

Rethinking Missiology in the context of the 21st Century: Global Demographic Trends and Diaspora Missiology

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I. INTRODUCTION

If one should desire to contextualize the understanding and practice of Christian missions for the 21st Century, it is imperative to note the changing socio-cultural landscape due to multiple factors such as demographic trends, globalization, post-modernist orientation, religious pluralism, etc.

The purpose of this study is to rethink missiology in light of global demographic trends and propose “diaspora missiology” as a new paradigm to supplement the traditional way of practicing Christian missions and engaging in missiological study.

1. In this study ”mission” is defined as “the missio Dei of the Triune God” and “missiology” is the ”systematic study of the fulfillment of the ‘mission’.” “Strategic stewardship” is the wise use of God-endowed resources and God-given opportunity to His glory and for Kingdom extension” whereas “diaspora missiology” is “a missiological framework for understanding and participating in God’s redemptive mission among people living outside their place of origin.”¹ In this study, two demographic trends will be presented in terms of phenomenological description, theological reflections and missiological applications.

II. GLOBAL DEMOGRAPHIC TRENDS AND CHRISTIAN MISSIONS

2.1 Christianity: Center of gravity shifting from Europe & USA to the global South

A. Phenomenological description #1

In The Next Christendom: The Coming of Global Christianity (Oxford Press, 2001), Philip Jenkins defined “Christian” from a broad and “emic perspective,”² i.e. “A Christian is someone who describes himself or herself as a Christian” (p. 88). He made

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

² An “emic perspective” is an insider’s view; in contrast to “etic perspective” being an outsider’s, see Kenneth Pike, *Talk, Thought, and Thing: The Emic Road Toward Conscious Knowledge*, (Dallas: Summer Institute of Linguistics, 1993), 16.

an observation that Christianity is increasingly moving southward towards its place of origin (p. 14). The center of gravity of the Christian world has shifted from Europe and the United States to the Southern Hemisphere due to factors such as secularization of Christianity in the West and the liberalization of Churches and countries in Eastern Europe since the breakup of communism. In chapter four, Jenkins then suggested that there are now nearly 50 million Protestant believers and over 400 million Catholics in South America (Jenkins 2001:57), illustrative of the occurrence of such a shift demographically.

Christianity is growing at a phenomenal rate in the Southern hemisphere as well as in China, impacting on the global outlook of Christianity (Jenkins 2001:81-85; 94-105). By the year 2,050 only one Christian in five will be non-Latino and white, and the center of gravity of the Christian world will have shifted firmly to the Southern Hemisphere.

B. Theological reflections #1 – relational accountability

“Relational accountability” is the understanding and practice of accountability within the “relational paradigm” of both vertical and horizontal dimensions. For cultural contexts of “Missions in the Majority World”³ and post-modernists of the 21st Century, “relational paradigm”⁴ is contextually more relevant than the approaches of the “modernist” and “rationalist.” There are precedents in the OT illustrative of “relational accountability.” For example, Joseph was faithful in the household of Potiphar in Egypt to God (Gen 32) and later in the entire country of Egypt (Gen 42-45). He was vertically accountable to God (Gen 45:1-15) and horizontally both to Pharaoh (Gen 41:37-57) and for the well being of his family (Gen 50:15-25). In similar manner, Moses was found faithful in the household of God (Heb 3:2) and was held accountable to God for his ministry vertically (2Cor 3:1-18), including his failure to honor God as leader of the Israelites horizontally by disobediently striking the rock for water (Deut 20:10-13; 34:1-8).

In the NT, Jesus Christ systematically taught his disciples and the multitude the vertical and horizontal dimensions of responsibility and accountability (Mt 5-7; Mark 9:33-55; Luke 6, 11; John 13-15). Deriving from the fact that the apostle Paul served in Ephesus exemplarily for other elders to follow (Act 20:17-35), we learn that he was accountable to God vertically and for shepherding the flock horizontally. The Corinthian Christians are to be followers of the apostle Paul horizontally, as he being a follower of Christ vertically (2Cor 11:1).

We learn from Pauline epistles that Christian leaders are accountable to God vertically in calling and to be faithful/exemplary horizontally in the contexts of fellow-Christians or among members of his household or non-Christians (1Tim 3-4; Tit 2; 1Pet 5:1-6). The apostle Peter also addressed the issue of leadership and accountability

³ See Enoch Wan & Michael Pocock (eds.), *Missions in the Majority World*. William Carey Library, 2009.

⁴ People are starving for relationship as evidenced by the cell-group movement within the Church and the thriving of virtual community in the 21st Century thus A relational approach is most contextually relevant

vertically and horizontally (i.e. shepherding and modeling horizontally while accountable to the Chief Shepherd vertically, 1Pet 5:1-6). Christians are vertically accountable to God in integrity and not to be a stumbling to God's people horizontally (Rom 14; 1Cor 10:23-33).

In the "code of household," both apostle Paul (Eph 5:21-6:9; Col 3:18-4:6; 1Tim 6:1-2; Tit 2) and Peter (1Pet 3:1-7) addressed the vertically dimension to God and horizontal dimension in membership and accountability.

C. Missiological application #1 – strategic stewardship

C-1 Strategic deployment

Jenkins observed that the places where Christianity is spreading and mutating are also places where the population levels are rising quickly and he projected that such a demographic trend will continue throughout the next century. Given such a demographic trends globally, the Christian Church is to practice "strategic stewardship" which is to be defined as "the wise use of God-endowed resources and God-given opportunity to His glory and for Kingdom extension strategically." There is a "relational accountability" vertically to God for good stewardship (i.e. see the case of Ezekiel 3:1-21), and to share the Gospel horizontally to the "unreached people-groups" who are recipients desperately in need of "the great commandment" (see the teaching of Jesus Christ in Mt 25:15-46) and the Great Commission being practiced among them (i.e. see the case of Lazarus and the rich man, Luke 16:19-31).

Western populations are growing at a slower rate than developing nations where receptive people to Christianity are found and phenomenal growth of Christianity is happening in large scale. Thus strategic deployment requires active engagement in Christian outreach in the global South with "strategic stewardship" (Luke 12:32-48) due to "relational accountability" (Luke 15:1-16:13) both vertically and horizontally.

C-2 Strategic partnership

"Partnership" is "the unique opportunities in working with the Triune God and the Body of Christ to accomplish the *missio Dei* under the power and direction of the Holy Spirit."⁵ And "strategic partnership" is "partnership characterized by wise use of God-endowed resources and God-given opportunity to His glory and for Kingdom extension." "Strategic partnership" is desperately needed in the context of 21st Century when the

⁵ For detailed discussion on "partnership" see the 3 articles below:

- "The 'why,' 'how' and 'who' of partnership in Christian missions" by Enoch Wan & Kevin P. Penman, Published in www.GlobalMissiology.org "Featured Article" April 1, 2010
- "Partnership - a relational study of the Trinity and the Epistle to the Philippines" by Enoch Wan & Johnny Yee-chong Wan, published in www.globalmissiology.org "relational study" April 1, 2010.
- "A theology of partnership: implications for Christian mission & case study of a local congregation," by Enoch Wan and Geoff Baggett, Published in www.GlobalMissiology.org "Featured Article" April 1, 2010.

center of Christianity is shifting to the Southern Hemisphere to replace Western paternalism and Euro-centric missions.

2.2 People are on the Move

A. Phenomenological description #2 – large scale diaspora

Throughout human history people moved all the time but the significant increase in scale and scope in recent decades have been impressive: i.e. about “3% of the global population, live in countries in which they were not born.”⁶ “Urbanization” is one of the global trends of diaspora - familiar to missiologists with plenty of literature in urban missions. In addition to urbanization, there are many other patterns of diaspora, such as people displaced by war and famine, migration, immigration, etc.

The causes and forces of voluntary/involuntary diasporas may vary from catastrophes and disasters to economics and education. The fact is that diaspora is a global trend that is intensifying and escalating. The unprecedented movements of diaspora in large scale and higher percentage and frequency have set a global demographic trend that marked the 20th and 21st Centuries. Human geographer Amador A. Remigio at the *Lausanne Diaspora Theological Forum* (Nov. 2009 at Torch Tower, Seoul, Korea) in his unpublished paper titled “Portrait of Global Diasporas” made several observations:

- Between 1960 and 2000, the world's population doubled, while the stock of migrants more than doubled to almost three percent of the population of more developed nations.
- Migrants in more developed nations rose from 48 million to 110 million between 1980 and 2000. In 2005, around 60% of the world's migrants live in the developed world (GCIM, 2005). In 1970, migrants comprised 10% of the population in 48 countries; by 2000, the countries with migrants who comprised 10% of the population had increased to 70 countries.
- Migrants in less developed nations rose from 52 million to 65 million from 1980 to 2000. In 1970
- From 1990 to 2000, international migration accounted for 56% of the population growth in the developed world, compared with 3% in the developing world. From 1990 to 2000, immigration accounted for 89% of population growth in Europe. From 1995 to 2000, Europe's population would have declined by 4.4 million without immigration. From 1996 to 2000, immigration accounted for 75% of population growth in the US.

Seven of the world's wealthiest countries have about 33% of the world's migrant population, but has less than 16% of the total world population.⁷ Population growth in these countries is substantially affected by the migrant population with the global trend of moving “from south to north, and from east to west.”⁸

⁶ David Lundy, *Borderless Church: Shaping the Church for the 21st Century*. UK: Authentic. 2005, p. xiv.

⁷ 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

⁸ Leonore Loeb Adler and Uwe P. Gielen, eds. *Migration: Immigration and emigration in international perspective*. Praeger 2003. p.16.

B. Theological reflections #2 -

The term “diaspora” is etymologically derived from the Greek word *diaspora* or *diaspeirein* (dispersion) and historically has been used to refer to the scattering and dispersion of Jews in the OT & Christians in the NT.

Due to the limitation of this study, we will selectively cover only scattering in the OT (see Figure 1) and gathering in the NT (Figure 2).⁹

The following is a summary of theological reflections on scattering in the OT:

Figure 1 - Scattering in the OT

#	WHO-WHEN	SIGNIFICANCE		
		WHERE	WHY	WHAT THEN
1	Adam & Eve - After the Fall (Gen 3:22-24)	From Garden of Eden	Sin & pride	Curse disrupted harmony and turned everything into power relationship
2	Cain - After murdering Abel (Gen 4:14-17)	From the presence Of Jehovah	Envy & pride	built a city & named after son Enoch
3	Noah & family - After the flood (Gen 9)	From ark - shelter from flood	Lives spared: Due to obedience	-blessings reassured -covenant (rainbow) established
4	Rebellious group – After plotting & rebellion (Gen 11:1-9)	From tower of Babel	Rebellion: Not willing to disperse	-confusion of tongues -social separation -linguistic barriers
5	Israelite - Conquered and exiled (OT prophets & books)	From the promised Land	Idolatry & disobedience	-disobedient punished -rebellious chastised -opportunity for gentiles extended

The following is a summary of theological reflections on gathering in the NT:

Figure 2 – Gathering in the NT

#	WHO-WHERE	KEY CONCEPT	SIGNIFICANCE
1	John the Baptist in wilderness (Lk 7:24-35; 16:16)	Repentance	-Announcing the coming of the Kingdom: Forerunner for the Messiah
2	Jesus of the Gospels (general) -Calling children (Mt 19:13-15) -invitation to banquet (Mt 22:1-14) -calling sinners (Mk 2:13-17; Lk 5:27-32)	“Common grace”	-Invitation extended to all to enter the Kingdom of God -“He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (1Pet 3:9)
3	Jesus Christ (specific) -Calling of the 12 (Mt 11:1-11) -Calling of the 70 (Lk 10:1-20) -Parable of the Kingdom (Mt 13; 15:7-14)	“Special grace” -Fulfilling “the already” aspect of the Kingdom of God	-Ushering some into the Kingdom of God -Power demonstrated (Mt 14:15-21; Jn 6:1-14; Lk 9:1-17) -multitude followed Christ; but many rejected HIM” Jn 6:66 -“For many are called, but few are chosen.” (Mt 22:14)
4	The coming of the H.S. -Pentecost in Jerusalem (Acts 2)	Manifestations of the H.S.	-Reverse of Tower of Babel (Gen 11) -The “Church”= “called out ones” (1Cor

⁹ See Enoch Wan “Diaspora Missiology,” Originally published in Occasional Bulletin of EMS, Spring 2007, Posted in “Featured Article” of www.globalmissiology.org July 2007.

	-household of Cornelius (Acts10)		11:18; 12:28; Acts 15:30)
5	-Calling of the elect (Mk 13:24-30; Jn 11:47-53; Ro 9-11; Rev 5:9,7:9,14:6) - Kingdom of Christ - the <i>eschaton</i> (Rev 21-22)	fulfillment of the “not-yet” aspect of the Kingdom of God	-Prophecy fulfilled -Promise kept -Plan of salvation complete -People of God enjoined with HIM forever

C. Mission strategy #2 – diaspora missiology and diaspora missions

C-1 Diaspora missiology

In contemporary literature the word “diaspora” is used to describe the phenomenon of people on the move or being moved. “Diaspora missiology” is “the systematic and academic study of the phenomenon of diaspora in the fulfillment of God’s mission.” There are organizations (e.g. EAN, IVCF- Canada, Ethnic Harvest)¹⁰ using the “ethnic ministries” approach and publications (e.g. Robert H. King’s *8 Models of Ethnic Ministry: Outreach Alive!*). Others prefer to use the “minority study” approach. There are also organizations¹¹ and publications¹² using the “international/global migration” approach, especially the Catholic.¹³ However, the term and concept of “diaspora missiology” is a better choice for it is

“descriptive of people’s residence being different from that of their “place of origin” without prejudice (e.g. the connotation of dominance in number or power such as “majority” vis-à-vis “minority”) nor confusion (e.g. “ethnic” being inadequate in the context of multi-ethnic population).” (Wan 2007:1)

The content and methodology of “diaspora missiology”

The tasks of missiologist and missions leaders are to realize the scale, frequency

¹⁰ Publications such as: *8 Models of Ethnic Ministry: Outreach Alive!* by Robert H. King (Editor) Concordia Publishing House 2006. Organizations such as: IVCF-Canada: multiethnic/multi-cultural ministry, Mosaic Global Network – to establish multi-ethnic churches in US and beyond
<http://mosaixglobalnetworkne.blogspot.com/>, Ethnic Harvest -- for multicultural ministry <http://www.ethnic Harvest.org/>, Urban Ministry Resources http://www.egc.org/urbanmin/ministries_ethnic.html

¹¹ Organizations such as:

- The Inter-University Committee on International Migration (<http://web.mit.edu/cis/www/migration/index.html>)
- The Mission Impact of Migration: a report of the CTBI ‘Four Nations Forum for Evangelisation’ in Dublin 2007 (http://www.ctbi.org.uk/pdf_view.php?id=125, retrieved July 18, 2009).

¹² Publications such as:

- Hanciles, Jehu J. 2008. *Beyond Christendom: Globalization, African Migrations, and the Transformation of the West*. New York: Orbis Books.
- _____. “Migration, Diaspora Communities, and the New Missionary Encounter with Western Society” *Lausanne World Pulse* <http://www.lausanneworldpulse.com/themedarticles.php/975?pg=1> (retrieved July 18, 2009)
- Michael Pocock, “A Christian Perspective on Global Migration” Immigration Forum University Christian Church, Austin, TX. April 22, 2007 (<http://www.ucc-austin.org/forums/Immigration/PocockOpening.pdf>, retrieved July 18, 2009)

¹³ Catholic organization/publications such as

- Caritas Europe - migration forum, 2007 (<http://www.caritas-europa.org/module/FileLib/5MigrationForum-Expert.pdf>)
- 5TH MIGRATION FORUM: Building Bridges or Barriers?
- Exploring the Dynamics between Migration and Development, 20 - 22 September 2007 International Catholic Migration Commission

and intensity of people moving both domestically and internationally. They are, not only demographically to describe and analyze such phenomenon; but to responsibly conduct missiological research and wisely formulate mission strategy accordingly.

- Sub-fields and thematic study of diaspora missiology

There are many sub-fields in diaspora missiology when studying the phenomenon of people moving missiologically. For example, since people move internally within a country (e.g. workers moving to metropolitan centers for jobs, refugees moving to safe areas for security, etc.), thus migrant study is one area of diaspora missiology. People also move across political boundaries and trans-continently, so immigrant study is another area of diaspora missiology. Various ethnic groups might live in close proximity due to diaspora, therefore ethnic relationships/conflicts and conflict resolution thus would be part of diaspora missiology. Academic studies related to who, how, where and why of people moving and the resultant missiological implications are within the rubric of diaspora missiology.

In diaspora missiology, researchers are to learn much about the phenomenon of diaspora from social and political scientists (e.g. human geographer, anthropologist, sociologist, psychologist, government of various levels, etc.) in the thematic study of topics such as globalization, urbanization, ethnic and race relations, ethnic and religious conflicts and their resolutions, pluralism, multiculturalism, etc. Then they must integrate the factual findings with missiological understanding in ministry planning and missions strategy.

- methodology of diaspora missiology

Diaspora missiology is to be an interdisciplinary study of integrating Missiology with human geography, cultural anthropology, political demography, urban/ethnic studies, communication sciences, etc.

Various methodologies (quantitative and qualitative included) and research approaches (e.g. field work, case study, statistics, survey, “action research,” etc.) are to be utilized to collect factual data (e.g. demographics, ethnography, etc.), formulate mission strategy, conduct strategic planning and draft and implement ministry plans. Therefore by the origin and nature of diaspora missiology, it has to be interdisciplinary in its approach and integrative when studying the phenomenon of diaspora and strategize missiologically. Examples of resources in diaspora studies are *Encyclopedia of Diasporas*,¹⁴ *Theorizing Diaspora*,¹⁵ the entry of “Diaspora Studies” within the section of “Resource Links” at www.globalmissiology.org. For further reading on diaspora

14 Melvin Ember, Carol R. Ember and Ian Skoggard (eds) *Encyclopedia of Diasporas: Immigrant and Refugee Cultures Around the World*. Vol. 1 & Vol. 2. NY: Kluwer Academic/Plenum. 2004.

15 Jana Evans Braziel & Anita Mannur (eds.) *Theorizing Diaspora: A Reader*. Oxford: Blackwell. 2003. Cohen, Robin (1997) *Global Diasporas: An Introduction*. London: UCL Press. San Juan, E. Jr. (January, 2004), “Critical Reflections on the Filipino Diaspora and the Crisis in the Philippines.”

<http://quezon.buffaloimc.org/news/2004/01/67.php> Sunday January 11, 2004 at 03:17 PM

Georgiou, Myria. (2001 December) “Thinking Diaspora: Why Diaspora is a Key Concept for Understanding Multicultural Europe” On-Line/More Colour in the Media: The multicultural skyscraper newsletter, Vol. 1 No. 4. Tuesday, December 4, 2001

missiology, please see *The New People Next Door*¹⁶ and the case studies on Jews, Chinese and Filipino.¹⁷

- local diaspora missiology and global diaspora missiology

Diaspora is a global phenomenon yet diaspora missiology is to begin at a local level and proceed to be global in perspective. The FIN movement (Filipino International Network)¹⁸ is a case in point. It began locally in 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, presented by Sadiri Joy Tira & Enoch Wan at the Commission VII: Christian Communities in Contemporary Contexts, Edinburgh, June 12-13, 2009.

At the Forum 2004 in Pattaya, Thailand, the Lausanne Committee for World Evangelization (LCWE)¹⁹ had added a new track on “the DIASPORA PEOPLES” as one of the key issues in global missions. A “Senior Associate for Diasporas”²⁰ 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)²¹ 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 Manila, the Philippines. And the *Lausanne Diaspora Theological Forum* was held in Nov. 2009 at Torch Tower, Seoul, Korea. In Edinburgh, June 12-13, 2009, the Commission VII: Christian Communities in Contemporary Contexts recognized diaspora as a reality of Christian Mission in the 21st century. Hence, missiologists have recognized the immense potential in **ministering to diaspora** and **ministering through diaspora**.

- **distinctiveness of “diaspora missiology”**

16 *The New People Next Door: A Call to Seize the Opportunities*. Occasional Paper No. 55. Produced by the issue Group on Diaspora and International Students at the 2004 Forum hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand, Sept. 29 to Oct. 5, 2004.

17 Case study of diaspora missiology - Jew:

- Tuvya Zaretsky, “A new publication about Jewish evangelism,” Published in *Global Missiology*, Spiritual Dynamics, July 2005, www.globalmissiology.net
- Tuvya Zaretsky, “ 2004 Jewish-Gentile Couples: Trends, Challenges, and Hopes, William Carey Library, Pasadena, California.

Case study - Chinese:

- Wan, Enoch. "Mission among the Chinese Diaspora: A Case Study of Migration and Mission." *Missiology: An International Review* 31:1 (2003): 34-43.

• Case study – Filipino: Luis Pantoja, Sidira Joy Tira and Enoch Wan, (eds.) *Scattered: The Filipino Global Presence*, LifeChange Publishing. Manila. 2004

18 “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

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

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

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

“Traditional missiology” is represented by organizations such as “American Society of Missiology” (with the journal *Missiology*) and “Evangelical Missiological Society” (with the publication *Occasional Bulletin* and annual monograph). Diaspora missiology is different in focus, conceptualization, perspective, orientation, paradigm, ministry styles and ministry pattern as listed out in the table below.

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

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔ DISPORA MISSIOLOGY	
1	FOCUS	Polarized/dychotomized -“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”	-“detrterritorialization” ²² -“glocal” ²³ -“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
4	PARADIGM	-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

- **Comparison in ministry pattern and ministry style**

Figure 4 - Comparing traditional missiology & diaspora missiology in ministry

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔ DISPORA MISSIOLOGY	
1	MINISTRY PATTERN	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	-new way of doing Christian missions: “mission at our doorstep” -“ministry without border” -“networking & partnership” for the Kingdom -“borderless church,” ²⁴ “liquid church” ²⁵ -“church on the oceans” ²⁶

²² “detrterritorialization” is the “loss of social and cultural boundaries”

²³ See Joy Tira’s study in footnote #10

²⁴ David Lundy, Borderless Church

²⁵ Peter Ward, Liquid Church. Carlisle: Paternoster, 2002

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," ²⁷ "relational accountability," "networking" & synergy
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- **missiological application**

Practical application of "diaspora Missiology" is illustrated below in terms of "missions in our door step" (see Figure 5 and publications such as *The World at Your Door: Reaching International Students in Your Home, Church, and School*²⁸, *Missions Have Come Home to America: The Church's Cross-Cultural Ministry to Ethnic*,²⁹ *Missions within Reach*,³⁰ *Reaching the World Next Door*,³¹ etc.)

Figure 5 - The "yes" and "no" of "Mission at our Doorstep"

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

The growing phenomenon of diaspora requires phenomenological description, theological reflection, missiological adaptation as briefly outlined in this study which identifies the distinctiveness of "diaspora missiology" in contrast distinction to "traditional missiology."

C-2 Diaspora missions

"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.**"³²

26A 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..."

27 "Partnership" defined: entities that are separate and autonomous but complementary, sharing with equality and mutuality."

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

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

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

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

32 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.

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

Rethinking missiology in the 21st Century requires the consideration of the global demographic trend of “diaspora” as part of God’s sovereign design to accomplish His mission. Strategically, people on the move are receptive to the Gospel thus **minister to** the diaspora is “strategic stewardship in action. “Strategic partnership” is **ministering through** diaspora groups in light of the global demographic trend (i.e. the center of Christianity shifting to the global South) to receptive “people on the move” and their kinsmen in their home land. The day of exclusively practicing missions in tradition way (solo approach) without partnership is gone. “Strategic partnership” between missions and various types of Christian organization, between Western and diaspora/native congregations in “diaspora missions” of ministering through the diasporic groups is to be employed to supplement traditional missions.

III. CONCLUSION

Two demographic trends (i.e. center of Christianity shifting Southward and “people on the move”) have been presented in terms of phenomenological description, theological reflections and missiological applications in this study. Rethinking missiology in the 21st Century requires new conceptualization (e.g. relational accountability), new framework (e.g. relational realism), new approach (e.g. strategic partnership and diaspora missiology/missions).

Today, diaspora is one of the dominant forces in the world that is being “watched” not only by government policy makers, economists, and social scientists; but also by missiologists. These diasporas present great challenges and opportunities for the Church today. Diasporas is one of the global issues to be discussed at the upcoming Lausanne Congress on World Evangelization in Cape Town, South Africa from October 16-25, 2010. (www.lausanne.org)

The late Dr. Ralph Winter, wrote: “[Diaspora Missiology] may well be the most important undigested reality in missions thinking today. We simply have not caught up with the fact that most of the world's people can no longer be defined geographically” (Endorsement of the book *SCATTERED: The Filipino Global Presence*, 2004).
