

MOSAIC CULTURAL MINISTRY

Reaching
Unreached Peoples
from
where you live

John Chung

Bless the Lord
Oh my soul
Oh my soul
Worship His Holy name



contents

session 1: God's Kingdom	1
session 2: Mosaic Cultural Ministry	15
session 3: Worldviews and Mission	32
session 4: Friendship First	40

Copyright © 2019 by Canada Mosaic Christian Alliance (CMCA)

All Rights Reserved

If you would like to use these resources, please contact us first for our permission

Contact:

Rev. Lordwin Lim, Director / Email: namca.allnations@gmail.com

[session 2: Mosaic Cultural Ministry]

"The church exists by mission, just as a fire exists by burning."

– Emil Brunner –

**He also said, "The kingdom of God is like a man who casts seeds on the ground."
(Mark 4:26)**

A dream that the wastelands will bloom

There is a huge garden. This garden is full of trees with abundant fruits, beautiful flowers, and filled with the vitality of birds and insects. But another place is like a wasteland full of thorns, thistles, stones and rocks. If you are the owner of this garden, you will be glad to see the land that is full of life, but if you see this barren land, you will do whatever is needed to make this land grow trees and flowers and let the water flow there.

One day the owner of the garden saw that a soft sprout came up on the wasteland. Then what would this master do? Will he neglect it, not caring whether it stays alive or not, or will he gladly tend to the ground that the sprout has grown from, watering it to help the sprout grow better, spraying fertilizer, protecting it from pests, and so try to have it grow to bloom flowers and bear fruits? It is of no question that he will do whatever he can to make the sprout grow well and eventually turn the land into a rich garden full of flowers, fruits, birds and animals living together. This is how God regards the dying souls who cannot hear the gospel on this world.

This is happening all over the world right now in the global age. God called out people who lived in regions where the gospel cannot take root due to religious, political, and geographical barriers, and through immigration, employment, refugee claim, studying abroad, traveling and so on, they became our neighbors. Among the brethren who escaped persecution because of their faith, or those who have come in contact with the gospel here, small groups of those who follow Jesus are forming.



Sprouts are emerging in the wilderness where the gospel was hard to reach



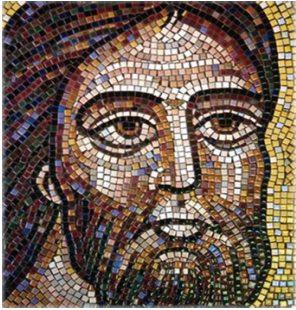
Vision of the flowers and fruits of the church flourishing in the wasteland

We believe God showing us the buds of spiritual life that are sprouting in the community means we should reach out over the fence to take care of those people, and through the gospel let them grow so that we may be able to see the abundance in fruits.

The CMCA (Mosaic Cultural Ministry), following God's calling, is the mission to enable us to cooperate with each other so that the buds of life of the gospel may grow well in their community and become a hardy tree bearing fruits.

1. CMCA (Mosaic Cultural Ministry)

1. Definition of CMCA Mosaic Cultural Ministry



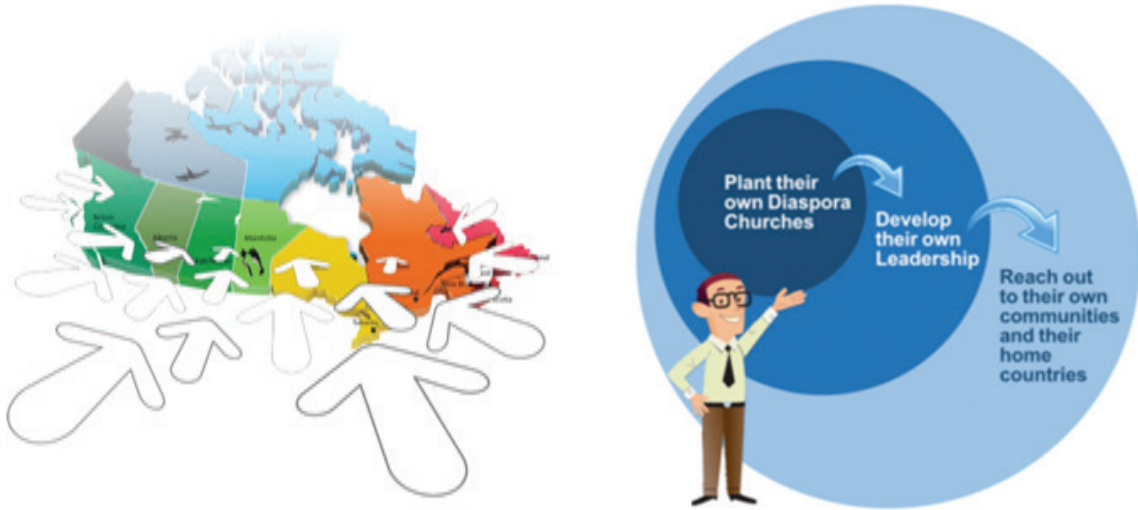
CMCA logo symbolizing the alphabets with the mosaic image of Jesus

The name 'Mosaic Cultural Ministry' was inspired by mosaic works of arts where many small pieces form together a beautiful image, and by “mosaic” societies in the age of the “global village” in which people of different ethno-cultural backgrounds live together in peace and harmony while keeping their own languages and cultures.

Likewise, Mosaic Cultural Ministry aims for the following vision. First, for people to hear the Gospel and build a community of Christian faith and worship in their own language, in the context of their culture, and in ways that transform and enrich their tradition. Second, for such communities of diverse ethno-cultural backgrounds to be able to work and worship together as part of a larger “mosaic” that proclaim the Gospel of Jesus Christ. When these are accomplished, the world will witness that beautiful and glorious scene in Revelations where a great number of people no one could count from each country, tribe, people, and tongue, all dressed in white robes of salvation, to praise and worship God. (Revelation 7: 9)

Thus, Mosaic Cultural Ministry contrasts itself with the existing missionary model, which tends to build a church that intentionally - or unintentionally - assimilates different cultures and languages into a single, dominant one. Furthermore, its aim is to form and sustain a “mosaic-like” coalition composed of local churches, mission organizations, and ministry leaders, who partner with particular ethno-cultural Christian communities and leaders. Thus, its model is distinct from the models where the main ministry is centred around a particular missionary institution, denomination, or mega-church.

2. Vision of CMCA Mosaic Cultural Ministry



God's will to bring the nations to live among us as our neighbors

Vision of CMCA Mosaic Cultural Ministry

God has called peoples out of lands where the Gospel cannot be heard due to political, religious, or geographical barriers, and has brought them as immigrants, refugees, foreign workers, international students, and travellers, to live among us as our neighbors. These people usually belong to a community of people with same or similar ethno-cultural background, which are termed “Diaspora” communities. We are called to reach out to these diaspora communities, networking and partnering with churches, missionary organizations, and church members, so that we may:

- help each community to raise a church in their language, culture, and tradition, and through building close fellowship with them, provide them with concrete support specific to their needs until their church becomes financially, numerically, and spiritually self-sustained.
- raise up spiritual leaders within their communities who are best equipped to preach, teach, and lead the church in the context of their culture, tradition, and the immigrant community.
- enable the church to reach out beyond its own diaspora community, to share the Gospel of Christ with their people in their lands of origin, as well as peoples of other ethno-cultural backgrounds.

3. Purpose of the CMCA Mosaic Cultural Ministry

Through the realization of the CMCA vision, we intend to share the Gospel with the Diaspora communities who live together with us as our neighbours (to the Diasporas), and by partnering with their churches, bring the Gospel not only to their lands of origin (through the Diasporas), but to other ethno-cultural people groups (beyond the Diasporas).

4. Priorities of CMCA Mosaic Cultural Ministry

- Raise up churches for unreached peoples God entrusts with, rather than peoples we want to.
- Do ministry that best serve them and fit their context, rather than ministry we would like to.
- Do what will serve their needs first, rather than do what we have the best means to do.
- Serve them so that they will become a church and people who will fulfill Christ's great commission.

5. Difference between Mosaic Cultural Ministry & “Multicultural” Ministry

■ Multicultural Ministry:

multi-ethnic ministry centered on single leadership based on single language and culture

- Centripetal: centralized ministry aiming its efforts to the centre.
- The centralized church (centripetal) tends focus its ministry to those 'within' itself, with strong fellowship among its members, like the church in Jerusalem before the persecution in Acts.
- The “multi-cultural” ministry of large, mainstream churches today tend to be this multi-ethnic ministry.

■ Mosaic Cultural Ministry:

multi-cultural ministry composed of multiple leadership from different ethnic, cultural, and language backgrounds, cooperating together.

- Centrifugal: from-center-to-outward ministry
- The outgoing church (centrifugal) exemplified by the church at Antioch founded after the persecution of the church in Jerusalem, by the Jewish-Christians who fled there. It is a church that reached 'outside' itself and across the cultural divide—from Hebrew to Greek.
- It poses an important calling for the diaspora communities who live and their learn their faith within their culture and language, to bring the Gospel to the countries and people of their origin.

Therefore, although the multi-ethnic (“multicultural”) ministry of mainstream churches plays an important role in ministering to their society and to an extent, diaspora communities around them, Mosaic cultural ministry would be much more compelling and meaningful for people who are not familiar with English, and the Western culture.



Myanmar traditional dance at the Mosaic Cultural Festival Traditional wedding ceremony of Pakistan at Mosaic Cultural Festival

6. Strategy of CMCA Mosaic Cultural Ministry

- **Standing with the marginalized**

Serve them like Jesus who walked with those who were suffering and marginalized.

- **Mission of Understanding**

Understand and respect the worldview, culture, and history of the ethno-cultural groups we reach out with the Gospel.

- **Networking Mission**

Utilize the spiritual resources to their maximum by working with other churches, missionary agencies, and church members.

- **Friendship Mission**

Do not love them so you can convert them, but love them as they are and become their friends.

- **Partnership Mission**

Partner with them in ministry while maintaining a relationship of mutual respect and trust.

- **Sponsorship Mission**

Bequeath the blessing that we received ourselves to them like parents or caretakers.

- **Teamwork and Leadership**

We have much to learn from geese when it comes to working as a team in ministry.

2. Eras of Church Missions

Early Church: Antioch Church, Roman Church, Paul and Barnabas as Missionaries to Unreached peoples group

Early 100 to 300 AD: the Gospel spread throughout the Roman Empire, North Africa, and the Middle East. Most of the evangelical expansion of the early Church was accomplished not by apostles and “professional” missionaries, but through ordinary people—Christians—travelling to different lands and settling there.

Catholic World Mission (300–1500 AD)

300-600 AD: Monastic orders - missionaries from Catholic monastic orders brought the Gospel to faraway lands, such as British Isles, Ireland (St. Patrick), Germany, Northern Europe.

600-1000 AD: Captives to Vikings raids evangelized the Vikings and north Europe.

1000-1500 AD: Even during the times of heightened tension with Islam from the Crusades, mission existed. Thomas Aquinas wrote *Conta Gentiles*, *Summa Theologiae* with the purpose of have articulating a convincing case for Christianity for those outside the faith. St. Francis shared the Gospel with Muslim leaders, with the dictum, “always preach the Gospel, and if necessary, through words,” emphasizing that the Church mission is fulfilled not by mere words, but by the moment when God’s Gospel is demonstrated to them through the Christ-like living of love, mercy, and faith.

1500-1800 AD: Missionaries, priests, and nuns of Roman Catholic monastic movements, such as Franciscan and Dominican orders, and especially the Jesuits (founded Ignacio De Loyola) like Matteo Ricci, travelled across the globe and vastly expanded the geographic reach of the Christian mission. Protestant Mission (by Missionary Ages)

Protestant missions began in earnest from the late 18th century and with three ages

Mission to Coastal Areas (1792 ~ 1910): Exemplified and initiated by India mission of William Carey (1761 ~ 1834)

Mission to Inlands (1865 ~ 1980): Exemplified and initiated by China inland mission by Hudson Taylor (1832 ~ 1905)

Mission to Hidden Unreached Peoples (1934 ~ present): Exemplified and initiated by Cameron Townsend (1896 ~ 1982) and Donald McGavran (1897 ~ 1990) identifying and missionizing people groups that have not yet heard the Gospel

Diaspora Missionary Age (Now): Mosaic Mission to the Diasporas (Gospel to the unreached peoples groups who are forming diaspora communities in our neighborhood)

The Importance of Biblical Diaspora Ministry (Local Migrant Lay Missions in the Bible)

Church at Antioch

The church at Antioch was founded by the Gospel-believing brethren who were scattered from the persecution triggered by the martyrdom of Stephen (Acts 8: 1). It became the church where mission for the Gentiles began. The leaders of the church (Acts 13: 1) were lay people, and they were later joined by Barnabas and Paul. As mentioned above, it is important to note that the establishment of the church and its missionary outreach were initiated by lay leaders of the Diaspora, which is contrasted with the churches at Jerusalem, which were mostly led by a centralized group of apostles.

The Church at Rome

The church at Rome already had a Christian community before Peter or Paul entered. Paul's letter to the Romans was addressed to an already existing Christian community composed of both Jewish and Roman believers. After the Pentecost, the godly Jews who came to Jerusalem from all over the world heard Peter's preaching (Acts 2: 5-11). After the martyrdom of Stephan, the Christian brethren of Jerusalem may have gone to Rome as well as Antioch to establish a Christian community. There are indications that Aquila and Priscilla (Acts 18: 2), who Paul met at Corinth, were previously members of the church at Rome.

Thus, the fact that the churches of Antioch and Rome in the early days were built by the lay Christians from the Diaspora who had arrived there before the apostles came to preach the Gospel presents a compelling case for the importance of Diaspora mission and the role of laity in the Bible itself.

Through the history of the Early Church, the Catholic World Mission, and the Protestant Mission, God, who has brought the Gospel to the ends of the earth, has now invited the peoples and nations (through voluntary and involuntary circumstances) to live as our neighbours. He has opened a new opportunity to carry out this Diaspora missions in our everyday life.

Note: In 1974, the Lausanne Conference for World Evangelization was held in Lausanne, Switzerland, led by Billy Graham. Since the Conference, the Diaspora missiology, developed into a missiology that can be applied practically and directly in every day life. Thereafter, the Manila Lausanne Conference defined 31 important mission categories and the forum held in Pattaya, Thailand in 2004 presented after a thorough discussion 6 strategies to resolve the issues these categories had posed. One of the six was to embrace immigrants, children, and people of other religions with the love of the Lord.

**"I am not ashamed of the gospel, for this is the power of God to deliver salvation to all believers, first to the Jews, and to the Greeks."
- Romans 1:16 -**

3. Why should we do the Mosaic Cultural Ministry?

1. Mosaic Cultural Ministry overcomes many obstacles based on the popular misconceptions regarding missionary work

- God brought those who were difficult to reach with the Gospel due to political, religious, and geographical reasons, to live with us as our neighbors.
- We can fulfill God's calling beyond the walls of our church by becoming friends with people of other religions and cultures.
- A common preconception regarding mission is that those called to mission must devote all of their life to it; but, we can share the Gospel with our neighbors from different cultures in our daily lives.
- The financial burden of mission in mosaic cultural ministry is something as small as simply having a cup of coffee with your neighbors from different culture you befriended.
- Another preconception regarding missionary work is that it needs a special calling and professional knowledge, by partnering with other Christians and ministries, with different gifts and expertise, we can support each other and provide for what we lack.
- Sometimes, we may come to believe that we have failed in our task despite our best efforts, but we should remember that God never fails.

2. Mosaic Cultural Ministry leads to a missional life Here & Now

- We can engage in mission in our daily life through mosaic cultural ministry. In this increasingly globalized age, we can share the Gospel in our daily life at our homes with people from the most remote lands and cultures because they have become our neighbors by arriving here as immigrants, refugees, foreign workers, international students, and travellers.
- Mosaic cultural ministry will transform our church into a missional church. As we engage our neighbors, colleagues, and friends from different cultures with our church, inviting them to the church worship, fellowship, charities, and classes, church itself will become a more missional church.
- We can serve in diverse ministries God calls us to (praying, sending, going, mobilizing, welcoming), and often simultaneously, through Mosaic mission.

3. Mosaic Cultural Ministry vitalizes the ministry of Diaspora laymen

Just as the churches at Antioch church and Rome were built by Diaspora lay Christians scattered across the Empire before the apostles arrived to preach the Gospel, so can lay Christians in the Diaspora community scattered across the world today raise up churches through mosaic cultural ministry, and bring the Gospel even to their countries and people of their origin.

4. Mosaic Cultural Ministry's Networking Model will bear many fruits

- In Mosaic cultural ministry, the metaphor of mosaic is appropriate to understand how each person in the ministry is to fulfill God's calling for mission. Each person and each church is to serve by fulfilling their particular role in a network of partnerships. No single person or church is to do everything or shoulder all the responsibilities, nor should they try to do so. Each person and each church is to fulfill a given role God entrusts them as a part of the whole, as part of a mosaic. Like actors who have different roles (starring role, supporting role, minor role, stunt work), each ought to perform their part faithfully, and thus participate in the grand salvation story of God in the specific roles He has entrusted.
- Mosaic cultural ministry seeks to find what is needed and meet that need. In mission work, we have a tendency to do mission and ministry based on what we have or what we can do, whether or not that is what is really needed. Even though we may not have what is needed, working and partnering together with others in a network of ministries, we may find those in the network who can meet what is needed. Thus, in mosaic ministry, by sharing the resources and gifts with those we partner, we can do mission that meets specific needs rather than merely do that which we can do.
- Mosaic cultural ministry is characterized by expertise, continuity, and complementarities. In mosaic cultural ministry, we serve in mission where we live and work, in our daily life. Thus, we can bring personal expertise, gifts, experience, and passion into our cross-cultural ministries, where it is needed in the network. As we work with a network of partners composed of individuals, churches, and mission agencies, each participant can complement each other, and fulfill tasks others are less equipped to do. Every expertise can be valuable resource in mosaic cultural ministry—expertise in areas such as business, law, social work, medicine, teaching, music, art, driving, cooking, electricity, plumbing, piloting, carpentry, radio communications, and many more

5. Mosaic Cultural Ministry can produce the maximum effect with minimum investment

- Each person can participate in the work of the Gospel and the Kingdom of God right where they live. Thus, this ministry can most efficiently utilize their time, their gifts, and their spiritual and financial resources.
- The resources of CMCA and local churches, mission organizations, and church members can be effectively used for the sake of mission through establishing churches of ethno-cultural diaspora, developing their leadership, supporting and sustaining their missionary and ministry activities, and exchanging information.

6. Mosaic Cultural Ministry bridges overseas mission and Diaspora mission



**The first Thai church Canada was planted in Toronto with pastors Sue and Frank
They then became missionaries to Thailand and planted the Thai Peace Gospel Church there)**

Members of church who have been overseas for missionary activities usually have a desire to continue participating in mission in everyday life. This can be fulfilled through mosaic mission.

7. Mosaic Cultural Ministry is relationship-oriented, long-term ministry

Short-term missions tend to be event-driven ministries that are planned, prepared, and implemented within a short period of time due to the specific nature of the ministry. As a result, these missions often bring a sense of accomplishment for those who served rather quickly. However, mosaic cultural ministry requires us to lead a missional life, and does not usually bring a sense of achievement in a short period of time. This is because the ministry is relationship-oriented long-term ministries. Nevertheless, if we remain patient and persevere, we will be able to witness powerful things God will accomplish through our relationship and friendship with our neighbours from other cultures.

8. Mosaic Cultural Ministry helps the Diaspora communities to raise up their next generation



ALPHA Camp for Ethno-cultural minority Youths

The 2nd generation of Diaspora communities, who have been raised in the church community built by Mosaic Cultural Ministry, possess the potential of being able to share the Gospel not only in English but in their mother tongues as disciples of Jesus.

9. Mosaic Cultural Ministry can revitalize mainstream churches in decline

Rise of the ethno-cultural minority churches through mosaic mission can spark the revival of the mainstream churches which are suffering from decline. Through this mosaic cultural ministry, we have the privilege of experiencing God's mission that takes place in the Diaspora communities while leading a missional life of HERE & NOW and thus obeying the words of Acts 1:8.

4. How can I start Mosaic Cultural Ministry?

Look into data and information from surveys regarding mission to ethn-cultural people groups

As Paul did in Acts 17:22, we must become careful observers and examine what kind of people are living in the city, workplace, school, and church where we live (Demographic Survey, Interview with Ethnic Groups, Statistics Canada), in order to prepare a strategy on how to share the Gospel with them.

Share the vision and mobilize the church

- Church leadership shares the vision of the mosaic mission with the members of the church, and pray together for the people they are called to share the Gospel with.
- The church organizes an intercessor prayer team and a ministry team, and decides on a leader who will lead each team.
- Church members who have agreed to join the ministry are also encouraged to share their vision with their friends and neighbors, and inspire them to participate together in the ministry.

Learn how to understand the culture of the people groups and their needs

We need to understand the religion, culture, customs, and traditions of the people we engage, and how they understand and hear the Gospel of Jesus. We also have to learn about their values and what they perceive as the most important in life, and what their greatest needs are.

Learn what help we ought to give

Knowing what help we ought to give and how to support them, especially as they seek to settle in their new homes, is to lay the basic ground for any significant ministry that can share the Gospel with them.

Be wise when providing for their needs

We need to supply both their spiritual and physical needs. There will be times when their physical needs will be more urgent, and we cannot share God's love authentically if we do not meet them; however, neither can we lose sight of our calling to share the Gospel and address their spiritual salvation. It is difficult but necessary to ensure that we lose sight of neither and keep a balance. On the one hand, we cannot in any way neglect the needs of those we are trying to reach. However, on the other hand, it is true that there will be people who will approach our ministry dishonestly and solely for financial gains. Then, there is an even more difficult issue of the danger that as we partner with a church in the ethno cultural diaspora community, our overenthusiastic aid may encourage financial and spiritual dependence rather than eventual independence and autonomy. All of these issues require careful discernment, prayer, and wisdom on the part of the church.

Pray for a meeting with faithful leaders from Diaspora communities who God has called to preach the Gospel with their people



CMCA churches partnered with pastor Ihsan Jaro's family who came to Canada from Iraq as refugees. They started the Holy Spirit Church for Arabic-speaking people from Syria and Iraq.

In order to raise up a church that can flourish in the language and culture of the people we are to called to reach, it is imperative that we meet a faithful servant of God—someone from that ethno-cultural community we are trying to reach, who is following God's calling to share the Gospel with his or her people. Therefore, we need to constantly pray that God will let us meet from that people-group, a community of believers, even if very small, and faithful leaders of those believers, who will work together to be witnesses to the Gospel.

Raise up disciples of Jesus in the Spirit

We need to nurture faithful disciples of Jesus so that they may be able to share the Gospel with their families, relatives, friends, and even their countries and people of origin, and build churches.

Build a bridge of love between us and our neighbors from other cultures

We must build bridges to the people we seek to share the Gospel with; we must reach out with love first, because until they realize we love them, they will not open their hearts. If they know we love them, they will be open to us even when we may make mistakes or be unfamiliar with their cultures.

Be creative and flexible

Mosaic cultural ministry needs to be creative and flexible. In order for the ministry to be fruitful, we should not rely only upon our thoughts and experiences. We need to trust in God and His wisdom, even when He seems to lead us into unfamiliar situations and reveal to us new solutions.

Become part of their community, and part of their lives

As our Lord Jesus came to us and lived among us, we must reach out to those of other cultures we seek to share the Gospel with, and become like them. Spend time with them and join them where they are, so that they can see our witness to Jesus from where they are, in their culture and language.



This picture illustrates “Being together with the neighbours of other culture,” going beyond the walls of our comfort zone.”

Understand the importance of their religion

Religion is very important for most ethno-cultural people groups. We would neither respect nor be open to those who speak badly about our faith, especially with ignorance. This does not mean we should fear disagreeing with their beliefs when sharing the Gospel. However, do so with respect; it is best to understand their religions and the reasons why they are so compelling to your neighbours, so that when sharing the Gospel, you are better aware of how our words are being received.

Reach out sooner rather than later

The first six months of settling in often is the most difficult time for those who come to this land. If possible, reach out to them with the love of Jesus when they need our help the most, within six months after they come to live among us. Of course, this does not mean if we missed this time frame, it is too late to reach out. However, it is a missed opportunity to show our welcome to the fullest.

Encourage each other and challenge through prayer and fellowship



Praying and encouraging missionaries and pastors partnered with the CMCA

The people who partner and work together with us in this Mosaic mission should hold a meeting together on a regular basis to share experience, information, and resources. Even more importantly, everyone needs to meet to encourage and spur one another through prayer and fellowship.

Putting Mosaic Cultural Ministry into Practice in Daily Life

To lead a missional life, let us look for what we can do, and put it into practice one by one. (Let's start by supporting missionaries or churches reaching cross-culturally to share the Gospel. And, let's build a genuine relationship with our neighbors, co-workers, and school friends, especially from other cultures.)

Prayer: Oh, Lord, please allow us to meet with people of other cultures who You have brought to live with us as our neighbours. Please also help us to lead them to Your love so that they will join us building Your church in their Diaspora community. We pray earnestly in the name of Jesus Christ.

Note: CMCA Web Site: <http://www.cmcaallnations.org>

Holiday Calendar for Each Religion (Religious Holidays 2018 Revised)

Islam: Shi-'ah <i>Note: Muslim holidays based on Lunar Calendar and observances may vary by a day before or after from dates given, depending on the community. Every Friday 12:15 – 2 pm-Congregation Prayers</i>	Mawlid Iman Zamana	May 1, 2018
	Martyrdom of Iman Ali	June 5, 2018
	Laylatul Qadr (3 days)	June 3, 5 & 7, 2018
	Jumatul-Wida	June 8, 2018
	Eid-ul-Fitr (1 st day after Ramadhan)	June 15, 2018
	Day of Hajj (Day at Arafat)	August 21, 2018
	Eid-ul-Adha	August 22, 2018
	Eid-e-Ghadir	August 30, 2018
	First of Muharram (New Year's Day)	September 11, 2018
	Ashura (10 th Muharram)	September 20, 2018
	Arbaeen (40 th Day after Imam Hussain's Martyrdom)	October 30, 2018
	Mawlid un-Nabi	December 6, 2018
Islam: Sunni <i>Note: Muslim holidays based on Lunar Calendar and observances may vary by a day before or after from dates given, depending on the community. Every Friday 12:15 – 2 pm-Congregation Prayers</i> Please note that the dates provided are tentative and will be confirmed as per Saudi's decision	Fasting Begins – 1 st day of Ramadan	May 16, 2018
	Eid-ul-Fitr (one day at the end of Ramadan – date subject to moon sighting)	June 15, 2018
	Eid-ul-Adha	August 21, 2018

Jewish: Conservative <i>Note: Sabbath Starts Friday Sundown. All holy days start sundown the night preceding the holiday</i>	Pesach/Passover (1 st , 2 nd , 7 th , 8 th Days)	March 31, April 1, 6 & 7, 2018
	Shavuot/Pentecost (2 days)	May 20 & 21, 2018
	Rosh Hashanah / New Year (2 days)	September 10 & 11, 2018
	Yom Kippur / Day of Atonement (1 day)	September 19, 2018
	Sukkot - Tabernacles 1 st , 2 nd , 8 th , 9 th Days	September 24 & 25, October 1 & 2, 2018

Sikh	Birthday of Guru Gobind Singh	January 5, 2018
	Maghi to commemorate Martyrdom of Forty Sikhs in Battle at Mukatsar.	January 14, 2018
	Bandi Chhord Day	February 12, 2018
	Nanakshahi New Year Day & Hola Mohalla	March 14, 2018
	Vaisakhi Khalsa Day & also Parkash (Birthday) of Guru Nanak Dev Sahib	*April 14, 2018
	Martyrdom of Guru Arjan Dev	June 16, 2018
	Parkash day of Sri Guru Granth Sahib at Darbar Sahib, Amritsar in 1604	September 1, 2018
	Gur Gadee (Bestowing of Guru Ship on Holy Scriptures as Guru Granth Sahib)	October 20, 2018
	Martyrdom of Guru Tegh Bahadur Sahib and his Sikhs Bhai Mati Das; Bhai Sati Das, and Bhai Dyala Ji	November 24, 2018
	Martyrdom Sahibzada Ajit Singh & Jujhar Singh	December 21, 2018
	Martyrdom Sahibzada Fatch Singh & Zorawar Singh & Mata (Mother)	December 26, 2018

Zoroastrian <i>Note: Nowruz occurs on one day between the 19th and 22nd, traditionally it is listed as the 21st but it can be celebrated on one of the other days instead.</i> <i>Note: Dates will change as Zoroastrians follow a 365-day calendar without leap year day.</i> (F) Fasli – Seasonal (S) Shenshahi – Royal	Jashn-E-Sadeh (F)	January 27, 2018
	Nowruz (F)	March 21, 2018
	Birthday of Prophet Ashu Zarthusht (F)	March 26, 2018
	Fravardigan (F)	April 8, 2018
	Death Anniversary of Prophet Ashu Zarthusht (S)	May 24, 2018
	Norooz (New Year) (S)	August 17, 2018
	Birthday of Prophet Ashu Zarathushtra (S)	August 22, 2018
	Farvardigan (S)	September 4, 2018
	Mehregan (F)	September 29, 2018
	Death Anniversary of Prophet Ashu Zarathushtra (F)	December 26, 2018

Buddhist (Mahayana) Cham Shan Temple, Thornhill	Buddha's Enlightenment (Mahayana)	January 24, 2018
	Lunar New Year (World Peace Prayer Service)/Chinese New Year	February 16, 2018
	Buddha's Parinirvana/Buddha's Great Renunciation	March 31, 2018
	Buddha's Birthday (Wesak)	May 22, 2018
	Ullambana (Ancestor's Day)	August 25, 2018
Buddhist (Mahayana) Zen Buddhist Temple, Toronto <i>Note: In the Western world, some festivals may be celebrated on the Sunday nearest the actual date.</i>	Buddha's Enlightenment (Mahayana)	January 24, 2018
	Lunar New Year (World Peace Prayer Service)/Chinese New Year	February 16, 2018
	Buddha's Parinirvana	March 31, 2018
	Buddha's Birthday (Wesak)	May 22, 2018
	Ullambana (Ancestor's Day)	August 25, 2018
Buddhist (Riwoche Tibet)	Tibetan's New Year (Losar)	February 16, 2018
	Day of Offering (Chotrul Duchen - 1 st full moon day of Tibetan New Year)	TBC
	Tibetan's Buddha's Birth (Wesak)	May 29, 2018
	Tibetan's Buddha's Enlightenment (Saka Dawa)	May 16 - June 13, 2018
	Tibetan's Buddha's Death (Pari Nirvana)	May 29, 2018
	His Holiness the Dalai Lama's Birthday*	*July 6, 2018
	Choe-kor Due-chen (1st Turning of the Wheel of Dharma)	July 16, 2018
	Lhabab Duche	October 31, 2018
Buddhist (Theravada)	Temple Day (Canada)	January 1, 2018
	Shaka Day (New Year's Day)	April 14, 2018
	Buddha's Birth, Enlightenment and Demise Anniversary (Full Moon Day)	May 29, 2018