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**RETHINKING MISSIOLOGY IN THE CONTEXT OF THE  
21<sup>ST</sup> CENTURY: GLOBAL DEMOGRAPHIC TRENDS AND  
DIASPORA MISSIOLOGY**

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**abstract**

New orientations are required of practitioners/researchers in formulating mission strategy and conducting missiological research in the context of the 21<sup>st</sup> Century due to the global demographic trends of internal migration to the city and international immigration to countries of the Northwest region. In addition, the center of Christianity has shifted from the Northern hemisphere towards the south and from the post-Christian west to elsewhere; thus new approaches are required.

Diaspora missiology will be presented as an alternative to the traditional orientations of farming analogy (e.g. church planting and church growth), territorialization (e.g. home vs. foreign missions, sending vs. receiving) and dichotomization (e.g. social Gospel vs. saving souls, local evangelism vs. world mission, OT—coming vs. NT—going, approaches of E-1, E-2, E-3).

The reality of the global trend of large scale “diaspora” (meaning—“scatter” in reference to “people on the move”) posts both challenge and opportunity for the Christian church. “Diaspora missions” is the Christian **ministry to** and **through** the diaspora groups.

## I. introduction

If one should desire to contextualize the understanding and practice of Christian missions for the twenty-first 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.

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.”<sup>1</sup> 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

### A. christianity: center of gravity shifting from europe and usa to the global south

#### 1. 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,”<sup>2</sup> i.e., “a Christian is someone who describes himself or herself as a Christian” (88). He made an observation that Christianity is increasingly moving southward towards its place of origin (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 fifty million Protestant believers and over four hundred million Catholics in South America (57), illustrative of the occurrence of such a shift demographically.

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<sup>1</sup> See “The Seoul Declaration on Diaspora Missiology” <http://www.lausanne.org/documents/seoul-declaration-on-diaspora-missiology.html> (retrieved March 25, 2010)

<sup>2</sup> 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.

Christianity is growing at a phenomenal rate in the Southern Hemisphere as well as in China, impacting the global outlook of Christianity (Jenkins 2001:81–85; 94–105). By the year 2050 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.

## 2. *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”<sup>3</sup> and post-modernists of the twenty-first century, *relational paradigm*<sup>4</sup> is contextually more relevant than the approaches of the modernist and rationalist. There are precedents in the Old Testament illustrative of relational accountability. For example, Joseph was faithful to God in the household of Potiphar in Egypt (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 vertically for his ministry (2 Cor 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).

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In the New Testament, 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 (Acts 20:17–35), we learn that he was accountable to God vertically and to shepherd the flock horizontally. The Corinthian Christians are to be followers of the apostle Paul horizontally, as he was a follower of Christ vertically (2 Cor 11:1).

We learn from Pauline epistles that Christian leaders are accountable to God vertically in calling and are to be faithful and exemplary horizontally in the contexts of fellow Christians or among members of his household or non-Christians (1 Tim 3–4; Tit 2; 1 Pet 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,

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<sup>3</sup> See Enoch Wan and Michael Pocock (eds.), “Missions in the Majority World.” William Carey Library, 2009.

<sup>4</sup> 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.

1 Pet 5:1–6). Christians are vertically accountable to God in integrity and are not to be a stumbling block to God’s people horizontally (Rom 14; 1 Cor 10:23–33).

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

### 3. Missiological Application #1—Strategic Stewardship

#### a. Strategic deployment

Jenkins observed that the places where Christianity is spreading and mutating are also places where the population levels are rising quickly. He projected that such a demographic trend will continue throughout the next century (94–105). Given such 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 (see the case of Ezekiel 3:1–21), and horizontally to share the Gospel 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 (see the case of Lazarus and the rich man in Luke 16:19–31).

Western populations are growing at a slower rate than developing nations where people receptive 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.

#### b. 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.”<sup>5</sup> *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 twenty-

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<sup>5</sup> For detailed discussion on “partnership” see the 3 articles below:

- “The ‘why,’ ‘how’ and ‘who’ of partnership in Christian missions” by Enoch Wan and Kevin P. Penman, published in [www.globalmissiology.org](http://www.globalmissiology.org) “Featured Article” April 1, 2010.
- “Partnership—a relational study of the Trinity and the Epistle to the Philippines” by Enoch Wan and Johnny Yee-chong Wan, published in [www.globalmissiology.org](http://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](http://www.globalmissiology.org) “Featured Article” April 1, 2010.

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

## **B. people are on the move**

### *1. Phenomenological Description #2—Large Scale Diaspora*

Throughout human history people moved frequently, but the significant increase in scale and scope in recent decades has been impressive: about “3% of the global population, live in countries in which they were not born.”<sup>6</sup> *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 or 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 twentieth and twenty-first 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.

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

Seven of the world's wealthiest countries have about 33% of the world's migrant population, but have less than 16% of the total world population.<sup>7</sup> 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."<sup>8</sup>

## 2. Theological Reflections #2—"Scattering" and "Gathering" in the Bible

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 Old Testament and Christians in the New Testament.

Due to the limitation of this study, we will selectively cover only scattering in the Old Testament (see Figure 1) and gathering in the New Testament (Figure 2).<sup>9</sup>

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

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#	WHO-WHEN	SIGNIFICANCE		
		WHERE	WHY	WHAT THEN
1	Adam and Eve—after the Fall (Gen 3:22–24)	From Garden of Eden	Sin and 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 and pride	—built a city and named after son Enoch
3	Noah and family—after the Flood (Gen 9)	From the ark—shelter from Flood	Lives spared: due to obedience	—blessings reassured —covenant (rainbow) established
4	Rebellious group—after plotting and 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 and books)	From the Promised Land	Idolatry and disobedience	—disobedient punished —rebellious chastised —opportunity for Gentiles extended

**Figure 1**  
Scattering in the OT

<sup>7</sup> 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](http://www.SourceOECD.org)), Myron Weiner and Michael S. Teitelbaum, Political demography, demographic engineering. New York: Berghahn, 2001.

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

<sup>9</sup> See Enoch Wan, "Diaspora Missiology," originally published in Occasional Bulletin of EMS, Spring 2007, also published in [www.globalmissiology.org](http://www.globalmissiology.org) "Featured Article," July 2007.

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

#	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” (1 Pet 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 Holy Spirit —Pentecost in Jerusalem (Acts 2) —household of Cornelius (Acts 10)	Manifestations of the Holy Spirit	—Reverse of Tower of Babel (Gen 11) —The “church” = “called out ones” (1Cor 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

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**Figure 2**  
Gathering in the NT

### 3. Mission Strategy #2—Diaspora Missiology and Diaspora Missions

#### a. 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 (EAN, IVCF-Canada, and Ethnic

Harvest)<sup>10</sup> using the ethnic ministries approach and publications (Robert H. King's *8 Models of Ethnic Ministry: Outreach Alive!*). Others prefer to use the minority study approach. There are also organizations<sup>11</sup> and publications<sup>12</sup> using the international/global migration approach. The Catholic are ones who use this approach.<sup>13</sup> 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 missiologists and missions leaders are to realize the scale, frequency, and intensity of people moving both domestically and internationally. They are not only to demographically describe and analyze such phenomenon, but also 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

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<sup>10</sup> Publications such as: *8 Models of Ethnic Ministry: Outreach Alive!* by Robert H. King, ed. 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.ethnicharvest.org/>
- Urban Ministry Resources [http://www.egc.org/urbanmin/ministries\\_ethnic.html](http://www.egc.org/urbanmin/ministries_ethnic.html).

<sup>11</sup> 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 Evangelization' in Dublin 2007 ([http://www.ctbi.org.uk/pdf\\_view.php?id=125](http://www.ctbi.org.uk/pdf_view.php?id=125), retrieved July 18, 2009).

<sup>12</sup> 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).

<sup>13</sup> 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

internally within a country (e.g., workers moving to metropolitan centers for jobs, refugees moving to safe areas for security, etc.), Migrant study is one area of diaspora missiology. People also move across political boundaries and trans-continentially, so immigrant study is another area of diaspora missiology. Various ethnic groups might live in close proximity due to diaspora, therefore ethnic relationships or conflicts and conflict resolution would be part of diaspora missiology. Academic studies related to the 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.

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- **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 (field work, case study, statistics, survey, action research, etc.) are to be utilized to collect factual data (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, integrative when studying the phenomenon of diaspora, and missiologically strategized. Examples of resources in diaspora studies are *Encyclopedia of Diasporas*,<sup>14</sup> *Theorizing Diaspora*,<sup>15</sup> and the entry of “Diaspora Studies” within the section of “Resource Links” at

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

<sup>15</sup> Jana Evans Braziel and 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.

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.

www.globalmissiology.org. For further reading on diaspora missiology, please see *The New People Next Door*<sup>16</sup> and the case studies on Jews, Chinese, and Filipino.<sup>17</sup>

• **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)<sup>18</sup> 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.<sup>19</sup>

At the Forum 2004 in Pattaya, Thailand, the Lausanne Committee for World Evangelization (LCWE)<sup>20</sup> had added a new track on “The Diaspora Peoples” as one of the key issues in global missions. A Senior Associate for Diasporas<sup>21</sup> 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)<sup>22</sup> 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. The Lausanne Diaspora Theological Forum was held in November 2009 at Torch Tower, Seoul, Korea. In Edinburgh, June 12–13, 2009, the Commission VII: Christian Communities in Contemporary Contexts recognized diaspora as a

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<sup>16</sup> *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.

<sup>17</sup> 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](http://www.globalmissiology.net)
- Tuvya Zaretsky, “2004 Jewish-Gentile Couples: Trends, Challenges, and Hopes,” William Carey Library, Pasadena, California.

Case study—Chinese:

- Enoch Wan, “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.

<sup>18</sup> “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](http://www.globalmissiology.net).

<sup>19</sup> For further details, see “The Filipino experience in diaspora missions: a case study of Christian communities in contemporary contexts,” presented by Sadiri Joy Tira and Enoch Wan at the Commission VII: Christian Communities in Contemporary Contexts, Edinburgh, June 12–13, 2009.

<sup>20</sup> For details of LCWE, see <http://www.lausanne.org>.

<sup>21</sup> For details of the appointment and role of “Senior Associate for Diasporas,” see <http://www.lausanne.org/lausanne-connecting-point/2008-september.html>.

<sup>22</sup> For details of LDLT, see <http://www.gatheredscattered.com/>.

reality of Christian Mission in the twenty-first century. Hence, missiologists have recognized the immense potential in **ministering to diaspora** and **ministering through diaspora**.

- **Distinctiveness of diaspora missiology**

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 in the table below.

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔ DIASPORA MISSIOLOGY	
1	FOCUS	Polarized/diychotomized –“Great Commission” ↔ “Great Commandment” –saving soul ↔ social Gospel –church planting ↔ Christian charity –paternalism ↔ indigenization	–Holistic Christianity with strong integration of evangelism with Chris- tian charity –contextualization
2	CONCEPTUALIZATION	–territorial: here ↔ there –“local” ↔ “global” –lineal: “sending” ↔ “receiving” –“assimilation” ↔ “amalgamation” –“specialization”	–“deterritorialization” <sup>23</sup> –“global” <sup>24</sup> –“mutuality” and “reciprocity” –“hybridity” –“inter-disciplinary”
3	PERSPECTIVE	–geographically divided: foreign mission ↔ local, urban ↔ rural –geo-political boundary: state/nation ↔ state/nation –disciplinary compartmentaliza- tion: e.g. theology of missions/ strategy of missions	–non-spatial, –“borderless,” no bound- ary to worry, transna- tional, and global –new approach: inte- grated and 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 <sup>st</sup> century –viewing and following God’s way of providen- tially moving people spatially and spiritually –moving targets and move with the targets

**Figure 3**  
 “Traditional missiology” vis-à-vis “diaspora missiology”—4 elements

<sup>23</sup> Deterritorialization is the “loss of social and cultural boundaries.”

<sup>24</sup> See Joy Tira’s study in footnote #10.

• **Comparison in ministry pattern and ministry style**

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔ DISPORA MISSIOLOGY
1	MINISTRY PATTERN	<p>OT: calling of Gentile to Jehovah (coming)</p> <p>NT: sending out disciples by Jesus in the four Gospels and by the Holy Spirit in Acts (going)</p> <p>Modern missions:</p> <ul style="list-style-type: none"> <li>— sending missionary and money</li> <li>— self sufficient of mission entity</li> </ul>
2	MINISTRY STYLE	<p>— cultural-linguistic barrier: E-1, E-2, etc. thus various types M-1, M-2, etc.</p> <p>— “people group” identity</p> <p>— evangelistic scale: reached → ← unreached</p> <p>— “competitive spirit” “self sufficient”</p>

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**Figure 4**

Comparing traditional missiology and diaspora missiology in ministry

• **Missiological application**

Practical application of “diaspora missiology” is illustrated below in terms of “missions in our door step”<sup>29</sup>

NO	YES
<ul style="list-style-type: none"> <li>— No visa required</li> <li>— No closed door</li> <li>— No international travel required</li> <li>— No political/legal restrictions</li> <li>— No dichotomized approach</li> <li>— No sense of self-sufficiency and unhealthy competition</li> </ul>	<ul style="list-style-type: none"> <li>— Yes, door opened</li> <li>— Yes, people accessible</li> <li>— Yes, missions at our doorstep</li> <li>— Yes, ample opportunities</li> <li>— Yes, holistic ministries</li> <li>— Yes, powerful partnership</li> </ul>

**Figure 5**

The yes and no of “mission at our doorstep”

<sup>25</sup> David Lundy, *Borderless Church*.

<sup>26</sup> Peter Ward, *Liquid Church*. Carlisle: Paternoster, 2002.

<sup>27</sup> 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 . . .”

<sup>28</sup> Partnership is defined as: “entities that are separate and autonomous but complementary, sharing with equality and mutuality.”

<sup>29</sup> See Figure 5 and publications such as *The World at Your Door: Reaching International Students in Your Home, Church, and School*, *Missions Have Come Home to America: The Church’s Cross-Cultural Ministry to Ethnic*, *Missions within Reach*, *Reaching the World Next Door*, etc.

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

#### b. Diaspora Missions

“Diaspora missions” are the ways and means of fulfilling the Great Commission 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.**<sup>30</sup>

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

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Rethinking missiology in the twenty-first 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 **ministering 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 the traditional way (solo approach) without partnership is gone. Strategic partnership between missions and various types of Christian organizations, 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 twenty-first century requires new conceptualization (relational

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<sup>30</sup> Sadiri Joy Tira and 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.

accountability), new framework (relational realism), and new approach (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. Diaspora 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](http://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).

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