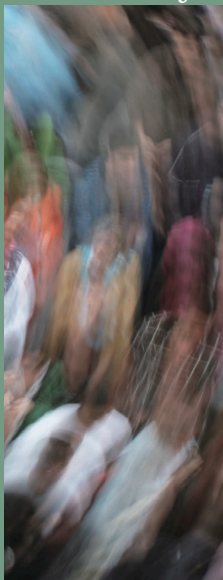




Based on real experience in Chinese diaspora ministry



Diaspora Missions at a Glance

For the last 12 years, the author has ministered to the Chinese diaspora in Japan. This is their story as well as a brief guide to “diaspora ministry”, the seventh continent for missions.

by Soo Min Park

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Introduction

Globalization and large-scale immigration, two phenomena representing the 21st century, have led to the discovery of a new mission field, the seventh continent of missions.

The passing of time always brings about changes. However, an accurate assessment of new trends and appropriate response to them take place slowly. This is particularly true in the world of missions. Changes take place first in the society, then the church, and finally in the mission world. Diaspora ministry is a new missional reaction to the new era. Globalization and large-scale immigration, two phenomena representing the 21st century, have led to the discovery of a new mission field, the seventh continent of missions. This is the continent that transcends both geographical and spatial restrictions. The seventh continent is an easily accessible mission field due to its ubiquity throughout the globe. The habitants of this new continent for missions are the diaspora.

The number of people that have left their motherland and have become a part of the worldwide diaspora has increased 2.5 times in the last 40 years, nearing 200 million people. They are already in our midst as our neighbors.

I have ministered to the Chinese diaspora in Japan for the last 12 years. This is their story and a brief guide to the diaspora ministry of the seventh continent for missions. Part I covers a general concept of the diaspora ministry and offers an overview of the Chinese diaspora and Chinese diaspora in Japan. Part II deals with a new paradigm for missions as diaspora ministry is directly related to the birth of this new paradigm. Part III offers real examples and stories of the Chinese diaspora from Saipan to Africa.

Diaspora ministry is a relatively new frontier. As with any new realm, the Chinese diaspora ministry arouses much curiosity, but due to its relatively short history there are few practical instructions and guidelines. This lack can be remedied quicker if we can record and share more of real examples and stories from the ministry. It is my hope that this brief text will contribute to that end.

Part I

Diaspora Missions at a Glance

Part I deals with the overview of diaspora and the Chinese diaspora as one branch of diaspora, focusing specifically on the Chinese diaspora in Japan from the perspective of missions.



1. What is “diaspora”?

As in everything, this massive migration of people around the globe has taken place in God’s providence. We ought to observe, ponder, and respond to this divine opportunity.

Diaspora refers to a specific ethnic group that has left its country of birth voluntarily or involuntarily and immigrated temporarily or permanently. Etymologically, "diaspora" is a compound word of the Greek "dia," meaning "across," and "spero", meaning "sow seed". This word that began referring mainly to the Jewish diaspora is now being used to describe large scale immigrant groups that have grown explosively recently. The Korean diaspora, the Chinese diaspora, and the Indian diaspora are some examples.

The word diaspora first came to use following the destruction of the Northern Kingdom of Israel by the Assyrian invasion in 721 B.C. that resulted in the ten tribes of Northern Israel being scattered throughout all of Assyria. Dispersion of the Jews after the destruction of the Southern Kingdom of Judah in 597 B.C. had led to the expansion of Jewish diaspora. By the New Testament time (Roman Empire, Acts 8:1), Jewish diaspora had spread to Asia, Armenia, and Italy.

In the 20th and 21st centuries, grand scale migrations take place globally. A multitude of people have left their homes and have immigrated to other countries due to starvation, politics, and finance. Development of transportation and communication has accelerated the flow of this grand scale immigration. The number of international immigrants had reached 77 million in 1965, 120 million in 1995, and is now at 200 million people. It has increased 2.5 times in 40 years.

This structural change in global population sheds a new light on the massive flow of diaspora and its potential and influence. This is evidenced in the emergence of numerous diaspora seminars, diaspora theology, and diaspora forums. It is an obvious response to the emergence of a new continent for missions with 200 million people.

“Diaspora” simultaneously and mutually influences the countries of emigration as well as immigration. Diaspora’s bridging role does not end with the first generation of immigrants but extends to the second and third generation. The diversity of their bridging roles influence economic, political, social, and religious arenas. This influence is the “ripple effect” potential that the diaspora ministry has. Through the dual identity of the old and the new that the diaspora possess, the Gospel can be spread in both depth and breadth.

As in everything, this massive migration of people around the globe has taken place in God’s providence. We ought to observe, ponder, and respond to this divine opportunity.

2. Diaspora seen through the Bible and mission history

Diaspora seen through the Bible

The Bible is filled with stories of why God has called the diaspora and how He had led and used it..

The story of diaspora originated from the Bible. In fact, the Bible is full of accounts of diaspora starting from the book of Genesis to the book of Revelation. First, the Old Testament begins with the story of Adam and Eve who had to leave the Garden of Eden. There are the story of Abraham who left his father's home in response to the divine calling without even knowing the destination, the story of Jacob and Joseph who also left their homes and lived in a foreign land, and the story of Jewish diaspora in Babylonian captivity following the destruction of Israel.

The New Testament begins with the account of Jesus who left his heavenly Father's home and lived the life of man in this world, continues with the believers of the Jerusalem church who were scattered from persecution, and ends with the story of John who was exiled in Patmos Island, where he saw the new heaven and the new earth where believers will live eternally.

The Bible is full of stories on why God has called diaspora and how He had led and used them. God had a glorious plan for His people of diaspora and used them as holy sojourners according to the plan. Our God, who is the God of Israel, and the God of widows and orphans, the God of all people, is also the God of diaspora.

Diaspora through the perspective of the history of missions

The history of Protestant world missions is a history of new challenges from changing times, the response of God's people to these challenges, and God's plan to works all things for good ultimately. In this regard, the changing times signaled paradigm shifts in world missions. Accordingly, we can interpret today's geographical shift in population from the global diaspora as a signal of an important paradigm shift in missions.

Here, I want to analyze and reinterpret the ministry of diaspora in the historical context of missions, based on the section entitled "Three Ages of Five Expansion Periods" from the missions manual "Kairos."

1) Age of Coastal Missions.

The Age of Coastal Missions between 1792 and 1910 began with William Carey, the father of modern missions. At the time, missions started and grew around coastal areas where transportation was developed and foreigners could live conveniently due to its easy geographical access. During this period, the birth and survival of missions itself was the number one priority. This newborn “missions” needed a safe and protected environment, and it settled in the coastal colonial areas and developed from there.

Unfortunately, this grand beginning coincided with the period of European imperialism and colonial conquests. Through their naval power, these imperial countries secured coastal areas in Africa and Asia as their operational bases, and the world missions also grew on these bases deriving benefits from them.

2) Age of Inland Missions.

The Age of Inland Missions took place 1865-1980, beginning with Hudson Taylor of the China Inland Mission (CIM). Missions during this period stretched beyond the limits of coastal areas and areas inhabited by foreigners. Gospel reached deeper inland, starting a radical transition. If the Age of Coastal Missions were an eye opening era for missions, the Age of Inland Missions was a revolutionary shift in missions paradigm. Hudson Taylor's inland mission society not only reached out to the inlands geographically, but culturally as well. The CIM missionaries donned the same attire and hairstyles as the native Chinese, reaching an amazing progress as a result

The revolutionary paradigm transition of “inland missions” by Hudson Taylor served to provide insight and influenced many individuals and organizations including Sudan Interior Mission (SIM) and Africa Inland Mission (AIM). Even though this age did not manage to reach beyond the western imperial soil, it started to cross the spatial barrier of the coastal regions and the cultural barrier of the native culture.

3) Age of Unreached Tribes Missions.

This movement, which began with William Cameron Townsend and Donald A. McGavran in 1934, developed rapidly and became one of the main themes at the 1974 Lausanne Congress. Unreached tribes emerged as a new global target for missions thereafter. The historical significance of this movement lies in the way it caused new interpretation of the concept of people groups, its contribution to more principle-based and challenging missions, and its contribution to the discovery of a new target of missions. Unfortunately, it resulted in concentration of missionaries in just a few regions and resulted in the illusion that these few groups corresponded to the ultimate completion of the world missions.

4) Age of “From Everywhere to Everywhere”.

This period is marked by significant changes in the basic concept of missions. The previous ages had also achieved revolutionary paradigm shifts, like the transition from coastal missions to inland missions. However, the age of coastal missions, the age of inland missions, and the age of unreached people groups missions were confined to a single mold. It was missions from one place to another place, that is, from the Western countries to the non-Western countries, from the imperial to the colonized, and from the developed to the developing. This basis was not a choice by individual missionaries but the mood of the era resulting in inevitable limitations.

What will be the next age of missions? What paradigm can sustain and improve the next generation of missions? Missions of the future will have a close relationship with the fourth missions period--the missions from everywhere to everywhere, and diaspora missions is rooted in the principle of “from every place to every place”. The makeup of diaspora missions can take missions to the age of multi-direction and open sharing. Missions of the future will depend on how well it can embrace “multilateral and open sharing” in the missions that was once unilateral. This will be covered in detail in Part II: New Paradigm of Missions.

COASTAL MISSIONS	INLAND MISSIONS	UNREACHED TRIBES
1792-1910 (William Carey) Trait: Conception of Mission Beginning of Protestant modern missions. Missions was born and grew in the safe and protected coastal environment. Limit: Missions coincided with colonialism of the imperial countries.	1865-1980 (Hudson Taylor) Trait: Indigenization, inland and internalization Expanded to inland beyond the limit of the coast. Revolutionary transition of missions paradigm through indigenization. Limit: Missions continued to remain on the soil of imperialism.	1934- (William Cameron Townsend) Trait: New target of missions More theoretical and challenging missions was made possible, new missions fields discovered. Limit: Exaggerated understanding as if unreached tribes missions was the ultimate goal of world missions.
FROM EVERYWHERE TO EVERYWHERE	OPEN SHARING	
Most recent (simultaneous and sporadic) Trait: Coming of new age Rapid increase of diaspora due to globalization, growth of Christianity in non-Western regions, and economic growth breaks the border between sending countries and target countries.	Future Trait: Common sharing, multilateral missions Unilateral missions disappears, target countries and sending countries to partake in missions as equals. A large pool of missions candidates meets the need of missions fields that could not be met under the existing structure.	

3. Ten traits of diaspora ministry

Unique traits of diaspora missions have already been mentioned, but they can be organized into ten categories.

1) Diaspora ministry in tune with the changing times.

Some say that missions should be like the “pine tree on Mt. Nam,” unwavering in the changing times. Although this is understandable to an extent, “the times” have changed historically with vitality like the season that changes four times a year and the way people’s wardrobe changes accordingly. It is both sensible and fashionable to wear short sleeves in the summer and a down jacket in the winter. How hot would it be to wear a down jacket in the summer if you insist on the “pine tree on Mt. Nam” philosophy?

The era of 200 million immigrants that was enabled by the global age is a newly changed season. It is time to decide how to dress based on one’s fashion sense and finances. Diaspora ministry is the most influential ministry consistent with the flow of the times and my exhortation is to “dress in the diaspora ministry according to the global season”.

2) Diaspora ministry has a set season of harvest.

One cannot harvest if you miss the right timing. I participated in one year of ministry(2002-2003) at a Chinese church in Saipan. At the time in Saipan, there were clothing companies using Chinese labor. Most of the workers were low-income laborers on three-year contracts from China. At one point, as many as 500 of them were members in the Saipan Chinese church, and in one decade close to 1,300 diaspora Chinese were baptized. Those that returned to China helped plant about 40 house churches, and Chinese churches were also planted in countries like Jordan and Cyprus. It was a ministry through which the explosive impact and missions potential of diaspora ministry were demonstrated.

However, when the clothing factories were pulled out, the size of Chinese church in Saipan that started in 1992 went from 30,000 to hundreds to just a few dozens. The harvest season had ended. Saipan is not the only example. Diaspora ministry is a ministry where the “season” is crucial. When the time of harvest comes, we must not miss the time but be swift and bold.

3) Diaspora ministry allows people at home and abroad a quick and easy access to missions.

In the case of diaspora ministry within one's own culture, you do not have to go overseas or become a missionary in a foreign culture; you can deliver the Gospel to foreigners living around you. Flourishing ministries for foreigners in Europe, North America, and Korea are good examples at the moment.

While ministering to the Chinese diaspora in Tokyo, Japan, I received a great deal of support and help from Korean Christians in Tokyo. Most of the members in our ministry were Chinese students at the time, and the Korean Christians provided us with rice, kimchi and many kinds of support so that we could serve the students better. They were not the only ones. Korean churches also participated through mission funds, free haircuts, etc. A trustee of a Japanese language school participated in the missions by offering both funds and the place to worship. I knew none of these people before I moved to Tokyo, but they had all become my neighbors in Christ in Tokyo. Even though they were themselves diaspora foreigners in Japan, they shared in the missions to the Chinese diaspora who were more in need than them. They participated in the missions in various ways with what they had and could do. They took part in splendid missions work without crossing the ocean, learning another language, or leaving their jobs and families.

One special trait of diaspora ministry is that it is possible for anyone to partake in missions easily and quickly without having to cross barriers. One low-cost airline had printed the slogan, "Now Everyone Can Fly!" on all their airplanes. We can replace this motto with "Now Everyone Can Do Missions!" Diaspora missions can provide opportunities for all to participate in missions.

4) Diaspora mission field is a Blue Ocean.

Blue Ocean, a term used in economics, refers to a new market with hardly any competition. The priority of a missionary's ministry must be given to serving the local people in the areas where they are unable to undertake presently, have not yet begun, or are in absolutely need. It is not right for a missionary to duplicate a ministry that the local people can do on their own. Diaspora missions is a ministry that avoids this duplication while tapping into the areas of enormous untapped potential.

The reason for being in Africa from 2015 to 2016 in my sabbatical year was to witness the Chinese diaspora ministry in Africa. The Chinese diaspora ministry in Africa was at an earlier phase than the Chinese diaspora ministry in Japan. While an estimated 2-2.5 million Chinese were in the whole African continent as new immigrants, regions hardly had any church and if there were any, they were fragile. The whole of Africa had become a new continent for Chinese diaspora ministry.

For the exception of some western regions, most diaspora ministries are new frontiers

whether they target the Chinese, Japanese, Thai, or Vietnamese. The diaspora field is a ministry field with untapped potential without overlaps.

5) In diaspora ministry we can find flocks with good soil.

While flocks with a good soil is not exclusive to diaspora ministry, a remarkably large number of good soil is seen among the diaspora. In general, the hearts of those living overseas tend to be more open. They are having to face new challenges and adjust to environments different from their countries of birth for an extended period. Residual influence of their native culture and religion quickly weakens while loneliness, solitude, and fear of living in a foreign land set in. In spiritual sense, they are the poor in spirit and the good soil. Sowing in this very soil is the diaspora ministry.

6) Diaspora ministry is a ministry with a great influence.

The diaspora consists of a diverse demographic, including the educated elite seeking higher education, manual laborers, immigrant families in search of better opportunities, and refugees. Most of them continue to wield much influence over the countries they come from. This remains true whether they return home after finishing their studies or stay on for an extended period. In an age like today with highly developed means of communication and transportation, they can continue to maintain their influence on friends and families back home.

While I was doing ministry in Japan, I witnessed many parents of international students receive the Gospel and become Jesus' disciples through their children. Many others return home and become university professors and share the Gospel with their own students. All born-again Christians should be witnesses and influence those around them and this is not limited to the diaspora. However, born-again diaspora do have more opportunities and are placed in positions to live out their lives as Christ's witnesses.

7) Diaspora ministry has dynamic missional DNA.

Diaspora ministry itself takes place in the missional environment. Diaspora ministry blooms and bears fruit in missions. All the diaspora churches that I personally served in had a missional impact. The Korean church in Beijing has produced close to 50 missionaries and pastors in the last 20 years of ministry. Most of them are involved in missions work serving the Chinese.

Saipan Chinese Church has planted around 40 house churches and two overseas Chinese churches through "returners" that had returned to their native countries. All of these churches were planted through ordinary brothers and sisters. Many from Sapporo

International Church in Japan and Nippori International Church in Tokyo are living as committed people for the work of missions. These phenomena did not occur because these individuals or churches were extraordinary in themselves; rather, the calling for the diaspora is what is truly special. The people of diaspora are born and raised in the mission field. Diaspora ministry is like blowing on a dandelion.

The seeds fly where the wind takes them. While they rarely stay in one place, these seeds do not just disappear. They seeds fly off carrying life in them and once they fall on the ground, they take root and produce the next generation. The difficulty as well as the potential of diaspora ministry and missions lie in the fact that the diaspora eventually leaves like the dandelion seeds. When you are involved in a diaspora ministry, you have to bid farewell to countless people. Just when they begin to grow, it's the graduation and time to leave for a job. Close to 60-70% of the congregation are replaced with new faces every 3 to 4 years. This is the extreme transience in diaspora ministry. However, as long as those that leave carry with them the seed of life, diaspora churches become powerful biblical churches. It means that 60-70% of the congregation are sent out as missionaries every 3 to 4 years. They do not go away but are sent and commissioned as missionaries. How our God must delight in this church! Indeed, diaspora ministry has dynamic missional DNA.

8) Diaspora ministry requires a firmer assurance of God's calling.

Assurance of calling is not necessary just in diaspora ministry. Divine calling is clearly required in all ministries. But diaspora ministry takes it a step further and requires a crystal clear calling. As diaspora ministry is in its beginning stages, many circumstances will test your calling to the ministry. It is not easy to find fellow workers who would understand or join in the ministry. Ultimately, dwelling in the assurance of calling is the most important foundation for a diaspora minister.

I am a Korean ministering to the Chinese diaspora in Japan. People have often approached me with curiosity as it is a rather unique ministry. They would ask, "Do you speak Chinese? Do you speak Japanese also?" I must have heard these elementary questions for at least a decade. I was a curious object like a rare animal at the zoo, but these were not people who would partner with me in this ministry. It is a difficulty stemming from differences in the content of ministry and its target. I do feel frustrated and lonely, and sometimes even lonelier among other missionaries. How would it be to do diaspora ministry in one's own country? For example, if a Korean in Korea, Briton in England, or American in the U.S.A. were to do diaspora ministry targeting foreigners, they will face even greater difficulties.

It would not be easy for them to even be acknowledged as missionaries and find sending churches or supporters. Even though there is more understanding now, recognition of domestic missionaries remains uncertain. As a missionary, financial autonomy to establish the setting for one's ministry does not come easy. Therefore, the road to a diaspora minister, whether in one's own or foreign soil, is not easy to tread without perseverance and a firm assurance of divine calling. That is why abiding in that assurance is more important than anything else.

9) Diaspora ministry aims to be a total and long-term care ministry.

The true test of diaspora ministry occurs when the diaspora complete their time overseas and return to their home countries. If these returnees leave the Lord and His body of church, the ministry is like a house built on sand. But if they continue to live as disciples of the Lord even after their return, that ministry becomes a house built on rock. Therefore, the focus must be on total and long-term care ministry in order to sustain true diaspora ministry. We should help the diaspora not only while they are with us but after they return so that they can become independent Christians. With continuous care and communication through regular correspondence and visits after their return, we should help their faith to not become a mere beautiful memory while living overseas but life-altering and life-giving faith that continues to bear fruit.

I know a mission organization in England that specializes in sharing the Gospel and training Chinese students who come to study in England. This organization also sends missionaries to China to care for those who have returned. They organize camps regularly for returnees to rekindle the flame of faith that is prone to weaken after returning home. This organization is a specialized mission organization that offers total and long-term care for Chinese diaspora in England. These missionaries work very effectively and strategically.

Recently, there have been more seminars and organizations focused on caring for international students after they return home. The Returner Conference held in Hong Kong and the JCFN Japan branch that cares for Japanese returnees are good examples. In Europe, return preparation camps are held for the diaspora who will return home shortly. The aforementioned Saipan Chinese Church is also a similar example. A Singaporean pastor at the church provides continuous care by regularly visiting Chinese returnees every year. This was the reason Saipan Chinese Church did not end as a once prosperous church but became a church that spreads the Gospel worldwide.

As can be seen, diaspora ministry needs to have a comprehensive, long-term picture that begins in the early stages of ministry and reaches all the way to the life after returning home. Diaspora ministry, which starts from immediate needs, may end up being terminated halfway if it does not consider the distant future as well. However, if it

takes root as a total care ministry that extends to the life after returning home, diaspora ministry will be able to display explosive vitality.

10) Diaspora ministry requires a diverse preparation process.

Diaspora ministry can be categorized according to the target and the region of the ministry. Classification by ministry target includes Chinese diaspora ministry, Filipino diaspora ministry, Korean diaspora ministry, Japanese diaspora ministry, Thai diaspora ministry, etc. Classification by the region differs according to where the missionary is serving in relation to his nationality: diaspora ministry in self-culture and diaspora ministry in foreign culture.

These classifications set important standards in answering questions such as: What should the missionary prepare? Which aspects of the preparation should be prioritized? What should we be careful about? How should he proceed with this ministry specifically? For example, in the case of diaspora ministry in another culture, one should learn and familiarize oneself with the language and culture of not only one's ministry targets but also of the region one will be living in. The missionary as well as his children are essentially being placed in a tri-linguistic and triple culture setting. One should anticipate and prepare to handle issues that may arise. In the case of diaspora ministry in self-culture, while linguistic and cultural aspects are easier than in diaspora ministry in another culture, focus on independence of missions ministry and establishment of one's identity as a missionary require particular attention.

The ten traits of diaspora ministry

1	In tune with the changing times.	2	A set season of harvest.
Mission opportunities offered to all people.	3	A Blue Ocean ministry.	4
5	Flocks of a good soil.	6	Great influence.
Dynamic missional DNA.	7	Requires a firmer assurance of God's calling.	8
9	Ministry plans for long-term and total care.	10	Requires a diverse preparation process.

4. Chinese diaspora and Chinese diaspora in Japan

Chinese diaspora

In the year 2011, the number of total Chinese diaspora worldwide had reached

71,385,700.

There are a number of ethnic diaspora groups including the Korean diaspora, Filipino diaspora, and Jewish diaspora, and I have been ministering to the Chinese diaspora with a special interest. It is not only because Chinese diaspora are large in number, but also because I believe that their existence is deeply related to the future of the world Christian missions.

Chinese people living abroad are generally called hua-qiao, with the character 華 (hua) meaning China and the 僑 (qiao) meaning settlers in another country. Hua-qiao are the people who started off living temporarily in another country, but eventually had children with second and third generation overseas. Most of them have acquired the citizenship of the country of their residence. The term 華人 (hua-ren) refers to those who are Chinese by lineage, but have no political loyalty to China. They have acquired the citizenship from the country in which they are permanently settled. They are called "Overseas Chinese" or "Ethnic Chinese" in English.

Chinese people can be found just about anywhere in the world and make up the largest group of minority in many countries. The wealthiest tourists at the world's top tourist destinations are Chinese today. From the ritzy and modern Ginza district in Tokyo to the safaris in Kenya, there seems to be no end of Chinese presence. Although the exact number on hua-qiao and hua-ren is not available, it is generally estimated that there are about 50 million Chinese people living in close to 90 countries. However, according to the statistic from the Chinese Coordination Center of World Evangelism (世界華人福音事工聯絡中心), the largest Chinese missions organization, the number of the Chinese living outside of China was estimated at 71,385,700 in 2011. I put more trust in this number. In addition, more than 90% of overseas Chinese are concentrated in Asia, and more than 90% of the overseas Chinese have become naturalized citizens where they live.

Chinese diaspora in Japan
Chinese population in Japan had reached
1,206,150 as of June 2014.

From its ancient days, Japan had outsiders in their midst whose influence was significant. These “Do Rae In” (people who came across) 渡來人 contributed to the advancement of Japanese society. However, during the Samurai government, Japan began to distance itself from neighboring countries and adopted the national isolation policy. In doing so, the number of foreigners in Japan dwindled to a tiny fraction. After the Meiji Restoration, Japan began accepting more foreigners, but there was not an active policy for immigration. As a result, there were few foreigners living in Japan until the end of the 20th century. With the advent of the age of globalization at the end of the 20th century, however, a large number of foreigners began immigrating to Japan as well. There were 40-50,000 Chinese people in Japan in the 1970s, and the number began to increase slowly in the 1980s.

The Chinese population in Japan had reached 1,200,150 as of June 2014. The Chinese diaspora in Japan has a long history and the number continues to grow even now. Japan is currently experiencing a serious labor shortage and has started implementing an open immigration policy in order to remedy this dilemma. It is projected that the Chinese-Japanese population will increase the most as a result. However, the spread of the Gospel to the Chinese diaspora is advancing very slowly in comparison to the rapidly changing demographic.



5. The necessity of Chinese diaspora ministry in Japan

Out of 1.2 million in the Chinese diaspora society in Japan, only 0.2% are worshipping Christians, leaving 99.8% of the sheep outside the pen.

Chinese diaspora in Japan has reached 1.2 million people, but how many among them are Christians and how many have heard the Gospel?

There were only about 45 Chinese churches in all of Japan as of 2014. With the exception of a few churches, most of their congregation consists of 20-30 people. The number of Chinese worshippers adds up to mere 2,500-3,000, even when we include the Chinese worshippers in Japanese churches and Chinese worshippers in Chinese ministry within the Japanese church. That is 0.2% of the total Chinese diaspora in Japan. Chinese diaspora is the community in Japan where only 0.2% of 1.2 million Chinese live as worshippers of Christ. 99.8% of sheep are outside the pen. Even though there is a discrepancy between the statistics of the Chinese government and that of house churches, at least 5% of the mainland Chinese, the population that also makes up the majority of Chinese in Japan, are believed to be Christians. Mathematically, that means at least 60,000 people are already Christians when they come to Japan, but only 2,500-3,000 people are practicing their faith.

Chinese diaspora ministry in Japan, like all other diaspora ministries, is closely connected to the local church. Interest and evangelistic efforts of the local Japanese church towards the diaspora has a definite influence on the diaspora Chinese ministry in Japan. Unfortunately, the diaspora ministry of Japanese churches is passive and nominal. Unlike churches in North America, Singapore, and South Korea, Japanese churches are not able to render much assistance to foreign diaspora missions in Japan. This is likely related to the state of Japanese churches in Japan. Christianity in Japan is only a minor religion. Even though the history of Christianity in Japan is over 150 years, the number of Christians in Japan, including Catholics, was less than 0.82-1% of the whole population as of 2013. Numerically speaking, Japanese themselves are a populous unreached people group that desperately needs missions. Therefore, foreign diaspora ministry, from the viewpoint of Japanese churches, is a necessary ministry but a ministry that they cannot afford to carry out. Compared to the tremendous need, the energy to meet the need is grossly lacking. As such, a deep and wide gap exists between the reality of Japanese churches and the necessity of Chinese diaspora ministry. The reasons why the rate of evangelization among Chinese diaspora in Japan is so low are as follows.

First, there are very few churches in Japan.

It is almost impossible to find a Chinese church in Japan on one's own. I used to joke with short term mission teams that, "I will take you out to lunch if you can find a church in this neighborhood within an hour! And if you find a Chinese church in Tokyo within a day, I will treat you for one week!" It is a safe bet because finding a church in Japan, particularly a Chinese church, is that challenging.

Christian history and culture have long been in place in Europe and North America, and many among the Chinese diaspora were naturally exposed to the Gospel on these Christian soils. But on the Japanese soil, where these influences are absent, the number of Christians and churches are extremely low. Even if we include Catholics, there is only one Christian for every 130 people, making it almost impossible for the Chinese diaspora to naturally become exposed to the Gospel in Japan. They cannot hear because no one preaches the Gospel, and they cannot believe because they did not hear. So many among the Chinese diaspora do not believe because they cannot hear the Gospel. It is an urgent task to offer the 99.8% of Chinese diaspora the opportunity to hear the Gospel for the first time.

Compared to this urgent and enormous need, the need for Chinese diaspora ministry in Japan is neither well-known nor mobilized. A number of Chinese ministers that I have met from North America have said that although they have passed through Narita International Airport many times, they rarely visited Japan to visit churches or meet people. This reveals that there were neither churches nor people to meet with in Japan. In the past, the existence of Chinese diaspora in Japan and the need for missions was hardly known to the outside world.

There was a legendary figure named "Ting Ma Ma" (丁媽媽; 丁惟柔). She was a female elder at Tokyo International Church, a historical Chinese church in Japan. She was a successful business woman with passion for missions and a Christian who was highly respected and admired. However, she was better known as "Ting Ma Ma", an individual, rather than a representative of the Chinese diaspora in Japan. There was a time when her story represented the Chinese diaspora in Japan to the Chinese communities around the whole world, but after her passing in 2007, these rarely mentioned stories of Japan have altogether disappeared.

But whose delight is in the law of the Lord,
and whose mind is on his law day and night.



Second, there are historical conflicts between China and Japan.

Japan has not properly amended the wrongdoing from the World War II the way that Germany had. As a result, relations with neighbors China and South Korea continue to be strained. Concern and support for the Chinese diaspora in Japan, an unwelcome country, can only be minimal.

Thirdly, Japan itself is a difficult environment for missions. Japan is a country where fruit of missions has been so meager that it has long been called “the grave for missionaries”. Many Japanese churches have no meetings during weekdays, it is just not possible. Most people do not return home from work until 8 or 9 pm on most days, making weekday meetings challenging. The cost of living in Japan is also among the world’s highest. These practical obstacles make missions in Japan challenging. Even with the 150 years of mission history, Japan has not achieved even 1% of evangelization. With scant harvest and high costs, Japan is hardly an inviting mission field. While these were factors applied to ministries targeting the Japanese, these difficulties that have impacted the Japanese missions have also hindered the development of ministry to the Chinese diaspora in Japan.

Come to me,
all you who are troubled and weighted down with care,
and I will give you rest.



6. Potential of Chinese diaspora ministry in Japan

In ten years, when Chinese churches will be in need of many seasoned missions leaders with overseas experiences, the availability of such missionaries will be a major factor that determines the quality of Chinese church's mission work. In the future, many such leaders will arise among the committed Chinese Christian diaspora in Japan and around the world.

Although the ministry of Chinese diaspora in Japan remains in its infancy requiring extensive work, it is a ministry with great potential. One such potential lies in delivering the Gospel to the diaspora and beyond thereby partaking in world missions.

The Chinese diaspora in Japan is predominantly composed of those in their 20s and 30s, and the rate of Chinese diaspora who leave Japan without settling down after a set period of time is also relatively high. In general, 60-70% of Chinese diaspora congregation leaves Japan within 3 to 4 years. This fluctuation is what makes this ministry difficult but it can also become the potential for sending 60-70% of the congregation out as missionaries. In addition, the financial status of the Chinese diaspora in Japan is at par with the Japanese, very high indeed compared to the international standard. Their financial capacity can contribute greatly in missionary support. These are the people who have experienced and survived in different cultures, and among them are a group of young, committed Christians who are culturally trained and ready to go.

In my ministry in Tokyo, I organized and led several joint revival meetings, and I saw close to 100 Chinese youth come forward joyfully and commit to the Lord at each gathering. They are the missions resource who have already experienced different cultures and are prepared culturally and spiritually.

In addition, missions mobilization of the Chinese diaspora in Japan can be the catalyst for the coming of the Chinese missions era. Chinese diaspora ministry in Japan will play a role as a part of the missions movement of the mainland Chinese church, which includes the founding of Chinese mission organizations and producing Chinese leaders in the mission world. Within ten years when Chinese churches need missions leaders who are experienced in the mission field and international careers, the existence or absence of these missionaries will become a major deciding factor that determines the quality of Chinese church's missions. In the future, among the committed Chinese Christian diasporas around the world, many missions leaders will be from the Chinese diaspora in Japan.

Moreover, the missions movement of Chinese diaspora in Japan will not be confined to one region, but will spread to China, Korean, and Japan, igniting the world missions movement of the Northeast Asia. These three countries, Korea, China, and Japan, located at the end of the Far East, will rise above inner barriers and unite to present an important model so that a newly rising missions movement of the third world countries (non-Western world) can go beyond the missions movement of the Western world. Chinese diaspora in Japan will kindle the spark to a missions movement of unity and union rather than division and cynicism, and a missions movement of multilateralism and common sharing rather than unilateralism and giving.



Part II

New Missions Paradigm

The shifts in the missions paradigm that we illuminated in the missions history were shifts from the age of coastal mission to the age of inland mission, from the age of inland mission to the age of unreached tribes mission, and from the age of unreached tribes mission to the age of the mission from every place to every place. As mentioned, the age of coastal mission, the age of inland mission and the age of unreached tribes mission manifested the repetition of one common paradigm, the paradigm of unilateral giving from the developed country to the developing country, from the wealthy country to the poor country, and from the imperial country to the colonized country. Today, the world is facing a new chapter in missions where the strategy of unilateral giving will not suffice. Part II deals with such stories.



1. Diaspora missions and the emergence of the age of multilateral missions and sharing missions

That is, the unilateral missions that was fixed from the western countries to non-western countries is now changing to the multilateral missions. It also implies that the age of giving has given rise to the age of sharing.

In the past, it was inherently difficult to achieve the key tenets of missions as intended in the Bible. The truth of incarnation is one such example. Incarnation in “unilateral missions” was prone to render itself as a heroic sacrifice of people from the higher status and position. A missionary came to embody he who came from a lofty place(sending country) to a lowly place(target country).

In the age of “multilateral missions,” commitment to missions is no longer the heroic saga. It is the daily life of ordinary people. It may be inspirational, but is not necessarily heroic. A missionary now moves from a “neighbor sending country,” not a “developed country,” to a “missions target country,” not an “underdeveloped country.” They will continue their lives in the target country, living just as they had in their home countries. This is the manifestation of incarnation, and it is this very aspect that is more incarnational now than in the past. The unidirectional flow of personnel, material, and mental resources originating from specific developed countries or regions in the past had also resulted in mere unilateral giving. However, missions work in the early church, as shown in the book of Acts, was not one of unilateral giving. Rather, small and young churches actively helped and served the Church of Jerusalem. They corresponded through the bridge of missions, and shared comfort and aid with each other. Biblical missions is not unilateral but multilateral.

In the age of multilateral missions, the sending country and target country can share true cooperation and partnership without unilateral giving in macro setting. “Sharing missions” has indeed become possible. There is always something in God’s creation that can be shared with someone. Sharing in missions as equals can help reduce issues from the previous age of unilateral missions.

Economic growth in various countries is concurrently taking place now. Economic success and development in Asia and South America along with the ascent in African economy will not allow world missions to remain unilateral. A completely different manifestation from the colonial era is taking place. In Africa, I have seen pastors from America and Germany training in African churches. They were studying the strengths of African churches to share them in Europe and North America. Learning in missions simply cannot be unilateral anymore.

In addition, countries in Asia and South America are achieving growth both in economy and Christianity simultaneously. In this century, the center of gravity in Christian faith is rapidly shifting to Asia, South America, and Africa. The center of the world's Christian population has already moved to Africa at the beginning of the year 2000. In about 100 years, the center is projected to move to Sub-Saharan Africa. As Alister McGrath wrote in his book, "The Future of Christianity", it may be true that the future of Christianity might find its place in the sprouting growth of Asia and Africa.

"The New Shape of World Christianity" written by Mark Noll showcases the following examples:

Last Sunday, the church with the highest attendance in the United States, England, and France was an African church. Half of Sunday churchgoers in London are either African or Afro-Caribbean.

Last Sunday, at least 15,000 Christian missionaries strived to evangelize to local residents in England. Most of these missionaries came from either Africa or Asia.

Missionaries from Europe and America continue to take the initiative in mission fields around the world. However, most of the missionaries who are battling in England are from either Africa or Asia. Every country can now be a sending country, and every country has become a target country. In economics terms, supply and demand are concurrently taking place in every part of the world. Economic and religious progress of non-western countries requires a new paradigm shift in missions. That is, the fixed unilateral missions from the western countries to non-western countries is now changing to multilateral missions. In missions, it means that the age of giving has given rise to the age of sharing.

Christ's message was that
God loved the world.



2. The times demand a new missions paradigm

Emergence of missionaries from South America, Asia, and Africa is not a substitution in manpower for western missionaries. It has more significance than that. It signifies that an overall reform is required in the system of recruiting, training, sending, and caring for missionaries.

Missions in the period of a new paradigm shift

It has been observed that this paradigm shift in missions is already in progress, and such a shift naturally foretells the rise of new missions systems and missions organizations that will accommodate the changing times. This is only natural and expected. The traditional system and methodology of unilateral missions may still have necessary elements for the newly emerging non-western missionaries, but it is not sufficient. We should encourage and partner with non-western missionaries to build systems and organizations that will suit them. Emergence of missionaries from South America, Asia, and African is not a substitution in manpower for western missionaries. It has more significance than that. It signifies that an overall reform is required in the system of recruiting, training, sending, and caring for missionaries.

The world of missions has entered the era of a new paradigm shift. Missions environment is changing with the changing times and trends of the world. This changing missions environment reveals to us that a new season of missions has arrived. If the previous paradigm were spring, it is now summer, and we need to dress for the summer. Clothing may not be an absolute necessity in life, but it does affect one's health and the quality of life. Inappropriate clothes are unpleasant and can harm health. We cannot wear a down jacket in the summer. No matter how we modify it, it cannot become a short-sleeve shirt. A short-sleeve down jacket is an inherent contradiction, and we need a complete change of wardrobe. While there may be some variations due to personal preference depending on which part of the summer, it is natural to wear light, cool, and shorter clothing in the summer. As such, the time has come for missions entities(individuals, organizations, churches) to change into summer wardrobe.



Change in missions supply and demand

What are the changes in the missions environment? The changes can be detected in two areas.

First, it is the area of demand. The fields with a demand for missions has changed. Diaspora ministry is an important example which shows that the field with a demand for missions is not a specific geographical region, but any region where human beings live. Demand for missions is found everywhere from Oxford, England to Mombasa, Kenya. It does not make sense to continue mapping supply and demand by countries and regions. Of course, we can concentrate on a specific areas or social groups according to the nature and focus of each organization, but we cannot adequately meet the widespread and ever increasing demand for missions with this paradigm.

Particular attention should be paid to the phenomenon in which former “suppliers” are rapidly becoming “demanders” of missions. A long-time missionary to India, Lesslie Newbigin, was stunned to find that England had become more a mission field than India when he returned home. At the moment, there are even more stunning phenomena. While traditional missions demanding regions like Asia, South America and Africa still have qualities of “missions demander,” they are simultaneously taking on the role of “missions supplier.” A concept or policy that categorizes “missions demanders” into specific regions will only burden the body (individual, organization, and church) like a man who could not shed his down jacket in summer. Structural contradictions will cause discomfort and harm to the body. Such contradictions cannot be resolved through deeper spirituality or mere pursuit of better quality. Instead, simple structural adjustments can remedy far more problems.

Changes in “missions demanders” calls for a change in policy and strategy from the main missions body. It is hard to apply the same policies and strategies which were drawn while the focus of missions was on specific regions in Asia, South America and Africa when every region has become a mission field. Radical changes are required. “Missions demanders” in this age are not necessarily poorer or less-educated than the “suppliers”. Such regions still exist, but the opposite is also emerging. Naturally, biblical principles and accumulated experiences must be respected, utilized, and combined with the new policy and strategy. However, the paradigm applied in the age of unilateral missions and the age of giving must be reevaluated for the age of multilateral and sharing missions.

Modern missions that went from the wealthy country to the poor country, from the imperial country to the colonized country, from the western country to non-western country, has developed while retaining its basic paradigm. Although missions policy for targeting a poor country by the wealthy country, a country with poor education by the country with quality education are still useful, there are too many places which cannot

be approached using the same paradigm at the moment. There is a rapid increase in the likelihood where the target mission fields are wealthier and better educated than the sending countries. A new paradigm is needed.

Second, it is in the area of supply. “Missions suppliers,” the regions that had provided for missions work, are tragically and rapidly crumbling. Although the western world that had traditionally supplied missionaries and missions resources continues to play an important role, statistics hint at significant impending changes. In 2010, ten of the twenty top sending countries around the world were non-western countries. New “missions suppliers” are emerging: Asia, South America, and Africa. Missionaries are now arriving from almost every country. While Europe and North America still play an important role, churches in Asia, South America, and Africa are making an impressive progress. Meeting Asians and South Americans in international mission organizations is no longer unusual. Geographical change of the source of suppliers calls for a change in policy and strategy which were drawn for specific suppliers.

Limitations of traditional missions structure

There is one problem or suppliers that we must consider. It involves selecting and sending missionaries. The traditional process of sending a missionary is as follows: 1. A missionary candidate is carefully selected. 2. The candidate receives good training. 3. After fundraising, this missionary is sent to the target area. This paradigm, originated with William Carey, has evolved somewhat, but the basic principle has not changed. I am well-aware of the strengths of this process. Training a qualified candidate was so that he could become the light and the salt (leader) in the challenging mission field. However, this traditional paradigm with a long history causes some potential candidates to give up on the idea before even starting. Keywords that support this paradigm are elite, time, finances, and leadership.

It would be helpful to pose some questions. Does a missionary necessarily need to become a leader in this day in age? Is it necessary for every missionary to pursue leadership or receive related training? Are there not many early church records where people became missionaries as servants, slaves, and prisoners? The same holds true for finances. Is it impossible to become a missionary if he does not reach the fundraising goal(not a small sum), or is not able to fundraise? The practical answer is that, “He cannot be a missionary”. Of course, it is possible to go on one’s own, but it would be difficult to be sent by an accredited organization.

Not long ago, a preparation meeting for a young global leaders’ conference in Lausanne took place online. This is an account from a fellow missionary who participated in that meeting. Committed young people from Africa with the heart for missions asked a question. He wanted to know how he and his peers in Africa could become missionaries.

The conference staff recommended that they first go to the organization's homepage and watch the missions video. To this the young man replied, "It takes days to find a place with Internet access, and even if we go there, we have to pay an enormous sum to use the Internet. This is not a viable option for me." This young man is not alone. There are too many who cannot get over the obstacle of finances and give up, concluding that perhaps they were not called by God. The newly emerging "missions suppliers", in particular, have been hindered by this dilemma. They do acknowledge the necessity of finances and that one must be financially responsible accordingly. However, if we just accept the reality as is and apply the traditional paradigm of missionary mobilization, it will be 20 years before these countries are economically able to send missionaries. As the young man from Africa pointed out, should we insist on what is not feasible for them? Is this the faith that waits for God's time?

"The lengthy selection process for a qualified missionary, a preset amount of financial resources and supporters, established support structure, etc." are all an undeniably valuable system built over time for selecting and sending missionaries. This system should be maintained to continue selecting and sending missionaries. However, a system of a new paradigm also ought to be established in order to invite, mobilize, train, and send committed candidates who cannot approach the existing system.

Indications regarding the future missions

Here are a few cases to consider as we keep in mind the task of creating a missions structure based on the new paradigm. Although these are stories of business, not missions, they have remarkable implications for understanding the trends of the time and successfully creating a new ecosystem with exceptional ideas and advanced technology.

First is the story of Air Asia, a low-cost airline which started in Malaysia and became the trailblazer for the era of low-cost airfares. The motto, "Now Everyone Can Fly!" is written on each of their planes. They recognized the customer potential in those who desired to fly but could not yet afford the high airfare. While firmly maintaining safety in flights, the essence of an airline, they eliminated all sorts of services (free baggage, meal service, inflight movies, etc.) but offered outrageously low fares for their flights instead. The response was breathtaking and this began a new ecosystem of low-cost airlines. Even with the groundbreaking idea of "Now Everyone Can Fly", they maintained the existing keyword of safety, and opened the door to international travel for those who had never flown in their lives.

Air Asia offers us important clues regarding a new reformative paradigm that can tap into great potential missions resources that the traditional missions paradigm of selection, training, and sending could not. While retaining necessary quality standards of maturity and faithfulness for missionaries, we need a new paradigm of missions through which

we can approach potential missions resources (missionary candidates, support groups, individual sponsors) that could not participate in missions before. The Air Asia slogan can be modified to "Now Everyone Can Do Missions!" to open a new age. What are some services (free baggage, meal service, inflight movies, etc.) that can be eliminated? How can we make missions accessible to all people (Everyone Can Do Missions) while retaining the quality of missions?

There is another good example. It is the successful Kenyan money transfer company, M-pesa. While living in Kenya briefly, I was surprised to see how conveniently and extensively people used this service. The majority of Kenyans do not use the bank. They do not have much income to save and banks are not well-developed either. But M-pesa has made it possible to transfer money safely and accurately without using the bank as long as you have a cell phone number. The main agent of the service is not the bank but the telecommunications company. Safari.com of Kenya and Vodafone group of England noticed that most Kenyans could not use the bank but still needed to make cash transfers. Before M-pesa, people used to send money through a bus driver headed for the town of the recipient. Now, more than half of the entire country, about 23 million people, uses this service. It has become a trusted service. Even in a poor country like Kenya, they succeeded and now have the annual revenue of \$380 million.

What is important is that they paid attention to the need of tens of millions of Kenyans who could not have a bank account. They did not sit around and wait for the day for Kenyans to have enough income to open a bank account. They offered money transfer services to any Kenyan with a cell phone by combining the existing technology and an innovative idea.

There is an overlap between M-pesa and Air Asia. M-pesa, with technology and innovative ideas, resolved the dilemma faced by Kenyans who could not afford to use bank services at the time. We also have plenty of mission resources like the Kenyans who desperately need a transfer service but cannot access the bank. They are in Asia, South America, and Africa. Should we just wait until these countries are economically developed to be able to send missionaries? The existing paradigm of missions is still useful just as banks in Kenya continue to develop, and existing airlines other than Air Asia continue to successfully operate high-quality service flights.

However, with technology and ideas, we can resolve this dilemma without waiting for decades. Just as the existing paradigm emerged in order to resolve issues that the age of unilateral missions faced, if we face and resolve current issues according to the age of multilateral sharing missions, a new paradigm of missions will naturally develop. If we can implement the new paradigm well, it is possible to build up a reformative missions system in the missions world like the M-pesa service.

There is a new concept of ride-sharing service called Uber. Even with conflicts with the taxi industry in many countries, this new concept in ride-sharing service offers many people both quality service and new jobs. People can call a car like a taxi by using the Uber app on their smartphones, and can pay the fare electronically using their smartphones. What is important here is the idea of sharing. Uber connects car-owning drivers with people needing this service through a smartphone app. In doing so, it overcame a number of limitations that the existing taxi services faced. Without owning a single taxi, Uber has turned all the personal cars around the world into potential Uber taxis. Uber is the living product that fused the culture of sharing, network technology, and the intuition that could read the flow of the time. We are waiting for the coming of technology and innovation that can easily but powerfully connect the missions supply fields with the missions demand fields all around the world.

Accommodation-sharing service Airbnb also has a similar concept. While it does not own a single hotel room, it offers all kinds of lodging options all around the world. People select the destination on a smartphone app, which then shows available rooms that belong to the local residents. People use this smartphone app for all their communication, and the guest and host communicate directly. It is possible to make informed choices based on credible reviews on the app from previous users on their experiences. Without involving existing lodging facilities like conventional hotels, it has created a new ecosystem of accommodations. It is the product of an idea that encompassed the globe, the power of technology to bridge that idea, and the acumen to recognize the demand for affordable lodging options and a new supply of willing hosts with available rooms.

The arrival these enterprises based on sharing presents to us the undeniable trends of our time. This age demands a network where sharing takes place through refined technology. Through this integrated network, people want to give new life into existing spaces and resources. This is the new age that God has given us.



3. Dreaming of a new missions ecosystem

We should pay attention to several keywords that permeate this age, including sharing, network, technology, and integrated knowledge. We ought to put them into the vessel of the Holy Spirit and with renewed imagination create a new missions ecosystem.

What is needed in the world of mission now? Is it another revival that can set hearts aflame, cause many to be committed to mission, revitalize the church, and begin a new era of missions? Is it the rise of a heroic leader who can rekindle the flame of missions among the declining churches in Europe and North America? Is it to build mega missions organizations that can select, train, and send more earnest missionaries?

What is needed far more than these is the insight into the trends of the time, a paradigm shift that this insight brings, and the emergence of a “new missions ecosystem” that can integrate all of these things. As seen in the previous chapter, enterprises like Air Asia, Uber, and Airbnb understood the trends of the time. Commonality seen in each of them are “sharing, network, technological capability, integrative ideas, and new ecosystem.” Using the network that shares all of the existing resources, they combined technological capability with integrative ideas and created a new ecosystem that encompassed all of these elements.

I dream of a “new missions ecosystem” in which missionaries of a new paradigm sprout up like mushrooms after the rain. In this new paradigm, missions would connect the mission fields to those who cannot access them, as M-pesa connected people who could not use the bank. Missions would bridge many missionary candidates so they can do missions, as Air Asia did. Missions would connect them by using all existing demand and supply in the world (based on their volunteer participation) like Airbnb and Uber. This is because a new age has already begun that the existing ecosystem is not equipped to handle.

One hundred and fifty years ago, Hudson Taylor initiated something no one had ever thought about, not even the East India Company, the best multinational enterprises of the time. It was to enter the inland from the coast, and this became the birth of the China Inland Missions. He paid attention to the fact that many in inland China needed the Gospel, and with courage and faith put into action the heart given by God. Hudson Taylor had a few important things that coastal people did not have. First, he had the truth of incarnation. The truth of the incarnation, where God left His throne and came to this earth as a baby, is what led this Westerner to adopt the Chinese attire and hairstyle.

Second, he had the faith that God protects. When people could not go inland for fear of people, the inland mission society sent missionaries inland. They also sent single female missionaries inland. There was a severe criticism, but God protected them and accomplished His will in inland China. Third, he had the wisdom of the Holy Spirit that searches all things in Him. Holy Spirit, who searches all that is in the world, inspired him with new ideas.

We have the same blessing that Hudson Taylor received. We have the truth of incarnation, divine protection, and wisdom of the Holy Spirit. With all this blessing, we also ought to focus on several keywords that permeate this age, including sharing, network, technology and integrated knowledge. We ought to put them into the vessel of the Holy Spirit and with renewed imagination, create a new missions ecosystem. I dream of a new missions ecosystem where we can assemble all of the hardware in the world into the potential base of missions without owning any hardware. I look forward to the emergence of the Airbnb of the missions world that can safely and powerfully connect the field of the missions demand with the field of the missions supply without the complicated processes or intermediaries.

Diaspora ministry stands in the midst of changes which are ushering in the new age. Diaspora ministry is the missional offspring that the global age has produced. Therefore, diaspora ministry has many inherent qualities useful in the shift from the old to new missions paradigm. Diaspora missions promotes shifts and changes from the unilateral missions to multilateral missions, and from unilateral giving to sharing missions. In this process we will be witnessing the emergence of the new ecosystem.

Part III contains real stories of ministry among the scattered diaspora that God showed through the lens of an individual. Overall observations and ideas regarding diaspora and thoughts on the new missions paradigm and missions ecosystem that are covered in Parts I and II had derived from actual facts and events in Part III, and the principles and rules that were formed through the process echoed back to the real stories of ministry.



Part III

Realities and Experiences of the Chinese Diaspora Ministry

My first experience in diaspora ministry was in Beijing, China, in the early 1990's. While studying in China for five years as an international student, I got to experience the Korean diaspora church and its ministry. It was in that diaspora experience as an international student that I reencountered Jesus and committed myself as a missionary. It is also through the support and encouragement of the diaspora church that I have been able to serve as a missionary to this day. My second experience in diaspora ministry took place in Saipan. Saipan is a small island among the Northern Mariana Islands of the Pacific Ocean. There was a period when a large number of Chinese people lived there and many Chinese diaspora churches existed. I was a part of that ministry for a year. The third experience was in Sapporo and Tokyo, Japan, where I experienced the Chinese diaspora ministry. Lastly, I have spent the past year participating in the Chinese diaspora ministry in Africa.



1. Ministry in Saipan (March 2002 - February 2003)

Saipan was originally a self-governing island of the United States (now it is an American island without autonomy). The minimum wage in Saipan at the time was set lower than the mainland America, and the manufactured goods produced through the low wages were imported and sold in the U.S. markets without tariffs. Taking advantage of this opportunity, many large-scale clothing factories sprouted in Saipan by hiring Chinese laborers. At one point, there were as many as 30,000 Chinese laborers in Saipan with seven to ten Chinese churches actively ministering to them.

Although I could speak Chinese from my studies in China, the language of ministry in Chinese was not the same thing because I had not ministered in Chinese churches before. I had never learned the common vocabulary used in the church because I had no need for it. But now, there was the opportunity to partner with Reverend Man Yul Lee of the Chinese Christian Church of Saipan for a year as a missionary.

People who love God and the Word above all

One year of service in Saipan was a precious period for me. I had never before met anyone who yearned after God and His Word like the brothers and sisters at the Chinese Christian Church of Saipan. They were fatigued laborers of garment factories. They were people from the countryside who managed to land this rare opportunity to work abroad with the hopes of making a small fortune. Most of them were young women and few had completed the elementary school education. They worked 13-hour shifts every day. But these people had received the Gospel, met Jesus, studied the Word, and came to the worship service longing for the Word of God. There was a daily gathering in the Chinese Christian Church of Saipan as they hungered after the Word daily. These brothers and sisters faithfully attended the gathering from 9 to 11 pm every night even after working for 13 hours. I never saw any doze off; rather, their eyes sparkled, and their Bibles were stained from being read repeatedly.

When it ended at 11 pm, a large Ford van driving the sisters back to their dormitory was filled with the young women singing. These songs of praise bore witness to their long days of labor, gratitude for the gathering, and the fullness of the Spirit in them. I used to say to my wife sitting next to me, "This is the kind of beautiful praise we will hear in heaven!" Once or twice during the week, we gathered in the morning at the beach. This started at the request of the ladies who worked the night shift and could not attend the night gathering. As we could not offer them ride in the morning, some walked for an hour in the scorching Saipan sun. These morning meetings held in a small hut on the beach remain in my memory like a beautiful painting.

Church with firm missions DNA

The Chinese Christian Church of Saipan was originally a small gathering that began in the education building of the Korean Presbyterian Church of Saipan. A few members with a heart for missions preached the Gospel to the Chinese laborers and led the gatherings through an interpreter. As the gathering grew in number, they officially invited a minister who could speak Chinese. It later became the independent Chinese Christian Church of Saipan when the Korean church could not accommodate the large number. A diaspora church named the Korean Presbyterian Church of Saipan conceived and gave birth to another diaspora church called the Chinese Christian Church of Saipan. Diaspora churches have a strong composition of missions, and when applied, the church comes to experience God even more and grows.

The Chinese Christian Church of Saipan implemented a strict discipleship training with the Word through daily gatherings. Those baptized after receiving Jesus lived a born-again life. The work and the fruit of the new life in them could not be hidden. The Chinese Christian Church of Saipan baptized about 1,300 people throughout a decade of ministry, and through these baptized members about 50 house churches and 30 full-time pastors were established within China. In addition, two others Chinese diaspora churches in Jordan and Cyprus were started. All of these were planted by those baptized brothers and sisters who returned to China. The diaspora who received the new life in Spirit were well-trained, having a powerful composition of missions, and bore fruit through a living church wherever they went. The former Singaporean pastor of the Chinese Christian Church of Saipan, Pastor Paeng, also visited China two to three times a year to assist the returnees and served them through total, long-term care. This total and long-term care became the catalyst in helping the returnees to be revitalized.

Reverend Man Yul Lee resembling Jesus

At the center of the Chinese Christian Church of Saipan was the missionary Man Yul Lee. He was born in Korea in 1918, went to China to study from an early age, and finished the elementary school to college in the northeastern region of China. He could speak Chinese like a native. He returned to Korea in 1945 when Korea was liberated from Japan, received Jesus in his late 40s, and became a pastor under the divine calling. He then served in evangelism and church planting ministry among the Chinese churches in Korea and also planted Seoul Sam Deok Church. He received the calling to missions in his 60's and served with Reverend Thomas Wang in Hong Kong as the minister of the Word, helping the Chinese churches in Hong Kong and Macao. In his 70's, he received an invitation from the Chinese Christian Church of Saipan and had been serving since. He was already 84 years old when we served with him for one year.

He was a father figure at the Chinese Christian Church of Saipan. All of the members truly respected and followed him. Reverend Man Yul Lee resembled Jesus a great deal. His love of intercessory prayer and the Word, in particular, taught and impacted us as young missionaries.

Praying for 1,500-2,000 people by name every day

There are a few anecdotes. When Rev. Lee went to preach to the Chinese Church of Philippines in Manila ten years after he had left, he greeted by name the elder of the church who came to receive him at the airport. The elder was completely surprised and asked Rev. Lee how he remembered his name. Rev. Lee replied, "How can I forget your name when I pray for you every day?" Here is another story. A few years before my family moved to Saipan. I joined Rev. Lee on short term missions for the Chinese in Nagoya. We went with colleagues who had studied in China and could speak Chinese. Rev. Lee asked each member's name and jotted them down on a little memo pad after the introduction. About 2 years later he visited Korea, and I went to see him with some of the same colleagues. Rev. Lee asked after each of us by name, including me. He mentioned the names of those that were not there and asked about them as well. We were all surprised and asked him how he remembers so many names when he was already in his early 80s. He replied, "I pray every day. I pray for everyone by name." I came to realize the secret of his life while staying with him in Saipan for a year. He woke up at 4 o'clock every morning to pray for about two hours and what made it especially unique was that it was solely for intercessory prayer and he prayed for each person by name. He prayed by name the people he first pastored in Seoul Sam Deok Church, their families, and those he came to know later as a pastor and missionary, totaling 1,500-2,000. He remembered each name and face as he interceded for them. Each day, he earnestly repeated the prayer. I asked him one day, "How have you come to pray for people by name every day?" Rev. Lee answered that while reading John 10:3, "He calls His own sheep by name and leads them out", he realized how he ought to pray as a shepherd and began praying by name. He prayed that way for 50 years until he was called to his heavenly home in 2015 at the age of 98.

He also studied the Bible regularly in the morning and afternoon each day. He memorized many parts of the Bible and he was a powerful evangelist and preacher of the Word who interpreted the Bible with the Bible. He rejoiced like a child whenever he discovered a new truth under the illumination of the Holy Spirit. He was also a good shepherd whose life was consistent with his preaching. When the Chinese population in Saipan dwindled, he returned to Korean at the age of 87 and spent the remainder of his days by and teaching at the seminary to train Chinese ministers and ministering to new Chinese diaspora churches in Korea. After the year I spent with him in Saipan, I continued to visit him and invited him to preach at the churches in Sapporo and Tokyo, Japan, where I had ministered. Rev. Man Yul Lee was a diaspora himself whom God used with pleasure and a servant of the Lord who was used to minister to many Chinese people throughout his lifetime.

The Chinese diaspora ministry at the Chinese Christian Church of Saipan shows us the missions potential of diaspora, the importance of total and long-term care, and the timing of harvest in the diaspora ministry. My personal experience of Chinese diaspora ministry in Saipan provided an important spiritual and strategic foundation for the long-term Chinese diaspora ministry afterwards.

2. Ministry in Sapporo (May 2004 - September 2008)

In May 2004, through the invitation of the International Church of Sapporo, I was appointed as the pastor for the Chinese congregation. The International Church of Sapporo was about ten years old at the time, planted by OMF. Missionary Soo Koo Lee was the senior pastor then and the membership consisted of Japanese and English-speaking Korean believers with ten Chinese members in attendance. We started the ministry for the Chinese.

Orphans meet a true family in Jesus

Two groups of people began attending the church at the time. One was the “residual orphans”, descendants of the Japanese who were left behind in the region of Manchuria after the defeat of Japan but did not return to Japan until much later after wrapping up their lives in China. Many of them settled in Sapporo, Hokkaido. Residual orphans are a painful memory of the war that Japan does not wish to acknowledge. To China, they are the descendants of the enemy while to Japan, they are a painful past that it wishes to forget. As a result, these “war orphans” did not have a home to return to. They were sojourners both in China and Japan. They faced many difficulties with life and their families. However, our God, the father of orphans and widows, welcomed them. They met God, their eternal father, and inherited the kingdom of God and their eternal home through faith. Descendants of residual orphans and their families joined the church in large numbers and received a new life as a new family member in the kingdom of God.

Though I had gone to Sapporo expecting to work with foreign students, I gained an unexpected but valuable experience by meeting them. I cannot forget the pure and warm-hearted ways of these rural folk from China and the heart of God that loved and saved them.

There was an elderly woman named Chen. She picked up the Chinese language faster than most of the other residual orphans and spoke very well. She managed to find her mother and younger brother she was separated from during the war in Sapporo, but her brother refused to let her see her mother. He himself would not consent to meet her. Even when she said she gave up her property rights, thinking that that was the reason, he prevented them from meeting. Chen shared her painful story in tears and sorrow. This lady came to know the Lord and gained a true family in Jesus. Each descendant of the war orphans lives with pain, shame and scars from their identity as war orphans. Japan is too cold of a place for them. but the Lord met with them in that land and many elderly people were saved there.

Experiencing miracles

There was an elderly man named Liou. He had been a heavy smoker for about 50 years, having secretly started in his youth. He attended our church retreat at the recommendation of his son and daughter-in-law and accepted Jesus at the retreat.

Immediately afterwards, the speaker prayed with him to quit smoking and a miracle happened. When he tried to smoke, he began to feel nausea and extreme physical discomfort, making it impossible to continue smoking. His body chemistry had changed. The brothers and sisters who had a headache from him smoking on the van coming to the retreat witnessed his extraordinary transformation with their own eyes on the ride back. Later, Liou led a few of his non-believing children and son-in-law to faith. The faith of Grandfather Liou and his wife became an example of grace and challenged many people.

One day, I received the news that Grandfather Liou was brought to the emergency room and was in coma. I visited him immediately and prayed for him, and the following week he and his wife attended the church allowing many to witness the glory of God. There was another elderly man named Ma who, due to his severe asthma, could not sleep lying down but had to sleep while sitting for many years. He received Jesus after hearing the Gospel and he was able to sleep lying down, yet another miracle. There was Grandmother Wang, whose son, daughter, granddaughter-in-law, and herself got saved and were baptized. Grandmother Wang anonymously helps a number of foreign students and visiting missionaries even now, truly exemplifying missional living.

God who works among international students

Another group that attended our church was a group of international students. This group ranged from Japanese language learners to doctoral candidates. Chinese students in Japan spend a rather lengthy period ranging from six to ten years, a sufficient period for discipleship training. Most of them finished their degrees, returned to China or Taiwan, and became professors in universities and research institutes. Brother Lee began attending our church after coming to a Christmas party, and accepted Jesus. He met a young woman in our church, got married, and had two children. After the graduation, he committed himself to ministry and returned to China, where he received training in ministry and theology and became an invaluable servant of God.

Brother Lee's mother accepted the Gospel and became a new person while visiting her relatives in Sapporo. During the short stay of six months, she was baptized and received spiritual training. She returned to China with the Gospel in her heart with the prayers of brothers and sisters of the International Church of Sapporo and lives out a life of passionate faith to this day.

The boy healed from leukemia

There was a doctor couple from Beijing among the international students at our church. The husband was working in a research lab after completing his doctorate. They had a son whom they loved more than life itself. After the child had a fever for several weeks, they took him for tests. I visited them in the hospital the day the test results came out. It had

snowed heavily that evening. The mother met me on the first floor of the hospital and burst into tears as she told me the test results. It was leukemia. I had a brief visit with the mother and the child in the waiting area in front of his hospital room. Though I knew I should say something, I could not find the right words. I wanted to tell them, "Pray in faith. Then your child will be healed", but my mouth would not open. Maybe I was a man of little faith but those words just did not seem sincere. There had been times when I earnestly prayed for healing, without receiving the answer. I also could not comfort them with empty words of the world. Just then, God put the words on my lips and I told them, "I am sorry that I cannot guarantee that he will be healed. But one thing I can promise is that all your spiritual brothers and sisters at our church will be walking with you through this long and dark tunnel. Take courage! God is a good God. He will surely accomplish His good will". From that day, the entire congregation prayed continuously with them and visited frequently, delivering meals and snacks to the hospital. The little boy came close to death several times from the fever, but a year later, he was completely and miraculously healed. What we could offer them was not to heal but walk alongside. God was pleased with our togetherness and granted healing.

The Japanese become strong fellow missions partners

The Chinese diaspora ministry in Sapporo was carried out inside the Japanese church. There were a number of sincere Japanese Christians around them and surprisingly, there were some among them who were led by God to serve the Chinese. God goes beyond our logic when he calls and uses people. Mr. and Mrs. Sasaki are such examples. They received a message from God regarding Chinese missions when they attended a missions meeting. At first, they did not respond to that calling as they had no intentions of moving to China and did not speak a word of Chinese. As time went by, the Sasis noticed that Chinese students were coming to study in Sapporo and were in need of help from the local people. They began to help Chinese students wholeheartedly and even became guarantors for most Chinese students who asked them. They also purchased a van on their own and offered free moving services for the poor Chinese students numerous times. When asked, they would rush to the hospital and police station even at midnight. The Sasis invited Chinese students to their home every month for a Japanese meal and shared testimonies. This work continued over ten years and countless Chinese people were helped by the couple, heard the Gospel, and met the Lord. God used this Japanese couple who could not speak a word of Chinese in a mighty way. One Chinese couple who were in a doctorate program heard the Gospel through the Sasis, received training, made a commitment to the Lord, and went to America for seminary. They became pastors and are now faithfully serving a Chinese church in America. The love and sacrifice of Japanese brothers and sisters became the warm spring breeze that helped the Chinese diaspora ministry blossom and bear fruit.

The International Church of Sapporo carried out a powerful diaspora ministry under the

leadership of Missionary Soo Koo Lee. This work did not stop with the Chinese ministry, but grew to include Korean diaspora ministry and English-speaking diaspora ministry as well. Not only was the influence of diaspora ministry beneficial for the existing group of Japanese, but many Japanese Christians matured in faith by experiencing different types of mission work.

Story of the Chinese retreat in Hokkaido

At the heart of the Sapporo ministry is the annual Chinese retreat held every August in Hokkaido. At every retreat, through the working power of the Holy Spirit, repentance and forgiveness of sins, rebirth, and commitment took place. As the grace received at the retreat began to impact the lives of the Chinese brothers and sisters that attended, some began to invite their families in China to Japan for the purpose of attending the retreat. They invited their families two months before the retreat, shared the Gospel, and after getting them settle in the church, they helped them accept Jesus during the retreat. Afterwards, they helped them complete baptism and basic training before their return to China. When a member of the Chinese diaspora accepts Jesus, its influence and ripple effect were astonishing. In addition, we saw brothers and sisters who tried their best every year to invite friends nearby. After pouring love and attention into these friends and neighbors and praying for them throughout the year, they invited them to the annual retreat. These retreats were short, but served to renew and challenge people's faith and zeal for evangelism.

Children's program at the Chinese retreat in Hokkaido was always run by the Japanese brothers and sisters who supported and volunteered. Because most of the children spoke Japanese better than Chinese, our Japanese brothers and sisters' service was invaluable. Japanese volunteers paid for their own retreat expenses and shared the Gospel with the children and served in love for three days. I was reminded of how great the love of Christ was when I saw them embracing the Chinese children while sweating in the heat. One day, I saw a Japanese woman in her 60's carrying a Chinese baby all day long and sweating profusely. What made her sacrifice like this and serve the Chinese? It was the love of our Lord. The love of Christ on the cross has broken through borders and ethnicities. It tears down walls while bridging distant places. It was a beautiful sight to behold. This is how diaspora ministry makes it possible to participate in missions right where I am, even if I cannot speak the language of the missions country or go to the field.

The joy of diaspora foreign student ministry

I had spent 4 years and 6 months in Beijing, China, as a diaspora student. The diaspora church and friends I met there became lifelong partners. They were students then but have since become middle-aged businessmen, scholars, and pastors. We have become ministry partners and continue to fellowship to this day. Our encounter was a gift

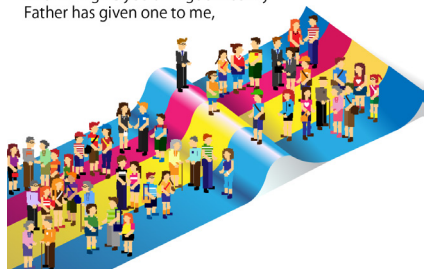
that the diaspora region of China had given us. I shared with the Chinese brothers and sisters in Japan about the people I met and the blessings I experienced while I was an international student in China. I would urge them that, “You are meeting each other as ordinary students, but you will be lifelong partners in the Lord”. The students who heard these stories in Sapporo a decade ago have now become businessmen, professors, researchers, and even committed missionaries. They are scattered in China and Japan, working and living in their respective spheres of influence. Recently, I was thrilled to see a picture taken when some of them got together at a church in Tokyo. Even though they had their own families and children now, they were meeting as fellow workers and sharing fellowship in the Lord. Serving diaspora students really is a joyful and rewarding ministry.

Leaving Sapporo

In Sapporo, we experienced that God was living and working in our midst. As the Holy Spirit worked mightily in our midst, we laughed, cried, and ached together with our brothers and sisters. We witnessed the birth of children and rejoiced as they grew. All we can do was continue to thank God. It was a time of profound learning in how to treat the diaspora Chinese as a missionary and respect and love them as the mission target group. The Spirit of God was living and working in each of them. I learned that missions meant opening my eyes to what God was doing and acknowledging what I saw through my life.

Although there continues to be room for improvement, there are solid leaders at the center of the Chinese service of the International Church of Sapporo. God continues to be at work and the Chinese service has found a stable niche under the roof of the International Church. On September 2008, after serving 4 years and 4 months, we left Sapporo showered in love and support of our beloved church members. We set out after His call not knowing where to go but looking forward to serving the spiritual needs of all the Chinese diaspora in the land of Japan.

And I will give you a kingdom as my
Father has given one to me,



3. Ministry in Tokyo (September 2009 - June 2015)

1) The beginning of Tokyo Nippori International Church (TNIC)

In September 2009 after a year of sabbatical, I arrived in Tokyo, where I was to start my new ministry. This was a city where I hardly knew anyone. Carrying my two suitcases, I found a house in Nippori, Tokyo. I barely managing to find a guarantor and signed the lease. My new life began with one of the suitcases serving as the dining table.

When my wife and I lived in Sapporo, we lived in the Japanese church and worked together with the Japanese staff, so I had no trouble with basic Japanese. However, I always regretted not having studied Japanese more formally, so I started attending a private Japanese academy nearby that offered a missionary discount. When I got there, about 60-70% of the students were Chinese. There were Chinese diaspora students all around me. Naturally, I invited them to my home for meals and fellowship.

Church planting began at home

On January 10, 2010, we launched Tokyo Nippori International Church (TNIC) with the students. A small group of people gathered inside our small room. This being the typically small Japanese residence, our worship began in low voices as to not disturb our neighbors. That small space was our home, guesthouse, ministry pad for short term missions, office, and the chapel.

Many Chinese stopped by this place. In one year, we had fed about 500 people in our home. Gospel was shared with meals as we worshipped in our house for one year and eight months. While worshipping at the house, we met angels sent by God. He sent precious partners who loved and were willing to serve the Chinese diaspora, including a Korean Christian family living in the same neighborhood. They not only prayed for us but continued to supply groceries like rice, bread, and kimchi, as well as other necessities including utensils. They gladly assisted with shopping and cooking when we had bigger events. As the old Korean diaspora, they too had a special heart for missions. Watching the birth and growth of the Chinese student church at our home, we praised God's power and faithfulness and rejoiced together as witnesses to this ministry.

Economic reason was not the only reason why our church was planted at home as there were reasons related to the ministry. Our ministry mostly targeted those who had never been to church, and it was easier for them to enter a house than a church. The invitation to "come and eat at our home" received a much better response than "come and worship at our church." Considering our target group, this was a great decision. Chinese diaspora ministry requires total and long-term care after they return home, and the Chinese diaspora either attend a house church or a Three-Self Church after returning. Because the

church in China is quite different than the church in Japan, gathering at home was more effective if I wanted to give them the essential message that a church is not a building but gathering. Homes exist everywhere and can be accessed anytime. In addition, China has a long tradition of house churches. I hoped that those brothers and sisters could grow to be worshippers who can do so anywhere, and our church planting began at home. One brother actually lived with us for five months and became the first to be baptized at TNIC. He was inspired by us opening up our home to build up a church and committed himself to the Lord. He is now being trained to be a full-time pastor in China.

The church moves outside the house

About a year and eight months after Tokyo Nippori International Church started at our home, my wife began to feel unwell. She became very ill and we could not continue to hold worship services or sustain the church from our home, though having to hold worship elsewhere pained us.

I had no idea where to find a place for worship. But one place came to mind during the prayer. I had seen a Korean church called “Harvest”, which was renting the fourth floor of a building near Nippori subway station. I had never visited the church and did not know the pastor of any of the congregation members, but because of its prime location I hoped to rent the facility for 3-4 hours a week. I was initially hesitant to approach them, but desperation drove me. I saw the worship schedule advertised outside Harvest Church and found the church had numerous worship services. They had a worship service every day and three services on Sundays. In general, Korean churches in Japan have one or two services just on Sundays. I thought it would be difficult to rent from them because of their worship schedule but as I had come this far, I went inside the church anyway.

Harvest Church was an energized church in its 7th year, planted by Pastor David Ryu, a Korean-American from the U.S.A. The pastor and staff kindly welcomed me and after listening to my situation, gladly offered to share the chapel. They said that they too were interested in serving the large number of Chinese in Tokyo and that they would be happy to take part in this ministry. Just as I was feeling relieved, Pastor Ryu mentioned that while there would no problem in sharing the facility for now, they had plans to build a new church building and move out soon. He suggested two options. We could move in with them and use the new church building together, or we could rent the current building after Harvest moves out. If we chose the second option, he would leave behind their basic equipment and furnishing for us. The present location was ideal. It was one minute from the Nippori station with two Japanese language academies (about 60% of the students are Chinese) right in front of the church building, and we can do independent ministries. However, we needed about 400,000 yen monthly to cover the rent, utilities, and maintenance fees. It seemed impossible for TNIC, a congregation of only 13 students, to cover it. The math just did not work. I came back home thinking renting was not the way

to go but thankful enough for finding a place to worship for three to five months until Harvest Church moved.

After informing the congregation, we visited the church together. They liked its location, close to the subway station. That night, a brother in our church called me. He shared how much he liked the place and felt as though it was the place that God had granted us. He suggested we pool our resources to rent it for ourselves. He was married and wanted to donate the money that he had been saving with his wife for the new chapel. He also suggested that I seek other individuals or churches that can contribute for one year, promising that he will take a proactive role. He also implied that we would also be able to help other churches in need if we could be independent in a year. Commitment, different from what they had shown when we used our home as church, began to take form among the members. Ownership began to sprout. That this initiative first came from the brothers and sisters at our church gave us great joy and also challenged us.

From that phone call, my wife and I began praying more seriously about renting the church. I started attending the early morning prayers at a Korean church nearby for the additional prayer of seeking God's will regarding this decision. The preacher, who knew nothing about our situation, preached this message in his sermon. "Money is everywhere. What is important is to plan and do what pleases God. He will provide when He is pleased." It sounded like the message for me because of the timing. There were many times in my life when I had to make important decisions, and realized the will of God through the words in the sermon. A few days later, I briefly chatted with the Pastor Ryu regarding the new worship place. Having lived in America for a long time, he was not one to interfere in other people's affair, but he simply said, "Rent it!" These words convicted me. Frankly, it sounded like the voice of God.

TNIC in a new phase

To us, who had the missions goal of 'house church', there would be many issues to deal with in renting a chapel, especially the high rent. Is it the appropriate strategy at this time of economic downturn? Is it not contrary to the philosophy of house church? In the long run, will it result in the congregation losing initiative and independence if we rent the chapel with outside aid? As I was grappling with the long-term impact through prayer and discussions, the news of renting the chapel spread rapidly. One Saturday afternoon, the pastor of the Korean church where I attended early morning prayers called me. "Have you decided to rent the new place?" I told him that the whole congregation would vote on Sunday. Then the pastor said, "Please let me know if you decide to rent. Our session has decided that should you rent the new chapel, our church will support 20% of the rent (10% from the church, 10% from one elder) for the next three years. I am telling you this in the hopes to help you decide at the meeting." I had never asked him for donation or support, but God moved his heart and worked through the church. The offer of 20% support from them encouraged our brothers and sisters and it became our precious seed money.

On Sunday, October 9, 2011, the proposal to rent the church was unanimously approved by our congregation. In addition, an elder and his wife whom I knew from a Korean church volunteered to support 10%, another couple pledged to give 10%, my wife and I another 10%, and a deacon's family in Korea offered to support 10% as well. That would cover 60% of the total cost. As we focused on God, He led all things His way.

On October 14, an old acquaintance called me out of the blue to have lunch together. He and his friend, the chairman of a Japanese language academy, came for lunch. I knew the chairman personally because he was the chairman of the Japanese language academy where both my wife and I attended for a few months when we first came to Tokyo. He was Christian and offered a 50% discount in tuition for missionaries. Most of our current church members were from this Japanese language academy where we had evangelized. They knew about the changes taking place at our church. While talking about many things over lunch, the issue of the chapel we planned to rent naturally came up. The chairman had a special interest in the place we planned to rent, and because it was close to the restaurant where we ate, we visited the church after lunch. After looking around the church carefully, the chairman suggested that we discuss it further after praying and thinking about it for a day.

He called me the next day with a proposal. The idea was that the academy would use the place during the weekdays to hold classes which would cover the remaining balance of our rent. Could there be a better proposal than this? Not only would the remaining 40% of the rent be met, but Chinese students would come to study in our church every day. We would have an easy access to many Chinese students. I couldn't help proclaiming, "Amen! Hallelujah!"

One-hundred percent of the rent was taken care of even before I could write and send letters for financial support. It had been three weeks since the issue of finding a place for worship first came up. Even though I did nothing on my own and did not persuade people to help, God was in control and completed it in three weeks. God made it all happen in an instant. The brothers and sisters of our church experienced God working through this process and it became an opportunity for their faith to grow.

God's will to do new work

Why did God lead us this way? I soon realized that there were people we would meet in this place, people God would call and nurture, and people God would send as missionaries through this place. I realized that God did not give us the place for us alone but for the Chinese diaspora in Tokyo and in Japan. We could not help but give thanks and praises to God when we realized that He wanted to show His glory through our small and insignificant community.

We held an evangelism rally after getting our new chapel (May 8-9, 2012). Ninety people attended on the first day, 190 people on the second day. It was unexpected. It was so

packed with people that there was no room to stand. On the last day of the rally I invited them to, “please stay behind after the rally if you have the desire and burden to preach the Gospel to the Chinese in Japan!”

About 50 people stayed behind. We asked the will of God while praying and discussing together. That is how the Chinese United Prayer Meeting of Tokyo, in which Chinese Christians in the vicinity gather once a month and pray together, got started. This prayer meeting lacked professionalism and refinement, and the meeting place was meager. At times very few people gathered. However, we consistently fellowshiped while praying for the Chinese in Japan, for Japan, and for the kingdom of God. One cannot imagine how happy we were to meet with the brothers and sisters who were coming to pray even in the midst of hectic and difficult Tokyo life. They really were beautiful people.

2) The birth of the United Evangelism Rally and Japan Chinese Christian Center (JCC)

The Chinese United Prayer Meeting is still being held, four years since we first started it. There was special grace and joy in this prayer meeting that gathered together for the kingdom of God, transcending the barrier of local churches where each served. Meeting, talking, sharing prayer needs, and praying in one heart was in itself joy and blessing. We experienced God pouring His grace on us as we prayed together and turned the thoughts God gave us into reality in Him who strengthens us. One of them was the United Evangelism Rally for unbelievers.

United prayer meeting and evangelism rally begins

One of the brothers proposed the united evangelism rally about four months after united prayer meeting began. It was the fruit of the prayer meeting, which we longed and waited for. Unbelieving Chinese diaspora in Japan make up 99.8% of the entire Chinese population in Japan. It was only natural that we pour our concern and effort into caring for them and evangelizing to them. To focus solely on the existing members would be to ignore our Lord's heart for the one lost sheep, and a sin that would bring woes (1 Cor. 9:16).

The preparation committee for the united evangelism rally was formed and the preparation process took over seven months. Sunday evenings, when we held our meeting, was when we were most tired. However, there was laughter and our meetings were filled with humor and wit. We returned home after the meetings feeling recharged.

Finally, in May 2013, the first united evangelism rally was held. Marvelous things took place. About 150 new brothers and sisters from 20 churches arrived first and took up the volunteer roles. When it was time for the rally to start, people came flooding in despite the rain. The place we rented with the maximum occupancy of 1,000 people was fully packed. A total of

2,910 people attended the three gatherings held in two days, and 240 of them accepted Jesus and committed themselves to the Lord. When I called for the people who would commit themselves to the spiritual need of the land of Japan, roughly 100 brothers and sisters stood up and pledged their commitment. Those at the rally were amazed, filled with praise, and moved. “This is possible even in this barren land of Japan!” “God is the God who works in the midst of us, and the God of the Chinese in Japan!” When 1,000 brothers and sisters were singing praises to the Lord, it felt like we were on the heavenly road.

The evangelism rally affected the Japanese, too. A few Japanese attendees who listened to the message through simultaneous interpretation came forward to the Lord in repentance. Many Japanese also marveled as they saw the Chinese actively responding to the Gospel. Passionate response to the Gospel is a rare phenomenon in Japan. God was opening a new door for Japanese missions by using the hearts of the Chinese who respond to the Gospel fervently. The Lord had given the Chinese diaspora in Japan the spiritual desire and humble spirit and He was reaching the rich through them.

The united evangelism rally was not the result of the leadership of a particular church or individual. It was the result of the commitment of all those brothers and sisters who, inspired by God, served joyfully and wholeheartedly. We had two important ministry principles in preparing for the evangelism rally. The first was a personal calling and burden(heart) from God. I emphasized that one had to be sure he/she was called by God for this work. The second was the sacrifice of personal time to obey this calling. To serve is to give one's time. Once these two requirements were met, anyone could be welcomed as a volunteer. Regardless of their status, position, or the number of years they have been a Christian, everyone was equally used according to his gifts. These were set as the essential principle in the future work of the united ministry.

Finances followed a similar principle, too. There were donations from ethnic Chinese in America, in Canada, and in Southeast Asia, but to our surprise, the majority of funding needed for the rally came from the Chinese diaspora in Japan. There were hardly any rich people among us. Our finances did not come from one individual or one large donation from an organization. Small offerings of brothers and sisters living meagerly came together and achieved a mighty work. Just like the five loaves and two fish, when small offerings and time were offered to the Lord, God used them and performed his miracle.



The birth of Japan Chinese Christian Center (JCC)

The evangelism rally that was started this way has been annually held, totaling four times in the last three years. A total of 6,757 people attended the rallies and 542 people committed themselves to the Lord. There was an appreciation get-together after the first united evangelism rally. We casually discussed the future of the rally while sharing our gratitude. The colleagues who served in the evangelism rally were still filled with passion for the Gospel and wanted to do something continuously for those 1.2 million diaspora Chinese in Japan who had yet to hear the Gospel. While we were praying and talking together, we decided to serve the Chinese diaspora in Japan continuously by means of setting up a small organization. As a result, the Japan Chinese Christian Center (JCC) was formed.

JCC did not start from one individual's vision. Immense needs of the Chinese diaspora living in Japan was what founded JCC. 1.2 million Chinese diaspora in Japan had the spiritual need and there was a calling to respond to this need, but the response to this calling had been feeble. JCC was a natural response of the Chinese diaspora in Japan to the calling of the time. Because JCC was a voluntary response to the need of the time, it did not operate in hierarchy. As long as someone committed to the calling of God and had a sacrificial heart (particularly with time) to respond to the calling, anybody could join and serve according to his gifts. Moreover, if someone could not continue to serve because he no longer felt moved or committed, we just accepted it though regretfully.

The organization or the leader is not important in JCC. It is hard to find authoritative or demanding behavior as you might in other organizations. It is more of a platform and amorphous body which assists lay Christian movements to become active. It is not a system run by one or two people but a field where God is the owner and anyone desiring the expansion of the kingdom of God without name or fame can work wholeheartedly. Therefore, God is always at its center and honored accordingly.

3) Introduction to JCC ministry

Prayer is the first priority at the JCC gathering. We pray together every month for Japan who needs prayers above all, Chinese living in Japan, and world missions. We start by praying for the northernmost part of Japan and move southward, including the Chinese churches and gatherings in those areas. We ask the churches about their prayer needs and we pray for their needs as though they were ours. In doing so, understanding and compassion for the Chinese in Japan began to grow among us. In prayer, we began to prioritize among the different needs of the Chinese in Japan and asked God for wisdom. God provided the heart, people, and finances necessary for this ministry.

The training center for JCC begins

As a result, the united evangelism rally continued regularly. On October 11, 2014, the JCC Training Center(TC) was started for those who accepted Jesus and committed themselves through the evangelism rally. TC is a discipleship training for the laypeople. It begins with personal growth of faith with the end goal of becoming a small group leader. Considering the hectic life of the Chinese diaspora in Japan, the training program was set for one and a half years, meeting all day one Saturday, every other month. Each topic is designed to be covered in one day, and the attendance ranged from 30 to 80, composed of those in Tokyo area who came with longing. Nine of the one and a half year training sessions have been held with a total of about 600 participants. The TC has established ties with the Oversea Campus in Hawaii, which regularly sends lecturers. The commitment and support of the OC has been a source of great strength and encouragement for the Chinese ministry in Japan.

A missions movement gets started

A missions movement started as well. I believe God has us live as the diaspora in Japan to make us witnesses of all the nations. To us “the nations” are first the Chinese around us, second the Japanese, and third all the nations that are in need of the Gospel. Though meager, we have been donating one-tenth of the JCC income for Japan missions. We have donated funds for disaster relief fund after the great earthquake on March 11, 2011, for Japanese churches, and for the homeless ministry in Japan.

In addition to the indirect missions through donations, we have initiated direct missions work that the JCC members could participate in – short term missions. The Chinese diaspora in Japan are prepared spiritually and financially to participate in short term missions, but there had not been many occasions to turn this potential into missions until now. God confirmed His calling for this ministry and we went on a short-term mission trip to a village of Chinese refugees along the border of Thailand. Sixteen brothers and sisters from seven churches from four countries received the 8-week training, and we successfully carried out the missions activity for 5 nights and 6 days starting January 5, 2014. We recorded and published the entire process of this short-term missions. Short-term missions has become the first step towards the long-term missions work by the Chinese diaspora in Japan. Chinese diaspora in Japan will continue to do missions work through continuous short term and long term missions activities.

We also made our own website to share their needs, prayer requests, and helpful information by collecting data from the Chinese diaspora throughout Japan (tokyo-jcc.com). We posted reports, photos, and testimonies from all the rallies, training sessions, and gatherings. All the income and expense details involving the united evangelism rally were also included. In particular, we made it easy for people to find the churches on

their own by marking on the map basic information of the Chinese diaspora churches in Japan(location, contact number, etc.).

In addition, we try to meet the general needs of the Chinese diaspora in Japan who encounter a number of difficulties on a daily basis. Sudden illnesses, accidents, marital trouble, children's education, economic difficulties, mental disorder, work problems, linguistic and cultural dilemma are just some of the difficulties that they cannot resolve alone. We had helped by visiting the dying or helping to find missing persons. A long-term support center that can help them continuously is needed. In many other countries, local churches play this role. However, churches in Japan are small and weak, so it is rare to find churches that offer such services to those outside of their church membership. JCC's role reaches beyond spreading the Gospel and has been offering direct assistance to the Chinese diaspora who do not know Jesus yet.

JCC, a bridge connecting Japan and the world

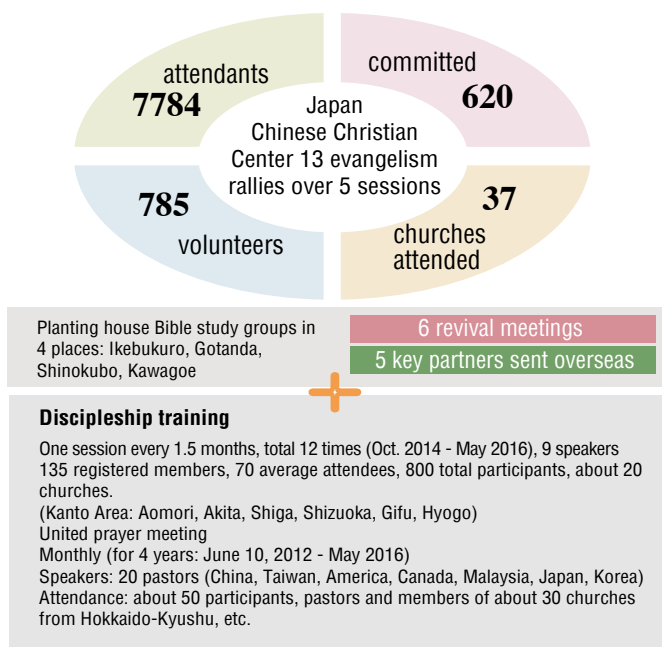
JCC functions as a bridge between the Chinese diaspora in Japan, Chinese Christians in China, and even other Christians overseas, and I believe this role will become ever more important in the future. Although churches in China and the Chinese churches in North America are quite interested in Japanese missions, many have not gotten involved because they do not know where to begin. JCC can be the bridge that connects these churches to Japan missions. It can help many Chinese missionaries participate in Japan missions. The first generation of missionaries from North America and Europe were the ones who cultivated Japan missions. In more recent years, Korean missionaries have become the second generation missionaries. Japan missions awaits the arrival of the third generation missionaries who will come from the Chinese background. These Chinese missionaries will be opening up a new chapter in Japanese missions and this trend will revamp and revitalize Japan missions. JCC will help as a bridge and window for them.

The bridge role of the JCC will not be limited to guiding the flow of overseas resources into Japan. At the same time, it will help Japanese resources flow overseas as well. There is tremendous untapped potential of people and financial resources for missions among the Chinese diaspora society in Japan. JCC can serve as the Bridge of Diaspora ministry (BOD) by helping missions resources into and out of Japan simultaneously.



Key ministry of JCC

Hosting annual evangelism rally for the Chinese in Japan



4) The purpose, vision, limitations and challenges of JCC

The purpose of JCC is to revive, promote growth, send missionaries, and to participate in world missions. The ministries of JCC are being carried out in accordance with the three goals.

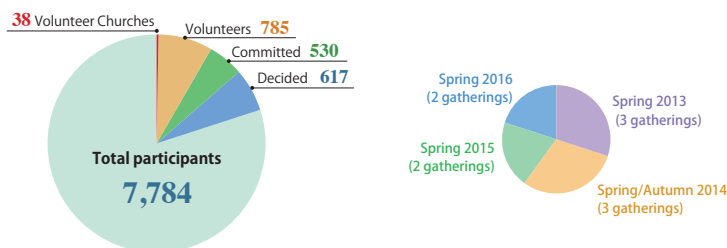
The purpose and vision of JCC

The first purpose of the JCC is to revive.

We preach the Gospel to those who have not heard it or those who are outside the pen of the Shepherd Jesus. We have preached the Gospel to 7,784 people up to now through five

rallies, but this is only 0.65% of the total 1.2 million Chinese diaspora. We must create more opportunities for those who have not yet heard the Gospel. We can save them by preaching the Gospel. The statistics of the evangelism rallies are shown in the following diagram.

We should also hold smaller revivals. Small Bible study groups where we can invite many unbelievers from families and workplaces should be formed. We have been praying for 400 Bible study groups to be planted throughout Japan so that we could invite the Chinese to share love and share the Word through these groups all over Japan. We need to pray for at least 36,000 people, or 3% of the total Chinese population in Japan, to attend, listen to the Word, and experience the Christian community. That is how we dream of saving lives. Thankfully, these Bible study groups have already sprouted here and there. Starting in Tokyo, seven to eight small Bible study groups across Japan have started. Most of these groups were started voluntarily by different brothers and sisters while JCC encourages and supports them through prayers and other ways.



Chinese evangelism rally in Japan: Attendees, decided, volunteer churches

There are Chinese students in almost every university in Japan, forming up the largest group of international students in China. However, hardly any university holds Bible studies in Chinese and very few share the Gospel with them. Most of the 1,245 universities in Japan are unplanted fields for the Gospel. We have recently planted an on-campus Chinese Bible study in partnership with a missionary from OC in conjunction with OC. Even though it is only a small beginning, we have started to look at accessible campuses, involve those who are interested in and feel led to campus ministry, pray for them, and provide necessary training for them with the purpose of starting a gathering at least on one campus from 2016.

The second purpose is to promote growth

Living things grow. By accepting Jesus, the life of Jesus within us grows even healthier

through growth in life and faith. It is God who causes growth. Our job do is to help provide nutrition, water, and light necessary for growth.

We have duties for growth among the Chinese diaspora in Japan. First, it is to provide opportunities for learning and training necessary for growth in faith through TC(JCC Training Center). TC is a program with sessions lasting 1.5-2 years to help individuals grow in their faith so they can eventually become small group leaders. Next is a program on theology. This program is offered to those who are called to full-time ministry after finishing the TC program. The theology program we dream of is one where people can receive a systematic and thorough training in theology without leaving their present home and work in Japan. This seminary will be named the “East Asia Theological Academy.” The East Asia Theological Academy will play an important role in training 800 small group leaders and planting 400 churches.

One of the most urgent tasks for the growth of the Chinese diaspora in Japan is to establish a school to educate the second generation. Unfortunately, many Chinese children who are brought up in Japan do not speak Chinese well. In addition, their Chinese identity suffers greatly because of the Japanese education they receive. Japan is a closed society colored in strong Japanese identity, making it very hard for children of foreigners to maintain their ethnic identity while adopting the strengths of the Japanese culture. Moreover, the ability to speak English, the strongest competitive trait among the Chinese around the world, is quite weak among the Chinese diaspora in Japan. This is because it is difficult to receive quality language education in English and Chinese in Japan.

We are dreaming of “East Asia International Academy” for the Chinese diaspora in Japan. We dream of a new generation of the Chinese diaspora who can serve the world as leaders with a clear identity as a Christian, Chinese, and East-Asian. More practically, the graduates of this school will have a healthy spiritual as a believer and cultural identity as Chinese and Asian, and linguistic abilities(English, Chinese, Japanese, and Korean). This academy will be the seedbed for cultivating world leaders among the Chinese diaspora in Japan. We look forward to the participation of many Chinese from North America in this academy. Committed Chinese partners from North America can come on short-term and long-term(2 years) visits to teach the students English and faith while experiencing Japan as a mission field, and getting exposed to the Japanese language.

The third purpose is to send missionaries and participate in world missions.

Those who have received the Gospel should then share it. One important mission given to the Chinese diaspora in Japan is to bring the Gospel to the whole world. Given the urgent and absolute need for the Gospel in Japan, it is easy to consider missions being centered

on Japan. However, this can trap our spiritual capacity within the confines of Japan. All people need the Gospel and sharing the Gospel is a top priority and duty for all Christians and churches.

The average age of the Chinese diaspora in Japan is relatively young. Their experiences in foreign language acquisition and cultural acclimation can serve as a good foundation for their participation in world missions. The Chinese diaspora churches in Japan are also capable of sending missionaries and working with them. As a result, I believe the Chinese diaspora in Japan have a special niche in world missions. I know about Project 2030 of the Chinese church. While learning about this project, the Holy Spirit presented me with an idea. It was the answer to how the Chinese diaspora in Japan can participate in this project to send 20,000 missionaries from China to all corners of the world by the year of 2030. We have begun praying earnestly to send 200 missionaries among the Chinese diaspora Christians in Japan. It is one percent of 20,000 people. Though small in number, I believe it will be the catalyst that can kindle the flame for missions.

The Chinese church will be a missionary sending church that sends a significant number of missionaries. In the age of Chinese missions, the personnel most needed are mature leaders with missions experiences. We are praying for a number of missions leaders to come from this initial group of 200 missionaries.

Our vision called the “Project 800-400-200” aims to cultivate 800 trained Christians through TC among the Chinese diaspora in Japan, plant 400 Bible study groups or churches throughout Japan, and select, train, and send 200 missionaries. This is possible if every two Bible study groups or churches send and support one missionary. It is our vision that we should live according to the will of God who called the Chinese diaspora in Japan, and to seek His joy through this work.

Limitations and challenges of JCC

JCC has a clear vision and conviction of the calling. Unfortunately, JCC has its limitations as well. JCC did not start to represent the entire diaspora in Japan or work as the agent of the Chinese churches in Japan. It was nothing more or less than prayers, unity, commitment, and action by those who saw the great need and potential among the Chinese diaspora and mourned the reality that nothing seemed to be happening among them. Therefore, JCC did not represent the entire Chinese diaspora in Japan or the Chinese diaspora churches in Japan. It was just a group of people who felt God’s sorrow and simply did what we could where we were.

From our first meeting, we prayed that each of us would be able to embrace God’s worldview and God’s church beyond the scope of my faith and my church. We prayed that we would not focus only on the 0.2% that was already in our midst, but put even more effort to focus on the lost 99.8%. We hoped that churches would not ignore each other

but join forces to deliver the Gospel to those who had never heard of the Gospel, and that these saved souls would have a healthy church membership and grow there. We desired JCC to be a place where beautiful ideas for the revival of Chinese churches in Japan could truly flourish.

We sincerely hoped to achieve beauty in unity, prayer, commitment, and action with support and partnership of the existing Chinese diaspora churches and Christians. Wouldn't that be the will of God the Father? We experienced inadequacy in spite of our best efforts. Reality presented limitation and difficulties. We learned that though most of the churches could join, not all had the same heart, and that each church had different priorities. The decision was made to respect the ideas and goals unique to each church. We did not think that it was JCC's role to change them. This is the limitation of JCC. The situation was too dire for us to do so.

The top priorities of JCC are: to utilize more of our will and time for the lost 99.8%, to provide even one chance to those who need discipleship training, to help the Chinese Christian community in Japan with much potential in manpower and finances to grieve over their apathy toward world missions, and become more actively involved in the world missions. How can our hearts be elsewhere when God's burden for the Chinese diaspora in Japan is so grave but not one missionary(may be inaccurate, as it is according to my knowledge) is sent with the full support of the church while 99.8% of the flock remains outside the pen? Our time and energy are insufficient for this work. The challenge JCC now faces is to set the tone among the Chinese diaspora community in Japan and build a new ecosystem.

5) Japan missions through the Chinese diaspora in Japan

Chinese missionaries in Japan missions will play an important role as the third generation missionaries succeeding the Western and Korean missionaries.

Chinese diaspora in Japan are the seeds of life deeply rooted in the greatest mission field in the world, Japan. An elderly long-time missionary to Japan told me, "The influence of the Western and Korean missionaries on Japanese missions will now diminish. In Japan missions, I look forward to seeing what the churches and missionaries of China will do." In the future, the Chinese missionary in Japan missions will play an important role as the third generation missionary succeeding the Western and Korean missionaries. Chinese church and Christians have something unique to offer to the church in Japan. Faith and spirituality formed through long suffering can be a great blessing to the church in Japan. The heart of the Chinese who show a passionate and immediate response to the Gospel greatly challenges the Japanese. Chinese missionaries can bring this strength of the

Chinese to Japan missions as a gift.

When I was ministering in Tokyo, I went to a retreat where the majority of the participants were Chinese, with just one or two Japanese attending because of their family. There was a Japanese man married to a Chinese woman, and he was conflicted about something as he was being blessed at the retreat. The struggle was whether he had to be baptized now even though it was not the first time he heard the Gospel. He received some counseling and another day had passed. The next day, he accepted Jesus, was baptized, and became a child of God. It is quite rare for a Japanese person to respond to the Gospel, decide to believe, and be baptized in such a short time. How was it possible? In my personal opinion, it was possible because he was in the midst of the Chinese. It was because he witnessed the responses and changes among the Chinese who attended the retreat and heard the Gospel for the first time in their lives. Missionaries say that the flashpoint of the Japanese responding to the Gospel is very high. This means that they rarely ignite. The Chinese can help lower the flashpoint of the Japanese so they can respond to the Gospel more readily.

Up until now, Japan missions has been heavily indebted to overseas missionaries. The first generation of missionaries who cultivated Japan were from North America and Europe. In more recent years, Korean missionaries as the second generation missionary have contributed significantly. Now, Japan missions awaits the emergence of the third generation missionaries who will be from China. Missionaries from China will open a new chapter in Japan missions. They will rejuvenate Japan missions.

I heard good news a few days ago. A minister's family, who has served at a house church in China and finished the underground seminary, had submitted necessary documents for the visa to be a missionary in Japan, and received their visas without any problem. Someone from a house church in China is coming to Japan as a missionary. There were cases of Chinese in Japan acquiring the missionary (religious) visa after graduating from a seminary in Japan and serving in recognized religious organizations. There were also cases of American and Canadian-Chinese obtaining the missionary visa. However, it was rare for a Chinese person trained at house church seminary in China to receive this visa. A new door has opened. I hope that through this door many Chinese missionaries can work in Japan.

The thorny history and relationship between China and Japan keeps the two countries as uncomfortable neighbors. The unfortunate relationship among Korea, China and Japan finds a close analogy in Europe. Even though Europe is full of enemy countries who had fought again each other in numerous wars, they have ultimately built the community of EU. On the contrary, Korea, China and Japan continue to maintain a strained political relationship. In such setting, missions activity of Chinese missionaries in Japan will clearly reveal the love and power of the precious blood of the cross that can tear down walls.

The Chinese diaspora in Japan live in Japan. Most people around them are Japanese. There are many who marry the Japanese. Their encounter with Jesus as their Lord is closely related to the salvation of their families and neighbors.

In addition, the Chinese diaspora can be a bridge between Japan and China within Japan. The power of the precious blood of Christ, which tears down walls, is in us. “East Asia Christian Youth Conference”, which was started for this aim, has already been held six times in six years in Tokyo, Jeju Island, and Hong Kong. Its purpose is for Christians from Korea, China, and Japan to gather, worship, pray together, and befriend each other in the love of Christ. It is a gathering where the Holy Spirit blesses us to transcend borders and ethnicities and go beyond the existing tension and pressure among Korea, China and Japan. At the center of the conference is the Chinese diaspora from Japan.

6) Practical ways to participate in the Chinese diaspora ministry in Japan

The ministry of the Chinese diaspora in Japan took its first steps and is growing now. This ministry will play the role of laying down the “missional bridge”, a bridge between China and Japan, and between the Chinese diaspora and world missions. I hope that you can take part in this ministry. This work needs more partners. You, too, can become a partner. You can devote to one mission field by praying right from where you are. Here are some practical ways.

First, you can participate through prayer.

Your prayers are the daily bread, strength, and life for the Chinese diaspora in Japan. God will use your prayers to save souls and reveal His will to us. You can find specific prayer topics from the JCC website(tokyo-jcc.com). By providing your email address, you can regularly receive email updates with prayer requests. By doing so, you can have a deeper encounter with God who is accomplishing his will among the Chinese diaspora in Japan.

Second, you can participate through donations.

Offering is a sacrificial expression of our love for God. If God touches your heart, I invite you to donate to the ministry of the Chinese diaspora. You can donate toward a specific purpose, such as the operational budget of the JCC, the evangelism rally, the JCC Training Center, or the East Asia Academy. This donation will save souls of the Chinese diaspora in Japan, enable growth, and allow their participation in world missions. More details can be found at “<http://tokyo-jcc.com/contribute1/>”.

Third, you can participate directly through short-term and long-term visits.

The Chinese diaspora ministry in Japan has plenty of harvest but workers are few. Chinese diaspora Christians in Japan are praying to God our master to send workers. Sending workers is the Lord's job, while our job is to listen to God's voice. By obeying his calling wholeheartedly, you become a good servant. I pray that you can hear God's calling and answer Him.

There are many Chinese churches in Japan without a pastor. It is difficult to both invite and train pastors. The number of pastors in Chinese diaspora churches in Japan has been declining the last couple of years. There is a great demand for pastors in Japan. Japan needs at least 400 Chinese pastors in the near future. I hope that you can seriously consider coming if you are a trained pastor in ministry and church planting.

In addition, JCC is searching for short-term missionaries (to serve a few weeks to 2 years) and long-term missionaries to minister to the Chinese diaspora in Japan. You can come to Japan and minister to them by teaching English while experiencing the Japanese language and culture. We also need mature Christians with experiences in family ministry, college campus ministry, or children's ministry. We need missionaries who can give lectures on topics such as Christian work life, dating, business and faith, mental health and faith, missions, etc. If you have experiences in these areas and can share what you have experienced, and God commands you to go, please contact us(dongjinghuaren@gmail.com). We will help turn your calling into an actual field ministry.

Fourth, you can participate in the diaspora ministry in your own culture right where you are now.

Share the Gospel with foreigners new and old in your area who had never heard the Gospel! Perhaps you are where you are so that they may hear the Gospel through you. It could be that God desires you to start your ministry right where you are in order to build the foundation for partnership with us one day.



4. Research on the Chinese diaspora in Africa (August 2015 - May 2016) - Ministry status and potential

The church in Africa is the most powerfully growing church in the Southern Hemisphere, while the church in China is that in the Northern Hemisphere after surviving and overcoming most trying conditions. Missional encountering of these two regions has become possible in the missions ministry for the Chinese diaspora in Africa. I am curious to see the results of the missional encountering of these two forces.

There were two reasons why I spent my second furlough in Nairobi, Kenya. First, I wanted some quiet to reflect on the past years and be filled with a new vision. Second, I wanted to witness the rush of the Chinese diaspora of recent years in Africa and assess the existing ministry for this group.

Africa is currently experiencing an explosive growth. According to the UN statistics, one in seven people on the planet were African in 2012, and that is projected to increase to one in five in 2050 and one in three in 2100. According to the economic weekly Economist, six of the top ten countries with the most rapid growth rate around the globe from 2001 to 2010 were African countries. Even though Africa continues to struggle with poverty, dictatorship, civil war, terrorism, corruption, and diseases, what is clear is that many African nations are moving in the right direction, and that direction is headed for growth and development at full force.

China is making a presence in Africa. China considers Africa an important political and economic ally and has been advancing strategically in Africa. Chinese enterprises are infiltrating the entire continent. One characteristic of Chinese enterprises is that they bring all the necessary personnel (including low-wage manual laborers) from China. Most Chinese do not return home but stay and start their own businesses in Africa after their projects end. The number of Chinese throughout Africa has been recently estimated at 2-2.5 million attesting to this explosive growth. There are so many Chinese people there that Africans will now greet any Asian with “Ni hao”, and seem to think all Asians are Chinese.

Chinese diaspora communities are forming rapidly in Africa. This demographic includes a wide range of people, including those who came to settle more than 10 years ago to recent arrivals, and employees of large corporations to small business owners. The consensus

among them is that Africa is a land of opportunity with more chances than China. The Chinese diaspora in Africa are becoming a part of Africa and that includes those with great success in business and those dying from AIDS.

While the Chinese diaspora in Africa has increased rapidly, the progress of evangelism to this group has been very slow. According to the World Chinese Blessing Center, there are 32 Chinese churches and four Chinese Christian organizations in Africa. There are probably more churches now, but this means that only about 40 Christian gatherings exist for the 2 million Chinese. The reality of the Chinese diaspora church is even harsher when seen from Africa. 50,000 Chinese are estimated to reside in Kenya with just four Chinese churches with a combined membership of 70-80. That is only 0.2% of the whole Chinese population there.

The place with the most active Chinese diaspora ministry in Africa is South Africa. About half of the Chinese diaspora in Africa are in South Africa (estimate according to Southern Africa Chinese Outreach Network: SACON, 700,000). About half of the African Chinese diaspora churches are in South Africa. Some of the western missionaries in Africa and African churches are showing interest in not only the Chinese diaspora in the South Africa but the Chinese diaspora ministry in general. In 2011, the SACON network was established and it has been striving to train and mobilize local churches for Chinese diaspora missions in Africa. It is a small network, but compared to other places in Africa, it is one step ahead in terms of ministry.

In my short personal experience in Africa, the Chinese diaspora ministry in Africa seemed to remain in its initial phases. The old generation of immigrants seems to be established both socially and spiritually while the new wave of immigrants has not yet settled. Ministry to this generation has much potential. In spite of difficulties and problems they face daily, it is a relatively good environment. There are a number of African churches which are interested in the Chinese diaspora ministry and can become partners. There is much room for cooperation in terms of visas, accommodation, volunteers, etc.

The African church is fast-growing. As mentioned earlier, the center of gravity of the world Christian population had already shifted to Africa around the year 2000. Cooperation with African churches for the Chinese diaspora ministry will open a new chapter for missions mobilization among African churches. Moreover, the fact that Chinese diaspora churches are being born and growing under the cooperation with the Africa churches can ease the tension between Africans and Chinese, presenting a win-win model.

Furthermore, African churches are geographically connected to northern Africa and further to the Middle East. Chinese make up the largest foreign diaspora community in this region, dubbed MENA (Middle East & North Africa). Chinese diaspora is found in

areas north and south of the Sahara, and in the area that connects Africa to the Middle East. The Chinese diaspora is in position for missions. If the win-win missions model of African churches and the Chinese diaspora can be implemented in this region, one possible door in the tightly closed Middle East missions opens up.

For example, community centers can be built in the newly and quickly forming Chinese diaspora areas. These centers can include a language center to teach Chinese to the second generation Chinese, a welfare center to bridge the Chinese community and the local community, and a medical center to connect Chinese traditional acupuncture, and missions will take root in Chinese communities. The next phase would be getting rooted in the local community. New missions routes will be made between Africa and the Middle East as these centers get linked.

A dire need exists for the Chinese diaspora ministry. We need to deliver the Gospel to those 2-2.5 million people who have never heard the Gospel. Now is the time for harvest and time to work. In most places where Chinese diaspora communities are beginning to be formed, if we can lay the foundation of the Gospel, it will be a great blessing for not only the Chinese diaspora communities but also the communities of Africa.

The Chinese diaspora ministry in Africa has yet another important significance. This work can help motivate African churches for world missions. African churches have sufficient potential to become the largest missionary sending region in the future. However, there are a few prerequisites In order for this to be realized. One is to accumulate real missions experience through increased participation. Chinese diaspora missions is currently the nearest field which allows plenty of missions experiences for them.

The church in Africa is the most powerfully growing church in the Southern Hemisphere, while the church in China is that in the Northern Hemisphere after surviving and overcoming the most trying conditions. Missional encountering of these two regions has become possible in the missions ministry for the Chinese diaspora in Africa. I am curious to see the results of the missional encountering of these two forces. Whichever shape it may take on, this encountering will pioneer a new path for missions.



Conclusion

Escape from the comfort zone and the safety offered through the vine outside of the fortress! Awaken from the fleeting joy which the vine offers that is here today and gone tomorrow!

We have entered a new era. People travel further than ever before due to the remarkable development of transportation and communication and it has resulted in rebirth of the long existing “diaspora” group as a “new continent” and a “missional diaspora”.

The door to missions is wide open. Ministry to the diaspora is missions that you can partake right where you are, right now. If we have the heart of God for one soul, and if that heart directs our thoughts and actions, then we will be able to live out a missional life. I want to share a story of invitation to that mission in the Bible, the story of Jonah. The Book of Jonah in the Old Testament is a short book that deals with a powerful story of missions. The protagonists of the story are God and Jonah. God tells Jonah to go to Nineveh and deliver the message of judgment (Jonah 1:2), but Nineveh was the enemy nation that all of Israel despised. Jonah simply could not bear the idea of the people of Nineveh hearing the message and receiving salvation. He could not tolerate the notion of the enemy Ninevites becoming God’s people and enjoying blessings. He ignores the voice of God and runs away. God makes him obey His will using the storm and a big fish. Jonah now has no choice but to obey, at least on the surface, and go to Nineveh and proclaim the message of judgment. Even though he proclaims it halfheartedly (Jon. 3:3-4), the people of Nineveh recognize the voice and heart of God. From a commoner to the king, including animals, all repent and return to God (Jon. 3:5-9). God forgives those who repented and changes His mind by not bring destruction upon them (Jon. 3:10).

Jonah has a complaint against God. He is upset that the enemies and sinners deserving judgment were saved. He is angry and leaves the city to wait for the judgment upon the city (Jon. 4:4, 5). He moves from inside the city to the outside. He awaits disaster to come to the city of Nineveh with wrath in his heart, “O judgment, Come quickly!” God gives him a shade from a vine He prepared. He enjoys the shade from the vine. There is a term in the text that expresses joy, “Jonah was exceedingly glad because of the plant” (Jon. 4:6; ESV). This is the only place in the whole book of Jonah where the word “joy” is mentioned. Jonah was just so happy with this small shade in spite of the impending judgment on the city, which had already condemned in his heart. He was just so comfortable in the little shade that vine provided that this expression of supreme joy, “exceedingly glad,” is used only once here to describe his mood.

Here we can see that even though Jonah was a prophet, he was not aware of mercy, love, togetherness, and above all, the heart of God, the tender heart of God for Nineveh. Jonah did not know the heart of God that anguished after the living as revealed in the Scripture: "But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?" (Jonah 4:11; NIV).

Jonah left the city and stayed outside of it. It was a safety zone. He sat in the shade of the vine to avoid the sunlight. It was a comfort zone. Safety and comfort were the highest joys that occupied his heart. A spiritual life that stays in the safety zone and is content with the shade of the vine that is here today and gone tomorrow is dangerous, especially when these things become the source of the greatest joy. Intoxicated by false joy, Jonah could not see the dying Ninevites who were right before his eyes.

Jonah separated himself from the people of Nineveh by leaving the city. Seeking a so-called "safe place" (outside the city), he did not notice the people inside the city. Their suffering has nothing to do with me, it is merely a story on TV of a faraway land. It is here where missions gets lost. People dying and perishing are not visible from the safety zone. God's heart cannot approach my heart in the comfort zone. What we need to realize is that the shade of the vine that exists today and disappears tomorrow is neither safe nor comfortable spiritually.

Is missions possible without risk and empathy for suffering? Can I have the burning compassion of God while in the shade of the vine that shields me even today? Do not be deceived! Safety and comfort can drive us outside the city and confine us to the shade. In Japan, more than 20,000 people were killed or missing in the great earthquake of March 11, 2011. Moreover, Japan as an ethnic group has the highest rate of people who will stand before the judgment seat (average 3,279 people, suicide 86, only 4 Christians). It is the same with the Chinese diaspora in Japan. Only about 0.3% of this group live with the Lord as their Savior and King. In Nineveh, more than 120,000 people were awaiting judgment. Now, in Japan, 1.2 million Chinese and 127 million Japanese are in the same place as the people of Nineveh. Is this only true of Japan? Surely not. If we open our eyes, we will find that there are countless people facing crises like the people of Nineveh.

Escape from the safety zone and the comfort zone of the vine outside the city! Awaken from the drunkenness of joy that they provide which is here today and gone tomorrow! The Lord says, "You have been concerned about this vine, though you did not tend it or make it grow. It sprang up overnight and died overnight. But Nineveh has more than 120,000 people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?" (Jon. 4:10, 11; NIV)

I pray that this brief book can help you, even just a little, to have the heart of God. I wrote about events from my ten plus years, stories about the diaspora based on my personal experiences, and particularly, stories about the Chinese diaspora in Japan. Even though this writing is based on my limited experience, I wished to leave this report with the hope of offering practical assistance to those who are interested in diaspora missions and everyone who wishes to help them.

Diaspora Missions at a Glance
(Based on real experience in Chinese diaspora ministry)

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