

DIASPORA MISSIOLOGY AND MISSIONS IN THE CONTEXT OF THE 21ST CENTURY

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ABSTRACT

The reality of demographic trends of the 21st Century require a new missiological paradigm from which new mission strategy for action emerges. The purpose of this study is to give an overview of the new paradigm of “diaspora missiology” and to propose the practice of “diaspora missions” for the new demographic reality of the 21st Century.

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I. INTRODUCTION

There are many forces that ushered in socio-cultural changes when we entered into the 21st Century, e.g. globalization, post-modernist orientation, pluralist religiosity, etc. One of these factors is the reality of demographic trend of the 21st Century and that requires a new missiological paradigm from which new mission strategy for action emerges. The purposes of this study are to give an overview of “diaspora missiology” as a new paradigm and suggest the practice of “diaspora missions” in response to the new demographic reality of the 21st Century.

II. NEW DEMOGRAPHIC REALITY OF THE 21ST CENTURY

In this study, “diaspora” is a reference to “people living outside their place of origin” and “diaspora missiology” is “a missiological framework for understanding and participating in God’s redemptive mission among people living outside their place of origin.”¹ “Diaspora missions” is the practice emerging from the paradigm of “diaspora missiology” which includes ministering to diasporic groups (in evangelism and service) and ministering through/beyond them (by motivating the Church and mobilizing Christians) to fulfill the Great Commission.

2.1 Size and significance of diaspora increased globally

The size and significance of diaspora have increased in the 21st Centuries – approximately “3% of the global population live in countries in which they were not born.”² Urbanization, international migration and people displaced by war and famine are contributing factors.

2.2 Migrant population has increased globally

There is the global trend that migrant populations are moving “from south to north, and from east to west”³ towards seven of the world's wealthiest countries — with less than 16% of the total world population world; yet 33% of the world's migrant population are found.⁴

¹ See “The Seoul Declaration on Diaspora Missiology” <http://www.lausanne.org/documents/seoul-declaration-on-diaspora-missiology.html> (retrieve March25, 2010)

² David Lundy, *Borderless Church: Shaping the Church for the 21st Century*. UK: Authentic. 2005, p. xiv.

³ Leonore Loeb Adler and Uwe P. Gielen, eds. *Migration: Immigration and emigration in international perspective*. Praeger 2003. p.16.

⁴ For more discussion, see Daniele Joly (ed.) *International Migration in the New Millennium: Global movement and settlement*. London: Ashgate, 2004; SOPEMI, *Trends in international migration: Continuous Reporting System on Migration*. OECD (www.SourceOECD.org), Myron Weiner and Michael S. Teitelbaum, *Political demography, demographic engineering*. New York: Berghahn, 2001

2.3 Center of gravity of Christianity - Southward shifting

Philip Jenkins in his book, *In The Next Christendom: The Coming of Global Christianity* (Oxford Press, 2001), observed that the center of gravity of the Christian world had shifted from Europe and the United States to the Southern Hemisphere. The fact that there are now nearly 50 million Protestant believers and over 400 million Catholics in South America (Jenkins 2001:57) are indications of such a shift demographically.

III. KNOWING DIASPORA MISSIOLOGY

3.1 “Diaspora missiology” – a new paradigm for the 21st Century

In response to the new reality described above, the new paradigm of “diaspora missiology” is proposed in this study to supplement that of the “traditional missiology.” As shown in Figure 1 below the two paradigms are very different in focus, conceptualization, perspective, orientation, paradigm, ministry styles and ministry pattern. “Traditional missiology” is represented by organizations such as “American Society of Missiology” (“ASM” with the journal *Missiology*) and “Evangelical Missiological Society” (“EMS” with the publication *Occasional Bulletin* and monograph published annually)⁵. Figure 1 is a diagrammatic comparison of the two paradigms.

Figure 1. “Traditional missiology” vis-à-vis “diaspora missiology” – 4 elements⁶

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔	DISPORA MISSIOLOGY
1	FOCUS	Polarized/dichotomized -“Great Commission” ↔ “Great Commandment” -saving soul ↔ social Gospel -church planting ↔ Christian charity -paternalism ↔ indigenization	-Holistic Christianity with strong integration of evangelism with Christian charity -contextualization
2	CONCEPTUALIZATION	-territorial: here ↔ there -“local” ↔ “global” -lineal: “sending” ↔ “receiving” -“assimilation” ↔ “amalgamation” -“specialization”	-“deterritorialization” ⁷ -“glocal” ⁸ -“mutuality” & “reciprocity” -“hybridity” -“inter-disciplinary”
3	PERSPECTIVE	-geographically divided: foreign mission ↔ local, urban ↔ rural -geo-political boundary: state/nation ↔ state/nation -disciplinary compartmentalization: e.g. theology of missions / strategy of missions	-non-spatial, - “borderless,” no boundary to worry, transnational & global -new approach: integrated & Interdisciplinary

⁵ See websites: ASM - <http://www.asmweb.org> and EMS - www.EMSweb.org

⁶ Adapted from Enoch Wan, “Diaspora Missiology,” *Occasional Bulletin*, Spring 2007:6.

⁷ “deterritorialization” is the “loss of social and cultural boundaries”

⁸ See “Filipino International Network: A Strategic Model for Filipino Diaspora Glocal® Missions” by Sadiri Joy B. Tira Published in *Global Missiology*, Featured Article, October 2004, www.globalmissiology.net

4	ORIENTATI ON	-OT: missions = gentile-proselyte --- coming -NT: missions = the 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 & following God’s way of providentially moving people spatially & spiritually. -moving targets & move with the Targets
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Below is further explanation of Figure 1 - basic comparison [in point form] of “Traditional Missions” and “Diaspora Missions”:

Traditional Missions:

- * Its focus is Polarized/Dichotomized so there is a separation between for example "saving the soul" and the "social Gospel"; "church planting" and "Christian charity"; "paternalism" and "indigenization"; “long-term missions” and “short-term missions”; “career-missionaries” and “tent-makers.”
- * Conceptually, Traditional Missions is "territorial" meaning there is a sharp distinction between "here" and "there.” It is "lineal" meaning that movement goes one way: "sending" then "receiving"; "assimilation" then "amalgamation."
- * Its perspective is geographically divided into foreign mission vs. home mission, urban vs. rural, state/nation vs. country/state; and as a discipline it compartmentalizes between "theology of missions" and "strategy of missions."
- * In paradigm, Traditional Missions priority is the “unreached people groups" in the most “unreached” regions of the world.

In contrast Diaspora Missions can be summarized as follows:

Diaspora Missions/Missiology

- * Its focus is holistic missions and contextualization integrating evangelism and social concern. For example, we cannot just start a local church among refugees without also addressing their physical needs and becoming their advocate.
- * Conceptually, it is "de-territorialized" (i.e. the “loss of social and cultural boundaries” in missions strategy). A practical example of this is how we would conduct evangelism training in say Tokyo among Japanese believers -- but also we have to make it relevant to some Brazilians who will participate, because those Brazilians are no longer in Sao Paolo. These Brazilians are living in Tokyo! Diaspora Missions is also GLOCAL. That is a mission strategy that is simultaneously local and global, i.e. what we do out there, we do in here simultaneously. In contrast to the “lineal” concept of Traditional Missions, it is “multi-directional”.
- * The perspective of Diaspora Missions is non-spatial (not geographically divided or confined to home/foreign, regional/global, urban/rural rather it is borderless! It is

transnational and global. For example, planting churches is not only on land, but also on the ocean i.e. aboard ships among seafarers.

* Diaspora Missiology as a discipline is integrated and includes Biblical studies, theology, evangelism, social sciences, arts, and technology. As a paradigm Diaspora Missions goes where God is going and moves providentially where God places people spatially and spiritually, in contrast to Traditional Missions’ “sending and receiving.” The priority of Diaspora Missions is every person outside the “Kingdom” everywhere; there is no difference between reaching out to Muslims or Hindus who are in Montreal or East-London (UK) than those in Middle East or South Asia. Evangelism and discipleship must also happen in spacecraft and in Antarctica among scientists not just among the dying patients in urban hospitals or in crowded market places! Remember, it is God who determines where people will live at certain times so that wherever they are in the universe, they can call upon God and find him (Acts 17:26-28).

Diaspora Missions is (1) economically sustainable; (2) benefits from travel accessibility to the target audience; (3) has less political and legal restrictions (4) partnership among like minded people and organizations committed to the Great Commission and (5) missions are done not only by “few experts” or “international workers.”

3.2 “Diaspora missiology” – supplementary to “traditional missiology”

The proposed new paradigm of “diaspora missiology” is not to replace “traditional missiology;” but to supplement it in response to the new demographic reality of the 21st Century. It is not a case of “either or” mutually exclusive option; but “both and” inclusive combination. For further discussion on “both and” framework emerging from the “trinitarian paradigm.”⁹ There is also a new “relational paradigm”¹⁰ that would work well with “diaspora missiology.”

3.3 “Diaspora missiology” and theological education

Since “diaspora missiology” is a relatively new paradigm, it has to be introduced to the global community of missiologist and missions leaders. For that reason, there have been sequence of events and planning of consultations that took place in the past few years as listed below. There were a series of meetings in recent years, such as “*Filipino Diaspora and Missions Consultation, April 12-15, 2004 at Torch Trinity Graduate School (TTGST), Seoul, South Korea; Filipino Theological Educators’*

⁹ See earlier publications such as the ones listed below: See Enoch Wan & Johnny Yee-chong Wan “A relational study of the trinity and the Epistle to the Philippians,” Published in www.GlobalMissiology.org “Featured Article” April 1, 2010; Mark Hedinger’s dissertation on Trinitarian paradigm as applied to missionary training: http://www.globalmissiology.org/english/resource/Hedinger_Dissertation.PDF; Enoch Wan, “Understanding ‘relationality’ from a Trinitarian Perspective,” with Mark Hedinger in *Global Missiology, Trinitarian Studies*, January 2006a; Enoch Wan, “The paradigm & pressing issues of inter-disciplinary research methodology,” Published in *Global Missiology, Research Methodology*, January 2005, www.globalmissiology.net.

¹⁰ For further study on “relational paradigm,” see the following articles: Enoch Wan, “Relational Theology and Relational Missiology,” *Occasional Bulletin*, Wheaton: Evangelical Missiological Society, Winter 2007, Vol. 21, no. 1, p.1-7; Enoch Wan, “The Paradigm of ‘relational realism’,” *Occasional Bulletin*, Vol. 19, No. 2, p.1-4. Spring 2006b; Enoch Wan, “A Missio-Relational Reading of Romans,” in *Occasional Bulletin, EMS*, Vol. 23 No. 1, Winter 2010:1-8 Also published in www.GlobalMissiology.org “Relational Study” April 1, 2010.

Consultation, January 4-6, 2006 at Philippine Baptist Theological Seminary, Baguio City, Philippines; *Global Diaspora Missiology Consultation*, November 16-18, 2006 at Taylor University College and Seminary, Edmonton, Canada; Launching of IDS-Asia, April 2007 at Alliance Graduate School (AGS), Manila, Philippines; Launching of IDS-USA, May 2007 at Western Seminary, Portland, USA.; *Lausanne Diaspora Educators Consultation*, November 11-14, 2009 at TTGST; Course offerings: February 2010 at Ambrose University College, Calgary, Canada; April 2010 at Western Seminary.

IV. PRACTICE DIASPORA MISSIONS

4.1 “Diaspora missions” – a new mission strategy for the 21st Century

In response to the reality of demographic trend of diaspora in the 21st Century, we are to recognize the immense potential in **ministering to diaspora** and **ministering through diaspora**.

Due to the fact that people in transition being receptive to the Gospel and the phenomenon of large scale of diaspora, we are facing new opportunities and challenges in missions practice.

Without geographical and cultural barriers, there is a new way of doing Christian mission by reaching the newcomers in our neighborhoods. There arises ministry without borders for many of the “unreached people-groups” are now found in the industrial West. There are many diasporic communities awaiting the Gospel being shared by the practice of Christian victuals of hospitality and charity. There are creative ways to the old metaphor of soil-based “church planting;” instead there are “bus-churches” in “limited access” contexts among diaspora, and “churches on the ocean” aboard many container ships, cruise ships, and ocean liners. There are also thriving diasporic congregations constituted by migrant Christians from the majority world to be engaged in strategic partnership for the Kingdom such as the Greenhills Christian Fellowship (GCF) in Toronto, Canada. GCF-Toronto is purposely missional and international. Figure 2 below is a comparative listing of the two approaches in a diagram:

Figure 2 - Comparing traditional missions practice with diaspora missions¹¹

#	ASPECTS	TRADITIONAL MISSIONS PRACTICE ↔ DISPORA MISSIONS
1	MINISTRY PATTERN	<p>OT: calling of gentile to Jehovah (coming) NT: sending out disciples by Jesus in the four Gospels & by the H.S. in Acts (going) Modern missions: -sending missionary & money -self sufficient of mission entity</p>

¹¹ Adapted from Enoch Wan. “Diaspora Missiology,” Occasional Bulletin, Spring 2007:6.

¹² David Lundy, Borderless Church

¹³ Peter Ward, Liquid Church. Carlisle: Paternoster, 2002

¹⁴A church was founded by the chief cook brother Bong on board of the container vessel Al Mutannabi in Nov. 2002 (see Martin Otto, Church on the Oceans, UK: Piquant. 2007, p.65). From personal communication of March 29, 2007, a staff worker reported that “Last week I met the second cook on another ship and I was very happy to see that the second cook already started planting a church...”

2	MINISTRY STYLE	-cultural-linguistic barrier: E-1, E-2, etc. Thus various types M-1, M-2, etc. -“people group” identity -evangelistic scale: reached→←unreached -“competitive spirit” “self sufficient”	-no barrier to worry -mobile and fluid, -hyphenated identity & ethnicity -no unreached people -“strategic partnership,” ¹⁵ “relational accountability,” “networking” & synergy
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Further explanation of Figure 2 is provided below:

Traditionally, missiologists contrast the OT way is Jehovah calling people to Himself (to Zion); whereas Jesus Christ in the NT sent out the 70, the 12 disciples, & others. Contemporary missions agencies send out missionary and money abroad to do missions. Gospel –outreach locally is labeled “evangelism” but doing it abroad is “missions.” Pending on the spatially, linguistic and cultural barriers between the sharer and recipient of the Gospel, then there are different kinds of evangelism (E-1, E-2) and missions (M-1, M-2).

Yet in “diaspora mission,” the situation is very different. God has now sent the diaspora group members to the neighborhood of Christians in receiving countries, including members from the “unreached people groups.” That is why in diaspora missions, there is no barrier nor unreached people. Also the ministry style to diaspora has to be mobile and flexible.

“Diaspora missions” is the ways and means of fulfilling the Great Commissions by ministering to and through the diaspora groups. It is described by Tira and Wan (2009) as:

*The integration of migration research and missiological study has resulted in practical “diaspora missiology” - a new strategy for missions. Diaspora mission is a providential and strategic way to minister to “the nations” by the diaspora and through the diaspora.*¹⁶

In diaspora missions, one can describe the contemporary situation as a “borderless world” where people from everywhere are moving to everywhere with hope and despair, with joy and tears; yet providentially opportunistic for Kingdom expansion.

¹⁵ “Partnership” defined: entities that are separate and autonomous but complementary, sharing with equality and mutuality.”

¹⁶ Sadiri Joy Tira & Enoch Wan, “Filipino experience in diaspora missions: a case study of Christian communities in contemporary contexts,” Commission VII: Christian Communities in Contemporary Contexts, Edinburgh, June 12-13, 2009.

“Diaspora missions” is very practical as illustrated below in terms of “missions in our door step” (see Figure 3 and publications such as *The World at Your Door: Reaching International Students in Your Home, Church, and School*¹⁷, *Missions Have Come Home to America: The Church’s Cross-Cultural Ministry to Ethnic*,¹⁸ *Missions within Reach*,¹⁹ *Reaching the World Next Door*,²⁰ etc.).

Figure 3 - The “yes” and “no” of “Mission at our Doorstep”²¹

NO	YES
-No visa required	-Yes, door opened
-No closed door	-Yes, people accessible
-No international travel required	-Yes, missions at our doorstep
-No political/legal restrictions	-Yes, ample opportunities
-No dichotomized approach	-Yes, holistic ministries
-No sense of self-sufficiency & unhealthy competition	-Yes, powerful partnership

Figure 3 shows the advantages of practicing “missions at our doorstep” such as no visa required, no closed door, etc. Another way to list out the advantages is “yes, ample opportunities,” “yes, people accessible,” etc.

In recent decades, it has become common knowledge among missiologists that there are mission initiatives from the diaspora Christian communities. The Filipino Christians in diaspora are a good case study of diaspora missions.

People from the Philippines are widely scattered. According to the Population Reference Bureau (PRB),²² an “estimated 10 percent of the country's population, or nearly 8 million people, are overseas Filipino workers distributed in [over] 182 countries... that is in addition to the estimated 3 million migrants who work illegally abroad.”²³ Many of them are found in “limited access” regions and in the 10/40 Window of the world. According to the Philippine Council of Evangelical Churches, approximately seven percent of the Filipinos working overseas are evangelical Christians²⁴, and are thus a potential significant force of Kingdom workers. The FIN movement (Filipino International Network)²⁵ is a case in point. It began locally in

17 Phillips, Tom and Norsworthy, Bob (1997) *The World at Your Door: Reaching International Students in Your Home, Church, and School*. Minnesota: Bethany House.

18 Jerry L. Appleby, (1986), *Missions Have Come Home to America: The Church’s Cross-Cultural Ministry to Ethnic* Missouri: Beacon Hill.

19 Wan, Enoch (1995) *Missions Within Reach: Intercultural Ministries in Canada*. Hong Kong: Alliance Press.

20 Hopler, Thom & Marcia (1995) *Reaching the World Next Door*. Downers Grove: IVP.

21 Enoch Wan, “Diaspora Missiology,” *Occasional Bulletin*, Spring 2007:6.

22 PRB informs people from around the world and in the United States about issues related to population, health, and the environment.

23 Yvette Collymore, “Rapid Population Growth, Crowded Cities Present Challenges in the Philippines,” June 2003, Population Reference Bureau, 27 September 2007

<<http://www.prb.org/Articles/2003/RapidPopulationGrowthCrowdedCitiesPresentChallengesinthePhilippines.aspx>>.

24 Rev. Efraim Tendero, Bishop and General Secretary of the Philippine Council of Evangelical Churches (PCEC) reported during the FIN Global Consultation in Singapore (July 20, 2002) that approximately seven percent of the OFWs living outside their homeland are Evangelical Christians.

25 “Filipino International Network: A Strategic Model for Filipino Diaspora Global Missions” by Sadiri Joy B. Tira Published in *Global Missiology*, Featured Article, October 2004, www.globalmissiology.net

Canada networking among C&MA local congregations and gradually expanded to become inter-denominational and global. For further details, see “The Filipino experience in diaspora missions: a case study of Christian communities in contemporary contexts,” written by Sadiri Joy Tira & Enoch Wan and presented by Tira at the *Commission VII: Christian Communities in Contemporary Contexts*, Edinburgh, June 12-13, 2009.

4.2 “Diaspora missions” and the global effort of LCWE

At the Forum 2004 in Pattaya, Thailand, the Lausanne Committee for World Evangelization (LCWE)²⁶ had added a new track on “the DIASPORA PEOPLES” as one of the key issues in global missions. A “Senior Associate for Diasporas”²⁷ was installed during the Bi-annual LCWE Leadership International meeting in Budapest, Hungary from June 18-24, 2007. Later in January 2008, the Lausanne Diasporas Leadership Team (LDLT)²⁸ was assembled and held its first meeting in Portland, Oregon, hosted by IDS-US (“Institute of Diaspora Studies”) at Western Seminary. International migration is one of the global issues to be discussed at the upcoming Lausanne Congress III in Cape Town, South Africa, October 16-25, 2010.

In preparation for the Lausanne Congress III, The LDLT convened the Lausanne Diasporas Strategy Consultation in May 2009 hosted by Greenhills Christian Fellowship in Manila, Philippines, and the *Lausanne Diaspora Educators Consultation* in November 2009 at Torch Trinity Graduate School of Theology (TTGST) in Seoul, Korea. Furthermore, the *Commission VII: Christian Communities in Contemporary Contexts* recognized diaspora as a reality of Christian Mission in the 21st century in Edinburgh, June 12-13, 2009. Hence, missiologists have recognized the immense potential of **ministering to diaspora** and **ministering through diaspora**.

4.3 “Diaspora missions” in action in the 21st Century

There have been several new “Diaspora missions” initiatives in recent years. For example, in December 2007, the Filipino International Network (FIN) brokered a partnership between Operation Mobilisation, Campus Crusade for Christ, the Seamen’s Christian Friends Society, the Alliance Graduate School in Manila, and FIN. This partnership formed Alliance of Churches at Sea (ACAS). Since Filipinos compose over 25% of the global maritime workers, ACAS has been training Filipino seafarers to plant churches on board cruise ships, super tankers, and container ships among “people on the ocean.” In such a short period of time, there are now churches on the ocean! This is a case of a multi-directional and trans-national approach to church planting. FIN also conducts ongoing evangelism and discipleship training in international locations boasting a large Filipino expatriate population. This is done in partnership with Campus Crusade for Christ using their New Life Training Curriculum (NLTC). An example of this is in

²⁶ For details of LCWE, see <http://www.lausanne.org>

²⁷ For details of the appointment and role of “Senior Associate for Diasporas” see <http://www.lausanne.org/lausanne-connecting-point/2008-september.html>

²⁸ For details of LDLT, see <http://www.gatheredscattered.com/>

Tokyo, Japan, where close to 200 people – Filipino and other nationalities e.g. Brazilian, Japanese, have gone on to train others, resulting in a diaspora missions force of multiplying disciples.

Theological institutions are gradually installing a diaspora focus in their curriculums. IDS-US at Western Seminary in Portland, Oregon offered a course on “diaspora missiology” in 2009 co-taught by Enoch Wan, Tuvya Zaretsky and Joy Tira. It was offered once again in April 2010 but without the participation of Tuvya Zaretsky. At the Jaffray Centre for Global Initiatives, Ambrose University College and Seminary in Calgary, Canada, in February 2010 offered a college/seminary crossover course, - *Diaspora Missiology in Canadian Context: A Third Millennium Trends and Issues in Mission*.

Diaspora missions initiatives are sprouting up in many locations. This includes ministries such as MoveIn in Canada:

an effort to see praying teams of Christians moving into some of the most broken neighbourhood patches [full of new immigrants to Canada] in Toronto and beyond. With a cup of cold water in one hand and the good news in the other, [they] are praying that these communities will discover Christ’s love and pass him on. In some cases, churches will be planted. In others, missionaries will be raised up. In every case, [they] are praying for Christ’s “Kingdom come” to lives and communities from “Jerusalem ... to the ends of the earth.”²⁹

Local churches are also catching the “diaspora missions vision.” One example is that of Kelowna Alliance Church in BC, Canada, who is purposely reaching out to the thousands of Foreign Workers arriving from Mexico to work in the vineyards of the Okanagan.

V. Missiological Implications

From the data presented in this study, several missiological implications can be derived for practical application.

5.1 Pursue the study of “diaspora missiology” and promote its education

Since the size and significance of diaspora have increased in the 21st Century (see section 2.1 above), missiologists are to grapple with the related issues by pursuing “diaspora missiology” as a new paradigm to supplement traditional missiology. However, it is such a new orientation and approach that would require intentional pursuit and cooperative endeavor. By promoting its education and integrating it into regular missiological curriculum so that a new generation of missiologist and missions leaders can emerge in due time.

²⁹ See <http://movein.to/> for MoveIn’s website, accessed April 10, 2010.

5.2 Seize the new opportunities created by the new demographic trend

Several new opportunities have been created by the new demographic trend of diaspora. For example, from section 2.1 above (i.e. the size and significance of diaspora increased globally), there are more and more diaspora people receptive to the Christian witness. The reason is that people in transition (e.g. migrants and immigrants are taken away from the comfort and security of their homeland) are more receptive to change including conversion. Some of them are in dire need (especially displaced people and victims are human trafficking) and the practice of the Great Commandment (e.g. hospitality and charity) will be most appropriate.

From section 2.2 above, we learn that there is the global trend of migrant populations moving “from south to north, and from east to west.” Among them are many from the 10/40 windows that are previously presumed to be “unreached” and now accessible. Congregations in the receiving countries (the old “Christian west” of industrial nations) can easily practice “mission at our doorstep (see Figure 3) without crossing borders geographically, linguistically and culturally. This is **“ministering to the diaspora”** aspect of practicing “diaspora missions” (see section IV above)

“Ministering through and beyond diaspora” are two other aspects of practicing “diaspora missions.” These two approaches are to be employed in order to seize new opportunities created by the phenomenon of diaspora. Diasporic congregations are to be mobilized for the Great Commission when individual Christians are motivated and empowered to carry out their missionary duties. This is what is meant by **“minister through the diaspora.”** When members of the diaspora groups have acquired the language and are adjusted to the culture of host society, they are the natural **bridges** for **“minister beyond them”** to reach others of host societies and countries.

5.3 Practice stewardship and partnership

From section 2.3 above, we learned that the center of gravity of the Christian world had shifted from Europe and the United States to the Southern Hemisphere. From this factual data, we could see that based on the Christian principle of stewardship, the Church is to use valuable resources (e.g. man power, finance, sound and effective strategy, ministry opportunity, etc.) wisely and responsibly. Ministering to receptive people among the diaspora strategically (i.e. ministering to the diaspora) and mobilizing diasporic congregations for missions (i.e. “minister through the diaspora”) are also a matter of good Christian stewardship.

Members within the thriving diaspora churches in foreign land are to be challenged to practice “reverse mission” (i.e. doing mission work in the “post-Christian West” by members from “the global south” and sending members of the diaporic groups back to their homeland to engage in missions). The growing and maturing congregations in “the global south” are to be collaboratively working with mission entity from the west in “partnership.” The synergy from such partnership will enhance Christian stewardship and advance Kingdom ministry.

5.4 Embrace Kingdom orientation

A “Kingdom orientation” (i.e. not parochial; but embracing the perspective, sentiment and motivation of the Kingdom) should be embraced when conducting diaspora missions in which division is minimized between the host and the diaspora, the sending west and thriving global south. Kingdom orientation is to replace denominationalisms and parochialism. Genuine partnership is best practiced along with Kingdom orientation that permeates all facets of Christian mission.

The Great Commandment (of “love your neighbor” is powerful in pre-evangelistic effort and can be easily combined with the Great Commission (of making disciples of all nations) is a trade mark of “diaspora missions” in action.

VI. CONCLUSION

In this introductory study on “diaspora missiology” and “diaspora missions,” an overview of both subjects has been presented. The phenomenon of new demographic reality has been describe to set the stage for presenting “diaspora missiology” as a new paradigm in missions study of the 21st Century. Based on this new “diaspora missiology” paradigm, we presented “diaspora missions” as a new missions strategy in response to the new demographic reality of the 21st Century.

Several missiological implications have been derived from this study for practical implementation. For example, the study of “diaspora missiology” should be pursued and its education should be promoted. We should also seize the new opportunities created by the new demographic trends of the 21st Century. When practicing stewardship and partnership, we shall be able to harness the synergy of the old west and the new global south. If we embrace a Kingdom orientation, we can combine the Great Commandment of “loving our neighbor” in pre-evangelism with the Great Commission in mission. This is a practical way to demonstrate Christian faith through action holistically when facing the new demographic trends of the 21st Century.