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CONCLUSION

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Judy Chin Chan, 2017-10-13 Churches are traditionally among the first to respond to the call to aid strangers in distress. In this age of globalization, one group of strangers in particular, asylum seekers and refugees, is in urgent need of welcome as they flee their homelands in search of safety. This same group, however, faces hostility and rejection in many places. What should be the church's response? This book argues that Christian hospitality offers a powerful theological and pastoral response to such vulnerable strangers in our midst. For that to happen, the church must answer two questions: What is Christian hospitality, and how do we put it into practice with refugees and asylum seekers? Part One answers the first question with a cross-disciplinary study of sacred hospitality in both ancient and modern times. Part Two tackles the second with a fascinating case study of the church's outreach to refugees and asylum seekers in an international Chinese city. As communities worldwide receive refugees and asylum seekers, this book offers Christian hospitality and the Hong Kong experience as one hopeful response to needy strangers at our doorstep. It is a welcome theological and practical resource for refugee ministry in the twenty-first century. **Chinese Fans of Japanese and Korean Pop Culture** Lu Chen, 2017-09-05

How can Japanese popular culture gain numerous fans in China despite pervasive anti-Japanese sentiment? How is it that there's such a strong anti-Korean sentiment in Chinese online fan communities when the official Sino-Korean relationship is quite stable before 2016? Avid fans in China are raising hundreds of thousands of dollars in funding to make gifts to their idols in foreign countries. Tabloid reports on Japanese and Korean celebrities have been known to trigger nationalist protests in China. So what is the relationship between Chinese fandom of Japanese and Korean popular culture and nationalist sentiment among Chinese youth? Chen discusses how Chinese fans of Japanese and Korean popular culture have formed their own nationalistic discourse since the 1990s. She argues that as nationalism is constructed from various entangled ideologies, narratives, myths, and collective memories, popular culture simply becomes another resource for the construction of

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