



Lausanne  
Global Classroom

# Diaspora

Beta Version

**User Guide**

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## Introduction

The Lausanne Movement is pleased to present **Global Classroom**. The Lausanne Global Classroom is a new tool designed to connect emerging evangelical leaders to key issues and ideas in global mission today. As these leaders grow into national, regional, and global influence, our hope is that they will be well equipped and knowledgeable for the work of mission in their generation.

This Classroom episode is on **diaspora**, a global phenomenon that has marked the 21st century. Today, more than ever before, people are on the move, whether voluntarily or involuntarily, and for various reasons—terrorism, economic collapse or opportunity, famine, human trafficking, education, to mention a few. There is a tremendous opportunity for ministry to, through, and beyond diaspora peoples.

Global Classroom is based on short videos in a documentary format totalling about 45 minutes, designed to give a broad introduction to the subject.

This user guide builds on what is introduced in the videos by providing additional resources for various settings. The group leader or instructor is encouraged to tailor the videos and resources in the user guide to the particular context where Classroom is being used. Factors to consider include the knowledge base of the group regarding diaspora, the format of the setting, and the time available. In particular, the Video Introduction and the Facilitation Guide pages of discussion questions may help determine which sections are most appropriate for a particular context, and may help determine where to stop the video in order to facilitate reflection and discussion.

This user guide provides resources for three contexts: academic settings, such as a seminary or university class; small group settings, such as a ministry staff meeting or mission-minded discussion group; and an individual setting for those personally seeking missiological content that is current and globally representative. Sections of this user guide are only relevant to one of these three contexts, indicated by the the following icons:



**Academic**



**Small group**



**Individual**

You know your context better than anyone, and we hope you feel the freedom to use this resource in a way that makes sense for your context. We welcome any feedback you may have about this or future Classroom episodes. Please send this feedback to me at [classroom@lausanne.org](mailto:classroom@lausanne.org).

Thank you for participating in **Global Classroom: Diaspora**.

Brent Burdick

Director, Lausanne Global Classroom

## ***The Cape Town Commitment***

### **Section IIC-5: Love reaches out to scattered peoples**

People are on the move as never before. Migration is one of the great global realities of our era. It is estimated that 200 million people are living outside their countries of origin, voluntarily or involuntarily. The term ‘diaspora’ is used here to mean people who have relocated from their lands of birth for whatever reason. Some relocate permanently, and others, like three million international students and scholars, temporarily. Vast numbers of people from many religious backgrounds, including Christians, live in diaspora conditions: economic migrants seeking work; internally-displaced peoples because of war or natural disaster; refugees and asylum seekers; victims of ethnic cleansing; people fleeing religious violence and persecution; famine sufferers—whether caused by drought, floods, or war; victims of rural poverty moving to cities. We are convinced that contemporary migrations are within the sovereign missional purpose of God, without ignoring the evil and suffering that can be involved.<sup>1</sup>

- A. We encourage Church and mission leaders to recognize and respond to the missional opportunities presented by global migration and diaspora communities, in strategic planning, and in focused training and resourcing of those called to work among them.
- B. We encourage Christians in host nations which have immigrant communities and international students and scholars of other religious backgrounds to bear counter-cultural witness to the love of Christ in deed and word, by obeying the extensive biblical commands to love the stranger, defend the cause of the foreigner, visit the prisoner, practise hospitality, build friendships, invite into our homes, and provide help and services.<sup>2</sup>
- C. We encourage Christians who are themselves part of diaspora communities to discern the hand of God, even in circumstances they may not have chosen, and to seek whatever opportunities God provides for bearing witness to Christ in their host community and seeking its welfare.<sup>3</sup> Where that host country includes Christian churches, we urge immigrant and indigenous churches together to listen and learn from one another, and to initiate co-operative efforts to reach all sections of their nation with the gospel.

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1 Genesis 50:20

2 Leviticus 19:33-34; Deuteronomy 24:17; Ruth 2; Job 29:16; Matthew 25:35-36; Luke 10:25-37, 14:12-14; Romans 12:13; Hebrews 13:2-3; 1 Peter 4:9

3 Jeremiah 29:7

## Introduction to the Videos & Episode Outline

These videos are designed to give a broad introduction to the topic. Much more can, and indeed should, be said about diaspora missiology. The video progresses through the following outline.

### Section A) Diaspora Overview

- Video 1: **What is Diaspora?** Joy Tira, Lausanne Catalyst for Diaspora, gives a basic definition of diaspora.
- Video 2: **Who is on the Move?** Yemenis, Filipinos, refugees, and international students are examples of people on the move.
- Video 3: **Why are People on the Move?** A brief examination of the dynamics of ‘push’ (what pushes people out of their homeland, whether voluntarily or involuntarily); and ‘pull’ (what pulls people to a particular country).

### Section B) Biblical, theological, and historical insights on Diaspora

- Video 4: **Diaspora Stats and Facts.** Darrell Jackson and Miriam Adeney discuss some of the numerical and situational realities of the global diaspora movement.
- Video 5: **New Testament Foundations for Diaspora.** Steven Chang examines how the Bible is a book full of people living in diaspora. The church was founded and grew among diaspora peoples.
- Video 6: **All Christians are Diaspora.** All throughout history, Christians have been on the move. We must realize that we are all living in diaspora and heading to our final home.

### Section C) Mission and Diaspora

- Video 7: **Reaching to, through, and beyond Diaspora.** People in diaspora are not just people to reach out to, but people whom God is using to reach the world.
- Video 8: **The Impact of Diaspora in Sharing the Gospel.** The gospel brings hope to those forced from their homes, brings transformation to strangers of different faiths living within reach of Christians, and grows the church as Christians enter countries where the gospel has not been welcome.

### Section D) Understanding the Person on the Move

- Video 9: **Understanding the Migrant.** Refugees have many needs. The Christian community needs to help.
- Video 10: **God is Moving People.** People on the move often create cultural conflict, but the Lord is able to expand his church through people living in diaspora.

As you look at this outline, you will want to consider what may be missing in your context for a complete introduction to diaspora missiology. What might you want to supplement, either through lecture, discussion, readings, or assignments? In which areas do you want to take your students, staff, or your own study deeper? How might you use the suggested reading and activities later in this user guide to supplement the videos?

The full episode can be watched in a single sitting, or you may wish to pause for discussion (potential questions provided below) if that would be helpful. The separate videos provide logical breaks throughout the episode. In some contexts, you may prefer to use only one or two video segments and cover the remaining information in another way. We encourage you to adapt these resources for your context.



# Syllabus for an Academic Class

## Global Classroom: Diaspora

### Purpose

To introduce the phenomenon of global people movements (diaspora) and understand the implications for the church on mission in the neighborhood, the marketplace, society, and the world.

### Outcomes

After the Global Classroom: Diaspora episode and accompanying assignments, students will be able to:

- Articulate push-pull factors that cause a dynamic global people movement
- Identify how diaspora has impacted mission and mission opportunities
- Name at least one or two thought leaders or organizations and their area of contribution regarding mission and diaspora
- Identify diaspora groups within their local community

### Faculty Responsibilities include:

- Designate where in the format of your course this information fits
- Determine what sections of the video episode best fit your context
- Determine the time frame to be used for implementing sections of the episode or the complete video episode
- Customize the use of these resources to best fit your purposes and course outcomes

### Course Materials

Lausanne Movement, Global Classroom: Diaspora video episode

[YouTube Playlist](#)

[Episode page with link to HD file downloads](#)

Bellofatto, Gina. 'People and Their Religions On the Move: Challenge and opportunities of international migration'. *Lausanne Global Analysis*. Lausanne Movement, 2012. <http://www.lausanne.org/content/lga/2012-11/people-and-their-religions-on-the-move-challenge-and-opportunities-of-international-migration>.

Inchley, Valerie M. 'Globalization, Migration and Mission in the Nepali Context'. *Global Missiology*, 2007. <http://ojs.globalmissiology.org/index.php/english/article/viewFile/306/857>.

Wan, Enoch and Sadiri Joy Tira. 'Diaspora Missiology and Missions in the Context of the 21st Century'. *Global Missiology*, 2010. <http://ojs.globalmissiology.org/index.php/english/article/viewFile/383/994>. Originally published in *Torch Trinity Journal* vol 13, no 1 (2010): 46-60.

See additional reading materials and sources in the Appendix section.

## In-Class Discussion Questions

### Discussion Questions

Following the *Diaspora Overview section (Videos 1-3)*:

1. What is Diaspora?
2. What kinds of people are on the move, in general?
3. In our own context (city, region, country) what kind of people are coming and leaving?
4. What is pushing people out of our context (Push factors)?
5. What is pulling people into our context (Pull factors)?

Following the *Biblical, Theological, and Historical Insights on Diaspora section (Videos 4-6)*:

1. Jesus, according to Galatians 4, came when the time had fully come. Taking into account what we know about the Roman Empire and the broad New Testament context (Jewish Dispersion, Koine Greek, Roman Roads, etc.), how did diaspora contribute to the context in which Jesus was born?
2. What can we learn about our faith from considering the diaspora?
3. Can you think of other historic examples of God using diaspora for his purposes?
4. What significance should Acts 17.26-27 have for us as we consider the diaspora?

Following the *Mission and Diaspora section (Videos 7-8)*:

1. What is mission to, through, and beyond the diaspora?
2. What are some examples of mission to, through, and beyond the diaspora?
3. Which of those is a possibility in our (or each student's) context? Are there opportunities in our lives for mission to, through, or beyond the Diaspora?

Following the *Understanding the Person on the Move section (Videos 9-10)*:

1. What sorts of concerns are faced by people on the move in the:
  - a. Places to which they are moving?
  - b. Places from which they are moving?
  - c. Within themselves and their families?
2. What comfort for the person on the move do we have in the Gospel?
3. What prevents the Church from engaging the people on the move? What prevents you from engaging the people on the move?

## Reflection Assignment

This assignment is to help you reflect on how the mass migration of people is impacting the world and your local community, particularly in how one approaches life missiologically.

Write a 1,000-word reflection on the differences between traditional missiology and diaspora missiology (Wan and Tira, p 3-4) addressing the following questions: How does a diaspora missiology address current globalized changes? How might such a binary representation lead to discarding key ideas of 'traditional missiology'? Using one or both of the case studies in the article, how then does a move from traditional missiology to a diaspora missiology impact Christian witness in the local church, community, government, and/or marketplace? How does this change the way you engage your community? Please also reference class discussion about the video where appropriate.

## Assignment: Local Diaspora Group Investigation

While Valerie Inchley's article is incredibly illustrative of diaspora situations, things have changed since the article was written. This is just one more example of the volatility of globalization, human movement, and diaspora. Since this case study has been written, there has been political upheaval accompanied by a regime change. There has also been a major earthquake. These are only two of the major factors contributing to the dynamic volatility of globalization.

In this assignment a small group of students will essentially update the Inchley article. Each student will work in small groups of 3 to 6 people to investigate changes in Nepali diaspora since the regime change and the aftermath of the 2015 earthquake. Your investigation should culminate in a final group paper or small group presentation noting the differences from the Inchley article. Be sure to include an explanation of the historical background to the expulsion of the king as well as the factors to which made the earthquake so devastating.



## Small Group Facilitation Guide

### Materials

Lausanne Movement, Global Classroom: Diaspora video episode

[YouTube Playlist](#)

[Episode page with link to HD file downloads](#)

Dowsett, Rose. 'Love reaches out to scattered peoples'. *The Cape Town Commitment Study Edition*. (Massachusetts: Hendrickson Publishers, 2012), 95-99.

See **Appendix C** for text, or purchase the book at

<http://www.lausanne.org/content/cape-town-commitment-study-edition>.

(**Optional**) Escobar, Samuel. 'Migration and Ethnic Conflict'. Christianity Today and Lausanne Movement, 2010. <http://www.lausanne.org/content/migration-and-ethnic-conflict>.

### Outcomes

After the Diaspora episode of Global Classroom and accompanying assignments, participants will be able to:

- Articulate push-pull factors that cause a dynamic global people movement
- Identify how diaspora has impacted mission and mission opportunities
- Name at least one or two thought leaders or organizations and their area of contribution regarding mission and diaspora
- Identify diaspora groups within their local community
- Articulate local diaspora groups' push and pull factors
- Analyze the missiological implications and the dynamics of the local diaspora groups within their community

#### **Leader Responsibilities include:**

- Tailor the use of these resources to the knowledge of this particular group. Is this an introduction to the phenomenon of diaspora or does this group have a working knowledge and/or experience with diaspora?
- Determine what sections of the video episode and/or resources will be helpful for this group.
- Determine the time frame and format appropriate for your context..
- Determine which questions best fit the reflection and discussion process for your group.

## Facilitation Questions

After watching the Global Classroom: Diaspora episode, you may use the following questions. Or you may prefer to use the “Discussion Questions” found in the “Syllabus for an Academic Class” chapter on page (# to be inserted):

1. What is diaspora and why is it important to be aware of a global diaspora?
2. What are the primary factors (push-pull) contributing to diaspora?
3. What are concerns that diaspora communities might face?
4. Read Rose Dowsett’s commentary and the diaspora section of *The Cape Town Commitment* found in **Appendix C**. Discuss the study questions together.
5. Can you give examples of local diaspora that you interact with at some level regularly?
  - a. What has brought this group to your community?
  - b. What might be some of the issues that this group is dealing with?
  - c. How has this diaspora impacted local ministry and mission?
6. What is one appropriate and concrete way that you, individually or as a group, can get more involved in participating in God’s mission to and with the local diaspora communities?



## Suggestions for Individual Study

### Materials

Lausanne Movement, **Global Classroom: Diaspora** episode

[YouTube Playlist](#)

[Episode page with link to HD file downloads](#)

Dowsett, Rose. 'Love reaches out to scattered peoples'. *The Cape Town Commitment Study Edition*. (Massachusetts: Hendrickson Publishers, 2012), 95-99.

See **Appendix C** for text, or purchase the book at

<http://www.lausanne.org/content/cape-town-commitment-study-edition>.

### Suggestions for Individual Study

After watching the **Global Classroom: Diaspora** episode, below are some additional ways to continue your study and reflection on diaspora:

- Read Rose Dowsett's commentary and the diaspora section of *The Cape Town Commitment* found in **Appendix C**. Reflect on the study questions provided.
- Consider journaling answers to the "Discussion Questions" found in the "Syllabus for an Academic Class" section or those in the "Small Group Facilitation Guide" section.
- Consider completing the assignments in the "Syllabus for an Academic Class" section.
- Explore additional video and reading resources found in **Appendices D and E**.

## Appendix A

### The Seoul Declaration on Diaspora

Convening as missions leaders, mobilizers, educators, trainers, and kingdom workers in the diaspora at the Lausanne Diaspora Educators Consultation on 11-14 November 2009 in Seoul, Korea—in partnership with and an extension of the Lausanne Diaspora Strategy Consultation held in Manila, Philippines, on 4-8 May 2009.

#### We Acknowledge

1. That the sovereign work of the Father, Son, and Holy Spirit in the gathering and scattering of peoples across the earth is a central part of God's mission and redemptive purposes for the world.
2. That the church, which is the body of Christ, is the principal means through which God is at work in different ways around the globe. We honor the uniqueness, dignity, and beauty in each person and culture, celebrating the collaboration of the church with the broader society.
3. That 'diaspora missiology' has emerged as a biblical and strategic field of missiology and is defined as: a missiological framework for understanding and participating in God's redemptive mission among people living outside their place of origin.

#### We Affirm

1. That our missional focus and ministry integrates and cooperates with the mission and vision of the Lausanne Movement for world evangelization as published in *The Lausanne Covenant* and *The Manila Manifesto*.
2. That although we draw from various disciplines, our understanding and practice of the mission of God must be informed by, integrated with, and conformed to biblical and theological foundations.

#### We Appeal

1. To the whole people of God in local churches and church movements, mission agencies, the academy, and the marketplace to mobilize, train, deploy, support, work together with, and empower 'diaspora kingdom workers' for the diaspora fields ripe for harvest.
2. To church and mission leaders to recognize and respond to opportunities in world evangelization presented by the realities of the global diaspora.
3. To missions leaders and educators to give strategic priority in the funding and training of personnel and to provide space for the development of 'diaspora missiology' in training systems and curricula.
4. To the Lord of the harvest to send forth laborers into the harvest and raise up worldwide intercession for an unprecedented move of the Holy Spirit so that the *Whole Church* takes the *Whole Gospel to the Whole World*.

*LCWE Diaspora Educators Consultation 2009*  
*Torch Trinity Graduate School of Theology*  
*Seoul, South Korea*  
*11-14 November 2009*

## Appendix B

### Study Questions and Commentary on Diaspora

The following is used with permission from Rose Dowsett, *The Cape Town Commitment Study Edition* (Massachusetts: Hendrickson Publishers, 2012), 95-99.

#### 5. Love reaches out to scattered peoples

People are on the move as never before. Migration is one of the great global realities of our era. It is estimated that 200 million people are living outside their countries of origin, voluntarily or involuntarily. The term “diaspora” is used here to mean people who have relocated from their lands of birth for whatever reason. (The word “diaspora” meaning “a scattering” is used to describe this large-scale movement of people from their homeland to settle permanently or temporarily in other countries.)<sup>89</sup> Vast numbers of people from many religious backgrounds, including Christians, live in diaspora conditions: economic migrants seeking work; internally-displaced peoples because of war or natural disaster; refugees and asylum seekers; victims of ethnic cleansing; people fleeing religious violence and persecution; famine sufferers—whether caused by drought, floods, or war; victims of rural poverty moving to cities.

#### Migrants in the biblical narrative and migrants now

*Permanent residents.* Those who become permanent residents in their host country may not have originally intended to stay. Some even become citizens.

*Temporary migrants* include, for example, international students; contract workers; business people; professionals and entrepreneurs; international bureaucrats and NGO workers; seamen; illegal immigrants; and military and diplomatic personnel.

*Displaced people* include refugees or asylum seekers, who may be either temporary or permanent.<sup>90</sup> Many arrive as Christian believers in cultures dominated by other faiths (e.g., Philippine workers in Gulf states) or in cultures of declining Christian allegiance (e.g., Africans and West Indians in the UK; Hispanics in the USA).

We find diaspora throughout the Bible. Cain moves to a life of homelessness. The ancestors of Israel leave their homes at God’s command, for a life of pilgrimage. The people of Israel experience the life of famine as refugees in Egypt, of wandering in the wilderness, and later of being scattered in exile. The Son of Man, who in infancy found refuge in Egypt, had nowhere to lay his head and needed the hospitality of others. His followers are described as “aliens and strangers” in the world. Joseph, Daniel, and Esther exemplify believers seizing opportunities to serve God in exilic conditions. Ruth is a migrant who comes to faith in the God of her host family. Naaman is the foreign (enemy) visitor who finds the living God and then returns to his own land with a new faith that will face public and professional challenges. The Jewish diaspora, west and east, provided communities of expectant Jews and “God-fearer” Gentiles among whom the gospel spread. Migration has always been a factor in the expansion of the Christian faith: the scattering of Christians after the fall of Jerusalem; the trade

routes by land and sea from the Mediterranean to China, India, Afghanistan, and Arabia; European migrations from the early Middle Ages; the migration of millions from Europe to the Americas, Oceania, and Africa; reverse migration of former slaves back to Africa.

Believers who find themselves living in diaspora have unique opportunities to bear witness to their faith in the host community. Jeremiah told the exiles in Babylon to seek the shalom of that city and to pray to God for it.<sup>91</sup> It is possible that one of the keys to the renewal of the church in the west lies in the presence of many active, witnessing believers among the influx of migrant peoples. We therefore welcome the presence of living and growing migrant churches in the western world.

Believers in host communities that receive immigrants from non-Christian backgrounds have unique opportunities to bear witness to their faith, in word and deed, and to do it in their own neighbourhoods among people the church could never otherwise reach with the gospel. Such witness will stand in stark contrast to the prevailing climate of hostility, prejudice, and fear in many host cultures.

We are convinced that contemporary migrations are within the sovereign missional purpose of God, without ignoring the evil and suffering that can be involved.<sup>92</sup>

- A. *We encourage Church and mission leaders* to recognize and respond to the missional opportunities presented by global migration and diaspora communities, in strategic planning, and in focused training and resourcing of those called to work among them.
- B. *We encourage Christians in host nations* which have immigrant communities and international students and scholars of other religious backgrounds to bear counter-cultural witness to the love of Christ in deed and word, by obeying the extensive biblical commands to love the stranger, defend the cause of the foreigner, visit the prisoner, practise hospitality, build friendships, invite into our homes, and provide help and services.<sup>93</sup>
- C. *We encourage Christians who are themselves part of diaspora communities* to discern the hand of God, even in circumstances they may not have chosen, and to seek whatever opportunities God provides for bearing witness to Christ in their host community and seeking its welfare.<sup>94</sup> Where that host country includes Christian churches, we urge immigrant and indigenous churches together to listen and learn from one another, and to initiate cooperative efforts to reach all sections of their nation with the gospel.

## Overview questions

1. In the Bible, both Old and New Testaments, what are some of the different reasons why God's people migrated at different times in their history? How did God use these different circumstances? What basic lessons does that teach us for today? What movements can we see of those who were not at that time part of God's people? What can we learn from that? Why do people migrate today, either permanently or temporarily (e.g., as students)? How should we respond to the "scattered peoples" in our midst, whatever the reason for their migration?

## Digging deeper

1. In your culture, what are the causes of immigration and emigration (people coming in, people going out)? What problems—social, economic, emotional—result for the individual migrants, for the host society, and for the community left behind? What are the benefits to the society to which they go and to the society from which they come? Is the current level of migration sustainable and/or healthy? If so, why? If not, why not?
2. What specific opportunities are there for mission through migration movements or among international students and scholars? What special care should Christians show toward immigrants, and why? How could your Christian community be active in this? How can host country churches enable Christian immigrants and international students to serve the Lord fully in their new contexts? How can immigrant Christians reach out to unbelievers in the host country and not just retreat to a ghetto of their own culture?
3. What are the special problems of being homeless or stateless? Many of today's migrants are Christians, many are followers of other faiths, and most are fleeing war, poverty, and famine. Should we differentiate in how we show care and compassion toward them? What practical steps can we take to show love?
4. Find out about who are the migrants who have moved to your area. They may be internal migrants, displaced from one part of the country or tribal group to another, or they may have come from another country. Are they fleeing trouble or poverty, or are they coming voluntarily to study or work? Do any of these migrants come from people groups where there are very few Christians? What could you do to reach them with the love of God?

89 *Lausanne Occasional Paper #55*.

90 *Lausanne Occasional Paper #55: Diasporas & International Students: The New People Next Door*.

91 Jeremiah 29:7.

92 Genesis 50:20.

93 Leviticus 19:33–34; Deuteronomy 24:17; Ruth 2; Job 29:16; Matthew 25:35–36; Luke 10:25–37; 14:12–14; Romans 12:13; Hebrews 13:2–3; 1 Peter 4:9.

94 Jeremiah 29:7.

## Appendix C

### Bibliographic Resources on Diaspora

The following resources are from Darrell Bock, ed, *The Cape Town Commitment: A Confession of Faith, A Call to Action: Bibliographic Resources* (Eugene, Oregon: Wipf & Stock, 2013).

*International Organization for Migration (IOM) World Migration Report 2011* (International Organization for Migration, 2011).

IOM's annual *World Migration Report* is essential for studying current trends in world migration. It provides up-to-date analysis of regional migration issues, policies, and global demographic trends. The current theme is: Communicating Effectively about Migration. It is an invaluable tool for missions students, missiologists, and field workers who are reaching out to migrants.

**Doug Saunders.** *Arrival City: The Final Migration and Our Next World* (Vintage Canada Edition, 2011).

One significant result of Diaspora is massive urbanization and the growth of the city. *Arrival City*, written by one of Canada's leading journalists addresses the diversity of a people who are coming upon the 'city'. He takes readers on a tour of today's great cities, and discusses the change that migrants are bringing to the community.

**Ian Goldin, Geoffrey Cameron, and Meera Balarajan.** *Exceptional People: How Migration Shaped Our World and Will Define Our Future* (Princeton: Princeton University Press, 2011).

*Exceptional People* looks at the history of migration, and its impact on societies and countries. It will give missions enthusiasts a vivid overview of migration and where it has brought us today.

**Stephen Castles and Mark J. Miller.** *The Age of Migration: International Population Movements in the Modern World.* 4th ed (New York: The Guilford Press, 2009).

**Stéphane Dufoix.** *Diasporas.* Trans. W. Rodarmor (Berkeley, California: University of California Press, 2008).

Significant migration and the founding of diaspora communities are transforming the global landscape. These two first-rate resources by internationally recognized experts orient the reader to basic definitions, the history of sociological and anthropological research, regional trends, and the diverse realities faced and created by these populations. Those interested in the multi-disciplinary field of diaspora missiology will inform their own research and efforts by such works.

There are a growing number of research centers that are dedicated to diaspora and migration studies, which offer helpful and up-to-date information and case studies on diaspora theory, diaspora communities, and migration realities. Several academic journals focus on these topics, including *Diaspora: A Journal of Transnational Studies*, *Journal of Ethnic and Migration Studies*, and *International Migration Review*. Some journals concentrate on certain regions or populations, such as

*Asian and Pacific Migration Journal and Notes and Records: An International Journal of African and African Diaspora Studies.*

There are multiple Internet sites tracking migration and diaspora movement and communities. Many are group or geographically specific; others offer a more general view. Note, for example, <http://www.migrationinformation.org/GlobalData/> and the United Nations website on International Migration <http://www.un.org/esa/population/migration>.

Jehu J. Hanciles. *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (Maryknoll, New York: Orbis, 2008).

Hanciles argues that the demise of the Christendom model worldwide, economic globalization, the changes in the profile of global Christianity, and the South-North migration of millions together have triggered an unprecedented missionary reality. Newly arrived Christian communities from the African continent visualize themselves in America as the vanguard of a fresh missionary movement of God in the world. This volume combines excellent historical research and missiological analysis with impressive case studies.

**Philip Jenkins.** *The Next Christendom: The Coming of Global Christianity.* 3rd edition (New York: Oxford University Press, 2011).

An important work about the shift of the center of the Christian faith to the Global South, now in its third edition. Jenkins raises awareness of the changing face of the Christian church, with theological emphases and religious practices different from what usually is seen in the West. This book can serve as a primer for those who want to get an initial feel of the kind of Christianity that is impacting the church in unexpected ways worldwide.

**S. Hun Kim and Wonsuk Ma (eds).** *Korean Diaspora and Christian Mission.* Regnum Studies in Mission. (Eugene, Oregon: Wipf & Stock, 2011).

*Korean Diaspora and Christian Mission* provides an overview of the Korean Diaspora's role in global missions. It contains Korean Diaspora case studies that will inspire other diaspora groups to strategize and mobilize for diaspora missions. This is a multi-author work on Korean diaspora movements and their missional implications. Its 21 articles cover historical, biblical, theological, and missiological explanations regarding global diasporas in general and Korean diaspora in particular. It is divided into three sections: Korean diaspora mission's (1) theological foundations (2) related subjects such as Korean Evangelicals and Muslim neighbors, and multi-ethnic ministries, and (3) case studies. A significant and useful resource for understanding and evaluating diaspora mission studies, especially in Korean diasporic contexts.

**Luis Pantoja, Enoch Wan, and Sadiri Tira (eds).** *Scattered: The Global Filipino Presence* (Manila, Philippines: LifeChange, 2004).

*Scattered*, defined 'Diaspora Missiology' as 'a missiological study of the phenomena of diaspora groups being scattered geographically and the strategy of gathering for the Kingdom'. It was the first volume to address the Filipino Diaspora and its role in global missions. *Scattered* explores the

historical, biblical, theological, and practical aspects of Filipino Diaspora in global missions. A classic text on Diaspora Missiology and a must read for diaspora missions students.

**Enoch Wan (ed).** *Diaspora Missiology: Theory, Methodology, and Practice* (Seattle, Washington: CreateSpace, 2012).

This four-part collection of essays is an introductory volume on the theory, methodology, and practice of diaspora missiology and its sub-fields. It describes the new global demographic realities that have given rise to this new multi-discipline paradigm in missiology, which is different in significant ways from traditional missiology. In addition to a biblical and theological orientation, eight case studies demonstrate the need for and the challenge of diaspora missions as a new mission strategy. Contains extensive bibliography.

*Lausanne resources:* The *Lausanne Movement* has hosted a series of consultations on diaspora <http://www.lausanne.org/gatherings/issue-gathering/consultations-on-diaspora-missions> and has produced *Scattered to Gather: Embracing the Global Trend of Diaspora* (Manila: LifeChange Publishing Inc., 2010), which is available for download on the Internet. Also note *Lausanne Occasional Paper #55, Diasporas and International Students: The New People Next Door* [http://www.lausanne.org/wp-content/uploads/2007/06/LOP55\\_IG26.pdf](http://www.lausanne.org/wp-content/uploads/2007/06/LOP55_IG26.pdf).

Published in 2004, LOP #55 continues to provide missions students with a context for Lausanne's Diaspora initiative. The *Scattered to Gather* booklet contains a strategy for reaching the 'people on the move'. It was presented to the participants of Cape Town 2010. It includes a theology of Diaspora Missiology, and practical suggestions for participation at a local level. Assembled by the Lausanne Diasporas Leadership Team.

The Vatican's Pontifical Council for the Pastoral Care of Migrants and Itinerant People has resources at [http://www.vatican.va/roman\\_curia/pontifical\\_councils/migrants/index.htm](http://www.vatican.va/roman_curia/pontifical_councils/migrants/index.htm).

Because this is a burgeoning field in missiological circles, articles on migration, diaspora communities, and diaspora missiology appear in scholarly missiological journals, such as *Global Missiology, Transformation, Mission Studies, Missiology, International Review of Mission*, journals dedicated to geographical regions, as well as more popular level publications like *Evangelical Missions Quarterly*.

*Torch Trinity Journal*, Volume 13.1 & 13.2 (Seoul, Korea: TTGST, 2010). In 2010, Torch Trinity Graduate School of Theology, Seoul, dedicated two of their journal volumes to the issue of Diaspora. These papers are vital to developing a framework for diaspora missions.

**Film:** Daniel Groody. *Dying to Live: A Migrant's Journey* (Groody River Films).

*Dying to Live* highlights the journey of Mexican migrant workers who take great risks 'to live.' In this film, Catholic priest Daniel Groody explores the search for God amid the struggle.

## Appendix D

### Additional Bibliographic Resources on Diaspora:

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## Appendix E

### Resources on diaspora from the Lausanne Movement

#### Papers and articles

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