong empathy for ‘essence’ while acknowledging diversity.

The geographical boundaries of future missions in a diversified society will be blurred. A seminary professor who answered the interview advised that future Christian missions should prepare for the interpretation of ‘religion vs. religion’ and ‘generation vs. generation’ by evangelical theology, and strengthen the weak points in the evangelical camp, and

expand the breadth of missions. In order to prepare for the future without missing the importance of the essence, it is necessary to establish a ‘mission philosophy’ appropriate to the times. In order to evangelize the world in a changing age, evangelical concepts of mission must be emphasized and refined. This requires effort from pastors, missionaries, and theologians to understand and apply this to the church well, rather than unconditionally following it.

4. Creating a new order of mission ecosystem

In today’s Korean missions, the shining generations who have been sweeping the yard in the period of quantitative growth are working in harmony with the next generation who brought them into the yard. However, there are clear differences between the generations. Now, it is necessary to create a new mission ecosystem in which the next generation can take the lead. A limited bookshelf is full of books, but in order to put a new book that is newly published, of course, you have to take out the old books to make room. Mission is facing the era where we need to abandon the thought that a good leader is produced only through long experience. It is the same in the mission field to talk about generational communication gap in the church. There are piles of laughable, sometimes absurd episodes when field missionaries greet short-term mission teams or short-term missionaries in their 20s and 30s. But it’s up to them to shape their future. I remember the words of one leader in his 40s, saying, “Is the current structure of missions ready for the next generation?” Korean Missions stands at the point where it is necessary to take a long breath while looking magnanimously at the generation that is being formed by mistakes.

I agree with the saying ‘There is no retirement for missionaries’, but I have a subjective standard of retirement which is ‘serving quietly in the professional mission field that one has already passed through while reducing the scope of his/her individual ministry’. It seems clumsy, but silently watching without pointing out, and being free from sadness are sacrifices of the senior missionaries. The time for a mission ecosystem that is supported by ‘seniors’ who are willing to step back on their own, is coming.

5. Transition of Korean missions and missionaries

According to statistics from KWMA, church planting is the main ministry done by Korean missionaries.¹⁰ This is because most Korean missionaries have a pastoral background. If we look at the full-scale mission work of Korean missionaries from the mid-1980s, the history of Korean missions has been over 30 years. This tells us that the churches have been pioneered by Korean missionaries throughout the field even if they are different in regions and forms. As stated, Baptist denominations have headquarters in most countries. It means that each country has their own (Baptist) human resources. Eventually, the fundamental question becomes: “Who must bring the gospel to the unreached areas that still have no church?” Therefore, the involuntary withdrawal of missionaries that is taking place today can be interpreted as a positive phenomenon in the kingdom of God. There are still many mission fields that require “entry-level discipleship and church planting,” but even so, Korean missionaries should not cling to those areas only.

¹⁰ See KWMA Missionary Survey 2020

I am still convinced that there is a role for Korean missionaries. Now, to become a necessary worker for the country, the role must be changed according to the ministry required by the field. In order for a Korean missionary to be a suitable missionary in the area (right place, right person), they must never rule out the local situation or what the field demands. Therefore, it is emphasized to cooperate if there is a resource (e.g., a general assembly) in the country, even if it seems weak. It may be an unreliable level of general assembly, but little by little, missionaries must serve them to become the owner as they expand the scope of cooperation. Even if the disciples nurtured by the missionary appear weak, if they are leaders of the country, the missionary should be willing to stand behind them. If there is no evangelism resource in the country, church planting is still necessary, but Korean missionaries should not be like their competitors in their ministry. On the contrary, if there is an ‘area’ to cultivate leaders, they have to focus on it. In this regard, this theologian’s advice in answering the interview is very valid:

“Why don’t we focus on the role of Korean missionaries in the future to cultivate high-quality spiritual leaders in the country and to develop resources that can affect the country? So the seminary ministry is meaningful. If the seminary established by the missionaries is about the level of academy, they can create a system that can reinforce it. In the future, missionaries who can teach should be sent and missionaries will have to step out as the country’s human resources increase. In this regard, the number of missionaries has little meaning. I hope to find a variety of ways to ensure that the quality of the seminary that nurtures the country’s leaders maintains good quality. Even if the

world recognizes the activities of Korean missions, the general assembly of the country in the mission field is not sure how much Korean missionaries come in and work. In the future, they should build networks that trust each other and actively use their resources rather than ministering to them.”

I emphasize that in this era when Korea is not the only missionary sending country, we must find out the strengths and characteristics of Korean missions and create a role of ‘Korean missions and missionaries’. The Korean Aspect Mission, presented after 2010, has a view that the role of Korean missionaries should be changed. Although each mission field is different and unique, it is necessary to interpret the faith experienced and preserved by the Korean church as a universal heritage in the perspective of evangelical mission so it can be replicated in other nations.

Conclusion

As the quantitative growth era is ended, the numerous “blemishes” in Korean missions and the rapidly changing mission environment are shaking us. Higher barriers to entry for each mission field also indicate that new strategies and methods are needed. As we prepare for the future of mission, we must simulate various scenarios. It is time to seek advice to hold on to the essence that does not change and to make a ‘new way’.

I wrote an article titled “Analysis Report for Korean Church Transformation” to the “Korea Society and Church Transformation Debate from a Mission Perspectives” as part of the application conference after the 6th

NCOWE in 2014. The word I meditated on while writing were the words of Revelation 2:1-7. I meditate on the words once again at this time. ‘I know your deeds, your hard work, and your perseverance...’ (v.2) ‘you have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place’ (vs. 4b, 5)

What we have to face is that we have to start again from ‘zero’ to find out from where we have fallen. Hope is the Lord’s promise to ‘give the right to eat from the tree of life’ as it says in verse 7. The role of Korean missions still remains because the mission which God has proclaimed is “already not yet”. I hope that Korean missions will not try to find a quick fix during this transition period, but wear clothing of change at this time, which may be our last chance to produce ‘pure missionaries’ who can fulfill the real needs of the field and the times.



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Money in Works and Teachings of Jesus

재물(돈)에 대한 예수님의 가르침

Taeyop CHUNG

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I received a request for an article on the subject: ‘How can we handle money in a biblical way?’ Because there are so many things related to money in the Old and New Testament, this topic cannot be suitably covered by a short article. Therefore, I will narrow the range to look at what Jesus taught and preached about money.¹ What role did money play in the ministry of Jesus as he proclaimed the kingdom of God? What was the essence of money? What kind of attitude should the disciples take on money? And especially when commissioning them for evangelism and mission, what commands did Jesus give regarding money and what is the meaning of those commands? By answering these questions, we will try to gain perspective and understanding of the relationship between mission and money, and a missionary’s usage of money.

¹ In Jesus’ time, money was not the basis of all economy as it is today. In ancient society, the upper classes controlled the money system and used it for their political and/or religious agendas. It was a matter of course that money would be mentioned in Jesus’ stories about the problems of taxes and tributes. In ancient society, one could live abundantly even without money. Refer to Ben Witherington III ‘Lecture on Jesus’ Economy」 translated by Kim, Mi Yeon (Nexus, 2010), pp. 633ff. In this essay, the terms ‘money’, ‘possession’ and ‘wealth’ may be used interchangeably.

I. Jesus' Ministry and Money

Jesus was not someone who lived totally separate from money. We confess that Jesus is God incarnate as man. For him to be incarnated, it means that he lived in a real human body in human society. For Jesus' purification ceremony, Mary offered 2 doves, which was the offering of the poor (Luke 2:24, Lev. 12:8). Jesus said that he did not even have a place to rest his head (Matt. 8:20, Luke 9:58). Based on such evidence, people conclude that Jesus was poor.² However, when Jesus' parents gave the poor people's offering of purification, they had the special circumstance that they had to go from Nazareth back to their hometown of Bethlehem in order to organize their family register (Luke 2:1~5, 22~24). And was Jesus' remark about having nowhere to rest his head not rather related to the fact that he lived a roaming lifestyle during his years of public ministry? Prior to his public life, Jesus lived as a carpenter (τέκτων) (Mark 6:3).

'Tekton' refers to stonemason, carpenter, one who makes wagons, or one who makes furniture. Socioeconomically, Jesus was not part of the lowest class of day laborers and tenant farmers, but a skilled worker of Galilee.³ By the standard of first century Galilee, it is correct to assume that Jesus was a member of the 'middle class'.⁴ Jesus gave an inaugural speech at the synagogue in his hometown of Nazareth by quoting the words of Isaiah in Isaiah 61:1~2 as he entered his Messiah ministry (Luke 4:16). You

2 J. Jeremias, 'The Jerusalem of Jesus' Time,' Korea Theological Study Institute, translation by Park, Youn Shil (KTSI, 1988), p.160.

3 M. Hengel, 'Property and Riches in the Early Church,' translation by Lee, Jeong Hee (The Christian Literature Society of Korea, 1981), p. 49.

4 Craig L. Blomberg, 'Neither Poverty nor Riches,' translation by Park, Kyu Tae (IVP, 2012), pp. 148ff.

may call this word Jesus' programmatic statement to precede his enactment of his Messianic ministry.⁵ And when John the Baptist sent his disciples to inquire of Jesus while he was in prison, Jesus answered by once again quoting Isaiah 61 (Matt. 11:2~6, Luke 7:18~23). It is clear that Jesus kept the word of Isaiah 61 in his mind while doing his Messianic ministry.⁶

However, when quoting this Scripture, Jesus emphasized "preach good news to the poor". Not only is this passage placed last, it is emphasized by the words that follow, "blessed is the one who is not offended by me" (Matt. 11:6, Luke 7:28). There were none who would be offended by Jesus on account of the fact that the blind received their sight and the lame walked, lepers were cleansed, the deaf began to hear, and the dead were raised up. It was Jesus' proclamations and his attitude about the poor throughout his public ministry that upset people.⁷

Then, what does he mean by 'the poor' here? Is it meaning the socio-economically poor, or does it have another meaning in spiritual terms? The clues can be found in the beatitudes of Jesus' Sermon on the Mount, Jesus proclaimed to his disciples, "blessed are the poor in spirit" (Matt. 5:3). Jesus considered the disciples as poor and proclaimed blessing on them. What is the meaning of 'poor' here? In contrast to the gospel of Matthew, in the gospel of Luke, there is no mention of spirit but rather, "Blessed are you who are poor" (Luke 6:20). The difference between the two gospels in regard to the beatitudes is clear. The gospel of Luke refers to "you who are

5 R. J. Cassidy, 「Jesus, Politics, and Society」, translation by Han, Wan Sang (Korea Christian Publishing, 1983), p. 186, n. 7.

6 I. H. Marshall, 「Gospel of Luke (1)」, translation by Kang, Yoseup (KTSI연구소, 1983), pp. 230ff.

7 J. Jeremias, *New Testament Theology* (Scribners, 1971), p. 109. Friedrich, 'εὐαγγελίζομαι' In *TDNT*, vol. II, also refer to p. 718.

hungry now” (Luke 6:21), whereas the gospel of Matthew refers to “those who hunger and thirst for righteousness” (Matt. 5:6). Luke uses the second person perspective and Matthew uses the third person. While the gospel of Luke records woes to those who are rich, full, and laugh, Matthew does not.⁸ Then, are there different meanings of ‘the poor’ in the two gospels?

First, what kind of people are the poor in the gospel of Luke? In light of the flow of Luke’s overall message, the poor are firstly those who are oppressed and suffer because of their socioeconomic poverty. But the term “the poor” does not only gain meaning from the socioeconomic perspective. Luke made the antithesis between the blessing of the poor and the woe to the rich (1:48~53, 6:20~24, 12:13~21, 14:7~14, 15:24, 16:19~31, 19:1~10), and thereby shows the primary difference in the attitudes of the poor versus the rich towards God. The rich are criticized for taking for granted that God has surely blessed them and thinking themselves safe (1:51~53, 12:15, 19, 21, 14:15~2, 16:25, 29, 31), whereas the poor find hope solely in God (1:48, 53, 14:21~23, 16:25). If we try to guess the situation in the gospel of Luke based on this, we can reasonably assume that the poor responded to the proclamation of the kingdom of God, while the rich rejected.⁹ On

8 K. Aland, *Synopsis Quattuor Evangeliorum* (Deutsche Bibelgesellschaft Stuttgart, 1977), pp.75f. Many bibliologists hypothesize that the gospel of Luke has the most accurate recordings of Jesus’ direct preaching. The reason is as follows. First, Luke uses the second person narrative, which is characteristic of beatitudes in Semitic literature. Refer to T. W. Manson, *The Sayings of Jesus* (SCM, 1977), p. 47. Second, the fact that he is using the second-person suggests that Jesus was preaching blessings on the disciples directly in front of him. Refer to R. A. Guelich, *The Sermon on the Mount* (Word Books, 1982), p. 65., E. Schweizer, 「The Good News According to Matthew」, translation by An, Byeong-Mu (KTSI, 1982), p. 85. Third, Matthew 11:5 and Luke 7:22 only mention “good news is proclaimed to the poor”. Refer to J. Jeremias, *New Testament Theology*, p. 112. Of course, there is still the possibility that depending on the situation when Jesus mentioned ‘the poor’, they may have added “in spirit”.

9 R. A. Guelich, pp. 69f.

the other hand, in the gospel of Matthew, the situation of life seems to not have suffering from poverty. There are more varied references to measures of wealth in the gospel of Matthew than Luke, and it can be assumed that there were very high measures of money.¹⁰ It is sure that the readers of the gospel of Matthew, the church, was resisting the temptation to fall into self-righteousness like that of the Pharisees (reference, Matt. 5:20).¹¹ In this situation, Matthew did not want the church to interpret “the poor” only in socioeconomic terms, so he included the phrase “poor in spirit”. But this does not mean that Matthew wanted the people to understand “the poor” only as those in spiritual, religious poverty.¹² “The poor” (anawim) are often described as those whose “hearts” are poor and reverent¹³ and Matthew likely understood Jesus’ proclamation based on such prior knowledge.

Following what we have observed until now, although the gospels of Matthew and Luke have different expressions and points of emphasis when speaking about the poor, they are not completely separate. That is, the gospel of Luke bears socioeconomic poverty in mind but thinks about those who are still spiritually and religiously poor; the gospel of Matthew emphasizes the spiritual and religious aspect of poverty but still includes the meaning of socioeconomic poverty. Whether expressed as “the poor” or “the poor in spirit”, the meaning is a mix of those who are economically poor and put their trust and hope in God.¹⁴

¹⁰ J. D. Kingsbury, *Matthew as Story* (Fortress, 1986), pp. 125f.

¹¹ J. Jeremias, *New Testament Theology*, p. 113.

¹² W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge University Press, 1964), p. 251.

¹³ Craig L. Blomberg, pp. 79ff., esp. p. 113.

¹⁴ Scot McKnight, 「The Story of God Bible Commentary, The Sermon on the Mount」, translation by Choi, Hyeon-Man (Ecclesia Books, 2016), p. 58.

The disciples whom Jesus called poor, or poor in spirit: what were their socioeconomic class? Zebedee, the father of James and John, ran a fishery that was large enough to hire workers (Matt. 1:20). There were not lower class. Levi and Matthew were tax collectors.¹⁵ These men who were tax collectors and repented, became Jesus' disciples and had enough money to host feasts for their brothers. And Jesus enjoyed participating in such feasts. How much so that the religious leaders of the time sarcastically called Jesus "a glutton and a drunkard" and "friend of tax collectors and sinners!" (Matt. 11:19, Luke 7:34). The core of these words show that Jesus welcomed and intimately shared meals and fellowship with those who were scorned in society and sought God's mercy with poor hearts (whether they were economically or spiritually poor). Jesus allowed spending enough money to throw feasts.¹⁶

Let's now take a look at Jesus' evangelistic commissioning sermon (Mark 6:7~13, Matt. 10:5~15, Luke 9:1~6). As Jesus commissioned his disciples, he told them to take nothing with them. He commanded them to take no moneybag, food, clothes, sandals, nor staff. This is sometimes interpreted to represent the ascetic attitude and lifestyle of Jesus and the disciples. However, the essence of this command is that as the disciples lived as wanderers for the work of proclaiming the gospel of the kingdom, God promised to provide for all their needs through other people. When Jesus taught his disciples to pray, he told them to seek "our daily bread". This "daily bread" (epiousios) precisely refers to "bread needed for the next day". During the roaming life of Jesus and the disciples during the years of Jesus' public ministry, each morning, they did not know who would feed

¹⁵ Ibid., p. 50.

¹⁶ Craig L. Blomberg, p. 150

and house them that night.¹⁷ Therefore the most important prayer was seeking God's provision of their food for the next day.¹⁸ This Word was God's promise that he would surely fill every need of the disciples as they do the ministry of mission.

During his public ministry of proclaiming the kingdom of God, how many people served and supported Jesus? Peter's mother (Matt. 8:14~15, Mark 1:29~31, Luke 4:38~39), Joanna the wife of Chuzas, the manager of King Herod's palace and another wealthy woman (Luke 8:3), and Martha the older sister of Jesus' best friend Lazarus (Luke 10:38~42), Zacchaeus the tax collector (Luke 19:1~10), etc. Many people supported Jesus financially. Joseph, the rich man from Arimathea even managed Jesus' burial and provided his tomb (Matt. 27:57~61, Mark 15:42~47, Luke 23:50~56).¹⁹ All of this shows that Jesus was completely accepting of the fact that the people close to him possessed wealth.²⁰ Jesus was himself part of the middle class, and did not avoid people from the upper classes, but rather was supported by them in his Messianic ministry.

And when commissioning his disciples, Jesus told them that the same thing would happen to them. That wherever they went proclaiming the kingdom of God, there would be people who received them and filled their needs. The same goes for when Jesus sent out the seventy-two (Luke

17 One day for the Jews was from evening dusk until the evening of the next day. So the command 'do not worry about tomorrow' meant for the disciples not to worry about their dinner and where they would sleep that night. God will take responsibility for everything!

18 Gerhard Lohfink, 「Jesus Heart Coaching」 translation by Kim, Hyeok-Tae (Life Publishing, 2015), p. 136. The original title of this book was 「Jesus of Nazareth」 and analyzed with the perspective of critical history study.

19 G. Theissen, 「The First Followers of Jesus: A Sociological Analysis of the Earliest Christianity」 translation by Cho, Seong-Ho (Jongno Books, 1988), p. 48.

20 M. Hengel, 「Property and Riches in the Early Church」, p. 50.

10:3~11). There would be “people of peace” who receive the peace proclaimed on their house and receive the evangelists into their home (Luke 10:3~6). The disciples would not be alone. Although they were poor, they were actually rich. This had nothing to do with a rule of not owning possessions, nor frugality nor ascetism. This was rather a sign of the alliance of God’s people in the end times.²¹

When the situation grew worse, right before Jesus was arrested, he reminded his disciples that they lacked nothing when they went out without any moneybag, knapsack nor sandals, and told them now to have a moneybag and knapsack, and that those without a sword should even sell their outer clothes to get one. They would no longer be welcomed, but now persecution and danger would be awaiting them, and the disciples now had to protect themselves.

The disciples would be treated as criminals just as Jesus was (Luke 22:35~37).²² Of course, it is not the way of Jesus to pick up a sword and fight back. But Jesus was telling his disciples not to expect the friendly welcome of the people anymore, that people would no longer receive them as they had done according to his former promise. The disciples took his words at face value and told him that they had with them two swords. It is likely that they did not yet understand the situation. But because Jesus knew they could not yet understand, as if to end the conversation, Jesus said “enough”.²³ Anyways, it is clear that when Jesus first commissioned his disciples, he was not teaching them to live ascetically or without pos-

21 Gerhard Lohfink, p. 139.

22 Fed B. Craddock, 『The Gospel of Luke』, translation by Korea-US Commentary Publication and Translation Committee (Korea Presbyterian Publishing, 2010), pp. 325.

23 Ibid.

sessions. Jesus had a relatively free attitude in regard to money and taught his disciples to do the same.

II. Jesus' Teaching and Money

Now let us look at the teachings of Jesus that mention wealth(money). “Do not lay up for yourselves treasures on earth... but lay up for yourselves treasures in heaven...” (Matt. 6:19-20). This teaching from Jesus’ sermon on the Mount did not mean that an individual should not possess any wealth. He meant that those who ‘lay up for themselves treasures on earth’ are stingy towards the poor due to greed. In Judaism, the “bad eye” (verse 23) symbolizes greed, and the “healthy eye” (verse 22) symbolizes generosity.²⁴ Jesus’ disciples were not people who desired to live in poverty, but rather those who used their money to serve the poor and the work that builds the kingdom of God. Following his words about one’s “eye”, Jesus warned that “no one can serve two masters... you cannot serve God and money” (verse 24). The Greek translation for ‘money’ in this passage, “*mamona*” is a transliteration of the Hebrew and Aramaic. Although this word does not appear in the Old Testament, it appears multiple times in the Dead Sea Scrolls (1QS6:2, 1Q271:5, CD14:20, 11Qtg.Tob11:8).²⁵ Because this word has the literal meaning of ‘thing that is trusted’, it came to mean ‘money’.²⁶ In the parable of the dishonest manager and its interpretation (Luke 16:1~13),

²⁴ Glen H. Stassen & David P. Gushes, 「Kingdom Ethics: Following Jesus in Contemporary Context」 translation by Shin, Kwang-Eun and Park, Jong-Keum (Daejanggan, 2012), pp. 544f.; Scot McKnight, p. 240.; Guelich, pp. 331f.

²⁵ J. A. Fitzmyer, *The Gospel according to Luke* (Double-day&Company, 1985), p. 1109.

²⁶ Bammel, ‘πρωτόζος’, In TDNT, vol. VI, ed., G. Friedrich (Eerdmans, 1982), pp. 388ff.

this word appears three times (Luke 16:9, 11, 13). In particular, “unrighteous wealth” does not mean ill-gotten gain or iniquitously acquired wealth. It was not used for such a meaning in the Dead Sea Scrolls either (1QS10:19, CD6:15, 8:5, 19:17). What this word is emphasizing is the warning that “*mamona*” has the tendency to enslave people who seek money.²⁷ Certainly, wealth is one temptation that tempts people to trust money more than God.²⁸ And in ancient society, it was a well-known teaching that one could not serve both God and money. What this means is that it is impossible to serve both God and money, but when one tries to do so, they eventually end up enslaved to money rather than the kingdom of God, and waste away their lives due to worries about money. The teaching “do not lay up for yourselves treasures on earth” was not a challenge to the disciples to live ascetically. Rather, it meant to warn them of the danger of money and teach them to rely completely on God alone. When we commit to completely obey to God’s lordship and take part in the work of the kingdom of God, we break free from the vicious cycle of mammonism and are able to live lives free from the rule of money.²⁹ One person asked Jesus to be their mediator when dividing the inheritance, and Jesus firmly rejects (Luke 12:13~14). And he said to them, “Take care, and be on your guard against all covetousness, for one’s life does not consist in the abundance of his possessions.” (Luke 12:15).³⁰ The reason Jesus rejected this person’s request

²⁷ J. A. Fitzmyer, p. 1109.

²⁸ Jacques Ellul, 「People and Money」, translation by Yang, Myeong-su (Bori, 1987), pp. 48f.

²⁹ Glen H. Stassen & David P. Gushes, p. 547.

³⁰ R. Bultmann claims that Luke wrote verse 15 as an apophthegma (conversation about requesting inheritance, verse 13~14) as the opening to the parable about the foolish rich man. R. Bultmann, 「The History of the Synoptic Tradition」, translation by Heo, Hyeok (The Christian Literature Society of Korea, 1985); J. Jeremiasshk J. A. Fitzmyer also considers that because the conversation in verses 13~14 transpires independently without

was not because he thought he did not have the legal authority of a Rabbi to do so³¹ but rather to affirm that he had a greater mission.³² Jesus was not someone who had come to settle the socioeconomic problems of the world. Rather, he came to give complete freedom from such problems. What the people needed was not a mediator to resolve their disputes over inheritances; both those in dispute and the onlookers needed to realize and be ashamed of such disputes. This is something that could only be understood in the advent of the kingdom of God. When the kingdom of God comes, people experience freedom from their possessions, cast off their worries and anxieties, and believe absolutely in the goodness and providence of the Father in heaven (Matt. 6:24~34, Luke 12:22~32). Therefore, when the kingdom of God comes, such disputes over money are rendered meaningless.

The true meaning of the parable of the foolish rich man is also revealed only within such an understanding. The focus of this parable is not on the tendency of the wealthy to accumulate more and more things even though they already have enough to satisfy their desire, as R. J. Cassidy states,³³ the problem of this rich man lies in the fact that he did not think

verse 15, verse 13~14 are unrelated to the parable of the foolish rich man, J. A. Fitzmyer, *The Gospel according to Luke* (Double-day & Copany, 1985), p. 968; J. Jermias, 「The Parables of Jesus」, translation by Heo, Hyeok (Bundo Book, 1982), p. 160. However, because there is a high chance that the gospel of Thomas depended on the gospel of Luke, this claim is unvalidated, and there is no evidence that verse 15 was written. Therefore, there is no less reason to view the story of requesting mediation for the inheritance and the parable of the foolish rich man separately. It is reasonable to understand by connecting the parable of the rich man with the preceding conversation.

31 Because the process of inheritance was dictated by Jewish law, rabbis had the official authority to resolve these kinds of problems. This person saw Jesus as a rabbi and asked him for help. Yu, Cheol Won 「Re-Reading the Gospel of Luke」, (Jireh Publishing Co., 2001), p. 281.; Fred B. Craddock, p. 211.

32 E. Ellis, *The Gospel of Luke* (Eerdmans, 1983), p. 178.

33 R. J. Cassidy, p. 39.

about God and was unable to see his own imminent death. So, he only took interest in where he could store all his accumulated wealth. This kind of behavior can only be rebuked as foolishness.

It was not because of money, but because money was the purpose of his life that he was unable to become rich in God and was condemned (verse 21).³⁴ No matter how rich a person is, he must rely on God's power and grace in all aspects and in every moment, and especially the disciples had to fix the kingdom of God as their interest; this is the core of this parable. Luke continues to record Jesus' proactive commands regarding money (verse 22~34). Whereas Matthew directly contrasts storing treasures on earth vs. treasures in heaven (Matt. 6:19~23), Luke implies the same message in a more roundabout way by emphasizing that one ought to sell their possessions, give to the poor, and make a moneybag that does not grow old (Luke 12:33). This is because serving God and serving money are absolutely incompatible.

Again, there is much room for argument in the interpretation of the 'parable of the dishonest manager' (Luke 16:1~13). To understand with what intent Jesus told this parable, first we must see where this parable ends. Verses 9~13 are application of the parable. The problem is verse 8. Should verse 8 be included in the parable, or is it part of the application? Is the 'master' in verse 8 referring to the master of the manager in the parable, or is it referring to Jesus? If he is the master from the parable, why would the master commend the manager who deceived him? But if we determine that this 'master' refers to Jesus, it would mean that Jesus directly spoke of applying the parable in verse 8.³⁵ But the 'master' in verse 8 can

³⁴ R. E O. White, *Biblical Ethics* (The Paternoster Press, 1979), pp. 93f.

³⁵ J. Jeremias 「The Parables of Jesus」 pp. 42, 45. J. Jeremias asserts that when viewing the

also be seen as the ‘master’ from the parable. From verse 9, Jesus speaks by referring to himself in the first person (“I tell you”). Then, the ‘master’ in verse 8 cannot be Jesus.³⁶ If that’s the case, then verses 1~8a are originally the words of the parable, and verses 8b~9 are Jesus’ application of the parable. If we view it in this way, then the key to interpreting this passage is to find the meaning by which the master commended the manager who tricked him and caused him to lose money.

The reason the manager was commended was because he acted wisely and showed greater wisdom than the sons of light (verse 8). The core of this parable is not the warning of the destructive nature of money nor the commendation of the manager’s dishonesty. The core is that the manager used money to ensure the safety of his future. As such, it is not for his dishonesty but for his discretion (wisdom) that the dishonest manager was commended as a model for the disciples. The keyword is “wisdom”. Disciples must become wise as serpents (Matt. 10:16). Especially in regards to *parousia*, the disciples must be like the faithful and wise servant (Matt. 24:45), and like the five wise virgins (Matt. 25).³⁷ And if the dishonest manager is a model that the disciples must learn from, then they too must make friends through unrighteous wealth (Luke 16:9). In Luke, the general term *hyparchonta* (ὑπάρχοντα) is used often to refer to ‘possessions(wealth, money)’ (Luke 8:3, 11:21, 12:15, 33, 44, 14:33, 16:1, 14, etc.). But why does he use the phrase ‘unrighteous wealth’ uniquely in verses 9 and 11?³⁸ We

judgment of Jesus in the middle of the ‘parable of the dishonest manager’(Luke 18:6), the ‘master’ is Jesus.

36 T. W. Manson, p. 292.

37 D. R. Fletcher, “The Riddle of the Unjust Steward: Is Irony the Key?” *Journal of Biblical Literature* (September, 1976), pp 15ff.

38 Yoon, Cheol Won, pp. 339f.

already looked into the essence of mammon earlier on. Mammon itself is a temptation that draws people to fall away from God. It follows that any wealth that blocks one from being faithful to God alone is 'unrighteous'. 'Unrighteous' (adikia) was sometimes even used as the name of idols.³⁹ Being unfaithful to God and relying on and serving wealth is idol worship. The dishonest manager did not rely on wealth itself, but rather used wealth for his future and was thus considered wise.

We can state the following truth after looking at Jesus' teachings about money: The true problem in regard to money is one's fundamental attitude towards God. Jesus did not actually teach about money itself. Because before the coming of the kingdom of God, money (wealth, possessions) lose their value and become relative. We can confirm this fact through Jesus' other teachings. What is the subject of the parable of the rich man and poor Lazarus (Luke 16:19~31)? R. J. Cassidy views the core of this parable to be the outcome of those who live luxurious lives in the present age without care for the poor ending in tragedy.

He concludes this based on the detailed description of the rich man's luxurious lifestyle and the implied cause-effect relationship between the rich man's refusal to share his surplus and his tragic fate.⁴⁰ However, the rich man in this parable did not commit a special sin, nor was it even implied that Lazarus did any particular good. In fact, there are two climaxes in this parable. The first (verse 19~23) is when the rich becomes poor and the poor becomes rich in the kingdom, and the second (verse 24~31) is when the rich man's two entreaties are both rejected.

³⁹ M. Hengel, p. 45.

⁴⁰ R. W. Cassidy, p. 191

In that case, this parable is trying to warn the rich man and his brothers of the urgent fate awaiting them. At the base of this parable there is the assumption that the poor are the subject of God's compassion, while the rich, due to the temptation of wealth, will inevitably be thrown out of the kingdom of God. This parable follows the same context as Jesus' proclamation of blessing to the poor and woe to the rich.

When we see with this perspective, we can understand why Jesus told the rich young man to sell all his possessions and give to the poor (Matt. 19:16~30, Luke 18:18~30, Mark 10:17~22). Because of this incident, we are drawn to pay greater attention to the word of Luke 12:33 that says in order to not be like the foolish rich man, we should sell what we have and give to the poor, and make for ourselves a moneybag that does not grow old.⁴¹ Due to temptation, the rich young man became like the foolish rich man who failed to respond to the coming of the kingdom of God. The temptation of wealth is so strong that it is harder for a rich person to enter the kingdom of God than for a camel to enter the eye of a needle (Mark 10:25). Because the temptation of money is so strong, only the miracle of God can save a rich person.

The tax incident (Mark 12:13~17) sheds new light on this problem. Jesus' words, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17) contain an irony which Jesus used often.⁴² Because the face of the emperor is depicted on the money, this money can be demanded as a tax to the emperor. However, in the light of

⁴¹ Ben F. Meyer, *The Aims of Jesus* (SCM, 1979), p. 145.

⁴² O. Cullmann, 「Jesus and the Revolutionaries」, translation by Ko, Beom Seo (Beomhwasa, 1984), p. 60.

the arrival of the kingdom of God, the things that belong to Caesar are not the essential things. Therefore, this verse ought to be translated with the conjunction ‘καί’ as a contrastive conjunction (adversativum)⁴³ as follows: “Render to Caesar the things that are Caesar’s, however, render to God the things that are God’s.”⁴⁴ The truly important thing is to ‘render to God the things that are God’s’, and paying taxes to Caesar is not important. And as the end draws near, whether positively or negatively, it is foolish for one to think about it too seriously. Worldly power and money are destroyed by the word ‘however’ (καί) which refers to the kingdom of God.⁴⁵

In addition to the things we have looked at together, there are also teachings about giving to the poor and tithes (Luke 11:41~42, Matt. 23:23), tribute (Matt. 17:24~27), the event of Mary pouring fragrant oil upon Jesus at Bethany (Matt. 14:3~9), the time when Jesus chased the sellers and money-changers out of the temple court (Mark 11:15~17), the widow who offered two copper coins (Mark 12:41~44), and more. There are many ministries and teachings by Jesus that we must study in relation to money. But even with what we have studied here, we are well able to discern the core of Jesus’ teaching about money: Jesus did his Messiah ministry with a free attitude towards money and taught his disciples to do the same.

⁴³ In the original text of Mark 12:17, in between “render to Caesar the things that are Caesar’s”, “to God the things that belong to God” there is the conjunction καί. This conjunction was used for diverse meanings including “and, even, but, yet”. For details, refer to ‘καί’, In *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Walter Baur (The University of Chicago Press, 1979), pp. 391; Gerhard Lohfink, p. 315.

⁴⁴ M. Hengel, 「Was Jesus a Revolutionary?」 translation by Koh, Beom-Seo (Beomhwasa, 1983), p. 61.

⁴⁵ Ibid.

Because Jesus lived with the poor, he often used parables that reflected the unequal conditions of Galilean society (Mark 12:1, Matt. 20:1, 25:14, Luke 19:12). But he was not trying to criticize the social or economic problems nor change the system.⁴⁶ Jesus simply used such parables to announce the kingdom of God that had started with his coming to the earth.

Jesus did not absolutize any object, not only money; he relativized it in the perspective of God's kingdom. Strictly speaking, Jesus never tried to teach us about money itself. Jesus' teachings regarding money are mere crumbs we can gather from the large topic of the proclamation of the kingdom. Therefore, J. Jeremias' claim⁴⁷ that in order to understand Jesus' attitude about money, we must return to his Messianic proclamation of the imminent arrival of God's kingdom is correct.

The attitude and teachings of Jesus regarding wealth(money) that we have examined until this point provide much insight into mission and money as well. First, it is incorrect to say that all missionaries must apply literally Jesus' teachings about money. If a missionary literally applied the teaching to not store any treasures on earth, and to sell all you have and give to the poor, the missionary would end up out in the streets and unable to do mission work.⁴⁸ We must not forget that Jesus sometimes commanded his disciples to take nothing for their mission journey, and sometimes

⁴⁶ Rudolf Schnackenburg, *The Moral Teaching of the New Testament* (The Seabury Press, 1979), pp. 122ff.

⁴⁷ Ibid, p. 54

⁴⁸ Phil Parshall who did ministry in Bangladesh and the Philippines as a SIM missionary for 44 years said that if he had incorrectly interpreted the Bible's teaching about money and made literal applications, he would have ended up naked and homeless on the streets. 'Mission and Money', 'Perspective 2: Cultural Strategic Perspective', ed, Ralph D. Winter and Steven C. Hawthorne, (YWAM, 2010), pp. 162ff.

commanded them to keep money and even a sword to guard themselves.

Second, it is exhausting and foolish to discuss whether it is more biblical to do mission with money or without. Jesus had a very free attitude towards money. Depending on the condition of the mission field and the missionary's personal circumstance, poor mission may be right, or mission with money may be more effective. So, missionaries who desire to do poor mission should not criticize missionaries who do mission with money and must take caution not to become self-righteous.

Third, like Jesus, our main interest must be the coming of God's kingdom to the earth. Missionaries must not make changing the social or economic system of their mission field into their main interest. Of course, if changing the socioeconomic system is absolutely necessary for expanding the kingdom of God in that nation, then missionaries should actively intervene. But both missionaries and mission organizations must discern whether it is God's will to participate in such work and follow his leading.

Fourth, when using money, missionaries should not only focus on the right way to fundraise and expend. We must remember that money itself is a temptation that tries to take the place of God. It is easy for missionaries to become more dependent on money than God. And missionaries who use money to do ministry will be seen as a source of money and power by the locals. In fact, even the poorest missionaries in many mission field areas of Asia, Africa, South America and more, are still considered wealthy by the local people. And the local people are tempted to rely on the missionary rather than God to live and maintain the local church. And when those desire are not fulfilled; they can feel betrayed and even deny the gospel.

Fifth, money that is raised for mission must not be managed by the individual missionary, but by the missionary's commissioning organiza-

tion. Therefore, it is very meaningful that KMQ has chosen to release a special edition on the topic of ‘mission and money’. We need case studies from diverse mission field nations, and we need more detailed research and plans of action for mission organizations’ finance policies.

In a capitalist society that has made money the highest value, if God’s workers would not absolutize money but rather relativize money from the perspective of the kingdom of God, we would be able to do ministry free from the rule of money and become faithful disciples of Jesus.



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Missiological Response to Mission Field Property Rights from the Mutual Understanding Mission Paradigm

상호 이해 선교 패러다임 속에서의 선교지 재산권에 대한 선교 신학적 응답

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I. Introduction

When Korean churches began world missions, some key questions arose for discussion: *How can new, prospective missionaries be discovered? How can the Gospel be spread in cross-cultural mission fields? How can churches financially support missionaries?* Even if new missionaries are found and the churches to support them financially are decided, a key problem actually emerges towards the middle or the end of one's trajectory as a missionary. This problem is *mission field property rights*. Increasingly more attention is given to the topic of mission field property rights as it is considered an important missiological topic. This is more so in the world mission of Korean churches than in other Western countries, because recently a greater number of sensitive cases related to this topic have been observed in the world mission of the Korean churches compared to those in the Western churches.

Moreover, in reviewing the literature, the author was not able to find any study that examined conflicts on property rights or privatization

published in missiological journals. The topic of conflicts on mission field properties has been implied within the broad frame of the *Missio Dei*. Yet, currently several factors—including conflicts on leadership, which causes conflicts among churches, missionaries, and mission associations—have further undermined the world missions of the Korean churches. When the period of a rapid increase in the number of Korean missionaries who are close to their retirement age approaches, these phenomena will emerge as a new major issue of missions in the Korean churches. It is also possible to predict that these issues will further restrict the world missions of the Korean churches. Hence, this paper aims to examine some problems posed on mission field property rights to prevent further conflicts and to discuss its related problematic areas from the perspective of missionaries' financial ethics.

II. Problem Statement and Definition of Key Terms

Recently in Korean churches, several negative rumors and cases regarding the mission field property rights have been discussed. Most of this discourse appears in areas such as *business for missions* (residential visas, purposes like *Business as Missions*), *Projects on Missions* (schools, hospitals, social work organizations, mission organizations, training center, etc.), and even transfer and trade-in of real estate (such as buildings for church planting — here, what needs to be assumed is the understanding of profit gains of real estates; the buildings are built by offerings, and all the amount that is invested in these projects is also offerings for missions). In this paper, the author intentionally avoids analyzing specific cases on mission field property rights,

because many people already consider negative phenomena related to this topic as problems that need to be addressed.

The followings are the keywords related to the mission field property rights and their definitions: (1) *Mission field property* refers to all material and immaterial properties, along with the rights that missionaries gained during their years of work. (2) *Material property* refers to all assets and properties earned in mission fields. (3) *Immaterial property* refers to knowledge property (such as copyright and other property rights) earned in mission fields and other related rights. (4) *Assets* refer to all properties except real estate property, that is inventory and tangible properties that can be cashed. (5) *Real estate* refers to immovable properties such as land and buildings.

The author argues that asking the question, *Where and how can solutions be found?* has significant value for preventing negative consequences, to go beyond the current pessimistic perspectives on mission property rights, and to find some positive elements. From a missiological perspective, the author aims to find theoretical understandings and evidence to prevent further negative phenomena related to the mission property rights and respond to the call to address the issue.

III. Different Understandings on the Mission Field Properties

Generally, those who are called to spreading the Gospel—such as missionaries, mission organizations, and department of world mission—assume that they have shared goals and understandings. However, their understandings on the mission field properties differ, even though all these missional agents donate their properties as offerings for the evangelization of the

world. Especially the following three bodies have different understandings on mission field rights: (1) Departments of world mission and mission organizations perceive that any fruitful result—especially the tangible ones—from the projects that are supported by these organizations belong to them because they commissioned the missionaries. (2) Supporting churches consider that all the properties that are financially supported by the offerings of their church members (including those gained from the ministry projects, mission centers, churches in mission fields, and their property rights) belong to the church. Therefore, practices such as adding names of Korean churches, geographical areas, or donors are implemented to symbolically demonstrate by whom these local churches in mission fields are financially funded and, thus, to whom they belong. Moreover, because the financially supporting churches prefer such actions, missionaries follow those decisions and even further reinforce the perceptions that are already pervasive among the churches. (3) Since many missionaries go to mission fields with a determination to spend their entire lives there until their last breath, they desperately raise funds to produce tangible missional results. Furthermore, when they accomplish tangible missional projects with these funds, they often feel attachment and ownership towards these mission properties. They state that the property belongs to God, as well as to the mission organization or to the church. However, the reality is different.

These three missional agents (missionaries, commissioning mission organization or department of world mission, and churches that financially support the missionaries) unanimously proclaim the will of God, but their thoughts differ internally. In accomplishing the *Missio Dei*, these three participating groups experience tensions on mission field property, conflicts, mistrust, and recession of the world missions, as they go through processes such as

retirements of missionaries, changes of mission fields, and selection of successors.

IV. Missiological Response to the Mission Field Property Rights from the Mutual Understanding Mission Paradigm

The author claims that the main argument based on the question, *How can the negative barriers on mission field property be overcome from the perspective of management and transfer of mission field property?* requires in-depth study and approach from the mutual understanding paradigm. The mutual understanding perspective should go beyond the altruistic perspective, because human beings instinctively have egotistic tendencies; as a result, their acts that appear to be altruistic, in reality, are for their own gain. Hence, every individual should go beyond the barriers of egotistic altruism and aim for a true mutual understanding. To accomplish this goal, the author examines the following six particular elements based on the mutual understanding paradigm.

1. Mission Field Property Within the *Creative Tension*

In 1989, the Commission on World Mission and Evangelism Conference took place in San Antonio, TX, USA. The key theme of the conference was the *Creative Tension*. The author demonstrates that tensions on mission field property (that is, tension between those who commission and *those who are commissioned, and between supporting organization or church and missionaries*) exist in the world mission of the Korean churches today.

To resolve these tensions, it is important to highlight the fact that the *Creative Tension* (both on spiritual and materialistic aspects) is strongly requested, and a missiological response to that topic should be discovered. These responses to problems on mission field property are closely related to missionaries' accountability.

From the traditional missional perspective, the boundary between *those who send* and *those who are sent* has been clearly defined, and a tension has existed between the two. However, from the perspective of the *Missio Dei*, both *those who send* and *those who are sent* are not only agents of missions but also those who are commissioned. Therefore, everyone is equally a mission agency under the *Coram Deo*. What each mission agency should consider as an important principle in accomplishing the *Missio Dei* is the mutual understanding mission paradigm. Especially in terms of mission field property rights, each of them should have a mutual understanding of each other based on the paradigm of missions that follow the ways of Jesus Christ.

2. Missions that Pursue the Fundamentals Within the *Creative Tension*

The *Missio Dei* related to mission field property should be based on the missions that follow the ways of Jesus Christ, and by doing so, it is possible to accomplish missions that fulfill the Father's will on this earth. In case of the *Missio Dei*, the calling of mission volunteers is very important. Most of the missionaries who have a clear calling traditionally pursue faith missions, but such mission can render some risk factors that can lead to temptations related to mission field properties. In faith missions, the boundary between missionaries' living expense and mission offerings is

not clear. There are testimonies stating that the ministries and projects accomplished through faith missions are by the grace of God, but when the time to transfer mission field property approaches, this can become a new cause of temptation. Consequently, while faith missions have some affordances, it is required to develop regulations on property rights and mission organizations to oversee faith missions. Mission properties from the perspective of faith missions have some potentials (management and transfer of mission field property from a positive aspect) when missionaries continue to preserve their pure motivation and spirituality that they had when they first dedicated themselves to be missionaries. The author argues that missionaries' spirituality should be the foundation of mission field property. This is one of the keywords for the Korean churches to address the issues on mission field property.

3. Publicity of Missions Within the *Creative Tension*

Among many arguments on mission field property, publicity of missions is an important topic that can be responded missiologically. The *Missio Dei* is not an individual mission work but a public one. All properties in mission fields belong to God, not to missionaries. It is advisable to make it clear that all property purchased with offerings and donations for ministry projects (including offerings by individual missionaries or families) should remain 100% public. If not, missionaries can fall under a dereliction of duty; that is, while working as missionaries, they take the role of property agent participating in speculation. The policies regarding this matter are not clear in the world mission of the Korean churches; consequently, problems occur in transferring mission field properties. Well-established and effective policies prevent dishonesty and confusion, while also increasing the

responsibility of missionaries. Regarding the management of mission field property, all missionaries and ministers should give up their own properties and follow Christ. The most fundamental principle that missionaries should remember regarding the publicity of mission field property is to prioritize their calling to missions over property.

4. Integrity on Missions within the *Creative Tension*

From the perspective of honesty and integrity on missions, the negative factors related to mission field property are correlated with impure motives. Impure motives on missions can be found specifically in the book, *God's Missionary: A to Z*, written by the author of this paper. Impure motives related to mission field properties are as below.

It is important to recognize that the negative cases related to these impure motives are not the majority or general tendencies of missions in Korean churches, and these cases are categorized and examined below to identify some positive future directions.

1) Results from missionaries lacking missional calling

When individuals were commissioned as missionaries, they interpreted the unexamined areas—in addition to other internal and external factors—as God's calling. They then applied to become missionaries, were commissioned, and went to a mission field. These are results from the missionaries' subjective missional interpretations. Even if missionaries appear to do mission work fervently, they fall in this category if their work on mission field property and finance is not clear.

2) Results from an impure understanding on mission field property by a leader of a missionary commissioning organization.

Those who were formerly missionaries later work as chairmen in mission organizations of Korean churches or as leaders in a department of world missions. If such a leader is dishonest with or holds strongly to the mission field property, they may give a negative impression to and leave destructive consequences on the missionaries who belong to that organization. In that case, leaders of an organization cannot urge other missionaries in that organization to keep their integrity and transparency on property and finance. Therefore, the notions of thinking that it is acceptable to do as such since others do the same and questioning others for telling them to do something that they themselves do not follow become more pervasive, thus neglecting privatization of mission field property.

3) Results due to dishonesty or misinterpretation of mission by senior pastor of financially supporting church

This third factor includes aspects of dishonesty that is underneath the missions that appears to render fruitful results by commissioning and supporting missionaries, as well as developing projects. Also, sometimes these are results from the interpretation of senior pastors of churches that financially support the world mission, that is, due to considering the missionaries as staff members in an international branch office or as ministers who implement mission works developed by the senior pastor. Therefore, the mission field property established by senior pastors' support of missionaries becomes closely related to the retirement of the senior pastor.

5. Transparency on Mission Finance and Property Rights Within the Creative Tension

The premise that all property in a mission field belongs to God not to missionaries is fundamental to the *Missio Dei*. *To realize the Missio Dei, what does a mission field require? Is it finance or the reality of the Gospel? Why do missionaries exist? How should spiritual and material needs of people in mission fields, evangelization of the Gospel, and other social responsibilities be responded to and met?* These are important questions to consider, but mission field property can also cause everyone to be distanced away from the fundamentals of missions. Therefore, in order to overcome conflicts resulting from mission field properties, it is recommended to keep the transparency on finance from the beginning: from the time of commissioning missionaries.

6. Efficacy and Collaboration of Mission Work

The cost of commissioning and supporting one missionary cannot be calculated based on monetary values. When there is a conflict between missionaries and their supporting churches, the churches express their resentment for supporting them with the offerings of their church members, and more so for engaging in the intercessory prayers for the missions. Therefore, to fully accomplish God's will, the *Missio Dei* should have objectivity, fairness, and publicity with a strong foundation on the Bible, and the efficacy of mission work should be evaluated based on those Biblical values. How efficient the mission property rights are in relation to the *Missio Dei* can be analyzed by the evaluations on missionaries and their

mission work, as well as debriefing on them. Collaborative mission enables objective management, transfer, and efficacy of mission field property.

Collaborative mission is based on a mutual understanding, and a mutual understanding becomes possible through a true collaborative relationship. Collaborative relationship involves a mutual work. In terms of mission field property, collaborative relationship should be based on a mutual mission work and should be interpreted from the perspective of realizing a mutual project. Furthermore, even though every agent related to mission field property has different understandings and perspectives, they should accept each other, ensure their partners' right and authority (missionaries' lives and their lives after retirement), and respect their decisions by going beyond the *partnership in obedience*. Taking a step further, it is possible to overcome today's limitations on property rights by moving away from missions that depend on one individual missionary and by engaging in partner missions with local churches or associations, as well as mission associations and department of world mission in a denomination.

V. Praxis of Missiological Response to the Mission Field Property

In *The Great Commission*, Christ did not mention about property. Nonetheless, the topic of property commonly appears in the words of Jesus, especially in His analogies. Mission field property is also closely related to the wealth of missionaries and their morality. Jonathan J. Bonk argues in his book, *Mission and Money: Affluence as a Western Missionary Problem*, that what is important in these areas is a missiological response. Bonk (1991) states,

The scriptures, however, cannot be dismissed. No matter how inconvenient the injunction or awkward the admonition, the Bible—because it is God’s revelation of himself and of his will for man—must be taken very seriously by all who claim to live by its rule. Missionaries, commissioned as they are to teach others the revealed precepts of God, must be especially careful that there is a harmony between what they say and how they live.¹

In the introduction of the same book, Zablon Nthamburi states,

As he most articulately shows, the *modus operandi* of Western missionaries reflects the increasing prosperity of their homelands in a world where the gap between rich and poor is widening. Such affluence cataclysmically isolates missionaries from the “cutting edge” of missionary endeavors, rendering their efforts futile”.²

Nthamburi continues,

I grew up near a mission station where for many years I interacted and rubbed shoulders with missionaries. At that time, missionaries were the only people who had good and decent house, clean piped water, telephones, electricity, and serviceable automobiles. They were able to employ quite a number of people in the neighborhood as cooks, ayahs, gardeners, messengers, and menials of various kinds

1 Bonk J. Jonathan. *Mission and Money: Affluence as a Western Missionary Problem*, Maryknoll, New York: Orbis Books, 1991, 78.

2 *Ibid.*, pp. xv–xvi.

who did many of the more tedious household chores for them. There was no doubt that they were privileged ones...People could not understand why....³

VI. Conclusion

Even though today's Korean missionaries are public figures, their identity, responsibility, and trustworthiness are at risk due to their spiritual, material, sexual, and social issues. These are dark aspects of the reality of world missions of Korean churches.⁴ This is especially more salient in the areas of material responsibility, such as wealth, finance, and real estate property rights. Regarding these areas, there is no positive future to the mission of Korean churches if there is no significant decision made by missionaries themselves. Those who participate in the *Missio Dei* should question to whom the mission work belongs and for whom the mission work is being done.

Since *The Great Commission* should be continued, orienting to a mission paradigm that is according to the will of God is crucial. The interpretation and management of mission field property are closely related and interlocked. In order for the large sum of offerings dedicated to cross-cultural missions to be used meaningfully for the *Missio Dei*, the missiological understanding discussed in this paper should be realized, and an evaluation through debriefing should be continued. Moreover, it is possible to find answers to mission field property by asking ourselves what type of mis-

³ Ibid., p. xiv.

⁴ Jong-Sung Kim, *God's Missionary A to Z*, (Seoul: Durano, 2014), 379.

sionaries, mission volunteers, and churches God wants for His missions. Privatization of mission field property should never happen. Mission field property should be transparent and interpreted under a liability structure that is trustworthy.

The documents, *The Common Call* of Edinburgh Missionary Conference 2010, *Cape Town Commitment* of the Lausanne III Conference of the Cape Town 2010, *TTL: Together towards Life* of WCC in 2012, and *EG: Evangelii Gaudium* of the Pope Francis (Jorge Mario Bergoglio), all concluded the missions of one century (1910-2010) and proposed future directions for the *Missio Dei* of the upcoming century; one key shared missional theme of these documents is partnership.

This partner mission can be fully accomplished when the mission *of God, by God, and for God* “shall not perish from the earth” (revised from the Abraham Lincoln’s statement towards the end of the Gettysburg Address). To conclude, if the main points discussed in this paper are studied thoroughly, it will be possible to accomplish a revolution towards the current paradigm on mission field property. The author hopes that, by bringing a revolution to a new mission paradigm from the perspective of the *Missio Dei*, a new missional paradigm that goes beyond the traditional perspective on mission and current understanding of missions can be developed to lead this 21st century and the upcoming centuries.

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Mission Field Property Management Policy of Korean Native Mission Agencies

한국 자생 선교 단체의 선교지 재산 관리 정책

Jonggu KIM
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I. Getting Started

The issue of property rights in the mission field should be addressed collectively with missionary management. It is difficult for each denomination's mission association or mission organization to address topics related to mission field property rights. The reason is because this is an important and sensitive issue for missionaries, supporting churches, dispatch organizations, and even local officials alike. It is clear that the debate or discussion of the property rights of the mission field is a tense issue for all, even if we deal with it on a principled, active, preventive, and positive basis.

In order to examine this kind of sensitive issue, the proponent sought to collect documented primary data to ensure objectivity. In fact, through various channels, 20 organization's (In this article, the denominational mission association, and mission organization¹ collective name is mission organization)

¹ Denominational Mission Associations: GMS(Hapdong), KPM(Kosin), PMS, The Presbyterian Church in the Republic of Korea, The Korean Methodist Church/ Mission

articles of incorporation were collected, several meetings with former and incumbent representatives of domestic indigenous mission organizations, and conferences with mission practitioners in denominational mission associations, listening, exchanging opinions, and collecting data, and conducting telephone interviews with representatives of various mission organizations. Through this process, the primary data with evidence was obtained.

In this presentation, I will first look at some of the activities that can help identify the interests of the Korean mission community regarding mission field property. We will then examine the general concepts of mission field property, review each of the rules of the mission organization, the articles of incorporation, bylaws, or operating manuals related to “mission field property,” and then summarize them. I will look at the good examples of “mission field property” and possible events in the negative sense. Finally, I would like to propose basic principles regarding the mission field property to create a standard for each denominational mission association and mission organization, especially those that do not have any articles of association nor stipulations regarding the management of “mission field property.”

Organization: Altai, TIM, The Paul Mission, HOPE Mission, Come Mission, Japan Evangelical Mission, GMP, MFCIS, Billion Mission, GP(Global Partners), DFC, FOT.

II. The Interests of Korean Mission in the Property Rights of Mission Field

1. Korea Mission Leadership Forum

1) The 6th Korea Mission Leadership Forum

In the memorandum, presented at the 6th Korea Mission Leadership Forum held from November 15-16, 2006, includes the following proposals on mission field property:

In order to prevent accidents related to the processing of property registrations in the mission field, we decided to envision a shared property registration system according to local circumstances. We are also cautious in transferring missionary property, distinguishing between public and private local property, and increasing financial transparency in contracts and documentation.

2) The 11th Korea Mission Leadership Forum

The memorandum, presented at the 11th Korea Mission Leadership Forum held on November 10-11, 2011, includes the following proposals on missionary property:

Mission Field Property Issues: Various cases have been read on property rights. As a result, they agreed that the development of a common management system in the mission society was necessary. This is connected with the missionary's responsibilities and welfare issues, but fundamentally they agreed that the missionary's calling and missionary's sense of duty were reaffirmed.

Meanwhile, at the 11th Korea Mission Leaders Forum, there were six presentation of the topics: training, mobilization, administration, theory, strategy, and support. There were also proposals on how to deal with the issue of mission field property rights.

Shin Bang-Hyun (executive chief of PCK) presented a proposal for “measures in dealing with the issue of mission field property rights.” In the key contents it says, first, why is mission property emerging as a hot potato? Second, can mission filed property continue to be used for God’s mission? Third, he has included regulations or guidelines on mission field property for PCA(Presbyterian Church of America), WEC(Worldwide Evangelization for Christ), GMS(Global Mission Society) and PCK(Presbyterian Church of Korea) as well as references to measures for property rights issues. Shin Bang-Hyun speaks about why the issue of mission field property rights has become an issue in this proposal.²

There are factors such as misunderstandings and mistrust spurred by the failure to use the mission field property for the fundamental purpose of the mission: the failure to properly transfer it, the lack of transparency in the management of the mission field property, and the most common issue, who owns the property?

The presentation also provides several ideas on how to deal with property rights issues.³

2 Shin Bang Hyun, “Measures to Deal with Mission Property Issues”, “11th Korea Mission Leadership Forum”, (Korea World Mission Association, The Christian Council of Korea 2011), 57-62.

3 Shin Bang Hyun, “Measures to Deal with Mission Property Issues”, “11th Korea Mission Leadership Forum”, (Korea World Mission Association, The Christian Council of Korea 2011), 57-62.

2. Exit Strategy of Korean Missions (Bangkok Mission Forum Committee) 4/22-27/2012

At ‘the 9th Bangkok Mission Forum’, organized by the Bangkok Mission Forum Committee, three topics were discussed under the theme of “Exit Strategy of Korean Missions.” Two of the topics, within the issue of exit strategy of mission, was “the issue of real estate for Korean missionaries from the point of view of exit strategy” and “the case of PCA Korea’s property transfer.” The first issue illustrates the policies of Western missionaries on mission field real estate, Korean missionaries’ views on real estate, real estate cases they encounter on mission fields, suggestions of the direction that missionaries should have in relation to the transfer, and examples of some negativities.⁴

The second issue describes the concept of leadership transfer and withdrawal in missionary work, and the transfer and withdrawal of property to KPM(Kosin Presbyterian Mission) by both the American Orthodox Presbyterian Church and the American Presbyterian Church.⁵

On the other hand, the resolution of ‘the 9th Bangkok Mission Forum’ includes the issue of transferring the property rights of mission field as the following:

⁴ Kang Dae-heung, “The Real Estate Issue of Korean Missionaries from the Perspective of Exit Strategy,” “Exit Strategy of Korean Missions,” (Seoul: Yeyoung Communication, 2012) 211-223.

⁵ Shin Sung Ju, “PCA Korea’s Property Transfer Case”, book above, 225-231. Shin Sung Ju, “The Case of PCA Korea’s Property Transfer”, book above, 225-231.

More than 30 years have passed since the 1980s, when Korean missions were in full swing, and cases began to emerge when missionary work was completed or missionaries were withdrew from the mission fields. These issues are expected to emerge continuously in the future. We look forward to the Korean Church and the mission society that all of the mission-related issues in connection with exit strategy, such as the transfer of leadership and property rights, as the above-mentioned will be improved as soon as possible in the light of the Bangkok Forum resolution.⁶

3. Memorandum of Abandonment for Mission Field Property by 50 units of Philippine Missionaries(90 people) (May 17, 2010)

In 2010, Korean missionaries, many of them sent to the Philippines, did a valuable job. The PCK (Presbyterian Church of Korea) missionaries sent to the Philippines submitted a memorandum to the General Assembly stating that the 50 units of missionaries (90 people) made a decision to give up their property on their mission fields. They said “We need to change the type) of redundant and inefficient foreign missions. We are going to put down the things that have been settled by us!” They were determined to give up their wealth on their mission field. Thus, they wrote a memorandum of abandonment of the property that gave a fresh impact on the mission society. They also decided to rebalance the mission area to solve the problem that missionaries were flocking to the city center.⁷

⁶ The 9th Bangkok Forum Resolution, April 27, 2012

⁷ Kukmin Ilbo, May 17, 2010

4. Denominational Mission Practitioners' Meeting (July 9, 2019)

On July 9, 2019, a meeting of denominational mission practitioners was held at the General Assembly Hall in Daejeon. This is a quarterly meeting of denominational mission officials to address and discuss key issues. For the topic of this meeting was about “the wealth of the mission field.” I was able to participate as an observer. In short, there were three propositions. First, the proposal of KWMA Secretary General Yong Jung Cho which ensures that the wealth of the mission field could lead to the next generation of missionary for continuity. Secondly, a stipulated property management regulations of the KPM (Kosin Presbyterian Mission) and the 2018 Missionary Property Survey for the entire missionary over the world. Third and lastly, the integrated mission field property management regulations.

5. Others

「The Korea Mission KMQ 2019 Summer」carried 10 special articles featuring “Mission and Money.” It addresses Biblical and theological issues regarding wealth and provides practical examples of policies and practices related to the cost of missionary expenses for international and domestic mission organizations. As a topic related to “Mission and Money,” missionary Yong Jung Cho wrote about mission field wealth under the title: “The Problem and Solutions for Managing Mission Field Property.”⁸ In this article, he wrote the situation and problems of mission field property

⁸ Cho, Yong Jung, “The Problem and Solutions for Managing Mission Field Property.” KMQ Summer 2019, 49-57.

rights, suggestions for the right property rights of the mission, and missionary property as public funds for the kingdom of God.

In the above, I examined the activities of the Korean mission society regarding mission field property. This is an important issue not only for the Korean missionary community, but also for the churches that dispatch and sponsor missionaries, and also to the retirement of Korean missionaries who were sent out in the early days, indicating the need for accurate policies and guidelines.

As discussed above, the issue of mission property, which has emerged on topics such as the Korea Mission Leadership Forum, the Bangkok Mission Forum, and the Denominational Mission Practitioners' Meeting, shows that the Korean community and the missionary community are interested in finding a way out.

III. The Adjustment of Articles of Incorporation, Regulations, and Bylaws

1. Permission from the Mission association Regarding Mission Field Property

1) About Acquisition

Most mission organizations demand missionaries to give prior permission to a regional mission council or mission headquarters when they acquire property on their mission field. It is the basic stipulation that missionaries

should be approved in advance after reviewing the need for the ministry, project from the very start of the fundraising, the beginning of the project to acquire real estate, or purchase equipment for missionary purposes.

2) Change After Acquisition

In principle, the property of the mission field should be transferred to a local denomination or local church. However, sale, gift, exchange of property, as well as the transfer, should be also permitted by the local mission community, the mission headquarters, and be handled after consultation with the affiliated church, sponsoring church, or sponsoring organization. These provisions ensure that mission field property is well managed, used for purpose, and transferred soundly.

2. Scope and Classification of Property (Assets)

1) The Definition and Scope of the Property

Most of the possessions of missions field are in the category defined as: “all real estate purchased and all missionary equipment⁹ purchased for missionary purposes on donations from domestic or foreign church organizations (individuals).”¹⁰ Also, the property of a mission is defined by dividing it into “tangible and intangible properties.” Intangible property includes “all rights, ownership, and interests that occur in missions such as intellectual property.”

⁹ The GP mission stipulates an expensive equipment standard of 1,000 USD.

¹⁰ Real estate refers to fixed assets, such as land buildings, and chattel refers to all fixtures and types of property except real estate, all property that can be cashed out.

Real estate assets include buildings such as churches, private homes, mission centers, seminaries, dormitories, orphanages, learning centers, training centers, other annexes, lands. The chattel is defined by each mission organization as either missionary equipment, vehicles, and high-priced equipment.

In the end, mission field property can be defined as “all types of property, including tangible property such as chattel, real estate, etc. which the missionary raised for missionary purposes during his or her tenure and intangible property that occurred or acquired during the period of the mission in the mission field.”

2) Classification of Property

Generally speaking, mission organizations do not recognize missionary's personal property. However, in some cases, depending on the organization, the personal property reported to the mission association when the missionary was sent and the additional report in the field may be considered as the missionary's personal property.¹¹

Both chattel and real estate obtained from the mission funds are public property. There are some mission organizations that stipulate that all personal funds or property purchased with the combined mission funds are considered public property. It is also determined that the assets obtained by offering for mission are the property of God, not the personal property

11 “Provision stipulated in Article 19 of the Local Mission Operations Management Regulation No.19) 2) of the Joint Mission stipulates personal property. The unified mission is” Although there are problems that are difficult to distinguish between private and public property, private property must be recognized as private property and public property as public property.” and interpret it, Tim Sun church stipulates that if personal funds are required to be used for the purpose of acquiring personal property, approval must be obtained in advance.

of the individual, and that the local assets acquired by the offering belong to the mission association. However, some organizations have exception stipulations for the properties that have been obtained with the support of family members or relatives.¹²

Are all the wealth obtained during missionary's tenure belong to a mission organization? Is there no personal property? Some mission organizations have rules that require the classification of private property and public property, even though the source of finances and the name of the register are complex and it is difficult to distinguish between private property and public property. Most mission organizations have the principle of sharing all the property in the mission field as public property or mission purposed property. If a vehicle or equipment costs more than a certain amount, it is the property of the mission association.

3. Public Property

1) Principles on Public Property

In principle, each missionary organization shall transfer public or missionary property through due process to a local church or organization appropriately at the appropriate time.

2) Registration and Ownership

All of mission organizations stipulate that mission property should be registered in the name of the local mission corporation and cannot be registered in a personal name. Therefore, basically, it is assumed that a cor-

¹² There is no set rule to the extent of the family, but in the case of the parent denomination, there is also a proposal to limit the scope of the family to four villages.

poration is established in the mission field, but in case where it is difficult to establish a corporation, two or more missionaries may be used as a joint name. Inevitably, it may be done under a personal name, but necessary legal measures are taken and approved by the mission organization.¹³

In principle, real estate and important assets acquired in mission field are registered under the name of a corporation with a large number of missionaries belonging to this mission. However, there are some mission organizations that require legal advice, such as legal consultation, written waiver, notarization, and obtain approval from the local mission community and the mission association when it is unavoidable to register in a personal name due to the local situation.¹⁴

Some mission organizations stipulate that everything purchased with ministry fees cannot be the property of a missionary individual, and that ownership may be given to a local board, local denomination, or mission organization in principle, depending on local circumstance. In addition, some mission organizations do not allow the ownership of real estate in the country where the missionaries work, but only if necessary for mission purposed activities.

All mission organizations basically exclude the name of the individual when it comes to the registration or ownership of the mission field

13 A corporation may have a local mission corporation, a private corporation, a local church or denomination, an NGO form, or, by nature, a religious corporation, a church corporation, a for-profit corporation, a non-profit corporation, a social corporation, a cultural corporation, a relief corporation, a welfare corporation, or others.

14 Foreign Mission Board(The Korea Baptist Convention) demands missionaries to write pledges in connection with real estate. The pledge specifies the purpose of the purchase of the property and includes information on the purpose of use only, management, ownership, and changes. This pledge form was attached to the reference.

property. By stipulating that it should be in a corporation or joint name, it prevents the private property and seeks objective, sound ownership, and management of public property. To make this clearer, mission organizations need clear management of the source of the funds used to form the property.

4. Management of Property

Most mission organizations place the management and authority of property in the regional council. In cases where changes in the name or for missionaries are required, it is general to obtain the approval of the mission headquarters. In addition, each mission organization is asking, designing, and managing the “status and management of important assets” for the mission field property and reporting it to the mission association.

Some mission organizations place the operational responsibility of the property on the local mission community, regularly report property changes at least once a year, and report changes of property more than \$20,000 immediately.

IV. Practical and Alternative Operation of ‘Mission Field Property’

The Korean church sent missionaries with all their might in obedience to the Lord’s great command. The missionaries that were devoted to the Lord’s calling were scattered throughout the nations, concentrating on working the ministry of other cultures day and night. Over time, however,

problems have arisen due to missionary movement, the retirement and withdrawal of pioneering missionaries, and the theme of this forum, “Mission Field Property.” Many things related to real estate in particular have occurred in various mission fields. Through various channels, they were conveyed to the Korean churches and the mission society and they began to take measures.

In this article, I examined the types of cases related to “mission field property” based on existing data.

1. Operating Practices

Most of the dangerous types that can occur on mission fields will be negative. The most likely occurrence is the registration after the purchase of the property, i.e. under whose name the legal ownership of the property is the key point. Accidents are much more likely to occur listed in the name of an individual than those in the name of a corporation or mission organization. Case by case, we are exposed to falling into the temptation of private property, the withdrawal of the mission after the arbitrary sale, or the temptation of the margin due to a big jump in price of the real estate, when the missionary withdraws, real estate is disposed of arbitrarily, etc.

The 9th Bangkok Mission Forum summarized a number of negative cases of experience related to the mission field property. First, the missionary being expelled from the ministry due to big differences in ministry reporting and his actual ministry. Second, if the house was purchased under the local name, and the price is increased, and some amount of the difference is intercepted by the locals. Third, if private property was made. Fourth, if the purposeful offering was used for personal purposes. Fifth, if

the lot was purchased and built the building, but the relationship between the supporting church and the missionary is bad, therefore if the missionary decided to cut off the relationship with the church. Sixth, a case where the property is transferred to the hands of local board members.

Problems that occurred when the missionary registers the mission field property in his personal name: First, 11 buildings are left privately owned without belonging to a mission association, Second, after 20 years of ministry, when he retired but did not have a guarantee of living, he disposed of his mission field property and made it into retirement funds. Third, a missionary who founded a university does not own it as mission property, but in some ways he or she gives the ministry to his or her children. Fourth, there are cases where the mission association claimed ownership when the missionary purchased a house by bank loan using the housing cost from the mission association and then moved to the mission field.¹⁵

Shin Bang-Hyun said that the problem of mission property rights in Korea is often started by individuals. However, it later took the control of the headquarters, which led to difficulties in administration, and the failure of the mission's wealth to be transparently administered.¹⁶

¹⁵ Cho Yong Jung, "The Problem and Solution solving the Problem of Mission Property Management," "Korea Mission KMQ 2019 Summer Issue", (Seoul: KWMA, 2019). 50-53.

¹⁶ Shin Bang Hyun, "Measures to Deal with Mission Property Issues", "11th Korea Mission Leadership Forum", (Korea World Mission Association, The Christian Council of Korea 2011), 57-62.

In other cases, it is said that ownership of a property purchased in a restricted country and used for mission purposes is in the mission association, but later claimed to have been donated by the family members. This is a primal incident that occurred because the mission association's regulations do not have provisions regarding mission field property, and the source and purpose of the funds were not documented at the time of the initial purchase. This is a type that is most likely to occur in missionary associations with few provisions regarding mission field property.

2. Directionality and Suggestions for Proper Management and Transfer

1) Directionality

It is necessary to educate, identify, awaken, and confirm the property of the mission field. This property is the public property of the mission field and the substance given to God's mission. The emphasis on the principle of transferring the mission property to local organizations or churches that are lawfully worthy at the right time. All mission associations will have to make efforts to check that this work is Biblically, theologically, institutionally, and practically operational.

It is also important to recognize that the wealth of mission field, such as schools, seminaries, and mission centers, is an outpost where the successors to the missionaries can continue their ministry even if the former missionary withdraw, and that this is a springboard to expand the ministry.

2) Alternative Option

In the mission field, missionaries will purchase lot of buildings for their ministry. In this case, it is important to make a decision in the local

mission community or mission headquarters through confirmation and in-depth discussion regarding the need. Then, during the fundraising step, it is necessary to share principles of the mission field property, fully communicate with sponsors and supporting churches, and minimize the possibility of problems by having clear guidance, verification under the local mission community or mission headquarters, and necessary legal mechanisms for registration of the property. In addition, it also codifies regular checks, reports, and measures after active intervention, guidance, and confirmation of the leadership in the event of property changes.

Mission organizations should overhaul, supplement, and operate the articles of incorporation and bylaws on the management of mission field property.

After being familiar with the situation in the mission field, it is needed to have a local real estate management policy. The accidental rate will be reduced by assembling and managing missionary teams within the mission community.

In addition, missionaries must develop an exit strategy, but they should not rush to the transfer as if they were chasing. It is not too late after the maturity of local leaders and the fruits of ministry have been checked.

The following measures on the issue of property rights, which were discussed at the 11th Korea Mission Leadership Forum, are as follows:

First, the issue of property rights is closely related to the missionary's lack of preparation for old age. Second, mission associations should find a way for missionaries to have their own property rights. Third, let's find a way to purchase a house and repay it using the monthly living expenses, based on the transparency of mission expenses man-

agement, using long-term repayment. Fourth, encourage missionaries to acknowledge and utilize the mission property which is God's one formed in the mission field getting out of the consciousness that the missionaries themselves use the property. Fifth, develop a joint management system in conjunction with local denominations or sound mission organizations from the beginning of the purchase of local property.

Shin Bang-Hyun also suggested approaching from the standpoint of missionaries to be reasonable and efficient management of mission property rights, and persuading supporting churches to create an atmosphere for missionaries to prepare a place to live after retirement.¹⁷

3. Conclusive Proposal

One fact that was discovered through the data collection and cleanup from 20 mission organizations was that the Korean mission community had already decided in 2006 to address the issue of mission field property and strengthen regulations by mission association. Denominational mission associations were largely equipped with articles of incorporation, operating regulations, bylaws, or manuals. However, some of them and mission organizations have had one or two provisions only in the articles of incorporation, except for a few mission organizations, or even none at all. Accordingly, the proponent proposes the following:

¹⁷ Shin Bang-Hyun, "Measures to Deal with Mission Property Issues", "11th Korea Mission Leadership Forum", (Korea World Mission Association, The Christian Council of Korea, 2011), 57.

First, as a result of this forum, I propose that the primary management of the mission property be written which can be utilized by mission organizations that are not yet stipulated in the articles of corporation or regulation by Korean mission society. It can also be operated in accordance with the circumstances of each mission organization or the mission field situation,

Second, let each mission organization be institutionalized to clearly educate the organization's constitutions, regulations, and so on, in training for dispatch.

Third, I propose to partner with mission organizations such as KWMA to invite experts who can guide mission property disputes to help solve the growing and complex problem of mission field property.

Fourth, let us make a flowchart of mission organizations on fund-raising, contract, registration, management, and transfer from the time a missionary's petition for the purchase of real estate as the need of ministry. Make sure to check at every step and perform regular checks.

Fifth, I suggest that the mission headquarters' understanding of the status and fluctuations of mission field property is regular and periodical. PCK (The Presbyterian Church of Korea) reports and registers all the property held by missionaries to local churches and general assembly, and is administered by the Property Management Committee. In January 2018, KPM (Kosin Presbyterian Mission), as an offer to the Denominational General Assembly, identified all of the missionaries' entire property and made a report with internal data. GMS (Global Mission Society) also conducted a survey of missionary property in 2005 and 2010.

Sixth, I proposes to write a pledge as a device to protect the fragile conscience of the missionaries. to control themselves, and confess as God's things when greed is triggered under various circumstances. FMB (The Foreign Mission Board) is actually writing a 'pledge' related to mission field property.

Seventh, children who grew up on mission field have inherited the faith and ministry of their parents at God's calling. There is a possibility that this phenomenon will be occur in the future. At this time, they will still use facilities such as schools, seminaries, and mission centers in their parent's mission field. In this case, we need to make sure that the child has sincere calling as a missionary. KPM (Kosin Presbyterian Mission) is studying ways to succeed in ministry and transfer mission property to missionary kids (children) and is writing a petition for implementation.

In conclusion, mission field property should not be without a spirit of stewardship and a calling to faithfully uphold the principles of the mission association, even if the articles of corporation and regulations of mission organizations are well established. This is a time when each missionary's fundamental spirit of stewardship. It is more precious to uphold the principles defined by mission organizations.

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See the following resources:

Denominational Mission Practitioners Meeting (July 8, 2019, Kosin General Assembly Hall)

Interview with leaders of mission organizations

The articles of corporation of each denominational mission association and regulation directory

Missionary Jonggu KIM, has served for 15 years in C Country and is now the representative of Billion Mission. He is a research professor at Asian Center for Theological Studies and Mission. He is also a member of the KWMA Policy Committee, editor of KMQ, and of Mission Times. He received a Ph.D.(Missiology) from The Seoul Graduate School of Biblical Studies.

A Written Pledge

Location of real Estate :

Purpose of purchase :

Missionary (name) makes the following promises in connection with the purchase of the above real estate, to the president, (the president's name) of (mission association's name), in addition to the supporting church, (the name of church).

1. The above offerings are used only for the above purposes and cannot be diverted to any other purpose.
2. Legal registration and ownership
 - The lot or building to be purchased shall be registered in the name of the local foundation and the missionary (name) for the above purposes, but the actual ownership is held by the local mission council.
 - In areas where foreign property ownership is not legally permitted, the registration shall be under the local, but the use is governed by local mission community and ownership is held by the local mission council.
3. The right to use the lot and building purchased belong to the missionary or the local foundation, but when a responsible local leader is chosen, it can be used by him.
4. When the lot or building are sold, it is necessary to obtain the consent and permission of the local mission council.
5. The local mission council may transfer its authority to a local foundation, church, or general assembly if it is deemed that no further management is necessary for the lot and all buildings built on them.

20 .00.00

Coordinator of the local mission council (Name & Signature) Mission Association (Name)

Missionary (name & Signature) Chairman of the Board (name & Signature)

Representative of the local(name & Signature)

Mission and Governance: Review of the Case Study of SIM International

SIM 국제 선교회 사례를 중심으로 본 선교와 거버넌스

N. Yong SUNG
SIM Korea

Mission and Governance

With the launch of the project ‘Seize the Day’ in June of 2004, SIM International’s efforts for change continues until today. The name of this project, ‘Seize the Day,’ is the direct translation of the famous Latin quote of Horatius: ‘Carpe Diem.’ The project’s purpose was to diagnose the current direction of the mission ministry and to plan its future pathway. The project was built based upon the case of Issachar, the tribe that joined in the works of making David the unified king (1 Chronicles 12:32). The leaders of the tribe of Issachar were able to achieve victory in the war as they understood their era and the following actions needed to be carried out. In like manner, SIM International started this project to understand the current era and to take proper actions like the tribe of Issachar.

The project was classified into three stages: 1) Understanding the current era, 2) Discerning what SIM should do, and 3) Ultimately leading to actions. In this article, the writer will analyze the SIM mission group’s

cases step by step, explain the process in detail, and based on that, propose the governance structure of Korean missions group. First, let us look at the case of the SIM missions group.

1. Effort to Understand the Era

The reason for us to understand the current era is very clear. It is because, unlike the God's word, the world is continuously changing. We must understand our ever-changing world in order for us to deliver the unchanging words of God in a way the world can accept them. SIM International faced the changing environment of missions early on. First, the influence of missionaries from developed Western countries, which had traditionally produced a lot of missionaries, is gradually decreasing. On the other hand, churches from Africa, Asia, and South America are more actively participating in world missions. Second, the contents and needs of the ministry were needing to be changed due to the growth of churches in the traditional mission fields. The flame of secularization had been rapidly growing and due to major religions, a tension of hostility had also been rapidly progressing. Due to rapid developments in travel and communication systems, an era of globalization had been opened as well. There are many other factors that can lead to a change in the mission paradigm.

Faced with this ever-changing world, SIM International has done three things. (1) They thoroughly examined their ministries spreading all around the world. This is an examination to see if the ministries are consistent with the core values or ethos of SIM International. (2) They evaluated the mission satisfaction of the missionaries, leaders of the supporting church, local church leaders, and local officials who are directly or indirect-

ly connected in various ways. Especially, we got honest evaluations from the local church leaders about SIM International and their mission ministries. In addition, they also gathered various opinions from leaders of the supporting church, sponsors, different mission associations, and professors of seminaries. (3) Opinions about the future organizational structure of SIM International and its effectiveness were gathered extensively. In order to do this, various studies, discussions, questionnaires, and interviews were done and conducted around each mission field. Throughout the process, more than 1,500 people joined. The study was conducted to understand the era in a wide, deep, and serious way.

2. Discerning What We Must Do

SIM International is looking for ways to partner with missionaries from Africa, South America, and Asia. This mission association is simplifying mission administration and creating a local friendly structure. The changed ministry environment was also explained to the supporting church and its sponsors and encouraged them to participate together in the ministry. First, the organizational structure of the mission association was changed dramatically. The direction of ministry, ministry culture, and financial policy have also been renewed. The following are the representative examples of the newly implemented things that SIM International has done.

1) Missionaries were included in the ministers' group. SIM International introduced that as of May 2018, more than 4,000 workers with backgrounds of more than 60 nationalities are serving in over 70 countries. As

of May 2018, there are only 1,800 missionaries in the traditional sense, but all the field ministers working actively in their fields were included. Therefore, the distinction between missionaries and ministers was abolished.

2) Since 2015, SIM International has given up the privilege of sending traditional missionaries. Previously, nine countries that had sent missionaries became joint-shareholder of their mission association and decided on the operation and policy of the association. Now they have put down that authority themselves. The existing international board of directors was dismantled and a new board was agreed to be built.

3) The composition system of the international board of directors has been changed. This association is now forming an international board of directors through the Global Assembly. At the second GA meeting in South Africa in February 2018, 450 delegates and missionaries attended.

4) 43 ministry entities were formed. It is a declaration to abolish the distinction between traditional mission countries and traditional mission fields. Each ministry organization meets with equal authority at GA to elect international directors. Usually, one country becomes one organization, but there are four places where several countries have joined together to form a ministry organization (Continental & South East Asia, East Africa, West Africa, East Asia). To become a full-time ministry organization, four conditions must be met. (a) representative, (b) board of directors, (c) minister management structure, and (d) signature of agreement to SIM International's statement of faith and core values, personality and vision. With the conditions and the approval of the International Board of Directors above,

one is then recognized as a ministry organization. Some ministry organizations are not currently equipped with the four requirements mentioned above. 43 ministry entities testify that missions are taking place from every country to every country. Ministers from South America, Africa and Asia have joined the ministry. This mission association is transforming into an international and multiracial group.

5) The composition of the regional board of directors also follows the spirit of the international board of directors. Not only missionaries and ministers, but also various groups of local church leaders are on the board of directors of each ministry to discuss and deliberate about the budget and ministry of the regional council. Quite a lot of local boards have more local leaders than missionaries. They discuss and determine the direction and content of the ministry with the local churches. It is a revolutionary structure that is hard to imagine in a traditional denomination mission. It is left to local mission leaders to discern what they should do. It's a tremendous adventure and it won't be easy, but SIM International is not afraid of new challenges.

3. Ultimately Leading to Actions

The directions and contents of the ministry is determined by the local board of directors. The local board is composed of local missionaries, local church leaders, and local ministers, so it is a field-oriented structure. It is a revolutionary structure that transformed the mission association to convey the original Gospel that cannot be changed. Of course, there is a confession of faith and core values of the mission association. Based on this, the vision

of the mission association was established. The vision of this mission association is to bring missionary capacity in the unreached areas and to engage more broadly and deeply in disciple-making around the local church. The focus is on making an inner and spiritual disciples of Jesus rather than an external one. In order for this to happen, they try to make an organization that enriches everyone who participates in the mission. It is a structure that allows both ministers and local peoples to be connected with the mission association to experience abundance. To this end, they are strengthening cooperation and aligning the strategies and institutions of the mission association with its vision. They are pursuing open missions and open leadership. The current international representative is a Nigerian missionary from Africa. In this way, all peoples and churches are involved in various stages of ministry. The mission association does not intend to mobilize the church to fulfill the missionary vision, but instead serves the churches that have vision for missions. While the mission is faithful to its vision, it is strengthening the areas of outreach development, ministry training, focused mobilization, resource development, and spiritual vitality. The International Board of Directors is responsible for the administrative support and coordination of the work of each local mission association. It can be said to be a thorough field-oriented ministry structure.

Governance Structure of Korean Mission Organizations

Governance is a term that refers to a management method that allows members of the community to voluntarily participate together in achieving the goals of the community. It emphasizes communication and networks

that enable participation. There are several reasons to try to connect mission and governance. (1) A heavy missionary task is entrusted to us. We must find a way to more effectively implement Christ's Great Commission. (2) The mission field is rapidly changing. It is difficult to expect any effectiveness of a missionary in the past colonialist mission method. (3) The task is heavy enough to make us work together. We need to create a structure that engages everyone. It is necessary to create a communication structure through horizontal, not vertical and an organically connected networking, not a vertical structure. Here are some suggestions for effective governance structure of mission.

1. Transition to the Biblical Mission Paradigm (Spirituality)

The original form of mission can be found in the incarnation of Jesus Christ. God the Father sent His Son Jesus to the world. He was sent as a fragile baby, not as a king or general with strength and authority. The first thing babies do is make eye contact with their parents. They make eye contact and share emotions with parents. In doing so, they learn all the important things in life. They learn how to see the world. So, children look at the world from a perspective similar to their parents. Because Jesus came that way, He knows our weakness. He mourns for our sorrows, and our pains (Hebrews 4:15). He makes eye contact with us and weeps with those who cry. Jesus sends us into the world the way He was sent (John 20:21). Therefore, we must learn the incarnation of Jesus.

At least two principles can be learned from the incarnation. 1) Like Jesus, who came as a child, we must start our mission by making eye contact with the locals. You should not go to the mission field as someone

who has everything. But as a friend who can share emotions and life, and as a neighbor who can share the views of the world to them. 2) We must think of God's glory and His eternal glory by faith. People try to climb higher to more honorable places, however Jesus came from the most high place of praise to an unwelcoming place (John 1:11). He became obedient to death (Philippians 2:8). He became poor (2 Corinthians 8:9), so that we are made rich. He took the very nature of servant (Philippians 2:7), so that we have freedom. Jesus valued tax collectors and prostitutes (Matthew 11:19). They were called His friends. Jesus saved sinners with this kind of love and humility (1 Tim 1:15). And he was given eternal glory (Philippians 2:9-11). Paul himself became a slave (1 Corinthians 9:19). He gave up his rights (1 Corinthians 9:18). As a result, he gained more people and became a man of hope for a glorious future (2 Tim 4:8). However, this humility that led to voluntary slavery and abandonment of rights is the attitude that emerges when we recognize the value of others. It is also the fruit of faith. Without faith, we think only of our own glory and today's glory. Faith reminds us of God's glory and eternal glory. Jesus' incarnation was ended gloriously. Korean missions will also be honored.

We need to make sure that we are friends with those who live where we are sent. And you have to constantly ask and ask the following questions. 'Who is our missionary role model? Whose path are we following?' We can also learn missions through Moravian, Hudson Taylor, William Carey, Underwood, Appenzeller, and Ruby Kendrick. But our only role model should be Jesus Christ. If you think something is on the wrong path, you should ask if this is the way of Jesus. Shalom, the Hebrew word for peace, means restoration to the original form. The restoration to the origi-

nal form enables Biblical missionary work. Just as Jesus, who never let go of his mission to come to the earth, we also must not forget the mission entrusted to the church. To do this, we need to be sensitive to the guidance of the Holy Spirit. We must be free from traditional practices and wrong habits. We must define core values and personalities according to Jesus' teachings, and focus on our goals and visions. SIM International's revolutionary reorganization can be used as a lesson. We must find God's will, not our own. Being stubborn and sticking to my own will is idolatry. We need to change our perspective. We need to make a transition from the traditional mission paradigm to the Biblical mission paradigm.

2. Leadership

God appointed leaders (Deut 17:14-15). Therefore, the authority of the leader comes from God (Rom 13:1). Authoritarianism should be avoided, but the authority of the leader should be respected. So God commanded respect for that authority (Deut 17:12). If a group becomes a community that ignores authority, they will not be able to avoid the confusion and failure of the Judges era. The apostle Paul also mentioned that authority must be respected (1Thess 5: 12-13). However, God divided the authority of a leader. In the Old Testament, kings, priests, and prophets were all anointed, as independent authorities. God did not allow even the great king to offer the sacrifices. In addition, a prophet was appointed outside the institutional authority to bring the will of God to priests and kings who sought stability. He criticized or rebuked the king or priest if necessary.

Also, the three authorities were made not to invade each other. God intended the leaders to restrain themselves to bring the other authorities

into balance and harmony. The spirit of separation of the three power would have come from here. The mission association should also make a structure that shares roles. A structure with only one-way instructions and orders is not Biblical.

There was something God commanded to Moses, who had been complaining due to having burdens (Num 11:10-35). He made 70 leaders to work together. To fulfill the law of Christ, this burden must be carried by each other (Galatians 6:2). God gives the essential talents to each person (1 Corinthians 12:4-7). Like Moses, we must acknowledge the gift of God given to each person (Num 11:29). In that way, we can share the burden together, which can then make people more active in ministry. We can create a healthy accountability structure. An absolute power will turn out to be absolutely corrupt. Because we are all sinners. Authority and responsibility must be shared. The leader who leads the mission headquarters should not be the master, but the maestro, who makes all the ministers fulfill the mission entrusted to each of them. What's more is that we are now living in an era where 80% of followers are deciding the direction of the community instead of 20% of leaders. A governance structure should be established where each member can fulfill their responsibilities and achieve common goals.

3. Transparent and Reliable Accountability Structure (Accountability, Transparency, Reliability)

The Apostle Paul collected contributions from the churches and helped the Jerusalem church and God's people. When he did that, however, he did not ask people to believe in him who is an apostle. Instead, he

let some people admitted by church members deal with the work together with him (1 Corinthians 16:4). Titus and other brothers were also included in the work (2 Corinthians 8:22-24). Two or more people, rather than a single, trusted person, builds the job. So, the work was done not in terms of trust in the individual, but in terms of the structure of accountability that made each other accountable. Paul himself was included in the structure. Missionary fund management and mission field property issues can also be addressed within the accountability structure. Because the work we do is good, we need to make our accountability structure more transparent and reliable. This is to avoid any criticism of the way we administer this good work (2 Corinthians 8:20). Paul was careful not only before God, but also before man (2 Corinthians 8:21). We should make the mission association a transparent and reliable organization of accountability.

4. Efficient On-Site Administrative Structure (Efficiency)

We must ensure that the relationship between the mission headquarters and the regional council does not function as a government-embassy relationship in a country. Functions like the embassy built for the benefit of the home country, do not match the regional council. It should not function like a local branch of a company. Nor should it be limited to the interests of missionaries or to administrative service organizations dedicated to missionaries. Regional council should have a thorough incarnational structure to serve the local churches and the believers. Here are some suggestions for this structure.

1) SIM chose an open structure. It is a structure in which local leaders participate in the regional council of the Korean Mission Association. If necessary, missionaries from other countries can be involved. Meantime, Korean missionaries have been working alone. In addition, only 27% of Korean missionaries thought positively to cooperating with foreign missionaries (Namyong Sung 2009). Of course, if we include locals or outsiders in our own mission association, there will not be many inconveniences. It may also be a concern to unveil information that has been unshared. One may think it's not easy because of sensitive financial or personnel issues. However, William Carey's mission station does not fit the 21st century mission. In the meantime, his mission station has been criticized as colonial mission. Therefore, the regional council must not be recognized as a foreign entity to the local people. Now, we need to set missionary goals with the local church and share our missionary vision. There is a synergy effect of the missions that can be achieved when working together. We should not make the regional council an island for missionaries, but an open organization that is closely connected to the locals as well.

2) Wycliffe and SIL International (a mission organization known as the Summer Institute of Linguistics) divided the roles of headquarters and field missions into a dual structure. Like Wycliffe, the mission headquarters should strengthen sending, sponsoring, and developing the logistical ministry, and the regional council should change their ministry structure like SIL International. The International Mission Board (IMB: Baptist Christian missionary society affiliated with the Southern Baptist Convention) only maintains the role of the sponsoring organization in the head office's administrative organization and ensures that missionary work is thoroughly field-oriented.

The board of directors of IMB's headquarters makes a policy that determines the direction of the mission association, but it cannot engage in operations institutionally.

3) A financial foundation should be created for the regional council. Part of the missionary's administrative expenditure should be used as the administrative expense of the regional council. Additionally, a portion of the ministry expenses and project funds should also be collected as the administrative expense so that it can be used as the administrative expense of the regional council. This will enable efficient and field-oriented missionary work. Without a financial foundation, the decentralized administration of regional council cannot be done.

4) The mission field should be transformed into a specialized division structure for efficient ministry. Each ministry should be specialized according to the minister's talents. Today, missionaries each have burdens to have their own visas, local adaptation, mission homes, child education, furlough, medical care, etc. It is a method of individual combat. For example, an individual has to spend a lot of time dealing with the office work. There is no continuity because one does it by oneself and forgets it. Of course, there is a low level of expertise in that situation. In Nigeria, where I had previously served, nobody can have a travel visa without a local invitation. I have worked there for over 10 years, but I have never suffered from a visa problem. This is because there was a missionary who was in charge of visa work with local experts in SIM mission association. If one knows the laws of the mission field, there are ways to obtain various types of visas legally. Because one doesn't know the law, one tries to find a shortcut. However,

the shortcuts used by missionaries are at a rudimentary level and easily revealed. There is a possibility that the local government officials will recognize that the missionaries are unworthy of trust.

Medical problems can also be assisted by experts. If the mission field has a ministry-oriented structure, they can create experts in each field. Missionaries can focus on their own ministry. They need to create a division of labor structure from a small shop, where one should do everything by oneself, to a large company, where each person can accomplish the task by doing his or her own part. Only then, it becomes Apple-like mission to create new value. Mission creativity, efficiency, productivity, transparency and accountability come from this division of labor. To build a bike, you need about a thousand parts. A car needs 30,000 parts, and a jumbo plane, 3 to 7 million parts. For a creative and efficient mission, a detailed division of mission structure should be established. Only then, the missionaries, missions, sending churches, local churches, and local ministers participating in the mission can all achieve the fruitfulness of the creative mission.

Responsibilities for supplying missionaries, coordinating project and property rights, and establishing mission strategies for the region should be left to the regional council. In the field, according to local circumstances, the necessary missionaries should be petitioned to the headquarters, and the headquarters should be in charge of notifying the nationwide churches of the need for recruiting missionaries based on them and supporting the dispatch. However, in the past, when missionaries decided on the mission field, the demands of the mission field did not take precedence over the missionary's vision or the church's vision (Sung Nam Yong 2009). The reason was because there was no systematic, ongoing information about

the needs of the field and the local church's low confidence in mission. We must avoid missions in the form of individual combat and establish a system of cooperation and division of labor. The senior missionaries should take the role for Sherpa for the junior missionaries in mission. You can't climb the Himalayas without Sherpa, but how can you handle a heavy mission alone? In addition, if the project is led by the regional council, it can easily solve the problem of property rights in the mission field, and it is easier to work with other missionaries. It is easier to develop a mission strategy for the region. The regional council should establish whether they are independent, dependent, or interdependent with the local churches they collaborate with, and conduct collaborative ministries accordingly. Local mission policies are established locally, but the headquarters can establish a macro-vision to support and encourage ministry. For example, policy directions can be given in ways such as providing more support to unreached people missions, youth and children ministries, and church planting.

5. Communication & Networking

Mission related people should be involved in mission administration and policy-making processes in any form. Participation increases policy understanding and satisfaction. If you don't participate, you are likely to become a cynical onlooker. Some missionary groups lamented that 42% of missionaries said that the needs of the field were not reflected in the policy (NamYong Sung 2009). If missionaries participate in the mission policy-making process, they will have a high understanding of policy, high satisfaction, and finally it will help them solve problems in their mission fields. Therefore, the reliability of the policy is determined by participation.

Therefore, the mission headquarters should ensure that missionaries in the field are not marginalized in the policy-making process and increase their understanding and satisfaction of policy. Therefore, it is important to focus on the field-centered policy. For reference, IMB Missions has opened a channel to collect and reflect the opinions of more than 5,000 missionaries in the policy-making process. The Jerusalem Council, which gathered to solve the problems of the Early Church, can be a good example (Acts 15). In this, a problem occurred in the field of Antioch. The problem was the greatest challenge of the Early Church, which would affect other regions. The Antioch Church first discussed this issue, then they sent representatives to Jerusalem to convey the decision. Thus, councils gathered (Acts 15:1-21). Many people participated, spoke, and discussed together. Peter shared his experiences and opinions on this issue. Barnabas and Paul also shared the voice of the mission field. And the apostle James made a conclusion after confirming that the result of the discussion was consistent with the word of God. Then, while notifying the missionary field of the conclusion, they decided to encourage each church not to break the consideration, agreement, tolerance and fellowship of each other. If the Roman Senate had sent this letter, an order would have been issued. However, the Jerusalem Council referred to the Gentile Christians as brothers and shared the decision made with the leaders of the region in question (Acts 15: 22-31).

The church has several self-governing bodies, such as consistory (session), presbyteries, and general assemblies. Each institution has its own authority. One is not higher than the other. It is not an institution that refers to the upper and lower classes. Of course, there are hierarchies according to functional differences and order of authority, but they are independent insti-

tutions. In like manner, same is the organization of missionary association. It should not be an organization that gives unilateral orders from mission headquarters to mission fields. The board of directors of mission association and missionaries who are in charge of missionary work should not have up-and-down relationships. They need to make organizations that can have their own authority. There are truths that can never be compromised in the gospel. *Sola Scriptura*, *Solus Christus*, *Sola Fide*, and *Soli Deo Gloria* cannot be compromised. But there are many non-essential things that we can compromise on. For example, the time of worship, form, praise, instrument used, decision of priority, and the gravity of ministry can be compromised. We must make a way for missionaries to participate in the process of deciding mission policies, ministry direction, and ministry content. It is to create a reasonable and efficient decision-making structure. We need to create a predictable communication system that can fully share each other's opinions rather than one-way communication.

The word Consilience is popular. This term used by British theologian, William Whewell, and social biologist, Edward Wilson, (1998) about 150 years ago. Biologist Choi Jae-cheon became widely known as he translated and used it. William used this term to mean that small tributaries gather to form a large river. In today's academic world, consilience is often discussed. In the mission field, we should find a way to be together through major racial differences, differences between rich and poor, differences in education, cultural differences, and national differences as it does not define moral and spiritual differences. Exaggerating the differences can make missions together difficult. The wave of secularization has been strong. Missionary tasks and challenges have not diminished at all. There

is still a tendency for the mission field to be fortified. All parties concerned should come together. We must break the prejudices and work with missionaries, local church leaders, other missions groups, and missionaries. We must meet together, socialize together, discuss perspectives together, share dreams and visions, and work together. We should not try to build our own house, but we should try to establish the kingdom of God on the earth together. Micro-missions also had to be done, designing and ministering macroscopic missions. Only then can we complete the mission of God.

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What would be the Appropriate Amount for a Missionaries to Spend to Settle in the Mission Field for the First 2 Years?

선교사 초기 정착 재정의 고려 사항

Mark KIM
Global Operation

Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. (NIV, Eph 6:13)

The apostle Paul said that our struggle is not against the visible forces of the world but against the unseen spiritual forces of evil. Thus, he encourages those who go into war to put on the full armor of God. By doing so, Paul concludes that we'll be able to stand firm at the end of the war. The word "stand"¹ (ἵστημι), which Paul used, emphasizes the positioning place that one stands after the war rather than the posture of oneself. Therefore, the emphasized key point of the spiritual warfare is to keep occupying the place where one stands after the battle.

Missionary settlement means to occupy a portion of land which be-

¹ The word "Stand" (ἵστημι) means to cause to be in a place, with or without the accompanying feature of standing position—'to put, to place, to set, to make stand, to be there.'
Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament:
Based on Semantic Domains (New York: United Bible Societies, 1996), 726.

longs to a worldly king. If a missionary fails to settle or is unable to keep a legal residing status in the mission field, it is like losing the fortress while resisting the enemy of the war. For concrete missions, one should begin the settlement process by leaving the land of the father and his kindred. Then, he should obtain the governmental permission to reside in the targeted country for a long period of time. At the same time, the missionary should stand upon the targeted land until the established local community recognizes Jesus as their King. Therefore, the beginning process of the missionary settlement shapes the effectiveness of the future ministry in that targeted country.

The most important elements in the early stage of the missionary settlement are establishing the proper legal residing status, getting the local housing, acquiring the local language, and praying for a man of peace. Most of these elements require certain amounts of money to obtain. However, the answer to what the appropriate amount for missionaries to spend to settle in the mission field is not a simple answer. Some reasons why is because the rent and the cost of living are depending on the housing location; the social status for obtaining the legal visa depends on various corresponding life styles and lastly, there is the cost difference between pioneering ministry and replacing an ongoing ministry. Due to these uncertain causes and effects, this article will discuss what to consider to determine the cost of the settlement rather than showing the fixed amount of money that is required for the initial settlement. Another thing to consider is that our purpose for determining the cost of settlement is not to economize our finances for the settlement. Our ultimate goal is to bear more fruits for the sake of the kingdom. It is neither for bragging our frugal lives, nor for showing our lofty lives as saints.

Do not take a purse or bag or sandals; and do not greet anyone on the road (NIV, Luke 10:4)

While Jesus was traveling from Galilee to Jerusalem to carry his cross, he sent his seventy-two men ahead of him on a short-term mission. After Jesus was refused by uncooperative Samaritans, he sent out the men with a command - don't take any money, a bowl containing possessions, nor an extra pair of sandals. Jesus then said that he is sending them out like lambs among wolves. Of course, we cannot compare sending a long-term missionary to a short-term missionary. But we can learn its principle. The Lord Jesus sent his men with their imperfections. It was probably very difficult to survive in unwelcoming places and they were in need of money for food, gifts to bribe uncooperative locals, and extra pair of sandals for the long trip. However, Jesus told them not to carry any of these. Why did he say such command?

It seems that Jesus was a man with very few possessions; he described himself to his followers as a man who has no place to lay his head. This case is not much different for Apostle Paul as well. In order to understand Apostle Paul who was a rabbi from the first century, we need to look into lives of other rabbis from the same period of time. They were extremely poor, and they always had to work for their living.² Paul also often

2 Joachim Jerimias, "Jerusalem in the time of Jesus", pp 111-119, Christian book distributors. The scribes should not be paid for exercising their profession, most of them were extremely poor except few. They lived on subsidies. Often they didn't have enough food to eat and clothes to wear. R. Judah b.Eli, the most frequently quoted scholar in the Mishnah had only one cloak, which he and his wife had to wear in turn when they went out, and six of his pupils had only one cloak between them. Hillel journeyed on foot from Babylonia to Jerusalem. There he worked as a day laborer for one teroppaiq, which is half a denarius, and out of this he had to pay the school caretaker, leaving only a quarter of a denarius for the maintenance of himself and his family.

had financial needs and had to work for his needs. (Php 4:15-18; 2Th 3:8-10) Therefore, he especially thanked the Philippian church for their ministry support. However, when Jesus and Paul ordered their men not to carry any money or a purse, we are sure that the reason was not because they were poor or they did not have anything to give to their men. Even later in scripture, Jesus asked his disciples a day before his crucifixion, “*When I sent you without purse, bag or sandals, did you lack anything?*” “*Nothing,*” they answered. (NIV, Luke 22:35) The seventy-two returned with joy for proclaiming God’s kingdom and for the submission of demons. (Luke 10:17)

Recently, the author of this article visited a place in North Africa. The purpose of this visit was to get ready for missionary placement for new missionaries and also to have Christian fellowship with the native leader, who was an acquaintance of the author for several years. This native leader was led by the Holy Spirit to preach the gospel in a different location for a long time, but he had a job to support his two children. Since he converted from Islam to Christianity, he faced many difficult situations. However, he was able to maintain his family living and serve the small local Christian community with the same Muslim background. He heard the voice of the Holy Spirit several times commanding him to preach the gospel in a different location, but he hesitated to obey it for four years. Just before our visit, he made a crucial decision concerning his job. With a risk of losing it, he requested six months of unpaid leave to his boss to move to the new location. Surprisingly, his request was granted and he was able to move to where he had prayed for! At first, he planned to take the trip alone to the new location, but after considering a few factors and seeing that it would not interrupt his missions, we decided to join him. We traveled through the

night on a public bus and arrived in the city at dawn. Since had no place to go, we unpacked our luggages at a motel.

The first day, he had to look for housing. Fortunately, he was able to find a vacant house, but without any household items. Due to its inexpensive rent, he eagerly signed a contract with the owner. He was just happy about following the Lord's command to move to a southern province, but he had no idea on how he would make his future living. After moving our luggage into the new housing, we went to a local market and stores to purchase household items so that he could immediately resume his living. After wrapping up our first day, we decided to start fasting for the next few days. Before beginning anything, we wanted to first connect with God and inquire of His heart for any upcoming, new tasks. During the first evening of fasting, we were contacted by a man, who was a well-known local Christian living in the Muslim city. When he learned that a local evangelist had come with us to his city, he invited all of us to his house. He shared how he experienced miraculous healing through Jesus Christ and started to believe in God about two years ago. Since there were no local Christian communities, his spiritual growth was solely dependent on a Christian media channel through satellite TV. From the first visit till our departure, a daily service was held at a local Christian's house. Each day, we attended the service with our native leader, our brother in Christ. This was how our native brother in Christ began his missionary settlement in the new location. He was extremely glad to meet this man of peace. A few days later after our departure, we also heard the great news of the local Christian's young son. The son of the local Christian began to learn the Gospel, and after he also experienced a miraculous healing through the native leader's prayer. For the missionaries who left their homeland to go to a totally un-

familiar foreign country, could we not expect this work of our God? Would our Lord Jesus Christ not let his servants know His way? Even for food, clothing, housing, and meeting a man of peace, would he not care for His servants?

The Beauty of Weakness

Based on Biblical principles and mission experiences, the most essential element for a new missionary to consider is weakness/vulnerability. A missionary who is not familiar with the field culture and the local language is vulnerable in every aspect within surviving the mission field. He could easily be deceived, robbed of his possession, and taken advantage of. Therefore, trying to identify risk factors and preparing for those risks in advance are reasonable actions. Our weaknesses should drive us to seek our God Almighty, whom we can rely on, so that He can begin His work: linking the natives with the missionaries.

1) Unfamiliar Territory

In the olden days, I remember purchasing a local map as soon as I arrived in a new area. Finding a place to dine was an extremely difficult task for people who are unfamiliar with the territory. So in order to get to our destination, we marked the destination on the map with the help of the person who can communicate with us. On the way to the destination, we also made sure of the direction by asking many people along the way. After quite some time, we are able to finally arrive at the location. Fortunately, this process sometimes lead us to meet willing helpers who would offer to pay for our foods and transportation fees. Once, we even met a willing

helper who offered his house as an accommodation and so we slept at their house. As a result of these casual interactions, it was not difficult to make friends. Nowadays however, we have the Google Map app to help us navigate. From finding a good restaurant to arriving to the restaurant, it eliminates the need to ask for help from others. Instead, we can now easily pick a location and dine ourselves. The convenient tools that help us unfortunately, also prevent us from socializing with people. Intentional situations that lead to interacting with the locals are beneficial and important to the early missionary settlement.

2) Stuttering to speak the Language

Many believe that the ability to speak the local language fluently would help missionaries get acquainted with the locals, however it is the contrary. If a foreigner is fluent in the local language, the locals actually take precaution instead. When we stutter to speak their language with difficulty, the locals are more willing to help us. You are able to get much closer with the opposite party when you spend thirty minutes to say a sentence, due to the time that was spent together rather than simply delivering the content. Of course, there were times I was ignored and deceived due to stuttering in communication, however it can be very valuable when socializing with frequent visitors and with a man of peace. When you meet a person only once, he goes on his separate way, but if we ask the person to teach the language to us next time when we meet, then our weaknesses considerably become helpful for accomplishing the mission.

3) Young Children

When one is placed to adjust quickly to a new environment, to master the language, and to be diligent in the active ministry, young children can be another burden to handle. Since it can get exhausting to spend a lot of time taking care of children, one could think that it is better to resume the mission without children. However, the process of raising Christian children is a big benefit for reaching neighbors. By having children, one is able to easily get connected with parents of other children from the same age group.

4) Bureaucratic Institutions

Bureaucracy itself is already quite testing, never mind bureaucracy in a foreign country. Paperwork is intimidating and some officers are unfriendly and unapproachable. Still, no doors remain shut forever. Many missionaries find themselves spending hours, if not days, in these offices. More often times than not, a local officer will lend a helping hand. This exchange has often lead to new and genuine friendships. In one instance, God transformed a former brusque officer into a man of God.

We also see that many hospitals in the field tend to be lacking. Rather than viewing it as a place to receive medical services, missionaries must see hospitals as a place for ministry. In Luke 10:9, the Lord tells his 70 missionaries to heal the sick and tells them about the coming of His Kingdom. As hospitals and clinics open their doors to many local people, families, homes, this allows chances for God to show his mercy and his power to heal.

Many of us are told to follow in Apostle Paul's footsteps by using our positions, citizenships, or professions to our advantage in the field. However, the apostle never used his Roman citizenship for his advantage. His job as a tentmaker wasn't necessarily what made him successful in his ministry ei-

ther. In short, neither our profession nor our positions can “win any points.”

Paul only used his citizenship as a means to convince those who doubted his apostleship; he never used any worldly advantages he had to boast, lure, or maneuver his way around his ministry. Rather, he likened himself to defeated generals who were beheaded last among the captives (in Paul’s era, Roman generals often killed the general of their enemies last to dramatize the effect of their victories).

Justo Gonzalez, a well known Christian historian explains the three significant changes that took place in international ministry with the turn of the 20th century:³ First, the world-wide church came to existence. Second, the church has become more Post-Constantinian in nature. Third, the promises made by the “westerners” were not fulfilled. We must especially note the second change. In the past, Christianity had the support of the country and the people; now, Christianity is viewed with scrutiny by all. Religion and the state are now divorced and the state is no longer under any obligation to protect religion. What was once seen as valuable lessons are now seen as old doctrines and the state hold no fiscal responsibility for churches. Therefore, missionaries must not depend on their countries for support nor assume their citizenships would place them at any point of advantage.

The Beauty of Discomfort

Inconvenience and discomfort follow once we volunteer to be the weak. Many missionaries tend to withdraw when times are strenuous. Many ask veteran missionaries for help when it comes to paperworks and

3 Gonzalez, Justo L., *Christian Thought Revisited* (Kindle Locations 1987–1988). Orbis Books, Kindle Edition.

administrative tasks. Some even choose to return their home countries in times of childbirth and illness. Indeed, vulnerability often puts us to test.

1) Inconvenient Residence

It is extremely difficult to move from the safety and privacy guaranteed by one's home to a place of inconvenience. Apostle Paul himself dealt with a precarious lifestyle and said, "I have learned to be content, whatever the circumstances." (Phil 4:12) Paul, who pursued only the glory of Jesus Christ, even in lieu of his life (Phil 1:20), remained even in the most dire circumstances. For many of us, however, this is quite a feat. It is hard to give up the privileges we are accustomed to, especially when it comes to our lifestyle. Everything from grocery shopping to our children's schooling becomes a matter of compromise. Your children may come home with lice in their hair or infected by whatever's going around in the neighborhood. Your neighbors may seem thick-skinned, constantly asking for a helping hand, to borrow a gadget or kitchenware, and perhaps even outright steal from you. On the contrary, however, once you make a home in one of these tight-knit communities, you will make true friends who come to you with open hearts. After all, isn't it not the richest who builds the highest walls and fences?

Most of the missionaries I have trained were young and single. To help them adjust to their local environment, I decided it would be best for them to attend local institutes, live in the institute's dorms, and to learn the local language in the process. The trainees were each given an allowance of \$50 US dollars per a month. This covered all their living expenses including food, transportation, and personal spendings. At the end of the month, they even had money left over to help other students and to give

an offering to their local church. When I presented this training before an international conference, most of the participants were incredulous saying that surely the training was too harsh and the expenses were too meager. They were in for a bigger surprise when I then revealed that most of the trainees were able to speak the local language fluently within the year, were able to befriend the locals, and even shared the gospel with them.

2) Inconvenient Means of Transportation

Owning a car may seem like the natural solution while living in an unfamiliar place, however in actuality, taking the local transportation is a valuable means to get acquainted to your new surrounding. Granted, the public transportation system will most likely be flawed. For example, they will fail to be punctual, lack well-air-conditioned carriages, have confusing routes, and take many detours, and encounter many pick-pocketers. Despite these flaws, however, through the public transportation you can find many willing to lend you a helping hand and people to chat with in the hubbub of the train. Consequently, it is advisable to not purchase a car for the first two years during ministry, unless it is absolutely necessary (like having an ill family member, living in a country where there is little to no means of transportation, or harsh geographical conditions).

3) Less than Ideal Housing

A budding missionary must consider several things when it comes to housing: Is the house large enough to accommodate other visiting missionaries? Does the house have a presentable living room to hold fellowships? Is it safe, comfortable, and pleasant to possibly serve more than just as a home for the family? Though they mean well, houses chosen and reformed

outside these criteria become no more than a “nice, spacious” house. Some missionaries attest to how God helped them buy a house or furniture along with how God has willed such riches into their hands. However in these case, the house or furniture can become a stumbling block to locals as they become more interested in the worldly riches than the spiritual ones promised by the Lord.

The Holy Spirit Leads Us to Suffer

When Jesus sent out his disciples to minister, he told them, “I am sending you out as lambs in the midst of wolves.” Why did the Lord send his people into such danger? And yet, how did his disciples return to report stories of success in such perils?

First, the disciples were given the very power of Jesus Christ. The Lord did not allow the disciples to make use of their own possessions (Lk 10:9), their former social circles (Lk 9:60), and even spoke against guarding their own lives (Lk 9:3; 10:4) (Lk 9:24) Ultimately, the disciples were armed only with the power given from our Lord. This is the very first thing one must seek while preparing for ministry. This power is not given to the chosen or to the special, but given to those who truly thirst for it. The Lord himself implores us to ask of the power of Jesus, for it shall be given.

Second, one must redefine the idea of power. This power does not come from our competence or possessions but from the Lord, who guides us. Apostle Paul and his disciples were guided solely by the Holy Spirit. When asking for guidance, they pleaded in fasting and prayer. Paul’s ministry in Macedonia perfectly depicts this. The Lord uses their weaknesses to be their strength. (Ac 16:10) His glory prevails when we choose to be the

most vulnerable.

Third, we must keep in mind that the most successful ministry entails suffering. Paul's time in Philippi is a great example of a fruitful, yet difficult ministry. Casting out demons did not spare him from facing constant persecution. In my third year as a missionary, I was devastated to hear about the loss of one of my colleagues. He was a Korean-American missionary, who was an outstanding cardiologist and professor before he submitted to the Lord to minister in Central Asia. It was through his ministry that an under-educated and poor local women transformed into a mighty warrior of God. His ministry bore fruit in the form of a passionate evangelist. After some time, this colleague then set his mind to work for the North Korean refugees in far east of Russia. Shortly after his arrival, he was assassinated (most likely by a North Korean agent). The news of his passing shook many of us in the field with overwhelming grief, including myself. It was only after quite some time I fully understood the meaning of the scripture, "Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." (Jn 12:24.) Following in the Lord's footsteps entails many trials and tribulations, but it is certainly one worth following.



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The Way to BAM

BAM으로 가는 길

Dong-ho SONG

NOW MISSION

In 2018, in the declaration left at the end of NCOWE VII “Together, till the day”, BAM was summarized as “a strategy of the times that embodies Holistic mission”. BAM has become an important period strategy that everyone contemplates in Korean mission. Due to the demands of the mission field and the needs of field missionaries, mission candidates preparing for mission and are desiring the local churches to send them are more so actively seeking BAM than in times past. As I have served BAM since the beginning of the Korean BAM movement until now, I notice one significant situation, which is the fact that the BAM movement is developing in a variety of positive ways than expected. Perhaps that diversity is due to the unfolding of the BAM movement in connection with the various internal and external situations facing the Korean church and Korean missions. Nevertheless, it cannot be denied that it suggests the potential possibilities the BAM has.

Therefore, I would like to first look at the diversity and missional possibilities of the recent BAM movement. Through this, I look forward to finding a new path in the transition period of Korean mission.

1. BAM as a Concrete Realization of the Gospel

Missionary life is one of the most pressing topics for Korean churches. In other words, it is the unity of faith and life. Our believing and living is one, so it must appear in the concrete life and the field of life. Indeed, our gospel must be a blessing to neighbors, peoples, and nations in the realm of life; the realization of our faith in the field of life is a concrete message.

In a pluralistic world where post-modern values prevail, the world is now divided into two. One is Christianity, which believes in gospel truth as absolute, and the other is anti-Christianity, who rejects it entirely. It seems as though there is no middle ground. Absolute truth is rejected, and the absolute gospel is threatened. The anti-Christian world of the majority of Korean societies, closed their ears to no longer hear anything from the church. It is not enough for us to impress the world with our own words.

The world demands that life prove the truth if the gospel is true to the church. The world is asking for the ‘gospel of life’, not the ‘gospel of words’, that is, the visibility of the gospel. Now our mission should be not just proclamation, or ‘Speak Out’, but also demonstration, ‘Living Out’. Our church must have a ‘showing message’, not just a ‘telling message’. Our faith must be proved in the place of life. BAM, which guarantees life, is an excellent strategy and possibility to secure the visibility and sincerity of the Gospel when we think about what we can get the opportunity to preach the gospel again to a world that is already disappointed at our lives and is closed to our hearts and does not listen to the gospel.

Our response to the age of demanding the visibility of the gospel is to realize the gospel concretely in the process of work and life, following the vision, values, and principles of the kingdom of God in a world where

business has become our life and culture. Therefore, missions of our time cannot be talked about beyond our place of life. Now we realize from the perspective of missionary mobilization that mission calling can never be unrelated to job calling.

All the disciples and good witnesses of Christ in the workplace, who are still living fiercely in the field of life, are determined and challenging their missional lives even in today's reality, where their value of life has been turned away. The church is required to provide them with specific training for their lifelong dedication in their workplaces, pastoral care and continuous mentoring.

2. Discipleship and BAM in the Business World

Christ's command to "go and make disciples of all nations" is an essential factor of the Great Mandate, and is a missional strategy by which Jesus set an example. Discipleship is the strategy that allows Christ to share his whole life with his disciples during public life and follow his example. Therefore, discipleship training has been regarded as the most central ministry so far in the local church as well as in the mission field.

Despite the importance of discipleship, Korean churches and Korean missions have focused on growth-oriented church planting rather than true discipleship. The Korean church oriented to the mega-church that was struggling with the myth of growth became speechless about the cold evaluation of the world, and the mission field centered on church planting built many chapels, but not many healthy communities.

Until now, the discipleship of the local church remained in the hands of the church, and there were limits to establishing and teaching true

disciples in the world. The essence of discipleship is the calling and responsibility of the church toward God and the world, the practice of love on the cross. Christ taught His disciples to love people in the world with their lives from the love that flows from God. We must follow the Lord's teachings to become true disciples first, and making discipleship the center of our ministry. BAM emphasizes discipleship in the business world. The Lord said that when we live as true disciples in our world, then the world will know that we are disciples of Christ. Mission begins here.

It seems that the churches are changing rapidly these days. Churches met BAM and began to use the words “workplace mission school” and “workplace missionary” without hesitation to call each other “BAMer” rather than the traditional “missionary”. Now mission, which I represent, has opened a program called “Work Perspectives” 27 times with the church, teaching how closely work is related to mission, and is leading new mission work changes. Not long ago, a church started training called “The Workplace Discipleship School”. In addition, a mission agency launched the “LAM (Life As Mission) School” in partnership with local churches. The BAM movement awakens individuals to the discipleship of Christ at work, the place of their lives, and allows local churches to rethink the discipleship and mission of life. BAM helps to embody the essence of Christ's discipleship in life. Furthermore, BAM enables Christians to share their lives with those they meet in their workplaces and to make disciples in the world, as well as true disciples who share the vision, purpose, and values of the kingdom of God together in the field.

3. Integration of Calling and BAM

Many young people who have devoted themselves to missionary work are conflicted and agonized between their job and mission calling. We speak of Abraham and Jesus' disciples as examples of calling. For it is believed that it is a life of greater holiness and great obedience when he follows the LORD, giving up his work and occupation before the calling of the Lord, just as they leave their mainland, relatives, and father's house for the calling of God. After dedication to world mission, there are many people who cannot live on the mission field because they are too busy and live in a divided heart that cannot give themselves for world mission all their lives. After the mission call, my work and life in the field are trapped in distorted thoughts without realizing the value of a new purposed life.

It cannot be overemphasized to teach the integration of vocational and missional calling. The church faced the need to revise the faith pattern of a dualist view and present to the saints how to integrate and live their faith and missional calling at the workplace. In the local church, if biblical principles of work and occupation are correctly taught to the saints and missionaries with vocational callings being integrated, there will occur tremendous ministry synergy.

Every saint must find that he lives a missional life, that the place where he stands is holy, and that is a glorious ministry that expresses the glory of God. This era is overflowing with opportunities to serve the land and the people in a variety of situations, leaving their country with their jobs, knowledge, talents, materials, and experiences. Under the influence of the BAM movement, a lot of people are making a transition from traditional ministry to BAM in the field. In addition, senior missionaries as well as

young peoples are actively obeying and devoting themselves to fulfill their missionary vocation through their profession and business. There are not many people who worry between mission and professional calling anymore.

Many of the BAMers in the field are fulfilling their mission calling and building a kingdom of God on the land where they have been sent to with their business and professional expertise. In particular, many examples of BAM business are sharing hope in the poor and marginalized mission field, living with the despair of unemployment and where regional alienation are taking place. There is no doubt that in the future, more BAMers will rise and scatter across the nations to become the source of blessings among the land and peoples, and to take the leading role in true transformation and revival.

4. Mission Resources and BAM

The local church's missionary resources have never been exhausted. Although it talks about the crisis of Korean mission in connection with the low growth of the Korean church, there is still enough human and material resources for mission in the Korean church. It just needs to change its perspective and attitude. It is necessary to change the perspective of local church mission committees, mission agencies, leaders and mobilizers as well as the missionaries in the field. The influence and potential of the BAM movement in overseas mission work of the Korean church has been noted in many respects.

The consequences of globalization and business activities are making us all move. The increasing number of companies working and living abroad suggests that Christians can participate in mission work through a

business field. Most of the senior mission resources from early retirement in Korea also have a business background. Although the group may have a rather low level of local cultural understanding and language learning, it is instead less dependent on financial sponsorship and has many mission contacts due to its expertise in the professional field and extensive connections. If you think from the perspective of BAM, aren't there huge human resources and mission opportunities prepared in the Korean church?

The target is "moving"! We have already entered a multicultural country. The end of the earth is at our sight. It is now an era in which people at the end of the earth meet in Korea. Therefore, mission must begin with living this same missional vision and purpose in the field of life for all the saints. And local churches and mission agencies are only asked for an active changes in the area where the gospel is relatively more needed and calling, training, equipping and sending them to dedicated people who are willing to move on to the country and its people.

The mission funds of the Korean church were not exhausted to a serious degree. Now we just need to use it really well. The mission finances of the Korean church are like the water of dam. The water in the reservoir must be saved and well maintained. For example, consider the process by which an NGO is promoting a field project. We are well aware of their thorough field and business feasibility and produce, proceed with huge amount of reports to ensure sustainability and reproduction. In fact, such a plan is also a chance for a well-prepared team after competing with several other teams. Mission projects should also be learned. It should make business considerations as well as ministry considerations. BAM makes us consider the effectiveness and sustainability of the ministry by accurately weighing business feasibility as well as ministry influence.

Now we need to use mission finances properly. No one should be allowed to pipe and drain water from the dam. Isn't it especially the water in the drought? It should be used and managed in really necessary and well-prepared work. It is God's finances. In the past, we opened our wallets when we were touched by the emotional stories of mission fields, and supported them because of school connections, regional connections and human relationships. But it should no longer happen. If it is not a reproduction project that guarantees sustainability, it should boldly stop its plans and attempts. I believe that the BAM movement is not only affecting human resources in the mobilization of mission resources, but also to ensure that business reviews are thoroughly conducted and executed in the use of mission finance by the Korean Church.

5. Next Generation and BAM

During the past eight years of the IBA Forum and conferences, the emergence of the next generation, the new mission force, was the most remarkable event. When IBA gathered in Shanghai in its early days under the name of SKBF, missionaries and entrepreneurs, pastors and elders, were at the center. However, the results were quite different from 2013 when IBA came to Korea. We saw the emergence of a new generation of young people who integrated job and mission into the BAM field.

The target group for the 7th conference, which was the first forum held in Korea, was those in their 40s and 50s. However, the result was only 44 percent in their 40s and 50s, while 51 percent in their 20s and 30s gathered. And while 32% of people in their 40s and 50s gathered in the 8th conference, 62% of those in their 20s and 30s have doubled since then, and

60% of those in their 20s and 30s have participated in the 9th conference since then. The mission devotion of young people has not declined and remains the same. But what we should pay attention to is their missional interest and direction.

Along with the spread of the BAM movement, the missional possibilities of the next generation of BAMers, missional resources in workplace, compassionate missionaries, and tentmakers are being highlighted. Due to today's globalization, there are a myriad of compassionate missional resources that can advance into the world. It is not difficult for the next generations to live their lives for the kingdom of God and the gospel in their professions and businesses. The main role of churches and mission agencies will now be trained to send out the vision and gospel of God's kingdom to them, and to train them with missional expertise and professional expertise.

It is very urgent and important to establish the next generation of new mission force as a true subject to succeed the Korean mission, and it is clear that paying special attention to young BAMers is a task that should focus on the core capabilities of our mission community.

6. Missional Church and BAM

The BAM movement helps all of us in the business world lead a missional life. The Reformers thoroughly rejected dualism in sacred and secular, and opposed the class of clergy and lay people. However, as the church systematically sent missionaries, most of the saints became passive and spectatorial in their mission. It is said that "go or send" for missions in which everyone participates, but eventually it is divided into people who

go and those who send, and afterwards, it results in a phenomenon that is fixed as people who go and who do not go. The BAM movement is recovering it. The field of our lives is the field of mission, and we have to rediscover the missional calling given to each.

The BAM movement is not limited to overseas mission. In the spread of market economy and business world, we are meeting various cultures and peoples in the middle of the city. In modern times, various sub-cultures formed through occupations, ages, hobbies, etc. are formed beyond regions and ethnic groups. In this regard, the scope of mission cannot be limited to overseas. We live in an era where mission is possible everywhere.

The BAM movement emphasizes the status of the local church. Mission is the reason for the existence of the church. It is a community sent to the world. Therefore, the church is missional in its existence. In the world of business, the missional life of the saints is inevitable for community sharing and encouragement. Local churches must restore their right identity as a community that sends saints to the world. And the saints need a healthy virtuous cycle in which they live on the mission of light and salt, experience the power of the gospel in the world, and gather in the church community again to encourage each other. It is noteworthy that the BAM movement is being used to essentially restore the Korean church, which is now helpless in terms of its social influence.

BAM is a concrete alternative to missional church. The missional church is not the only motto. A missional church is a community where the whole congregation recognizes missional life in their own lives and live the ontological mission of the church community. The present Korean church meets the opportunity to reaffirm the identity of the true church amid internal and external crises. In addition, pastors who are looking for new break-

thoughts in the same horizon are actively embracing the BAM ministry for the church's missionary transition. It is true that the Korean church is a missional church, which has theological and pastoral obstacles, such as mythology of church growth, as well as deep-rooted dualism. Despite these problems, however, local churches seeking change in a sense of crisis are agreeing to the vision, values of BAM movement and asking for challenge and help for new changes.

In the past half century, the global village has progressed in the name of globalization, and the expansion of the market economy and the movement due to economic reasons have caused a global diaspora phenomenon. Today's local churches are desperate to transform into a missional church that not only sends missionaries to other cultures and supports their missionaries and ministries, but also directly share the gospel to other people who have already come and become our neighbors.

Today, in the midst of this business empire, all local churches should pay attention to these changes in mission conditions and take the opportunity to redefine their identity. In the midst of a multi-cultural, multi-ethnic, and secularized cities, the church must have an identity as a missional church, and the saints should have an identity as a missional life. In the midst of the business world today, a believer's move is directly linked to mission. It is a missional church that helps such believers become disciples and witnesses.

The BAM movement challenges all churches in the middle of the city today to enter the world specifically as missional church. Also, in the midst of this business world, BAM becomes a concrete methodology of the missional church because it clearly indicates what issues the church should address and wrestle with.

7. Missional Ecosystem and BAM

We are proud that the Korean church has more missionary DNA than any other church in the world. Given these situations and demands mentioned above, it is now more important than anything else to create an ecosystem to realize these values. It should be noted that there are many resources in the local church with lifelong dedication and accumulated expertise, experience and spirituality at work in business sites. These potential resources are awakened and raised for the kingdom of God and the gospel, and there is infinite work to serve each other in solidarity. In addition, the need for an ecological system to help BAM companies and young BAMers who dream of starting a business with the vision of the Kingdom of God is imperative.

The start-up and operation of BAM companies is not easy to pursue with personal decisions. In particular, doing business and starting a business in other cultures is a relatively disadvantageous game. Misunderstandings and conflicts cannot be avoided with the traditional mission perspective of the sending church or mission agency. In order for BAM activities to be activated, the eco system for BAM needs to be improved together. When missionaries start a start-up, it is weak not only because of their business experience, but also because of the misunderstandings of various stakeholders involved. For BAM activities to be activated, the ecological environment for BAM needs to be improved together. Education, funding, mentoring, guidelines and materials, guidance of local churches and mission agencies all of which come together to form an eco system for BAM companies to live.

Data on the business environment of various countries need to be gathered and shared. Mission agencies also need a process to manage BAM missionaries. It needs a different framework from the existing process of managing general missionaries. BAM guidelines that can be given to missionary individuals are also needed. It will be of great help if the basic principles and examples to learn are organized and presented. It is an area in which missionaries, sending churches, and mission agencies should work together to draw up common guidelines and ministry manuals on selection, sending, and management, rather than working at an individual level. In the future, research institutes or organizations will need to collect and organize BAM-related materials.

BAM ministry is spreading in various forms. Mission agencies such as NOW Mission, ANN, InterServe, BTC etc., which have been working around BAM, have been preparing for new moments, and now BAM majors, courses and classes have started in seminaries such as Kosin University, ACTS, Juan International University, etc. Also, it is encouraging that new organizations and training schools that advocate BAM ministry in various forms have recently emerged.

However, it is necessary to pray and support the BAM movement such as the IBA, that has been leading the formation of ecosystems. This is because the BAM ecosystem is the most important way for the BAM mission to settle down and gain more strength in this era.

8. Creative Access Strategy and BAM

BAM began as a creative access strategy to embodying holistic mission. BAM is an excellent channel of evangelism in mission-restricted ar-

eas. Above of all, it provides an excellent contact points in mission-restricted areas.

Missions arise in relationships rather than by knowledge, skill, or something special. If you are helping and working with each other in the same business and relationship in a mission field, there is no better condition to have a relationship than this. In fact, BAM is not only a point of contact as an opportunity for mission, but also shows the gospel as a visible life in the process of its business, and specifically enables evangelism to be made later.

We are facing a situation of unprecedented experience with the involuntary withdrawal from China and the same situation coming from all over the mission field. The mission field is now in serious danger of securing the most basic living conditions for mission. Late regret comes behind why we haven't prepared for these things seriously. It is time to prepare concrete alternatives. BAM is a concrete alternative to solving this situation. Furthermore, BAM missions ensure that our business does not only stay creatively access countries, but obtain a visa for an essential ministry.

9. Self-support Mission and BAM

Recently, the issue of “self-support mission” has suddenly emerged in the Korean mission community. Moreover, it is concerned about such a situation in which “BAM and self-help missions” are used together. This is because various seminars and forums are taking place here and there, not only “BAM” but also “self-support” concepts have not been properly organized. Recently, I have been invited to various gatherings of field missionaries, but when I go there, my understanding of self-support is diverse.

I think it is because there are various ministry fields and the needs of each individual there.

The various independence issues of field missionaries are summarized as follows. The first is a solution for financially dependent churches and leaders. Second, there is an issue of economic independence from the absolute poverty and lack of the community. The third is the need of tentmakers and the issue of future mission mobilization. The fourth is the self-support issue of pastor missionaries. These are self-support issues caused by the sense of crisis felt in life and ministry as the sponsorship of the Korean church has decreased, the impending retirement and post retirement problems.

In fact, the first two issues were existed in the past. Thirdly, it is true that the missionary community has been struggling to mobilize the missionary in next generation. However, we cannot deny that the reason why self-support mission has suddenly emerged as a major issue is that it related to the resolution of the support limits of the pastor missionaries in field.

However, it would be honest to express that I am very embarrassed about mentioning BAM as a way to solve the independence issue of pastor missionaries. Because basically BAM is a strategy for holistic mission. It is not a strategy for self-support mission and missionaries. In fact, the motivation and starting point are different, and the content is also different. Indeed, it may be an alternative to self-support in a sense, but it is not the ultimate solution. BAM is not intended to be self-support, but for dealing with holistic transformation that includes the independence of the church, the region, and society in the perspective of holistic mission.

Nevertheless, the issue of ‘self-support mission’ that emerged from our Korean mission today is for those who are struggling with the absolute

poverty and deficiency of the local church and the local community in mission field beyond the life of support-oriented pastors. And let's take a look from the perspective of covering the problem of mobilizing missionary resources of the Korean church, which is depleted in the future, as well as the problem of missionary mobilization of laymen, which should be maximized. I hope that this will be a process thinking together about solutions, and resolving 'self-support mission' issues.

Jews say, 'Don't give your children fish, teach them how to catch fish.' It was to make their descendants as survivors themselves, not those who depended on their parents. BAM says at the mission field. If you teach them how to catch fish, one person eats and lives, and if you teach them how to catch and sell fish, one family eats and lives. If you teach them how to make and do business with fish, one region will eat and live. Isn't it something that we should seriously consider in our mission? The issues of BAM and self-support mission will become more important issues in the coming global economic crisis and the opaque Korean economy, and moreover, in the low-growth era of Korean churches and Korean mission.

In Conclusion

As a new paradigm in the mission of the Korean church, the BAM movement has many possibilities. Nevertheless, many current challenges and the search for alternatives to various challenges in the future are urgently required. It should be noted that, despite the excellent missional possibilities that the BAM movement has, it may fall into Satan's strategy of overthrowing all of these possibilities when not wisely prepared for these challenges. It is no longer necessary to add to the precious meanings and

values of BAM and the potential and future possibilities should be shared with Christians and local churches. Now, beyond ‘how to spread these values into the Korean church with concrete movements’, I see the issue of ‘how to systematically mobilize, train and send missionary resources through BAM’ as an important challenge.

The BAM movement is the mobilization of God who mobilizes all of our resources in these last days for the completion of His kingdom. It is the heart and wisdom of the missionary who God wants to count their resources again on a difficult day like this today and want their mission to rise like fire again. The Korean church is now restored to the church in the essence and the gospel of life, and is called to prove our faith in an existing world, serving the needs of neighbors and nations, and being asked to be their blessings around the world. Pray that the BAM mission will be used precious for the kingdom of God and the gospel in the mission fields of the nations and nations in need.



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A Study of Senior Missions from a Cross-Cultural Missions Perspective

타 문화권 선교 이해 관점에서 본 시니어 선교

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I. Introduction

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Matthews 28:19-20, NIV

The verses in the book of Matthews remind us that every Christian has responsibility to spread the Gospel of Jesus Christ. Donald McGavran also asserts that every responsible member of Christ's Church should spread the Gospel to every tribe and nation in the world. He defined missions as the followings:

Mission may now be defined much more meaningfully. Since God as revealed in the Bible has assigned the highest priority to bringing men and women into living relationship to Jesus Christ, we may

define mission narrowly as an enterprise devoted to proclaiming the good news of Jesus Christ, and to persuading men and women to become his disciples and responsible members of his church.¹

Along with the Korean society's rapid development and aging Korean churches, the definition above has inspired Korean church members to establish *senior missions* as one part of missions. In the 21st century, senior missions has been constantly discussed in both academic and practical levels within the field of missions and among those who are dedicated to missions; the topics of discussions include, but are not limited to, remaining tasks for world missions, limitations on cross-cultural missions, critical views from the Western churches towards Korean churches' world missions, high cost and low efficacy, one-way missions, and understanding of cross-cultural missions to overcome individualistic missions.

II. Purpose of the Study

Whole Church should spread the *Whole Gospel* to the *Whole World*.² Furthermore, members of the whole church should overcome numerous barriers to accomplish cross-cultural missions. Anyone who is dedicated to missions experience such barriers. Especially missionaries who work in cross-cultural mission fields face numerous challenges to overcome, including but not only *external* barriers such as geographic, cultural, and en-

1 Donald A McGavran, *Understanding Church Growth*, Grand Rapids: Eerdmans Publishing Co, 1990), 23–24.

2 Lausanne Movement, *The Cape Town Commitment: Study Edition*, trans. Korean, (Seoul: Ivp, 2014), 230–261.

vironmental factors but also *invisible* barriers such as spiritual deprivation, different values and worldviews, as well as local religious traditions and religious syncretism.

It is undoubtedly challenging for senior missionaries to go beyond their worldviews—which have been ingrained in the entire lives—and to spread the Gospel by entering into the worldviews of the people in a mission field. From the perspective of missional efficacy and inefficiency, we should predict how senior missionaries respond to situations that are challenging to newly commissioned missionaries. Therefore, in this paper, the writer aims to examine different approaches of understanding senior missions from the cross-cultural perspective, and taking a step further, identify potential ways to support senior missionaries to participate in the mission of God in a more efficient manner.

III. Senior Missions: Definitions and Overview

The very first senior missions conference in Korea took place in July 2007 at the Hallelujah Community Church in Bundang under the theme, “*Arise, Seniors.*” In this conference, around 700 Christians between the age range 40s and 80s felt the calling to participate in the mission of God and attended this event. The Article 3 in the Declaration that was created on the last day of the conference states, “We will consider the year 2007 as a springboard for senior missions in Korea.” Following the declared statement, the field of senior missions became more active after the Conference.

Based on the Declaration of the Conference, the writer aims to provide general definitions of the key terms in senior missions. The first term

is *senior missionaries*. Oftentimes, *senior missionaries* refer to those who have higher seniority in a mission field and, consequently, with an extensive experience. Because the term is used in reference to those who have continued their missions work for over 20 years or longer—as is the writer of this paper—the definition of this term has expanded, thus including a wide range of groups. To avoid further confusion, in this paper the writer intentionally differentiates the following two terms: *senior missionaries* and *senior volunteers for missions*.

Secondly, the age range of potential participants in senior missions is very wide. As a result, setting a tentative age range of potential participants examined in this study is essential. Moreover, it is also important to consider the financial situation and health condition of those who can join the senior missions. Therefore, the writer proceeds into the following sections with a premise that senior missions can be possible when Christians in their 60s and 70s, without prior experiences in missions, and with adequate conditions that enable them to participate in missions dedicate themselves to serve as senior volunteers for missions.

IV. Examining the Limitations of Senior Volunteers for Missions from a Critical Perspective

As Korean churches realize the world missions, it is important to confront an objective reality of senior missions for the following reasons. First, current senior volunteers for missions have lived through unique challenges and complex situations. Most of them are Baby Boomers, spent their adolescent years observing the growth of Korean churches, and dedicated

themselves to world missions as they attended several revival crusades including Billy Graham crusade in 1973 and Explo '74 Christianizing Korea. They raised their hands in response to the speakers' exhortation and invitation to missions, dedicated themselves as future missionaries as they walked up to the altar, or silently surrendered their lives to God in their hearts for not having courage to walk up to the front. Currently a large number of them are serving as missionaries, and those who have not been able to fulfill their dedication shifted to different occupations in the society; many of them continue to live out their faith with a burden in their hearts for not having engaged in cross-cultural missions. Such burden has led them to dedicate the rest of the lives to missions after their retirement, thus engaging in senior missions. However, unlike this specific generation of seniors, their following generations have not lived through—or were only part of—the aforementioned experiences; therefore, it is less probable for these generations to have such a burden even when they grow older and become seniors.

Second, recently the prospects of world missions in Korean churches are not necessarily optimistic. Not only has growth of Korean churches slowed down over the last 20 years but also has shown negative growth, and such situation has also affected negatively the world missions even to this day. The number of missionaries commissioned has halted (yet, in 2017, a temporary increase of 231 missionaries was observed, and some predict that the numbers may increase every year), and it is more probable that the number of missionaries commissioned will decrease. Indeed, as long as there are applicants to senior missions, the fluctuating number of commissioned missionaries could remain stable temporarily.

Therefore, the writer examines the limitations of senior volunteers for missions from a critical standpoint in this section of the paper and, in the Section V, provides potential strategies and methods to overcome the limitations. By doing so, ultimately the writer aims to contribute to the field so that senior missions can become a more effective part of cross-cultural missions.

1. Possibility of Mission Fields Becoming Weak and Aging

Both Korean church members and missionaries in cross-cultural mission fields are aging. Many senior missionaries who have been working in cross-cultural mission fields for longer than 20 years state that Korean churches (generally in Korean churches, missionaries retire at 65) should prepare for retired missionaries. Nonetheless, from a realistic point of view, Korean churches still have more interest in the number of commissioned missionaries than providing resources, training, professional development, and support for retired missionaries. Hence, rather than training and recruiting young and new missionaries, more focus is given to encouraging senior Christians to dedicate themselves to world missions. Such tendency will weaken the infrastructure of world missions in Korean churches.

Currently missionaries who retire by the age of 65 worry about their welfare and health care after retirement. In this situation, commissioning senior church members without any prior experience of cross-cultural missions presents numerous risk factors. In other words, aiming for an inverted pyramid structure while neglecting a healthy pyramid structure can lead to a sudden collapse of the entire structure due to the overweight at the top.

2. Possibility of Senior Volunteers for Missions Experiencing Spiritual, Mental, Physical, and Missiological Wounds in Cross-Cultural Mission Fields

For those who participate in senior missions, how they deal with diverse illness related to their age becomes critical to accomplish healthy missions. Their response rate to crisis in a mission field is relatively slow, and thus, can experience discomfort even from a small incident. The writer has also witnessed other senior missionaries—who were her colleagues—unexpectedly be “martyred” due to robbery and assault by the local people. In case of mental health, as an individual gets older, generally the ability to accept others’ opinions reduces, their stubbornness increases, even small incidents can lead to mental distress, and the possibility of Alzheimer’s or reduced memory increases. As a result, not only senior volunteers for missions themselves but also other mission co-workers in the fields can experience difficulties in the process of collaboration.

Just like a long period of time is needed to recover from a wound when an individual is not in a good condition mentally and spiritually, a missional wound also has some significant long-term side effects. For instance, cases such as getting involved in a conflict or seeing other Korean missionaries experiencing significant conflict that results from financial support or interpersonal relationship can make an individual question how it is possible to be as such. This may cause senior volunteers for missions to continue suffering from such distressing experiences even after their return to Korea. Consequently, they may not only mistrust other missionaries but also have negative perceptions towards missions.

3. Voices from Mission Fields: Missionaries in Cross-Cultural Mission Fields Not Wanting Senior Volunteers for Missions

Missionaries in cross-cultural mission fields, especially missionaries under the age of 50 and belong to “junior missionaries,” may not necessarily welcome senior volunteers for missions, and this could be due to several reasons. The first reason is that senior volunteers for missions could be considered as a burden. Unlike younger missionaries, those who are relatively older may need extra support in various aspects as they settle in a field. The more kindness is provided, the longer they may ask for help; as a result, this may impede the mission work that these junior missionaries had been working on. Secondly, it is due to *Jangyuyuseo* (“elders first”), resulting from Korean Confucianism tradition. Absolute respect to the elders is a pervasive Confucianism tradition in Korea even to this day, and the fact that this same rule of respect based on the age should continue to be practiced in a cross-cultural mission field becomes a burden to many missionaries. Just like a daughter-in-law facing a situation that puts her responsible to take care of the parents-in-law, missionaries are concerned about senior volunteers for missions coming to their mission fields.

Third reason is a negative perception of how senior volunteers for missions would be able to do ministry considering their age. Fourth is due to an assumption that they may damage the reputation of other missionaries. In some cases, senior volunteers for missions do not even try to adjust to a new culture (as most work can be done by hiring local people). Some live like immigrants and attend different mission conferences—like tourists—around the world. Fifth, some think that the existing fund from Korean churches may reduce as it gets split up. When a retired pastor comes to a

mission field to help other missionaries, it ends up being the case that the financially supporting church divides up the designated amount into two, thus the amount for the original missionaries reducing. Even in case of laymen missionaries who determine to live off of their retirement pension plan in a mission field and spread the Gospel for the rest of their lives, in the end, many of them ask for donations and financial support from their families, church members, and friends.

On the other hand, it is also important to acknowledge that, when senior volunteers for missions stay in a mission field and support other local missionaries using their financial resources and spiritual talents (e.g., supporting church construction and local schools) rather than relying heavily on the local missionaries, there have been positive cases of local missionaries welcoming senior volunteers for missions.

4. Relatively Slow to Change Worldviews and Shift Paradigms for Cross-Cultural Missions

One of the biggest limitations of senior volunteers for missions is that it is challenging to break stereotypes. They have a tendency to apply their knowledge and theories that have accumulated over the years, during the time that they had worked in a particular field or in a workplace; therefore, senior volunteers for missions have a tendency to consider those subjective theories as objective standards and apply that knowledge in the mission field.

Until now, when some candidates for senior volunteers for missions go to mission fields and struggle to adjust, they may simply give up and decide to return to Korea. Especially those who had worked for years in a

company with set working hours find it much more difficult to adjust to a new lifestyle in a mission field. Furthermore, for those who have secured their retirement pension plan, staying in a mission field and struggling through numerous challenges may not seem worth it and return to Korea soon after. Hence, to prevent cases like these, they should attend formal training programs and professional development sessions to prepare in advance before going to a mission field. Indeed, those who received training prior to going to a mission field adjust better in the fields than those who did not attend one.

5. Difficulties in Adjusting to a New Mission Field

Some unique challenges to senior missionaries include learning local language(s), health, adjustment to new cultures, climate, and especially food. The timing of departing to a mission field is also correlated to maximizing efficacy of missions. It is widely known that those who go to a mission field in their 30s, 40s, and 50s vary greatly—depending on their age—in their learning of local language(s) and adjustment to local culture. Moreover, going to a new country after 60s only to spread the Gospel is similar with student soldiers who went out to the battlefield of Korean War on June 25, 1950 without having any prior training.

6. Vague Goals and Motivation for Dedication

Senior missionaries can be categorized into two groups (regardless of their professional occupation). First group is retired pastors. For the entire life, they supported missionaries through their pastorate journey, strived

for their church to become a missional church, and later after retirement decided to go to a cross-cultural mission field themselves to help others. In this case, it is possible to consider that they started with a pure motivation of missions. In contrast, sometimes those who participate in senior missions with impure motives leave negative consequences. For instance, due to financial reasons, some senior pastors participate in senior missions for a certain period of time by receiving financial support from the church that they ministered and later become commissioned as missionaries to prevent the loss of salary after their retirement. The missionaries who were already in mission fields are often not pleased with this group of senior volunteers for missions, because there are limitations for these senior volunteers for missions—who had practiced pastoral leadership throughout their life—to now follow the leadership of younger generation (who are often younger in age) and support their ministry.

Second group is laymen who participate in senior missions and become part of the mainstream. This group includes Christians who are educators, civil officers, and retiree from work and receive regular retirement pension plan, or those who are self-employed; most of them have supported missionaries in their church communities, donated to ministry, and interceded with prayer for the world missions. Furthermore, they also surrendered themselves to serve in mission fields. The majority of those who belong to this second category are deacons and elders. Nonetheless, after participating in senior missions, some of them decide to get ordained at some point due to experiencing structural discrimination in mission fields. Indeed, a much better scenario is to become an ordained missionary after completing a formal seminary training in response to a calling, but if that is not the case, there is a possibility of them remaining in mission fields while

their vision and calling to dedicate themselves to senior missions gradually fade away.

7. Summary: Revisiting the Limitations to Move Forward

Senior volunteers for missions encounter several challenges as they struggle to overcome cross-cultural barriers, and thus, decreasing quality and focus on missions. (1) Senior volunteers for missions have mental and physical limitations that impede them from fulfilling long-term missions. (2) Those who fall under the age range of seniors have relatively low ability to adjust to environmental changes and culture shock, which slows down their response rate and decreases their capability to respond to crisis. (3) They find it challenging to learn local language(s). Especially when most mission fields use language(s) other than English, participating in missions after learning the local language(s) is almost unattainable. (4) Their optimistic attitude towards missions when they were back in Korea later becomes pessimistic by experiencing numerous challenges and problems in mission fields. (6) Some fixed worldviews persist and do not change easily. It is not easy to transform in a short period of time the fixed worldviews that have persisted over the last 50 to 60 years. This results in tendencies to approach incidents not based on objective facts but rather on subjective opinions. These phenomena are consequences of fixation of lifetime experiences without necessarily addressing the existing areas of growth.

V. Practical Suggestions for Senior Volunteers for Missions

In the Cape Town Commitment issued at the 3rd Lausanne Conference Cape Town 2010, a section entitled “We love the mission of God” states, “*We commit ourselves to the integral and dynamic exercise of all dimensions of mission to which God calls his Church.*”³ This resolution inspired seniors to participate in the mission of God. Therefore, this section proposes some alternatives for seniors and offers practical suggestions for them as they participate in cross-cultural missions and serve for the mission of God.

1. Participating in Missions in Various Professional Sectors

If senior volunteers for missions go to a mission field without belonging to a mission association, as tentmaker missionaries, and/or without receiving a formal missions training, there could be a possibility of them causing problems. Hence, it is recommended to go to a mission field after receiving a formal missions training, also following the advices of other missionaries who are already in mission fields; in this case, it is important for local missionaries to identify their spiritual gifts, assign them to a ministry in which their gifts can be used with the greatest potential, and guide them throughout the process. This is suggested as senior volunteers for missions may have limitations to successfully develop and/or implement ministry projects by themselves right after their arrival in mission fields.

3 Lausanne Movement, *The Cape Town Commitment: Study Edition*, trans. Korean, (Seoul: Ivp, 2014), 59-62.

2. Well-Trained Senior Volunteers for Missions Solving Difficult Problems that Local Missionaries Experience

In case of Christians who worked in professional fields and retired, their dedication to senior missions by using their spiritual gifts can bring forth synergistic effect. For instance, those who are retired pilots volunteer in Agape Flight Missions and continue to use their skills; they fly light aircraft to deliver mails and packages to missionaries who work in Caribbean islands, as the mail service is not stable in many of those countries.

3. Keeping the Flow of Missions by Sending Retirees with Prior Mission Experiences to Mission Fields

Due to various changes in the political, economic, and religious situations in the world and the rapid development of non-Western regions, the projects that Korean churches have implemented—such as church planting, project-based standardized mission strategies and method—have failed, and new predictions indicate that involuntary withdrawal of Korean missionaries will be expedited. As a result, new workforce is needed to replace current missionaries who are being deported from many countries around the world, including China. At this point, resending retired missionaries to mission fields can keep the flow of world missions.

4. Participating in Immigrant Missions

From a cross-cultural mission perspective, what are some solutions to overcome the limitations of senior missionaries? The writer aims to find

those based on the constantly changing trend of world missions. Due to the globalization in the 21st century and a consequent growth of immigration, immigrant population can be considered as a new potential group for missions and, taking a step further, future human resource to serve as local missionaries. One noticeable advantage of this new proposed area is the possibility to do missions to those who already have traveled, therefore, eliminating the extra work to overcome numerous barriers of cross-cultural missions and the need to move to a mission field. In the past, when flying to the other side of the globe in a short span of time was not as common as it is now, accepting and adjusting to a different culture were challenging. However, cross-cultural mission fields are now wide open and are placed right in front of our houses and churches. As a result, every inch of our daily lives should be considered as a mission field, and more senior volunteers for immigrant missions should be prepared. That is, not only should there be financial support for immigrants but also better understanding of them is needed; also, it is of utmost importance to approach, identify, and analyze the needs of immigrants from their point of view, not from the perspective of Korean Christians. Considering that, senior volunteers for missions can participate in immigrant missions through formal training and professional development.

5. Participating in Missions that Go Beyond Traditional Missions Paradigm

Based on the traditional perspective, missions have been defined as spreading the Gospel in cross-cultural regions. Nevertheless, today's *Missio Dei* should go beyond such paradigm, and senior missions should be approached and interpreted from this new perspective. Not every senior

volunteer for missions can go to other cross-cultural mission fields to do ministry. Going to cross-cultural mission fields without overcoming the limitations mentioned in the Section IV of this paper creates further stumbling blocks to cross-cultural missions. Hence, Korean churches should provide a platform for these senior volunteers for missions to engage in *Missio Dei*; that is, they should be discovered to live a missional life in their own cultures. To accomplish this, it is recommended to invite and commission them as ministers to other local areas that need further resources and support, including local rural churches, small developing churches, and churches in urban areas. This was the case with the very first missionary in Korean churches: Pastor Gi-Pung Lee, who was commissioned to Jeju Island.

VI. Proposal and Principles for Senior Volunteers for Missions Engaging in Cross-Cultural Missions

1. Principles for Senior Volunteers for Missions Engaging in Cross-Cultural Missions

Considering that different missiological approaches, strategies, and methods for cross-cultural missions are being searched currently, it becomes much more crucial to have the right understanding on senior missions to address several issues related to the 21st century missions, including lack of missiological resources in Korean churches and consequent lack of new missiological plans. Still numerous tasks are left for senior missions to become an official part of healthy and holistic missions and to include those who are in that senior age range as human resources

in missions. Also, if these tasks are left unaddressed, senior missions will become considered as a negative factor that complicates world missions of Korean churches. So far the writer has participated in the new missionary trainings and, over the last 24 years of ministering in the mission field, has met countless missionaries and laymen with desires to dedicate themselves to missions; through those experiences, the writer has explored potential directions for senior missions while also reflecting on current challenges and issues. Therefore, in this section, the writer aims to provide several principles for senior volunteers for missions based on what is provided in the previous III, IV, and V sections.

First, it is recommended to keep the duration of mission work short for a healthy mission work. Second, senior volunteers for missions should become part of collaborative missions and team missions in mission fields. For this, it is recommended to be commissioned as a team, following the request of other local missionaries.

Partner (cooperative) mission is the most important missiological strategy that Korean churches should pursue. Furthermore, considering current problems including lack and aging of mission resources, it is a way to accomplish based on...Hence, the author identifies two guidelines that can be learned from this. First guideline is “cooperative mission” or “partnering mission.” This refers to collaboration among missionaries, that between missionaries and leaders of local churches, and that among Korean churches, mission departments, and mission organizations.⁴

⁴ Eun K. Chang, *Guideline and Direction for Missionaries Based on Reformation Theology*, 「KMQ Korea Missions Quarterly」 (2018), 25.

When senior volunteers for missions become involved with the mindset of partnership⁵, local missionaries should welcome and treat senior missionaries as true partners. Such partnership is not simply submitting to the leadership of local missionaries but, rather, practicing collaborative missions under the brotherhood in Christ.

Third, senior missions should be implemented under a systematic, cyclical, and organized structure, not without any plan or in a chaotic manner. Fourth, debriefing from the part of senior volunteers for missions should be continued. Upon returning to Korea, senior volunteers for missions should continue to collaborate with other team members and newly commissioned missionaries to support upcoming ministry projects, and then return to their mission fields. Fifth, in case of women senior volunteers for missions, it is also advisable to become involved in ministries for MKs (missionary kids) who re-enter to mission fields. For this, a close networking and collaboration with other staff members dedicated to MK ministry are recommended. Sixth, commissioning churches, world mission boards in different denominations, and mission organizations should systematically organize their members for senior missions. The team members should be composed of medical doctors, professors, pastors, and other professionals. The strategies and methods can be implemented based upon how the Presbyterian Church of the USA commissioned missionaries as a team to different mission

5 Hendrick Kraemer(1880-1965) found it necessary to remind the delegates to the Tambaram Conference that the “younger” churches are the fruit of missionary labor, not the possession of mission societies, ... “three-selves”, “partnership in obedience”, “living as comrades”, “equality”, “cooperation”, “a fifty-fifty basis”, “solidarity.” Marvellous phrases! The younger churches, however, experienced most of them as hollow and meaningless. Alluding to the Whitby(1947) slogan, an Indonesian pastor once trenchantly remarked to a Dutch professor: “*Yes, partnership for you, but obedience for us!*” [David J. Bosch, *Transforming Mission*, Maryknoll, New York: Orbis Books, 1991, 465-466.]

fields. Seventh, it is advisable to select mission fields that are geographically close to Korea.

2. A Proposal for Senior Volunteers for Missions: Spirituality

What is the most important for Christians who dedicate to missions is their spirituality. That is, to become a living missionary in a mission field, one should consistently walk with God. This also applies to senior volunteers for missions who aspire to live a missional life. Spirituality can be divided into humanitarian spirituality and Christian spirituality. Humanitarian spirituality is horizontal, whereas Christian spirituality is vertical; in other words, Christian spirituality comes from the vertical relationship between God and human beings.⁶ Senior volunteers for missions should dedicate themselves to *Missio Dei* based on such spirituality and should also have a clear assurance. This clear assurance on God's selection, calling, and commission enables senior volunteers for missions to exist in mission fields. Especially, spiritual burnout becomes a big temptation for senior volunteers for missions, and by overcoming it they will finally be able to spread the Gospel.

VII. Conclusion

The phrase, "From Missions to Mission," invites us to reflect on the fundamentals of missions. The writer argues in this paper that Korean churches should be careful in their consideration of senior missions as *Missio Dei*.

⁶ Jong-Sung Kim, *God's Missionary A to Z*, (Seoul: Durano, 2014), 81.

If senior missions go astray from the fundamentals of missions, it can have negative influence on the *Missio Dei*. People from different classes who participated in The Crusades and the student soldiers who participated in the Korean War were those who surrendered their lives for the country and their religious beliefs. However, historical evaluation of their work has demonstrated both positives and negatives. As such, the future evaluation of senior missions can have both sides of a coin in the history of Korean world missions.

Most of the Christians who dedicate themselves to senior missions have a desire to obey and follow The Great Commission but have not been able to do so due to situations that have prevented them, thus leading to burdens in their hearts throughout their lifetime. Furthermore, they are the generation that has been at the center of the growth and revival of the churches in Korea. Hence, under the current situation of Korean churches, the field of missions and the Korean churches should collaborate in order for this valuable human resource to serve efficiently for the *Missio Dei* and to be evaluated positively in the history of missions.

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Bible Storytelling & Biblical Performance Criticism/Studies

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I. Storytelling in Oral Society

1. Characteristics of Oral Society

Before the advent of letters, all cultural societies implemented oral communication. All humans, when born, learn oral communication prior to letters. And for those who do not have or cannot use letters, they are still considered to be in oral societies. For those who live in these societies, storytelling is the most critical method of communication. Furthermore, this does not only substantially apply to those who do not use letters but also to those who use letters. Then, what kind of characteristics² does an oral society have? It is notable to acknowledge the current address and role of

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2 For the further study, look at the material of Kim, Yon Soo's *Storytelling Workshop*, Non-publishing Material, 2018.

storytelling in these societies.

First of all, in oral society most of the communication is done orally, including storytelling. It must be noted that in oral society, storytelling is an absolute method of communication. Therefore, without the understanding of storytelling, it would be impossible to fully understand the people in these societies.

Secondly, people living in this society remember most historical events and important information through stories. It is already well known that most human beings tend to remember most of their information through stories.

Thirdly, people involved in this type of society store their values inside stories. A lot of their moral beliefs and cultural values tend to be integrated within the stories. So it is safe to say that only through knowing their 'stories' is it possible to genuinely know one's value and identity.

Fourthly, for people within this society, there are various ways to communicate. For instance, stories, music, drama, poetry, psalms, dancing etc. are some of the general ways and these ways may be used as tools to communicate to the fullest.

Lastly, the most efficient way of communication is for the communicators to use their mother tongue. This is because their perception of life and value are all embedded in the language they have used throughout their lives. When we learn something new in a different language, we tend to translate the new into our mother tongue in order to fully understand. This is why learning something in a secondary language could be inefficient. When people in the oral society accept a new idea or religion, the biggest problem may be syncretism and for those who are not using their mother tongue, this may be a bigger problem.

When we acknowledge the characteristics of this society, it is inevitable to realize the essential role that it plays, and this allows us to realize how we should understand and use this as a tool to spread the gospel.

2. Storytelling and the Bible

When we think of “the Bible”, normally we picture a “printed” book. However, before the advent of the Gutenberg printing, the Bible was thought to be a story told through storytelling rather than a written text. The history of the Bible goes back 2500 years before Gutenberg. So, this may imply that “rather than being passed on through text, the oldest records of the Hebrew and Greek were all orally transmitted.”³ Throughout the 3000 years of biblical history, minus 500 years, the Bible was perceived as an “oral story” rather than a “written book.”

So then we must acknowledge the fact that the Bible was not only in written form, which implies that it could have been changed in the process of being transmitted. We must also remember that before Moses recorded the Pentateuch, the events after creation were passed down in stories and then were later written flawlessly by Moses through the inspiration of the Holy Spirit. Therefore, before it was written in text, Biblical stories were transmitted through stories for even 2500 years after it was written, and people preferred it to be read or told by someone.

In this perspective, we must not conclude that because the Bible is in written form, the message of the Bible is inalterable. The message may be affected by the reader, listener, environments and circumstances and we

³ Holly E. Hearon & Philip Ruge-Jones(editors), *The Bible in Ancient and Modern Media - Story and Performance*, Eugene, Oregon: Cascade Books, 2009, 5.

must remember that these partial differences were allowed by God. We obviously do know that we cannot and should not change God's Word. But when listening to the teachings of God, we need to accept the fact that there may be slight differences in realization and perception within the appropriate frame of comprehension.

For instance, in the unified perspective of the Bible, the abstract in the Old and New Testament is very important. There is no abstract of the full story from the creation to new creation but there are plenty of abstracts that partially summarize the biblical stories.⁴ Deuteronomy 6:20-24 summarizes the "the Exodus and conquer of Canaan", Deuteronomy 26:5-9 - "the settlement in Egypt and the conquer of Canaan", Joshua 24:2-13 - "Abraham's conquer of Canaan", Nehemiah 9:6-37 - "the creation and return of Abraham", Psalms 78 - "the Exodus to King David", Psalms 105 - "Abraham conquers the promised land", Psalms 106 - "Exodus to captivity", Psalms 135:8-12 - "Exodus to the conquer of Canaan", Psalms 136 - "creation to Exodus and the conquer of Canaan", Acts 7:2-50 - "Abraham to Solomon".

These abstracts of the Bible are one long story, and all the individual stories combine as a whole. This also proves that for a long time these stories have been passed down as pieces or as a whole depending on the circumstances of when the story was told.

⁴ Ellen F. Davis & Richard B. Hays(editors), *The Art of Reading Scripture*, Grand Rapids: William B. Eerdmans Publishing Company, 2003, 41.

II. Characteristics of the Bible Story and the Message

1. Core of the Bible and the Characteristics of the Story

For believers to know the core of the Bible is very vital. This is because through the Bible they are saved and changed to live different lives accordingly. Therefore, all believers must not forget that the Bible is about the salvation of humanity and the ministry of God. In order for the believers to live “right”, they always need to realize that “for all the living, the Bible asks the believers to participate in God’s Kingdom and through that they may accomplish God’s ministry.”⁵ Also, “the story of the Bible is ultimately about the glory of God. Therefore the core message should be about the glory of God.”⁶

The Bible talks about God and His ministry in the form of a story. This in turn asks the readers to know the characteristics of the Bible beforehand in order to understand the story in depth.

If so, in the relationship between the story and humanity, what kind of characteristics does it have? The following characteristics are some of the important features of the story.⁷ When we know the characteristics, we then can understand the message of the Bible more accurately.

First of all, the Bible offers an important story about the world and humanity. If we are human and in order to live up to being human, we must know what the story has to offer. N. T. Wright insists that the Bible

5 Christopher J. H. Wright, Ok Bae Jeong & Hwa Ryong Han(trans.), *God’s Mission: Opening Biblical Narrative in the perspective of God’s Mission*, Seoul: IVP, 2010, 22.

6 Stephen J. Nichols, Eui Woo Jeon(trans.), *Bible, Reading with Story*, Seoul: Scripture Union, 2012, 151.

7 Kim, Yon Soo, *Storytelling Workshop*, Non-publishing Material 2018, 23.

offers a universal truth and that this is related to the goal of Christianity. “The goal of Christianity is to offer a story that applies to everyone. This is the ‘universal truth.’”⁸ For some scholars who view the Bible as the history of salvation, understands the Bible as one story. “Starting from Calvin to Geerhardus Vos and Herman Ridderbos, who systemized the Bible, the perspective of the salvation history understands the Bible as one unfolding story. This, of course, is much more advanced than the modern comprehension and narrative emphasis.”⁹

Secondly, for an individual to accept a value, they need to accept the story related to it and this in turn also means that to change one’s value they must also change their belief in the story that is related to it. Therefore we must remember the fact that “the Bible allows us to form and reform our own story.”¹⁰

Thirdly, for a believer, through the Holy Spirit, a Bible story may change one’s life. One of the ways the Holy Spirit, who is the Spirit of truth, works within us is through the Word of God. To a believer who remembers the Bible story, this may affect him/her throughout life.

2. Characteristics of the Bible Story Itself and Usage

So then, what characteristics¹¹ does the Bible story itself have? The Bible story shares many common grounds with any story in this earthly

8 N. T. Wright, *The New Testament and the People of God*, 1992, 41–42.

9 Craig Bartholomew (ed.), *Out of Egypt: Biblical Theology and Biblical Interpretation*, Vol. 5, Grand Rapids: Zondervan, 2004, 153.

10 Craig Van Gelder (eds.) *The Church Between the Gospel and Culture: The Emerging Mission in North America*, Grand Rapids: Eerdmans, 1996, 38.

11 Kim, Yon Soo, *Storytelling Workshop*, Non-publishing Material 2018, 31–32.

world except the crucial difference is the work of the Holy Spirit. If we understand the characteristics of the Bible story, we then can realize the merit and the effect and furthermore gain insights of how the story should be used.

Firstly, when we perceive the Bible as a 'story', it is much easier to understand the whole Bible. The Bible is a massive book which was written for over 1600 years by 40 different writers. But if we consider the Bible as a story, it may help us in approaching the full context. For example, if we look at the Bible as one long story of human salvation, it may be easier to understand and accept the Bible as a whole.

Secondly, biblical stories told via storytelling last longer in our minds. Depending on the individual, some stories can last for a life time. This entails that this story may serve as motivation (challenge) to continually change one's worldview.

Thirdly, when biblical stories are being transmitted orally, they tend to comparatively spread faster without having much time and locational restrictions. We all know how fast amusing and moving stories spread throughout the community.

Fourthly, biblical storytelling has an advantage of not needing letters to understand, and it is also convenient not only financially but also in making disciples without much required materials.

Lastly, biblical stories set human examples. If we acknowledge the fact that natural behaviors and habits come from our long observation and unconscious imitation of others, it is unavoidable to admit the power the Bible story has over people in the perspective of human nature.

III. Bible Storytelling and Bible Performance Criticism/Studies

1. What is Bible Performance Criticism/Studies?

When picturing the process of stories being told to others, i.e. storytelling, we cannot leave out “performance”. If not reading directly from the Bible, the process of Bible storytelling to others inevitably requires “performance.”

The word “performance” itself evokes the view and feeling of the situation of how it takes place and how the listeners interact. And this obviously has a close relation with “interaction.” The act of performing has an emphasis in oral transmission. This not only includes verbal language, but also the nonverbal. The act of performing includes elements such as, “intonation, movement, gesture, speed, facial expression, posture, relative physical position of the imaginative characters, the chronological order of how the performance takes place etc.”¹²

So then, in the perspective of oral transmission, the word “performance” relates to the characteristics of human language, especially to the speculative nature of human language, the intended and unintended effect, and the memory and imagination within the interaction, Also when performance is conveyed to the audience, it focuses on “(idea or concept) specification, (between the speaker and listener) effect on the relation and the listener’s identity.”¹³ When a performance takes place, it means that an event or an idea will be specifically conveyed and become materialized. And this

12 Hearon, Holly E. & Philip Ruge-Jones(editors), *The Bible in Ancient and Modern Media - Story and Performance*, Eugene, Oregon: Cascade Books, 2009, 89.

13 Peter S. Perry, *Insights From Performance Criticism*, Minneapolis: Fortress Press, 2016, 29.

in turn effects the relation between the speaker and listener and through this the listener may change their thinking or attitude which will eventually lead to an alteration of their identity. Ultimately the answer to the question, “Why do we have to do this?” is, “Who are we?”¹⁴

In this perspective, performance criticism/studies is generally defined as performance analysis, study, and execution. Also “criticism” may be compatible with the word “study” and while “criticism” is more speculative and objective, “study” is more academic and subjective. Therefore, performance criticism/study allows performance to convey its message to the audience and through that the listeners may be affected and changed.

2. The Dynamism and Remembrance of Performance

The performer breathes life into a performance “through the character’s attitude, emotion, physical expression, tone, color etc.”¹⁵ Therefore, through storytelling/ performance, the story may come to life. But this is based on when the performer analyzes the character’s attitude and behavior and portrays it as the character. In this perspective, the performance is made by the performer’s analysis of the story.

The dynamism of the event within the performance is related to the potential rhetoric effect of the audience. The rhetoric within the performance can be said to be “a skill of persuasion.”¹⁶ This potentially evokes “overturn of cultural value, change of world view, action stimulation, change of action, emotional purification, ethical vow, intellectual insight, change of

¹⁴ Peter S. Perry, 31.

¹⁵ Hearon, Holly E. & Philip Ruge-Jones(editors), 97.

¹⁶ Peter S. Perry, 2.

political color, new view of creation etc.”¹⁷ In this perspective, “if we study the rhetoric, then we know how this would change the readers.”¹⁸

And such performance by such a performer will help the audience remember it clearly through a life time. In fact, for people living in the oral society, they are trained to remember what they have heard for a long time so it is much more familiar for them to do so. Eventually this led to the advancement of exquisite rhetoric which helped them remember and store long lectures or stories for a long time.¹⁹

From the points above, we can see that performance acts as tools to help the audience accept the material in a more dynamic form and this in turn helps them to remember it for a longer period of time.

3. What is Biblical Performance Criticism/Studies?

In a broad sense, “biblical performance criticism/studies” can be seen as one of the methodologies of understanding the Bible. “Performance criticism/studies analyzes and practices certain kinds of communication, specifically repeated behaviors for an audience. Inquiry, imagination, and intervention are three aspects of a performance and its analysis.”²⁰ These three aspects have interrelation with “three ways of reading the texts, or three worlds” insisted upon by Paul Ricoeur. Those are “world behind text, world of text, and world front text”.²¹

17 Hearon, Holly E. & Philip Ruge-Jones (editors), 91.

18 David Rhoads & Joanna Dewey & Donald Michie, Yan, Jae Hoon trans., *Story Mark*, Seoul: Ireseowon, 2007, 36.

19 Hearon, Holly E. & Philip Ruge-Jones (editors), 85.

20 Peter S. Perry, 21.

21 Paul Ricoeur, *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, J.B. Thompson (ed. and trans.), London: Cambridge University Press, 1981.

“World behind text” is the special situation in which the author writes or speaks to the designated audience, and “world of text” is related to the characters, background, and point of view which the text makes. And “world front text” is related to how the audience applies the text to themselves. However, “world front text” could potentially be quite unrelated to the original situation or become a substitute world made in the imagination.

Then biblical performance criticism/studies has a fundamental difference from the previous methodologies of biblical interpretation. Whereas previous methodologies have been used for analyzing written texts, biblical performance criticism/studies use the oral medium.

In light of this, “biblical performance criticism/studies is not simply one methodology among many others. Rather, it is a paradigm shift from the printing medium to an oral one, which gives the implication for holistic assignment of New Testament study.”²² This methodology is related to an epoch-making transition of perception which the Bible has been transmitted for long time in oral background.

4. Methodology of Biblical Performance Criticism/Studies

The basic methodology of biblical performance criticism/studies can be divided into preparation, internalization, and performing(storytelling) of the biblical story.²³ Therefore, this does not simply deal with the research of the text. Furthermore, this shows even from the stage of preparation that the story text has a certain implication in being transmitted in words and what kind of potential interpretation would be included.

²² Hearon, Holly E. & Philip Ruge-Jones(editors), 88.

²³ Peter S. Perry, 21, Look at p. 21-72 for the detailed explanation.

1) Preparation of Text Story

The first step for preparation of biblical performance is “preparation” of Bible story. Of course, the range of story could be one verse to one book or several books. And the preparation of Bible story for performance can be started from the inquiry about “world behind text”. This is related to finding the situation which the author speaks to his/her original audience. In that sense, understanding about the background which event is happening, is one of very important preparations.

And then we can ask the “world of text”. We research the direct environment and situation of characters which are set up. When we listen to the story, “we enter the different world, and the world changes us.”²⁴

Lastly, we should know the situation of the audience which the text story confronts. This pertains to understanding about the audience, their power of influence, application and change.

2) Internalizing

After finishing the preparation of text story, the second step of story performance is internalizing the text. It should be paid attention that “internalization” is used here rather than “memorization”. Memorization is apt not to concern greatly about that the person who memorizes something whether he really owns what he memorizes, but apt to concern about only what he remembers the content correctly.

But internalization is not an act of simple memorization. Internalization includes deep understanding about the text and the text’s becoming a part of performer. Therefore, P. Perry said, internalization is an act in which

²⁴ David Rhoads & Joanna Dewey & Donald Michie, Rhoads, David & Joanna Dewey & Donald Michie, Yan, Jae Hoon trans., *Story Mark*, Seoul: Ireseowon, 2007, 30.

“the text has become a part of the performer”.²⁵ This means that the story should become the performer’s own through sufficient understanding, meditation, and imagination. Then the story can be flown out of the performer as if he owns. For the internalization, the performer should practice the words in his life, endeavor to live as the words say, and connect the content to himself.

3) Performance Implementation

Now the performer has finished researching the world made by the text story, the world establishing the background of text, and the world of audience transmitted by the text, and passed through the internalization by meditation, imagination and repetition.

For the next step, he arrives at the stage of presenting the story text to the audience. Then he comes to the process of communication with the audience. This is why the performance implementation is the performer’s embodiment of the story to the audience in a certain situation.

The storyteller’s performance of his/her research and internalization of the content leads the audience’s understanding of the text and the internal or external change. And those changes lead the audience to transmit the story to others, the stage of reproduction.

²⁵ Peter Perry, 2016, 70.

5. Insights from Performance Criticism/Studies

1) Media and Meaning of Story

It is clear that dramatic change and development in communication started very soon after humans began to use letters. In that sense, there is no wonder that the human history is divided into the era before letter and after.

However, it should not be overlooked that if the media of communication is changed, the content of the message could be changed as well. We should pay attention what Neil Postman asserted: "I am convinced that it is wise and very reasonable to guess that the communication media used in a culture affects dominant influence on establishment of intellectual and social preconception."²⁶ This makes us realize that it is too naive to think that the change of communication media is only a change of the means without any influence on the message.

In that sense, it is important to perceive that the message of text could be changed according to the media used in dealing with even written text and oral story. If we have a premise that the Bible was recorded in the consideration of being transmitted orally, we may conclude reasonably that we can understand the original meaning of the message as closely as possible only when the story is being transmitted orally. It shows that the original meaning of the biblical story can be transmitted precisely and deeply when it is told and listened to through storytelling.

²⁶ Neil Postman, Hong, Yun Seon trans., *Amusing Ourselves to Death*, Seoul: Good Information, 2009, 26.

2) Performance and Interpretation of Story

If the performer intends to tell(perform) the story, he would think seriously about the expressions and attitudes of the characters from the preparation stage. And then he would present the attitude and action of the characters according to the conclusion she has drawn. Of course, this reveals the performer's interpretation of the text.

In that sense, biblical storytelling(performance) itself is a kind of interpretation about the biblical text. Therefore, we can gain a varied and deep understanding about the text story through the performance.

3) Community and Meaning of Story

The act of performance cannot be done without an audience. Therefore, the message of a performance should have a relationship with the audience who is receiving it. The performer can gain new "sub-level interpretation"²⁷ and live applications through his/her relationship with the audience in the process of performing.

The Bible story has a relationship with the understanding of the original audience to whom it was spoken at first, as well as that of the present audience. And even the same message could be implemented in different applications according to the different groups and situations.

Therefore, the biblical performer(biblical storyteller) should understand deeply the original audience and their situations, as well as the present audience.

²⁷ This is a terminology the author made. That could show the variety of interpretation within the category of traditional interpretation.

4) Performance and Story Memory

The performer may not read the typescript in a real performance. He conveys feeling and atmosphere by becoming the narrator and/or character himself, rather than simply presenting what he has memorized.

Therefore, the biblical storyteller does not try to memorize the biblical story but rather to read it countlessly, meditate, imagine, and become the narrator or the character himself before finally representing themselves.

“Network of Bible Storytellers, International” recommends that “identification of 95% of Bible content, and 75% of that in words”²⁸ is a reasonable level. And Tracy Radosevic suggests first studying the story and words, then understanding the story, living together with the story, and finally connecting the story to oneself as the methodology for memorizing the Bible story.²⁹

IV. Bible Storytelling Ministry through Biblical Performance Criticism/Studies

1. Biblical Criticism/Studies and Bible Interpretation

Interpretation of a given text can be carried out through various perspectives and methodologies. Each perspective and methodology has its strengths and weaknesses. Then if we use the biblical performance criticism/studies for the biblical text, we can get a quite different biblical

²⁸ Tracy Radosevic, “MULLing the Biblical Narrative”, Un-printed Lecture Material, 1.

²⁹ Tracy Radosevic, 1-2. MULLing: **M**-Master the words/story, **U**-Understand the story, **L**-Live with the story, **L**-Link personally with the story.

interpretation of the biblical stories from those we have carried out. If the biblical stories were recorded based upon the premise of being spoken orally to the audience, and we would like to interpret the stories accurately, we should seriously consider interpreting the Bible in the perspective of biblical performance criticism/studies.

Stories can be felt, comprehended, and understood finally, when they are told orally to the audience rather than reading and trying to interpret the recorded text. Because there are so many things in the stories which we cannot understand unless we ourselves enter the situation and context of the narrator and characters.

In light of this, the biblical performance criticism/studies could be one methodology that opens new biblical interpretations. The general studies and interpretations on the story text itself, can be done through the process of studying the stories.

But if we look at the story text in the view of performance criticism/studies, and carry out the process of preparation, internalization and performance, we can get various merits which we could not get through the general studies and interpretations.

2. Biblical Performance Criticism/Studies and Preaching

Preachers are people who convey God's words as they are. Consequently, preachers should always be careful in conveying their own interpretation and feelings.

Therefore, "preachers who retell or dramatize biblical stories must be brutally honest about the practice and must always prayerfully keep the point of preaching in this manner before themselves and before those who

work with them.”³⁰ And “both theatre and preaching are events, occurrences - not things, but something happening.”³¹

From that perspective, the preaching as performance is an event and should be transmitted as an event. Preachers should try to interpret the biblical story text in the perspective of biblical performance criticism/studies, and understand the message more deeply and more earnestly through the Holy Spirit or the writer, and characters in the stories. And the audience can realize the messages realistically and experience His grace greatly.

3. Biblical Performance Criticism/Studies and Bible Storytelling

If we want to analyze a given written text, we can study it faithfully with the focus on the text itself because there is no need for consideration of performing it.

However, our attitudes on studying biblical text should be changed if the written texts were given with the intent of being transmitted orally. If that is the case, biblical performance criticism/studies is an activity performed on the basis of oral communication of these biblical stories. And performers must prepare and communicate the stories with this in mind.

If we use the biblical performance criticism/studies, we can get many insights and more effective and powerful results through the whole process of biblical storytelling.

³⁰ Larry Lange, *Retelling The Story - Creatively Developing Biblical Story Sermons*, Lima, Ohio: CSS Publishing Company, Inc., 2005, 93. The parenthesis is inserted by the author.

³¹ Jana Childers, *Performing The Word: Preaching as Theatre*, Nashville: Abingdon Press, 1998, 45.

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Review on the Deportation of a Korean Missionary from China and Strategic Rearrangement of GMS

최근 하재선 중국 선교사 추방과 전략적 재배치에 대한 소고

Kyung Bok KIM
GMS

1. Introduction: Unwilling escape from China

On January 18, 2018, the first missionary of GMS¹ Ha-Jae-Sun² entered the Incheon International Airport Terminal 2. There was a man who held flowers at the airport to welcome him. It was the start of the procession of Ha-Jae-Sun (meaning a missionary reassigned by God) and continued until December 31, 2018. It would not be an exaggeration to say that 2018 started with Ha-Jae-Sun and ended with it.

We analyzed in a variety of ways how this situation would develop in its early days and in what direction it would develop. However, as of August, the analysis became meaningless, because the trend was already in progress. It was similar to the great escape from China in 1953. In the

1 GMS stands for Global Mission Society, and is a professional missionary organization of the General Assembly of Presbyterian Church in Korea (GAPCK). As of April 2020, 2,579 missionaries from 1,436 families in 102 countries are fulfilling their mission.

2 It is short for the missionaries who have been reassigned by God in Korean. At the conclusion of the large-scale expulsion in 2017, the term 'deportation missionary' was decided to use the alternative term 'Ha-jae-sun' by giving psychological burden and shock to missionaries who were expelled. Therefore, Ha-jae-sun will be used as a general term for all missionaries who have been subject to massive deportation since 2017.

meantime, I had gotten a book named “Unwilling Escape from China” describing the background and process of a missionary in China who retreated from Inland Mission, which was the predecessor of the current OMF. The decision was lonely, and the process was terrible. The miraculous escape continued as if crossing the battle line, and the records of passing through the tunnel of death were vividly transmitted. Who said that flowers bloom on the wasteland? In such a terrible reality, the light of salvation shined brightly. Subsequent evaluations of the event have been divided, but the exodus from China was successful.

Why did it happen in China? What is going on? How long will it continue? Perhaps many people have many questions and are watching the trend from various perspectives. I cannot answer all of these questions coolly in this article, but I would like to summarize the situation from a few perspectives. First, I will analyze the current situation based on GMS statistics. Second, I will analyze the course of the changes of religious policy in China. Third, I will examine this situation from the three ways and also explore how to reposition strategy.

2. Status of Korean missionaries expelled from China³: Statistics by period

The cases of deportation began in 2003. It has totaled 210 missionaries in 118 units so far. Looking at the distribution by year, it can be seen that the investigation and crackdown to expel missionaries was strength-

3 These statistics were analyzed by dividing the status of involuntary withdrawal of GMS Chinese missionaries as of January 2019 into three categories: Visa Rejection, Denied Entry, and Forced Departure.

ened in the time before and after the regime change in the 5-year cycle. Starting in 2015, this trend of collapse caused the missionaries to be expelled on a large scale during that time. This is closely linked to the current Xi Jinping government policy. In the meantime, the prepared religious policy has been implemented in earnest, defining Christianity as a potential threat to the current Communist Party ruling system and showing that it is aimed at the China Christianity.

35 people from GMS were expelled due to the Azalea event⁴ that occurred on January 20, 2017. It took place after the military and all police stations in Yanbian area were mobilized together simultaneously to raid missionary families on December 20, 2016. Several reasons have been discussed and proposed as the background for the expulsion, but there has been considerable consensus around one reason in particular. The case of Ha-Jae-Sun seems to be related to this background as well, and most importantly, the Chinese government’s religious policy has been revealed in the shape of Ha-Jae-Sun. Therefore, there is no longer a need to trace the cause anymore, and it has now become our task to develop and implement a specific response plan.

Ha-Jae-Sun’s statistics by year (unit: families)

year	2003	2004	2005	2006	2007	2008	2009	2010
families	4	0	0	0	0	0	1	3
year	2011	2012	2013	2014	2015	2016	2017	2018
families	1	1	11	3	5	6	19	63 ⁵

⁴ The azalea case is the name for the massive deportation incidents in Yanji, China in January 2017 and all related matters. The incident confirmed that about 60 missionaries and families were deported, including 35 from the GMS.

According to 2018 statistics, as of December 31, 99 people in 57 families were deported, denied entry, or resected visa. In addition, 12 people in 6 families withdrew in urgent situations, and 14 people in 7 families voluntarily withdrew in advance. Therefore, in 2018, Ha-Jae-sun, who left China and awaits relocation, had reached 125 people in 70 families. Analyzing these statistics on a monthly basis, it had skyrocketed since the end of August.

Monthly statistics for 2018 (unit: people)

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
2	2	2	0	2	5	2	8	28	12	15	35

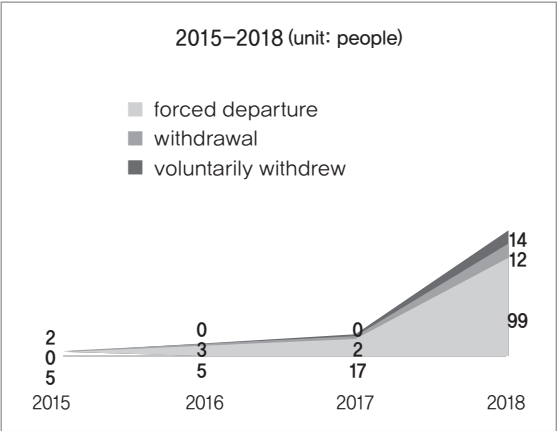
August is six months after the Regulations on Religious Affairs came into effect on February 1, 2018. This showed that religious ordinances were carried out sequentially from each local government to the Xiangzheng (乡镇) government, from the public security police to the residents' committee, and subsequently implemented.

As it was analyzed by region, it is not concentrated in a specific region, but in a uniform distribution nationwide. This showed that all local governments were executing the policies according to the central government's instructions according to the list from the top to down. It was not possible to escape this situation through China's unique Guanxi (关系, Relationship).

5 This figure does not include 14 in 7 families who voluntarily withdrew. Therefore, the total number of people is 111 in 63 families, and the number of people per units is not a multiple, because single missionaries count as one family.

If you look at the types of forced departure, refusal of entry, visa refusal, and emergency withdrawal, you can see that the type of immigration related to visas is increasing. You can see that they are waiting for the visa expiration date to stop issuing visas, and if you are leaving for emergency evacuation, you will be controlled by an immigration refusal at the airport. This seems to be an attempt to resolve the country's religious problems while wisely avoiding human rights problems associated with diplomatic conflict and freedom of religious activities.

Summarizing the above, it is meaningless to analyze the cause of deportation individually for the issue of Ha-Jae-Sun. This is because the central government's safety bureau-led initiative has led to a nationwide disparity. What will be needed at this time will be how to act on the remnant and how to implement Ha-Jae-Sun's strategic relocation. In order to prepare these guidelines, it is necessary to first find the root cause of changes in China's religious policy.



3. Chinese policy change: return to the era of Cultural Revolution?

When you hear about China's news delivered through Korean media daily, you cannot erase the impression that China has reversed its history to establish the power of Xi Jinping's one-man rule and consolidate its power.

The disappearance of China's world-class star Pan Bingbing(范冰冰), the sudden retirement declaration of Alibaba's founder Ma Yun(马云), who developed the online business-to-business e-commerce system, and sudden disappearance of Interpol President Meng Hongwei(孟宏伟) after visiting China all seem to be related to China's political power struggle⁶.

Next to this series of events, the recent one-sided deportation of Ha-Jae-sun seems to be a separate matter, but it is fundamentally the same, in that Christianity is regarded as a potential threat to the current power system. Therefore, it shows the state of the process of rapid seizure in earnest within the framework of the legal network that has been established. After Xi Jinping succeeded to the President of the People's Republic of China⁷, the General Secretary of CPC, and the Chairman of the Military Commission at one time, he purged high-ranking officials for anti-corruption and destroyed the church with the justification of cross-demolition and illegal

6 <http://news.kbs.co.kr/news/view.do?ncd=4047816&ref=D>, <http://news.jtbc.joins.com/html/471/NB11709471.html>, <https://news.v.daum.net/v/20181008162613861>

7 In 2012, Xi Jinping inherited the General Secretary of the Central Committee of the Communist Party of China and the President of the Central Military Committee of the Communist Party of China from Hu Jintao. The following year, on March 14, 2013, he was elected President of the People's Republic of China for a ten-year term. At the 19th National Delegation of the Communist Party of China held in October 2017, the immediate amendment that reflects 'Xi jinpíng (习近平) New Age China's characteristic socialist thought' was unanimously passed. As a matter of fact, he became the best leader who reflected his leadership ideology on the party's leadership ideology following Deng Shaoping (邓小平). source: <http://100.daum.net/encyclopedia/view/b13s2170n10>

construction in Wenzhou, Zhejiang Province. Has been progressing with Beyond that, it would not be an exaggeration to say that the enactment, promulgation, and implementation of specific laws by the Chinese government support all of these policies. Among them, the important legal changes related to Ha-Jae-Sun are as follows.

1) Law of the PRC on Control of the Entry and Exit of Aliens (Amended on July 1, 2013)

China has long handled visas through immigration laws to prevent religious affairs from spreading to international human rights issues. In recent years, all the grounds for deportation related to Ha-Jae-sun have already obtained basic information on religious activities and have taken measures to depart through visa problems in China. When we asked, “Why do I need to go out of the country?” they answered that you would definitely move out based on Article 81 of the Immigration Control Act⁸.

8 第八十一条 外国人从事与停留居留事由不相符的活动, 或者有其他违反中国法律、法规规定, 不适宜在中国境内继续停留居留情形的, 可以处限期出境。外国人违反本法规定, 情节严重, 尚不构成犯罪的, 公安部可以处驱逐出境。公安部的处罚决定为最终决定。被驱逐出境的外国人, 自被驱逐出境之日起十年内不准入境。

Article 81, Foreigners who engage in activities that do not match the reasons for staying in China or have other violations of Chinese laws and regulations that are not suitable for staying in China may stay within a limited time. If a foreigner violates the provisions of this Law and the circumstances are serious, and does not constitute a crime, the Ministry of Public Security may be deported. The penalty decision of the Ministry of Public Security is final. Foreigners who are deported are not allowed to enter the country within ten years from the date of deportation.

2) Compulsory social credit system construction plan (2014-2020), promulgated on June 14, 2014

China has built a system to fully control the population of 1.4 billion by mobilizing supercomputers to control the whole society. The system analyzes the propensities of everyone who accesses the Internet, and based on that data, we are already taking steps to limit the purchase of aircraft and train tickets every month by evaluating credit⁹. The “social credit system” under construction aiming for completion in 2020 contains measures to increase credit in four areas: political, commercial, social, and judicial. In addition, the contents covered in each section, such as civil servants, finance, taxation, medicine, social security, labor, and intellectual property rights, are reminiscent of the guidelines for the National Reform Movement¹⁰. The personal credit information built on the basis of the ‘social credit system’ is used to regulate the 169 penalties, such as restricting the use of airplanes and high-speed rails and preventing children from going to private schools

⁹ Source: https://www.creditchina.gov.cn/home/xinyongdongtaituojian/201810/t20181009_127570.html

国家公共信用信息中心今天发布的9月份新增失信联合惩戒对象公示及公告情况说明(以下简称“情况说明”), 9月新增因符合相关文件明确的严重失信行为而被限乘飞机、火车的人共计801名, 包括限制乘坐火车严重失信人215人, 限制乘坐民用航空器严重失信人586人。

The National Public Credit Information Center announced today the announcement of the newly added joint disciplinary targets for dishonesty in September (hereinafter referred to as the “information description”). In September, new flights and trains were restricted due to serious dishonesty in accordance with relevant documents. The total number of people is 801, including 215 people who are severely discredited by the train and 586 people who are severely discredited by the civil aircraft.

¹⁰ Source: <https://news.join.com/article/22879334>

The agency's People's Daily reported on January 1 that it has recorded 960 million public and 25.31 million companies in the credit information system. On the 'Credit China' website, the credit index rankings of 36 large cities across the country and 262 mid-range cities are public. [Source: JoongAng Ilbo] Discredit, the scariest word in China... Cancellation of admission to children's universities

by blacklisting vicious debtors. This system raises concern about an Orwellian totalitarian society as described in the novel '1984'. There is a great possibility that a society in which the Big Brother takes control of all the information and thoroughly controls even individual thoughts exists. The results of Jae-sun Ha will not have anything to do with this. The missionaries who were expelled from Urumqi in January confessed that they had already felt the pressure of this society¹¹. Such a credit management system will further condemn the lives of missionaries remaining in China.

3) Network Security Law of the People's Republic of China¹², promulgated on June 1, 2017

Network Security Law of the PRC was announced on November 7, 2016 at the National People's Congress Commerce Committee, and was enforced on June 1, 2017. In Article 1 of the General Regulations of this measure, "This Law is formulated to protect cyber security, maintain cyberspace sovereignty and national security, and public interests, protect the legitimate rights and interests of citizens, legal persons, and other organizations, and promote the healthy development of economic and social infor-

11 On January 13, 2018, the Chinese public security officials, who were released at the same time, arrested 52 Koreans (including children), including 10 Korean families, college students, and single ministers living in Xinjiang's Urumqi, Koala, Hotan and Kash. The arrested missionaries packed their baggage with a brief investigation of 30 minutes to 2 hours, then assembled at Urumqi Airport and were deported to Almaty, Kazakhstan.

12 《中华人民共和国网络安全法》由全国人民代表大会常务委员会于 2016 年 11 月 7 日发布, 自 2017 年 6 月 1 日起施行. The "Network Security Law of the People's Republic of China" was issued by the Standing Committee of the National People's Congress on November 7, 2016, and will come into force on June 1, 2017.

mation.¹³” However, the ‘Public Safety Agency Internet Safety Supervision Regulations’ released on October 4 by the Ministry of Public Security will go into effect on November 1, 2018. This regulation raises concerns about the entry of the Big Brother Society, and according to related regulations, public security agencies can supervise and investigate Internet service providers and users when they find a specific situation that poses a risk according to cyber safety demands. It also clearly stated that public security agencies have the right to intervene immediately when Internet service providers or users find threats related to Internet safety. If in violation of the law, it was stated that the person in charge could be punished by administrative or criminal punishment.

This means that authorities have the authority to regulate or delete Internet information coming from abroad, and it is clear that the authorities intend to further expand its security functions by legalizing Internet censorship. As missionaries often say, if the public security authorities censor all information of foreigners, the road is hard to see except for a thorough dot organizational form and a one-to-one connection. China has already entered the Big Brother Society, and it is desperately required to make a new version.

13 《中华人民共和国网络安全法》第一章 总则第一条 为了保障网络安全, 维护网络空间主权和国家安全、社会公共利益, 保护公民、法人和其他组织的合法权益, 促进经济社会信息化健康发展, 制定本法.

4) Regulations on Religious Affairs,¹⁴ promulgated on February 1, 2018

The Regulations on Religious Affairs clearly state the religious policy of the Xi Jinping regime. It was promulgated on November 30, 2004 under the Ordinance of the People's Republic of China at 426. In the meantime, it was revised again at the 176th meeting of the State Council on June 14, 2017, and was promulgated on February 1, 2018. The Regulations on Religious Affairs consists of a total of 9 chapters and 74 articles – compared with the existing ordinances, two chapters are new, 36 of the 48 provisions were amended, and 26 provisions are new. It is possible to read the Chinese government's intentions by detailing the following: protecting the legal rights and interests of the religious community, blocking the source of power that threatens national security by using religion, clarifying governmental responsibilities, strengthening the functions of religious organizations, strengthening management of religious schools, clarifying corporate qualifications for religious activities, Internet and religious affairs management issues, documentation of religious property rights, combating business problems using religion, etc...

The characteristics of the Religious Affairs Ordinance are summarized as follows. 1) The establishment of religious schools without the government's permission by domestic and foreign religious organizations or individuals is basically blocked. 2) The government's prohibition and su-

14 《宗教事务条例》2004年11月30日中华人民共和国国务院令426号公布, 2017年6月14日国务院第176次常务会议修订, 2018年2月1日起施行。其包括总则, 宗教团体, 宗教院校, 宗教活动场所, 宗教教职人员, 宗教活动, 宗教财产, 法律责任, 附则等共九章内容。

The "Regulations on Religious Affairs" was promulgated by Decree No. 426 of the State Council of the People's Republic of China on November 30, 2004. It was revised at the 176th executive meeting of the State Council on June 14, 2017 and will come into effect on February 1, 2018. It includes general chapters, religious groups, religious colleges, venues for religious activities, religious staff, religious activities, religious property, legal responsibilities, supplementary provisions and other nine chapters.

pervisory authority are strengthened in financial, publishing, internet publicity, and overseas training for religious affairs. 3) Excessive supervision and administrative power allow government departments to exercise public powers such as cancellation, prohibition, and confiscation without court consent. 4) Reconstruction or new construction within the place of religious activity requires ratification by the local people's government's religious affairs department above the current level. 5) Religious faculty members who are ineligible or who have lost eligibility may never act as religious faculty members. 6) Non-religious groups and non-religious schools are not allowed to engage in religious activities, nor can they receive religious offerings or attend religious training or conferences held abroad. 7) Whether it is an individual or an organization, economic income cannot be obtained through religious activities in the future. Investment and commissioning of religious activities are also prohibited. 8) It is forbidden to make large religious sculptures outdoors, and if you violate the law and create statues, you may be fined 5% or more and 10% or less. 9) Religious organizations, religious schools, and places of religious activities are non-profit organizations that cannot be owned by individuals or organizations. If this is violated, orders for suspension of religious activities, confiscation of property, etc. are imposed, and if a non-religious organization receives an illegal donation, it is prescribed to be fined a value at least equal to and at most three times the amount of the illegal income.

In the process of deportation since June 2018, these religious laws were enforced with high intensity, and cases of fines have been gradually increasing. The issue of Jae-sun Ha is to examine the characteristics of the ordinances of religious affairs and raise the task of finding a ministry that can be carried out within the legal framework.

5) The Sinicization of Christianity¹⁵: the basis of religious policy

Zhu Xinping, Director of the World Institute for Religious Studies, China Academy of Social Sciences, mentioned in March 2015 about the “three elements of Sinicization in Christianity” to the Chinese People’s Journal. 1) Recognition of Chinese Politics¹⁶ (对中国政治的认同); 2) Adaptation to Chinese society¹⁷ (对中国社会的适应); and 3) Explanation of Chinese culture¹⁸ (对中国文化的表达) were explained. He mentioned that the Sinicization of Christianity was first a kind of political position of Christianity in China, and the most important and fundamental solution was the issue of recognition of Christianity in China. The second is that Christianity is actively adapting to the current Chinese society, which means that the church becomes the Sinicization in every aspect of Chinese social construction. Third, it was mentioned that Christianity means the expression of Chinese culture, which means the Sinicization of Christianity in Chinese culture. With this point of view, the reality is that Christianity in Chinese society is different from that of the Western church, and that Christian reform that is necessary for socialist Chinese society is essential.

15 <http://www.gospeentimes.cn/index.php/portal/article/index/id/27847> 卓新平：基督教中国化的三要素, Zhuo Xinping: Three Elements of Sinicization of Christianity.

16 首先，基督教中国化是对在华基督教的一种政治定位，即要根本解决基督教对当今中国政治的认同问题。First of all, the Sinicization of Christianity is a political positioning for Christianity in China, that is, to fundamentally solve the problem of Christianity’s identification with contemporary Chinese politics.

17 其次，基督教必须积极适应当今中国社会，这是教会在中国社会建设方面的中国化。Secondly, Christianity must actively adapt to the current Chinese society, which is the sinicization of the church in social construction.

18 第三，基督教需要中国文化的表达方式，这是文化方面的基督教中国化。Third, Christianity needs the expression of Chinese culture. This is the sinicization of Christianity in terms of culture.

4. Three Points of View of Ha-Jae-Sun

In looking at this series of processes, I think that the following three perspectives must be understood in a comprehensive manner, rather than being immersed in the logic of the situation.

First, 温故而知新, 可以为师矣¹⁹: Opportunities for reflection and for giving reflection.

This is from the Analects of Confucius. Melting and acquiring old knowledge well enables new acquisition and expression. When you possess these abilities, you can be called a Master. Let us understand this as a modern concept. Who can be a leader who opens new ways? It is only by mastering and melting the accumulated knowledge of the past years that one can lead the prophetic role that fits this era.

Did the Korean church have a time to look at the history of the past 30 years of Chinese mission? It is said, “If you are in a hurry, go back as soon as possible.” We must trace the trajectory of the past that has passed to Ha Jae-sun and organize Chinese missions in its theological, missiological, mission methodological, and strategic aspects. You must objectively look at your ministry.

Second, Ha-Jae-Sun’s vision should be mission China.

The Chinese church has a beautiful tradition. In the 1940s, the “Pi-anhuan Gospel Group” was organized to spread the Gospel to the ends of the earth, and ministers were sent to Ningxia and Xinjiang. In 2007, a large-scale mission conference called Mission China was held. At the MC2030 Mission Conference held in Jeju Island in 2016, the future direction of the Chinese Church was indicated as Mission China. By 2030, it

¹⁹ Knowing something new, you can be a teacher.

was determined to send 20,000 missionaries worldwide. At that time, he replied to the exiled missionaries in Korea, “Can you help Korean missionaries to become mentors of Chinese missionaries who are not good at cross-cultural missions and help them approach other cultures?”

Over the past 30 years, the Chinese church has revived, facing new persecution, and Korean missionaries are leaving China to find new ways. Overseas Chinese churches are reaching out to Korean missionaries with their commitment to mission. What is this exquisite timing for?

Third, we must long for God’s mission.

The Old Testament theologian, Christopher J. H. Wright, describes the biblical hermeneutical horizons in the book “God’s Mission” in a somewhat unfamiliar language called the “missionary basis of the Bible²⁰.” This is the argument that the Bible should be interpreted from God’s missionary point of view, and it clearly shows that the whole Bible message is from God’s mission plan. The God revealed in the Bible is a missionary God, and Israel and his people are referring to a new paradigm: God’s representative, the people of mission, and the world as the stage of mission.

The invisible touch of God’s mission in human history is closely linked to the present Ha-Jae-Sun. The scattering of Ha-Jae-Sun will look at the nations from a new perspective. We will fix our hearts where God’s eyes are. Even today, God’s incarnate missionary who lives as one sent from the place that God sends should be the vision of Ha-Jae-Sun.

²⁰ Christopher J.W. Wright, *The Mission of God*, (Seoul: IVP, 2010). P. 35-55.

5. Strategic Relocation Plan

In order to strategically relocate, it must first be assumed that the initial deployment must be strategic. However, it is hard to see that the GMS was strategically deployed as it was led by local churches and missionaries in the initial dispatch and mission assignment. Nevertheless, the justification for a strategic approach to relocation does not diminish. It is clear that strategic relocation is not an easy task, but we must not forget that this crisis that God has given the Korean church is a great opportunity. When will this opportunity be given to us again if we miss it?

1) Guidelines for relocation implementation²¹

In general, Chinese missionaries have long-term ministry in high-security zones, and the vulnerability of their support structure is more serious than that in other regions. Therefore, it is necessary to start this process again, as if raising basic mission support funding before completing missionary training and being sent to the mission field. Therefore, there is a need to organize the training and fundraising (orientation), the ministry checks and evaluations (debriefing), field research, ministry planning, and the resending process from a minimum of 6 months to a maximum of 2 years (including the Sabbath year).

²¹ For this, please refer to my 'Guidance for Strategic Realignment of the China Region' published by the China Region Integrated Preparation Committee in April 2018. In this article, I propose four basic premise of relocation as follows. 1) Normalization of the redemption missionary's support structure, 2) Reality to accommodate the redeployment missionary, 3) Possibility of Chinese diaspora ministry, 4) Clear vision of mission China.

2) 6 stages on Relocation : Administrative action

Stage 1	Notice of relocation guide, guidance on ministry debriefing / health checkup / psychological examination
	Target: Missionaries and churches Contents: 3 months network, 6 months domestic migration, 12 months withdrawal and relocation
Stage 2	Submit Progress Report
	Organize related matters such as deportation, denied entry, and residence restrictions according to the 5W1H principle (A4 pages 3–5)
Stage 3	Announcement of Relocation Guidelines for Headquarters
	Target: Missionary, Sponsored Churches Contents: Notice of relocation guidelines for headquarters orientation, such as basic premise and direction for relocation, personnel, finance, and insurance
Stage 4	Relocation petition
	Target: Missionary, Commissioning Church Contents: Deliberation of supporting documents announced in the relocation guidelines (Missionary Secretary, Missionary Director, Team Leader)
Stage 5	Relocation Coordination Guide (Relocation Area)
	Content: Role, authority, and scope of relocation coordination, serving
Stage 6	Resending
	Settled in the mission field, completed administrative processing within 3 months

3) Strategic Relocation: Ministry Action

I propose the following policy direction to turn the current crisis into an opportunity through the relocation process.

- (1) Relocation of involuntarily departing missionaries basically consists of at least three units and is assigned to strategic cities first. If

the country and the direction of ministry have not been decided, the branch is temporarily placed in the existing regional mission department, and then, after a two-year grace period, the branch is assigned to the local regional mission department.

- (2) The vision of relocation is mission China and selecting a strategic city to carry this out.
- (3) Signing a Memorandum of Understanding (MOU) for strategic alliances with mission agencies in the Chinese Region to maximize the effectiveness of relocation.
- (4) The relocation area is divided into three sub-areas according to the size of the Chinese diaspora, the Chinese region, and whether or not an MOU was signed. However, headquarters actively promotes the first area.

Area 1: For information gathering and strategy establishment for each city, a team is formed with each person in charge of research to propose and share.

Target: Central Asia (Kishkistan Bishkek), Middle East (Doha, Qatar), Africa

Area 2: GMS Regional Mission Department network is used to select strategic base cities, select representatives, collect information, conduct research, and establish strategies.

Target: Korea, Indochina (Indonesian Medan, Johor Malaysia, Siha-noukville Cambodia, Mandalay Myanmar, Hanoi, Vietnam)

Area 3: If you petition according to the mission of the missionary church and missionaries, we recommend a base city.

Target: Europe, South America, North America, etc.

- (5) In order to form a team, a weekly Ha-Jae-Sun prayer meeting is

held, and a relocation team to lead the relocation is temporarily organized and operated.

6. Outgoing Words: Reorganize into global Chinese ministry networks.

“不知 庐山真面目，只缘身在此山中²²。” I do not know the true face of the Lu Mountain, because I myself am in this mountain.

Shushi (苏轼), well known to us as a famous Chinese poet, traveled to Lushan and sang of its beautiful scenery. He sang the reason of life in this way: if our point of view is fragmented and not comprehensive, it is impossible to draw an accurate conclusion. The way to solve Ha-Jae-Sun's work is no exception.

So far, we have looked at the important events that have been in the historical trend and turning point until the present-day situation of Chinese mission. Ha-Jae-sun is not a strategic mistake of the Korean church, nor is it a mistake of the missionary's personal security measures, but proceeds from things outside our control.

Beyond that, the political situation in China and the deterioration of the ROK-China relations and the religious policy of China overlapped. Therefore, we must understand that this matter is going on in this complex composition, but hold the subject of history to God.

22 宋代文学家, 苏轼的诗作, 『题西林壁』.

横看成岭侧成峰, 远近高低各不同. 不识庐山真面目, 只缘身在此山中. Song Dynasty writer, Su Shi's poem, titled TiXiLinBi. Seen sideways into a peak on the side of the ridge, the height varies from far to far. I don't know the true face of Lushan, I am only in this mountain.

Allegedly, Ha-Jae-Sun will all be scattered, which is very natural. However, it becomes meaningless if the scattering repeats past mistakes in a new place and does not move beyond simple acknowledgement of the limitations of our weakness. This is because relocation that settles the saints and their families away like a fugitive of the church is far from what we need in these times. Where and how should we look at this issue?

I think that at least as a framework for a new awareness of God's mission, we need to look back, evaluate, and broaden the tabernacle to God's lead. Then we will see a beautiful unity where Chinese inland churches, Korean missionaries, and Chinese churches of outland meet together. We will create a harmonious union that includes Korean missionaries that meets each other's needs. Although Ha-Jae-Sun has left China, Korean missionaries will still be fishing there as fishers of men, while the Chinese live and breathe in this world. We are relying on the word of the Lord.

Kyung Bok KIM, Since his dedication to becoming a Chinese missionary in 1993, he has been working on Chinese missionary work ever since, and was dispatched as a GMS missionary in 2005 to work in Hangzhou, China. From Jan. 2017 to Aug. 2019, he was appointed as the head of the Chinese team at GMS Headquarters and oversaw the recovery, care, and relocation strategies of the exiled missionaries. Currently, he serves the Chinese Church, TOCCP(Thousand Oaks Christian Church in Palau).

A Verdict on the Missionary Work in China

A Perspective on the Mission in China: the Reality and its future

중국 선교 시국 논단-현지에서 보는 중국 선교의 현실과 미래 과제

Tao WANG
EM/ETS/JIGST¹

Before the Opium War in 1840, due to isolationist policies, the Mission in China had been delayed, but following its defeat to England in the Opium Wars, China was unable to refuse demands to open its once-closed borders, and Western civilization was adopted. It became an opportunity for rapid progress of missionary work in China, but in 1949, China became a communist state, and it seemed once again the way for the Mission was closed. However, this became an opportunity for a surprising growth in house churches in Communist China. The Cultural Revolution (1966-1976) ended, and through Deng Xiaoping's seizure of power and the Tiananmen Square Massacre (1989), a wave of freedom violently engulfed China. Since then, in the past 30 years or so, following a reformation to an open-door policy and unprecedented economic growth in what could be called the Third Wave²

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2 In Alvin Toffler's representative book, *The Third Wave*, the first wave, the agricultural revolution took thousands of years, the second wave, the industrial revolution, took 300

(urbanization, intellectualization and capitalization), a social phenomenon³ was taking place.

China has already taken its place at the centre of the global economy. Three-fourths of the population being merchants, the nation is naturally proficient in business skills. If their ideology was to be summarized in one word, realism would be befitting. This is to such an extent that one author has said, “Injustice they can withstand, but being at a disadvantage they cannot”.⁴ After having lived with these people, with the title “A perspective on the reality and the future of the Mission in China”, the writer will go over a few points.

Firstly, will China’s Christianity become a realist’s Christianity, or will that be overcome?

If the saying “Slowly” is the habit that had developed within Chinese culture, practicality as a general way of thinking can be thought of as the framework of such a culture. Whether it be politics, economics, or culture, there must, in practice, be a gained advantage for anything to be considered to have any worth. This, in the Chinese Mission perspective, is

years, and the third wave, the information revolution, he predicted would take under 30 years. Immediately after *The Third Wave* was published, it became the ‘Bible’ of the intellectual reformists. At that time the secretary of the Communist Party, Zhao Ziyang, despite opposition from the party, lifted the ban on sales, which became the catalyst for accelerating the reform and opening of China.

3 Richard Dobbs, James Manyika, Jonathan Woetzel, translated by Koh Young Tae, *No Ordinary Disruption*, published by Chung Lim, 2016

4 Li Nian Gu, translated by Cho Kyung, 中國人との交渉術：なぜ日本人はいつも中人に交渉で負けるか？Negotiations with Nakazono: Why do the Japanese always lose to the Chinese in negotiations?, Seoul, 2002

an important matter requiring in-depth research and understanding. The educated class in China regard religion and philosophy merely as the same discipline. Considering Christianity as a foundation of Western philosophy, it would not be an exaggeration to say that Chinese research into Christianity is no more than a means to understand Western civilization. If religion can aid a nation's growth or serve national interest, any research of religion within the nation's power would be permitted. On the flipside, if religion is judged to be an object of obstruction or a threat to the nation's policy making, that research can also be removed at any time. This is the reality of the problem facing the Mission in China. Being oblivious to this fact and having only the mindset that 'the Mission must go on and the gospel must be spread' followed by reckless entry would only result in just another short-sighted, short-lived journey to a shut-down Mission. It may seem at present that the gospel has been spread, but when the time comes, and the Mission takes on the next generation, history may repeat, and China may return to an era devoid of the gospel.

The Chinese people's values are in temporal things, rather than in the afterlife, and their individualistic aspect is considerably high, placing less value in community. If Christianity compromises with this reality and comes to be dominated by their ethics and way of thinking, it could easily be distorted into a new liberalist theology. This I regard to be a problem that absolutely must be solved and overcome by the local ministers, missionary applicants, and workers. It is an important task for the Mission in China to not be overcome by reckless zeal and to remain strongly based in biblical grounds when dealing with the people of China and their cultural background, and to make a model of a righteous Mission.⁵

⁵ There must be a strong biblical foundation and diverse missionary models must be found

Secondly, how long will the conflicts endure between the house churches and the Three-Self Church?

In the year 1949, as China became a Communist state, the government formed the Three-Self Patriotic Movement (TSPM)⁶ as a means to control religion within the country. Thereafter it was made public that religious groups that join the TSPM would be allowed religious freedom, but if they did not, they would be exposed as an illegal religious body and consequently be punished by the law. Ever since then the house churches and the Three-Self Church have been embroiled in a never-ending conflict, in a relationship not unlike the one between Isaac (The Promised Son) and Ishmael (The Son Outside the Promise). It is to such an extent that the Three-Self Church has been persecuting the house churches more than the government themselves. Fearing a revival within house churches, the TSPM has been reporting them to the public security bureau and has been buying favors from the government. Furthermore, they have been using the government, especially the State Administration for Religious Affairs, and relationships with churches abroad to create the illusion of an open door to missionaries and are extending a false hand of friendship. The leaders within the Three-Self Church are forced into a situation where they must hide their identities while receiving government orders. Of course, there is a small minority of leaders and believers that are faithful to the gospel within the Three-Self Church.

and suggested.

⁶ Three Self Patriotic Movement of the Protestant Churches in China, Self-supporting, self-governing and self-propagating, Henry Venn, 1796-1873

However, it is the house churches that make up the majority of churches in China. The house churches, up till now, have shown remarkable growth even whilst enduring suffering and persecution. But the leaders from the early days have been gradually disappearing, and there are new problems appearing within house churches. There are some leaders who care about the Chinese churches and leaders who want China to stand on the martyr's path to extend the Mission globally, however the majority do not want to stand in the path of suffering. If Chinese realism comes to be accepted by the church, China's Christianity will, in the near future, come to change abruptly to a realism-centric Christianity. Even now, the house church leaders who have been taking their own path, resisting the joining of the house churches to the Three-Self Church, have been enduring surveillance and persecution. Consequently, there are occurrences of house churches compromising to realism in the face of the ever-increasing persecutions. And so, whether the Chinese house churches compromise with the Three-Self Church and accept a realism-centric Christianity or if they can endure the escalating conflicts to the end, will become their next subject of practice.

Thirdly, a balanced model of the administration and organization of the ministry is required.

The Chinese churches do not yet know what the model of a true church is within global church history. Even within Chinese church history they do not exactly know. Not only that, they do not have the confidence to follow the standards suggested by the Bible. Increasingly the burden on the locals is becoming heavier as the suggested standards by each individual

missionary differs, and thus a balanced model of a church is urgently needed. At present, even trying to guide and lead the ever-increasing number of Christians is becoming too much. In addition, it is probable that the local church leaders themselves do not have a definite purpose and direction for the churches they lead. Simply the task of guiding the congregation and organizing events are enough to make them lose track of time.

Churches outside the cities, in particular, were a problem, because the leaders had to make a living on their own, while having no dedicated full-time workers working besides them. This is not due to a fault from anyone, but a problem that the churches had to deal with all this time. The misconception is in believers' minds that a minister must make a living, care for the church, and live in poverty and suffering while closing their eyes to the worldly things. If this misconception does not change, then the problems with administration and organization will remain unchanged.

However, this is not the case with churches within cities. In cities, change is already happening. As I pointed out in the beginning, the Third Wave consisting of urbanization, intellectualization, and the distinctly Chinese socialistic capitalization are reflected within the youths and leaders of the urban house churches, opening their attitudes and thoughts to a forward-thinking one. A book "The Purpose Driven Church" written by the lead pastor of Saddleback Church, Rick Warren, has been widely read by the Chinese Christian Association since being published in 1999 and is one example of the churches within cities adopting more open attitudes. Another book by Warren, "Purpose Driven Life," has also been widely received since its publication and translation in 2003, and it is so popular that dedicated group readings of these books regularly take place in Chinese churches. Around ten years ago, members from the school of theology where the

writer teaches went to Hong Kong with local professors to purchase the book, and since then it has been read as a recommended book with seminars held with select individuals from the house church he served. But to what extent do the house church leaders understand the writer's ideas and incorporate them into their lives? That will be their remaining task.

The missionary history in China has been considerably long, and the ministry paradigms that seep in through various channels are shifting. Traditional ways of ministry⁷ are diminishing, and a new, futuristic network is being developed to aid the survival of Christianity. In other words, a visiting style of ministry, a small groups style of ministry, a 1-on-1 mentoring style of ministry is shedding the old, traditional ways of ministry and taking its place. If there are just three things demanded by the Chinese church at present, it would be “pray for us,” “teach us,” and “show us books and things that are worth becoming an example”. Who will be able to meet their demands?

Fourthly, we are already facing a period where missionary work should be handed over.

If there is something still left to do in missionary work history, it would be the handing over of the Mission to the local Chinese – like Jesus commanded his disciples to go with the promise that he will be with them, even though in his eyes they were lacking in preparation. As the vision and training in regard to the gospel are passed down to the locals, the writer senses that the receiving of missionaries will turn to evangelizing, and soon

⁷ The traditional method of ministry is centred around the church, the pastor, the congregation, visits and bible studies.

will come a time when they will send out missionaries themselves. The author dreams a simple dream, that following Jesus' commands, this glorious handover will naturally come to be. To forever remain only receiving the Mission should be a shameful situation to missionary workers.

There is a need to take a step back, if the reins are to be passed on to the locals. We need to help them become confident and take on their own responsibilities for them to become independent. For how long can we treat them like children and interfere? If we are devoted to raise them as mature people, should we not treat them as adults now? The time for a handover in missionary rights has already come to pass. The task now is to ready them for departure to other lands.

Already since 2018, the majority of missionaries, on the pretext of entry refusal, faced deportation⁸, and voluntary withdrawal and relocation became an inevitable reality. Local missionaries and itinerant missionaries in this time may be momentarily lacking, but a reluctant concession of seats or a stingy handover of missionary work should not be. Even though the local church may seem lacking, we must face the reality that it is time to wholeheartedly bless them and completely let go of the reins. Not only must we hand over the rights to the locals as soon as possible, but it is time also to return our attention to the global Mission with them as missionary partners. We must maintain our deep relationship with the local leadership and look forward to the wonderful chemistry where we pour our everything in ultimately fulfilling God's ministry.

8 The author has himself been denied entry and is at present, residing as a missionary in Jeju Island, and is pushing forward with theology ministry

Fifthly, is Chinese theology, work, and indigenization a distant thing from reformed theology?

The history of missionary work in China is more than 1400 years old. When only calculating Protestant missionary work, history starts in 1807 when Robert Morrison was dispatched by the London Missionary Society. Even by those calculations, it is a 212-year missionary history, starting 77 years before South Korea's own Christian history.⁹

China is not just some large mass of land, but it also has a long history, with an innumerable population of people and an equally diverse spread of culture, religion, worldview, and ethnicities. This diversity could easily affect the theological and indigenization work negatively. From here it is important in choosing what theology to plant and what kind of church to form. Already the Chinese church has endured suffering for a long period of time while keeping their faith. This point could be said to set the foundation for Chinese theology and indigenization.

The author thinks the role of Chinese local missionaries, at this point in time, is more important than ever. Local missionaries and itinerant missionaries must guide Chinese church leaders in forming an enculturated and contextualized theology for Chinese faith, and through this, set up a model of a righteous church. Missionary work that follows the true three-self principle of “self-governance, self-support, and self-propagation”¹⁰ must lead China. One point of potential strength that only Chinese house

⁹ Korean Protestant Missionary History: 1884–2019, 135 years, Chinese Protestant Missionary History: 1807–2019, 212 years

¹⁰ Self-supporting, self-governing and self-propagating, Henry Venn, 1796–1873

churches could have is the family-oriented cell group or small gathering. It is a formation that can only survive after having endured long years of suffering. Presently a strong movable training school is needed, with training that only requires a short time (i.e. 1-2 weeks intensive).

Conclusion

The Mission hereafter, no matter the method or form, will bear no fruit, nor will there be any welcome from local churches, if there is no spirituality. The time has come to block overlapping investment of God's resources and reduce excess waste, and instead to pray together in supplication for the efficient use of resources to grow the greatest amount of fruit, exchange knowledge between different groups, and to seek a collaborating ministry. This is also an outcome that the Chinese church inwardly desires. At present, if the religious body section – the missionary association and the individual churches – continue to only reinforce missionaries, but not the indigenous Chinese church, then they will inevitably have to take moral responsibility for the divide in the Chinese church. It is better to do nothing than to have a mission that disregards biblical teachings, unaccompanied by God. KMQ



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Xi Jinping's Long-Term Ruling System and China Churches, "China Mission"¹ & "Mission China"²

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I. Introduction

What will happen when "Xi Jinping Thought" (习近平思想)³ and the "Sinicization of Religion" (宗教中国化)⁴ come into conflict with China's churches? A series of examples will show the results. Before the enforcement of

1 China Mission means that foreigners who do not have Chinese nationality are doing missional work in China.

2 Mission China means that Chinese people in China who have embraced the Gospel take the lead in evangelization around the world by preaching the Gospel to Chinese people living abroad and establishing missional churches.

3 Xi Jinping Thought is known as Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. It was first officially mentioned at the 19th National Congress of the Chinese Communist Party. It was incorporated into the constitution of the Chinese Communist Party.; Chris Buckley, "Xi Jinping Thought Explained: A New Ideology for a New Era", The New York Times, February 26, 2018.

4 In a major speech in 2016, Xi Jinping called for "Sinicization of Religion". He noted that, given the rise of religion among the Chinese people, the Chinese Communist Party must guide the adaptation of religions to socialist society. In its academic sense, "Sinicization of Religion" refers to the indigenization of religious faith, practice, and ritual in Chinese culture and society. For Xi, however, Sinicization is profoundly political. It requires religious leaders and institutions demonstrably to embrace State Socialism and the leadership of the Chinese Communist Party; Thomas Harvey, "The 'Sinicization of Religion' in China - Will Enforcing Conformity Work?", Lausanne Global Analysis in Lausanne Movement Web.

the New Religious Affairs Regulation⁵ from February 1, 2018, the Chinese government shut down unofficial Protestant churches and undertook massive cross-demolition works nationwide. Closed-circuit television (CCTV) cameras were installed in churches nationwide, and churches had to hoist the flag of China.⁶ Church property was confiscated, Christians were forced into conversions or layoffs, and missionaries were expelled and denied entry.⁷ With the implementation of the Internet Religious Information Service Management Act, the regulatory obstacles only increased.

In September 2018, Zion Church (锡安教会) in Beijing, one of the city's largest unofficial Protestant house churches, was raided by Chinese police and officially banned from gathering to worship.⁸ The incident was only a precursor. Months later in December 2018, the government shut down Rongguli Church (荣桂里教会) in Guangzhou⁹ and Early Rain Covenant Church (秋雨圣约教会) in Chengdu¹⁰ consecutively.

A group of Chinese pastors and leaders issued a declaration for the

5 The State Council of the People's Republic of China announced on June 14, 2017 that it passed the amendment of the Religious Affairs Regulation at the 176th Standing Committee and plans to implement it from February 1, 2018.

6 Liu Xin, "Shaolin Temple raises the national flag for the first time in 1,500 years", *Global Times*, August 27, 2018.; Cao Siqu, "Religious sites in China to raise the national flag to enhance national identity", *Global Times*, July 31, 2018.

7 Taekyung HAM, "Background and Future Prospect of Deporting Northeast Asian Missionaries and the Exit Strategy of Korean Churches", *Korea Missions Quarterly (KMQ)* vol.17 no.3 (Spring,2018): 166-189.

8 "Seven congregations forced to relocate in bid to close church", *China Aid Association*, August 24, 2018.

9 "广州荣桂里教会被抄家 信徒被劝散", 《对华援助新闻网》, 2018年 12月 17日; "Guangzhou authorities label church 'illegitimate'", *China Aid Association*, December 31, 2018.

10 "成都秋雨教会牧师王怡等数十人被捕", 《对华援助新闻网》, 2018年 12月9日; "Early Rain Covenant Church pastor criminally detained", *China Aid Association*, December 12, 2018.

sake of Christian faith with a joint statement calling on the authorities to stop suppressing and persecuting the church.¹¹ This statement led to tension between the Chinese government and the Chinese Christian communities. I expect this unfortunate situation to continue in 2019, and I expect the completion of the “Sinicization of Religion” project – especially “Sinicization of Christianity”.¹² The core of “Sinicization of Christianity” is to Sinicize Christian theology. The Chinese government even wants to re-translate the Bible and rewrite biblical commentaries. One of guidelines is that the new Bible should not reflect westernizations but reflect the Chinese ethics of Confucianism and Socialism. The plan includes incorporating Chinese elements into church worship services, hymns and songs, and the architectural style of church buildings. The plan includes editing and publishing worship songs with Chinese characteristics and promoting the Sinicization of worship music, using Chinese art forms, such as Chinese painting, calligraphy, inscription, and paper-cutting to express the Christian faith.

There are two reasons why Chinese churches and Christians will face difficulties for the time being. In September 2011 at the State Administration for Religious Affairs’ first training class for “Patriots in the Christian Community”, a secret document jointly issued by the State Administration for Religious Affairs, the ministries of Public Security, and the Ministry of Civil Affairs was circulated with the stated aim of eradicating house churches.¹³ According to the secret document, Phase One is from January to

11 “内地牧者联署声明 吁当局停止压制和迫害教会”，《对华援助新闻网》，2018年9月2日。

12 Sun Bin, “Long-term regime of Xi Jinping and prospects of China mission”, webzine China to the Lord, January 3, 2019.

13 “2011年基督教界爱国人士培训班在京举行”，《中国基督教网站》，2011年9月9日；“特别报道：中国政府发起新一轮清除“家庭教会”的行动”，《对华援助新闻网》，2012年4月20日；“Religious Affairs Bureau Order Closure of ‘Grace Holy Love’ House Church in inner Mongolia”，China Aid Association, May 11, 2013; On March 28, 2018, China’s

June 2012, intensively investigating house churches throughout the country and secretly creating files on them. Phase Two is in two to three years, concentrating on cleaning up the house churches that have been investigated and documented.¹⁴ Phase Three is in 10 years, completely wiping out house churches. In addition, after the National Religious Work Conference (全国宗教工作会议) in April 2016,¹⁵ the Chinese government has enforced four types of policies on private Christian meeting places.¹⁶ The four policies are: 1) if churches receive both management by the Chinese government and supervision of Lianghui (两会),¹⁷ the National Conference of Chinese Protestant Churches, churches can receive official registration permits; 2) churches that accept management by the Chinese government but do not want to be controlled by Lianghui would be temporarily registered; 3) if churches do not receive management by the Chinese government and supervision of Lianghui, churches will be switched gradually; 4) instead of having a close relationship with foreign churches, churches that do not want to receive management and supervision of the Chinese government and Lianghui will be shut down. We realize that China's concept of free-

Three Self Patriotic Movement and China Christian Council announced "Sinicization of Christianity" in a declaration entitled, "Principle for Promoting the Chinese Christianity in China for the Next Five Years." <https://www.billionbibles.com/china/sinicization-of-christianity.html>

- 14 Throughout China, many house churches and their leaders have been examined and investigated, and they have been the target of suppression. On the facts observed so far 2013, Phases One and Two are still being implemented.
- 15 General Secretary Xi Jinping chaired a National Religious Work Conference, possibly the first time a general secretary attended such a meeting since Jiang Zemin(江泽民) did so in 2001.
- 16 “在继承中创新——解读2016年全国宗教工作会议”,《普世社会科学研究网》, 2016年 5月 26日.
- 17 Lianghui(两会)is the National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China and the China Christian Council.

dom of religion is different from, and does not imply, a right to freedom of religious activities. The concept of freedom of religion in China is defined within a “state-religion relationship” of caesaropapism – religious rule of the state. In other words, the Chinese Communist Party approves the free practice of religion on the premise that the religion cooperates with the party and accepts the political authority and policy of the Chinese Communist Party.

Many people are wondering why these endless persecutions have occurred and how long it will last, and many people are asking how Chinese churches and world churches should respond. In the Korean church, mission communities must establish future strategies with a cool-headed analysis of the current situation.¹⁸ In particular, we must clearly understand the hidden intentions of the Chinese Communist Party. I would like to present how the religious control system works under Xi Jinping’s long-term ruling system and explore in context the current path of “China Mission” and “Mission China” from the standpoint of the Chinese churches.

II. What has happened in China?

The persecution of Chinese churches and Christians was expected to some extent when the Xi Jinping regime, the fifth generation of China’s leadership, was launched in 2012. The Chinese government has taken omnidirectional and radical actions against religion, especially Christianity, after the second Xi Jinping system in 2017.¹⁹

¹⁸ Sun Bin, “Think of china again”, webzine China to the Lord, November 3, 2018.

¹⁹ Wang Bin, “Did ‘China’ lose composure?”, webzine China to the Lord, October 2, 2018.

Since 2014, massive cross-demolition and closing of churches have been carried out in Zhejiang (浙江) Province, and closed-circuit television (CCTV) cameras have been installed in churches for monitoring terrorism. This time, an unusual wind blew from Henan (河南) Province, where the rate of the Christian population in China was high. On September 6, 2018, Hong Kong's daily paper Ming Pao (明報) reported that churches have had their crosses removed across Henan Province.²⁰ According to the five-year plan (2018-2022) on Promoting the "Sinicization of Christianity" prepared by Lianghui on March 27-28, 2018, Henan Province officials reduced the number of believers and churches in some areas²¹ and have compelled Chinese Christians to obey the policies of the Chinese Communist Party.

Meanwhile, authorities from several government departments raided Rongguli Church in Guangzhou on December 16, 2018. They confiscated many items and labeled the church "illegitimate". According to related reports, they stayed for about ten hours until 8PM and seized over 4000 books and assets, including Bibles.²² Subsequently, church members were only permitted to attend 15 churches that had been registered as religious gatherings approved by the authorities or temporary religious sites, namely Dongshan Christian Church (基督教东山堂), Zion Christian Church (基督教锡安堂), and Christian Church of Our Savior (基督教救主堂). The old name of Rongguili Church is Damazhan Evangelical Church (大马站福音会堂). The founder of this church was the late Lin Xiangao (林献羔, English name

20 "河南強拆4000教會十字架 官方教會亦難避劫強制掛國旗", 《明報》, 2018年9月6日.

21 "基督教中国化工作五年规划启动实施", 《宗教周刊》, 2018年2月6日; "推进我国基督教中国化五年工作规划纲要(2018-2022)", 《中国基督教网站》, 2018年3月27日.

22 "中国宗教打压升级广州容桂里教会遭当局查封", 《自由亚洲电台(RFA)》, 2018年12月16日; "广州荣桂里教会被抄家信徒被劝散", 《对华援助新闻网》, 2018年12月17日.

Samuel Ram), the leading leader of the Chinese house churches.²³ Rongguili Church had previously reached an agreement with the Guangzhou Municipal Religious Affairs Bureau and the United Front Work Department. Some of their preachers were even approved and assigned by the United Front Department, but the church could not avoid the closure order. The current actions of the government against churches are very different from the past. It is like a well-made scenario.

In particular, the Rongguili Church was charged with a violation of Article 41 of the New Religious Affairs Regulation,²⁴ which states “non-religious groups, non-religious schools, non-religious activity sites, or non-designated temporary activity sites must not hold religious activities [and] must not accept religious donations.” Article 41 also includes states that “non-religious groups, non-religious schools, and non-religious activity sites must not carry out religious training and must not organize citizens leaving the country to participate in religious training, meetings, activities, and so forth.” It should not overlook. That is, unofficial churches operating in connection with foreign countries can be closed at any time in violation of Article 41.

The Chinese government raid in Chengdu officially banned gathering to worship.²⁵ On December 9, Pastor Wang Yi and more than 100 believers were arrested by public security during worship. Until the 23rd of the same month, 18 Christians were in criminal detention, four Christians were in

23 “将荣耀归给神——广州探访八十八岁老牧者林献羔”，《对华援助新闻网》，2013年 12月 24日。

24 《宗教事务条例》(中华人民共和国国务院令686号)，2017年 8月 26日。

25 “警察通宵大规模取缔行动秋雨圣约教会逾百信徒被捕”，《对华援助新闻网》，2018年 12月 10日；“Early Rain Covenant Church pastor criminally detained”，China Aid Association, December 12, 2018.

administrative detention, and two Christians were under house arrest for criminal disorders and illegal business crimes. Over 150 believers were forcibly arrested for an extended time. Pregnant women, children, and the elderly were not exceptions. Wang Yi is known as a famous pastor and culture critic under the pseudonym Wang Shuya (王书亚). He and his wife Jiang Rong (蒋蓉) were both accused of inciting subversion of state power, and about 700 Christians suffered surveillance and threats.²⁶ All the facilities, such as the church, library, and seminary, were closed and turned into empty spaces. Pastor Wang Yi had visited the White House at the invitation of the President of the United States, George W. Bush, on May 11, 2006, to discuss religious freedom in China, along with human rights lawyer Li Baiguang (李柏光) and writer Yu Jie (余杰).²⁷ Li Baiguang died of liver cancer on February 26, 2018, at the People's Liberation Army Hospital in Nanjing.²⁸ After receiving a bachelor's degree in Chinese literature from Beijing University and earning a master's degree, Yu Jie sought asylum in the United States on January 11, 2012. He was a vigorous writer while serving at Bangzhou (方舟) Church in Beijing.²⁹

According to the draft of the measure for the administration of Internet Religious Information Services, which consists of five chapters and 35 articles released on September 1, 2018, the names of internet religious

26 “秋雨教会遭洗劫一空700会友被监控”，《对华援助新闻网》，2018年12月23日；“Another branch of Early Rain Covenant Church closed”，China Aid Association, January 5, 2019；“王怡：我的声明—信仰上的抗命”，《对华援助新闻网》，2018年12月11日；“Arrested Early Rain Covenant Church Pastor: My Declaration of Faithful Disobedience”，China Aid Association, December 13, 2018.

27 “布什会见3位中国基督徒异议人士”，《大纪元》，2006年5月12日。“对华援助协会于5月29日公布布什总统和3位中国家庭教会基督徒知识分子会谈纪要”，《博讯热点》，2006年5月30日。

28 “中國維權律師李柏光 疑「被肝病死」”，《自由時報》，2018年2月27日。

29 “北京观察：从余杰出走看中国异议人士的命运”，《博讯新闻网》，2011年1月12日。

information services cannot contain the words “China”, “National”, “Buddhism”, “Daoism”, “Islam”, “Catholic”, or “Christian”, nor the names of religious groups, religious institutions, or religious venues.³⁰ Religious internet service providers are limited legally in China, and the regulation prohibits unauthorized foreigners from providing internet religious services and does not allow unauthorized foreigners to provide internet religious services for Chinese people. No organization or individual is permitted to conduct religious education on the internet. Religious websites that do not comply with the regulations may be closed by the authorities at any time.³¹

Some people have the hopeful view that the cold wave that has hit the Chinese churches will someday weaken, because the Xi Jinping system will not go on forever. I say that it will not be so easy. All the people in China are looking to the vision of the Two Centennial Goals(两个一百年)³² and the Chinese Dream (中国梦)³³ for the great revival of the Chinese peo-

30 “五部门拟联合发布《互联网宗教信息服务管理办法》”,《观察者》,2018年9月12日.

31 “China’s internet rules will strangle religion”, Ucanews, September 19, 2018.

32 The Two Centennial Goals: At its 18th National Congress the CPC presented a roadmap and issued a call for achieving the Two Centennial Goals: successfully completing the process of building a moderately well-off society, and accelerating socialist modernization. Specifically, this means doubling China’s 2010 GDP and per capita income for both urban and rural residents by the time the CPC celebrates its centenary in 2021 and building China into a modern socialist country that is prosperous, strong, democratic, culturally advanced, and harmonious and reaches the level of moderately developed countries by the time the People’s Republic of China celebrates its centenary in 2049. The Two Centennial Goals embody the grand vision and ambitious ideals the Chinese Dream represents, and achieving these goals will provide the basis for making the Chinese Dream a reality.

33 https://en.wikipedia.org/wiki/Chinese_Dream; The Chinese Dream (中国梦) is a term promoted by Xi Jinping since 2013 within Chinese society that describes a set of personal and national ethos and ideals in China. It is used by journalists, government officials, and activists to describe the role of the individual in Chinese society as well as the goals of the Chinese nation. The phrase is closely associated with Xi Jinping, who is the General Secretary of the Chinese Communist Party (Paramount leader). Xi began promoting the phrase as a slogan in a high-profile visit to the National Museum of China in November

ple. This is the vision of the Chinese leaders and the nation for the future. The new national goal of 2017, Two Centennial Goals, is as follows: one goal is to build a full-fledged xiaokang (小康) society by 2021, the 100th anniversary of the founding of the Chinese Communist Party, and another goal is to build a harmonious and advanced socialist country by 2049, the 100th anniversary of the founding of the People's Republic of China. Any Chinese leader will agree that religion should never become an obstacle to the accomplishment of the Two Centennial Goals and the Chinese Dream. Even if new leaders of the sixth generation emerge, this trend will continue. In particular, because the Chinese government's solution to religion is a religion in the system, resistance from house churches outside the system will continue. Unfortunately, Chinese churches will undergo a split for a while, and Chinese Christians will be responsible for division and conflict. Foreigners are encouraged to intercede rather than worry. Even if there is a division, we should not forget that we are one as brothers and sisters in Jesus Christ. We can be sure that the influence of the gospel of Jesus Christ will continue to increase even under the control and supervision of the government, because the Bible and the history of Christianity testify that persecution is the foundation for new revival.

2012 after taking the office of general secretary. Since then, the use of the phrase has become widespread in official announcements and the embodiment of the political ideology of the leadership under Xi Jinping. Xi said that young people should "dare to dream, work assiduously to fulfill their dreams, and contribute to the revitalization of the nation". According to the party's theoretical journal *Qiushi* (求是), the Chinese Dream is about Chinese prosperity, collective effort, socialism, and national glory. The relationship between the phrase and the American Dream has been debated.

III. The process of enacting laws in China

In China, laws to control foreigners' religious activities are becoming more concrete. The New Religious Affairs Regulation³⁴ has been in effect since February 1, 2018, so missional communities in the world have been very nervous. In the past, the Religious Affairs Regulation mainly intended to manage religious communities in China, but this new legislation reveals targets as regulated objects. In other words, revised Regulation replacing the original 2005 Regulation further tightens control over religious activities. Religion especially should not endanger national security. These provisions have the potential to be used to place further restrictions on religious groups. The revised Regulation emphasizes the requirement that religious activities have to take place in registered sites designated for this purpose. It is not surprising at all.³⁵ It was expected. This is the revision of the State Council of the People's Republic of China No. 144, Regulations on the Supervision of the Religious Activities of Foreigners in China's Borders on January 31, 1994. After this measure, the movement to revise the Enforcement Rules for the Management of Religious Activities for Foreigners in the People's Republic of China will also begin in earnest. The Decree of the State Administration for Religion Affairs No. 1, was amended on November 11, 2011, and has been applied so far.³⁶

³⁴ Decree of the State Council of the People's Republic of China Order No. 686.

³⁵ Sun Bin, "Reading the revision of the law reveals China's intentions", webzine China to the Lord, June 2, 2018.

³⁶ 《中华人民共和国境内外国人宗教活动管理规定实施细则》(国家宗教事务局令 第1号), 2000年9月26日.; "Full Text of Rules on Administration of Religious Activities of Aliens in China"(composed of 22 articles); 《关于修订〈中华人民共和国境内外国人宗教活动管理规定实施细则〉的决定》(国家宗教事务局令 第9号), 2011年11月1日.

According to the “plan on deepening reform of Party and state institutions” reported on March 21, 2018, through the state-run Xinhua News Agency, the influence of the Publicity Department of the Central Committee of the Communist Party of China was strengthened. The United Front Work Department absorbed the State Administration of Religious Affairs and the Overseas Chinese Affairs as two subordinate bureaus.³⁷ The party’s religious management and supervision became clearer. The State Ethnic Affairs Commission, which deals with minority issues, remains within the State Council of the People’s Republic of China. But it was subject to unified central management by the United Front Work Department. The “Disciplinary Measures of the Communist Party of China” was revised and implemented since October 1, 2017.³⁸ The Chinese Communist Party does not allow that Communist Party members have religious beliefs, including Christianity. But according to one statistic, about 25% of communists have religious beliefs. This shows the Chinese Communist Party is in serious condition.³⁹

The new “Measures for the Administration of Collective Religious Activities of Foreigners in the People’s Republic of China” is being led by the State Administration of Religious Affairs in the United Front Work Department.⁴⁰ The draft law currently being prepared is composed of a total of 11 articles of the “Detailed Rules for the Implementation of the Regulations on the Administration of Foreigners’ Religious Activities in the People’s Republic of China.”

37 “中共中央印发《深化党和国家机构改革方案》”,《人民日报》,2018年3月22日.

38 “《中国共产党纪律处分条例》修订前后对照表”,《中央纪委国家监委网》,2018年8月26日.

39 “中国共产党纪律处分条例(全文)”,《中国共产党新闻网》,2018年8月27日.

40 “国家宗教事务局就境内外国人集体宗教活动管理办法公开征求意见”,《中国民族报》,2018年5月15日.

Looking carefully at the bill, we can learn the intention of the Chinese government. The Chinese government believes that as the number of foreigners in China increases, the number of foreigners eager to engage in religious activities will increase. In particular, the government is worried that if they increase cooperation with religious groups in China, they will go beyond government control. We should not forget the related documents and legislation supporting religious policies. There are “Document 19” of March 31, 1982⁴¹, and “Document 6” of February 5, 1991⁴², “the State Council of the People’s Republic of China Decree No. 144”⁴³, and “No. 145”⁴⁴ of January 31, 1994. It is “the State Council of the People’s Republic of China Document 426” of November 30, 2004⁴⁵. The measures by local government such as the “Experimental Measures of Shanghai Municipality for Designation of Temporary Locations for Foreigners in Shanghai to Hold Collective Religious Activities” on February 8, 2007, by the Shanghai Municipal People’s Government, also appeared one after another.⁴⁶ If “Document 19” was the religious policy of China during the Deng Xiaoping (邓小平) era, “Document 6” and “the State Council of the

41 中共中央关于印发《关于我国社会主义时期宗教问题的基本观点和基本政策》的通知(中发[1982] 19号), 1982年 3月 31日; “The Basic Viewpoint and Policy on the Religious Question during Our Country’s Socialist Period”

42 中共中央,国务院关于进一步做好宗教工作若干问题的通知(中发[1991] 6号), 1991年 2月 5日; “A Circular on Some Problems Concerning the Further Improvement of Work on Religion”

43 《中华人民共和国境内外国人宗教活动管理规定》(中华人民共和国国务院令 第144号), 1994年 1月 31日.

44 《宗教活动场所管理条例》(中华人民共和国国务院令 第145号), 1994年 1月 31日; “Regulations Regarding the Management of Places of Religious Activities”.

45 《宗教事务条例》(中华人民共和国国务院令 第426号), 2004年 11月 30日; “Religious Affairs Regulations”.

46 上海市人民政府关于印发《上海市在沪外国人集体宗教活动临时地点指定试行办法》的通知(沪府发[2007] 4号), 2007年 2月 8日.

People's Republic of China Decree No. 144" and "No. 145", and the State Administration for Religion Affairs No. 1 is the Jiang Zemin era's religious policies. "The State Council of the People's Republic of China Decree No. 426" is the first religious law related to religion in China. It is a legal basis of the religious policy during the Hu Jintao era. The legal basis for religious policy in the Xi Jinping era will continue to emerge from the beginning of "the State Council of the People's Republic of China Decree No. 686".

Therefore, we need to know how China's statutes are structured. China's statutes are divided into the following: the constitution, national laws, regulations⁴⁷, rules⁴⁸, the basic law of the special administrative regions (Hong Kong, Macau), regulations on special economic zones, international treaties and agreements, etc. The constitution, national laws, administrative regulations, and local regulations are effective nationally.⁴⁹ In general, the ranking of the validity of related laws in China always depends on who is the subject of the legislation. Local laws and regulations take precedence over local and lower local government regulations. The regulations, enacted by the People's Government of the provinces and autonomous regions, take precedence over those enacted by the People's Government of the city within the administrative district of the same level. However, the rules of the sector and those of the local government are the same in ranking. In some cases, administrative regulations are unclear. In this case, the relevant ministries usually have internal interpretation guidelines and work accordingly.

Why this revision of the law for foreigners? We can find the answer in the "White Paper on Policies and Practices to Ensure Freedom of Reli-

⁴⁷ Administrative Regulations, and Local Regulations.

⁴⁸ Departmental Rules, and Local Rules.

⁴⁹ Sun Bin, "Reading the revision of the law reveals China's intentions?", webzine China to the Lord, June 2, 2018.

gious Faith” (hereinafter referred to as the White Paper)⁵⁰ and “Sinicization of Religion”. Xi Jinping, the general secretary of the Chinese Communist Party, told Communist Party cadres in 2015, “We must pursue the direction of ‘Sinicization of Religion’ and lead religion to adapt to a socialist society.”⁵¹ On May 3, the State Council Information Office published a Religious White Paper entitled “Policies and Practices to Ensure Freedom of Religious Faith”. According to the People’s Daily of the Communist Party of China, the preamble to the White Paper, which consists of five items, includes “religious management tasks in the national governance system under the goal of ‘Governing the country according to law’ promoted by Xi Jinping”. The White Paper declares: All Chinese people have the right to choose their religious beliefs. No one has a right to oppress or force religion. The White Paper said, “Religious activities must be done within the legal scope and prohibit activities that harm national security and social order”.

The Chinese government’s view of religion is clear: all religions must follow the “Leadership (领导) of the Chinese Communist Party”.⁵² Religion cannot interfere with various functions of the state, such as administration, justice, and education, and the government can manage religious issues related to national interests and public interests. The intrusion of external religious forces into the lives of the Chinese people must be strictly prevented. The infringement of religious extremism should also not be permitted. The internet is a space to inform forcefully religious policies. But it is a very dangerous space to incapacitate religious policies. The internet will be

50 中华人民共和国国务院办公厅, “《中国保障宗教信仰自由的政策和实践》白皮书”, 《国务院新闻办公室网》, 2018年4月3日.

51 郭宝胜, “宗教中国化的实质是将宗教改造成成为党的工具”, 《中国人权双周刊》, 2016年5月27日.

52 The Communist Party’s Leadership(领导) is the most characteristic of China Socialism.

used as a sophisticated means of control more than in the past. The Chinese church should make the Chinese Christian community by using the experience of world churches such as Korea churches. It is necessary to solve the problem step by step rather than the solution of the “Gordian Knot.”⁵³

The evangelism and mission tasks cannot be possessed exclusively by specific countries and churches. Therefore, it is necessary to look at the current problem macroscopically and microscopically. It is necessary to have the ability to read between the lines in various laws. To do that, you need to show great imagination. Sensitivity to changes in the local situation is required as well as soul sensitivity.

IV. Freedom of religious belief and freedom of religious activity in China

“It is illegal for Communist Party members to have religious beliefs.”

The Communist Party of China has maintained this position on religion.⁵⁴ The Chinese government regards religious believers as potential threat forces who propagate antigovernment beliefs. The Chinese Communist Party emphasizes that communists should never have religious beliefs. The problem, however, is that there are many communists who have religious beliefs. The People’s Daily Press published “100 Party Regulations

53 https://en.wikipedia.org/wiki/Gordian_Knot: The Gordian Knot is a legend of Phrygian Gordium associated with Alexander the Great. It is often used as a metaphor for an intractable problem (untying an impossibly tangled knot) solved easily by finding an approach to the problem that renders the perceived constraints of the problem moot (cutting the Gordian knot); “Turn him to any cause of policy, The Gordian Knot of it he will unloose, Familiar as his garter” —Shakespeare, *Henry V*, Act 1 Scene 1, 45–47.

54 “王作安在《求是》发表文章：做好宗教工作必须讲政治”，《中国网》，2017年7月17日。

and Party Disciplines That Party Members Must Remember” on November 1, 2015. We can find the meaning of the whole out of a part. The Chinese Communist Party is particularly worried about the influence of religion. The Regulations on the Communist Party of China on disciplinary action were composed of five types of disciplinary action: 1) against the party member; 2) disciplinary actions against party members who have committed laws and crimes; 3) violation of political discipline; 4) violations of corruption and self-discipline; and 5) dereliction of duty and malfeasance. The responsibilities and obligations of the Communists are very comprehensive.⁵⁵ The Chinese Communist Party has a clear view of religious issues and religious policies and is taking steps to follow them. Various laws and regulations are also created and enforced in this context. The religious policy may change depending on the circumstances of the times.

Three rules can be confirmed in Chinese religious policy. First, there is the freedom to believe and not to believe in religion. Second, religion must operate within the limits of law and policy. Third, religious organizations and religious administrations should be conducted without being controlled by foreign forces. In China, freedom of religious belief is possible on four basic principles: first, take the path of socialism; second, maintain the people’s democratic dictatorship; third, maintain the leadership of the Communist Party of China; fourth, maintain Marxism-Leninism, Mao Zedong thought, Deng Xiaoping Theory, Three Represents Theory, the idea of Scientific Development, and Xi Jinping Thoughts.⁵⁶ The organizations

55 「党员必须牢记的100条党规党纪-中国共产党纪律处分条例解读 修订版」, 人民出版社, 2018年9月.

56 Sun Bin, “Chinese Communist Party, Religious Policy and Mission”, *webzine China to the Lord*, August 1, 2017; Sun Bin, “Deciphering the era of Xi Jinping 2.0-If you know Xi Jinping, you can see the way of the Chinese churches”, *webzine China to the Lord*,

and members should not be affected by religion. That is why the Chinese Communist Party strongly emphasizes ideology education for the young. The Chinese Communist Party respects the religious beliefs of believers, but never to the point of giving up their efforts to get them to have socialist ideas. We can find the possibility of missions when we accurately understand the Chinese Communist Party's vision, goals, and detailed plans.

The Korean churches will also have to do their best to fulfill the needs of the Chinese churches through an “in-depth helping mission” through deeper understanding and concern about the Chinese Communist Party and religious policies. I hope that there will be more “missional churches and communities” that try not to satisfy the satisfaction of the Korean churches, but satisfy the needs of the Chinese churches.⁵⁷

V. Chinese Church in Need of “Zero Adjustment”

When looking at the present situation of China, the word that comes to mind is “Zero Adjustment (Zero Rifle Scope)”. In a dictionary sense, a zero adjustment is to adjust the aiming device or the measuring device so that the aiming point and the landing point of the gun match through shooting. Then, what are the zero adjustments required for Chinese churches and Chinese Christians?⁵⁸ First, we must restore the original spirit (first meeting

November 3, 2017; Sun Bin, “Xi Jinping Ruling System Appearance, Chinese Churches, and Us?”, *webzine China to the Lord*, April 13, 2018.

⁵⁷ Wang Bin, “Chinese church needs healthy theology and driving force”, *webzine China to the Lord*, June 2, 2017; Wang Bin, “Rethinking Chinese theology”, *webzine China to the Lord*, September 3, 2018; Taekyung HAM, *Known Mission, Unknown China* (Seoul: Duranno, 2015).

⁵⁸ Wang Bin, “Zero Adjustment for China churches”, *webzine China to the Lord*, December 5, 2017.

with God) so that Christians in China are familiar with the Bible, the Word of God, and live according to the Word. Why should we believe the Bible? It is because God told us through the Bible. The Bible is not an accidental record of Jewish history and early Christianity. It is the evidence of God himself. If we are too obsessed with secondary considerations, it is easy to misunderstand the word of God by not having a clear understanding of a situation. We would easily fall into heresy. It will be difficult for the Chinese Communist Party to welcome Chinese Christians. It is easy to be a target of overthrowing. Supposing that we know how to read a map, we can go anywhere we want. If we know how to read the Bible, we can internalize it and make it our own.

Chinese churches should practice the life of drastic “sharing(共享)”⁵⁹, because the church itself has a “Sharing DNA”. Chinese churches do not have a greater variety of programs than overseas churches. So, maximizing influence depends on the sharing of Chinese churches and Christians. The Chinese churches should not introduce and apply overseas programs and cases but create “Sinicism” in the end. In the areas where Chinese churches have not responded well in the past, Chinese Christians’ requests and social demands will increase further.

There are the ministry of infants and toddlers, the ministry of the next-generation, the ministry of young students, the ministry of middle-aged and seniors, the ministry of the workplace, the ministry of the family, the ministry of the disabled, the ministry of counseling, etc.

For the Chinese churches to no longer stay in old nostalgia and to go deeper into Chinese society, the efforts of individual churches alone are not

⁵⁹ Wang Bin, “Churches should also turn their eyes to ‘Chinese Sharing’”, *webzine China to the Lord*, May 2, 2018.

enough. The churches have to share values and content, such as Christian theology and catechism, biblical apologetics and worldview education, workplace education, and family ministry education for their communities. To do this, we should not just introduce the overseas church program. We need to create as soon as possible an organic program that has been Sinitized with critical contextualization, so that our neighboring Chinese can accept it naturally. In addition to the promotion and sharing of individual ministries of churches, it is necessary to bring together ministries' experiences, feedback, re-production, and big data to develop a sharing program to other regions and generations in the future. When the church is open to the public, it should be possible for the Chinese people not to feel rejected. Intellectual refinement, which is acceptable as a neighbor, is also required.

It is time for the Chinese church to be a comforter to wipe the tears of the Chinese people. The Chinese churches must clearly show that wealth is not happiness, and poverty is not misery. The Chinese churches should build and encourage people and be a great, rock-like comforter. From now on, the Chinese churches need to prepare social work ministry for contribution to the communities. The Chinese churches must escape the perception that the pastor's position is within the church's fence. Chinese churches are the messenger of the kingdom of God. They are responsible to convey the message without modification. We must not forget that God and the Bible do not need human defense. Therefore, a more modest attitude is required. If Chinese Christians' lives become an incarnation of the Word of God itself, then the lifestyle of Chinese Christians can dispel the Chinese Communist Party's deep-rooted doubts about Chinese Christianity. This will enable the Chinese church and Christians to proactively create a Chinese Christianity.

Second, Chinese churches should have a new understanding of ecclesiology. If the orthodox view that the church that Chinese Christians should pursue is the community or place of laymen who profess and follow Jesus Christ as the Master, then we should no longer dream of becoming larger depending on the size (scale). Based on the priesthood of all believers, the only difference between the priest and the layman is that their roles are different. So, we should do our best to build on a foundation for healthy theology, to further elaborate and build a church that fits the reality of China. The goal of the Chinese churches should be not in quantitative growth but in clinging to the essence of the gospel. Therefore, I am sure that the church needed for China is the “Chinese Cell Churches”. The Korean churches or Western churches are reference objects, not absolute models. The “Chinese Cell Churches” should be based on understanding the essence of the Gospel, which is the core of the Christian faith. So, they should not stress their methods, structures, organization, or training materials. Two premises are needed to avoid the phenomenon that the nature of the church is overlooked or distorted. The first is the spirit of total submission to Christ’s sovereignty. Second, all Christians who form the backbone of the church must strive to live their lives as mission and vocation. The process of the Priesthood of All Believers must be made essential. The members of the church must do their best to create such an atmosphere so that each other’s spiritual life can be thoroughly interdependent. In this regard, the Chinese church must gather many small churches (Chinese cells) to form a community. And each community should be able to provide spiritual property to each other. Small groups usually exist even within traditional churches. There are Bible study groups and age groups. Other administrative small group meetings are also available. However, it is not the church itself.

The Chinese cell group itself should be a church. Besides, the Chinese cell group should be able to comprehensively include all the ministries of the church, including worship, education, communion, evangelism, and mission. The program should focus on supporting each cell's ministry, not the central role. In the Chinese-style cell group, all members should make use of spiritual gifts. Those with many gifts of care should focus on caring for and serving young or new believers. Those who have the gift of teaching should stand in the position of education and training. Anyone who has a gift in praise can lead a cell group service. Anyone who has a gift for evangelism can take the lead in a cell group expansion.

Besides, Chinese cell groups are independent, but they should not be isolated. A cell is a church, and each cell is an element of an entire cell church. Each cell has a cell leader and a pastor or specialized ministers, but as a unity of the cells, a large group cell church must have a senior pastor and an assistant pastor or local pastor to help him. The pastor must network Chinese cells as a small group to fulfill the church-wide vision. Each cell should be able to serve each other according to the needs of the cells and hold regular and irregular whole meetings to ensure unity with the same vision and the same desire. Each cell should have integrity. Financial transparency and accountability should also be visible. In particular, the Chinese cell church should take the initiative in social responsibility along with evangelism. If Chinese Churches get recognized as a remarkable community and a patriotic religion, the Chinese Communist Party will not put pressure on churches, even if it does not welcome Christians. The Chinese churches must go to the full koinonia community with a sense of sadness for the lost soul.

VI. “China Mission” and “Mission China”

“China Mission” and “Mission China” – Where should we find the solution? We should start with the words fear and irritation first. From the perspective of the Chinese Communist Party, it is undeniable that religion has not yet reached the stage of strong governance. But it is increasingly probable that it will appear as a threat to the government. In the name of human rights, Western nations such as the United States are pressuring the Chinese government. And it is necessary to take strong legal actions, because the house churches do not want to accept the New Religious Affairs Regulation. The traditional position of the Chinese Communist Party is as follows. Christianity is valuable only when it helps to realize the Chinese characteristic socialist market economy and China’s dream. If it is any serious threat to the system, it is unacceptable. Among the five authorized religions by the Chinese Government, Islam and Christianity are the most missional religions, and the reason is that churches outside the system are no longer acceptable. Churches in the system can be subject to governance whenever they are outside China’s religious policy. Therefore, we need the courage and determination to boldly give up the non-essential elements.

The Korean churches must be able to respond sensitively to the needs of the Chinese churches above all else. China is no longer a mission target. We have to admit that Chinese churches are mission partners. Due to the implementation of the new Religious Affairs Regulations, it is necessary to share the experiences and know-how of the Korean churches with the persecuted Chinese churches. When Christians are few in quantity, they should convey the enthusiasm and devotion of the early Korean church that served as a pioneer in giving a direction for society. We must also share the

bitter experience where corruption scandals in just a handful of famous mega-churches undermined the image of the entire Korean church. The Korean churches pursued only quantitative growth, and the church members left the church. Using the experiences of the Korean churches, Chinese churches have to be the salt and light for the Chinese people.

Everyone does not need church buildings. The Chinese church should provide a way to preach the gospel to fit social situations and realities. Through this, the Chinese churches will be able to create a “Sinicized Creative Christian Sharing System”. This system should be done according to the 70:20:10 golden ratio as follows: “Chinese churches sharing personal ministry experience” (70%); “Chinese churches in cooperation with other churches (civil society)” (20%); and “Chinese churches interacting with overseas churches” (10%). Chinese churches will be welcomed by the local people when they become a sharing and open community with more objective and more creative insights and innovative alternatives to the Chinese Communist Party. Although not perfect, Christianity will be a real shared value if society advocates, defends, and supports the churches and Christians. I hope that the Chinese churches will become a source for changing the present state to a better situation.

On the other hand, the Korean churches welcome missionaries who have been deported or denied entry and hope to recharge them with new powers and help them work again in Chinese ministry in Korea or overseas Chinese churches. Chinese people abroad will one day return to their home countries. Even if they do not return permanently, they will still visit their homeland. If they have a good influence in their homeland as mature Christians, there is a good chance that there will be more disciples following Jesus in China. The Chinese government does not intend to prevent

exchanges with overseas churches. Therefore, it is also necessary to hold hands warmly when trying to maintain a formal network of cooperation within the legal constraints. The time will come when Chinese churches and seminaries will not be able to solve the problems they are facing, so they are eager to seek outside help. If we are ready, we will not miss the opportunity. Is not spring coming after winter?

Can Chinese church members accept the removal of the cross, the installation of closed-circuit television (CCTV) cameras, and the hoisting of the Five-starred Red Flag from Chinese churches? Even if there is no cross in any church, the fact that Christ suffered on the cross for sinners has not disappeared. Even if closed-circuit television (CCTV) cameras are installed, it does not change how you serve and praise the Holy Trinity God. The content of evangelistic sermons does not change. The Church must be a church, even if the Five-starred Red Flag is hoisted in church. The question is which church or which Christian. It is time for Chinese churches and Christians to focus more on their essence. The success or failure of “China Mission” and “Mission China” depends on our activities.

VII. Conclusion

In 2019, the Chinese Churches will split into three different groups. One group will adapt to the current system by making space for survival, another group will actively respond even if it suffered as in the past, and the last group will carefully observe and change.

Urban house churches with the vision of “Mission China” will have to adjust and create a new framework. Chinese churches should make and

provide a Christian culture that both government and society can accept. The Korean churches have to examine some lessons of “China Mission” and find out the need of the Chinese churches. From the perspective of “Missio Dei”, Korean churches have to solve the “Mission China task”. It should no longer recognize tasks as personal or group-specific tasks.

At the meeting of the Central Political and Legal Affairs Commission in 2014, Xi Jinping presented a unique formula of “100-1=0”⁶⁰. It means that the negative impact of a misjudged case is enough to ruin the good impression accumulated by 99 fair judges.⁶¹ A mistake of 1% will lead to a failure of 100%. One mistake can ruin everything. The Chinese churches and world churches working for “China Mission” and “Mission China” need is the attitude of “虎视牛行”. It means to behave more carefully in everything, but work like a cow. If we deal with it carefully, the crisis will be an opportunity. Chinese churches and the world churches have to restore their originality. Christians have to show their patience and persistence.

The subject of missions and the object of missions must join efforts in the tasks of “China Mission” and “Mission China”. Here, the subject of missions is an individual, church, or unity for “China Mission” or “China Mission”. The object of missions refers to all Chinese living in mainland

⁶⁰ According to the “100-1=0 principle”, as advocated by Xi Jinping, the negative influence of one miscarriage of justice is enough to destroy the accumulated goodwill of 99 justly decided cases. It was not an official report. However, senior officers of the Chinese Communist Party have to study it in the redhead document (红头文件). The main person who popularized the expression, “100-1=0” in China is Wang Zhongqiu (汪中求), who wrote the book *Success Depends on Details* (细节决定成败). “100-1=99” is arithmetic, but his theory is that “100-1=0” in life. Because a 1% mistake leads to a 100% failure. The reason is that if there is less than 1% of the competitor’s product, there is no market for the product.

⁶¹ Wang Jinye, Mona and Xu Lingui, “Feature: China and China in the new era”, *Xinhua News Agency*, September 30, 2019.

China and around the world and all Christian mission activities and soft powers that will directly or indirectly satisfy “China Mission” or “Mission China”. The public contributions of Christians is also of precious value. It means a Christian’s attitude to recognize himself as a member of society, to contribute to the public good through dialogue, consensus, and communication in a plural society. There is also a need for theological thought and effort to respond to specific problems and situations between theology and general studies, between the church and society. Reading the Bible and doing the right thing, communicating with other cultures, establishing new traditions about the church and social relations, and activism of Christianity accumulated in the field and in life situations seems to be needed more than ever. In this age where personal health, happiness, and success are regarded as important values, it is essential that the mission policy and the action road map are based on the incarnation and sharing of Jesus Christ. Therefore, I am convinced that if we embody the kingdom of God in all areas of our lives and emphasize the public contribution of Christians with “China Mission” and “Mission China”, we will overcome secularism and create meaningful mission results.

The Korean churches must admit China is a country that should contribute to world peace through preaching the Gospel. China is no longer an object of the mission. We must work together with Chinese churches in Taiwan and other countries for evangelization in China. To do that, absolute humility is needed.⁶²

The Korean churches also have a responsibility to convey that economic wealth cannot be an absolute condition for promoting people’s

⁶² Wang Bin, “Find a way to partner with the Taiwanese churches”, *webzine China to the Lord*, February 2, 2017.

happiness. We should share the conscious mind that happiness depends not on the GDP, but depends on individuals' quality of life. Our happiness depends on our relations with others.

Chinese Christians must witness the gospel in their daily lives. Chinese Christians should not fall into the trap of secularization and prosperity theology. They show their neighbors how to live the Word of God through life. Christians must live each day as the last day of their lives. Christians should try to live a life that cares for the family and the people next door rather than ourselves. The more we participate in God's mission, the more we focus on the essence of the gospel and Jesus Christ, rather than our interest in mission strategies or detailed programs. This is the only way to overcome the problems of China today and all Christians. Chinese churches, Korean churches, Back to the Basic! Back to Jesus Christ!



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Member Care for Deported Missionaries

추방 선교사를 위한 멤버 케어

Ok-Soon UM

Billion Mission

I. Introduction

In general, a missionary is someone who obeys God's calling and sending and goes to another culture. There are no records of missionaries being welcomed in any nation at any point in mission history. And in recent years, although missionaries have wanted to enter China, India, and other nations, and although they followed God's sending, they have not been able to enter due to visa disapproval, deportation, or rejection of entry.

Two or three years ago, the council of China missionaries hosted a banquet to comfort deported missionaries. To this day, I remember what one missionary said at that time: "For the sake of mission to China, I did not have children but prayed and prepared, and as soon as the door opened, I went to China and committed with all my hard work. How could they deport me?" The missionary exploded in anger. Recently at a missionary debriefing, I met a third world country missionary who had previously served in China, and he was trying hard to adjust to the new nation as one of the first missionaries there. When describing being deported from China, he said that his "heart had been broken". He had felt rejected and abandoned by one that he loved.

Deportation is the greatest crisis for a missionary. Member care is the ministry of helping missionaries who are going through crisis to readjust well to the mission field and continue to fulfill their calling as missionaries. This article intends to examine what kinds of changes missionaries go through in the crisis of deportation, and how we have been caring for them and how we must care for them. We also want to find in which ways the missionary who has been deported must cope on their own.

II. The Crisis of Deported Missionaries

Deportation (involuntary return)¹ refers to the situation in which a missionary is forced to leave the field of a creative-access nation or limited area through legal process, visa rejection, etc. without their choice and without being able to prepare for it in advance. If deportation happens at a minor scale or seldomly, it is easy for the church or mission organization to make subjective judgments. In particular, “there is a high chance for misunderstanding that deportation was caused by the individual missionary’s carelessness or lack of strategy for staying, and they may be criticized for being careless or neglecting to follow the law of the country.”² But recently, as missionaries started to be deported in large numbers, there was a paradigm shift from personal or subjective positions to more general and objective perspectives. Missionaries encounter various other critical situations after deportation. Now we will look at cases of missionaries

1 The term ‘involuntary return’ is used due to the negative connotation connected to the term ‘deportation’ in spheres of Korean mission.

2 Korea Crisis Management Service, 『Missionary Crisis Management: Standard Policies and Guidelines』(Seoul: KCMS, 2015), 80

who were deported and returned to their homeland, and what kind of crises they encountered.

1. Case Studies of Deported Missionary

Involuntary return occurs when the missionary is either denied entry to the field nation, or their visa is rejected, or in severe cases are interrogated by police and confined in prison for a period of time and then forced to leave the country. According to the situation, the degree and pain of the crisis can be a different experience for each person. Let us examine several cases the writer has met during missionary service.

1) Case study of Missionary A : Missionary A served in the same area as the writer of this article. After his Sabbath year in Korea and America, the day he returned to China, as soon as he landed at Beijing Airport, all passengers were made to remain seated and someone who looked like an employee entered the airplane. He called out the missionary's name, and escorted him out. The missionary was then taken into custody in the airport, and made to get on a plane back to Korea later that day. When he asked why he could not enter Beijing, the officers told him they did not know but were simply following orders. To this day, the missionary has been unable to enter China and has started ministry anew in a nearby country.

2) Case study of Missionary B : Missionary B was serving in a nation adjacent to North Korea and doing both layman ministry and evangelism training for locals. As he saw his coworkers get deported from

various places, he hid all his ministry related documents and books in a separate place. But they were discovered, and after an investigation, he was deported. After one week to clean out his things, he had no choice but to leave behind the layman ministry he had been doing for over ten years and return to his home country. Thankfully, Missionary B was welcomed by his friends, family, church body, and supporting churches and was able to be re-commissioned by his church for local ministry. But after experiencing the sudden changes of environment and loss of ministry due to the involuntary return home, Missionary B was filled with suspicion and complaint against God. He had originally been very devoted to his work, and after the sudden loss, he went through a period of feeling powerless and even defeated before becoming involved in domestic ministry and readjusting well as he has now.

3) Missionary C: Missionary C served in a student organization for a long time before coming to the mission field. She got help from someone in her area where she lived with her two children to get a worker's visa and bought a house in order to stay and do long-term ministry. After about 20 years of ministry, she had to involuntarily leave the country. Thankfully, she was given some time to sell the house and return Korea, but her chronic circulatory system disease grew worse, and she is still suffering from the disease. As they see her body become worse and worse, her family and coworkers' hearts are breaking.

4) Missionary D: Missionary D was doing church planting ministry and seminary training, adopting children and providing them with scholarships. He had reached the highest level of local language fluency, and the

church was growing steadily with each ministry already handed over to the locals. He was then called to the public security office for questioning, and although he had not committed a crime, he had his profile photos taken and then was made to return to his country. Thankfully, the children's upcoming graduation was taken into consideration, and his wife was able to stay with the eldest daughter for her graduation and wrap everything up before leaving. Although it was quite shocking at first, over the past few months, the missionary looked back and saw how it was almost as if his ministries wrapped up in expectation of deportation, and gave thanks to God. He then prayed and prepared again and moved to a new ministry field and is now adjusting well.

Missionaries who involuntarily returned to their countries try their best to overcome their situation, but they experience stress due to many factors. In addition to the sudden change of environment, the fear and other emotions they experience during interrogations can cause emotional confusion and may even manifest in physical discomfort. When this repeats, the recurring memories of those painful experiences can influence their everyday lives after the event. This painful feeling becomes an everyday reality and a scar, and may even develop into post-traumatic stress disorder. However, they may also experience God's sovereignty and providence and grow more wholly in God than ever before.³ All crisis is painful, but the maturity that one gains when overcoming the crisis brings a unique restoration and growth that no other person has.

³ Hong, Hye-Kyeong, "Missionary Deportation and Member Care", 「Korea Mission KMQ」 2018 summer, special edition no. 66, 93.

2. Crisis that Comes to Deported Missionaries

When missionaries are deported, they experience the loss of their ministry field, the pressure and anxiety that comes from their ministry environment, and hurt from things like the misunderstanding of their commissioning church and supporters.⁴ They may feel dissatisfaction in various ways due to identity confusion and may doubt God. Such feelings in turn can cause physical discomfort and emotional imbalance and affect one's personal and social relationships.

1) Identity Crisis

When missionaries are suddenly deported without preparation and their ministries come to a stop, they first go through identity confusion. Korean missionaries in particular are in the habit of living their lives centered around their ministry, so the shock they receive from deportation may be relatively larger. The reason for this is that the agent and the object of mission has been switched. The agent of the mission ministry of preaching the gospel is Jesus Christ, and the missionary is a disciple of Christ, who starts their ministry through Christ's love and grace. But as they do ministry, the love and grace that comes from their relationship with God disappears as they become increasingly work-centered. For this kind of missionary, when the ministry stops, they experience the confusion of wondering "due to the feeling of loss of value, who am I when I can no longer contribute to the work of God's kingdom?"⁵ Their sense of existence and self-esteem crumbles, not only in

4 Korea Crisis Management Service, 『Missionary Crisis Management: Standard Policies and Guidelines』, 80

5 Laura Mae Gardner, 『Healthy, Resilient, & Effective in Cross-Cultural Ministry』, translation by Bae, In-Sook and Song, Heon-Bok (Seoul: Abaseowon, 2016), 146.

their identity as a missionary, but they even undergo the spiritual crisis of suspecting their identity as a child of God and pass through a time of pain and difficulty. One missionary who fell into such confusion after being deported described it this way: “It was so painful that resting made me more anxious. Resting while not working made me more powerless and rendered me without even the strength to stand up.”

2) Psychological Emotional Crisis

The psychological and emotional stress that the missionary experiences through the crisis of deportation comes with the pain of knowing that they can no longer enter that mission field and the loss of the relationships with people there. The sudden loss of the mission field can even be like death to a missionary. Although he may deny this feeling of loss and be angry at first, he gradually comes to accept it as God’s sovereignty. But how easily one accepts differs based on one’s personality, level of faith in God’s sovereignty, and the peace within one’s family. Each person’s situation manifests differently depending on the internal state of the person who is going through it. But in most cases, they go through the following process.

Laura Mae Gardner explained the process of adjusting to one’s life after the crisis of deportation as a four-step process.⁶ The first step is the collapse of one’s cognition, emotion, and behavior due to the initial shock. This causes emotionlessness, callousness, and decline of cognition as one denies the situation. Sometimes, one cannot control his or her emotions, and they explode, and this can lead to guilt or self-blame.

⁶ Laura Mae Gardner, 『Healthy, Resilient, & Effective in Cross-Cultural Ministry』, 335-338. Another pattern of the stages of crisis is shock → recession and confusion → adjustment(adaptation) → restructuring. This is a normal reaction to crisis.

At the second stage, as the missionary still wrestles with the pain and reality, they cannot yet accept the situation. They may feel angry at the nation and the people they loved and served, at themselves, and at God who is the agent of this ministry; they may even feel afraid of themselves and of the uncertain days ahead. They sometimes despair and fall into confusion over why this situation has happened to them. If this condition is prolonged, they may also experience such symptoms as the decline of focus, memory abilities, and anxiety.

The third stage is the stage in which they face the pain head-on. They gradually adjust to their new environment and loss of the mission field, the people, and the accomplishments of their own ministry. In this stage, they criticize themselves and experience guilt and/or loneliness, and in severe cases, depression and melancholy. With the loss of self-worth and self-esteem, their hearts become weak, and they may even have suicidal thoughts. Although the thought of a new endeavor may be daunting at first, they gradually return to everyday life and begin to try new things.

In the fourth stage, they start life anew; they rearrange both internally and externally, focus on the present and the future more than the past, and begin to restore peace with God, with others, and with themselves. They find new roles, responsibilities, and values, and although they have the pain of loss, they also regain joy and new confidence, and are able to choose a new purpose and readjust to it.

These are the normal reactions that occur in the face of the abnormal situation of deportation. It is not because of lack of faith nor lack of lordship in God. These are the normal responses of all weak humans when encountering hardship in life, including missionaries.

3) Physical Crisis

The cases of the three missionaries below are not related to deportation, but rather situations in which external factors left them no choice but to leave the mission field; these cases are directly related to the author.

(1) Missionary E: In the midst of political confusion, a civil war broke out between the government and anti-government militaries in South Sudan. A shootout even occurred directly in front of missionary E's house. He and his family blocked their ears with headphones and wrapped themselves in blankets but could not sleep for several days. Although the land routes were blocked, and he was unable to travel, the African mission organization and the embassy helped him and his wife and daughter to safely return home. Upon his return, he received debriefing and medical examination, but his headache would not go away. His elementary school student age daughter also experienced headaches and sleep disorder, but counseling (art therapy) helped her to overcome and now, three years after the incident, she is very healthy. However, Missionary E still has pain in his heart over the fact that he escaped with only his family and left the local believers behind, and he still experiences headaches and pain today.

(2) Missionary F: Missionary F was an unmarried female missionary who lived in China from her late twenties to her thirties. She was proactive and did ministry well, but in the middle of her ministry of evangelizing and caring for the students in a vocational school, there was a painful incident in which an internal member reported their activities and the school was shut down. Even so, she continued to serve the students, but she constantly felt the danger in their ministry, and her supporting church decided to move her to a different country. Although she could not stand the betrayal of the internal member and their plot to steal the school, God worked even

through this hardship and led the minister who had betrayed to acknowledge their wrongdoing and seek forgiveness. In the new ministry field, Missionary F again served actively and produced many fruits. But she discovered something was wrong in her body, and upon returning home for a medical exam, found cancer and began surgery, treatment, and hospitalization. Unfortunately, coworker Missionary F has now gone to the arms of the Lord.

(3) Missionary G: Missionary G ministered in a creative-access nation. After serving as a single for more than ten years, she then got married and returned to the field with her husband and son. The mission field was an environment in which they always had to be alert, with a climate of year-round humidity to the point that water dripped from their walls. In addition, the pollution that came from the many nearby factories made it difficult to breathe. After six years of ministry when the fog was so thick they could not see a meter in front of them, she was riding her bicycle to help her son return home from school and thought, we might die like this. One morning when the seasons were changing and the weather was growing cold, she experienced her hands and arms twisted and paralyzed, and several times she woke up unable to breathe with her heart beating so fast she thought it would blow up. She began to have problems eating, sleeping, and lost more and more weight as time went on. Her whole family ultimately returned homeland, and after getting examined, her heart was found not to have any medical problems. She had in fact developed an panic disorder after doing ministry in such an isolated field. It took several months for her to acknowledge that she had the disorder, but once she acknowledged it, the symptoms stabilized gradually.

4) Spiritual Crisis

Most missionaries are ministers who have received God's calling and left their homelands. Even before leaving, they train and prepare, and they live with the identity of ministers in the field. This is because they receive the financial and prayer support of those in their homeland. When the ministry starts, they run diligently towards their goal. If you hit the brakes on a running train, it will still run a few hundred meters on its own. The unexpected incident of deportation can bring about spiritual crisis. A missionary can lose their sensitivity, heart of thankfulness and forgiveness, and can turn to complaint, legalism, and mannerism; and they may have difficulty even reading the Word and praying. This then leads to anger and disappointment towards God. Especially after deportation, they experience the following process:

First, one develops a stronger-than-normal sense of guilt expressed in "If only..." statements. One questions repeatedly in his mind, "If only I had not...." Second, one starts to blame 'someone' or 'something', and this blame can be directed at God. One begins to lose trust as he thinks God is not who he thought He was, and he blames God. "How could God do this to me?" Third, he starts to feel powerless. This feeling of powerlessness arises from his regrets about the past and the uneasy feeling that things are still left unresolved. Although he wants to find the answer to the question, "Why did this happen to me?", he also needs someone to blame. Not only is God the only one to blame, some even reach the point of yelling, "I hate God!"⁷

⁷ H. Norman Wright, 『The new guide to crisis & trauma counseling』, translation by Keum, Byeong-Dal and Ku, Hyeseon (Seoul: Duranno, 2010), 86-87. Paraphrase.

Going through the crisis of deportation, missionaries go through identity confusion and various physical, emotional, and spiritual problems.

III. Member Care for Deported Missionaries

1. What is Member Care?

Member care is “the ongoing preparation, equipping, and empowering of missionaries for effective and sustainable life, ministry, and work”.⁸ It especially entails standing beside missionaries who have been deported and protecting them from further harm, and helping them to reach total restoration in order to accept God’s calling and be dispatched again to a new field. This requires complete interest and love in caring for the missionaries.

In a missionary organization, a “member care expert is someone who has been entrusted by God. Caring for missionaries is ultimately a work done towards God.”⁹ How can a missionary member care team leader help a missionary who is suffering from the painful experience of deportation? They must not forget that it is only with the interest and love of Christ and the power of the Holy Spirit that they can handle this ministry.

When a missionary encounters crisis, the first thing that the member care team must keep in mind is to respect the missionary’s rights and authority. In other words, they must prioritize the missionary’s choice as they

8 Laura Mae Gardner, “Healthy, Resilient, & Effective in Cross-Cultural Ministry”, 20. Paraphrase.

9 Kelly O'Donnell, “Doing Member Care Well: Perspectives and Practices From Around the World”, translation by Choi, Hyeong-Keun and others (Seoul: Christian Literature Center, 2004), 549.

make his protection and safety their top priority. Secondly, deportation affects not only the missionary but also his or her family and coworkers, the local people, and supporters. Because the shock to each party will vary, it is necessary to evaluate the degree of shock to each. However, the important thing is to not only judge with words, but to meticulously examine from medical, psychological, emotional, and spiritual aspects. Thirdly, missionaries profess that as a rule, the decision-making power over their lives and dispatching is entrusted to their missionary organization.¹⁰

2. Methods of Member Care

Member care experts must be able to fill various roles when providing professional help for deported missionaries, including counselor, mental health expert, debriefer, and/or others. The content of member care entails caring for the missionary from the moment news of deportation is delivered, until the missionary returns home, and all the way until the missionary is recommissioned and well-adjusted.

1) Debriefing

Debriefing can generally be divided into ministry debriefing and personal debriefing. The first thing a missionary needs after being deported and returning is to settle into an accommodation; it is best to do personal debriefing after this. The purpose of this debriefing is for the missionary to share his thoughts and feelings with someone he can trust. This is usually done through a well-planned process¹¹ by a debriefer who can understand

¹⁰ Kelly O'Donnell, 『Doing Member Care Well』, 544–545.

¹¹ Crisis debriefing (CISD) is not treatment, but rather a preventative tool that can benefit

other cultures, and is trained to empathize with another's joy and grief; the subject can share his or her concerns centered around the crisis with the debriefer. Subjects experience enhancement of their immune system and stress relief while talking. The missionary is able to understand that they are having a normal reaction to an abnormal situation and have nothing to worry about; tendencies to escape or relive the experience are reduced; and they are able to restore a little bit faster.¹²

Through crisis debriefing, they are able to evaluate events of the past and plan out the future. When practicing debriefing, the debriefer plans around the missionary's Sabbath month or year to focus on addressing unresolved issues (such as grief, anger, fear, or guilt) before they gain new stress factors from future incidents. They also focus on whether the missionary has any unresolved relationships with his mission team or locals, and his stress relief methods. They must evaluate his real-life needs (accommodation, rest, ministry report to supporting church, etc.) in spiritual, physical, emotional, and relational (particularly with family, relatives, and coworkers) aspects.¹³

The most urgent needs and one of the most important for a missionary who has suddenly been deported are securing a safe accommodation and reducing reverse culture shock. If an accommodation is not secured, they may be filled with anxiety and tension, which can lead to bitterness and blame towards God and spiritual depression. Along with health exam-

anyone who applies it. It speeds up the restoration process through 5 stages and prevents after-effects from appearing. It takes about 2~3 hours to think over one's experience of crisis and optimize it into one's long-term memory as a meaningful memory. Kelly O'Donnell, 『Missionary Care』, 849-855.

12 Kelly O'Donnell, 『Doing Member Care Well』, 849.

13 Laura Mae Gardner, 『Healthy, Resilient, & Effective in Cross-Cultural Ministry』, 312-313. There is a principle of keeping secrets (exceptions if involving suicide, murder, etc.)

ination, the basic living needs must be met for them to feel safe, and then the effects of debriefing and counseling can be maximized. The reason why many people who have undergone deportation in particular are prone to falling into a state of anxiety is because although some missionaries seem to handle it well at first, depending on their personalities and dispositions and other varying factors, the reality may hit them later on, and they may gradually fall into despair.

Debriefing opportunities are not only given to missionary couples, but also to their children (for young children, various methods apart from language, such as drawing or play can be effective, and teenage children are recommended to receive debriefing separately from their parents).

2) Counseling

This author recommends counseling in the form of one-on-one sessions in a series of at least 8 to 10 sessions of about 1 hour per week. This is because people cannot share deeply within just one or two sessions, and it can be difficult to build trust and have an honest conversation. After debriefing a deported missionary, if they need counseling, the debriefer defers to counseling experts.¹⁴ A counselor with cross-cultural experience who practices upon a biblical foundation is recommended. Biblically founded counseling is a method of counseling in which the counselor actively listens with the care of a shepherd and understands that problem resolution must be taken as a process of sanctification led by the Holy Spirit.

¹⁴ There are professional debriefing institutions that provide 2-night/3-day or 3-night/4-day programs, such as Heart Strum (www.hsrk.or.kr), and counseling institutions (<https://mecko.modoo.at>).

Debriefers generally create an atmosphere in which the deported missionary can express questions or doubts without feeling guilty and rather than answering the questions, can respond with something like, “It will take time”. In counseling, however, if the trust has been built between the counselor and the counselee, the counselor will begin to carefully share about not only the deportation incident, but also difficulties in the missionary’s family, with the mission organization or supporting church, and generally about how God works. Through the counseling process, the counselor relies on God to restore the subject’s wisdom and power and love. This enables the missionary to reconnect with the love of God and the care of his organization and church, and the love in his family that he had lost.

As the deported missionary experiences a type of care in their home country that they have not received before, the counseling connects to a time of rest and restoration. For missionaries who struggle with resting, they must also be provided with opportunities for activities other than ministry, such as experiencing Korean culture, touring another cross-cultural ministry field, or practical skills training such as learning to be a barista.¹⁵ In the case the missionary gets re-dispatched after this, they will be better able to overcome future crises and adjust successfully to their new field. For missionaries who also have children entering university, or missionaries who are about to enter their middle age years, they will also be better equipped to overcome temptations to loneliness and addiction and actively think and prepare for their readjustment, or retirement.

¹⁵ In the experience of the author, when counseling missionaries, it does not always need to be done in a counseling office; cafes and other locations with a good atmosphere are also recommended. The author has seen missionaries who have been isolated from Korean culture for a long period of time experience rest and restoration simply through such an environment.

3) Peer Member Care

The people best able to understand the deported missionary are his coworkers, the saints of his supporting church, and his friends. Even if he does not go through official counseling, spending time with the people who understand him can be very comforting.

Here is an incident that recently occurred in the author's own organization. After being advised by the public security office to leave the country voluntarily, one missionary couple wrapped up their field ministry and returned home. Another missionary (a headquarter minister) who had returned involuntarily one year before recalled his welcome at the airport, and suggested that they do the same for the couple. So, a group went to the airport with a bouquet of flowers and a sign that said "Welcome back!", and after picking them up, they shared a meal at a beachside restaurant near Incheon International Airport and fellowshiped at a nice café, then helped them carry their luggage to their accommodation.

Jesus gave his disciples the new command to 'love one another'. This is something we must do as members of the body of Christ. The work of encouraging, forgiving, exhorting, and teaching one another is peer member care. Not from a position of only trying to teach and express one's own opinions, but from the position of Jesus who washed the feet of his disciples as a coworker and brother, when we practice peer member care from a humble position, it can greatly comfort and strengthen our ministers. One thing to be careful of is to make sure that we do not make it into usual conversation. We must develop good listening skills and considerately prioritize letting the deported missionary share, and let the conversation flow according to how he wants it to go. Another method is to learn his hobbies and spend time together doing those things, such as watching a movie together or going to an exhibit she/he would enjoy.

4) Self Care of Deported Missionaries

Missionary Yong-Seong Cho emphatically states, “Ministers themselves must develop and do effective ministry. Start doing ‘debriefing’! Ministers in their 40’s and upward must take responsibility for their own self-development.”¹⁶

Crisis occurs repeatedly. Countless unpredictable crises happen throughout a person’s life. In order to prevent the crises that missionaries can predict from now on, they must check the following things about their crisis management methods and whether they have any unresolved personal conflicts.

First, reflect and check how the way you work, eat, and sleep affect your behavior. Second, what kind of emotions and internal reactions have you experienced, and do you express those in words? Also check whether after expressing them in words, you also move them into actions. Third, do you have any physical symptoms in response to crisis, or have any of your physical symptoms that existed prior to the crisis become aggravated? Fourth, how has the crisis of deportation affected your relationships with others, and what kind of support system do you have yourself?¹⁷

In order to prevent crisis, one must know one’s own coping methods and have a support system. The more support systems one has, the faster

¹⁶ Cho, Yong-Seong, “How are Denominational Mission Departments Practicing Member Care?”, 『Korea Mission KMQ』 2018 summer, special edition no. 66, 50.

¹⁷ Norman Wright, 『The new guide to crisis & trauma counseling』, 174. Paraphrase

one can minimize and overcome the crisis. As Dr. Martyn Lloyd-Jones said, a missionary must always check who is at the core of his own ego.

We must get free from our corrupted self. Our ego is a very cunning thing. It produces things like self-pity, self-defense, self-satisfaction, self, and oversensitivity. Of course, these also result in such emotions as hate, sadness, jealousy, and hurt. Jesus must be at the center of our heart. We must deny ourselves, take up our cross, and follow him. And he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised (2 Corinthians 5:15). The Christian faith saves us from our pitiful self.¹⁸

For a missionary's self-care, it is very important for him to have a time to worship and pray and be with God, and also to set apart a reasonable time to rest, and to take care of and enjoy himself. Rather than identifying himself through the work that he does, the missionary must confirm his existence in the freedom he has in Jesus Christ.

3. Church and Mission Organization Member Care for Involuntarily Returned Missionaries

“Crisis occurs repeatedly.”¹⁹ This is because the creative access areas and limited regions that missionaries must go to are not safe places. But crisis (危機, dangerous opportunity) becomes a turning point, which brings

¹⁸ Martyn Lloyd-Jones, “Worry and Anxiety”, 『Counseling and Mission』, 1997. Spring, 96. Paraphrase

¹⁹ Kim, Jin-Dae and Do, Mun-Gab, 『Crisis Case Studies for Missionaries and Local Churches』(Seoul: Korea Crisis Management Service Publishing, 2016), 152.

out maturity. This is why Jesus told his disciples to be wise as serpents and innocent as doves. In order to set up crisis management plans for crises that may repeat, we study existing contents about crisis management.²⁰

Care for deported missionaries is not work that can be done with the strength of one or two people. For a deported missionary to accept the situation under God's sovereignty and retain peace of mind, his mission organization and commissioning/supporting churches must provide care with continuous prayer and love. From welcoming at the airport to finding accommodation, to continuing education for his children and more, there must be a support system in place to minimize the missionary's shock and aid his re-adjustment. The mission organization and church must have deep cooperation for this.

The mission organization must inform the supporting churches of the missionary's situation through text, calls, SNS or other means²¹ and encourage them to continue to financially support and pray; in the most ideal case, the organization and church will have a system in place to discuss and re-dispatch the missionary together. This specific topic is covered in more detail in another editorial, so this writer has kept it concise in this article.

20 There is a need for mission organizations to consider multiple publications from KCMS in order to systemize a crisis plan (CP).

21 During the Nicaragua incident this year, overseas Korean citizens including missionaries were warned to avoid dangerous areas through a group KakaoTalk chatroom that included the consulate.

IV. Conclusion

This article has addressed the cases of missionaries this author has met who have experienced the unexpected crisis of deportation and the natural and normal response of identity confusion and resulting physical, emotional, and spiritual conditions that arise. We have examined the member care in the form of debriefing and counseling, peer care, and self-care that deported missionaries need.

Member care is not something that can be done by one expert; it requires one person who is committed, and a supporting group. Member care is carried out by the cooperative effort of the mission organization, commissioning and supporting churches, and the missionary himself. Crisis may occur at any moment in the ever-increasingly difficult mission field. We must acknowledge that crisis occurs under the sovereignty of God who desires to open up new ministries through the crisis. We must rise with the hope that crisis will become the turning point that produces better cooperation. Follow Jesus' example and serve one soul, and dream of the unceasing expansion of the kingdom of God.

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How Can We Help Missionary Kids?

선교사 자녀 어떻게 도울 수 있을까?

Eun Young HUH

Paul Mission

1. Knowing MK's

In order to find ways to help Missionary Kid's, there first needed to be a full understanding of who they are. Especially the environments their lives revolved around, because only then one could come up with what sort of aid they were in need of.

Compared to the Western hemisphere, South Korea does have a shorter history in missions. However now it has risen to be a country that has sent out many missionaries, bearing fruit in God's grace across the globe. Nevertheless, ever so often we receive news about the struggles that are faced in the mission field. Within these environments family is by far one of the most difficult problems missionaries face, and MK's are the more focused central issue. Just as any other parent, raising children is also a common worry among missionaries.

MK's all being their journey in a missionary family. Those who take the gospel over the walls into different cultures and make disciples of Christ are called 'missionaries', and those who live out this other-cultural life are called 'MK's'. MK's are based in their parents' missionary iden-

tity, however, are unable to be included into their parents' nor their fields' culture. This is because their experiences in multiple cultures make it difficult for them to feel as if they belong to one. You could also describe them as a tribe who seek belonging in the company of each other. Therefore, it is crucial to not only understand the advantages, challenges, and sufferings of their third culture experiences, but also recognize their possible needs in their growth and that is where the MK member care can begin.

2. Why must we help MK's?

1) MK's are the foundation of a missionary family.

Missionaries live amongst other cultures to spread the gospel. To have to live far from home in these different cultures amongst different people puts a lot of pressure on them. However, this pressure is not exclusive for the individual, but is for the collective of all the family members to be exposed to what we call "Culture Shock". Therefore, within these missionary families, the children are equally if not more exposed to the culture shock, language shock of their unfamiliar surroundings along with the ramifications from constantly changing relationships. All of this inevitably causes identity crisis which leads to a state of confusion in their value system. This, however, is only one-sided view. It is an undeniable truth that the level of spiritual attacks and difficulties they face are increasing as well.

This is why helping MK's is in fact a huge outreach for missions. Because MK's are at the center of every missionary family. Parents have a God-given duty to fulfill their calling as a mother and father. Healthy children come from healthy families, which therefore make possible healthy missions.

2) MK's are the future resources for Missions

MK's have the necessary resources of cultural fluidity and missional DNA necessary for missions.

Jesus left the witnesses with the calling to spread the gospel. The line of witnesses started with Christ's disciples and continues to this day through more and more witnesses. These MK's are in fact the perfect witness from the start. Not only have they witnessed the good and the bad in the field, but they have also experienced the miracles of God's works and have gone through all the difficult growth pains with their parents. Providing aid to MK's is an important job and investment for the next generation.

3. How should we help MK's?

In order to fully understand MK's, their cultural fluidity and how they should be helped to stand in the center of God's missions, much study is still needed. The Paul Missions began their MK care right along with Missionary care from the beginning. At first, MK's were invited to join their parents in attending the bi-annual missionary conferences, however once their potential vocations and needs were recognized, a more focused missions was started for them. By in large there are three branches: Care by Age, Care by Location, and Care by Life Cycle.

1) Care by Age- Divided into infantry, elementary, adolescent, college, young adult, post-marriage etc.

Then, until when should MK's be cared for? This is a posing question amongst all MK mission organizations. Urilka Ernvik, who is an MK herself and is also currently an expert in the member care field, says that MK care is from the cradle to the grave. Not only in their youth, but

also at the age of 18, which is when the brain begins to adjust into adulthood, there needs to be a supportive care system that helps them through the unstable period. Also at age 23, (around the time of graduation), there needs to be consistent attention in providing them a community in which they can feel a sense of belonging. Even after marriage, when they are raising their own children, at 40, at 55, a community that provides relevant therapy, mentorship, and spiritual guidance is necessary. Typically, many assume that adults, or MK's that are married are not in need of care anymore, but this is a huge misunderstanding. Experts are saying that in those times of crisis there needs to be someone to understand and acknowledge them. When they go to college, when they start their first job, when they are thinking about marriage, when they need a home for their family, when they are going through a pregnancy and on and on. One can easily notice that adult MK's who experience anxieties about their future may need even more care and attention than anyone else.

2) Care by Location- The Paul Mission has divided the countries into 7 different areas and provides specialized care specific to each area. One of the key characteristics of MK's is that each MK is exposed to different cultures at different points in their lives, and each country has economical state with a different educational background. This is why the care provided must be continent/area specific. For example, Africa and the Middle East both have very different cultural and educational environments, therefore the approach in how to help Korean MK's need to be different as well. The Paul Missions (which I am a member of) facilitates a mission conference every two years in each continent, and also one conference in Korea where all missionary families are re-

quired to attend. The research from the continental conferences show a difference in how they understand God and profess their faith. Therefore, the area and environment in which the MK was raised needs to be considered and a more specific care system needs to be provided.

3) MK Life Cycle Care- To be continued in the next chapter.

4. MK Life Cycle Care

Healthy missions starts from a healthy family. The bible puts a good leader's value to be one that knows how to lead one's family. We must not forget that not only are we training and sending out the parents as missionaries, but also their children.

The Paul Missions begins the MK care process soon after the missionaries are admitted into the organization. They are cared for depending on their age and stage of life. There are three different stages to the care program: 1) Pre-Field Care Program, 2) On-Field Care Program, and 3) Re-Entry Care Program. Starting from their parents' missionary candidate training, the MK's participate in the training process and even after they arrive in the field, we make sure to examine and support their educational environment. Also most MK's will finish their school years in the field and will return to Korea either for university or the army, and this process is the beginning of their independence and also the start to readjusting to Korean culture, which is why we work hard to provide adequate programs to help their re-settlement.

Here are the different stages of the MK Life Care Program that the Paul Missions is currently providing.

- Pre-Field Program

1) MK Parent Training

Every organization has different training periods, but in the Paul Missions it is a total of 14 months. The first 6 months are spent in Korea and this is when the ‘Get to Know MK’s’ program and ‘Parenting’ program take place. Usually the candidates have only experienced Korean culture. Which is why we help them in learning what to expect as them and their children are exposed to the different cultures and languages of the field. We help them prepare to educate their children with a biblical worldview, so that it’s not about their children simply following them to the mission field, but about each MK having their specific calling from God.

2) MK Pre-Field Camp – (I too, am a Missionary)

We provide a total of 3 camps according to their age for the MK’s of missionary candidates that fits their training schedule. The purpose of this camp is to help them see that they too are called to be missionaries, and to help them prepare to move to a new country. It is a time for them to mentally prepare to not only leave to the Philippines soon for their secondary training program with their parents, but also to enter into an unknown culture that they are soon going to experience.

This preparation process is vital because we are not just sending out missionary parents, but the family as a whole.

Some adult MK’s that I’ve met have confessed that they were dragged to the mission field by their parents. And I have seen many MK’s who while growing up become hateful towards their parents and eventually towards God. The hurt and anxiety that was caused by the alien environ-

ment can be transformed into a joyful recognition of God's true calling through this process of education and preparation.

- On-Field Care Program

1) MK's Spiritual Care Retreat

The Paul Mission considers Member Care to be absolutely vital. This is why we carry out a spiritual missions retreat every two years for the missionaries and MK's. Our retreats are divided up into either continental retreats, or domestic (in Korea) retreats. In 2017 we held our 15th continental missions retreat and the MK retreat was run simultaneously in a different space. Once again in 2019 July, there will be a retreat held in South Korea for all missionaries to attend. Missionaries can spiritually recharge and restore their initial callings through these opportunities. This is the most important reason why these retreats have been continued for the last 32 years. This is also an opportunity for MK's to be healed and restored, and also a time for them to reevaluate their faith life, restoring their identity as citizens of God's kingdom and they may move forward with a vision for the future. An MK retreat is not just so that we are taking care of the kids for the parents to participate freely, but it is an opportunity for MK's to be trained as their own missionary with how to live as God's children.

2) Spiritual Triathlon – Establishing the missionary families as spiritual triathletes

Inspired by the traditional triathlon (Open water swimming, marathon, cycling), we created a race to help with the spiritual health of each missionary family. The categories are reading scripture, singing hymns from

memory, daily devotions, writing 100 thanks, writing scripture etc. All of these categories are to help with spiritual training and every time we will use three, or four of these categories in each race. You can participate individually or as a family, and usually it will last for 100 days.

The purpose is for parents to use this as a tool to strengthen the children's faith and once they complete it we give a reward to provide encouragement.

This triathlon is providing really useful tools for the missionaries who are feeling a lot of pressure for their children's spiritual growth, while having to juggle their missions work as well. We have been running this program twice a year and some donors have also willingly taken part in helping this project continue.

3) Academic Camps – Utilizing summer holidays

This camp is a place where MK's who have not been able to get the proper Korean language education in the field and want to attend university in Korea are able to get the help they need from Korean teachers. We provide subjects such as Korea, how to write a cover letter, Chinese, Korean history etc. We also have been providing career counseling. This is a great opportunity for committed church members who are professionals in each of their fields to share their guidance to MK's.

4) Support for Homeschooling

The reality of the mission field in terms of education is that there simply is not a large pool of options. This is especially for more excluded areas. The families who are resorting to homeschooling are need of a lot of help and encouragement. Homeschooling is a choice that demands a very

high level of commitment from both the parent and the child, and therefore many families are too afraid to make that choice. So we try to provide the necessary academic resources for homeschoolers, and by checking in virtually with the local teachers we are also providing any guidance and support where it's needed.

5) Support for MK's with special needs

MK's are exposed from a very young age to different languages and cultures. Although to some this may be a great advantage, to others it becomes the reason for great suffering. Not only that but especially with the case of men, their inability to adapt to the army culture and Korean university culture can cause many mental health issues which require long term counseling. Also, too often there are cases where they do not have access to health care benefits. For those who have been missing the opportunity to be treated because of financial issues are in much need of support, and therefore we are providing as much as we can to those in need.

6) MK Scholarship Programs

Congratulatory College Admission Scholarship- This is given to freshman MK's at the beginning of their school year. It is a one-time scholarship.

Recommending external scholarships – We will refer MK's to various scholarships provided by other organizations and by sharing through this network we are able to provide aid through sharing prayer requests of MK's who are in need.

7) MK Moms' Platform

Throughout each continent, we are facilitating a network for the

mothers. Mother's will share their family life, their child's education, and share information along with prayer requests. The network serves to take care of each other and has especially been useful in various emergency situations faced in the mission field. We are also planning to expand this platform into a parent education system. Social media has been a useful tool in this.

- **Re-Entry Care Program**

For the last five years the number of MK's returning to Korea has increased. The biggest reason being that the university admission rate in South Korea is 78% (2018). Other than this, there are reasons of army duties or employment.

1) MK House Building Project – Operating hostels as a spiritual community

With the headquarters being located outside of Seoul (Jeonju, Jeonbuk province), we started a boys and girls hostel for the college students who were settling into Seoul. We started fundraising to build these MK hostels back in 2013, and it has allowed us to open two locations for girls and boys. The purpose was not only to provide a safe space for MK's, but also it was to provide and focus on having a spiritual community that could help settle their faith lives as well. A weekly bible study helps them learn the basic theologies of the bible. While in the mission field, they typically will not have had an opportunity to systematically study scripture. The hostel community is able to be a place where they can keep each other company, and through home cooked meals, feel the 'mother's care' away from home.

2) MK Leadership College

This program is for those MK's who have returned to Korea and are in need of the resources to stand on their own and become independent from their parents. They need information on areas like financial management, time management, and especially with the cult churches working actively in school campuses, they need to be fully aware of the tactics that are used. (Financial management, cult churches, romantic relationships, selfcare, faith, culture, BAM, music concerts, creation science, theatre etc.)

3) Mom is On the Way Project – Visiting each school and area

Seoul, Pohang, Busan, Daejeon, Kangwon, Cheonan, Incheon, Jeonju to name a few, are the various cities where MK's are attending school. Each visit allows us to come together to eat, interact, and check in on their college life and encourage them.

4) MK care for soldiers – A complete understanding of the church cults. Consolation and encouragement.

MK's who have been brought up in other cultures have a lot of fear against the army culture in South Korea. Some MK's have expressed difficulty in relationships within their army base, and the mental stress that comes with it. There is an enlistment system where two can accompany each other, so utilizing that has been very useful with these cases as they are not alone. However, the cult churches are actively moving within these communities. There needs to be a thorough understanding so that MK's are made fully aware of what they can expect. Many visits in place of their parents who are far away, are made at least twice a year (Easter, and thanksgiving) to encourage them. Care packages are put together and sent out

consistently, and when they have leave days, they are permitted to stay in the hostels.

5) MK Family Day (New Years, Thanksgiving)

This is a time for MK's who would have had to spend a traditional holiday on their own, to get together as a community. Our spiritual father, Pastor Lee Dong Hee, joins us as we share our time in fellowship as a family with worship, traditional foods and games.

6) The MK's are Here! (Outreach, Vision trip)

This project was started to have MK's learn and experience missions work. Although they lived in the field, for them that was home. At times they would have had to serve other mission teams against their will even, which for most created a blind spot in missions as a whole. Which is why this MK outreach program or Vision trips were able to provide an opportunity for them to experience other countries as mission fields and experience the living God and the God of missions. By making use of the summer and winter holidays, we have been exploring various language and cultural areas in each continent.

The first outreach program began in 2014 in Kenya, and since then we have gone to Taiwan, South Africa, Jordan, and 4 Eastern European countries (Ukraine, Hungary etc.). The summer of 2018, we are preparing for a team to go to Georgia.

7) Winter camps for College freshman or returning students

Many senior MK's are helping their juniors in settling into Korean culture and schools. Their winter breaks are being used as a time to check

in with their faith, and also enjoying activities such as skiing, without leaving out looking back and reflecting on the year to prepare for a new one.

5. Caring through Sympathy

1) Training and Sending Intern Missionaries

We are allowing young adult MK's to prepare to go to the mission field for 6 months to 2 years. During this time, they are not only able to experience God in the mission field but also are able to learn how long-term missionaries work, and therefore can serve through their multilingual talents. An experience like this opens doors for MK's to commit as missionaries themselves. Through this we are expecting the local churches to invest their prayer and finances to support and eventually send out MK missionaries.

2) MK's know MK's Best

Senior MK's are helping the juniors by participating in a monthly financial support system, and they are also committing to serving as leaders and teachers for the MK retreats. They are also learning about missions through events such as Mission Korea, and Mission Jeonju.

3) Sympathy through Prayer – MK Prayer Chain – A prayer meeting once a month, that is also held through social media.

4) Sympathy through News – MK Times published

6. This Is How to Help – A Suggestions of Churches and Organizations

There is an African proverb that says, “it takes a village to raise a child”. Would this only be applicable in Africa? In order raise these MK’s who are spread across the globe in different languages, different cultures and different environments, it is not one village but an entire country that is needed. This is why the missions organizations and the local churches have to work together.

1) Experts in MK education and care need to be sent out.

If you look at the history of missions in South Korea, you can see that MK education has been heavily relying on the western education system and has undeniably been receiving many benefits through doing so. However, the schools in various countries are facing difficulties with finances and having enough teachers. We also have to invest into deploying specialized missionaries for MK’s.

2) There is a desperate need for a system to send out and fund MK’s as missionaries.

It is an immense blessing for MK’s to continue their parents’ legacy by committing their lives to missions. Therefore, there needs to be prepared an adequate training system catered for MK’s who have field experience and are multi-lingual.

3) There needs to be an MK emergency care system.

We continuously hear about unfortunate cases of MK’s facing difficulties not only in the field but in the Korean army or in their social lives

here in Korea. There needs to be experts who can provide them with the resources to make it through personal crises, whether that be through therapy, medical treatment, law etc.

4) The local churches need a specialized department that cares for MK's.

With consistent effort being put into committing through prayer of the missionary families' personal or educational requests. (e.g. status of their child's education, birthdays, sending out care packages to console and encourage etc.)

5) The local church needs to acknowledge the importance of the mother tongue and provide opportunities in education.

6) MK's that return to Korea need to be cared for by the church.

First, there needs to be provided a safe housing option that could aid in their settling into Korea with a healthy community.

7) The church and the organization need to regularly get together to provide opportunities for parent missionary education.

There needs to be help provided so that discipleship can start in the family. This is why early parental education is necessary to learn that a healthy family will lead to a healthy in-field culture.

8) Missionary funds need to be separated into living expenses, and education fees that are also made specific to the relevant ages.

9) Missions organizations need to train specialized MK ministers.

And because of nature of MK's, these ministers need to commit long term with consistent care.

10) Churches need to take better care of senior MK's and provide more opportunities for them to work for the next generation in the church.

The experiences they have of different cultures, and the life stories that they've collected could be an opportunity for their peers to see and learn the ways that God works.

As we end,

The word 'future' invokes not only a sense of excitement, but also possibly a feeling of fear from not knowing what is to come. The future of Korean missions as well as MK missions is, just how it has always been, all by God's grace.

We all agree that MK's are the prepared resource for missions, and they are the key to continuing this legacy in missions. However, the missionaries who have been trying to keep up with all the expectations of the Korean churches have been racing forward, and in fact have been suffering through and through. Who could possibly blame those missionaries who are weeping at their faults of neglecting their families while trying to endure a new culture, with their missions work? The parent missionaries had to completely rely on schools for their children's education and in that process the children have grown up to one by one leave their parents' side. Although some education choices the parents had to make may have

allowed their children to be competent in the world, one cannot deny that there failed to be a proper discipleship in the home. It is the task of the local church and organization to come up with the resources to train parent missionaries in making disciples in their homes to continue the faith legacy.

I do think that perhaps the importance of MK care has been acknowledged to late in the realities of missions. At least now is the time for the Korean church to shift its focus from only sending out as many missionaries as possible, to providing the right kind of care for all missionaries. We need a church that can walk with a missionary pre-deployment to family life all the way to the field.

Although we live on this earth, as citizens of heaven I am looking forward to how the remaining mission will be completed through the MK tribe who have the missions DNA already within them. Praise be to the God of Abraham, the God of Isaac, the God of all parent missionaries, and the God of MK's.

Introducing the Paul Missions (March 2018, present)

- Founded in Jeonju in 1986
- Deployed 453 missionaries (398) to 94 different countries
- The MK department began in 2010



Missionary Eun Young HUH is the Member Care Director of The Paul Mission headquarters. Prior to this, she served as a missionary in the Philippines and Botswana, and also has a masters degree in M.A.C. from Asia United Theology University. She is wife to missionary Seunghak Suh and mother to two children, Sharon and Sam.

Statistics of Korean Missionaries as of December, 2019

- 28,039 Missionaries in 171 Countries

2019년 12월 한국 선교사 파송 현황

KWMA¹

The number of Korean missionaries sent to 171 countries in 2019 is 28,039. There has been a small increase of 46 compared to the previous year, but this is evaluated as maintaining almost the same rate as the previous year rather than a growth.

I. Preparation for the 'Reset' of Korean Missions

One of the characteristics revealed by the 2019 statistical survey is that self-purification efforts are being continued by mission organizations, including denominational mission departments. From 2015 to 2016, the same level of growth was maintained from the previous year; there was a growth of +231 from the year 2016 to 2017; +557 in the year of 2017 to 2018; and +46 from 2018 to 2019. The change in numbers seems to indicate a stand-still or a downward trend in the rate of sending missionaries from Korea, but the statistics show that there are organizations who are still counting

¹ Missionary Myungsoon CHO organized and analyzed it by the request of KWMA.

the projected number of missionaries. As reported at the end of 2018 statistics, there are still areas where missionary counting methods are realized. In addition, some considerably large mission organizations show unstable figure fluctuations, and there are some organizations that have closed or significantly reduced and cause an overlap in the census as some missionaries have moved organizations. This phenomenon can be regarded as one of the positive efforts of Korean missions to adjust the collar and make the leap. In this respect, it is not enough to discuss whether “Korean mission has increased or decreased” based only on the numerical results aggregated from such statistics.

It is believed that it is more important to implement missionary statistical surveys to find insights that reveal ‘trends’ and ‘characteristics’ than it is to produce ‘foolproof statistic reports’. Over the past years of investigating mission statistics, it has been the belief of this writer that the phenomenon in recent years of slowing up and down is a precursor for a ‘reset’ of Korean missions. The contents of the reset do not only include quantitative growth, but I believe this is also the time to strengthen the balance between quantity and quality. Cleaning up imaginary numbers is the first step toward qualitative growth. It will be a challenge for all of us to work together and figure out how, and how long, Korean missions must “prepare” for the reset while purifying itself.

II. Missionaries Growing Steadily from the Denominations

In 2018 and 2019, denomination-commissioned missionaries showed a steady increase. Since 2016, when there was no year-over-year increase, the top denominational mission departments who have sent more than 1,000 missionaries have consistently dispatched missionaries over the past few years as the table shows.

Missionary dispatch status of top denominational mission departments

Denominational Mission Departments	2019	2018	2017	2016
Denomination A	2,557	2,549	2,521	2,474
Denomination B	1,581	1,562	1,552	1,491
Denomination C	1,549	1,536	1,475	1,443

(unit/person)

On average, it can be seen that denomination A sends about 27 missionaries per year, denomination B about 30 per year, and denomination C sends about 35 each year. Three other denominational mission departments continue to send missionaries, and from last year to this year, the ‘OOO’ denomination mission department shows negative growth, which means that they are discounting the projected number of missionaries rather than counting the absence of missionary dispatch.

When you look at the increase in missionary dispatch in all denominations from 2016 onwards, it can be summarized as follows:

Increase of missionaries in the denominations

Year	2019	2018	2017	2016
Total Number of Missionaries	12,699	12,686	12,374	12,192

Missionaries in the denominations account for about 45 percent of all missionaries, and they are expected to increase in the future.

III. The Current Statistical Status of Dispatch in 2019

This research survey was conducted on November 26, 2019 after sending a letter of cooperation in statistical research, which was done directly by the organizations and completed on December 26. The number of the respondents is shown below. I’d like to express my gratitude to the practitioners of the organizations who participate earnestly every year.

1. Summary of Respondents

There are 273 mission organizations in total, including both denominational mission departments and para-churches organizations.

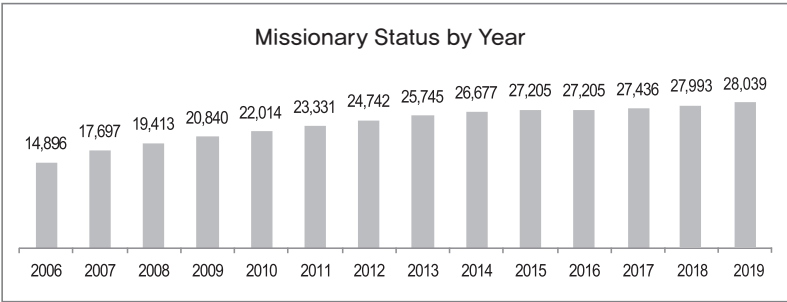
The Number of Respondents and Their Size

	Number of Respondents	Number of Missionaries	Rate(%)	Dual Membership
Denominational Mission Departments	43	12,699	43.60	623
Para-Church Mission Organizations	230	16,446	56.40	1,589
Total	273	29,145	100.00	2,212

2. Numerical Status of Dispatched Missionaries by Year

Year	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019
Total Number of Missionaries	16,616	18,625	20,503	22,130	22,685	24,001	25,665	26,703	27,767	28,325	28,395	28,584	29,114	29,145
Dual Membership	1,984	1,856	2,180	2,579	1,341	1,341	1,847	1,916	2,180	2,243	2,380	2,296	2,242	2,212
Number of in-Field Missionaries	14,896	17,697	19,413	20,840	22,014	23,331	24,742	25,745	26,677	27,205	27,205	27,436	27,993	28,039

The number of missionaries who have dual membership has been steadily declining since 2016. Overall, the number of Korean missionaries dispatched has increased steadily, but since 2016, it has increased only slightly. When represented as a bar graph, it can be more easily seen that the increase is clearly slower than in the past.



3. The Current Status of the Most Dynamic Countries

The top 10 countries (excluding South Korea) where more than 45% of all Korean missionaries are active have remained largely unchanged for years. See the representation of 2016-2019 next.

	2019	Type of Mission Field	Number of Mission Organizations	Total Number of Missionaries	2018	2017	2016
1	'A' Region	F1	140	2,952	'A' Region	'A' Region	'A' Region
2	America	G2	74	2,281	America	America	America
3	Japan	F2	78	1,656	Japan	Philippines	Philippines
4	Philippines	G2	92	1,503	Philippines	Japan	Japan
5	Thailand	F2	65	965	Thailand	Thailand	'I' in South-west Asia
6	'I' in South-east Asia	F3	65	891	'I' in South-east Asia	'I' in South-west Asia	Thailand
7	Cambodia	F2	81	852	'I' in South-west Asia	'I' in South-east Asia	Cambodia
8	'I' in the Southwest Asia	F3	83	788	Cambodia	Cambodia	'I' in the Southeast Asia
9	Russia/the Maritime Province	F2	67	605	Russia/the Maritime Province	Russia/the Maritime Province	Russia/the Maritime Province
10	'V' in Southeast Asia	F3	70	600	'V' in Southeast Asia	'T'	'T'
Total/Rate		13,093/44.9%			13,867/47.6%	14,402/50.7%	14,459/50.9%
Total Number of Missionaries		29,145			29,114	28,584	28,395

4. The Current Status of Mission by Regions

More than 50% of all missionaries are active in the Asian region, and these figures are unlikely to change much in the future. Since 2016, the number of active missionaries by regions is as follows. What is worth noting is the change in Northeast Asia. The Northeast Asia region includes South Korea's neighboring countries. It can be seen that there has been an effect of involuntary movement in Region A that has occurred last year

and the year before. Although it is still the most active region, it has about 400 fewer people than in 2018. At the same time, we can see an increase in the number of missionaries working in Korea (primarily headquarter-based missionaries, including probationary missionaries, and missionaries on furlough etc.). The number of headquarters workers in Korea was 1,481 in 2018 and 1,631 in 2019; an increase of 150. Although not all involuntary exit missionaries are necessarily incorporated into their mission headquarters since they often prepare to move to alternative countries, the fluctuations in numbers can also be seen as an effect of involuntary withdrawal.

Area	Number of Missionaries in field			
	2019	2018	2017	2016
Northeast Asia	5,479	5,916	6,319	6,402
Southeast Asia	6,021	5,865	5,893	5,739
North America	2,834	3,103	3,075	3,015
Korea	2,371	2,223	2,185	2,011
South Asia	1,662	1,707	1,792	1,858
Middle East	1,116	1,110	1,388	1,336
Western Europe	1,228	1,243	1,240	1,282
Southeast Africa	1,223	1,222	1,205	1,213
Central Asia	962	930	1,181	1,218
Latin America	1,184	1,166	1,170	1,199
Eastern Europe	1,089	1,070	1,110	1,107
the South Pacific	862	918	959	952
North Africa	461	441	611	610
Western and central Africa	364	357	366	354
the Caribbean Sea	93	91	90	99

5. The Current Status of Major Ministry

This topic prioritizes major ministries among the various ministries of each missionary. This is meant to grasp the status of the main ministries of Korean missionaries. Because there are many missionaries who are pastors, their major ministries are consistently the highest number of church plantings each year. However, most Korean missionaries have multi-ministry, which includes more varied ministries than pure church planting. This time, the topic of discipleship training was changed to “local missionary training and mobilization”, including discipleship training, many missionaries checked here. I have also added a new refugee ministry, which has 11 organizations and about 100 people working in refugee ministries both at domestic and abroad.

Generally, the ministry of Korean missionaries is followed by church planting, local missionary training and mobilization, welfare/development, campus, general education, and medical care. In addition to the top five areas, there are also many missionaries in children and youth ministries, seminaries, business, culture, and sports.

Type of Ministry	Number of Countries	Number of Missionaries
Church Planting	155	14,526
Disciple Training	143	9,442
Welfare/Development	91	2,500
Campus	69	1,687
Education	89	1,663

6. Current Status of Missionary Kids

Missionary Kids Status has been added since 2018. These statistics indicate the total number of missionary kids, their residency status, and their age group. Data from the organizations who responded show that nearly 7,000 missionary kids are over the age of 20. Most of them have grown up in a multi-cultural environment and are able to speak multiple languages. They are considered to be the appropriate people in this kind of era. Given the figure of 7,000 potential people with global leadership capability, it is a task to develop more specific care and guidance for them. In addition to being a missionary after their parents, they need timely guidance about the diverse opportunities of this world that are open to them.

The Current Status of Missionary Kids by year	
Year	Number of Missionary Kids
2019	18,545
2018	18,372
2017	19,661
2016	18,810
classification	2019
Living in the mission field	5,835
Living in Korea	3,115
Other Places	1,695
under 19 years old	6,411
over 20 years old	6,899
Married MK	1,011

7. The Current Status of Missionary’s Ages

Starting from 2018, I have added a basic statistical survey to see the status and direction of Korean missionaries age demographics. Age demographics are indicators of different challenges to consider. It’s hard to say exactly what the respondent organizations have labeled, but the compiled figures give insight into understanding the status of Korean missionaries. Based on their responses, the aggregate is as follows. Young missionaries in their 30s and 40s account for 26% and those in their 50s who work professionally 23% of the 28,039 missionaries. If we combine these 3 groups, we can see that about 50% of all missionaries are in the active ministry age group.

The Current status by age					
Year	20s	30s	40s	50s	over 60
2019	528	1,575	5,732	6,522	4,446
2018	448	1,666	5,541	5,332	2,709

While the number of 60+ age missionaries has increased by 1,737 compared to 2018, it should be noted that there were more respondents in the ‘over 60’ column in 2019 than the previous year. There are some concerns over the fact that the number of missionaries in their 60s is higher than the combined number of missionaries in their 20s and 30s. Since the 60s and older are eventually to be retired, the number of retired missionaries will continue to increase whereas missionaries in their 20s and 30s are fewer, and there are also opinions that there is a foreseeable end of quanti-

tative growth of Korean missionary dispatch. However, because the current mission trend does not place a significant limit on the ages of missionaries, the number of new missionaries in their 40s and 50s is also increasing, so it is still too early to draw conclusions based on one-line comparisons.

8. The Current Status of Retired Missionaries

The number of responses to the statistical survey for retired missionaries was 829 in 2018 and 824 in 2019. Since this survey began in 2018, it is difficult to conduct any analysis or evaluation yet. However, the result for 2 years (2018 and 2019) was similarly upwards of 800. After two or three more statistics, we will be able to make more meaningful predictions.

If we make a one-line analogy like the one from 2018, we can calculate the number of missionaries on the verge of retirement. In 2019, there are 4,446 in the over-60 age group, about 16% of the total number of missionaries (28,039). By analogy with the total 28,039 missionaries, 16% is about 4,200. In other words, approximately 4,200 missionaries are approaching retirement. It is more important to discuss the question, “How can we prepare for them?” in the issue of missionary retirement than to calculate the number of retirees, and there are conclusions that have been agreed upon over the years by various discussions about the “retirement of missionaries” in Korea.

IV. The Turning point for ‘Reset’ of Korean Missions

1. Limits of accurate statistical investigation

KWMA has been investigating mission statistics for many years. The primary significance of the statistical survey lies in examining the external phenomenon of “how much has the number of people increased” every year. However, the investigation of mission statistics puts greater significance in identifying and examining the status of Korean missions through relatively accurate figures, and plays a more relevant role as a basis for determining direction. At the beginning of the 21st century, KWMA held the Missionary Strategy Conference(NCOWE), which was the basis for the strategic turn of direction for Korean missions. In response, mission statistics were investigated more broadly, and the statistical system was established for accuracy and implemented since 2010. Prior to that, in 2007, we sought to expand the scope of the statistical survey to include not only KWMA member and affiliated organizations, but also to non-member organizations throughout Korea. As a result of earnest and passionate efforts, the amount of data collected increased significantly that year in 2007. Nevertheless, there are still areas that are not represented in the overall number of Korean missionaries. For example, missionaries who go out under their own presbytery and the individual dispatch of the local church are not counted in the official figures.

It can be seen that there are more active missionaries working in their field than national statistics reflect. In that respect, accurate statistical survey has its limitations. In 2012, I sampled the number of missionaries

working in the field and investigated them as part of an effort to get closer to an accurate depiction of the extent of really active missionaries. The investigation resulted in an estimate that there were actually more than 1 million Korean dispatched missionaries outside of the official statistics announced in Korea. This highlights all the more that it is more important to understand the flow and phenomenon of Korean missions and direct it, rather than focus on the meaning of the figures themselves.

2. Activation of Frontier Missions

KWMA has emphasized frontier missions since 2006 from NCOWE IV, categorizing mission field regions into F1, F2, F3, G1 and G2. Every year, I suggested which regions should be focused upon by arranging statistical data of frontier regions being pioneered, but Korean missionaries showed a natural trend of going to F1, F2, and F3. There are still more missionaries in G1 and G2 regions, but this trend shows that the enthusiasm of Korean missionaries toward frontier missions continues. In 2019, 15,612 missionaries (approximately 53%) are active in the frontier mission area. I am grateful that there are indicators which show that Korean missionaries are not losing concern over areas where the gospel is needed at a time when hostility towards Christianity is higher than ever. I look forward to strengthening the frontier mission effort that we absolutely must not miss out on at this time of “reset” as we prepare for the relaunch of Korean missions.

3. Attempts to Investigate New Statistics for ‘Reset’

The self-inspection attempts of mission organizations, including denominational mission departments, that have been going on for years began with “imaginary number clean-up” of their missionary statistics. After cleaning up the inflated numbers, the growth rate came out negative. This work is still being carried out within various mission organizations. In this sense, KWMA’s missionary status survey should focus on membership organizations, not all organizations that are not meaningful in statistics, and investigate by adding specific items to help identify mission status and actual situations in detail. From the perspective of practitioners who have been involved in statistical research, I think it is time for Korean missions to have statistics reading the meaning of the results more deeply than to be sensitive to the increasing number of dispatched missionaries. Now it is time for new statistics to aid the reset of Korean mission.

In 2019, KWMA and the Korea Research Institute for Mission concluded in agreement at the Korea Mission Leadership Forum. In the future, the two survey lines of missionary statistics will be put together. It is expected that further statistical research will lay the foundation for a reset of Korean missions. I’d like to express gratitude to all participants who understand the implications of statistics and have responded to the survey.

Lovely students from Belleville Elementary School, Côte d'Ivoire



Story

About twenty years ago, I remember paying several missionary visits to (the town of Bouake of) Côte d'Ivoire. One day, I saw children playing in the alley when they should have been studying at school. I asked one of them, "Why aren't you at school right now? It's not even time for the summer vacation." The child answered, "We don't have any school here." I was heartbroken.

Founded in 2002, Belleville Elementary School is raising over 450 children to be the people of God.

Missionary Ki-Jong KWAK(GMS/Côte d'Ivoire)

한국 선교 KMQ

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Loving Jesus, Sharing Jesus!

GLOBAL MISSION CHURCH

We want to become a church that realizes the vision of the kingdom of God that heals the nation and transform the world through evangelism and love for neighbors. To this end, we will change first through Cell Church, and then as lay missionaries, we will devote ourselves to the transformation of home, work, and local communities and expansion of the global mission network.



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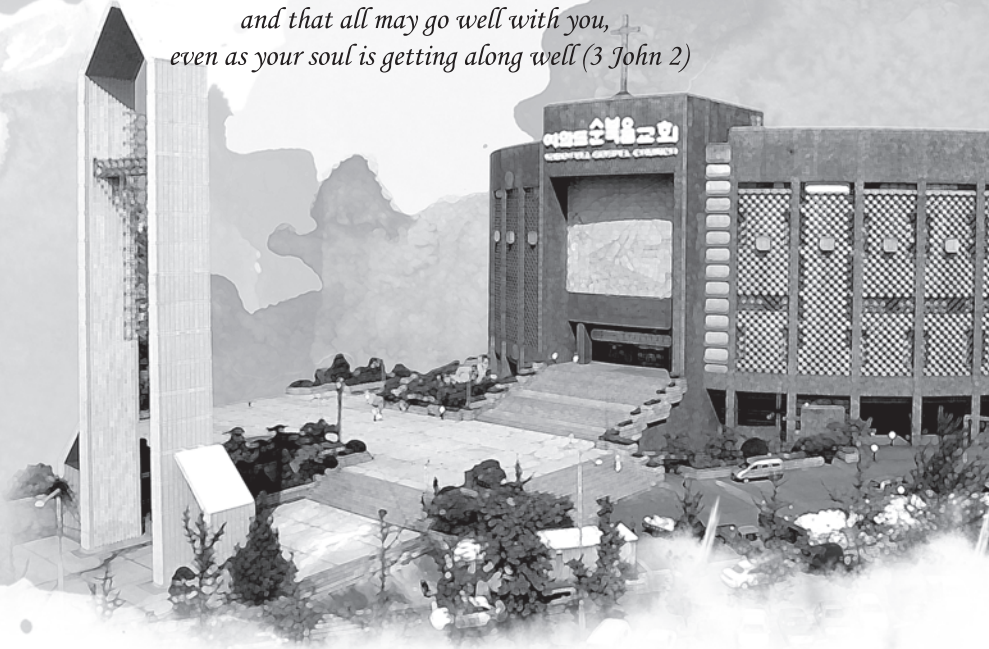


한국 선교 KMQ

「Korea Missions Quarterly」 is a professional journal dedicated to the activation of Korean missions. Since 2001, the first edition (first-time publisher Jong-soon PARK, first editor Samuel Sung Sam KANG) has been working on a variety of issues facing the mission site, and has been dedicated to the field of missionaries, mission headquarters, mission scholars, and the Korean Church as a forum for public debate to seek and solve solutions.

Specifically, it contains various issues and solutions for Korean missions four times a year (March/June/September/December). Also, since 2012, “KMQ English version” is issued every two years to promote Korean missions, Introduce, and communicate with the world church.

*Dear friend, I pray that you may enjoy good health
and that all may go well with you,
even as your soul is getting along well (3 John 2)*



Yoido Full Gospel Church

has been carrying out the Holy Spirit Movement
and pressing on to expand God's kingdom.

At our 62th anniversary in 2020, we cannot help but thank God
for all He has done through the church.

Our mission is to make the world better
through the cross-centered faith,
together with the Fivefold Blessing, the Threefold Gospel,
and Fourth Dimensional Spirituality
through the guidance of the Holy Spirit.



Senior Pastor Emeritus Rev. Yonggi Cho
Senior Pastor Rev. Younghoon Lee

15, Gukhoe-daero 76-gil, Yeongdeungpo-gu, Seoul 07239
TEL : +82-2-6181-9191, +82-2-6181-9000~3 (Night / Holiday) <http://www.fgtv.com>

The Korea World Missions Association

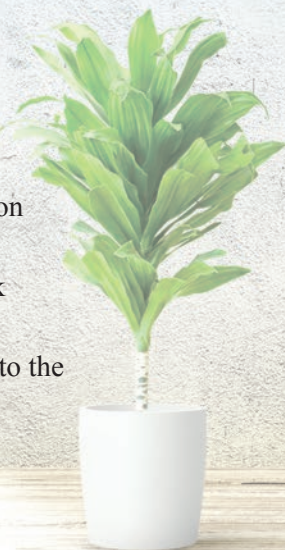
KWMA is a mission body of the Korean church to fulfill the Lord's Great Commission!

KWMA Vision: We are committed to finishing the remaining task of missions by cooperation and unity.

KWMA Mission: To fulfill the mission, Korean church / denominational mission organization will cooperate with churches all over the world in networking, mission training, mission policy & administration, and mission strategy development.

KWMA Goals

- By 2030, more than 50% of Korean churches will participate in missions
- Developing a systematic training for missions
- Expanding the frontier mission movement
- Sending 100,000 missionaries and raise 1 million tentmaker missionaries
- Achieving strategic mission by establishing mission information network
- Building a holistic member care and mission work evaluation system for a healthier mission
- Developing Korean mission models to contribute to the world mission



사단
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The Korea World Missions Association

CTS 9F, 100 Noryangjinro, Dongjakgu, Seoul, Korea
Tel : 82-2-1833-3110 Fax : 82-2-3280-7984
<http://www.kwma.org> Email : kwma@kwma.org

Galmelsan Fasting Prayer Center

Galmelsan Fasting Prayer Center is a Bible centered prayer center open to all denominations. We encourage believers and churches to fast and pray, worship, and grow in their spiritual lives. We also motivate them to pray for revival of the local and global church as well as to involve actively in spreading the gospel in each nation. We inspire them to support missionaries all over the world with sincere prayer and voluntary support.

Galmelsan Fasting Prayer Center was founded in 1982 and is located in Anyang, Gyeonggi-do, next to Siheung-dong, Seoul, Korea.

Galmelsan Fasting Prayer Center has prayer meetings every day of the week. All-night prayer meetings are held every Thursday, Friday, and Saturday.

All Services are led by Church pastors or Revival Preachers well known and acknowledged by the Korean churches for their exemplary lives and sound doctrine.

Anyone can simply walk in at any given time and feel God's mighty presence and be absorbed in His marvelous grace.

Galmelsan Fasting Prayer Center will continue to put in efforts in the future to equip, enrich, and extend the Kingdom of God.



Founder :
Rev. Im Ye Je



Senior Pastor :
Rev. Cho Sung Geun



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www.galmelsan.or.kr TEL. +82-31-472-7212



The KWMF (Korean World Missionary Fellowship)

is a network of Korean Missionaries,
scattered around the world,
fulfilling the Lord's Great Commission.



Photo by Mads Schmidt Rasmussen on Unsplash



Contact : kyrgyzchoi@naver.com
Chairman : CHOI, Kun-Bong

Dreaming of an Acts like Church

Since 1985, Onnuri church has served faithfully and diversely for His Kingdom. Even now, empowered by the Holy Spirit, this body of Christ is responding to God's call during these challenging times. Onnuri Church will continue to participate in the Mission of God, preach the Gospel passionately in creative ways, and live as a witness to the world until the coming of our Lord Jesus Christ.

We are sailing...





Achieving our goal together with our members,

ES group

prays and supports for
world missions.

Adaptability

Action-oriented

Always hungry

ES group's **DNA Triple A**

STEEL

Hwangkum Steel & Tech

UST

Goodsteel

Jueun Tech

EXHIBITION & IT

Esang Networks

Messe Esang

CONSTRUCTION

InterConsTech

Gilgyo E&C

Giant

AioConsTech

EDUCATION

Korea Digital Media High School

WorldcupBukro 58 Gil 9, Mapogu, Seoul, KOREA

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You could download all
the English versions of KMQ
for free when you visit the
KMQ homepage above.



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