

Diaspora Missiology: Reflection and Report

Enoch Wan

The first article bearing the name “diaspora missiology” (hereafter as “DMG”) was published in *Occasional Bulletin*, Spring 2007.¹ Since then mission leaders and missiologists have adopted the concept of DMG and applied the practice of “diaspora missions” (hereafter as “DMS”) in various ways. DMG was chosen at the annual EMS meeting (June 2012) to be the theme for 2014 and eventually the leadership of Missio Nexus had chosen to expand DMG to become the focus of Mission Leaders Conference (Atlanta) in Sept. 2014. The editor of *Occasional Bulletin* had decided to designate this issue to promote the conference, therefore, it is fitting to engage in a reflection and give a brief report on the topic of DMG seven years after the first article was published in *Occasional Bulletin*.

Definition of Key Terms

For the sake of clarity, several key-terms are briefly defined below:

• **Diaspora Ministry**—serving the diaspora in the name of Jesus Christ and for His sake in these two ways: (1) ministering to the diaspora, i.e., serving the diaspora, and (2) ministering through the diaspora, i.e., mobilizing the diaspora to serve others.

Diaspora Missiology (DMG)—a missiological framework for understanding and participating in God’s redemptive mission among people living outside their place of origin.²

Diaspora Missions (DMS)—Christians’ participation in God’s redemptive mission to evangelize their kinsmen on the move, and through them to reach out to natives in their homelands and beyond.³ There are four types of diaspora missions (see Figure 1 on page 2)⁴:

Missions to the Diaspora—reaching the diaspora groups in terms of evange-

lism or pre-evangelistic social services, then disciple them to become worshiping communities and congregations.

Missions through the Diaspora—diaspora Christians reaching out to their kinsmen through networks of friendship and kinship in host countries, their homelands, and abroad.

Missions by and beyond the Di-

partner with diasporic groups and congregations.

In the revised edition of *Diaspora Missiology* (Wan 2014), *with* is proposed as an additional strategy in the DMG paradigm. The key in the *with* approach is *bridging and bonding* as shown in Figure 2 on page 3. The distinctiveness of this approach is that not

The term diaspora missiology is chosen over common terms such as *ethnic studies*, *migrant research*, *minority studies*, and *international migration*.

aspora—motivating and mobilizing diaspora Christians for cross-cultural missions to other ethnic groups in their host countries, homelands, and abroad.

Missions with the Diaspora—mobilizing non-diasporic Christians individually and institutionally to

all participants are to be exclusively from diaspora group(s) as compared to the other three (i.e. *to*, *through*, and *by & beyond*) in theory and practice. This is an inclusive way of Kingdom ministry regardless of ethnicity, language, culture, class or background or participants.

The best way to explain the *with*

Figure 1: Diaspora Missiology (DMG): Diaspora Ministry and Diaspora Missions (DMS)⁵

DIASPORA MINISTRY				
Type	ministering to the diaspora		ministering along with the diaspora	
Means	the Great Commandment as pre-evangelistic and holistic		the Great Commission – imperative and inclusive	
Recipient	focusing on diaspora: serving the diaspora by ministering – social and spiritual dimensions		focusing beyond diaspora: mobilizing diaspora Christians to serve other diaspora people or non-diaspora	
DISAPORA MISSIONS				
Type	missions to the diaspora	missions through the diaspora	missions by & beyond the diaspora	missions with the diaspora
Means	motivate & mobilize diaspora individuals & congregations to partner with others: the Great Commission, i.e. evangelistic outreach, discipleship, church planting and global missions			
Recipient	focusing on diaspora		focusing beyond diaspora	
	members of diaspora community	kinsmen in homeland & elsewhere; not cross- culturally	cross-culturally to other ethnic groups in host society & beyond	partnership between diaspora and others in Kingdom ministry

approach is by way of illustrations. It can be an ex-missionary returning home (due to retirement, health or family reason) from Japan but continue to work with diaspora Japanese. He/she has the language facility to evangelize (or partner with) Japanese diaspora and the cultural sensitivity to work with Japanese diaspora. Another example, a missionary returning to US from South America but continue to work with all kinds of Hispanic Americans.

Choice of the Term *Diaspora Missiology*

The term *diaspora missiology* is chosen over common terms such as *ethnic studies*, *migrant research*, *minority studies*, and *international migration* for reasons listed below.

1. *Diaspora missiology* is conceptually more inclusive to cover any phenomenon of “people being away from their homeland” including internal migration, international emigration, human

trafficking, refugee, etc.

2. It bridges into and converges with urbanization, globalization, internationalization, etc. facilitating inter-disciplinary research.

3. It is not like terms such as “minority studies” and “ethnic studies” with negative political, racial, and social connotations.

4. It is theologically grounded in the sovereign will of God regarding the movement of nations and people:

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Figure 2: The concept and practice of “with” approach (Wan 2014:133)

Conceptual	PRACTICAL	
	Relational Pattern	Practical Way
Bridging & Bonding	Networking: Bridging by regional proximity or linguistic/racial affinity	<ul style="list-style-type: none"> • Hospitality • Reciprocity • Connectivity & complexity • Solidarity • Unity
	• Bonding: kinship/friendship/mutual interest Partnership: <ul style="list-style-type: none"> • National & transnational individual • Local congregations or institutional entities of multiple variety 	

Romans 9-11 & Acts 17:26-27

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation” (KJV)

The inter-relatedness of diaspora phenomenon and the sovereign will of God was repeatedly illustrated in the stories of Jacob, Joseph, Moses, Daniel, Esther, Ruth, etc. at personal level and the experience of the Israelite in exile (in OT) and Christians under persecutions (Acts and 1 Pet. in NT) at collective level.

5. It is historically grounded in the Jewish diaspora experience of the OT, Christians’ plight in diaspora in the NT time, and the miserable Armenian diaspora after the World War I is another example. The “2011 triple disaster” in Japan (Wan and Law 2014)⁶ is another recent example. In fact, the phenomenon of diaspora has increased in intensity and extensiveness in the 21st century (Wan 2011, chapters 1 & 2).

Diaspora Missiology as an Emerging Missiological Paradigm

Back in 2003, I gave a presentation at the American Society of Missiology on the topic “Mission among the Chinese Diaspora: A Case Study of Migration and Mission” which was subsequently published in *Missiol-*

ogy with the same title.⁷ It was not until my sabbatical at OMSC on the campus of Yale University in the Spring, 2006 I was able to spend time conducting research on two topics: DMG and *relational realism*.⁸

On Oct. 6, 2006, I gave a lecture at OMSC on the topic DMG and on Nov. 28, 2006 I gave lectures on “Global Diaspora Missiology” as an emerging missiological paradigm at Andover-Newton Theological Seminary. The preparation for these two lectures helped me solidify the conceptualization of DMG as an emerging missiological paradigm, published for the first time in the significant piece —“Diaspora Missiology” in *Occasional Bulletin*, Spring 2007.

In the same year, it gave me great pleasure to launch the IDS (Institute for Diaspora Studies) at Western Seminary and to speak at the commencement of the Alliance Graduate School in Manila where IDS-Asia was launched. And the July 2007 issue of the multi-lingual online journal *Global Missiology* (www.GlobalMissiology.org) was devoted to the studies of diaspora missiology.

During the two-year period of 2010-2011, I had many opportunities to give public addresses and presentations on the topic of DMG on various occasions, including lectureship at the Oxford Centre of Mission Stud-

ies—April 2010; presentation at Korean Diaspora Forum in Seoul, Korea—May 2010; plenary session in Tokyo 2010—May 2010 and dialogue sessions and multiplex in Cape Town 2010—October 2010⁹; commencement at William Carey International University—January 2011; annual retreat of Japan Evangelical Missionary Association (JEMA)—February 2011; lectureship at Tokyo Christian University—March 2011; and presentation at The North American Mission Leaders Conference—September 2011.

The accumulative results of interaction with fellow missiologists, interviewing practitioners, and participating in DMS, led to the eventual publication—*Diaspora Missiology: Theory, Methodology, and Practice*. IDS-U.S.A., 2011 (www.amazon.ca).

Diaspora Missiology and Managerial Missiology

Since the release of the first edition of *Diaspora Missiology: Theory, Methodology, and Practice* in 2011, there had been exchanges by correspondence and personal interaction with teachers of DMG, and trainers/practitioners of DMS in various occasions and on many related issues. The purposes of issuing the revised edition in 2014 (Wan 2014) are two-fold: to incorporate feedbacks to the first edition and to update the content with pertinent

information for readers and researchers. There are substantial revisions to Part 2 and Part 3 and alterations to Part 4.

A major change in Part 2 and Part 3 is as follows: what was labeled *traditional missiology* in the first edition has been replaced by *managerial missiology & practice*. Instead of comparing and contrasting dichotomistically *traditional missiology* with *diaspora missiology* in the first edition; the characteristics of *diaspora missiology* are described in the second edition as an updated strategy due to the demographic reality of diaspora and the geo-dynamic shift of global Christianity in the 21st century. Here are the definitions of two key terms, followed by a comparison between the two paradigms. (See Figure 3 below.)

Managerial Missiology Paradigm (MMP)—the framework of engaging in the academic study of missiology by uncritically adopting the secular

management paradigm and proposing the practice of Christian mission accordingly.

Managerial Mission Practice—ways and means of practicing Christian mission in the same manner of secular management in business that might be *biblical* and secularly contextual; but definitely not *scriptural*.¹⁰

My research on issues related to diaspora, such as *relational paradigm*, *strategic stewardship*, and *strategic partnership* emerged from personal experience and participation in international organizations such as the AD 2000 Movement, FIN (Filipino International Network), and LCWE, and academic/professional involvements at the Evangelical Missiological Society and the American Society of Missiology. These additional elements are being incorporated into the 2nd edition of DMG also.

On-going Research and Publication¹²

At present there are not many publications on this emerging study of diaspora missiology and listed below are illustrative items to show case some of the recent research and publication.

The booklet *The New People Next Door* (LOP No. 55—free download)¹³ produced by the Lausanne Forum (2004) is a significant document in that it helped placing the topic of diaspora missiology on the global agenda of the Church.

Later LCWE endorsed the first Global Diaspora Missiology Consultation, sponsored by the FIN (Filipino International Network) that was held at Taylor University College and Seminary (Edmonton, Alberta, Canada) on November 15-18, 2006.

Recently, the number of publications by Christian authors in this area is growing and listed below are some

Figure 3: “Managerial” & “Diaspora” Paradigms Compared¹¹

Aspects	Managerial	Diaspora Missiology/Mission
#1 — FOCUS	<ul style="list-style-type: none"> negligent of new reality marketing approach: commodification of Christianity & consumerism thus “mercenary” instead of “missionary entrepreneurship: efficiency-oriented, outcome based technology: formulaic & methodical, dehumanizing 	<ul style="list-style-type: none"> contextual to new reality in the 21st Century: (a) diaspora phenomena , (b) shifting landscape of “Christendom holistic Christianity with strong integration of the Great Commandment & the Great Commission, evangelism with Christian charity relational: vertical and horizontal relationship, high touch, people-oriented, networking
#2 — CONCEPTUALIZATION	<ul style="list-style-type: none"> instrumentalism (functionalism): felt needs approach, receptor-oriented pragmatism: measurable success & outcome-base 	<ul style="list-style-type: none"> beyond “melting-pot”(American) & “cultural mosaic” (Canadian) “deterritorialization,” “glocal,” “mutuality” & “reciprocity,” “hybridity,” “liminality”
#3 — PERSPECTIVE	<ul style="list-style-type: none"> territorial: Euro-American centric & spatial binary pattern: sending & receiving, home & foreign mission, local & global, etc. “Babel Complex” 	<ul style="list-style-type: none"> non-spatial: “borderless,” transnational & global integrated & interdisciplinary “The Gospel from Everywhere to everyone”
#4 — ORIENTATION	<ul style="list-style-type: none"> emulating the secular business management model. humanistic and man-centered mentality Managerially statistical and strategic 	<ul style="list-style-type: none"> viewing & following God’s way of providentially moving people spatially & spiritually “moving mission fields” & mobile/flexible, strategic Kingdom partnership

samples: Warner, R. Stephen, and Judith G. Wittner. 1998. *Gatherings in diaspora: religious communities and the new immigration*. Philadelphia, PA: Temple University Press; Haar Gt. (1998) *Halfway to paradise: African Christians in Europe*, Fairwater, Cardiff: Cardiff Academic Press.; Walls AF. (2002) "Mission and migration: the diaspora factor in Christian history," *Journal of African Christian Thought* 5: 3-11.; Spencer S. (2008) *Mission and migration*, Calver, Derbys: Cliff College Publishing.; Hanciles J. (2008) *Beyond Christendom: globalization, African migration, and the transformation of the West*, Maryknoll, N.Y.: Orbis Books; Währisch-Oblau C. (2009) *The missionary self-perception of Pentecostal/ Charismatic church leaders from the global South in Europe: bringing back the Gospel*, Leiden; Boston: Brill.; Kim, S. Hun and Ma, Wonsuk. (2011) *Korean diaspora and Christian mission*, Oxford: Regnum Books.; Ludwig F and Asamoah-Gyadu JK. (2011) *African Christian presence in the west: new immigrant congregations and transnational networks in North America and Europe*, Trenton NJ: Africa World Press.; Adogame A. (2013) *The African Christian diaspora: New currents and emerging trends in world Christianity*, London: Bloomsbury.

It is worth mentioning that there are resources free to anyone who can have access to the internet. About 100+ such items are listed in the "Resource" section of the revised edition of *Diaspora Missiology* (Wan 2014:349-358) and listed below are some samples:

- Claro, Bert. *A Higher Purpose for Your Overseas Job*. CrossOver Books, 2007. Available at <http://ojs.GlobalMissiology.org/index.php/english/article/viewFile/215/600>
- Collinson, Sarah. "The Political Economy of Migration Processes: An Agenda for Migration Research and Analysis." Working Paper 12, Interna-

tional Migration Institute, University of Oxford, 2009. Available at <http://www.imi.ox.ac.uk/pdfs/imi-working-papers/wp12-collinson/>

- De Haas, Hein. "Migration System Formation and Decline: A Theoretical Inquiry into the Self-perpetuation and Self-undermining Dynamics of Migration Process." Working Paper 19, International Migration Institute, University of Oxford, 2009. Available at <http://www.imi.ox.ac.uk/pdfs/imi-working-papers/wp19-2009-de-haas-migration-systems-formation-and-decline/>

• _____. "Migration and Development: A Theoretical Perspective." Working Paper, Center on Migration, Citizenship and Development, University of Bielefeld: COMCAD, 2007. Available at <http://www.scribd.com/doc/19260119/Migration-Theory>.

- _____. "Migration Transitions: A Theoretical and Empirical Inquiry into the Developmental Drives of International Migration." Working Paper 24, International Migration Institute, University of Oxford, 2010. Available at <http://www.imi.ox.ac.uk/pdfs/imi-working-papers/wp24-migration-transitions-1>

• Global Diaspora Network Video @ <http://www.jdpayne.org/2011/04/02/global-diaspora-network-video/>

- Hanciles, Jehu J. "Migration and Mission: Some Implications for the Twenty-first-Century Church." *International Bulletin of Missionary Research*, (October 2003): 146-153. Available at <http://www.internationalbulletin.org/system/files/2003-04-146-hanciles.pdf>

• _____. "Migration, Diaspora Communities, and the New Missionary Encounter with Western Society." *Lausanne World Pulse*, (July 2008). Available at <http://www.lausanne-worldpulse.com/themedarticles.php/975>

- Interview with Enoch Wan on Diaspora Missiology @ <http://www.jdpayne.org/2012/02/27/interview-with-enoch-wan-on-diaspora-missiology/>

payne.org/2012/02/27/interview-with-enoch-wan-on-diaspora-missiology/

- Munz, Reiner. "Migration, Labor Markets, and Integration of Migrants: An Overview for Europe." *Social Protection & Labor*, The World Bank, April 2008. Available at <http://siteresources.worldbank.org/SOCIALPROTECTION/Resources/SP-Discussion-papers/Labor-Market-DP/0807.pdf>

• *Scattered to Gather* by Global Diaspora Network (Lausanne III) <http://www.jdpayne.org/wp-content/uploads/2010/10/Scattered-to-Gather.pdf>

- Tsianos, Vassilis et al. "Theory and Method of an Ethnographic Analysis of Border Regimes." Working paper No. 55, University of Sussex, Sussex Centre for Migration Research, April 2009. Available at <http://www.sussex.ac.uk/migration/documents/mwp55.pdf>

• Vertovec, Steve. "Trends and Impacts of Migrant Transnationalism." Working Paper No. 3, Centre on Migration, Policy and Society, University of Oxford, 2004. Available at <http://www.compas.ox.ac.uk/fileadmin/files/pdfs/WP0403.pdf>

- Zaretsky, Tuvya. "Diaspora Missiology Report." Lausanne Consultation on Jewish Evangelism, 2007. Available at www.lcje.net/papers/2007/Zaretsky.doc

Strangers Next Door: Immigration, Migration, and Mission by J.D. Payne (2012, Downers Grove, Ill.: IVP Books) presents helpful demographic data and calls for Christian to actively engage in diaspora mission by reaching out to incoming migrants and immigrants in our neighborhood. Similar to Payne in passion for evangelism and church planting, Tira and Santos use Greenhills Christian Fellowship of the Philippines to show case the practice of "by and beyond" in diaspora mission extending to Canada—Tira, Sadiri Joy, and Narry F. Santos. 2011. "Diaspora church planting in a multicultural city:

A case study of Greenhills Christian Fellowship.” In *Reflecting God’s Glory Together: Diversity in Evangelical Mission*, edited by A. Scott Moreau and Beth Snodderly. Pasadena: William Carey Library. Another forthcoming title is Chandler H. Im & Amos Yong (eds.), *Global Diaspora and Mission*, Regnum, 2014.

In 2007 Western Seminary (Portland, Oregon) launched the Institute for Diaspora Studies (IDS-USA), a joint effort by researchers and practitioners seeking to understand and minister to people of diaspora. A branch of IDS had also been launched at the Alliance Graduate School of Theology in Manila, Philippines at the commencement and Enoch Wan gave an address on Abraham as the prototype of subsequent Jewish diaspora.

Since 2007, courses offered and dissertation research at Western Seminary are selectively listed below:

At Western Seminary, Portland, Oregon: on diaspora missiology, taught by Enoch Wan, Tuvya Zaresky, Sadiri Tira - Summer 2007, 2009 and April 2010; on Hindu diaspora taught by Atul Y. Aghamkar; in February 2010 ; on diaspora missiology, taught by Enoch Wan and Sadiri Tira, April 2010, and team taught by Enoch Wan, Thanh Trung Le, Andy Ponce, Mike Holland, and Randy Mitchel, May 2013.

At Ambrose University College, Calgary, Canada, a course on diaspora taught by Sadiri Joy Tira, Feb. 2010.

Completed doctoral dissertations under Enoch Wan’s supervision at IDS-USA, Western Seminary are selectively listed below:

- Tuvya Zaresky, “The Challenges of Jewish-Gentile Couples: A Pre-evangelistic Ethnographic Study,” Spring 2004. (Later published by William Carey with the title: Jewish-Gentile Couples: Trends, Challenges, and Hopes)¹⁴

- Sadiri Emmanuel Santiago B. Tira, “Filipino Kingdom Workers: An

Ethnographic Study, Spring 2008. (with the same title, EMS Dissertation Series, William Carey, 2011)

- Yaw Attah Edu-Bekoe, “Ghanaian diaspora: An integrative study of the Presbyterian Church of Ghana congregations in the United States of America,” April, 2011. (Scattered Africans Keep Coming. Yaw Attah Edu-Bekoe and Enoch Wan. April 1, 2013 @ www.amazon.com)

- Mike Holland, “Diaspora mission to Hispanics in the USA,” February 11, 2013

- Thanh Trung Le, “A missiological study of Vietnamese diaspora,” January, 2013. (Forth coming title: *Mobilizing Vietnamese Diaspora for the Kingdom*. Enoch Wan and Thanh Trung Le, IDS-USA. 2014 www.amazon.com)

- James Mook Sum Lai, “An ethnography of the contextual approach of community projects among the Yunnanese Chinese community in Lashio, Myanmar,” (Chinese diaspora), September 15, 2013

- Paul Kyu-Jin Choi, “Towards a paradigm of missional ecclesiology for Korean diaspora,” April 2014 (forthcoming title: “Missional Ecclesiology for Korean Diaspora”—to be published by IDS-USA)

- Siu Lun Law, “An ethnographic study of the relief ministries of the Oasis Chapel and missiological implications for relational missiology,” Spring 2014. (Forth coming title: *The 2011 Triple Disaster in Japan and the Diaspora: Lessons Learned and Ways Forward*, IDS-USA, Spring 2014 www.amazon.com)

- Ted Rubesh, “Wandering Jews and scattered Sri Lankans: viewing Sri Lankans of the G.C.C. through the lens of the Old Testament Jewish diaspora,” February 7, 2014 (Forth coming title: *Wandering Jews and Scattered Sri Lankans: Understanding Sri Lankan Diaspora in the GCC Region Through the Lens of OT Jewish Diaspora*,

Spring 2014).

There are ongoing researches conducted by doctoral students in other schools as selectively illustrated below:

- Anthony Francis Casey, “How shall they hear? The Interface of Urbanization and Orality in North American Ethnic Church Planting,” The Southern Baptist Theological Seminary, 2013 (Forthcoming title: *Church Planting among Immigrants in US Urban Centers: The ‘where,’ ‘why,’ and ‘How’*—to be published by IDS-USA, 2014)

- Andy Ponce, “Find Home: Envisioning Church Ministry to Left-Behind Families of Overseas Filipino Workers (OFWs),” Asbury Theological Seminary, 2014.

- Jeremiah Chung, “Engaging Chinese Diaspora in the Ministry of Bible Translation.” Gordon-Conwell Theological Seminary, 2014 (forthcoming with the same title, to be published by IDS-USA).

- Matthew L. Pierce, “Who Am I? Ethnic Identity among Diaspora Peoples in Louisville, Kentucky,” Southern Baptist Seminary (in process).

The theme of the Evangelical Missiological Society of 2014 (www.EMSweb.org) is “diaspora missiology” with many papers presented at regional meetings in the Spring of 2014 and from which about a dozen are selected to be included in the national conference and the EMS annual monograph on “diaspora missiology” to be edited by Enoch Wan and Mike Pocock. The “abstract” of papers to be presented is listed in this issue of *Occasional Bulletin*.

Conclusion

It is most encouraging to witness the emergence of diaspora missiology as a missiological paradigm for the 21st century after the publication of the article on DMG in 200. DMG has proven to be a missiological paradigm that is contextually relevant for the

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EMS 2014 Presenters

Where Do We Stand Today on Global Migrations?

Michael Pocock, Senior Professor Emeritus of World Missions and Intercultural Studies, Dallas Theological Seminary.

South Central Region, EMS • Presentation Date/Time: Thursday 9/25/14, 3:30 PM

Global migration is changing the way we think about and do missions. This paper examines the current status of global migration as a starting place for developing what is now more generally termed “Diaspora Missiology.” It argues that peoples living outside their region of origin should not be considered as merely incidental factors relative to the nations in which they now find themselves, but rather significant foci of missions, either as objects or vehicles of God’s grace.



A native of England who spent his formative years in the United States, Dr. Pocock always has subscribed to an intercultural approach to the gospel. Before joining the Seminary’s World Missions faculty in 1987, he pastored a culturally diverse church in Chicago. He also ministered for 16 years with The Evangelical Alliance Mission, first in Venezuela and later as mobilization director in Wheaton, Illinois. He continues to travel extensively in order to participate in missions ministries and conferences. Over the past several years Dr. Pocock has researched and written on the development of multicultural churches in America (2002) and the impact of globalization on missions (2005). He currently is researching human migration in Scripture and the implications for ministry worldwide. Dr. Pocock has been a visiting professor at Christian colleges and seminaries around the world, and in 2008 he began serving as chairman of the board for Evergreen Family Friendship Services/China.

Diasporas, Transnationalism, Anthropology and Missions

Steve Ybarrola, Professor of Cultural Anthropology, Asbury Theological Seminary

North Central Region, EMS • Presentation Date/Time: Thursday 9/25/14, 3:30 PM

The developing field of diaspora missiology has helped to focus attention on the missiological implications of the widespread phenomenon of immigration today. However, to date much of the growing literature in this field has focused on theological and “strategic” aspects of diasporas. However, the social sciences, and anthropology in particular, have been researching this phenomenon for many years. In the anthropological literature diasporas and transnationalism have been intimately linked. In this presentation I will examine various anthropological issues related to diasporas and transnationalism, and then propose how missiology might reflect on these issues and apply a missiological response.



Dr. Steven Ybarrola is Professor of Cultural Anthropology in the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary. He received a B.A. from Bethel University and an M.A. and Ph.D. from Brown University. He has done anthropological research on migration, identity, and intergroup relations among Basques in both the United States and Spain, Latinos, and Cajuns in southern Louisiana. He has presented and published in the developing field of diaspora missiology. He serves as U.S. Representative for the Lausanne North America Diaspora Missiology Educators Forum, chosen by the Filipino International Network, and the EMS. He serves on the Board of the American Society of Missiology (ASM).

Diaspora Ministry in the Book of Acts: Insights from Two Speeches of the Apostle Paul to Help Guide Diaspora Ministry Today

Larry Caldwell, Director of Training and Research, Converge Worldwide; Professor of Intercultural Studies, Sioux Falls Seminary

North Central Region, EMS • Presentation Date/Time: Thursday 9/25/14, 3:30 PM

The majority of the book of Acts shows diaspora ministers of the Gospel ministering to diaspora and non-diaspora peoples in both diaspora and non-diaspora contexts. The apostle Paul is an especially good example of how a diaspora person does ministry that is sensitive both to ministry context (who is the audience and where are they located) as well as sensitive to message context (what is actually said to the audience). This paper will specifically address both the ministry context and message context of diaspora ministry by looking at two examples from Paul's ministry: first, his message to the Jews and God-fearers of Pisidian Antioch (Acts 13) and, second, his message to the Athenians in the Aeropagus (Acts 17). Implications for diaspora ministry today will conclude the paper. North Central Region, EMS.



Larry W. Caldwell, Ph.D., recently completed 20 years teaching missions and Bible interpretation at Asian Theological Seminary in Manila, Philippines. He has now relocated to the USA and is Director of Training and Strategy for Converge Worldwide (formerly Baptist General Conference), as well as Professor of Intercultural Studies at Sioux Falls Seminary, Sioux Falls, SD. He continues to teach at seminaries worldwide as well as researching and writing on missions.

God's New Humanity in the Diaspora: A Church of the Nations, for the Nations

David Stevens, Senior Pastor of Central Bible Church

Northwest Region, EMS • Presentation Date/Time: Thursday 9/25/14, 3:30 PM

Our identity shapes our practice—or at least it should. Who we are as God's "New Humanity" (Ephesians 2:15; 4:22-24; Colossians 3:9-11) must shape our practice of ministry to and from the diaspora. This paper will explore the biblical theology of the church as God's New Humanity, examining the creation and fall of the first humanity as well as the creation and renewal of the New Humanity. Particular emphasis will be placed on the contrast between the diaspora of Babel (Genesis 11) and that of Pentecost (Acts 2) as we examine the implications of diversity-in-unity for both the makeup and mission of the church. This biblical vision will help us better become a church of the nations and for the nations.



David Stevens is Sr. Pastor of Central Bible Church in Portland, Oregon. Established in its present location in 1957, Central Bible is in full metamorphosis as it reaches an increasingly diverse urban demographic. David's vision for multiethnic ministry was birthed during his fifteen years as a missionary-pastor in France (1985-2000). He is a graduate of Dallas Theological Seminary (1982, Th.M.) and of the Faculté Libre de Théologie Évangélique (1999, Th.D.) near Paris, France. He also authored the recently released *God's New Humanity: A Biblical Theology of Multiethnicity for the Church* (Wipf & Stock, 2012). David and his wife, Mary Alice, are the parents of four children—Jonathan (now with the Lord),

Rebecca, Mary Lynne, and Justin—and grandparents to three grandchildren. In his spare time, David loves to read French, snow ski, travel, and hang out with family members.

The “With” of Diaspora Missiology: The Impact of Kinship, Honor, and Hospitality on the Future of Missionary Training, Sending, and Partnership

Jacques Hébert, Director of Training and Strategy

South Central Region, EMS • Presentation Date/Time: Friday 9/26/14, 10:30 AM

This paper explores how the changing global demographics are providing new bridges into hard to reach countries. Integrating our “here” and “there” strategies will provide a more cohesive basis for sending training and sending missionaries to creative access countries in the future. In order to seize these opportunities, individuals, churches, and organizations, must understand and utilize relational methodology, hospitality, and international networks.



Jacques Hébert is a missionary to diaspora Muslims and a missions mobilizer and trainer. Has spent the past ten years in cross-cultural missions, research, and training. He has lived overseas for seven years and has served as a missionary in the Middle East. He is currently completing a Doctorate in Intercultural Studies at Western Seminary. He leads a relational network that is reaching Muslims in the West and seeking opportunities to use this network base to send missionaries overseas in the future.

Mapping the Diaspora with Facebook

Trevor Castor, Associate Director of the Zwemer Center for Muslim Studies at Columbia

Southeast Region, EMS • Presentation Date/Time: Friday 9/26/14, 10:30 AM

This paper demonstrates the efficiency of Facebook as an ethnographic field site and a migration-mapping tool. Computer mediated communication is the primary medium for transnational practices of diaspora peoples. This virtual space is often where transnational identity is constructed through contesting, reinforcing, and renegotiating socio-cultural boundary markers. These digital diasporas maintain a sense of collective belonging through frequent virtual returns to the homeland. Consequently, ethnic and nationalistic boundaries are broadened and relocalized. In addition to cultural insights, Facebook’s new Graph Search allows users to search the more than 1.2 billion user social graph based on linguistic, ethnic, national, and religious identifiers. Users have a vested interest in keeping an up-to-date and accurate profile in order to be found and find others in the social network. This user profile information is public data and likely more current than other data used in migration mapping.



Trevor, Katie and their three children live in Columbia, South Carolina where Trevor serves as the Associate Director of the Zwemer Center for Muslim Studies. He is also a professor of inter-cultural studies at Columbia International University (CIU). Prior to coming to the CIU, He and his wife served with Youth With a Mission (YWAM) for seven years. During their missionary service, they worked in a 100% Muslim country in South Asia. Trevor’s undergraduate work is in Bible and Humanities. He has a Masters Degree in Muslim Studies and is a PhD candidate at The Australian College of Theology. In addition to his missionary and academic ministries, he served for five years as a youth and college pastor where he discovered his love of preaching and teaching.

Assessing the Value of Diaspora Community Input to Missiological Research

Fred Farrokh, Missionary, Elim Fellowship

Northeast Region, EMS • Presentation Date/Time: Friday 9/26/14, 10:30 AM

In this paper, Fred Farrokh assesses the strengths and weaknesses of Diaspora community input in contemporary missiological research. This paper is set in the context of the author’s recent doctoral research, which addresses the viability of the Insider Movement paradigm in ministry to Muslims. That paradigm suggests that Muslims who come to faith in the

Lord Jesus Christ should permanently retain Islamic religious identity and observance. The author tested the Insider paradigm by interviewing 40 Diaspora Muslim-born persons in Metro New York, representing 18 different birth countries, regarding their perspectives on Muslim identity. The author concludes that the input of Diaspora communities may provide a helpful asset in equipping the Church for world evangelism. In particular, Diaspora communities reflect unique diversities, as well as the freedom to speak their minds, that may be difficult to replicate in other research environments.



Rev. Fred Farrokh is an Iranian-American of Muslim family background. Born in the United States, Fred met Jesus Christ as Savior in 1983 while reading through the Bible. Fred Farrokh is an Ordained Missionary with Elim Fellowship. His life call is serving Muslim people with the gospel. He is an Ambassador-at-Large with Jesus For Muslims Network, after serving as Executive Director with JFM from 2006–2013. Rev. Fred Farrokh graduated with a PhD in Inter-cultural Studies from Assemblies of God Theological Seminary in 2014. He has also ministered in Egypt, Lebanon, Israel, Cyprus, Bangladesh, Ukraine, Uzbekistan, Malaysia, Morocco and the Philippines.

Mission and the Palestinian Diaspora

Andrew Bush, Associate Professor and Chair of the Missions and Anthropology Department of Missions, Eastern University

Northeast Region, EMS • Presentation Date/Time: Friday 9/26/14, 10:30 AM

Palestinians are a diaspora community. Christian response to Israel and Palestine is polarized. Traditionally the Christian supporters of Palestinian tend to focus on the political dimension of their plight to the extent that the greater need for support of their spiritual life and mission is neglected. Whereas traditionally Palestinian mission has been somewhat stunted, this paper will describe and explore the development of a Palestinian Protestant Christian missiology and mission. The author proposes a valuable way of service to the Palestinian Diaspora is to acknowledge their effort in forming an indigenous missiology, to be constructive listeners as they speak, and friends as they search for a better expression of the mission of God in a context of conflict.



Rev. Dr. Andrew Bush is Associate Professor and Chair of the Missions and Anthropology Department at Eastern University. Before coming to Eastern in 2005 Andrew and his wife Karen served internationally for 20 years. They began their mission service in 1987 as church planters in the Philippines where they established a network of congregations which serve both the business sector and the inner city families who living in deep poverty. In 1998 they entered a new phase of their service in the Palestinian Territories where Andrew has worked with the Palestinian Bible Society until the present. There they established an outreach to students and families Living Stones Student Center on the West Bank that conducts summer camps for kids, evening programs for university students, family

wellness programs and more. Between semesters you will find Andrew there. Andrew has recently published *Learning from the Least: Reflections on a Journey in Mission with Palestinian Christians* (Wipf & Stock: Eugene, Ore., 2013). He may be reached at abush2@eastern.edu.

Ethiopian Immigrants as Cross-Cultural Missionaries: Activating the Diaspora for Great Commission Impact

Esther J. Stewart, Equip International, Missionary Appointee

Rocky Mountain Region, EMS • Presentation Date/Time: Friday 9/26/14, 1:30 PM

There have been many voices in recent years calling American Christians to evangelize internationals who immigrate. However, it seems to assume that all of them are unsaved. Acknowledgement and appreciation of Christian immigrants is needed for a more nuanced understanding of the international community in America. Indeed, believing immigrants

may be the American church's greatest asset in effectively reaching the world on their doorstep. This paper examines the great potential of the millions of Ethiopians in the diaspora to participate in the Great Commission by realizing their responsibility and opportunity to reach other immigrants with the Gospel. Practical steps are suggested for how the immigrant community can begin moving toward an increasingly powerful missionary impact.

Esther J. Stewart and her husband recently moved a large New England city to work among the Diaspora community there. They plan to return to her husband's native Ethiopia in 2015 as missionary trainers, equipping Ethiopians for cross-cultural ministry to the unreached within Ethiopia and in other nations. Esther holds an MA in Intercultural Studies from Columbia International University.

Diaspora to the Diaspora: Engaging Diaspora Turkmen in Istanbul

Mark Hausfeld, International Director, Global Initiative

North Central Region, EMS • Presentation Date/Time: Friday 9/26/14, 1:30 PM

This lecture will utilize the action/reflection method of praxis toward ministry and mission. The model for mission will be the Missional Helix. Our discussion will focus on successful efforts by Assemblies of God World Mission (AGWM) workers to engage Muslim background Diaspora Turkmen from Turkmenistan with the Gospel. From this method and model, a dynamic Biblical Spirit-driven missiology has emerged and continues organically emerging to proclaim the gospel and establish communities of disciples among Diaspora Turkmen in Istanbul, Turkey.



Global Initiative: Reaching Muslim Peoples is a ministry established to collaborate with Assemblies of God World Missions regions and with US Missions to equip and mobilize the Church to reach Muslims everywhere. Hausfeld is also Associate Professor of Urban and Islamic Studies and the director of the Center for Islamic Studies at Assemblies of God Theological Seminary, Springfield, MO

Towards an Urban Model of Church-Mission Partnership among Diaspora Groups in San Francisco Bay

Leonard Stucky, Official Liaison World Venture to the Ethnic America Network

Rocky Mountain Region • Presentation Date/Time: Friday 9/26/14, 1:30 PM

Local churches, regional ministries, and mission organizations collaborated in 2014 in the ethnically diverse San Francisco Bay Area, under the banner of "igniting multicultural discipleship". The iSpectra conference in April, 2014, launched a number of ongoing research-informed initiatives with continuing partnership. With globalization, percentages of foreign-born residents are among the highest in the nation. Well-educated Asians figure prominently in the population. The iSpectra research task force represents a model bringing resources and experience of global mission organizations into synergistic partnership with cutting edge domestic church-related ministries. This case study details the process and considers factors that may commend similar collaboration in other urban settings.



Leonard and Dana planted churches for ten years in Brazil, where they also helped launch a church-planting seminary. They joined a multinational church-planting team among unreached peoples in post-Communist Europe for 18 years. Church-based leadership and mission schools from the multicultural church base helped to initiate a national mission movement focused on unreached people groups. They now concentrate on diaspora groups in North America from their base in California, networking widely with like-minded partners.

Organizing to Reach the Diaspora: A Case Study in Changing Overseas Structure from Geographic Components to Global Affinity Groups

Jerry Rankin, President Emeritus, International Mission Board, SBC and Director, Zwemer Center for Muslim Studies at CIU

Southeast Region, EMS • Presentation Date/Time: Friday 9/26/14, 1:30 PM

As the vision to reach all people shifted the strategic focus of missions to people groups in the latter years of the 20th century, the IMB realized that the way it was organized inhibited progress in engaging the unreached. There was an increasing awareness that many unengaged peoples were those of the diaspora. For 160 years the IMB, as many other mission agencies, organized their overseas strategies according to geographic components which resulted in neglect of massive numbers of people groups outside their ethnographic origins. Dispensing with a geographic regional focus, more than 5,000 missionaries serving with the IMB were re-organized into overlapping global affinity groups with a mandate to reach their target peoples wherever they were found. This paper describes the rationale for such a radical change, the process by which it was implemented, the challenges it presented and the global impact that resulted.



Jerry Rankin served as a missionary in South and Southeast Asia for 23 years, including tenure as Area Director for the region. For 17 years prior to retirement he served as president of the Southern Baptist International Mission Board. Rankin is a graduate of Mississippi College and Southwestern Baptist Theological Seminary and has been awarded three honorary doctorates. He currently lives in Mississippi and serves as Director of the Zwemer Center for Muslim Studies at Columbia International University. He has written eight books and is adjunct professor of missions at Mississippi College, William Carey University and CIU. In 2013 he received the Missio Nexus Lifetime Achievement Award.

Mission By and Beyond the Diaspora: Partnering with Diaspora Believers to Reach Other Immigrants and the Local People

Stan Downes, Assistant Area Director – Europe, One Challenge

Rocky Mountain Region, EMS • Presentation Date/Time: Friday 9/26/14, 4:15 PM

This paper addresses the category of diaspora missiology identified by Dr. Enoch Wan —“Missions By and Beyond the Diaspora.” Diaspora Christians have great potential to have a major spiritual impact on peoples of other cultures and especially on the people among whom they live. This paper explores the potential for and experience of diaspora Christians in cross-cultural ministry. It also addresses how local churches can work effectively with diaspora churches to reach their communities. Pastors and missionaries from countries that received missionaries in the past are now part of the diaspora into countries in the west and are having an impact there.



Stan and his wife Donna joined OC in 1983 and served in Kenya for 11 years. Following that they served in Romania for 12 years where Stan was the team leader. Stan served as the Area Director for Europe from 2000 to 2004. His interest in diaspora issues came from seeing many Romanians emigrating to the West and starting churches and ministries. Prior to his career in missions Stan was a manager with Arthur Andersen & Co. and an auditor for the Coca-Cola Bottling Company.

Three Models of Acculturation: Applications for Developing a Church Planting Strategy among Diaspora Populations

David Dunaetz, Assistant Professor, Azusa Pacific University

Southwest Region, EMS • Presentation Date/Time: Friday 9/26/14, 4:15 PM

P psychological acculturation describes the changes that occur in an individual who comes into contact with another culture. Three models of acculturation describe in different ways what a church planter can expect to see when working with immigrant populations. Each model can be useful when choosing a church planting strategy.



David R. Dunaetz was church planter in France for 17 years with WorldVenture where he and his wife started two multicultural immigrant churches. He is now a research psychologist teaching at Azusa Pacific University and Claremont Graduate University. His research focuses on conflict processes in Christian organizations.

Faith on the Move: Mission, Migration and the American Church

Mathew Krabil, PhD student, Fuller Theological Seminary

Allison Norton, PhD student, Fuller Theological Seminary

Canadian Region, EMS • Presentation Date/Time: Friday 9/26/14, 4:15 PM

The paper will deal with diaspora missiology but it will be framed by other issues, challenges and opportunities that migration presents for missiology and ecclesiology in the American context (the assumption being that transnationalism is a significant reality experienced by congregations in America, thus linking them to many parts of the world).



Diaspora Missiology and Beyond: Path Taken and Ways Forward

Enoch Wan, President, Evangelical Missiological Society and Director, Doctor of Intercultural Studies Program, Western Seminary

Canadian Region, EMS • Presentation Date/Time: Friday 9/26/14, 4:15 PM



This is a brief review of the emergence of diaspora missiology and a simple projection of possible future direction in its development. Canadian Region, EMS.

Dr. Wan, President of Evangelical Missiological Society (EMS), is a researcher with interest in missiology, research methodology, sinology, and inter-cultural studies. His multitude of contributions to missiology can be found at EnochWan.com.

Beyond Captivity:

Explorations in Indian Christian History and Theology

Robin Boyd. Bangalore: Centre for Contemporary Christianity, 2014.

—*Reviewed by H. L. Richard*, a research scholar on the history of the Hindu-Christian encounter.

A collection of the shorter writings of Robin Boyd is exciting for all students of Indian Christian theology. Boyd is known to all Indian theological students due to the required reading status of his magisterial study from 1975 (expanded from 1969), *An Introduction to Indian Christian Theology* (Delhi: ISPCK, kept in print), based on his doctoral work in Edinburgh. Individuals and libraries interested in new expressions of Christianity across the world will want

More than a Gujarati regional focus, however, these collected papers address issues in Indian Christian theology. The second section, “Looking Back and Looking Forward,” again has a number of important papers related to Gujarat, but broader issues of Indian theology are even stronger here than in the first section. (There are no papers from the 1980s, and the order of papers throughout is chronological.)

Boyd’s self-assessment of his work in Indian theology is refreshingly critical. He has not always been treated kindly by the new wave of dalit theologians, and his perspectives on that development are

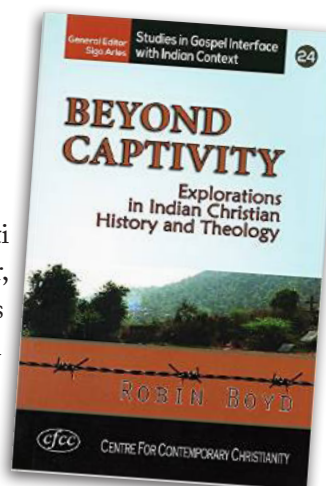
THE BOOK IS FULL OF insights related to cross-cultural engagement, mission history and contextual theology.

to invest in this important volume.

Writings in this collection cover a span of over fifty years. The first paper from 1959 looks at “The Contribution to Scholarship of Missionaries in Gujarat.” Gujarat was Boyd’s field of service, and a number of articles draw out interesting perspectives from the history of missions in that region. There remains a great deal of buried treasure regarding the history of mission and church in India, and this volume stirs curiosity for more probing and learning. The nineteenth chapter, which closes section one on “From an Indian Desk,” is on the history of the Society for the Propagation of the Gospel in Ahmedabad (Gujarat’s largest city) from 1830–1851.

nuanced and helpful. In January of 1999 Boyd returned to India and delivered the convocation address for the graduating class of the Serampore consortium of theological schools. To that now-dalit-dominated body, Boyd confessed that “I realize how minimalist and naïve my own writing has been” (pg. 246).

Yet his paper, which is chapter twenty-two in this collection, was entitled “Khristadvaita: Is it Still a Possibility?” The question needed to be raised because *advaita* (non-dualism) is from the realm of classical Hindu philosophy, and the suggestion of a Christ-non-dualism is not something that comes up for discussion when the contexts in consideration are dalit.



Boyd’s answer to the question is unequivocal; it is not merely possible, it is necessary. “Christian witness in India must be made in the context of ‘the great tradition’ as well as in the ‘subaltern’ context” (pg. 256). This point is also made in a fairly brief letter to the noted dalit theologian James Massey that is chapter 26 (pp. 273–275). Boyd is not in any sense opposing dalit

theology, just affirming the multiple natures of mission and theological endeavors within such a vast arena as India and “Hinduism.”

Boyd studied for a time in Switzerland under Karl Barth, so two chapters focus on Barth in relation to Indian concerns. Boyd was a friend of the little known Gujarati Indian theologian Dhanjibhai Fakirbhai, who is central to two chapters and mentioned in others. (Khristadvaita was Dhanjibhai’s idea (pg. 247), and he had other stimulating thoughts on relating to classical Hindu concepts.) Raymond Panikkar, M. M. Thomas, Christology, fulfillment theology, and the Bible in Indian theology are other key topics.

The breadth of topics discussed in this volume indicates the necessary breadth of interest and learning necessary for effective cross-cultural engagement. Boyd’s approach and attitude are as instructive as any particular insights, but the book is full of insights related to cross-cultural engagement, mission history and contextual theology, to just identify the themes most particularly addressed. Few readers will fully agree with Boyd in all the issues he raises, but none will fail to be thankful for his academic labor and for making this collection of shorter writings available to the church at large.

A Wind in the House of Islam:

How God is Drawing Muslims Around the World to Faith in Jesus Christ

David Garrison. Monument, CO, WIGtake Resources 2014

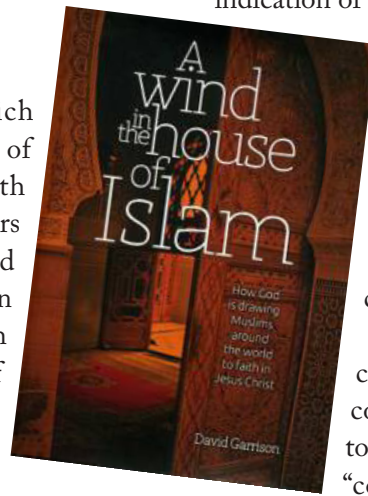
—Reviewed by **Larry Poston**, Professor of Religion at Nyack College in Nyack, New York.

David Garrison (PhD, University of Chicago) has produced a work that is academically credible, spiritually solid, and interesting to read. It is also a welcome alternative to many of the recent accounts of Muslims converting to Christianity.

The author begins with a brief history of missions to the Muslim world – a discouraging narrative, to say the least. Indeed, “in Islam’s first 12 centuries we [find] no voluntary, and only a handful of coerced, conversions to the Christian religion. Not until the end of the 19th century, twelve and a half centuries after the death of Muhammad, [do] we find the first voluntary movements of Muslims to Christ that numbered at least 1,000 baptisms” (18). Garrison then describes “ten critical issues” that formed the framework for his study: security concerns, the project’s scope, the use of a phenomenological approach, the author’s view of Islam, a definition of “conversion,” a definition of “a movement,” the motivations for conversion, the limitations of the study, the author’s bias and the desired outcomes.

Garrison uses the Muslims’ description of themselves as comprising the Dar al-Islam (“house of Islam”), dividing this “residence” into nine separate “rooms.” There is the “Indo-Malaysia room” comprised of southeast Asia, Indonesia and the Philippines; the

“East Africa room” which follows the eastern coast of the continent; the “North Africa room” which borders the Mediterranean and the Atlantic; the “Eastern South Asia” room which takes in the eastern half of India, Bangladesh and parts of Myanmar; the “Persian room” which includes Iran and parts of Afghanistan and Tajikistan; the “Turkestan room” which forms a belt across southeastern Europe, Turkey, and the “-stans” in Central Asia that arose out of the dis-



and seven million new Christ followers” (5). While the broad range of these numbers of converts could be seen as an indication of the unreliability of these reports, there are enough documented testimonies to give hope to a missionary enterprise that has been characterized by pessimism for nearly 14 centuries.

The final chapter contains observations concerning “five barriers to movements,” including “contentious Christians,” “fear and hatred,” “imitating Islam” (when Christianity becomes colonialist and/or militant in its overall approach to outsiders), “ignored injustice,” and “ignorance and apathy.”

THE MOST SIGNIFICANT ASPECT of this study is the emphasis given to the Word of God and the witness of missionary agents as indispensable for producing Muslim movements to Christ.

solution of the Soviet Union; the “West Africa room”— the Sahara and the Sahel; the “Western South Asia” room (western India, Pakistan and Afghanistan); and “the Arab room” consisting of Saudi Arabia, the Gulf States, Iraq, Syria, Jordan, Lebanon, Israel, Yemen and Egypt.

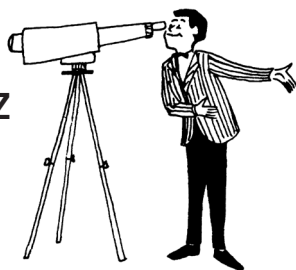
For each of these “rooms” there is a brief history of Christian/Western contact with the area as well as a description of “Muslim Movements to Christ,” defined as “at least 100 new church starts or 1,000 baptisms that occur over a two-decade period” (5). Garrison has observed such movements in more than 70 separate locations in 29 nations and speaks of “between two

Garrison appears somewhat ambivalent with respect to the C5 and C6 forms of contextualization. He does not believe that “the Muslim-background follower of Christ can religiously practice both faiths,” but at the same time he is open to the possibility that “these movements may be forming new expressions of Christian faith that are distinct from the various other branches of Christianity around them” (35).

The most significant aspect of this study is the emphasis given to the Word of God and the witness of missionary agents as indispensable for producing Muslim movements to Christ. In a day when so much attention has

Continued on page 20

As seen through the LENZ



Enoch Wan has given us another high quality and scholarly report on *Diaspora Missiology*. This is the

introduction to our annual conference September 25-27 in Atlanta which we want to feature in this edition. The speakers and topics are listed for your perusal. We hope that many of our EMS members will be able to attend, along with students from various schools. We have included again a couple of good book reviews that our review editor believes will be beneficial to the mission community.

—Bob Lenz, editor

A Wind in the House of Islam Continued from page 15

been given to accounts of Muslims experiencing “dreams” and “visions” of Jesus — accounts which seemingly eliminate the need for any Scriptural or human element — Garrison’s account is a welcome corrective.

While this reviewer does not deny the validity of any specific dream or vision that has allegedly brought a Muslim to Christ, he is skeptical as to the significance of such accounts. His own doctoral dissertation included several testimonies of Christians and Jews who converted to Islam on the basis of “dreams” and “visions” in which Jesus allegedly proclaimed that Islam was the only true religious system. Articles such as “Jesus Led Me to Islam” make one think twice about the efficacy of extra-biblical experiences, particularly in light of Cornelius’ experience in Acts 10. The centurion experienced a vision, but rather than being given the gospel message directly by an angelic messenger (which one would think would have been sufficiently convincing), he was told to send for a human messenger who then delivered a Scripturally-based message. Garrison’s account is in keeping with this Biblical testimony, and therefore it is highly recommended to all who contemplate ministry among the adherents of Islam.

Diaspora Missiology Continued from page 6

demographic reality of the 21st century. The future of diaspora missiology is bright, for it has been given a place among practitioners and academicians, in international conferences, major magazines, and mission organizations.

Endnotes

1. Enoch Wan, “diaspora missiology” *Occasional Bulletin* (20 no.2 Spring 2007:3-7)
2. See “The Seoul Declaration on Diaspora Missiology,” accessed August 1, 2014; available at www.lausanne.org/documents/seoul-declaration-on-diaspora-missiology.html.
3. Enoch Wan, “Global People and Diaspora Missiology,” presentation at Plenary session, Tokyo 2010-Global Mission Consultation, Tokyo, Japan, May 13, 2010.
4. Adapted from Enoch Wan, “Research Methodology for Diaspora Missiology and Diaspora Missions,” presentation at Regional EMS Conference, North Central, Trinity Evangelical Divinity School, Deerfield, IL., February 26, 2011.
5. Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. (revised edition) Institute of Diaspora Studies, IDS-U.S.A, 2014 <<http://www.amazon.ca>>. The strategy of “missions with the diaspora” has been added to become the fourth element in diaspora strategy in comparison to the 1st edition of 2011. This change came as a result of the recent offering of the course “diaspora missiology” at Western Seminary (April 29-May 3, 2013) and the presentation at EMS regional conference in

Canada in January 2014.

6. Forth coming title: *The 2011 Triple Disaster in Japan and the Diaspora: Lessons Learned and Ways Forward*, IDS-USA, Spring 2014 www.amazon.com

7. Wan, Enoch. “Mission among the Chinese Diaspora: A Case Study of Migration and Mission.” *Missiology* 31 no. 1 (2003): 35.

8. Sample works “relational paradigm” are listed below:

Wan, Enoch and Mark Hedinger. “Understanding ‘Relationality’ from a Trinitarian Perspective.” *Global Missiology* (January 2006). Available at www.GlobalMissiology.org/

Wan, Enoch. “The Paradigm of ‘Relational Realism.’” *Occasional Bulletin* 19:2 (Spring 2006): 1-4.

Wan, Enoch. “Relational Theology and Relational Missiology.” *Occasional Bulletin* 21:1 (Winter 2007): 1-7.

Wan, Enoch, “A Missio-Relational Reading of Romans: A Complementary Tudy to Current Approaches.” *EMS Occasional Bulletin*, Vol. 23 No. 1.

Wan, Enoch and Johnny Yee-chong Wan. “Relational Study of the Trinity and the Epistle to the Philippians.” *Global Missiology* (April 2010). Available at www.GlobalMissiology.org/

Enoch Wan and Narry Santos, “A Mission-Relational Reading of Mark,” *Occasional Bulletin*. Vol. 24, no. 2, 2011:1-16

9. Both addresses can be accessed @ www.enochwan.com.

10. Enoch Wan, “A critique of Charles Kraft’s use/misuse of communication and social sciences in biblical interpretation and missiological formulation,” <http://ojs.globalmissiology.org/index.php/english/article/viewFile/120/346> Accessed Dec 20, 2013.

11. Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. (revised edition) Institute of Diaspora Studies, IDS-U.S.A, 2014:128.

12. In this section, there are excerpts from the revised edition of *Diaspora Missiology* (Wan 2014) regarding on-going research and publication.

13. Free download @ <http://conversation.lausanne.org/en/conversations/detail/10487#.U-57ysVdXT0>

14. Available at <http://www.amazon.com/Jewish-Gentile-Couples-Trends-Challenges-Hopes/dp/0878084568>

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