

The Practice of Diaspora Missions in Local Congregation: From Beginning to Base¹

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ABSTRACT

Local congregation is an excellent place to first begin then become the base of diaspora missions in metropolitan context. This paper will begin with a study of the Book of Acts for historical precedence then propose practical ways to practice diaspora missions.

INTRODUCTION

The two-fold purpose of this paper is:

1. Study the process of local congregations in Book of Acts practicing diaspora missions: from beginning to becoming a base;
2. Propose practical ways for local congregations to participate in diaspora missions.²

DEFINITION OF KEY-TERMS:

- **Mission** — Christians (individuals) and the Church (institutional) continuing on and carrying out the *missio Dei* of the Triune God (“mission”) at both individual and institutional levels spiritually (saving soul) and socially (ushering in *shalom*) for redemption, reconciliation, and transformation (“missions”).³

¹ This paper was presented at the EMS-National Conference, GIAL, Dallas, Texas. October 14-16, 2016.

² There is a new publication for your reference on diaspora missiology: Sadiri Joy Tira & Tetsunao Yamamori (editors) *Scattered and Gathered: A Global Compendium of Diaspora Missiology*. Ragnum Studies in Mission: 2016.

³ Enoch Wan, “‘Mission’ and ‘Missio Dei’: Response to Charles Van Engen’s ‘Mission Defined and Described,’” in *MissionShift: Global Mission Issues in the Third Millennium*, ed. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, 2010d). 41-50.

- **Missions** — ways and means of accomplishing “the mission” which has been entrusted by the Triune God to the Church and Christians (Wan 2003:1).⁴
- **Diaspora Missions** — Christians’ participation in God’s redemptive mission to evangelize their kinsmen on the move, and through them to reach out to natives in their homelands and beyond.⁵ There are four types of diaspora missions:⁶

Missions to the Diaspora — reaching the diaspora groups in forms of Evangelism or pre-evangelistic social services, then disciple them to become worshipping communities and congregations.

Missions through the Diaspora — diaspora Christians reaching out to their kinsmen through networks of friendship and kinship in host countries, their homelands, and abroad.

Missions by and beyond the Diaspora — motivating and mobilizing diaspora Christians for cross-cultural missions to other ethnic groups in their host countries, homelands, and abroad.

Missions with the Diaspora — mobilizing non-diasporic Christians individually and institutionally to partner with diasporic groups and congregations.

- **Managerial Missiology Paradigm (MMP)**⁷ – the framework of engaging in the academic study of missiology by uncritically adopting the secular management paradigm and proposing the practice of Christian mission accordingly.
- **Managerial Mission Practice**⁸ — ways and means of practicing Christian mission in the same manner of secular management in business that might be “biblical” and secularly contextual; but definitely not “scriptural.”⁹

4 Enoch Wan, “Rethinking Missiological Research Methodology: Exploring a New Direction,” *Global Missiology*, October 2003b. <http://globalmissiology.org/>.

5 Enoch Wan, “Global People and Diaspora Missiology” (presentation at Plenary session of Global Mission Consultation, Tokyo, Japan, May 13, 2010).

6 Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. Portland, Or.: Institute of Diaspora Studies: Western Seminary, 2014.:6-8

7 Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. Portland, Or.: Institute of Diaspora Studies: Western Seminary, 2014:111

8 Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. Portland, Or.: Institute of Diaspora Studies: Western Seminary, 2014:Chapter 7

9 Enoch Wan, “A critique of Charles Kraft’s use/misuse of communication and social sciences in biblical interpretation and missiological formulation,” *Global Missiology*, October, 2004. <http://globalmissiology.org/>.

- **Relational paradigm** — The theoretical framework based on the relational pattern between person beings (Beings): both vertical and horizontal and with priority (first vertical then horizontal).¹⁰

**THE PROCESS OF LOCAL CONGREGATIONS IN BOOK OF ACTS PRACTICING
DIASPORA MISSIONS: BEGINNING → BASE¹¹**

BIBLICAL CASE STUDY OF CHURCHES IN JERUSALEM AND ANTIOCH:

As shown in the figure below, congregations as recorded in the Book of Acts practiced diaspora missions: from a humble beginning of a single congregation to church multiplication with the church in Antioch as a base for outward expansion.

¹⁰ Enoch Wan, The Paradigm of ‘relational Realism. Occasional Bulletin 19, no. 2 (Spring 2006b): 1-4. Also, Enoch Wan. “Relational Theology and Relational Missiology,” Occasional Bulletin 21, no. 1 (Winter 2007): 1-7.

¹¹Content of this section is adapted from chapter 2, Enoch Wan & Wenhui Gong, Diaspora Missiology: Case Studies of North America (in Chinese). TienDao Publisher 2015.

Figure 1 - Diaspora missions in the **Book of Acts** : beginning → base

4 MODELS OF DIASPORA MISSIONS		TO THE DIASPORA	THROUGH THE DIASPORA		BY/BEYOND THE DIASPORA
Acts		1-7	8-12		13-28
C C O N T E X T	LOCATION	Jerusalem	Judea & Samaria		the end of the earth
	LANGUAGE	Hebrew (Aramaic)	Hebrew (Aramaic) & Greek		multi-lingual
	SERVING	fellow Jew	fellow Jew & gentile Greek		peoples of many nations
	CULTURE	mono-cultural	bi-cultural		intercultural
	COSTLY	martyr of Stephen	martyr of James & Peter's imprisonment		Paul's imprisonment in Rome
B E G I N N I N G		disciples waited in prayer; Church began at Pentecost; Peter healed the paralytic beggar & evangelize; disciples shared all in common with no lack; healed multitude; choosing of the seven to help the neglected; Stephen: full of faith & H.S. serving & evangelizing	Philip serving in Samaria; Saul converted, discipled by Barnabas & served, the church through out Judea, Galilee & Samaria – strengthened and encouraged by the H.S. & grew in number (Acts 9:31)	Philip & Ethiopian eunuch; Peter healed Aeneas in Lydda (9:32-35); & Dorcas in Joppa (36); conversion of Cornelius & the Antioch church (Acts 10, 13)	Apostle Paul & co-workers (e.g. Barnabas, Silas, Timothy, Mark, Luke, etc.) engaged in 3 missionary journeys: Asia → Europe → house arrest in Rome, evangelizing both Jews & gentile, and churches found, established and expanded.
B A S E	STAGE	infancy: founding	childhood: organizing	youth: rapid growth	prime: mobilizing
	NATURE	internal growth	expansion growth	extension growth	bridge growth
	CHARACTERISTIC	emerging then increase	organizing, improving & developing	multiplying from one to many	from region beyond → the end of the earth
	MARK	fitness	development	function	mobilization

Below is the summary of the practice of diaspora missions: began with the first church (i.e. the congregation in Jerusalem) then Christianity expanded outward, with the church in Antioch as its base:

- A. Preparation: waited in prayers (Acts 1:4,14)
- B. Power source: the Holy Spirit (Acts 1:8)
- C. Process of development: local with same language/culture → regional with bilingual and similar culture → foreign land with difference in language and culture → the utmost of the world (Acts 1:8)
- D. Various manners: word and teaching (Acts 2:11, 40 ; 5:42, etc.), exemplary life style (Acts 2:44~47), miracles (Acts 3:15~16, etc.), testimony (Acts 4:13 ; 11:24, etc.), helpful to others (Acts 9:36), rejoice in suffering (Acts 16:24~34), diligence in labor (Acts 18:3).
- E. Various locations: in the temple (Acts 3:11 ; 5:12), at synagogue (Acts 6:8~9 ; 9:20), by the river (Acts 16:13), in prison (Acts 16:31~32), on the street (Acts 17:17~18), at home (Acts 17:7, 26), at the court house (Acts 24:10~25), sinking boat (Acts 27:23~25), rented place (Acts 28:30~31)
- F. Outcome of mobilization: people in diaspora are receptive to the faith, e.g. daily in Jerusalem (Acts 2:47), 3,000 in a day (Acts 2:41), 5,000 another day (Acts 4:4), multitude in Samaria (Acts 8:8~12), grew in number (Acts 9:31), “the word of God continue to increase and spread” (Acts 12:24), “almost the whole city gathered to hear the word of the Lord in Pisidian Antioch (Acts 13:44), grew daily in number (Acts 16:5), “the word of the Lord spread widely and grew in power (Acts 19:20), finally in Rome “without hindrance” (Acts 28:31).

As shown above, the Book of Acts is a helpful reference for the practice of diaspora missions, i.e. began with pilgrims in Jerusalem and onward with persecuted and scattered Christians throughout the Roman Empire. Within Acts is the record of the process: beginning → base for expansion.

The background of the church in Antioch located in metropolitan context

At the time of ascension, Jesus Christ told the disciples: “But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth” (Acts 1:8 RSV). This is the key verse of Acts, a thumbnail of the expansion of the church in history.

In Acts 2 at Pentecost, the disciples gathered to pray then the Church came into existence and multitude of pilgrims accepted the Lord Jesus. The Lord empowered the disciples in the proclamation of the word and the Lord added to their number daily. Then persecution came to

the church in Jerusalem and Christians were forced to disperse and scatter; yet they brought the Gospel along to Samaria and Judea. They enjoyed numerical growth and qualitative life of sharing everything in common; but failed to heed the sending by Christ at ascension. They then were forced to become people in diaspora because of persecution. God's way is the best in terms of mission history; though they had to endure hardship and persecution in the process. The church in Antioch was one of those congregations mushrooming amidst the process of diaspora.

The city of Antioch of NT time was located in modern Turkey, east of the Mediterranean. It was the capital of Syria with a population of about 500,000. It was the 3rd largest city of the Roman Empire, after Rome and Alexandria. Many of its residents were Jews and Christians. And those dispersed from Jerusalem congregated there to form a church of Christians in diaspora.

Three characteristics of the participation in diaspora missions at the church in Antioch: a base for the expansion of Christianity

In the history of Christian mission, the church in Antioch played a significant role. It served as an important base of the missionary ministry of the Apostle Paul, the key leaders in reaching the gentile; though repeatedly suffered in the hands of opposing Jews. There are three characteristics of "how" the church in Antioch participated in diaspora missions delineated in summary format below. As shown in Figure 2, there are three characteristics of the participation in diaspora missions at the church in Antioch as a base for the expansion of Christianity. We will examine them one by one in the discussion below.

A. Believers zealously spreading the Gospel (11:19-21)

"They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews" (Acts 11:19 RSV). These scattered Christians became homeless due to the disastrous persecution that came upon them. They suffered for their Christian faith but testified by word and deeds. They embraced suffering and enlarged the Kingdom in spite of the hardship of being scattered from their once-peaceful life style and being thrust out of their safety nest. They held on their faith in Jesus Christ for they had the strong conviction that "there is no other name by which to be saved (4:12).

- a. They evangelized first their fellow kinsmen
 - Their witness began with those of the same language and culture as their own, i.e. diaspora model #1 – "to the diaspora."
 - These zealous Christians heard the Gospel back in Jerusalem and were converted and spiritually nurtured there. They were instrumental in the conversion of fellow kinsmen that can be classified as diaspora model #2 – "through the diaspora."

- “But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus” (11:20 RSV). So among them, some evangelized crossing linguistic and ethnic boundaries, so it is the diaspora model #3 – “beyond the diaspora.”

b. Fruitfulness in diaspora missions (11:22-26)

Their labor of diaspora missions was fruitful as was mentioned in 11:21, “And the hand of the Lord was with them: and a great number that believed turned unto the Lord” and experienced the promise that “...I am with you always, to the end of the age” as they carried out the Great Commission (Mt 18:19-20). They being empowered by the H.S. and with the presence of the Lord through His Spirit, they carried out the Great Commission in diaspora missions with fruitfulness.

B. Godly leaders with spiritual integrity (11:22-26)

Barnabas was sent by Jerusalem church to investigate the phenomenal conversion of gentiles in Antioch (11:22). “Antioch was an ethnically diverse city known for moral laxity, prostitution, and pagan worship. Thus the suspicions of the Jerusalem church are understandable for both theological and moral reasons.”¹²

When the church in Jerusalem learned of the conversion of gentile in Antioch, they sent Barnabas there to give leadership. He then recruited the newly converted Saul and together they formed a team. From the church in Antioch, we can identify several leadership traits:

a. Spiritual integrity (11:22-24)

- Barnabas had a big heart and was glad to witness the conversion of both Jews and Greeks together forming the church in Antioch. He ministered to them, i.e. the case of diaspora model #1.
- Able to teach and admonished believers “to remain true to the Lord with all their hearts” (11:25-26) so that they could reach out to others with the Gospel (“through the diaspora”).
- Full of the Spirit and faith (11:24)
- At the church in Antioch, he “witnessed the grace of God” and formed team ministry approach with Paul. (11:25)

¹² Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. IDS. 2014:94

b. Strong in teaching the truth for real life practice

- Worship, teaching, fellowship and missions are the four key components of the Church. At the church of Antioch, believers were grounded in the truth and practicing in real life. (11:23-26)
- Fruitfulness in ministering to diaspora Jews and gentile and powerful in testimony, so much so the followers were known by their testimony thus being named “Christian.” (11:26).

c. Full of the Spirit and faith leading to fruitfulness (11:23RSV)

- “...when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord...”

C. Active participation in diaspora missions (11:27-30; 13:1-3)

a. Giving willingly (11:27-30)

The believers at the church of Antioch gave willingly and shared with the poor saints of Jerusalem, practicing the model of “through the diaspora.”

b. Praying earnestly (13:1-3)

Prayer with fasting prior to sending out missionaries: “And as they ministered to the Lord, and fasted, the Holy Ghost said, “Separate me Barnabas and Saul for the work whereunto I have called them.” (13:2-RSV) Through earnest prayer, they heard and adhered to the commissioning of the H.S.

c. Mobilizing for the practice of diaspora missions (13-23)

By laying hands on the leaders being sent, there is a sense of partnership of local congregation and the missionaries they sent. In subsequent mission journeys, the congregations of Jerusalem, Antioch and other gentile churches partnered together and mobilized many for the practice of diaspora missions in multiple situations.¹³

¹³ For reference on partnership by the author, see the works listed below:

- Wan, Enoch and Geoff Baggett, “A Theology of Partnership: Implications for Implementation by a Local Church. *Global Missiology*, 2010, www.GlobalMissiology.org/
- Wan, Enoch and Kevin P. Penman. “The ‘Why,’ ‘How,’ and ‘Who’ of partnership in Christian Missions.” *Global Missiology*, 2010, www.GlobalMissiology.org/

From the biblical study above and the figure below, we can see that the church in Jerusalem in the Book of Acts was the place where diaspora mission began. Later the church of Antioch became a good case study to show case how it was the base for the outward expansion of Christian mission throughout the Roman Empire.

Figure 2 — Diaspora missions at the church in Antioch

CHARACTERISTIC	MANIFESTATION	MODELS OF DIASPORA MISSIONS
1. Believers zealously spreading the Gospel (11:19-21)	Missions: same culture (11:19) Missions: different cultures (11:20)	<ul style="list-style-type: none"> • <i>To</i> the diaspora (Acts 1-7) • <i>Through</i> the diaspora (Acts 8-12)
2. Godly leaders with spiritual integrity (11:22-26)	Spiritual quality of leaders (11:22-24) —— Spiritual integrity (11:22-24) —— Strong in teaching the truth for real life practice (11:23-26) —— Full of the Spirit and faith leading to fruitfulness (11:23) : named “Christian”	<ul style="list-style-type: none"> • <i>By/Beyond</i> the diaspora (Acts 13-28) • <i>With</i> the diaspora:¹⁴
3. Active participation in diaspora missions (11:27-30, 13:1-3)	<ul style="list-style-type: none"> • Giving willingly (11:27-30) • Praying earnestly (13:1-3) • Mobilizing for the practice of diaspora missions (13:1-3) 	<p>Paul & Barnabas, sent from Antioch, partnered with diaspora Christian from Cyprus & Cyrene (11:20) & others from elsewhere (11-28) for the gospel</p>

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- Wan, Enoch and Johnny Wan Yee-chong, “Partnership – a relational study of the Trinity and the Epistle to the Philippians.” *Global Missiology*, April 2010, www.GlobalMissiology.org/
 - Wan, Enoch, “Partnerships Should Mimic the Trinity,” *Faith Today*. July/August 2010:27.

¹⁴ For example, apostles Peter and John were sent to Samaria by the Jerusalem church to investigate the conversion of gentiles to the gospel. They laid hand on the believers there then preached the gospel to residents in Samaria on their way back to Jerusalem. Their evangelistic ministry coincided with local witness of Philippians and Samaritan Christians so it is a case of leaders of the Jerusalem church engaged in the practice of “*With* the diaspora” – evangelizing alongside with Samaritan Christians. Paul and his team members (e.g. Barnabas, Silas, Luke, Timothy, etc.) in church ministries of the three missionary journeys are practicing the type of “*With* the diaspora” model. A

PRACTICAL WAYS FOR LOCAL CONGREGATION PARTICIPATING IN DIASPORA MISSIONS: 4 MODELS, 4 STAGES AND 10 STEPS

Traditional missiology

In contrast distinction to diaspora missiology is what can be termed "traditional missiology" which typically is conceptualized in the formula below:

- ◆ "the great commission"= God so loved the world+ missions program/enterprise

Due to the limitation of space in this paper, detailed explanation of traditional missiology¹⁵ and its comparison to diaspora missiology will be summarized in diagram format below.

Figure 3—Comparison of traditional missiology and diaspora missiology

NO	ASPECTS	TRADITIONAL MISSIOLOGY	DIASPORA MISSIOLOGY
1	FOCUS	-Polarized/dichotomized "great commission" vs. "great commandment" -Saving soul vs. social Gospel -Church planting vs. Christian charity -Paternalism vs. indigenization	-Holistic Christianity with strong integration of evangelism with Christian charity -contextualization
2	CONCEPT-UALIZATION	-territorial: here vs. there -lineal: sending vs. receiving -assimilation vs. amalgamation -specialization	-“deterritorialization” ¹⁶ -“glocal” ¹⁷ -“Mutuality” and “reciprocity” -“hybridity” ¹⁸ -“inter-disciplinary”
3	PERSPECTIVE	-geographically divided: foreign mission vs. local, urban vs. rural -geo-political boundary: state/nation -disciplinary compartmentalization: e.g. theology of missions/strategy of missions	-non-spatial -“borderless,” not boundary to worry, transnational and global -new approach: integrated and interdisciplinary ¹⁹

case in point is Paul’s partnership (*kononia* in the gospel) with the Philippian church (Pill 1:5-8; 4:15-17) and another case in point is Epaphroditus (sent by the Philippian church to care for Paul in prison, Phil 2:25-30;4:18)

¹⁵ For detailed discussion and critique of traditional missiology, in contrast distinction to diaspora missiology, see chapters 7 and 8 in Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. Portland, Or.: Institute of Diaspora Studies: Western Seminary, 2014

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4	PARADIGM	OT: missions=gentile-proselyte --coming NT: missions = Great Commission --going Modern missions: E-1, E-2, E-3 or M-1, M-2, M-3 etc.	-New reality in the 21 st Century Viewing and following God's way of providentially moving people spatially and spiritually, -moving targets and move with the targets
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In traditional missiology, there can be the obsession with "formulaic approach," entrepreneurial in style, territorial in conceptualization, and programmatic in delivery. There are two kinds as listed below with diagrammatic comparison:

- Programmatic missions: undiscerningly follow the secular way of operation and dependent on strategy and program.
- Managerial/entrepreneurial missions: ungodly way of imitating secular management and entrepreneurship, obsessive with outcome-based orientation.

Figure 4— Managerial Missiology Paradigm²⁰

ASPECTS	MANAGERIAL MISSIOLOGY
#1 – FOCUS	<ul style="list-style-type: none"> • marketing approach: commodification of Christianity & consumerism • entrepreneurship: efficiency-oriented • technology: formulaic & methodical, impersonal and non-relational, e.g. target group, operational plan, etc.
#2 – CONCEPT-UALIZATION	<ul style="list-style-type: none"> • instrumentalism (functionalism): receptor-oriented, “felt needs” approach • pragmatism: measurable success, outcome-base
#3 - PERSPEC-TIVE	<ul style="list-style-type: none"> • territorial: Euro-American centric & spatial • binary pattern: sending & receiving, home & foreign mission, local & global, etc.
#4 - ORIENTA-TION	<ul style="list-style-type: none"> • emulating secular business management model • humanistic and operational mentality • managerially statistical and strategic

Examples:

church growth movement, AD 2,000 movement, unreached people group, people-movement, 10/40 window, "homogeneous unit principle" (HUP) , territorial spirit, etc.

Characteristics:

detailed planning, formulaic approach, management style, ministry, missions as enterprise, efficiency-orientated, effort-optimism, marketing principle, quantifiable outcomes, felt-need approach, etc.

Figure 5—Comparison of three types of Missiological Paradigms²¹

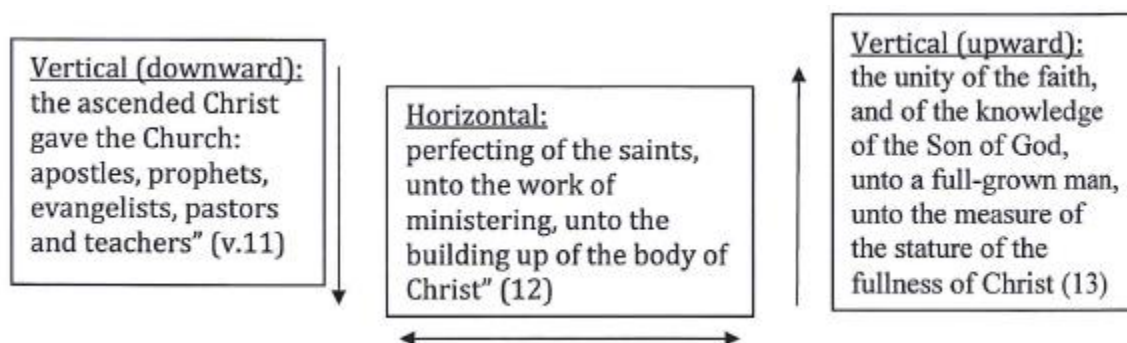
ASPECTS	PROGRAMMATIC MISSIOLOGY	MANAGERIAL/ENTREPRENEUR MISSIOLOGY	RELATIONAL MISSIOLOGY
#1 - FOCUS	-Program-oriented Confident in program planning Mindful of principle and details of program	-Market-oriented Commodification of Christianity & consumerism thus “mercenary” instead of “missionary” Recipient of Gospel as customers Entrepreneurship: Efficiency & outcome based; Profiting in relationship	-Relation-oriented: Focusing on both vertical and horizontal relationship with priority; Convergence of systems: Triune God, angel, human being
	- Emphasis: <ul style="list-style-type: none"> • Focusing on horizontal relationship with a low (or no) view of vertical • Subscribe to critical realism 	-Emphasis <ul style="list-style-type: none"> • Focus on horizontal, even more on vertical • Subscribe to “Relational realism” 	
#2 - CONCEPTUALIZATION	<ul style="list-style-type: none"> • Effort-optimism: what counts is trying hard and long enough • Packaging: event and action 	<ul style="list-style-type: none"> • Instrumentalism (functionalism): felt needs approach, receptor-oriented • Pragmatism: measurable success & outcome-base 	<ul style="list-style-type: none"> • Multi-level • Multi-contextual • Multi-dimensional
#3 - PERSPECTIVE	- Performance-based; empirical; impersonal - “Babel Complex” (Gen. 10, man-centered)		- Relationally nurturing - Glorify God, first and foremost
	-Management and entrepreneur studies		-Interdisciplinary approach
#4 - ORIENTATION	-Extremely proactive -Concrete in planning; careful scheduling and detailed planning of event	-Emulating the secular business management model Humanistic and impersonal Managerially statistical and strategic	-High touch, people-oriented, networking -Reciprocity and strategic - Kingdom partnership
	-Dichotomy: “the Great Commandment” vs “the Great Commission” saving soul vs serving human/social needs		-Holistic Christianity: integrating “the Great Commandment” & “the Great Commission”

Relational Christianity in practice

"Relational paradigm"²² is the theoretical framework inclusive of our vertical relationship with God to be the basis of all horizontal human relationship. The maxim is: relationship is both vertical and horizontal; but with the primacy of vertical over horizontal. The paradigm of relational missiology, as shown in the figure above, is insistence that both the motive and modus operandi are to be vertically grounded (re: the Triune God); unlike programmatic/managerial missiology as delineated previously (Wan 2006, 2007).

Let us use the passage of Eph. 4:11-16 to explain that Christianity is both relational and practical. Vertically, the ascended Christ gave the Church "apostles, prophets, evangelists, pastors and teachers" (v.11). They then in turn horizontally are to engage in "perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (12), consequently leading to "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ" vertically.

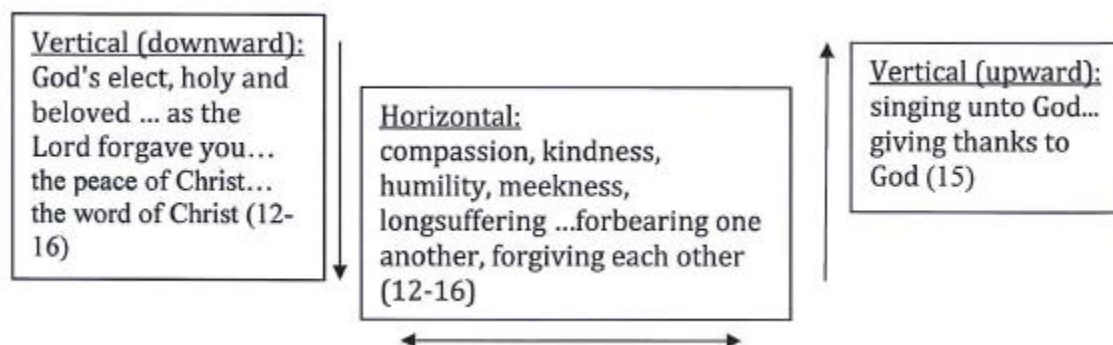
Figure 6—Gifts from the ascended Christ to the Church (Eph. 4:11-13)



Similarly, the teaching of Col 3:12-17 includes both the vertical and horizontal dimensions within a relational network.

²² Enoch Wan, The Paradigm of 'relational Realism. Occasional Bulletin 19, no. 2 (Spring 2006b): 1-4. Also, Enoch Wan. "Relational Theology and Relational Missiology,"," Occasional Bulletin 21, no. 1 (Winter 2007): 1-7.

Figure 7—Practical Christianity: vertical and horizontal dimensions (Col. 3:12-17)



**Practical ways to practice diaspora missions in local congregation:
beginning →base**

Practical ways to serve the diaspora are outlined in the "CORRECT" approach in the table below in terms of motive, means and mission within the relational framework of being vertical and horizontal.²³ Listed below is the "CORRECT" approach serving the diaspora.

²³ For discussion on vertical and horizontal relationship and references on relational hermeneutic, see:

- Wan, Enoch, "The Paradigm of 'relational realism.'" Occasional Bulletin 19, no. 2 (Spring 2006b): 1-4.
- . " Enoch Wan. "Relational Theology and Relational Missiology,"," Occasional Bulletin 21, no. 1 (Winter 2007): 1-7.
- Enoch Wan, "'Mission' and 'Missio Dei': Response to Charles Van Engen's 'Mission Defined and Described'," in *Mission Shift: Global Mission Issues in the Third Millennium*, ed. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, 2010d)..
- "A Missio-Relational Reading of Romans: A Complementary Study to Current Approaches." Occasional Bulletin 23, no. 1 (Winter 2010e): 1-8. Available at www.GlobalMissiology.org/
- Wan, Enoch and Mark Hedinger. "Understanding 'relationality' from a Trinitarian Perspective." Global Missiology, January 2006, www.GlobalMissiology.org/

Figure 8—Serving the diaspora: the “CORRECT” approach

#	APPROACH	CATEGORY
1.	Compassion: love and grace from God (vertical: downward)	Motive
2.	Obedience: <u>vvvv</u> (vertical: upward) - submit to the Lordship of Christ - obey the <u>great commandment</u> & the Great Commission	Means
3.	Relationships of grace: <u>g</u> grace received and <u>g</u> give (vertical-7horizontal)	
4.	Reality of community: (vertical-7horizontal) - <u>g</u> grace transformed community mobilized to serve others	
5.	Empowerment: (vertically endowed for serving horizontally) - Sent by the resurrected Christ (Mt 28:18-20; <u>Jn</u> 17:18)) - Empowered by the H.S. with gifts to serve others (Acts 1:8; 1Cor 14)	
6.	Christian multiplication: <u>vvvv</u> (Vertical & horizontal) We labor; God grants the growth (1Cor 3:1-9) - multiplication of believers (Acts 2-8) - the multiplication of kingdom growth (Acts 8:6, 12; <u>Eph</u> 4:11-12; <u>Heb</u> 6:14)	Mission
7.	The full-circle: (Vertical & horizontal) - cyclical multiplication & Kingdom expansion (2Tim 2:2; <u>Micah</u> 4:1-2; 7:11-12)	

Relationally, the motive for serving the diaspora should be the love and grace we vertically received from God. Sharing the "Compassion" of Christ for the lost, we willingly try our best to serve them. Practicing "the great commandment," we love our neighbor by offering shelter to hospitality to the aliens. In "Obedience" (vertical: upward), we submit to the lordship of Christ and willingly carry out the Great Commission. We serve and engage the diaspora in relationships of grace: for by grace we are saved first, then being sent to seek the lost and serve the diaspora (often destitute and alien). The Gospel-transformed community (effect of vertical transformation) is to share the grace efficaciously with the diaspora amongst us within the context of "Reality of community,"²⁴

²⁴ For biblical study of the transformed community in four diagrams, see Enoch Wan, "A Missio-Relational

In the fulfillment of the Great Commission, Christians and congregations are sent by the resurrected Christ (Mt 28:18-20; Jn 17:18). Their service to the diaspora require much patience, wisdom and perseverance that are to be empowered/endowed vertically by our gracious Triune God for the service horizontally rendered. In addition, they are to be divinely gifted by the H.S. (Acts 1:8; 1Cor 14; Ro 14).

Christian multiplication in terms of individual conversation and institutional growth, we are not to carelessly employ the secular way of managerial skills and entrepreneurial method. We are to be dependent on God vertically then serving others horizontally. We labor but only God grants the growth (1Cor 3:1-9). Both the multiplication of believers (Acts 2-8) and multiplication of kingdom growth (Acts 8:6, 12; Eph 4:11-12; Heb 6:14) are to be Christ-centered, God-reliant, and God-glorifying vertically. The transformative change to be cyclically repeated personally (e.g. Barnabas → Paul → Timothy → the Ephesian congregation, 2 Tim 2:2) and the cyclical multiplication & Kingdom expansion (2Tim 2:2; Micah 4:1-2; 7:11-12) are not to be man-engendered; but Gospel-transforming vertically **in** Christian/congregation then **through** them to have a full-circle reproduction horizontally.

The table below listed out the four stages and the procedures (i.e.10 principles and particulars) in the application of relational missiology serving the diaspora.

Figure 9—Stages & procedures in implementation: working with diaspora

STAGES (x 4)	PROCEDURES (x 10)	
	PRINCIPLE	PARTICULAR
PRE-	1. Preliminary understanding	Types of diaspora: refugee, migrant, immigrant, international student, etc.
	2. Profiling	Learning the “7Ws” e.g. where?
	3. Probing	Figuring how & where to start?
PRACTICE	4. Initial contact	Store, camp, campus, prison, etc.
	5. Regular contact	Systematic and intentional contact
	6. Engaging	Hosting, reciprocating, etc.
POST-	7. Nurturing relationship	Cultivating long-term relationship for Kingdom purpose
	8. Co-laboring	Working “through the diaspora”
	9. Partnership ¹³	Working “with the diaspora”
PERPETUAL (CYCLICAL) beyond/with	10. Alternating: to/through/by & beyond/with	-Systematic coaching & mentoring ¹⁴ -Periodic evaluation & strategizing -Alternating between: to/through/by & beyond/with

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In the stage of pre-service to the diaspora, there should be preliminary understanding about them. Knowing what types of diaspora (e.g. refugee, migrant, immigrant, international student, victims of human trafficking, etc.) will lead to better understanding of each category. Then profiling them by attempts to answer questions of “7Ws” will lead to general knowledge of and about them. This effort is to be followed by probing for additional information and seeking deeper understanding. In preparation for action, a tentative plan is required to figure out “how” & “where” to start.

²⁵For reference on partnership by the author, see the works listed below:

- Wan, Enoch and Geoff Baggett. "A Theology of Partnership: Implications for Implementation by a Local Church. Global Missiology, 2010, www.GlobalMissiology.org/
- Wan, Enoch and Kevin P. Penman. "The 'Why,' 'How' and 'Who' of Partnership in Christian Missions." Global Missiology, April 2010, www.GlobalMissiology.org/
- Wan, Enoch and Johnny Yee-chong Wan. "Partnership - a relational study of the Trinity and the Epistle to the Philippines." Global Missiology, April 2010, www.GlobalMissiology.org/
- Enoch Wan, "Partnerships Should Mimic the Trinity," Faith Today, July/August 2010:27

²⁶ See earlier publication: Wan, Enoch and Tin V. Nguyen. "Towards a Theology of Relational Mission Training - an Application of the Relational Paradigm." Global Missiology, January 2014, www.GlobalMissiology.org/.

When launching, initial contact should be made, e.g. visiting the refugee camp,²⁷ engaging international students on campus, patronizing ethnic outpost (e.g. beauty salon operated by Vietnamese ladies, Chinese restaurant, etc.). After the initial contact, regular interaction will help develop relationship. Being host family to international students, language tutor for children, etc. are some practical ways to cultivate relationship. The rule of "reciprocity" is important when working with diaspora community. When engaging the diaspora, efforts are to be applied to cultivating and nurturing long-term relationship for Kingdom purpose. Listed below are sample publications and practical helps for practitioners:

- Immigrants in general: Jessica A. Udall, *Loving the Stranger: Welcoming Immigrants in the Name of Jesus*, Addis Ababa, Ethiopia, 2015 (<http://www.amazon.ca/Loving-Stranger-Welcoming-Immigrants-Jesus-ebook/dp/B018SOJNX4>)
- Diaspora in general: *Scattered to Gather: Embracing the Global Trend of Diaspora*. <http://www.jdpayne.org/wp-content/uploads/2010/10/Scattered-to-Gather.pdf> (Free download)
- Refugee: "Christian Witness to Refugees," Lausanne Occasional Paper
- 5 (<https://www.lausanne.org/content/lop/lop-S>) (Free download)
- International student: *Diasporas and International Students: The New People Next Door* (LOP 55) (<https://www.lausanne.org/content/lop/lop-55>) (Free download)
- Victims of human trafficking: *The Study of HHS Programs Serving Human Trafficking Victims*. (<https://www.aspe.hhs.gov/basic-report/study-hhs-programs-serving-human-trafficking-victims-final-report>) (Free download)
- Overseas contract workers: Bert Claro, *A Higher Purpose for Your Overseas Job*. 2007 <http://www.globalmissiology.org/index.php/resource-center> (Free download)
- Internal diaspora in China: Enoch Wan & Joe Dow, "Serving China's internal diaspora: motive, means and methods/missions," *Global Missiology English*, Vol 2,
- No 13 (2016) <http://www.globalmissiology.org/index.php/english/article/view/1862> (Free download)

The last step (7th) of the "CORRECT" approach (Figure 8) and the last stage (4th) of the 10th principle (Figure 9) of serving the diaspora is cyclical reproduction. They require Kingdom orientation (neither parochial nor territorial as in managerial missiological paradigm). A truly relational orientation of partnership ("with the diaspora" and items listed in footnote 13). Co-laboring and collaborative partnership include systematic coaching and mentoring.

²⁷ Hearsh, Katey, writer. "Reaching Refugees for Christ." In *Mission Network News*. October 9, 2015. <https://www.mnnonline.org/news/reaching-refugees-for-Christ/> (retrieved April 14, 2016)

These joint efforts are to undergo periodic evaluation and strategizing. Since it is cyclical in its development and improvement, flexibly alternating between "to/through/by & beyond/with" models (horizontal in operation) in diaspora missions should be vertically guided by the H.S. through prayers. The transformed community of godly servants engaging in diaspora missions will wisely combine vertical and horizontal dynamics (i.e. divine empowerment+ human engagement) throughout the four stages.

The use of the "CORRECT" approach in Figure 8 and the 10 principles/particulars of Figure 9 for implementation, will be helpful to begin diaspora missions in a local congregation then subsequently develop it to become a base for future expansion and cyclical multiplication.

CONCLUSION

This paper began with a biblical study of the Book of Acts to describe the process of local congregations practicing diaspora missions, beginning with the church in Jerusalem then having the church in Antioch as a base for outward expansion.

Practical ways for implementation, such as the "CORRECT" approach in Figure 8 and the 10 principles/particulars of Figure 9, have been proposed to begin diaspora missions in a local congregation then subsequently develop it to become a base for future expansion and cyclical multiplication. Sample publications and practical helps for practitioners have been listed for free download and implementation.