

ner in which a man acts and reacts amid a host of varying situations and influences that stamps him as a Spirit-filled man fulfilling the Spirit's unswerving purpose of witnessing to Christ.

MISSIONS STRUCTURES

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Is it right that mission structure for world evangelization should remain unchanged in an age which has seen drastic developments in politics, economics, and the military situation during the century-and-a-half after William Carey?

Is it acceptable that the need of world missionary cooperation should still be unheeded during these fourteen years after the merger between the International Missionary Council and the World Council of Churches?

Is it still not too late for one-way mission traffic from West to East to be replaced by a two-way system?

What is the best and most effective financial policy for world missions in our generation?

What should be the national and cross-territorial cooperative structure for the newly growing Third World mission agencies?

What are the immediate problems of non-Western mission bodies in mutual, cooperative, and effective structure in connection with a Western counterpart which has a history of 150 years?

The purpose of this paper is to call for decisive action to shift from a hemispheric mission structure to a global one, from a one-way to a two-way traffic system.

1. Organizational structure

a. Structural inversion and functional discord — Any organization for mission must be a working organization. The principle of the organizational structure of mission should be one that emphasizes workable structure. The mission structure, therefore, is a constant process of innovation according to the degree of church growth and spiritual maturity on mission fields.

Planting structure in embryo is inadequate for cultivating time. Cultivating structure has to be renovated to fit in growing time as a third stage. And growing structure toward its maturity has to be reshaped to become reciprocal in the face of emerging missionary successors.

Eurican mission seems to have no choice but to engage itself in the formation of a fourth stage in cooperation with Latfricarian mission which has now reached its full-grown stage, passing through that of planting, cultivating, and growing. The first reason was that the organizational structure of Eurican mission has long endangered itself on the field because of its own structural inversion and functional discord. The structural inversion is called for when national personnel resources — not only in numbers but in educational level, expertise, and spiritual ability — over a period come to outweigh missionary resources, thus causing a dynamic imbalance. Functional discord, on the other hand, arises when Eurican missionaries and national leaders think very differently on matters of policy.

The intention of mission is that an established national church is to be not only self-governing, self-supporting, and self-propagating, but

also out-reaching across national barriers as soon as it receives the Gospel, in an attempt to share it with other nationals.

Another reason was that whereas the tremendous man and materialistic power which has been developed by Eurican missions for these past 150 years has so far been left largely intact, this potential power has not yet been mobilized for the benefit of the unreached world.

Here we see that structural inversion and functional discord between mission agencies and national churches could well be solved through united efforts to develop national churches into sending structures.

b. *There is no subordinate relationship* between sender and receiver in the Acts of the Apostles. Paul who himself had been sent by another also immediately made the very churches that received the Gospel from him sending ones. Thus was his own missionary machine expanded into multi-national organizations within a decade — and in this way avoided the potentially harmful effects of any subordinate pattern and possible domination by mission bodies.

The denominational missions of modern Protestant Christianity have made transplantation of their own missions their prime goal and method; this resulted in a sender-receiver, or paternalistic-subordinate, relationship. The biblical pattern is reflected rather in the example of a relay race in which each runner can be a relayer as well as a receiver of a baton, each intent on running until he finishes his allotted course. Their common responsibilities, therefore, are constantly to attain the unattained or to reach the unreached.

c. *Free floating structure* — Third World Christians are often bound to their own ecclesiastical, bureaucratic structure mainly because of denominational policies. The Jewish hierarchy in Acts 4 prevented the Apostles from preaching the Gospel, demanding, "By what power, or by what name, have ye done this?" By the same token, modern Protestant counterparts try not only to deter spontaneous mission movement from expanding, but also to limit it within the denominational structure.

Just as missionary zeal has faded away after the I.M.C.-W.C.C. amalgamation, so would the missionary fire in the Third World quickly be extinguished if the latter were to be controlled or limited by ecclesiastical bureaucrats.

The striking feature of the Third World is its variety of culture, which multiplicity is applicable also to organizational and dynamic features. Every nation, organization, or region needs to have its own free floating structure according to requirements and available resources. However, to the eyes of Western brethren who have been accustomed to see solid, concrete structure, this might appear fragile, uneasy, even dangerous. In contrast, people of the Third World who used to accommodate themselves to "sampans," adobe houses, or bamboo shelters, generation after generation, tend to think nothing of such varieties. If, however, the monolithic aspirations of the Western brethren were to interfere inadvertently in Third World mission affairs, the growth of the latter will doubtless be withered.

2. Personnel structure

a. *Cross-fertilization structure* — For the free-floating structure of Third World mission to develop, and for the purpose of eventual East-

West missionary cooperation, cross-fertilization structure should be formed to build up the foundations. Sometimes an element of goodwill rivalry between East and West will be needed in missionary advocacy and enterprise. It will take some time to harmonize and understand the difference of culture between East and West. Thus the dissociation in the early stage will in fact prove that the organization of Third World mission is neither exotic nor made up of external inhibition. In this connection, Western mission organizations may be requested not only to eliminate self-assertiveness so as not to bring down Third World missionary personnel as the controlled agents of the West, but to depend upon each other through genuine cross-fertilization structure, of which the following chart shows a basic concept.

Usually there will be activists and prime movers in each Third World country; in order that they should not, as it were, monopolize the movement, there should be frequent meetings and consultations with Western colleagues to highlight respective opportunities and resources, surplus and needs.

b. *Third World competitive elite and controlled liaison* — The bureaucratic and charismatic Latfricarian church leadership, dominant until recently, is gradually being replaced by a group of innovating, enterprising leaders who are neither administrative liaison officers nor controlled agents. Their attitude toward the changing world is clear-cut; they are afraid of no unknown future, nor of untried projects, and are men of action who will carry through their divine calling, men full of vision, challenging thought, and a sense of responsibility combined with vigorous activities.

It is by this uprising new leadership that Eurican mission personnel and leadership are challenged. The former, in many instances, excel in knowledge, experience, and ability. They can be described as innovative leaders, technical experts, unifiers, and superb organizers. In a sense they are strong competitors against existing personnel structure, distrustful of controlled agents or ecclesiastical bureaucrats.

To bring to the fore and to train these potential innovators in the Latfricarian church, missionary statesmen of Eurican mission must know how to distinguish true from false, genuine from make-believe — for once the latter is in control monolithic aspiration may be achieved, but creative and autonomous leadership will soon disappear.

3. Financial structure

Organization, personnel, and finance are the three pillars of missionary structure. These three always interact. If, however, harmony and effective adjustment among these three are not successfully worked out, the innovating tendency will wither away and a regression role show itself. The mutual relationship between Eurican's financial assistance and Latfricarian mission should not be in the form of so-called "assistance" but "East-West joint investment" in a third mission field or project, as in the case of the Apostolic church in which both Macedonian and Corinthian churches shared in contributions to the impoverished Jerusalem church. Whatever the case, receivers have no choice but to look up to givers and, like it or not, to become West-controlled agents — thus the regression role reappears.

Multi-nationalization of missionary funds is a natural result of cross-fertilization structure. By that we mean that Western missions no longer should take sole responsibility for providing missionary resources, but with their own plus those of Third World mission, both on an equal level can invest in a new project in any unevangelized zone of the earth. Some suggestions for this new venture follow.

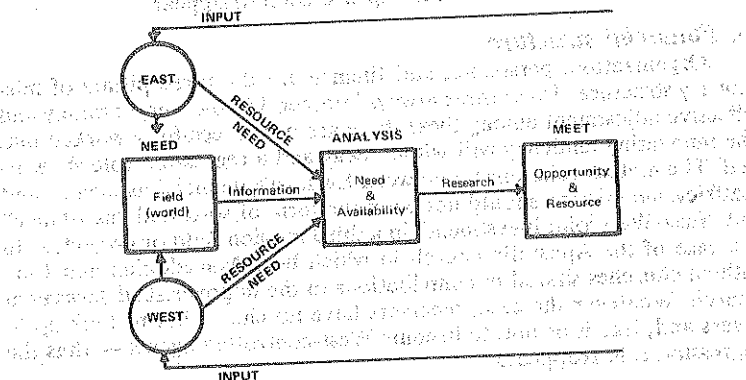
a. Task force approach — (i) East-West common investment in joint projects for missionary task force's cross-cultural research and training. (ii) Assistance program for task force's various research and investigation trips on the field. (iii) Financial assistance to task force's various meetings and seminars.

b. Pilot project approach — (i) Provision of needed equipment and technical assistance in order to encourage the pilot project of Third World mission in unevangelized areas. (ii) Strategic financial assistance to newly developed missionary projects by task force's research and investigation. (iii) Special assistance program for Third World mission's participation in Eurican mission's special projects in a place such as the Middle East.

c. Functional approach — (i) Mutual supply and technical cooperation on the part of East-West specialists and technicians in their respective fields. (ii) Mutual exchange program of information on new situations and experimental results as well as of specialists on planning, scholars, and trainers. (iii) Training for functional workmanship on specific mission fields.

d. Indigenous approach — This is made not in terms of finance, but of ideas, mobilizing those who received theoretical training in the West and practical training in their own lands. Eurican mission inspires and encourages them to go the unevangelized areas. While stimulated by outside elements, the attempt in practice is made for and within their own countries.

e. The "Cross-Border" approach — This is made possible only when Third World missions have grown into maturity in terms of personnel and finance, and come on an equal footing with their Western counterpart in all ways, and when personnel, financial, and technical exchange can be made on a completely equal basis.



4. Necessity of geographical structures

The constitutional nature according to geographical and cultural classification based on national or regional units can be divided into operational structure and associative structure.

a. Operational — This structure signifies a direct and mutual relationship in missionary operation in the one nation or same region. This is a link between activities and agent, between the identical activities done by different agents, and between similar agents carrying out different activities. This may be further divided into reciprocal and cooperative structures.

(i) Reciprocal structures can be divided into two phases. The first relates itself to what is called "home" church by Latfricarian missions, "field" church by Eurican missions. What has to be corrected in this connection is a conventional thought-pattern: Eurican home churches — sending societies — missionaries — churches on the fields. A corrected pattern is: Eurican home churches — Eurican sending societies — Eurican missionaries — Latfricarian churches — Latfricarian sending societies. This is a problem of Latfricarian missions in their own countries while that of Eurican missions on their fields to Latfricarian sending societies. Phase two is in direct opposition to phase one. A large number of Latfricarian churches and missionaries exist both in America and in Europe. Some of these are working for Euricans and for aborigines, and sometimes even for Third World nationals. Not a few Korean missionaries have established Japanese churches in the United States, and another Korean missionary residing there founded a Thai church in two years. Still another Korean missionary started a Chinese church. Phase two, therefore, presents an entirely different case from the former.

In the case of phase one, local or national churches are planted by Eurican missionaries, and missionary sending agencies are also recognized as the fruits of Eurican missionary efforts. In the latter case, even though Latfricarian missions are working in America or Europe, there is no direct relationship with Eurican churches or missions, and the work is being carried out independently. The question is: in phase one, how to establish a mutually beneficial relationship with each other without undermining each other's integrity; in phase two, how to maintain a good relationship with the host church without being isolated.

(ii) Cooperative structures also can be divided into two phases. Phase one is both a cooperative structure between Eurican mission which has pioneered a field in a Latfricarian country and a "third" Latfricarian mission which has come to the same field, and a further relationship between the latter and its predecessor, namely, Eurican mission or field force. Phase two, which is at present rarely seen but which will increase in years to come, concerns a cooperative structure between the churches that are established by Latfricarian mission and the missions themselves.

b. Associative — This structure can be built up by mission organizations in one nation or region through smooth and mutual relationship and interest, and from a conviction that associative structure can do better than single agents.

The structure in any one nation should include a variety of organizational, personnel, and financial structure of mission organizations, and different features of each denomination within the evangelical faith;

moreover, different and flexible characteristics of the structure (geographical, cultural, political, economical, and ecclesiastical peculiarities) should be preserved. The need can be summarized into three principles: (i) Segregational — This is applied only to the common problem and concern of the structure, since each mission body is independent in terms of its organizational structure and of its financial policy.

(ii) Decentralization — There is no need of strong, controlling, or centralizing establishment for the structure, for each association has its own right and independence. Thus only for the common purpose and project can it be united on a horizontal level.

(iii) Liaison — Associative structure requires an administrative method on the basis of complete mutual agreement as well as administrative personnel of liaison type. This type of coordinator must not supervise or command, but be a man of fairness, virtue, passion, accuracy, experience, and positiveness.

Why, then, do we need such a loose, decentralized, and separative organization without a single leadership? Can we really carry through our great tasks with such a loose and seemingly weak organization? The weak yet strong point of evangelical church and mission is its variety, independence, and minuteness. The vertical relationship with God is independent, but no matter how varied and independent our missionary projects, we are still bound with one common denominator — the horizontal relationship which is called the binding of the Holy Spirit. One single, easily tearable weak sheet of paper cannot hold anything, but if folded can demonstrate real toughness and can sustain several hundred times its weight. This is why we demand an associative structure. A biblical example can be found in the mutual relationship among Paul, Cephas (Peter), and Apollos in the Corinthian church (I Cor. 1:10-17, 3:4-9). As Paul says, moreover, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (I Cor. 3:10).

Epilogue

Effective and solidified structure can accomplish a hundredfold or even a thousandfold of tasks. No matter how many resources we may have, unless these are exploited and utilized to the full extent they are nothing but weeds on the roadside, or gravel on the dry riverbeds.

If the tremendous heavenly resources, which so far have been left untouched in the wilderness of the Third World were to be exploited, only then will East and West be fully and unreservedly united to achieve a great missionary purpose in this generation.

One of the basic elements of this united missionary task force is mutual confidence, and the first step to that end is an effective and continued communication, for only this can produce mutual respect, understanding, trust, and cooperation. An effective communication is made possible through a continued fellowship. If genuine fellowship and dialogue are repeated, and if there is no self-assertion or egotism, we shall truly share burden, pain, destitution together, and present a common front to our unfinished tasks.

The second element is organic relation. With this we can activate ourselves on the basis of mutual trust. An organism is alive. Whatever living organism can reproduce ... "be fruitful and multiply, and replenish the earth, and subdue it" (Gen. 1:28) — this is the first and prime mission which God has given to men, and His most fundamental commission.