

Diaspora Missiology and Missions in the Context of the Twenty-First Century

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

New Demographic Reality of the Twenty-First Century

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

The size and significance of diaspora have increased in the twenty-first century. Approximately “3% of the global population lives in countries in which they were not born.”² Urbanization, international migra-

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

2. David Lundy, *Bordeless Church: Shaping the Church for the Twenty-First Century* (Waynesboro: Authentic, 2005), xiv.

tion, and displacement by war and famine are some of the contributing factors that have increased the diaspora population around the world. The global migration pattern is that people are moving “from south to north, and from east to west”³ toward the seven of the world’s wealthiest countries. These seven nations make up less than 16% of the world’s total population and 33% of the world’s migrant population.⁴ Furthermore, Philip Jenkins in his book, *The Next Christendom: The Coming of Global Christianity*,⁵ observes that the center of gravity of the Christian world has shifted from Europe and the United States to the Southern Hemisphere. That there are now nearly 50 million Protestant believers and over 400 million Catholics in South America is indication of such a demographic shift.⁶

Knowing Diaspora Missiology

In response to the migration pattern described above, this paper proposes a diaspora missiology, as a supplement the traditional missiology. First of all, diaspora missiology is a new paradigm of mission for the twenty-first century. As shown in the table below (Table 1), the two paradigms are very different in focus, conceptualization, perspective, orientation, ministry style, and ministry pattern. Traditional missiology is represented by organizations such as the American Society of Missiology and the Evangelical Missiological Society.⁷

3. Anthony J. Marsella and Erin Ring, “Human Migration and Immigration: An Overview,” in *Migration: Immigration and Emigration in International Perspective*, ed. Leonore Loeb Adler and Uwe P. Gielen (Westport: Praeger 2003), 16.

4. For more discussion, see Daniele Joly, ed., *International Migration in the New Millennium: Global movement and settlement* (London: Ashgate, 2004); OECD-SOPEMI, *Trends in International Migration: SOPEMI 2009* (OECD Publishing, 2009); Myron Weiner and Michael S. Teitelbaum, *Political Demography, Demographic Engineering* (New York: Berghahn, 2001).

5. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002).

6. Jenkins, *The Next Christendom*, 57.

7. American Society of Missiology (ASM) publishes Missiology available online at <http://www.asmweb.org/>. Evangelical Missiological Society (EMS) publishes Occasional Bulletin and annual monographs available online at EMS can be found at <http://www.emsweb.org/>.

Table 1:
Traditional Missiology vs. Diaspora Missiology

Aspects	Traditional Missiology ↔ Diaspora Missiology	
1. Focus	Polarized/dichotomized - Great Commission ↔ Great Commandment - Saving Soul ↔ Social Gospel - Church Planting ↔ Christian charity - Paternalism ↔ Indigenization	- Holistic Christianity with strong integration of evangelism with Christian charity - Contextualization
2. Conceptualization	- Territorial: Here ↔ There - Local ↔ Global - Lineal: Sending ↔ Receiving - Assimilation ↔ Amalgamation - Specialization	- “De-territorialization” - “Glocal” - “Mutuality” & “Reciprocity” - “Hybridity” - “Interdisciplinary”
3. Perspective	- Geographically Divided: Foreign Mission ↔ Local, Urban ↔ Rural - Geo-political Boundary: State/Nation ↔ Country/State - Disciplinary Compartmentalization (e.g. Theology of Missions / Strategy of Missions)	- Non-spatial - “Borderless,” Transnational and Global - New Approach: Integrated and Interdisciplinary
4. Orientation	- 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 21st century (viewing and following God’s way of providentially moving people spatially and spiritually) - Moving Targets & Move with the Targets

As it is shown above (Table 1), the focus of traditional missions is polarized or dichotomized thereby resulting in a separation between concepts: (1) “saving the soul” or the “social gospel”; (2) “church planting” or “Christian charity”; (3) “paternalism” or “indigenization”; (4) “long-term missions” or “short-term missions”; and (5) “career-missionaries” or “tent-makers.” Conceptually, traditional mission paradigm is “territorial,” meaning that there is a sharp distinction between “here” and “there.” It has a “lineal” meaning, where a movement goes one way from “sending” to “receiving,” or from “assimilation” to “amalgamation.” Moreover, the perspective of the traditional mission paradigm is geographically divided into foreign mission versus home mission, urban versus rural, or state/nation versus country/state. As a discipline, there

is a compartmentalization between “theology of missions” and “strategy of missions.” The priority of the traditional mission is to reach the “unreached people groups” in the most “unreached” regions of the world.

In contrast, the focus of diaspora missions/missiology is in holistic missions; it focuses on contextualization and integrating evangelism with social concern. For example, we cannot just start a local church among refugees without also addressing their physical needs and becoming their advocate. Conceptually, it is “de-territorialized” (i.e. the “loss of social and cultural boundaries” in mission context). For a practical example, when conducting an evangelism training session in Tokyo for Japanese believers to share the gospel to Brazilians living in Japan, it would have to be done in ways relevant for the Brazilians who live in Tokyo, not in São Paulo. Diaspora missions is also “glocal,” a mission strategy that is simultaneously local and global.⁸ In this mission strategy, what we do out “there,” we also do “here.” Additionally, in contrast to the “lineal” concept of traditional missions, the diaspora perspective is “multi-directional,” and non-spatial, borderless, and not geographically divided. It is transnational and global; and as such, diaspora missions will plant churches not only on land but also floating on the ocean, aboard ships among seafarers.

Furthermore, diaspora missiology as an interdisciplinary field of study; it integrates biblical studies, theology, evangelism, social sciences, arts, and technology. As a paradigm, diaspora missions goes where God is going and moves providentially wherever God places people spatially and spiritually unlike the pattern of “sending and receiving” in traditional missions. The goal of diaspora missions is to reach whoever is outside the Kingdom of God. In diaspora missions, there is no difference between reaching out to Muslims or Hindus who live in Montreal, in East London, in the Middle East or South Asia. Evangelism and discipleship must also happen in spacecrafts and in Antarctica among scientists, not just among the dying patients in urban hospitals or in crowded market places. Acts 17:26-28 teaches that God determines where people will live at certain times, so that they may call upon God and find him from anywhere. Lastly, diaspora missions has the following advantages. It is economically sustainable; accessible to the target audience; have less political and legal restrictions; find partners among like-minded

8. For comment on “glocal,” see Sadiri Joy B. Tira, “Filipino International Network: A Strategic Model for Filipino Diaspora Glocal® Missions” *Global Missiology*, <http://ojs.globalmissiology.org/index.php/english/article/view-File/123/356> (accessed on May 1, 2010).

people and organizations committed to the Great Commission; and are not limited to a “few experts” or “international workers.”

Second, the proposed new paradigm of diaspora missiology is not to replace traditional missiology, but to supplement it in response to the new demographic reality of the twenty-first century. It is not a case of either-or. The two are not a mutually exclusive. Rather, the two paradigms should be viewed as both-and as an inclusive combination.⁹ There is also a new paradigm called “relational paradigm,”¹⁰ which will work well with diaspora missiology.

Third, since diaspora missiology is a relatively new paradigm, it has to be introduced to the global community of missiologists and mission leaders. For this reason, a sequence of events and planning took place. Consultations were organized in the past few years as listed below:

- 1) Filipino Diaspora and Missions Consultation was held in April 2004 at Torch Trinity Graduate School of Theology in Seoul, South Korea;
- 2) Filipino Theological Educators’ Consultation was held in January 2006 at Philippine Baptist Theological Seminary in Baguio City, Philippines; and
- 3) Global Diaspora Missiology Consultation was held in November 2006 at Taylor University College and Seminary in Edmonton, Canada.

In addition, the Institute of Diaspora Studies (IDS) was launched in Asia and the United States. The IDS-Asia was established in April 2007

9. For more information, see earlier online publications at <http://www.globalmissiology.org/>. Enoch Wan and Johnny Yee-chong Wan, “A Relational Study of the Trinity and the Epistle to the Philippians.” *Global Missiology*, <http://ojs.globalmissiology.org/index.php/english/article/viewFile/102/295> (accessed May 1, 2010); Enoch Wan, “Understanding ‘relationality’ from a Trinitarian Perspective,” with Mark Hedinger in *Global Missiology, Trinitarian Studies*, January 2006a; Enoch Wan, “The Paradigm & Pressing Issues of Inter-Disciplinary Research Methodology,” *Global Missiology*, <http://ojs.globalmissiology.org/index.php/english/article/viewFile/97/281> (accessed May 1, 2010). Mark Hedinger’s dissertation on Trinitarian paradigm as applied to missionary training at http://www.globalmissiology.org/english/resource/Hedinger_Dissertation.PDF.

10. For further study on “relational paradigm,” see the following articles: Enoch Wan, “Relational Theology and Relational Missiology,” *Occasional Bulletin of EMS* 21, no. 1 (Winter 2007): 1-7; Enoch Wan, “The Paradigm of ‘relational realism’,” *Occasional Bulletin of EMS* 19, no. 2 (Spring 2006): 1-4; Enoch Wan, “A Missio-Relational Reading of Romans,” *Occasional Bulletin of EMS* 23 no. 1 (Winter 2010):1-8.

at Alliance Graduate School in Manila, Philippines and the IDS-USA was established in May 2007 at Western Seminary in Portland, Oregon, USA. Another consultation was organized as the *Lausanne Diaspora Educators Consultation*, which was held in November 2009 at Torch Trinity Graduate School of Theology in Korea. Courses on diaspora missions were offered in February 2010 at Ambrose University College (Calgary, Canada) and in April 2010 at Western Seminary.

Practice of Diaspora Missions

Diaspora Missions as a New Mission Strategy for the Twenty-First Century

In response to the demographic trends of the diasporas in the twenty-first century, we must recognize the immense potential in ministering to and through diaspora. People tend to be more receptive to the gospel while in transition. The phenomenon of a large scale of diasporas provides new opportunities and challenges in mission practice. There is now a new way of doing Christian mission; unhindered by geographical and cultural barriers, Christians can reach newcomers in their neighborhoods. In the West, ministries without borders for many of the “unreached people-groups” are rising. There are many diaspora communities waiting for the gospel to be shared through the practice of Christian virtues of hospitality and charity. There are now creative ways of doing the old, soil-based “church planting.” For instance, Christians can share the gospel through the “bus-churches” in “limited access” contexts among diaspora, or through the “churches on the ocean” aboard container ships, cruise ships, and ocean liners. There are also thriving diaspora congregations composed of migrant Christians from the Majority World ready to be engaged in strategic partnerships for the Kingdom, such as the Greenhills Christian Fellowship (GCF) in Toronto, Canada. GCF-Toronto is purposely missional and international. The table below (Table 2) is a comparative listing of the two approaches.

Traditionally, missiologists have explained that Jehovah in the Old Testament called people to Himself or to Zion, whereas Jesus Christ in the New Testament sent out his seventy followers, the twelve disciples, and others. Contemporary mission agencies send out people and money abroad to share the good news. Gospel outreach locally is labeled “evangelism” and doing it abroad is “missions.” Missiologists categorized evangelism (E-1, E-2) and missions (M-1, M-2) according to geographic, linguistic, and cultural barriers between the sharer and recipient of the gospel.

Table 2:
Comparing Traditional Missions Practice with Diaspora Missions¹¹

Aspects	Traditional Missions ↔ Diaspora Missions	
1. Ministry Pattern	<ul style="list-style-type: none"> - OT: Calls the Gentile to Jehovah (Coming) - NT: Jesus Sends Out the Disciples in the Four Gospels & by the Holy Spirit in the Acts (Going) - Modern Missions: Sending Missionary & Money; Self-Sufficient of Mission Entity 	<ul style="list-style-type: none"> - New Way of Doing Christian Missions: “Mission at Our Doorstep” - “Ministry without Border” - “Networking and Partnership” for the Kingdom - “Borderless Church,” “Liquid Church” - “Church on the Oceans”
2. Ministry Style	<ul style="list-style-type: none"> - Cultural-Linguistic Barriers: E-1, E-2, etc. and M-1, M-2, etc. - “People Group” Identity - Evangelistic Scale: Reached ↔ Unreached - “Competitive Spirit”; “Self-Sufficient” 	<ul style="list-style-type: none"> - No Barrier - Mobile and Fluid - Hyphenated Identity and Ethnicity - No Unreached People - “Strategic Partnership,” “Relational Accountability,” “Networking,” & Synergy

The perspective of diaspora missions, however, sees God as sending diaspora peoples to the neighborhoods of Christians in receiving countries, including people groups from the unreached people groups. For this reason, diaspora missions speaks of having no barriers or separately located unreached people groups. Inasmuch, the church’s ministry methods to diaspora must to be mobile and flexible.

As ways and means of fulfilling the Great Commission, diaspora missions is practical. As Tira and Wan write:

11. Adapted from Enoch Wan, “Diaspora Missiology,” *Occasional Bulletin of EMS* 20, no. 2 (Spring 2007): 6. Several terms and concepts in this table need explanation. For the concepts of “borderless church” and “liquid church,” see Lundy, *Borderless Church* and Pete Ward, *Liquid Church* (Carlisle: Paternoster, 2002), respectively. For “church on the oceans,” see Martin Otto, *Church on the Oceans: A Missionary Vision for the 21st Century* (Carlisle: Piquant Editions, 2007), 65. A church was founded by the chief cook brother Bong onboard of the container vessel Al Mutannabi in November 2002. From personal communication of March 29, 2007, a staff worker reported, “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.” Finally, the term “partnership” is defined as entities that are separate and autonomous but complementary, sharing with equality and mutuality.

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.¹²

Illustrated below (Table 3) are the advantages of diaspora missions in terms of doing “mission at our doorstep.”¹³

Table 3:
The “Yes” and “No” of “Mission at Our Doorstep”¹⁴

No	Yes
<ul style="list-style-type: none"> - Visa - Closed Door - International Travel - Political/Legal Restrictions - Dichotomized Approach - Self-Sufficiency and Unhealthy Competition 	<ul style="list-style-type: none"> - Open Door - Accessibility to People - Mission at Our Door Step - Ample Opportunities - Holistic Ministry Approach - Partnership

In recent decades, it has become common knowledge among missiologists that there are mission initiatives from the diaspora Christian communities. The Filipino Christians in the diaspora are a good case study of diaspora missions. People from the Philippines are widely scattered. According to the Population Reference Bureau (PRB),¹⁵ an “estimated 10 percent of the country’s population, or nearly 8 million people, are overseas Filipino workers distributed in [over] 182 countries . . . in addition to the estimated 3 million migrants who work illegally abroad.”¹⁶ Many of them are found in “limited access” regions and in

12. Sadiri Joy Tira & Enoch Wan, “Filipino Experience in Diaspora Missions: A Case Study of Christian Communities in Contemporary Contexts” (paper presented at Commission VII: Christian Communities in Contemporary Contexts, Edinburgh, Scotland, June 12-13, 2009).

13. See Tom Phillips and Bob Norsworthy, *The World at Your Door: Reaching International Students in Your Home, Church, and School* (Minnesota: Bethany House, 1997); Jerry L. Appleby, *Missions Have Come Home to America* (Kansas City: Beacon Hill Press, 1986); Enoch Wan, *Missions Within Reach: Intercultural Ministries in Canada* (Hong Kong: Alliance Press, 1995).

14. Enoch Wan, “Diaspora Missiology,” *Occasional Bulletin of EMS* 20, no. 2 (Spring 2007): 6.

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

16. Yvette Collymore, “Rapid Population Growth, Crowded Cities Present Challenges in the Philippines,” Population Reference Bureau, <http://www.prb.org/Articles/2003/RapidPopulationGrowthCrowdedCitiesPresentChallengesin>

the 10/40 Window. According to the Philippine Council of Evangelical Churches, approximately seven percent of the Filipinos working overseas are evangelical Christians¹⁷ and are thus a potentially significant force of the Kingdom workers. The Filipino International Network (FIN)¹⁸ is a case in point. It began locally in Canada networking among Christian and Missionary Alliance local congregations and gradually expanded to become inter-denominational and global.¹⁹

***Diaspora Missions and the Global Effort of the
Lausanne Committee for World Evangelization (LCWE)***

At the Forum 2004 in Pattaya, Thailand, the Lausanne Committee for World Evangelization (LCWE)²⁰ added a new missions track called “the diaspora peoples” as one of the key issues in global missions. During the biannual LCWE international leadership meeting in Budapest, Hungary in June 2007, a “Senior Associate for Diasporas” was installed.²¹ Later in January 2008, the Lausanne Diasporas Leadership Team (LDLT)²² was assembled and its first meeting was held in Portland, Oregon, hosted by Institute of Diaspora Studies (IDS-USA) at Western Seminary. In the upcoming Lausanne Congress III, which will meet in Cape Town, South Africa, international migration will be discussed as one of the major global issues.

In preparation for the Lausanne Congress III, the LDLT convened the Lausanne Diasporas Strategy Consultation in May 2009, which was hosted by Greenhills Christian Fellowship in Manila, Philippines. Another meeting was held under the title of the Lausanne Diaspora

thePhilippines.aspx (accessed May 1, 2010).

17. Rev. Efraim Tendero, Bishop and General Secretary of the Philippine Council of Evangelical Churches (PCEC), reported during the FIN Global Consultation in Singapore on July 20, 2002 that approximately 7 percent of the overseas foreign workers living outside their homeland are evangelical Christians.

18. Sadiri Joy B. Tira, “Filipino International Network: A Strategic Model for Filipino Diaspora Global Missions” *Global Missiology*, <http://ojs.globalmissiology.org/index.php/english/article/viewFile/123/356> (accessed May 1, 2010).

19. For further details, see Tira and Wan, “The Filipino Experience in Diaspora Missions” (accessed May 1, 2010).

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

21. For details of the appointment and role of “Senior Associate for Diasporas,” see Sadiri Joy B. Tira, “Lausanne Connecting Point.” *The Lausanne Movement*, <http://www.lausanne.org/lausanne-connecting-point/2008-september.html> (accessed May 1, 2010).

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

Educators Consultation in November 2009 at Torch Trinity Graduate School of Theology in Seoul, Korea. Furthermore, in June 2009 in Edinburgh, Scotland, the Commission VII: Christian Communities in Contemporary Contexts recognized diaspora as a reality of Christian missions in the twenty-first century. Hence, missiologists have recognized the immense potential of ministering to diaspora and ministering through diaspora for world evangelization.

Diaspora Missions in Action in the Twenty-First Century

There have been several new initiatives for “diaspora missions” in recent years. For example, in December 2007, the Filipino International Network (FIN) brokered a partnership between Operation Mobilisation, Campus Crusade for Christ, the Seamen’s Christian Friends Society, and the Alliance Graduate School in Manila. These partnerships formed the Alliance of Churches at Sea (ACAS). Since Filipinos compose over 25 percent of the global maritime workers, ACAS has been training Filipino seafarers to plant churches on cruise ships, super tankers, and container ships among the “people on the ocean.” In a short time, churches floating on the ocean have been established. This is a case of a multi-directional and transnational approach to church planting. FIN also conducts ongoing evangelism and discipleship training in international locations, boasting of a large Filipino expatriate population. Such mission work is being carried out in partnership with Campus Crusade for Christ by using its New Life Training Curriculum (NLTC). For instance, in Tokyo, Japan, a trained group of approximately 200 Filipinos and Brazilians are continuously training others for evangelism. In this way, a diaspora missions force is multiplying disciples continuously.

Theological institutions are gradually installing a diaspora focus in their curriculums. The IDS-USA at Western Seminary has offered a course on diaspora missiology in 2009, taught together by Enoch Wan, Tuvya Zaretsky, and Joy Tira. It was offered once again in April 2010 by Wan and Tira. At the Jaffray Centre for Global Initiatives, Ambrose University College and Seminary also offered a college/seminary cross-over course in February 2010. The course was entitled as “Diaspora Missiology in Canadian Context: A Third Millennium Trends and Issues in Mission.”

Diaspora missions initiatives are sprouting up in many locations. This includes ministries such as MoveIn in Canada, which is “an effort to see praying teams of Christians moving into some of the most broken neighbourhood patches [full of new immigrants to Canada] in Toronto and beyond.”²³ MoveIn furthermore conveys,

23. See MoveIn, “Our Purpose” at <http://movein.to/?s=an+effort+to+s>

With a cup of cold water in one hand and the good news in the other, [they] are praying that these communities will discover Christ's love and pass him on. In some cases, churches will be planted. In others, missionaries will be raised up. In every case, [they] are praying for Christ's "Kingdom come" to lives and communities from "Jerusalem . . . to the ends of the earth."²⁴

Local churches are also catching the "diaspora missions vision." One example comes from the Kelowna Alliance Church in British Columbia, Canada; this church is purposely reaching out to thousands of foreign workers, most of whom come from Mexico to work in the vineyards of the Okanagan Valley.

Missiological Implications

Finally, from the data presented in this study, several missiological implications can be derived for practical application. First, this paper shows the importance of practicing diaspora missiology and promoting its education. Since the size and significance of diasporas have increased in the twenty-first century, missiologists must grapple with pursuing diaspora missiology as a new paradigm that can supplement traditional missiology. As a new orientation and approach, diaspora missiology would require intentional pursuit and cooperative endeavors. By promoting its education and integrating it into a regular missiological curriculum, a new generation of missiologists and mission leaders can emerge in due time.

Second, this paper calls to seize the new opportunities created by the new demographic trend of diaspora. For example, as shown above, diaspora people as people in transition (e.g. migrants and immigrants are taken away from the comfort and security of their homeland) are more receptive to changes, including conversion to Christian faith. Some of them are in dire need, especially the displaced people and victims of human trafficking. Carrying out the Great Commission by including hospitality and charity in evangelism will be highly effective with these people groups. As the global trend of migrant populations moving "from south to north, and from east to west" shows, many who used to live in the 10/40 window zone are now moving toward the countries where the gospel is more accessible. Hence, these previously presumed to be "unreached" people are now becoming accessible for evangelism. Churches in the receiving countries therefore can practice "mission at

ee+praying+teams+of+Christians+moving+into+some+of+the+most+broken+neighbourhood&x=7&y=3 (accessed May 1, 2010).

24. See MoveIn, "Our Purpose" (accessed May 1, 2010).

our doorstep” to reach them, without crossing borders geographically, linguistically and culturally. This is the “ministering to the diaspora” aspect of practicing “diaspora missions.” Furthermore, “ministering through and beyond the diaspora” are two additional aspects of practicing “diaspora missions.” These two approaches are to be employed in order to seize the new opportunities created by the phenomenon of diaspora. Dispersed Christian communities must be mobilized do the Great Commission through proper education and training. As diaspora groups become proficient in the language and culture of their host society, they can serve as the natural bridges for “ministry beyond them” to reach other people of their host societies and countries.

Third, this paper calls for a practice of stewardship and partnership. Earlier, it was mentioned that the center of Christianity has shifted from Europe and the United States to the Southern Hemisphere. Christian principle of stewardship demands that the church use 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 matters of good Christian stewardship. Diaspora Christians must be challenged to practice a “reverse mission” in two ways. On the one hand, diaspora Christians from the Global South now living in the “post-Christian West” must share the gospel in their new places of living. On the other hand, some of the same diaspora Christians must also return to their countries of origin to engage in missions. The maturing and growing number of congregations in the Global South need to work collaboratively with the missional entities from the West in “partnership.” The synergy from such a partnership will enhance Christian stewardship and advance the Kingdom ministry.

Lastly, this paper calls for Christians to embrace a “Kingdom orientation” missiology as opposed to a parochial approach. In diaspora missions, divisions are minimized between the host and the diaspora, the sending West and the thriving Global South. The Kingdom orientation approach should replace denominationalism and parochialism. Genuine partnerships must be created to practice Kingdom orientation in all facets of Christian mission. One should also remember that the trademark of “diaspora missions” in action is to combine the second part of the Great Commandment of “love your neighbor” as powerful in pre-evangelistic efforts to doing the Great Commission of making disciples of all nations.