

**MOBILIZING CHINESE CONGREGATIONS IN HONG  
KONG TO ENGAGE IN  
LOCAL DIASPORA MISSIONS TO INDONESIAN  
MIGRANT WORKERS:  
FROM INFORMING, INSPIRING, TO EQUIPPING**

**By**

**Stephen Tat-Kit Lin**

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# INTRODUCTION

- **Background of the Study**
- **Research Problem**
- **Purpose of the Study**
- The purpose of this study is to mobilize Hong Kong Chinese congregations to actively engage in local diaspora missions to Indonesian migrant workers; the ways of achieving this goal are through informing, inspiring, and equipping Hong Kong Chinese congregations.

# RESEARCH DESIGN AND METHODOLOGY

- My research methodology is basically composed of three parts: using theoretical framework suggested by Enoch Wan; consulting two surveys, engaging in many interviews and meetings; and personal readings.
- **Theoretical Framework**
- Wan's acronym "**STARS**" approach of integrated research (1. Scripturally sound; 2. Theologically Supported; 3. Theoretically coherent; 4. Contextually Relevant; 5. Practically Applicable) has been employed from time to time.
- **Surveys, Interviews and Meetings**
- Hong Kong Church Renewal Movement
- TKI Care (a Christian organization established primarily for ministering to the Indonesian migrant workers in Hong Kong)
- **Readings**

# **MOBILIZING BY INFORMING: GLOBALIZATION, CHURCH LIFE AND MINISTRY, AND THE COMING OF INDONESIAN MIGRANT WORKERS TO HONG KONG**

- **The Meaning of Globalization**
- Roland Robertson's definition: "the compression of the world and the intensification of consciousness of the world as a whole."
- **Global Outflows/Inflows in Hong Kong and Its Relations to the Church**
- **Global Outflows:**

# **MOBILIZING BY INFORMING: GLOBALIZATION, CHURCH LIFE AND MINISTRY, AND THE COMING OF INDONESIAN MIGRANT WORKERS TO HONG KONG**

- **Global Inflows: The Church Life and Ministry in Hong Kong Has Been Changing**
- **(A). The Ideoscapes/Technoscapes/Mediascapes That Have Brought Forth Transformation in the Churches of Hong Kong**
- (i) Ordering Books through Internet and Computer Software
- (ii) International Christian Voices
- (iii) Cross-Region Electronic Mission Conference
- (iv) Hi-Tech in Church Life

# **MOBILIZING BY INFORMING: GLOBALIZATION, CHURCH LIFE AND MINISTRY, AND THE COMING OF INDONESIAN MIGRANT WORKERS TO HONG KONG**

- **(B). The Ethnoscapes That Have Brought Forth Transformation in the Churches of Hong Kong**
- (i) Pastoral Ministry beyond Borders
- (ii) Proliferation of Short Term Missions
- (iii) Sunday Services in Mandarin
- **The Coming of Indonesian Migrant Workers to Hong Kong as a Prime Illustration of the Phenomenon of Ethnoscapes**
- **Global Factors Contributed to the Increasing Migration of Labor Workers**
- **The Coming of Indonesian Migrant Workers: Hong Kong Contexts**

# **MOBILIZING BY INFORMING: GLOBALIZATION, CHURCH LIFE AND MINISTRY, AND THE COMING OF INDONESIAN MIGRANT WORKERS TO HONG KONG**

- **The Implications of the 2009 & 2014 Hong Kong Church Survey**
- **The Implications of the TKI Care's Statistical Figures**
- **Hindrances to these Mission Endeavors**

# **MOBILIZING BY INSPIRING: REASONS FOR ENGAGING LOCAL DIASPORA MISSIONS IN HONG KONG**

- **(1) Diaspora People in the Hand of a Sovereign & Gracious God as a Normative Biblical Reminder**
- **Setting the Stage: Diaspora People are in God's Master Plan**
- (A). God Anticipated Diaspora Movements (Gen. 1: 27-28, 9: 1-7)
- (B). Diaspora Movement Resisted and Yet Finally Realized (Gen. 11: 1-9)
- **Jewish Diaspora People Experience God's Sovereign & Gracious Acts Remarkably**
- (A). OT Cases for illustration
- 1. The Story of a Major Character: Abraham (Gen. 11:26-25:18)
- 2. The Story of a Minor Character: The Israelite Young Maid (2 Kings 5:1-19)
- (B). NT Cases for illustration
- 1. The Evangelistic Endeavors of Apostle Paul (Acts 9: 19-22; 13: 4-5; 13: 13-15; 14: 1; 17: 1-4; 17: 10-12; 17: 16-17; 18: 1-6; 18: 18-22; 19: 1-8 )
- 2. The Pastoral Efforts of Apostles James and Peter (James 1: 1; 1 Peter 1: 1)

# **MOBILIZING BY INSPIRING: REASONS FOR ENGAGING LOCAL DIASPORA MISSIONS IN HONG KONG**

- **Non-Jewish Diaspora People Experience God's Sovereign & Gracious Acts Remarkably**
- (A). OT Case for illustration: The Book of Ruth (Ruth 1-4)
- (B). NT Case for illustration: The Incident of Lydia (Acts 16: 11-15)
- **Blessed are the Diaspora People**
- (A). Opportunity to Experience Love: Golden Rule in the OT (Ex. 22: 21, 23:9; Lev. 19: 33-34; Deut. 10: 17-19, 24: 14-15)
- (B). Opportunity to Know God through His People: Golden Rule in the NT (Acts 17: 24-28)
- **Lessons Learned and Applied**

# **MOBILIZING BY INSPIRING: REASONS FOR ENGAGING LOCAL DIASPORA MISSIONS IN HONG KONG**

- **(2) The Local Missionary Efforts of John Eliot as an Exemplified Historical Precedent**
- **The Background of the Native American Missions in the 17<sup>th</sup> Century**
- **The Cross-Cultural Missions of John Eliot to the Native American Neighbors**
  - (A). His Missionary Efforts in Evangelism
  - (B). His Missionary Efforts in Church Establishments and Leadership Trainings
  - (C). His Missionary Efforts in Forming “Praying Towns”
  - (D). His Missionary Efforts in Bible Translation
  - (E). His Missionary Efforts after the King Philip’s War in 1675

# **MOBILIZING BY INSPIRING: REASONS FOR ENGAGING LOCAL DIASPORA MISSIONS IN HONG KONG**

- **Lessons Learned and Applied**
- (A). Local Cross-Cultural works would be tarrying if we pay too much attention to one's own pastoral ministry.
- (B). It would be much better to serve the ethnically-others as a full-time missionary
- (C) It would be a much better mission strategy not to separate the target group people from their own cultural settings.

# MOBILIZING BY INSPIRING: REASONS FOR ENGAGING LOCAL DIASPORA MISSIONS IN HONG KONG

## • **(3) The Pioneering Diaspora Missions in Hong Kong as a Lively Contemporary Pacesetter**

- **Practicing Diaspora Missions**
- (A). Aberdeen Baptist Church
- (B). The Methodist Church, Hong Kong
- (C). Christian & Missionary Alliance—“Tuen Mun/Yuen Long/Tin Shui Wai District Caring Ministry to the Indonesians” (hereafter “TYTD Caring Ministry”)
- (D). Kwun Tong Peace Evangelical Centre
- **Advocating Diaspora Missions**
- Rev. James Chak, the Executive Director of Asian Outreach Hong Kong
- Peter Trinh, a coordinator of K-Pact International
- Rev. Wayne Leung, a training consultant of the Wycliffe Global Alliance
- Cheuk-Chung Lau, the Executive Director of OM (Hong Kong)
- Rev. Chi-Wai Wu, the Executive Director of Hong Kong Church Renewal Movement

# MOBILIZING BY INSPIRING: REASONS FOR ENGAGING LOCAL DIASPORA MISSIONS IN HONG KONG

- **Affirming Diaspora Missions**
- Let us go back to Jesus' solemn command as well as His Great Commission as recorded in Matthew 24:14 and Matthew 28:18-20 respectively:
- And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come.
- And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.
- According to these two passages, obviously the magnitude or scope of Jesus' mission to the Church is "the whole world", or speaking concretely, "to all nations". But what is the exact meaning of "all nations"? To my understanding, it means "an ethnic group," or "people group."

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# MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS

- **(I) Sharing a Vision that Embrace the Neighboring Diaspora People**

- **The Vision that Embraces the Neighboring Diaspora People in Hong Kong**
- Rev. M. M. Cheung, the senior pastor of Fairview Park Alliance Church tells us
- Rev. Sammy Sung, the pastor of Aberdeen Baptist Church who is in charge of the ministry to the Indonesian migrant workers.
- Rev. Tim Lam, the general director of the ministry to the Indonesian migrant workers of Methodist Church, Hong Kong.
- Pastor S. S. Chu of Celebrate Life Baptist Church..
- **The Meaning and Importance of Vision**
- **The Crucial Elements of Vision**
- (A). Element for Activation
- (B). Element for Transformation
- **The Local Church and Vision**

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- **(II) Making a Strategic Plan for Connecting Indonesian Migrant Workers in Hong Kong**

- **The Meaning of Strategy**
- **Progressing in Three Stages**
  - (A). Stage One—Diaspora Ministry
  - (B). Stage Two—Diaspora Missions
  - (C). Stage Three—Diaspora Communities
- **Probing by Thorough Research**
- **Performing with a Committed Task Force**
- **Partnering with Same-Vision Parties**
- **4-P Strategic Plan Summarized**
- **”**

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- **(III) Giving Practical Guidelines to Church Leadership**
- **Leading in Cross-Cultural Settings**
- **Hong Kong Church Leadership in Three Levels**
- Looking from a practical point of view, there are three levels of leadership in doing this kind of ministry in Hong Kong contexts, namely the levels of “supervision and management committee”, “core mission team” and “church volunteer group”.

# MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS

- **Practical Guidelines Suggested**
- (A). Adopting the spirit of “power giving”
- (B). Addressing the issue of “cultural difference”
- (C). Defining the positioning of “ministry roles”
- (D). Overseeing the details of “developmental plan”
- (E). Seeking the insights of “God’s Word”
- (F). Trusting the power of “God’s Spirit”
- (G). Demonstrating the essence of “God’s love”
- To sum up, seven practical guidelines are to a certain extent related to the following seven key words: Power, Culture, Role, Plan, Word, Spirit and Love.

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- **(IV) Promoting Intercultural Education in the Church**
  - **The Ethnocentrism of Hong Kong People**
  - **From “Ethnocentrism” to “Ethnorelativism”**
  - Denial
  - Defense
  - Minimization
  - Acceptance
  - Adaptation
  - Integration

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- The main goal of implementing intercultural education in the church obviously is to help church members to go beyond the stage of minimization in order to enter the stages of acceptance and adaptation. When one day the general situation of “Ethnorelativism” has been realized in the Hong Kong Chinese congregations, then I think promoting local diaspora missions to the Indonesian migrant workers with effective response would be possible!

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- **Types of Intercultural Education Promoted in a Congregation**
- (A). Type I: “Publicized” Inter-Ethnic Education
- (B). Type II: “Instructional” Inter-Ethnic Education
- (C). Type III: “Spiritualized” Inter-Ethnic Education
- (D). Type IV: “Participative” Inter-Ethnic Education
- (E). Type V: “Individualized” Inter-Ethnic Education
- (F). Type VI: “Acquirable” Inter-Ethnic Education
- (G). Type VII: “Outreaching” Inter-Ethnic Education

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- **Remarks for Implementing Intercultural Education in a Congregation**
- (A). Making a time-frame
- (B). Doing step by step
- (C). Involving everyone
- (D). Focusing on inner-dynamics
- (E). Learning through practical experience
- (F). Guiding by trained mentors
- (G). Evaluating the outcomes

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- **(V) Implementing a Contextualized Mission Strategy towards the Indonesian Migrant Workers in Hong Kong**
- **The Meaning and Necessity of Contextualization**
- **The “C1-C6 Spectrum”**
- **The Application of the “C1-C6 Spectrum” to Hong Kong Settings**
- **C4 Model-Cultural Adaptations to the Muslim Communities: The Practices**

# **MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS**

- **C4 Model-Cultural Adaptations to the Muslim Communities**
- **Before the Service**
- Shoes are removed before entering the place of worship; the shoes are left at the door.
- A place for washing before prayer is provided for optional use. Believers may wash their hands before entering. However, the teaching that no merit attached to such ceremonial washing needs to be explained before.
- Muslim food is served there.

# MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS

- **During the Service**
- All worshipers sit on the floor (or mats) as they would in a mosque.
- Believers greet by embracing in Muslim fashion.
- Hands are lifted up with palms towards heaven (Muslim style) during prayer times; prostration is frequently practiced. Some pray with eyes open as well as wearing the traditional prayer hats.
- The Bible is shown with great reverence and placed on a special folding stand, as in the Quran in Muslim settings.
- Scriptures are chanted in Quranic style.
- Hymns, if sung at all, are Eastern rather Western tunes; local tunes for hymns and praise songs are also used in worship.

# MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS

- **Other Important Items**
- Some groups of believers worship on Friday.
- Meeting at home (Home-Church Model); informal gathering conducted in low profile.
- Fasting is an area of liberty, but is scripturally explained.
- The church is strictly from Muslim background; keep it with homogeneous rather than heterogeneous character.
- The Muslim's names of converts are retained.
- The word "Christian" is avoided, the believers describe themselves as "followers of Isa ("Isa" is Arabic for Jesus).
- Sharing of Christian faith is centered along family and friendship lines.

# MOBILIZING BY EQUIPPING: EMPOWERING THE HONG KONG CHINESE CONGREGATIONS

- **Summary**

- **(I)** Sharing a Vision that Embraces the Neighboring Diaspora People
- **(II)** Making a Strategic Plan for Connecting Indonesian Migrant Workers in Hong Kong alone.
- **(III)** Giving Practical Guidelines to Church Leadership
- **(IV)** Promoting Intercultural Education in the Church
- **(V)** Implementing a Contextualized Mission Strategy towards the Indonesian Migrant Workers in Hong Kong

# CONCLUSION

- **Global Challenge**

- It is believed that, before Hong Kong Chinese congregations can get the spiritual perception and declare their strong faith, they must honestly admit the fact that there has been a rapid population growth of Indonesian migrant workers in Hong Kong for the past two decades. This has been the result of globalization, especially due to the widespread dynamics of “ethnoscapes”. The globalization forces have already arrived in Hong Kong, even in the midst of church life; it also brought in a huge number of Indonesian migrant workers. In view of this new situation, Chinese Christians should not ignore or even deny this social “reality”; rather, they should bravely ask spiritual questions as to what purpose in God’s plan that the Indonesian migrant workers are present in Hong Kong. They should reflect that, as they believe that God of the Bible cares of every people of the world; could they just blind to these people? Could they humble enough to discern the significance of their presence in this age and in this city?

# CONCLUSION

- **Local Response**

- Though it would be good to see that Hong Kong Chinese congregations are informed and reminded to this social “reality”; this is not the ultimate goal. What they also needed, as the second step, is an inspiration for actions. In other words, we want to see is that, in this locality, they can respond to the global challenge positively and biblically.
- There are three ways to inspire them to meet this goal: Firstly, telling fervently the Chinese congregations that God of the Bible loves the diaspora people wherever they are and He also wants the people on the move to receive Christ as their Savior. Our God is a sovereign and gracious Lord that He is actually in control of everything, even diaspora people. The Word has the power to change; more biblical teaching would bring more inspirations.

# CONCLUSION

- Secondly, explaining to Chinese congregations that the local mission efforts done by John Eliot (the great Apostle to native Indians in 17<sup>th</sup> Century) are indeed significant. This could also become an inspiration. Through reading a historical figure, the Holy Spirit could move their hearts as well as helping them listen carefully to the Voice of God. Thirdly, giving contemporary testimonies of the local mission work done by others; this is another way to motivate the Chinese congregations to do so. As we believe “lives influence lives”, these pioneering churches and Christians in Hong Kong can influence those who are still indifferent to Indonesian migrant workers; it is expected to see the latter would renew their rigid mentalities and aim for a new path.

# CONCLUSION

- In short, the “force from above” (i.e. biblical teaching), the “force from the past” (i.e. historical precedent) and the “force from around” (i.e. contemporary pacesetter) is the three-fold source for Hong Kong Chinese congregations to get a life-changing experience.
- A successful local response to global challenge does not stop here; it has another mile to go: to realize the meaningful things in action. That is to say, equipping and empowering the Chinese congregations, as the third step, has now become a priority.

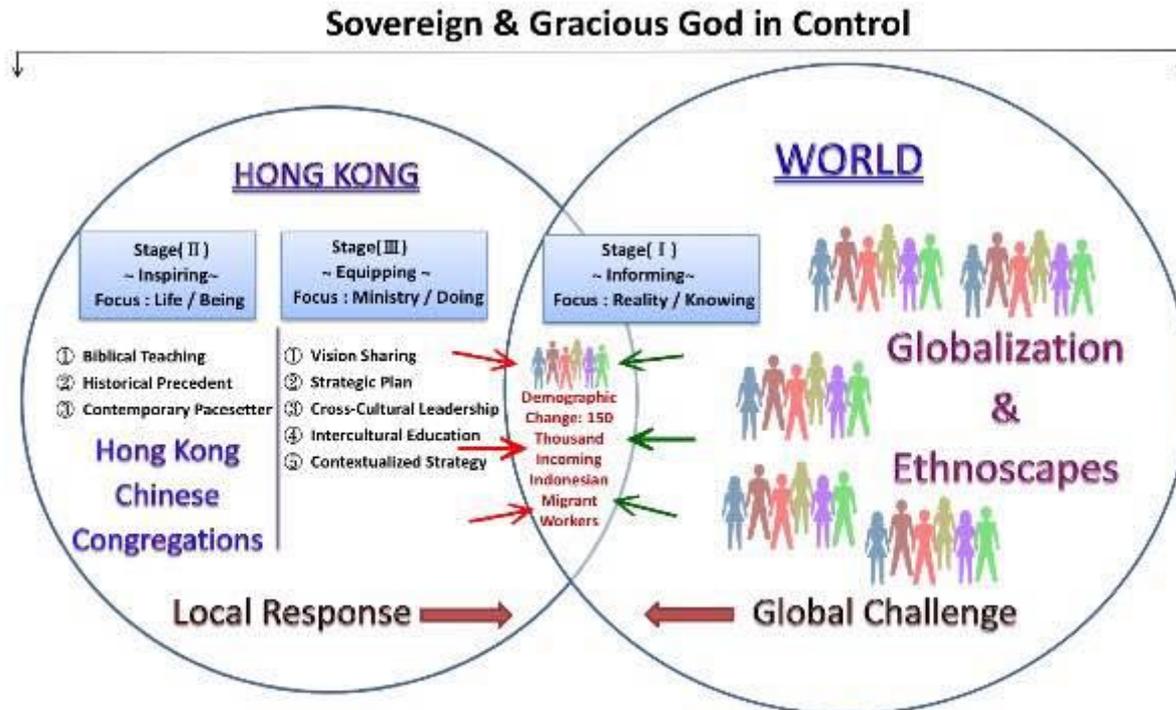
# CONCLUSION

- There are five practical ways of empowerment, helping the Chinese congregations to be fully equipped for this “strange” ministry.
- (1) For knowing ministry direction: sharing a vision that embraces the neighboring diaspora people;
- (2) For building operational consensus: making a strategic plan for connecting Indonesian migrant workers in Hong Kong;
- (3) For leading through structure: giving practical guidelines to church leadership;
- (4) For crossing ethnic boundaries: promoting intercultural education in the church;
- (5) For respecting other’s culture: implementing a contextualized mission strategy towards the Indonesian migrant workers in Hong Kong.

# CONCLUSION

- **A “Glocal” Model for Missions to the Diasporas**
- To summarize what I have just said, perhaps we can say that as a whole, my study actually constructing a “Glocal” model for missions to the diasporas, of which when applied in my case to Hong Kong settings, it is done to the diaspora people Indonesian migrant workers. Besides, it should be noted that in this model, the primary promoting agent of this ministry is “local church” or “local congregation”. In a sense, my constructed model is more or less resonates with Van Engen when he said ten years ago that “ In the twenty-first century, the church of Jesus Christ needs to become self-consciously what it in fact already is: a *glocal* church.” The local congregation is actually related to the entire world; the ministry of the local church should be done in a glocal fashion.

# CONCLUSION



~ A "Glocal" Model for Missions to the Diasporas ~  
( i.e. Ministering to HK Indonesian Migrant Workers )

# CONCLUSION

- **Mission Ahead**

- Based on my experience in this area, I would like to propose a concrete plan for their future effort. I call it a “4-M Response” model for ministering to Hong Kong Indonesian migrant workers

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- **Total Number of HK Chinese Congregations Committed to Ministering to the HK Indonesian Migrant Workers**

- **Marginal Response**      20
- **Minimal Response**      40
- **Moderate Response**      80
- **Meaningful Response**   160

# CONCLUSION

- **Recommendations for Further Studies**

- **First**, what would be the ministry model of Indonesian diaspora congregations looks like?
- **Second**, what is the situation among the English speaking congregations, Indonesian congregations and the Indonesian- Chinese congregations which are also engaged in the ministry to Indonesian migrant workers?
- **Third**, it is noted that my study direction as a whole seems to be “from global to local”, i.e. how the incoming global force, through the 150 Indonesian migrant workers, make an impact on the local Chinese congregations. Further research may reverse the direction and study this phenomenon “from local to global”, i.e. how the Muslim converts in Hong Kong spread the Christian faith (as an outflow force) from this locality to the rest of the globalizing world.

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## CONCLUSION

- **Fourth**, as there are many diaspora people groups/ethnic minorities residing in Hong Kong, such as people from India, Pakistan, Philippine, Indonesia, United States, Britain, Japan, Korea, Thailand and Nepal etc., further study may concentrate on those Chinese congregations which have been ministering to the ethnically-other people other than Indonesian migrant workers.

- **END**
- **THANK YOU**