

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
Lecture on Worldviews and Mission by Paul S. Chung PhD.	
session 4: Friendship First	40
session 5: Sponsorship & Partnership Together	54

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

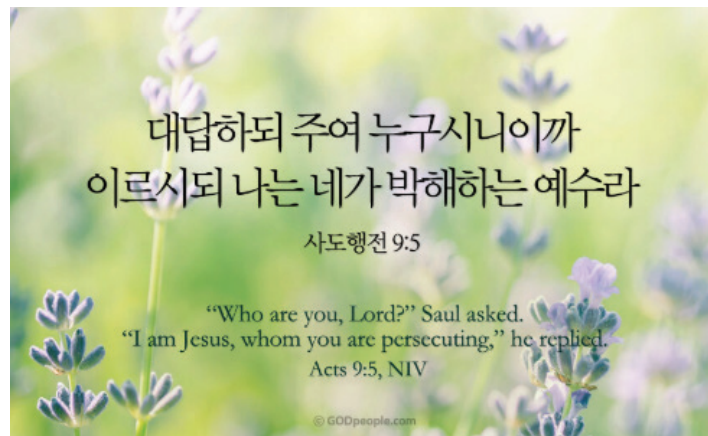
Contact:

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

[session 5: Sponsorship & Partnership Together]

Pastor Ihsan Jaro from Iraq once recounted what he experienced while waiting in the Airport in Toronto to meet a Christian family coming in to Canada as refugees from Syria. A local Muslim leader approached him, thinking him a Muslim and told him that if any Muslim family comes, he should bring them to his community, because they will provide them with residence, furniture, household goods, and employment. In contrast, our Christian brethren who come to us from those part of the world have no comparable community. Many of them have become Christians from a predominantly Muslim society, and have kept their faith even as they are abandoned and even threatened with death from their community, friends, relatives and their families. Yet, when they arrive here as refugees, they are left isolated and cut off, struggling to live and adapt in their new homes. Pastor Ihsan Jaro's observation is heartbreakingly true.

1. Jesus identifies with marginalized, persecuted, and suffering people



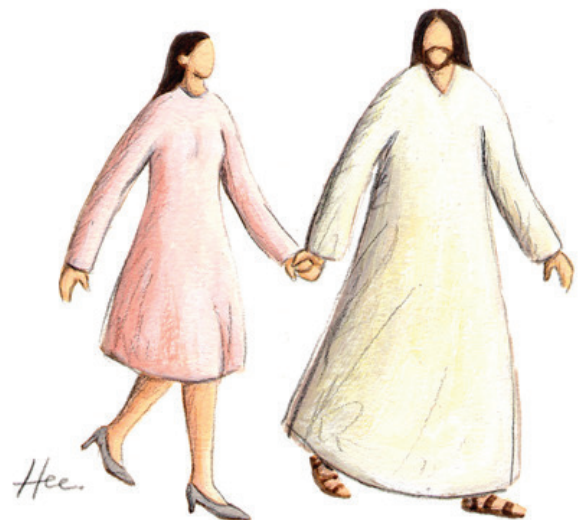
“Meanwhile, Saul was still breathing out murderous threats against the Lord’s disciples.....so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.” (Acts 9:1-2)

“As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, Saul, Saul, why do you persecute me? Who are you, Lord? Saul asked. I am Jesus, whom you are persecuting.” (Acts 9:3-5)

This passage is a clear biblical message that not only did God Himself join His people in their suffering through Jesus Christ, He still is present in the midst of their suffering. We marvel that we participate in the suffering of our Lord; but, it is even more a marvel that Christ joins us in our suffering. This is why Jesus declares that to serve those who are thirsty, hungry, poor, estranged, imprisoned, or sick, is to serve Him (Matthew 25:34-40). Jesus identifies Himself with the poor and the suffering; He is thus truly our 'Emmanuel,' God with us.

If we turn a blind eye to the churches, their leaders and Christians, who are struggling to witness the Gospel to their own people despite facing persecution and suffering, Jesus may say to us—as He said to Saul, “I am Jesus whom you are persecuting—, “I am Jesus whom you have ignored in my suffering.”

There is an urgent calling, therefore, for us to reach out, partner, and walk with our fellow churches working in midst of their peoples, so that they may overcome their trials and suffering. Surely, this is one way to walk with Jesus, our Lord.



Seeds of the Gospel in the Wilderness of Persecution and Marginalization

May the Marginalized see Jesus through us

The Gospel of John in 1:14 states that we see the glory of God from His Son, Jesus. This means that we are to see the glory of God, and especially the character of God, from how Jesus lived his life. So, the Gospel states that when Jesus reached out, forgave, and befriended those who are unloved and marginalized—the foreigners, Samaritans, the tax-collectors, and adulterous women—he was showing us the very presence of God, His love, kindness, and mercy.

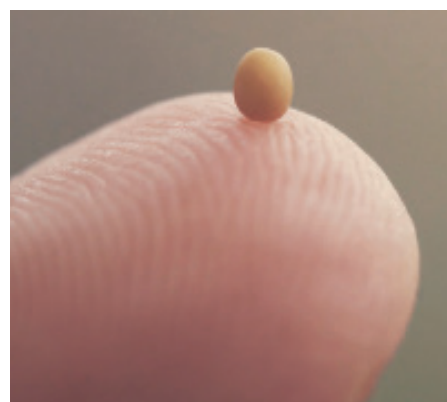
Therefore, since Jesus now lives in us (Galatians 2:20), the glory of God in Jesus that the Gospel of John testified should be shown to those who do not know Jesus but have become our neighbors through immigration, work visa, and asylum.

Revival from a small number of Christians and churches in unreached peoples

Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. (Acts 11:20)

Parable of the Mustard Seed (Matthew 13:31-32)

- Vision to see unlimited spiritual potential in the peoples who have not heard the Gospel, or have only a small number of Christians (Seed)
- Vision to see how they (Mustard Seed) may become new, reviving church (Tree)
- Vision to see the great fruits that the new, reviving church (Tree) will bear
- Mosaic Mission (1 rice planted → 180 rice, 1 potato planted → 60 potatoes)



Your beginnings will seem humble, so prosperous will your future be. (Job 8:7)



The Bible tells us about men from Cyprus and Cyrene who came to live in Antioch, and reached out to the Greeks to tell them about the Gospel about Jesus. When they did so, “the Lord’s hand was with them, and a great number of people believed and turned to the Lord.” (Acts 1:21)

Even today, a number of churches and fellow Christians, like the men from Cyprus and Cyrene, have reached out beyond their cultural and social boundaries, to tell the Gospel about Jesus to the people from other cultures and communities that have no witnessing churches among them. The Lord's hand has been with them many people have turned to the Lord.

To Apply in our Lives

Let us reach out and tell the Gospel of Jesus to our neighbors from other cultures and lands, so that the Lord's hand will be with them and we will witness in our own lives many people turning to the Lord.

2. Sponsorship Mission

I planted the seed, Apollos watered it, but God has been making it grow. So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. (1 Corinthians 3:6-7)

1. Metaphor of a Farmer

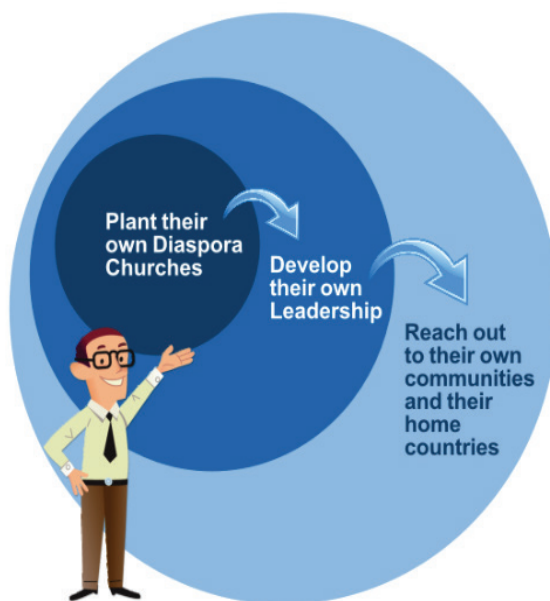
Seedling : A small number of Christians in unreached ethnocultural community, who are yet unable to form an independent church.

Seedbed : A strong, mature, and missional church that is able to partner and help Christian individuals or church in unreached ethnocultural community.

Sapling : A still-vulnerable, yet growing church in an unreached ethnocultural community — a church, which is able to become independent.



Canada Mosaic Christian Alliance (CMCA) is a mission organization that forms a networking between missional churches that will be the seedbed for the seedling churches witnessing Jesus among their ethnocultural community. The seedbed churches will sponsor seedling churches by prayerfully serving and partnering with seedling churches so that they may grow to be mature, healthy churches that will not only spiritually, socially, and financially independent, witnessing the Gospel faithfully among their diaspora communities, but contribute to the taking this witness to the ends of the earth, by witnessing to their people in their homelands.



Seedlings planted in a Seedbed, growing into saplings, and into a tree, bearing fruits

Story about the Thai Church: When Toronto Young-Nak Korean Church began its outreach and mission ministries to other ethnocultural communities in 2005, there was yet no church for the Thai people in all of Canada. Young-Nak prayerfully decided to plant a Thai church, and God miraculously led its ministry members to meet two Thai Christians, Sue and Frank. The Thai couple initially believed it was impossible to start a church for Thais in Canada; they often experienced painful rejection in Thailand even from their close peers when they spoke about their faith in Jesus, and moreover, they had never even encountered another Thai while living in Canada for two and a half years. But, after discussing with people at Young-Nak, they struggled and prayed about God's calling on this matter for two years. Finally, they prayed that if God leads them to meet another Thai, they will believe it as God's guiding hand to start a Thai church. Soon after, when they went to the local supermarket for groceries, they met a person, who was not only a Thai, but a fellow Christian. Convinced that God definitively answered their prayer and called them to start a church for fellow Thais in Canada, they planted a church with the prayers, support, and sponsorship from Toronto Young-Nak Church.

Similar stories have repeated when like a faithful farmer, or a loving parent, Young-Nak partnered and sponsored churches for Thais, peoples of Myanmar, and Vietnamese, Richmond Hill Chinese Community Church and Vaughan Community Church partnered and sponsored a church for Arabic-speaking Syrians and Iraqis, and Central Korean Church partnered and sponsored a church for the Nepalese. All these are examples of the Sponsorship Mission model of CMCA.



Arabic-Speaking Holy Spirit Church, along with their sponsoring partners, Vaughan Community Church and Richmond Hill Chinese Community Church, are welcoming seven families from Syria who have arrived in Canada as refugees (RHCCC have sponsored their refugee status)

Our Stories: <http://www.cmcaallnations.org/our-stories/>

- Pastor Sue & Frak, Solomon James, Timothy (Thailand, Myanmar, Vietnam)
- Pastor Ehsan Jaro (Arabic-Speaking peoples)
- Pastor Peter Upreti (Nepalese)

2. Role of Sponsorship

Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. (Luke 6:38)

Story of the cracked pot: A water bearer had two pots with which he carried water from the well to his house. One was perfectly made and never leaked, but the other was cracked, leaking water on the way back to the house so only half remained at the end. The cracked pot was downcast because of this, but one day, the water bearer showed the pot the path between the well and the house, which was now filled with flowers. He told the pot, “I planted the flower seeds on the path where water leaked from you, and now thanks to you, people can enjoy the flowers on this path, and these very flowers decorate my house.”



The churches from which CMCA launched were Korean diaspora churches. In the mid-20th century, many Koreans were driven out from their homeland because of Japan's brutal occupation and colonial rule, and the Korean War that followed. These Koreans were scattered across the world and had to adjust to a difficult life in a land with different culture and language. But, in a difficult diaspora, Korean Christians built churches and worshiped, and by the grace of God, came to become relatively prosperous in their adopted lands. These Korean churches in diaspora may see their work as insignificant before God in comparison to the history of mission and witness of European and American churches. However, God has used their history of diaspora, like water from the cracked pot, so that through their life as immigrant communities, the love and grace God has poured on them during their struggles have flowed over to their neighbors from other cultures and lands. It has been their hope that the Lord will show them the flowers and fruits of the Gospel that their humble but faithful witness will bring about in His good time.



“How beautiful are the feet of those who bring good news,” Paul writes in Romans, quoting Isaiah. How else would we describe those who freely share the love and grace they themselves received from Jesus? Experiences especially of those among us who are also immigrants, who left our homes to live in far away lands with different language and culture, can become invaluable spiritual assets when we reach out in this globalized age to our new neighbors different cultures who have come from all over the world. If we were to share the love, grace, and blessings God has given us, and His very presence, with our new neighbors from other cultures, we can become their new spiritual families, fellows in faith, brothers and sisters in Christ.

3. The Mindset of Sponsoring Church and Christians

There are two key points for what sponsoring church or Christians must keep in mind. First, it is important for those who seek to sponsor Christians and seedling churches in unreached ethnocultural people group to give support in appropriate ways that best address the specific issues faced by the particular seedling church or Christians they sponsor. This support, both spiritual and financial, must be sustained and informed by a close fellowship and communication between the sponsoring and seedling partners.

Second, it is important to give fish to the hungry, but, it is even more important to teach them how to fish. The latter solution is more fundamental. Likewise, it is very important here that the support of a sponsoring church—both the content and the means of such support—must ultimately enable the seedling church or Christian community to become self-propagating, self-governing, and self-supporting (in Christ) in its witness to the Gospel among their people. Learning how to do so will require wisdom from the Lord.

Here is an example of the first point. Many churches believe that providing their buildings as a place of worship is a significant support for seedling churches, and in most cases, it is. However, for Christians from a largely Muslim community, it is often the case that they feel much more at ease in gathering together to fellowship and worship in a home or a building that is not overtly a Christian church. Christians in diaspora communities of different cultural and religious backgrounds often have different needs to form their faith communities. We must understand what those specific needs are by active fellowship with those we sponsor, and aid them in ways they need, rather than in ways we want.

Christians who will need our support will tend to be Christians from predominantly non-Christian culture, and thus very likely face many difficulties, being marginalized in the community of their own people due to their faith in Jesus. This means that sponsoring churches and Christians must also become their spiritual community and families they can depend on until they grow from a seedling to become spiritually mature Christian community able to stand on its own. To become their spiritual family means that just as we patiently and steadfastly raise our young as parents, supporting them, walking with them, and mentoring them, we must likewise support, raise, and sacrifice for the seedling churches and Christians in unreached people groups we sponsor.

For sponsoring churches that are from diaspora communities - especially from largely non-Christian culture - sharing their experiences of how they encountered Jesus and grew as His church in ways independent of Western Christian paradigm, will provide an important road map for the seedling churches to reference. In sharing such experience, we ought to encourage and enable those we sponsor to likewise grow, learn, and mature in Jesus in ways appropriate to their culture and context, so that they become witness not only to their people, and eventually, to those in other cultures as well.

To apply in our Lives

Pray that God will lead us to meet those of other cultures, at work, school, or in the neighborhood, who are in need of spiritual family or friends in Jesus; when God leads us to meet them, then befriend and have consistent fellowship with them.

3. Mission in Partnership

Story of the four men who took their paralyzed friend to Jesus (Mark 2:1-12)

The four men who brought their paralyzed friend to Jesus to be healed were working in partnership with each other. They shared a common vision and need, supported by mutual relationship of trust, and a sustained will to work together.

In the ministry of Mosaic mission, we can say a paralyzed man in need of Jesus is like our neighbors from unreached ethnocultural people, and the four men who brought their friend are like the seedling churches (or Christians) witnessing the Gospel among those people, the churches or Christians who sponsor them, and the mission organizations such as the CMCA

We too, were like the paralyzed man, dying in our sin, but through the love and sacrifice of missionaries and witnesses in the past generations, we encountered Jesus Christ, acknowledged Him as our savior and Lord, and became God's people. So, just as God declared to Abraham that all nations will be blessed through him (Jesus Christ), we who became God's people and children through His grace, are commanded to reach out to the neighbors from unreached ethnocultural people, and become a source of blessings that come from the Gospel of Jesus.



2017 New Life Festival : joint evangelizing worship for CMCA

- To bring spiritual paralytic to the Lord, we must work in partnership.

We often try to do mission on our own, but this is usually misguided. That is why apostle Paul writes, “I planted the seed, Apollos watered it, but God has been making it grow.” (1 Corinthians 3:6) God calls those who plant, those who water, and even those who will harvest, all so that His work is accomplished. Need for partnership in mission means that more than one church can partner in reaching out and sponsoring a church in unreached ethnocultural people. A sponsoring church may also partner with a mission organization; they may partner together with a seedling church; or individuals in a church may partner together in ministry - English-speaking and non-English speaking Christians, youth groups with adult congregations. There are many possible forms of partnership in mission.



- **The Secret to true partnership in ministry is in weakness and dependence.**

“God uses men who are weak and feeble enough to lean on him.” – Hudson Taylor

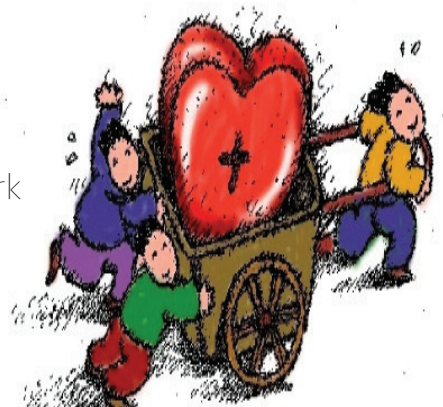
Because of our weakness we depend on Jesus, and because we depend on Jesus that we are strong with the strength of the Lord. God has called each of us with different gifts and abilities. Just as we need to work together to plant, water, and harvest, we should not think we can – or our church can – do all that is required for mission alone, nor should we try. To work in partnership is to acknowledge our own inadequacies to the task, to depend on the Lord to guide us so that other members in the one body of Christ may work with us to bear good fruit. This is part of our discipleship with Jesus, an act of “denying ourselves” – specifically our self-sufficiency before God.

- **Partnership requires patience and faithfulness**

A church or Christians, gifted with many resources – spiritual, material, financial – and abilities, often find that doing ministry on their own is much more efficient than having to do so in partnership with others, especially seedling churches or Christians in other cultures, who are still lacking in many ways.

However, remember that seeds lie dormant in the ground during winter to prepare for the coming Spring, and bear much fruit when the time comes. Likewise, we must be patient in Mosaic mission, waiting for those we sponsor and partner grow and bear fruit in places we cannot reach. It is this patience for God's time that will lead us to witness churches being raised and the Gospel being proclaimed among people and culture that we could not reach with the Gospel, and experience the joy of worshiping together with fellow Christians from that community.

Faithfulness in partnership means that when there is no visible result and outlook is hopeless, we increase our work of love. We will witness what God accomplishes when we trust God and faithfully serve with patience when things are not going well.



- **Seedling Churches must partner in ministry with the same vision**

Churches witnessing the Gospel in their respective ethnocultural community that grew with the prayer and faithful support of sponsoring churches and Christians ought also to share in the vision of mission and partnership of CMCA; they ought to remember the grace God has given them, and likewise follow His calling to partner with others to raise up churches and people who witness the Gospel in other unreached people.

4. Sponsorship and Partnership are Two sides of the same Coin

The sponsorship and partnership between sponsoring churches and seedling churches in unreached ethnocultural people are two sides of a same coin. First, to share the Gospel with diaspora communities that are unreached, enabling (sponsoring) Christians among them who best understand their language and culture to raise churches in their context is far more effective as ministry (partnership) than sending a member of a mainstream churches as a missionary.

Second, sponsoring requires the churches and Christians to deny the temptation to do mission by their own strength, and work with seemingly weak seedling churches while trusting in the Lord. Thus, when Christians and seedling churches become powerful witness to the Gospel in their ethnocultural community and beyond, the sponsoring churches also grow with them in spirit and in humility as the body of Christ who depend on their Lord.



annual CMCA retreat for Mission and ministry leaders

Applying in our lives

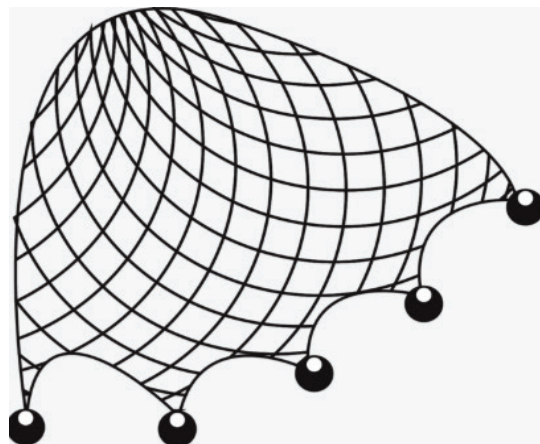
Find among our neighbors, co-workers, and friends from other ethnocultural community, Christian leaders and fellowship, share with them the vision of CMCA, and encourage them to raise up a church in their community.

5. Networking in Partnership

“Going on from there, [Jesus] saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them.” - Matthew 4:21 -

“Come, follow me, and I will send you out to fish for people.” - Mark 1:17 -

The scene when Jesus calls James and John gives a powerful illustration of networking. Fishing nets are tied with heavy weights so that the part that sinks and the part that floats work together to catch fish. When Jesus called them, James and John were preparing their nets so that these nets would function. Then, Jesus called them so that they would no longer catch fish with their nets, but catch people. And for the CMCA ministry, the net that will catch people is networking.



Mosaic mission of CMCA prioritizes reaching out to around 50 ethnocultural people groups among the 273 ethnic, and over 200 linguistic, communities that live in diaspora in Canada. These 50 peoples are mostly from “10/40 Window.”

Through networking, Mosaic mission find and partner with missional churches called to share the Gospel with unreached peoples. Within churches, individuals called to Mosaic mission also find and partner with other individuals with different gifts, talents, and of different generation, and cultural background, through networking, so that working together, they can effectively minister and reach out to others with the Gospel.

How can you partner with CMCA in Mosaic Mission?

1. Intercessory prayer: With prayer, you can partner in this missional ministry. No issues in language, age, finance, health, or time can prevent you from praying for the ministry.
2. Vision-sharing: Share the vision of CMCA, its ministry and prayer topics to other Christians and churches, and invite them to partner with CMCA.
3. Information-gathering: Learning about ethnocultural diaspora communities around you, (usually people from 10/40 Window) from neighbors, co-workers, fellow students, friends, or from relevant websites, statistics, etc. and send it to CMCA.
4. Network Sponsoring churches: Connect misional churches that would be interested in Mosaic Mission and connect them to CMCA.
5. Volunteer for Service: Join CMCA ministry, serving in one of diverse ways that is most appropriate to the gifts, talents, and resources God has given you, in one's own family, church, work place, or neighborhood.



Possible areas to Serve (More can be added!):

- CMCA administration, computer work (documents, pdfs, power points, Excel spreadsheets, videos, uploads, website design and maintenance, etc.), accounting (book-keeping, tax reports, etc.)
- Language translation (to English, Mandarin/Cantonese, others), foreign language training for mission
- Planning and running events (joint evangelization worship, leadership retreat, youth camps, etc.)
- Welcoming (Churches of other ethnocultural community, Christians, ministry workers, volunteers, etc.)
- Financial support: “Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.” (2 Corinthians 9:7)
- Consulting - Legal, health, counseling, languages
- Planting churches, serving in worship, praise (musical instruments), interior decoration of worship space, giving rides to worship
- Serving in languages, art, music, cooking classes, or tutoring sessions
- Serving in Sunday school, children's ministry, youth ministry, bible classes of seedling churches - serving in their summer camps, retreats, joint worships,
- Family ministry, ministry to the elderly, single-parent families, etc

To apply in our lives

Pray for guidance on how we may serve in Mosaic mission, with the gifts God has given us, where God has placed us, and in the time He has given us.

Pray:

Dear Lord, let me not go before You call, thinking I can do it on my own, nor let me give up thinking I am unable to follow your calling. Teach me to depend on You, Lord, and lead me to participate in Mosaic Mission in the body of your Son, Jesus. All this we pray in Jesus' name, Amen.