

Korean Diaspora: From Hermit Kingdom to Kingdom Ministry

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I. INTRODUCTION

The dual purposes of this study are to present an ethnographic description of Korean diaspora and propose two new paradigms for their engagement in Kingdom ministry. Diaspora Koreans (i.e. Korean residing outside of their homeland in Korea) are culturally akin and psychologically attached to their country of origin - "the Hermit Kingdom;" yet they are to be challenged to actively be engaged in Kingdom ministry.

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 mission¹ among diasporic groups."² "Diaspora missions" is "the Christian's participation in God's redemptive mission to evangelize their kinsmen on the move and through them to natives in their homeland and beyond."³

The "inter-disciplinary methodology"⁴ in this study combines historical, ethnographic and missiological approaches. It begins with a historical overview of Korean cultural heritage (i.e. "Hermit Kingdom"), continues with an ethnographic description of Korean diaspora, and ends with challenging Korean diaspora to be actively engaged in Kingdom ministry by proposing two new paradigms for consideration by Korean Christians.

II. ETHNOGRAPHIC DESCRIPTION OF KOREAN DIASPORA

2.1 Historical review

There are about seven million **Korean diaspora** who are recent expatriates and decedents of early emigrants from the Korean peninsula, about four-fifths of them find residence in the countries of China, Japan, and the United States. Figure 1 shows their distribution in the top three countries.

¹ "Mission" is defined as "the missio Dei of the Triune God"

² See "The Seoul Declaration on Diaspora Missiology" <http://www.lausanne.org/documents/seoul-declaration-on-diaspora-missiology.html> (retrieve March25, 2010)

³ Enoch Wan, "Global People and Diaspora Missiology," Tokyo 2010 - Global Mission Consultation; Plenary session - May 13, 2010:1.

⁴ For "Inter-disciplinary methodology" see Enoch Wan, *Rethinking Missiological Research Methodology: Exploring a New Direction*. Published in Global Missiology, www.globalmissiology.net, Oct. 2003,

Figure 1 – Korean diaspora in top three countries⁵

CONTINENT: COUNTRY		STATISTICS 2009	PROPORTION OF KOREAN DIASPORA	ADOPTED KOREANS		LOCAL CENSUS STATISTICS	YEAR OF CENSUS
				No.	YEAR RANGE		
Americas: USA		2102283	30.81%	107145	1953- 2007	1555293	2007
AAsia	China	2336771	34.25%				
	Japan	912770	13.38%	226	1962- 1982		

Due to the limitation of this study, ethnographic description of Korean diaspora will be delimited to those residing in the US as “a case study”⁶ of Korean diaspora in many lands.

The term “Hermit Kingdom”⁷ is used in this study as a descriptive term referring to pre-modern Korea; particularly to the Joseon dynasty of approximately five centuries (July 1392 – 1897) with rich classical Korean culture, trade, science, literature, technology and Confucian ideals. The reason for using the Joseon dynasty as a backdrop for the ethnographic description of this study is due to the fact that the cultural legacy of Joseon dynasty left a strong imprint on modern Korean language, etiquette, cultural norms and societal attitudes.

Korean hierarchical relationship (by age and gender) and the values of “politeness/courtesy” can be linguistically discerned; yet historically could be traced back to Confucian influence of Joseon dynasty. Confucian elements are still dynamic forces shaping contemporary Korean society in several aspects: moral system, national laws, and general way of life in Korea, as well as the underlying consciousness of many contemporary Koreans. The high values placed on education, family, loyalty, honor, filial piety, authoritarian social structure, reciprocity (obligation towards others) are cultural heritage of Joseon dynasty.

2.2 Ethnographic description of Korean diaspora

A. Personal relationship & social network

Ethnographic profiling of Korean diaspora has to begin with Koreans in historical past in their native land. The Korean sense of “community/cooperation (*Jeong 정 hanja* 情) can be attributed to centuries-long agricultural history and communal living. There is also the time-honored high value placed on developing relational skills and cultivating /nurturing relational networks. Solidarity of group and collective identity (e.g. family, clan and nation) are the natural outcome of linguistic, racial and cultural homogeneity of

⁵ a b c 해외동포현황/Current Status of Overseas Compatriots. South Korea: Ministry of Foreign Affairs and Trade. 2009. <http://www.mofat.go.kr/consul/overseascitizen/compatriotcondition/index6.jsp?TabMenu=TabMenu6>. Retrieved 2009-05-21.

⁶ For discussion on the case study method, see Robert K. Yin, *Case Study Research: Design and Methodology* (4th edition). Sage Inc. 2009.

⁷ See the 1882 classic of William Elliot Griffis - *Corea: The Hermit Nation*.

Korean society of many centuries. The positive side of this group solidarity is patriotism and the sense ethnic solidarity and pride. It can also account for the economic accomplishment of South Korea over the last 60 years⁸; but the negative side is locally in Korea there is parochialism and racism and among Korean diaspora the tendency to be socially isolated from other ethnic groups and hardship in cultural adaptation.

Korean's sense of "Kibun" culturally can be described in terms of pride, face, mood, or state of mind and it permeates every facet of Korean life. The imperative to show the proper respect and avoid causing loss of face will ensure social harmony. "Inhwa" is the Korean version of the Confucian concept of harmony that requires consensus in decision-making and collective efforts. "Smooth personal relationships" (SPR) based on mutual trust and benefits are to be nurtured and reinforced at all cost. SPR and social network are essential to success in both business and ministry.

Korean company and congregation share the same vertical social structure, based on age, gender and social status. The organizational arrangement is highly centralized with authority and decision-making concentrated in senior levels. Personal ties (e.g. kinship, schools, birthplaces, etc.) often take precedence over job seniority, rank or other factors (e.g. performance and productivity), thus having significant influence over the structure and management of Korean companies and congregations. The rule of reciprocity (e.g. gift-giving, favor, etc.) is to be followed closely to maintain harmonious relationship and social network. In summary, SPR and social network are of primary importance, both in Korean traditional culture and contemporary society at home and abroad (i.e. among native Koreans and Korean diaspora).

The Korean society is constituted of myriad extended/overlapping relational networks and that is also true of the Christian sub-culture. Whenever there is a relational problem within the networks, the discord and disharmony will have severe negative impacts on the wider system of the organization or congregation. This can help explain frequent occurrence of conflicts and fragmentation of Korean organizations. A case in point is the schism within the Korean Presbyterian church (i.e. Hap-dong 合同 and Tonghap 統合, with the irony that all four characters in the two names have implicit meaning of unity/harmony).

B. Ethnic-linguistic-cultural homogeneity

In Korea, an average Korean grows up within an environment of homogeneous context without the complexity and challenges of multicultural reality as other Asians such as Singaporeans, Indians, etc. Most Koreans can survive and flourish within the Korean society without acquiring a second language; not like post-colonial and multilingual societies such as Malaysia, India, etc. Koreans are not like Europeans and other Asians who by necessity have to acquire more than one language and operate within socio-cultural context of multiculturalism and poly-ethnicity to survive; especially when striving for personal accomplishment and social advancement.

⁸ The rapid economic development of South Korea in today's modern world economy is indeed impressive, becoming the largest in Asia after Japan and China.

C. Korean Diaspora congregation

In comparison to other ethnic groups, first generation (not 1.5) Korean immigrants in the US are relatively less likely to be assimilated due to socio-objective factors (e.g. language barrier, racial discrimination, visible minority, social isolation, etc.) and psycho-subjective factors (e.g. linguistic and cultural homogeneity, internal ethnic-solidarity, psychological aversion to losing-face or risk-taking, etc.) Subsequently, “ethnic Korean congregations in the US” (hereafter referred to as “KDC” – Korean diaspora congregation) have multiple functions: center of social activities, language (Korean) school for children, “home away from homeland,” etc.

III. KOREAN DIASPORA FOR KINGDOM MINISTRY: PROPOSING TWO NEW PARADIGMS

In order to challenge Korean diaspora to actively be engaged in Kingdom ministry and before proposing two new paradigms, theological understanding of why the phenomenon of Korean diaspora is in order.

3.1 Theological understanding of Korean diaspora

The many factors leading to the phenomenon of Korean diaspora in many decades may be summarized into two categories: the push and pull factors.⁹ The push factors for Korean diaspora are: the threat of the communist regime in the North, the political instability and economic hardship in South Korea in the last century, etc.; whereas the pull factors are: political stability and economic opportunities overseas, the strong desire for their children to enjoy educational and economic opportunities abroad, etc.

On the surface and from merely a human perspective, it is tragic for Koreans to leave their homeland of familiarity and fondness in exchange for sojourner’s hardship abroad. Yet nothing happened (both the fortunate and unfortunate kinds) in life escape the sovereignty of God, as Joseph reflected on his diaspora experience in Egypt (Gen 45:1-6) and the apostle Paul’s confession of Rom 8:28. Theologically, we can see the hand of God scattering Korean diaspora abroad for Kingdom purpose. For

⁹ For detailed discussion on the “push-and-pull” factors of international migration or diaspora, please see Enoch Wan, “Diaspora Missiology,” *Occasional Bulletin*, Spring 2007

more discussion on diaspora and mission, see the following case studies: Chinese (Wan 2003)¹⁰, Jews (Zaretsky 2004, 2009; Wan and Zaretsky 2004)¹¹, Filipino (Tira and Wan 2009).¹²

Figures 2 to 5 below show the biblical basis of diaspora missiology from both the OT and NT.

Figure 2 - Scattering (dispersion) in the OT

NO.	WHO/ WHEN	SIGNIFICANCE			
		WHERE	CAUSE	NOTE	SIGN
1	Adam & Eve, after the Fall (Gen 3:22-24)	From the Garden of Eden	Rebellion & pride	-provision, -position of bliss -presence of God	-sweat & toil -child birth -power relationship
2	Cain, after murdering Abel (Gen 4:14-17)	From the presence of Jehovah	Envy & pride	-son Enos built a city	-promised the spare of his life
3	Noah & family, after the flood (Gen 9:1-7)	From the temporary shelter of the ark	Life spared due to obedience	-blessings reassured -promise of no absolute destruction of the flood	-Rainbow
4	At the plain after plotting & rebellion (Gen 11:1-9)	From the Tower of Babel	Rebellion & not diversified nor dispersed	-confusion of tongues -multi-national & ethnic (Gen 10:2-5, 20,31)	-Tower of Babel -rebellion
5	Chastisement as forewarned Prophetic books of OT)	From the promised land	-Idolatry -disobedience	Scattered all over the world	Diaspora

¹⁰ Enoch Wan, "Mission among the Chinese Diaspora: A Case Study of Migration and Mission," *Missiology: An International Review*, Vol. XXXI, No. 1, January 2003.

¹¹ Tuvya Zaretsky, Editor, *Jewish Evangelism: A Call to the Church*. (LCWE 2004).

_____, "A fresh approach for ministry to American Jewish-Gentile couples," in Enoch Wan and Joy Tira (eds.) *Missions Practice in the 21st Century*. William Carey International University Press, 2009.

Wan, Enoch and Zaretsky, Tuvya. *Jewish-Gentile Couples: Trends, Challenges and Hopes*, (Pasadena: William Carey Library) 2004.

¹² 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.

Figure 3 - Gathering (calling) in the OT

NO	WHO/WHERE	SIGNIFICANCE		
		POSTERITY/ PROSPERITY	LAND	RELATIONSHIP (COVENANT)
1	-Calling Noah from the Ark (Gen 8, 9), temporary shelter	Blessings (Gen 9:1-7)	Fill the land (Gen 9:1, 7)	Rainbow as sign (Gen 9:8-19)
2	Abraham from kindred...(Gen 12:1-3; 15:1-7; 17:1-8)	-nation, name. blessings	Will show you (Gen 12:1, 15:7-8, 17:8)	Circumcision as sign (Gen 17:9-14)
3	-Lot & family from Sodom & Gomorrah (Gen 18:1-33) -Isaac (Gen 21:12; 22:16-18; 26:24) -Jacob (Gen 28:13-15) -Calling out from Egypt	-Great & mighty nation, lessons (Gen 18:16-19; 22:17-18) -Isaac (Gen 21:12) -Jacob (Gen 28:4) -free from slavery	The earth, returned to his place (Gen 17:8, 8:25,33) -(Gen 28:15) -(Gen 28-33)	Covenant (Gen 17:1-8; 26:24) -Exodus 2:24-25)
4	Gathering to enter Canaan (Joshua)	Rest (Heb 11, Lev 26:9)	Provided land (Lev 26:6)	City (Heb 11:13-16) Heavenly Jerusalem (Heb 12:18-29)
5	Gathering the remnant	From captivity	Deut 28:8-11	Deut 28:7

Figure 4 - Scattering (dispersion) in the NT

NO.	WHO/WHERE	SIGNIFICANCE	
		PERSECUTION & HARDSHIP	WHEN
1	Jews from Jerusalem (Acts 8:1-8) – Stephen’s martyr	(Acts 11:19-21)	AD 32
2	-Jews from Jerusalem – Persecution from Saul	(Acts 9:1-2)	AD 33
3	Jews from Rome (Acts 18:1-4)	King Herod	AD 46
4	Not of this world (John 18:23-36) Jews from Athens to Corinth (Acts 18:1-4)	Claudius	AD 50
5	Jews in Jerusalem	The fall of Jerusalem	AD 70*

*Mt 14:1-2; 1Pet (AD 64)& II Peter (AD 66)

Figure 5 - Gathering (calling, covenant, ecclesiology) in the NT

NO	WHO/WHERE	SIGNIFICANCE
1	John the Baptist (Luke 7:24-35; 16:16)	Announcing the coming of the Kingdom
2	-Calling of the 12 (Mt 11:1-11) -Calling of the 70 (Luke 10:1-20) -Parable of the Kingdom (Mt 13; Mt 15:7-14)	Power demonstrated (Mt 14:15-21; John 6:1-14; Luke 9:1-17; People being called (1Cor 2:1-5)
3	-Calling children (Mt 19:13-15) banquet (Mt 22:1-14) sinners (Mk 2:13-17; Luke 5:27-32) Seek Kingdom (Luke 12:29-32) amidst you (Luke 17:21)-	Not of this world (John 18:23-36) Disciples fought (Mt 18:1-5; Mk 9:33-37; Luke 9:46- 48), James & John (Mt 20:22-24; Mk 10:20-24); at Passover (Luke 22:24-30), Ascension (Acts 1:3-6)
4	The Pentecost (Acts 2)	Reverse of Tower of Babel (Gen 11) The "Church" – called out ones (1Cor 11:18; 12:28; Acts 15:30 h)
5	-Calling of the elect (Mk 13:24-30; John 11:47- 53; Ro 9-11) -Kingdom of Christ (the <i>eschaton</i>)	New heaven & new earth, perfect (Rev. 21)

To summarize the biblical framework, we conclude that "scattering" in the OT is not always a consequence of sin. In fact, it was God's design that human kind was "to scatter" as indicated within the blessings of Adam and Eve by Jehovah before the Fall (i.e. "Let them have dominion...and over all the earth...and replenish the earth" Genesis 1:26-28) and was reaffirmed to Noah after the flood ("be fruitful and multiple, and replenish the earth...bring forth abundantly in the earth" Genesis 9:1, 7) and by refusing to do so was in God's judgment being rebellious at the Tower of Babel (Genesis 11:1-9).

Otherwise, "scattering" of people in the OT often occurred as the consequence of sin, e.g. the fall of man at the Garden of Eden (Genesis 3:22-24); the murderous act of Cain (Genesis 4:13-15); the plot of rebellion at the Tower of Babel (Genesis 11); the idolatry of the Israelites (Ps 78:54-64; Is 1-5).

The Great Commission is God's design for Christians in the NT "to scatter," bearing the good news to all nations (Matthew 28:18-20; Mark 16:15-17; Luke 24:46-49; John 17:18; Acts 1:8). Failing to do so would incur punishment of being "scattered" (Acts 9, 11). However, the "scattering" of Christians could be God's provision of outreach and church planting (Acts 18; 1 Peter and 2 Peter.)

"Calling" in the OT is God's way of "gathering" his choice people, e.g. Noah (Genesis 7-8; Hebrews 11:7), Abraham (Genesis 12, 14, 17; Hebrews 11:8-12), Isaac (Genesis 21), Jacob (Genesis 28), the Israelites (Book of Joshua, Hebrews 11), the remnant (Is 40-45), and the church (Ephesians 1-2; 1 Peter 2:1-11). The calling of people unto Himself is a matter of grace.

Due to the limitation of this study, no detailed explanation and discussion on God's sovereignty and human tragedy of diaspora in Christian missions can be presented (see the unpublished paper - "'Diasporas' and God's Mission: A Position Paper," by Lausanne Diasporas Leadership Team, drafted by Enoch Wan and Elias Medeiros, 2009.

However, missiologically speaking, though life of Korean diaspora is a harsh reality characterized by suffering and hardship in strange land, sad separation from extended family of homeland and long-time sojourning abroad, it is clearly God's way of "scattering" them from the "Hermit Kingdom of Korea" for a divine purpose of "Kingdom ministry." They are the modern version of cases of diaspora of the Bible: Abraham the wanderer towards Ur→Egypt→Canaan, Joseph slave→ prime minister in Egypt, Daniel captive→ court officer in Babylon, Priscilla and Aquila - political refugee from Rome to Corinth → church planting in Ephesus and Rome (Wan 2007)¹³.

3.2 Theoretical framework for Kingdom ministry: relational paradigm

There are many philosophical and theological paradigms that are optional for evangelical Christians (e.g. existentialism, rationalism, etc.); but of all of them "relational paradigm" is the best fit for Korean Christians due to the strong emphasis on relationship in Korean culture. Detailed explanation of the "what," "how" and "why" of "relational paradigm" cannot be elaborated in this brief study as did elsewhere.¹⁴ It is suffice to use the following diagram to introduce Jehovah (the great "I AM" of Ex 3:14; "evgw. ei-mi" of John 8:24, 28, 58) and Christian (lower key - "i am").

¹³ Enoch Wan, "Diaspora Missiology," *Occasional Bulletin*, Spring 2007

¹⁴ Detailed explanation on the content and distinctiveness of "relational paradigm" was presented in a lecture at OCMS (Oxford Centre of Missions Studies) on April 16, 2010. 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, Vo. 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.

Figure 6 – Relational Missiology of “I AM’ (*missio dei*) therefore ‘i am’”¹⁵

RELATIONSHIP		RELATIONALITY	REALITY
DISCIPLINE		‘I AM’	‘i am’
THEOLOGY	Father	-God of Abraham, Isaac & Jacob (Ex 3:15,16; 4:; 6:3; Deut 9:5; etc.)	-revealed to Moses (Ex 3: 15-16)
	SON	-Identity: “evgw ei-mi” (Jn 8:24, 28, 58)	-Pharisee rejected Him (Jn 8:39,52,59)
		“God so loved the world that	-He gave His son... (Jn 3:16)
		- bread given by the Father (Jn 6:32)	-Christian: take/believe (Jn 6:47;54)
		-sealed by the Father (Jn 6:27)	-non-Christian: refuse (Jn 6:64)
		“that I may do the will of the one having sent me” (Jn 6:39)	-disciples: “you give them to eat” (Lk 9:13)
		-“that I may do the will of the one having sent me” (Jn 6:39)	-believer: obey (Jn 7:17)
	-God made Jesus both Lord & Christ (Ac 2:36)	-non-believer: disobey (Jn 8:31)	
	-exalted by the Father, received the Spirit from the Father as promised (Ac 2:33)	-believers are to worship Jesus as Lord & Messiah (Ac 10:34-38)	
	-“except having been given to him of the Father... no one can...” (Jn 6:65)	-exalt JC & fill by H.S. (Eph 18-20)	
HOLY SPIRIT	-Sent by the Father in the name of the Son (Jn 14:16,26)	-“has poured out the Spirit that you now see” (Ac 2: 33)	
Chosen people /Abraham’s descendent	-receive the Spirit as gift (Act 2: 38)	-the HS as the “deposit guarantor” (Ro 8:16-17)	
Chosen people / Christian Church	-Promised to Abraham, Isaac, Jacob (Mk 12:26; Lk 13:28; 20:37) & be God of Abraham, Isaac Jacob” (Act 3:13)	-to be God’s people (Ex 19:5-6)	-to love, obey...Him (Deut 30:20)
	INDIVIDUAL	-crucified the One being sent (Ac 3: 14-16)	
	-individual: God as heavenly father: caring (Mt 5-6)		
Christian life & living	-JC reconciled man to God	-known by name, joint-heir with Christ (Heb 7; Ps 51),	-temple of HS (1Cor 6:19)
	KING DAVID	Gracious to David in spite of he repeatedly failed & sinned	-reconciling others (2Cor 5:18-20)
	INSTITUTION	KING DAVID	“who am I & who are my people that we...give” (1Chron 29:13-29)
	-Jesus as head & Groom	-body bride of JC (Eph 5:22-33);	-the temple of the HS (1Cor 3:16)
	-JC: priestly function & God’s chosen one (Heb 7)	-chosen people, royal priesthood...belong to God (1Pet 2:9)	
	-prayed to the Father, exalted in the Spirit (Lk 10:21-22)	-prayed to the Father, in Jesus’ name, by the HS (Ro 8)	
	-submits to the Father (Jn 8:49)	-submit to JC & one another (Eph 4:21)	
	-God cares for us (Mt 5)	-care for one another & needy (1Jn 3:16-18)	

Herewith we shall proceed to list out the five elements (with related theories in brackets) and five corresponding relational aspects in the “relational paradigm” as listed in the figure below:

¹⁵ Enoch Wan, “A Missio-Relational Reading of Romans,” in *Occasional Bulletin*, EMS, Vol. 23 No. 1, Winter 2010:8

Figure 7 – Relational paradigm: 5 elements and 5 relational aspects

##	RELATIONAL PARADIGM	
	5 ELEMENTS	5 RELATIONAL ASPECTS
11	PARTICIPANTS (network theory)	RELATIONAL NETWORK
22	PATTERN (structuralism)	RELATIONAL DIMENSIONS/CONTEXT
33	PRACTICE (pragmatism)	RELATIONAL REALITY
44	POWER (functionalism & critical theory)	RELATIONAL DYNAMICS
55	PROCESS (symbolic interactionism, communication science, semiotics: semantics)	RELATIONAL INTERACTION

The distinctiveness of “relational paradigm” is its emphasis on relationship, just as “reason” being the emphasis of “rationalism” and “being” in “existentialism.” In The #1 row in Figure 7, personal beings of human and angel (and “Beings” in the Triune God) entering into the interactive network are participants (thus the theoretical framework of “network theory”). Through their interaction then “relational network” is formed (e.g. God \leftrightarrow angels \leftarrow \rightarrow human beings) at different times and sequences. Row #2 shows that there are observable patterns in the participants’ interaction (i.e. God, angels and human beings interacting) within temporal and spatial contexts/dimensions (i.e. the terrestrial and human realms as another “relational element”). And “structuralism” is the theory in social sciences focusing on the relational element of “pattern;” in contrast-distinction from “functionalism” focus on “functional elements/phenomena” of row #4).

Relational interaction do not occur in a vacuum; but observable “practice” (the left side of row #3 in Figure 7) thus the “relational aspect” of “relational reality” (on the right side of row #3 in Figure 7). We then conclude that “relational paradigm” is a realist framework; not merely an idea or abstraction or proposition in “idealism” and “rationalism.”

The relational aspect of Row #4 is “power” for interaction requires and implies dynamism (thus the label “relational dynamics” on the right side in row #4) to generate and maintain interaction. “Pragmatism” and “spiritual warfare” are theoretical helpful to deal with “practice” and “relational reality” of row #4. From row #5 of Figure 3, we can see that relational interaction occurs within the temporal-spatial sphere; not in the world of ideas/abstraction/imagination of idealism /rationalism; thus the name “relational realism.”¹⁶ Theories/approaches to be employed for row #5 of Figure 3 are: symbolic interactionism, communication science, semiotics.

¹⁶ See Enoch Wan, “Relational Theology and Relational Missiology,” Occasional Bulletin, Wheaton: Evangelical Missiological Society, Winter 2007, Vo. 21, no. 1, p.1-7.

3.3 Missiological strategy for Kingdom ministry: diaspora missiology/missions

The new paradigm of “diaspora missiology” is proposed in this study to supplement that of the “traditional missiology” in formulating strategy for Korean diaspora. “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)¹⁷.

As shown in the figure below, the two paradigms are very different in focus, conceptualization, perspective, orientation, paradigm, ministry styles and ministry pattern.

¹⁷ See websites: ASM - <http://www.asmweb.org> and EMS - www.EMSweb.org

Figure 8 - “Traditional missiology” vis-à-vis “diaspora missiology”¹⁸

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔ DISPORA MISSIOLOGY
1 11	FOCUS	<p>polarized/dichotomized</p> <p>-“great commission” ↔ “great commandment”</p> <p>-saving soul ↔ social Gospel</p> <p>-church planting ↔ Christian charity</p> <p>-paternalism ↔ indigenization</p>
2 22	CONCEPTUALIZATION	<p>-territorial: here ↔ there</p> <p>-“local” ↔ “global”</p> <p>-lineal: “sending” ↔ “receiving”</p> <p>-“assimilation” ↔ “amalgamation”</p> <p>-“specialization”</p>
3 33 3	PERSPECTIVE	<p>-geographically divided: foreign mission ↔ local, urban ↔ rural</p> <p>-geo-political boundary: state/nation ↔ state/nation</p> <p>-disciplinary compartmentalization: e.g. theology of missions / strategy of missions</p>
4 4 44 4	ORIENTATION	<p>-OT: missions = gentile-proselyte -- coming</p> <p>-NT: missions = the Great Commission --- going</p> <p>-Modern missions: E-1, E-2, E-3 or M-1, M-2, M-3, etc.</p>
		<p>-holistic Christianity with strong integration of evangelism with Christian charity</p> <p>-contextualization</p>
		<p>-“deterritorialization”¹⁹</p> <p>-“glocal”²⁰</p> <p>-“mutuality” & “reciprocity”</p> <p>-“hybridity”</p> <p>-“inter-disciplinary”</p>
		<p>-non-spatial, - “borderless,” no boundary to worry, transnational & global</p> <p>-new approach: integrated & Interdisciplinary</p>
		<p>-New reality in the 21st Century –viewing & following God’s way of providentially moving people spatially & spiritually.</p> <p>-moving targets & move with the Targets</p>

¹⁸Enoch Wan, “Diaspora Missiology,” *Occasional Bulletin*, Spring 2007:6.

¹⁹ “deterritorialization” is the “loss of social and cultural boundaries”

²⁰ See Sadiri Joy Tira and Stuart Lightbody “A Cyclical, Glocal Diaspora Congregation:

A Case Study of the First Filipino Alliance Church from 1984 – 2007” @

<http://webcache.googleusercontent.com/search?q=cache:H24JBEnhRM4J:ojs.globalmissiology.org/index.php/english/article/view/22/62+joy+tira+-+rts+dissertation&cd=4&hl=en&ct=clnk&gl=us>

Also see, Sadiri Joy Tira’s Doctor of Ministry dissertation, “Global Missions and Local Congregation: A Case study of the First Filipino Alliance Church in Edmonton, Alberta (Canada), from Reformed Theological Seminary, 2002.

Figure 8 - "Traditional missiology" vis-à-vis "diaspora missiology" in four elements. For details of content, methodology, resources of "diaspora Missiology," see an earlier work, Enoch Wan - "Diaspora Missiology," Occasional Bulletin, Spring 2007.

Figure 9 -“Traditional missiology” vis-à-vis “diaspora missiology”²¹

#	ASPECTS	TRADITIONAL MISSIONS ←	→ DISPORA MISSIONS
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,” ²² “liquid church” ²³ -“church on the oceans” ²⁴
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,” ²⁵ “relational accountability,” networking & synergy

At the “Commission VII: Christian Communities in Contemporary Contexts,” Edinburgh, June 12-13, 2009, Sadiri Joy Tira & Enoch Wan had clearly stated:

“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.**”²⁶

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

²² David Lundy, *Borderless Church*

²³ Peter Ward, *Liquid Church*. Carlisle: Paternoster, 2002

²⁴ A 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...” In 2005, a small gathering of Christians started in confined engine crew cabin on board of the ocean liner Braemar. In April 14, 2009, crews from Braemar and sister ship Boudicca had a joint fellowship in St. Lucia, Caribbean and at this event it was formally acknowledged as the “Braemar Christian Church” for seafarers on the ocean. (Personal communication with Martin Otto dated Fri, 9 Apr 2010).

²⁵ “Partnership” is defined: as “entities that are separate and autonomous but complementary, sharing with equality and mutuality.”

²⁶ 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 the last few decades, Korean missions have been surging upward to fill in the lapse of mission forces from the West. However, their major thrust has been following the “traditional missiology” paradigm of the Western churches. In light of the phenomenal increase of Korean diaspora and the new demographic reality of the 21st Century, “diaspora missiology” is to be explored and “diaspora missions” should be employed to supplement traditional approach.

How can Korean churches send out thousands of missionary abroad to engage in foreign missions; yet ignore the many diaspora groups God has sent to their door step within Korea? These transient people within Korean soil are geographically on the move from their homeland and are moved by the Holy Spirit spiritually to become receptive to the gospel and reachable domestically within Korea. The Great Commission cannot be fulfilled only by Korean missionaries serving oversea.

According to Figures 8 and 9, Korean Christians are to practice diaspora missions at home. They are to show forth holistic Christianity with strong integration of evangelism with Christian charity to the sojourners and practice “mission at our doorstep.” There are diaspora people from the 10/40 windows within Korean soil so they are no longer “unreached people” as designated by traditional mission. Korean Christians are to view and follow God’s way of providentially moving people spatially to Korea and spiritually within reach in the Korean peninsula. 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).

In Figure 9, there are “strategic partnership” and “relational accountability” being listed and will be explained in the same order. 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 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). Korean churches are to be reminded of their relational accountability to God due to His endowment upon them the rich resources of personnel, finance and ministerial opportunity in Christian mission.

In the “code of household,” both apostle Paul (Eph 5:21-6:9; Col 3:18-4:61Tim 6:1-2;

Tit 2) and Peter (1Pet 3:1-7) addressed the vertically dimension to God and horizontal dimension in membership and accountability. “Relational accountability” is the understanding and practice of accountability within the “relational paradigm” of both vertical and horizontal dimensions. “Relational paradigm” is a good alternative for Korean churches for their cultural context is part of the “Missions in the Majority World.”²⁷ The popularity of “cell group approach”²⁸ in Korean churches is in line with the post-modernist, high-tech and high-touch orientation of the 21st Century; more so than the traditional “modernist” and “rationalist orientations.”

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). Koreans are very kin to relationship and often strive to cultivate and maintain relational network to be honorable; not shameful. Korean Christians therefore are to be reminded of the biblical truth of stewardship and accountability when engaging in diaspora missions.

IV. MISSIOLOGICAL IMPLICATIONS AND CALL FOR ACTION

In this section, several missiological implications are derived from the ethnographic description of Korean diaspora and the two proposed paradigms. These implications are presented in the format of “call for action” so that the Korean Christians can come out of the cocoon of the “Hermit Kingdom” to be involved in global missions and be engaged in Kingdom ministry. Passages from the Pastoral Epistles (as biblical foundation) will be used for this section.

4.1 Pursue the study of “diaspora missiology” and promote it

By definition, “diaspora missiology” is “a missiological framework for understanding and participating in God’s redemptive mission among diasporic groups.” There is a relational dimension in the Great Commission which is *missio Dei* (God’s mission) and we are his co-rulers/laborers (2Tim 2:12, cf. 2Cor 5:17-6:1). God is moving the diaspora spatially and spiritually at a global scale and we are to move along with God by seizing the opportunity to reach receptive diaspora who are transient and sojourning. This kind of theological understanding of God moving people geographically and spiritually (both historically in the OT, NT and contemporary society) is “a sound doctrine” (2tim 4:3) that is to be pursued in study (2Tim 2:14-15) entrusted “to those who

²⁷ See Enoch Wan & Michael Pocock (eds.), *Missions in the Majority World*. William Carey Library, 2009.

²⁸ 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

can teach others” (2Tim 2:2). Korean Christians at home and diaspora Korean abroad are to:

- Discern the theological soundness of “diaspora missiology”
- Disseminate the demographic information of Korean diaspora at global scale
- Deliver the education of “diaspora missiology” through theological institutions and lay-training program inside Korea and overseas so is to motivate and mobilize Korean churches for Christian missions both “traditional way” and the new paradigm on “diaspora missiology.”
- Develop a contextualize version of “diaspora missiology” that is culturally sensitive to Korean heritage and adaptable to diaspora Koreans anywhere.
- Dare to raise up a new generation of Korean missiologist and missions leaders who are (1) attune to the socio-cultural shift (e.g. globalization, post-modernist, demographic trends, etc.), (2) ready to contextualize “relational paradigm” for the Korean context in Korea and abroad, (3) be engaged in diaspora missions.

4.2 Parting way with “unscriptural” aspects of Korean cultural tradition

Evangelical Christians are to distinguish “biblical” and “scriptural” elements in any cultural system and filter out “unscriptural” elements. In the relevant literature, the word “biblical” and “scriptural” are usually used interchangeably; but not in the present study. The two words are being distinguished carefully and being used technically as shown in the figure below.

Figure 10 – Comparison between “biblical” and “scriptural”²⁹

#	BIBLICAL	SCRIPTURAL
1	Descriptive: Recorded/reported in the Bible	Prescriptive: Prescribed by the Incarnate & enscriptured Word
2	Precedent in the Bible	Principle of “the whole counsel of God”
3	particular: time and place specific	Universal: transcending time & space
4	culturally & contextually specific	Neither culturally nor contextually specific

The Bible is full of “description” (#1 in Figure 10) of behavior and practice of major figures in biblical times; but not “prescription” for us nowadays. For example, the Bible recorded/reported patriarch Abraham and King David as polygamist; but is prescriptive for us to be monogamist by the teaching of Jesus (Mt 19; Mk 10; Lk 16) and consistent teaching (Gen 1:14; Deut 24:13; Mal 2:15). Row #2 in Figure 10 (“casting lots” - Acts 1) is merely “biblical” but not “scriptural.” Row #3 shows that). King David’s confession and the hymn based on Ps 51 though being “biblical” but is not “scriptural” because it contradicts with the promise of Jesus that the Holy Spirit will “be with you forever” (Jn 14:16). According to row #4, the ceremonial law and sacrificial

²⁹ For detailed discussion on “biblical” and “scriptural” see “Core values of mission organization in the cultural context of the 21st Century” by Enoch Wan, Published in www.GlobalMissiology.org “Featured Article” January 2009

system of the OT is “biblical” as revealed by God in the OT period; but it is not “scriptural” thus not applicable to NT Christians as the “scriptural teaching” of Hebrew of NT applicable to all people at all times.

The “Hermit Kingdom” orientation of “isolationism” is merely “culturally Korean;” but not “scriptural.” Therefore it should be replaced by “Kingdom orientation” that is all embracing and inclusive in gospel outreach. It therefore should not become a hindrance to Korean Christians participating in global mission. It is in this sense that Great Commission Korean churches should partway with the traditional Korean “Hermit Kingdom” orientation of “isolationism” and replace it with Kingdom orientation of inclusiveness, i.e. “making disciples of all nations.”

Korean society has been historically and culturally homogeneous so it is “cultural” for Koreans to avoid the challenge of cultural adjustment, language acquisition and costly involvement in cross-cultural evangelism and be engaged in Kingdom agenda. This “cultural” orientation is not “scriptural” thus should be avoided at all cost.

Truly, Korean Christians are passionate about evangelizing fellow Koreans in Korea and diaspora Koreans overseas. It is so tempting to evangelize Korean only (and not non-Koreans) just like the scattered Jewish Christians of Acts 11:19 evangelizing “Jews only” but not non-Jews. It is culturally Korean to be “pragmatic,” obsessive with quantifiable accomplishment, quick success measured by budget and numerical growth – both in Korean secular business and global mission. Their outcome-based orientation can be culturally explain for it is expedience in evangelizing Koreans only for that would not require crossing cultural and linguistic barriers; but it is not “scriptural.”

Koreans should avoid the mistake of some Chinese Christian leaders who misuse Paul’s sentiment for his (Jewish) “kinsmen” in Rom 9, misquote Paul’s statement about evangelizing the Jews first (Rom 1:16) and his practice of going to the synagogue to reach fellow Jews with the gospel (e.g. Acts 14:1; 17:1-2; 18:4, etc.). Chinese Christians have the tendency to exclusively reach diaspora Chinese evangelistically; and ignore non-Chinese in the host country and elsewhere. This phenomenon is “cultural” and their insistence of following Paul’s precedence is only “biblical;” but not “scriptural.”

In similar manner, Korean diaspora overseas tend to socially interacting with fellow Korean and strongly resist cultural adaptation and cluster to form “Korean town.” Korean Christians abroad will first start a Korean diaspora congregation” (KDC), followed by Korean language school for the 1.5 and second generation. The involvement of cross-cultural mission among Korean diaspora is relatively low in comparison to that of within Korea. Again, this is only “cultural” tendency and “cultural” practice among Korean; but it is not “scriptural.”

4.3 Proceed onto “Kingdom agenda” with a “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 with the Korean churches, both inside Korea and overseas for though it is not traditionally “cultural” but it is “scriptural.”

4.4 Practice “relational paradigm”

Korean churches in general should embrace “relational paradigm” for it is both culturally Korean and “scripturally” sound. This is what missiologists call “contextualization” – i.e. planting Christianity in the soil and soul of the native people culturally fit but scripturally sound so that it can flourish; instead of in the port of foreign culture. When practice contextualization, the following 5-step paradigm is found to be helpful.

The five-step approach of Figure 11 is a systematic and sequential process; but the acronym “STARS” may be used in reference to the key elements for easy memory.

Figure 11 – “WAN’S WAY OF INTEGRATIVE RESEARCH”³⁰ (“STARS”)

CRITERIA	EXPLANATION
1. S cripturally sound	Not proof-text; but the “whole counsel of God” (Acts 20:26-27)
2. T heologically S upported	Not just pragmatism/expedience; but sound theology
3. T heoretically coherent	Not to be self-contradictory; but to be coherent
4. C ontextually R elevant	Not to be out of place; but fitting for the context
5. P ractically A pplicable	Not only good in theory; but can be put into practice

Simple explanation of the items in Figure 11 is provided first, followed by illustration of the importance of being systematic and sequential.

1. **S**cripturally sound
As evangelical, Scripture is to be the basis and guide of Christian faith and practice. It is axiomatic for evangelical Protestant based on the conviction of “sola scriptura.”
2. **T**heologically supported
Just based on pragmatism/expedience is insufficient; but sound theology is essential and required.
3. **T**heoretically coherent
Not to be self-contradictory; but to be both consistent and coherent
4. **C**ontextually relevant

³⁰ For detailed discussion on “biblical” and “scriptural” see “Core values of mission organization in the cultural context of the 21st Century” by Enoch Wan, Published in www.GlobalMissiology.org “Featured Article” January 2009

Not to be out of place; but it is to be required to be fitting for the context.

5. Practically applicable

It is good to have scriptural/theological support with coherent theory and cultural relevance; but can be put into practice in reality.

As presented in the ethnographic description of Korean culture, the emphasis on the nurturing and maintaining “relationship” is a strong characteristic of Koreans culture. “Relational paradigm” meets all five criteria of Figure 11 for it is both “scripturally sound,” and “theologically supported,” “contextually fit” for Koreans. Therefore, it should be embraced and practiced by Koreans in their homeland and among members of KDC. It is also very practical for its emphasis on first the “vertical dimension” to God and the Scriptures, then “horizontal dimension” within both Korean culture and among Korean community. This will correct the problem of fragmentation of Korean community and church schism. So in this sense, it is also “practically applicable” – the 5th criterion of Figure 11.

4.5 Practice “diaspora missions” of “ministering to, through and/beyond them”

The Korean churches are to reach diaspora Koreans who have geographically moved to foreign land and have been moved by the Holy Spirit to be receptive to the gospel. KDC (Korean diaspora congregations) are to minister to their own kinsmen abroad, i.e. be engaged in **“ministering to Korean diaspora.”**

If Korean Christians allowed their cultural and linguistic homogeneity of the past to deter them from learn foreign language or to adjust to the host culture, then they will forever stay within “the cocoon of the Hermit Kingdom.” Instead, they should embrace a Kingdom-orientation, embark on the path of cross-cultural competency, be engaged in Kingdom ministry. They should play the role of a “bridge” for the gospel, reaching out to the non-Christian members in the host society or other diasporic groups in close proximity or folks back in their home land of Korea. This is what is meant by **“ministering through and beyond the diaspora.”**

vangelism n this study, From section ?? 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.

From section ?? 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.

“reverse missions” - Hun Kim

4.6 Practice relational stewardship based on “relational accountability”

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.

4.7 Participate in synergetic partnership

Genuine partnership is best practiced along with Kingdom orientation that permeates all facets of Christian mission.

The Lausanne Diasporas Leadership Team has ongoing activities. There are articles made available to the public through the LDLT leadership team website. These may be accessed here: <http://www.gatheredscattered.com/press>

The “mission” of IDS is to investigate the effective communication of the Gospel among the people of diaspora and through their networks to regions beyond. The website for the Institute of Diaspora Studies will have upcoming events and publications. You can access this information here:

<http://www.westernseminary.edu/Diaspora/index.htm>

You can learn more about diaspora missiology from the “diaspora studies” section of Global Missiology’s website: www.globalmissiology.org

You can also learn more about developments in this new field of missiology at The Lausanne Diasporas Leadership Team’s website: www.gatheredscattered.com and the Lausanne Movement’s homepage also has content on diaspora studies: www.lausanne.org

and one more thought would be to attempt to compare with Chinese people who demonstrate their diasporic ministries through CCCOWE in order to stimulate Korean Diaspora groups world widely and finally suggest a way of possibility to cooperate with Chinese, Japanese, Filipino, Indian Diaspora in some way for Asian Diaspora movement. Total time to address will be about 45 minutes and we consider other ethnic Diaspora leaders can be given to introduce their group as well. Your position to address will be a representative for Chinese and at the same time Diaspora missiology.

V. CONCLUSION

In this study on the ethnographic Korean diaspora menon 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.