

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
session 6: Team Work & Leadership	69
session 7: Mission in Everyday Life: Here & Now . . .	87

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 1: God's Kingdom]

1. God's Word: God's Heart for the World

Does the Bible have a common theme that ties it all together, or is it just a collection of great stories?

His heart for the knowledge of His glory to cover the earth as the waters cover the sea
Hab 2:14

Nations: in the bible, this word most often refers to ethnic people group. The words “peoples” or “Gentiles” are also used to convey the same idea.

World Christians: People who understand God's heart for the world and strategically live their lives in such a way that wherever they are and whatever they do, they are working to see Him glorified among all nations.

God's global passion and purpose

A Foundational Promise:

Genesis 12:1~3 and Galatians 3:8

God's promise to Abram (soon to be called Abraham). What God promised to Abram, God's intentions for Abraham, his descendants, and Paul's understanding of the gospel?

An Incredible Purpose: Revelation 5:9~10

An End Picture: Revelation 7:9~10

- What do these verses reveal about God's overall purpose and passion?
- How do these verses inspire and encourage us?



Old Testament: Though the Old Testament primarily deals with Israel, it is also filled with references about God's heart for all nations, and how His desire has always been for all nations.
1 Samuel 17:45~47, 1 Kings 8:41~43, Daniel 6:25~27, Psalm 67, Isaiah 49:6 (Luke 2:25~32, Acts 13:46~48)

New Testament: Matthew 28:18~20 (Mark 16:15, Luke 24:45~47, John 20:21, Acts 1:8)
The Great Commission – God's global passion

Acts 17:26~27 – God's actions and desires toward all peoples throughout history

Romans 15:20~21 (a quote from Isaiah 52:15)

Ideas for Living it out

- Memorize three verses from this lesson that really impact you
- See if you can share this biblical basis of missions with another person or a group of people

2. God's World: THUMB



Did you know there are more than 7 billion people on the planet today? Who are they? What do they believe? How is the church involved?

And this gospel of the Kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come - Jesus Christ -

We know God's promise to bless all ethnic peoples through Abraham and his descendants(us), and we saw the fulfillment of this promise in **Revelation 7:9~10**. Some natural question would be: "How close are we to seeing this promise fulfilled? What is left to do?"

People Group/Ethnic Group: The largest group of people within which the gospel can spread as a church planting movement, without hitting barriers of understanding or acceptance (such as language, ethnicity, religion, culture, history etc.) Referred to as "peoples" or "nations" in the Bible.

Reached Peoples: People groups with a population of more 2% indigenous (local) evangelical believers to evangelize and disciple the remaining non-believers.

Unreached peoples: There is no indigenous community of Christians with adequate numbers and resources to evangelize their own people (less than 2% evangelical Christians)

Unengaged peoples: Zero Christians and Zero Known Churches trying to reach them

10/40 Window: The vast majority of these unreached people live in an area of the world nicknamed the "10/40 Window". 67% of the world's population, 82% of the world's poor, 97% of the world's unreached people.

Of the more than 2.9 billion unreached people live in the world today, about 97% live in the 10/40 Window. Less than 1% of these unreached people live in North and South America combined.

The Issue is not their "lostness", but their access to the gospel.

In the 10/40 Window, there are about 1.3 billion Muslims, 860 million Hindus, and 275 million Buddhists. Jesus declared that "The harvest is plentiful, but the workers are few". The biggest reason this part of the world is so unreached is because there is a lack of believers willing to go to these places.

It is estimated that less than 10% of foreign missionaries today are working to reach these unreached peoples. The other 90% are working in unevangelized, but not unreached areas. According to the World Christian Encyclopedia, of all the money designated for "mission" in the USA, only 2 cents of every dollar is spent on reaching the unreached. The rest goes toward efforts to further evangelize reached people.

THUMB: Religions of the Unreached

Most of the world's unreached people groups live in the 10/40 Window. An easy way to remember the major blocs of unreached peoples is the acronym THUMB

T Tribal: 161 million unreached people in 704 people groups, 60 cross-cultural workers for every 1 million tribal people. Tribal People live mostly in Africa, China, South Asia and Papua New Guinea.

Beliefs of Tribal Peoples:

- They have animistic and superstitious beliefs (everything has a spirit, such as water, rocks, trees, animals)
- They must be careful not to offend these spirits and must appease them with sacrifices
- They often worship idols and ancestors and visit witch doctors

H Hindu: 860 million unreached people in 1,843 people groups, 2 workers for every 1 million Hindus. Hindus live mostly in India and Nepal.

Beliefs of Hindu Peoples:

- They believe in millions of gods
- They worship idols of their gods by giving them food, flowers and money
- They believe they are caught in a cycle of birth-death-rebirth called reincarnation



Hinduism OM

U Unreligious: 121 million unreached people in 15 people groups, 12 workers for every 1 million unreligious. Unreligious live mostly in China, North Korea, North Asia, and Europe

Beliefs of Unreligious Peoples:

- They are mostly atheistic, meaning they reject the belief or existence of deities.
- Many have communist governments that tell the people there is no God.
- People groups being unreligious or atheistic is a recent development, mostly within the last 200 years

M Muslims: 1.3 billion unreached people in 1,344 people groups, 6 workers for every 1 million Muslims. Muslims live mostly in North Africa, the Middle East, and Indonesia

Beliefs of Muslim Peoples:

- They believe in one god, named Allah, and that Muhammad was his final prophet.
- They believe if the good deeds done in life outweigh the bad deeds when they die, they go to paradise.
- They respect Jesus as a good prophet, but do not believe He is God



B Buddhist: 275 million unreached people in 227 people groups, 13 workers for every 1 million Buddhists. Buddhists live mostly in Southeast Asia, China, and Japan

Beliefs of Buddhist Peoples:

- They believe that suffering is caused by desire
- To end suffering, they must rid themselves of desire through meditation and multiple reincarnations
- The ultimate goal is to reach out nirvana, where suffering ends and the self ceases to exist.

John 4:35 & Matthew 9:37~38 (also reference Luke 10:2)

- How does God view the world's potential to come to Him? What is His Solution?

John 3:16~18, 2 Thessalonians 1:6~10, Romans 6:23 & John 14:6

- What do these verses say about the reality of people living and dying without turning to Jesus? What will be our response to their situation?

Habakkuk 2:14 & Matthew 24:14

- In light of the previous statistics about the unreached, what hope do these verse give us?

Ideas for living it out

- Check out website focused on the unreached like:

- joshuaproject.net
- operationworld.org
- peoplegroups.org
- prayercast.com

Specially look at the THUMB prayer videos at [joshuaproject.net/resources/prayer videos](http://joshuaproject.net/resources/prayer_videos)

- Start including prayer for the unreached as a regular part of your day - perhaps before meals, before bed or 10:40 (10/40 Window) every morning or night.
- Share the THUMB with three of your friends

3. God's Work: Praying, Sending, Welcoming, Going, Mobilizing

What is our purpose? How do we fit into God's plan? Does one person really make a difference? How can we start?

1. Praying

We are praying to our Abba Father who loves us, who wants a relationship with us.

“The man who mobilizes the Christian church to pray will make the greatest contribution to world evangelization in history.”

- Andrew Murray -

Interceding: Praying to God on behalf of another person; taking up the cause and joining in the struggle of another by advocating for and pleading on their behalf

Paul truly believed that the prayers of Christians would change the current realities in his ministry. In each passage, what words, phrases, and concepts does Paul use in regard to people praying for him? What is Paul wholeheartedly relying on his supporters' prayers to do?

Romans 15:30~31, 2 Corinthians 1:8~11, Ephesians 6:18~20, Philippians 1:19, Colossians 4:3~4, 2 Thessalonians 3:1~2

Ideas for living it out

- Pray daily for these great needs in reaching the unreached who live as our neighbors and in the mission fields : more laborers going to the field, more resources focused on the unreached, and spiritual strongholds to be torn down among these groups
(Luke 10:2. Eph 6:10)
- Get on or all of these resources and use them to inform and guide you as you pray: Global Prayer Digest, Joshua Project app, prayercast.com videos, Operation World, or Window on the World
- Gather around a world map with photos and information about unreached people groups who live in our city or overseas. Then find their location on the map and start praying

“To know the will of God we need an open Bible and an open map”

– William Carey –

2. Sending

How can they preach unless they are sent?

We should all move to the 10/40 Window, right? Certainly, some should, but not all of us. Goers must have senders, and being a radical sender is just as important as being radical goer.

Sender: People who leverage their career, money, skills, and influence to send and support others engaged in cross-cultural ministry.

**Romans 10:14~15, Luke 8:1~3, Matthew 9:37~38 & Romans 15:30, Psalm 24:1
1 Chronicles 29:14, 3 John 5~8, Philippians 4:15~19, 2 Corinthians 9:6~12**

Ideas for living it out

- Match whatever you spend on your “extras” (like eating out and entertainment) each month and give it to your church’s cross-cultural goers in local or overseas
- Get on the mailing list of a cross-cultural goers and begin to pray for them daily
- Write an encouraging email or call to an cross-cultural goers & workers once a month

3. Welcoming

“Expect Great Things from God, Attempt Great Things for God”
- William Carey -



God is bringing college students, professionals, and families to Canada (or other country) from people groups with little or no direct access to the gospel. Many of these internationals are the best and brightest from their countries, and many of them are living right in our dorms and neighborhoods. However, some are refugees who have been permanently displaced and relocated to our country, often in need of great help.

In this lesson, we will see God's heart for those who are away from their homelands and how He wants us to extend His love in tangible ways.

Welcomer: One who welcomes internationals into the culture by initiating relationships with them, showing hospitality, and sharing the love of Christ

Internationals: Students, professionals, refugees and families who are living in a country other than their homeland

International students spend most of their time isolated from their host culture. This is a missed opportunity for the church.

Leviticus 19:34 & Deuteronomy 10:18~20

What do these verses reveal about God's heart for internationals? What would it look like to "love them as yourself"?

1 Kings 8:41~43, Isaiah 56:6~7, & Mark 11:17

How does God feel about the prayers of "foreigners"? How can we see internationals as precious people created in the image of God, and not as projects?

Acts 1:8, 8:27~31, 35~39

In light of Jesus' commands here, how could it be strategic out to internationals who are in our country?

Mark 5:14~20, & John 4:39~42

What can we learn from these passages about Jesus' attitude toward foreigners? How did one person's encounter with Jesus impact the entire community?

1 Thessalonians 2:7~8

What can we learn from Paul's example of sharing not only the gospel with others, but also his life? How might this relate to our outreach to internationals?

Ideas for living it out

How will you begin to serve as a welcomer?

- Initiate a conversation with the next internationals you see (this will likely be more awkward for you than for them). Introduce yourself and ask questions about their culture. After your conversation, ask if they would like to get together to talk more. Get their number and you are on your way.
- Go to the university recreation facility, international restaurant, or grocery stores to meet new international friends.
- Invite your new friends into whatever you are doing (laundry, shopping, studying, picnic, sports, going home for a holiday break)

4. Going

Cross-Cultural Goer: One who is laboring to reach people of a significantly different culture than their own with the truth of Jesus. Most often, this is on a foreign or distant “field”

Frontier Goer: Cross-Cultural worker that seek to establish communities of indigenous believers within people groups where the church does not yet exist.

2 Corinthians 5:18~20, Revelation 5:9, 2 Peter 3:9, Romans 15:19b~21, Romans 10:13~15

Ideas for living it out

- Visit the cross-cultural church in your city.
- Go on a strategic short-term trip within the next year
- Confess daily to God you will go anywhere, at anytime, to do anything for Him, and then be open to His leading
- Find someone who is or was a long-term cross-cultural goer in local or overseas and ask to hear his/her story

5. Mobilizing

Mobilizers help other believers become World Christians. Inviting others to join in living out God's global purpose. You have been blessed, and now it is time to pass on the blessing to others

Mobilizers: People who empower others with global vision, passion, and strategy, helping them get personally connected to finding their most strategic role in the Great Commission

World Christians: People who understand God's heart for the world and strategically live their lives in such a way that wherever they are and whatever they do, they are working to see Him glorified among all nations.

Here are three things to remember as you mobilize:

Mobilizers are relational, Mobilizers utilize resources and Mobilizers are humble

Mathew 4:19 & 1 Corinthians 11:1, Luke 24:45~48, Matthew 9:36~38, Luke 10:1~2, Romans 10:14~15, Revelation 5:9, 7:9~10

Ideas for living it out

Remember that while mobilizing can be calling others to God's global purpose, it can begin by simply inviting people to join a World Christian activity you are already doing.

- What group of Christian are you already meeting with that you could begin exposing to the World Christian lifestyle, (i.e. Bible study, Intercessory prayer meeting, to be friend someone of a different culture, to visit community group, ethnic churches)?
- Is there someone in that group you could partner with? Consider sharing your vision and goals, praying together, and working to mobilize that group.



4. HERE & NOW : Missional Life

World Christian Lifestyle Plan (3H)

Head: What knowledge, understanding, and convictions have you gained by learning about the biblical basis of mission (GOD's Word) and the status world (GOD's World)?

Heart: How have you grown in your love for other people, especially those from other people groups that have never heard the name of Jesus?

Hand: How will you integrate what you've learned into your everyday live and put it in action?

5 habits/actions: You can live as World Christian (missional life) HERE & NOW

1. Praying: List some ways you can consistently pray for the nations and missionaries

2. Sending: List some ways you can participate in sending a missionary. If it's an idea other than financial support, are there others that could do that with you?

3. Welcoming: List some ways you can befriend or minister to people of other cultures and religious

4. Going: Do you feel God may be leading you to serve the cross-cultural people where you live and to go a short term or long term missionary? Who could you talk to about opportunities?

5. Mobilizing: What steps will you take to begin to expanding your World Christian influence among others?

Learning: It is also good to continue growing in your knowledge about God's Word, World and Work (There are some ideas and resources below)

Resources:

Center for Mission Mobilization

Mobilization.org, WeaveFamily.org, CampusMinistry.org, SupportRaisingSolutions.org, CMMPress.org, Perspectives.org

Statistics and Resources

TheNations.us, ASkAMissionary.com, TheTravelingTeam.org, JoshuaProject.net, lie.org, Gideons.org, Wycliffe.org

Prayer Resources

OperationWorld.org, GlobalPrayerDigest.org, PrayerCast.com

Books and Magazines

CMMPress.org, MissionFrontiers.org, MissionBooks.org

Further resources

Xplore, Second Edition, Eight Imprint, 2016

Go Mobilize, First Edition, Seventh Imprint, 2016

Resources of the Centre for Mission Mobilization. Published by CMM Press

SHARE the WINDOW

God'S WORD Gen 12:1~3 Ps 46:10 Isa 49:6 Matt 28:19~20 Rev 7:9 Survey of the Bible in 5	God'S WORLD 40 Tribal Hindu Unreligious Muslim Buddhist 5 THUMB 10
God'S WORK Praying Going Sending Welocming Mobilizing 5 Habits	HERE & NOW: Diaspora Ministry Friendship First Understanding: Worldviews and Mission Sponsorship & Partnership Together Team Work & Leadership Networking Mission 5 Strategies in Mosaic Cultural Ministry

Prayer:

Dear Lord, equip us to be Your missionaries wherever
 You have placed us - near or far, at home or abroad.

[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



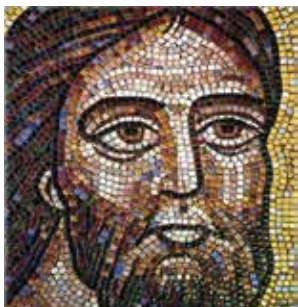
Vision of the flowers and fruits of the church flourishing in the wasteland

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



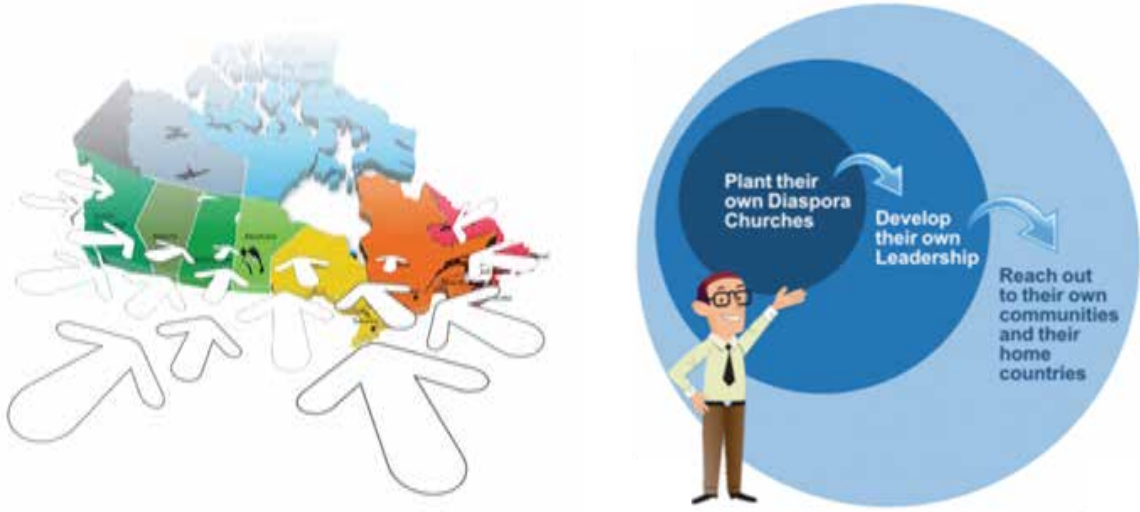
CMCA logo symbolizing the alphabets with the mosaic image of Jesus

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 *Contra 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 Martydom)	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

[session 3: Worldviews and Mission]

Lecture on Worldviews and Mission by Paul S. Chung PhD.

Why is worldview important?

Illustrate with examples:

1. Why was it difficult for many Indian scientists and doctors to convince many fellow Indians of the danger of water pollution in the Ganges River? Because in their worldview, the sacred waters of Ganges cleanses, and thus they found it difficult to understand that it could be polluted - this required them to distinguish between the “pollution” they were talking about, and the religious significance that the Ganges river had.
2. Why did schools for girls not get enough students in certain parts of the world many years ago? The developers ignored and failed to address the values, based on traditional worldviews about education and the role of women.



Worldviews are at the base of one's behaviors and culture

Worldview → Values → Culture → Institution → Behaviours

Thus, we cannot understand those of other cultures, without understanding the differences in worldviews.

What is a Worldview?

“... a set of presuppositions (i.e. assumptions) which we hold about the basic makeup of our world.”

– James Sire–

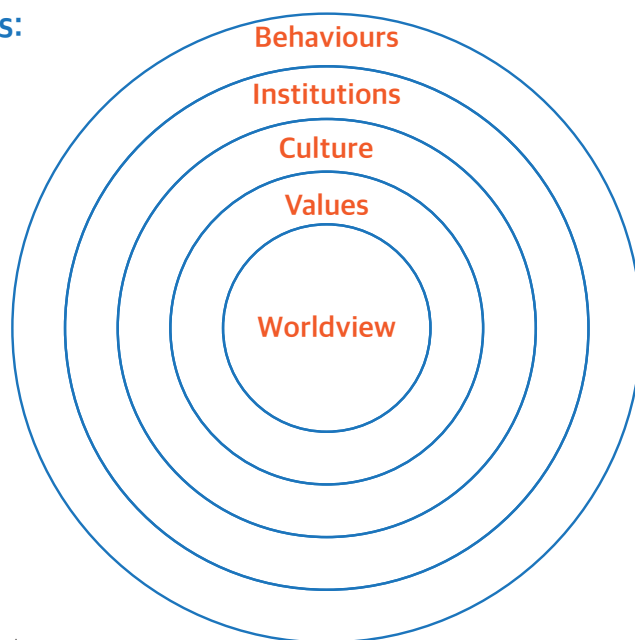
“... a model of the world which guides its adherents in the world.”

– Walsh and Middleton –

Worldview is more than just a set of beliefs:

Ninian Smart identified “seven dimensions” of a worldview, for example.

1. Beliefs (Doctrines/Philosophies)
2. Narratives and Myths
3. Ethics and Laws
4. Rituals and Ceremonies
5. Experience and Emotions
6. Institution and Social
7. Material (Symbolic objects or places)



Characteristics of Worldview: Worldview is...

1. ... a Narrative (Everything is a part of this story, a story in which you live.)

This narrative answers the following questions:

1. What is the Prime Reality?
2. What is the nature of our world?
3. What does it mean to be human?
4. What happens at death?
5. Why is it possible to know anything at all?
6. How do we tell what is right and wrong?
7. What is history about? (James Sire)

Or more simply,

1. Who am I?
2. Where am I?
3. What's wrong?
4. What will make things better? (Walsh and Middleton)

2. ... Background set of beliefs through which you "see"

Worldview serves as Framing Truth

1. Fits different facts, experience, insights, etc. into a coherent whole.
2. Fits new experience, etc. within itself.

Worldview is shaped by what you "see" (personal, communal, historical)

- What you learn, experience, come to conclude
AND, worldview shapes what you "see".



무엇이 보이는가? 무엇을 느끼는가?

E.g., The forest with a white tiger
– depending on the worldview,
what do you "see"? What do you "feel"?

1. Mysterious, sacred creature and place
with spiritual significance?
A sense of wonder?
2. Dangerous beast in the wild?
A feeling of danger or threat?
3. Endangered species in an endangered land
needing to be protected?
A sense of sadness and loss?

3. ... an Interconnected Web of Beliefs

Beliefs in a worldview are not isolated, but interconnected that forms a whole.

(Example: For Christians, beliefs about Creation is connected with beliefs about science, and beliefs about scripture and what they say.)

Some beliefs in the network are more important and “core” than others.

- A. Core Beliefs
- B. Auxiliary Beliefs
- C. Periphery “Facts”

4. ... comprehensive

Worldviews

- A. Frames every field of knowledge
- B. Guides every aspect of living
- C. Shapes and expressed in the Arts

Why do we need to understand other worldviews for Mission?

Without understanding Worldviews...

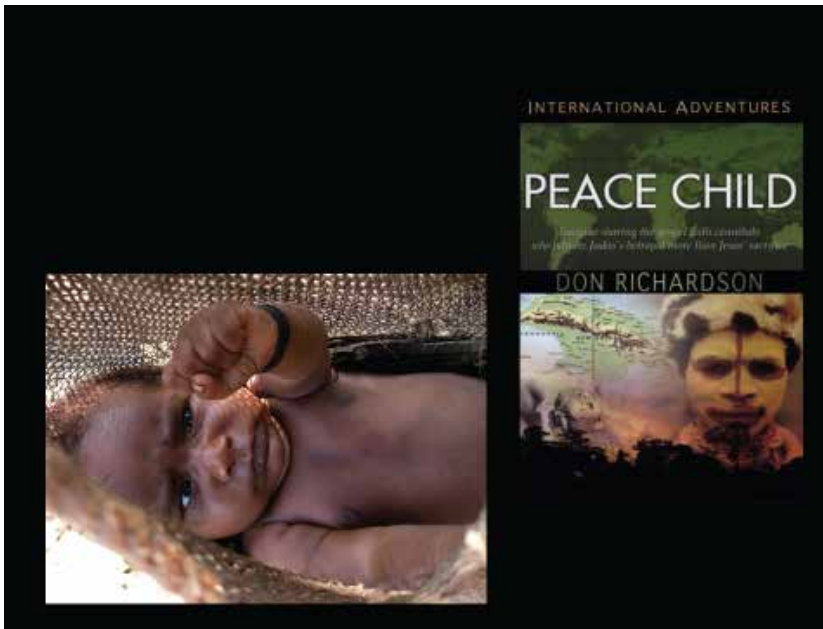
What we say may not be what they are hearing.

They may understand, or respond, in ways we do not intend.

We won't understand why...

1. they do what they do
2. believe what they believe.
3. they have problems with the Gospel

... or even what their problems really are!



Important Example

Peace Child by Don Richardson

“As [Don Richardson] learned the language and lived with the people, he became more aware of the gulf that separated his Christian worldview from the worldview of the Sawi:

“In their eyes, Judas, not Jesus, was the hero of the Gospels, Jesus was just the dupe to be laughed at.” Eventually Richardson discovered what he referred to as a Redemptive Analogy that pointed to the Incarnate Christ far more clearly than any biblical passage alone could have done. What he discovered was the Sawi concept of the Peace Child.”

(Ruth A. Tucker, Missionary Historian)

Difficulty in understanding Other Worldviews

Different Worldviews are Incommensurable

- Differences in the Whole set of interconnected beliefs
- Disagreement about the Whole

Differences in

1. ... Language and Concepts used to mediate Reality. (Same Words MEAN DIFFERENT THINGS)
2. ... Reasons and Standards for why we should believe. (Same Facts MEAN DIFFERENT CONCLUSIONS)

Differences in the “Framing Belief ” Mean

1. Differences in how to understand Everything
2. Differences in how experience, fact, etc. fits.

This can lead to hostile reaction to others' worldviews

1. Perception of Hostile Difference → 2. Failure to Understand
- 3. Wrong and Hostile Understanding → 4. Hostile Response to the Other Side
- 5. Other side responds with hostility
- 6. Confirmation that Other Side is "Evil," or "Foolish," etc. → 7. Go back to #1

How do we converse about our beliefs with those who hold other worldviews?

Difficulty: Relativism

People's beliefs are relative, so we cannot convince anyone from other worldviews or religions

Proposed Solution 1: Reality and Truth

Science, Reason, Experience etc. show that things are True regardless of our beliefs

Problem: BUT, most rival worldviews do claim that their belief is Truth. The problem is how do we proceed from there and argue for one's own truth?

Proposed Solution 2. Common Ground

Reason, Science, etc. as common, universal truths we can agree on

Problem: Common grounds are insufficient. It is how agreed facts, reasons, etc. fit into the whole that causes the problem.

For example: There are atheist and Christian scientists, who accept same scientific theories (Big Bang, evolution, atomic theory, etc.) but one side believe God.

Dylan Evans vs Justin L. Barrett (Both are cognitive scientists of religion)

- Barrett is a Christian who discovered HADD (Hyperactive Agency Detection Device), and believe that people naturally seek God
- Evans believe that HADD disproves God

Proposed Solution 3: Coherence and Consistency

Does the other Worldview make sense in its own terms? Is the worldview consistent and coherent?

Problem: Each worldview considers itself consistent. Since worldview beliefs are composed of interconnected core, auxiliary, and periphery beliefs, any “errors” or “problems” in beliefs can be corrected without having to abandon or change the core.

How do one make compelling case for one's beliefs to other worldviews

Question: Who are often named as influential apologists and theologians?

St. Augustine, C.S. Lewis, or Alister McGrath, etc.

All three were previously non-Christians (atheists) who converted to Christianity

The key therefore is in what happens in Conversion

In the scriptures, the most well known convert is Apostle Paul

1. Paul's speech at the Temple in Jerusalem (Acts 22:1-21)

2. The Speech at Athens (Acts 17:16-34)

Story of Conversion

1. Story of why I believed what I believed
 2. What caused me to change my mind
 3. Why I now believe what I believe
- “I see what was true before, and what was inadequate.”

The conversion story is effective to those who previously belonged to the worldview but converted - as they can tell the above most effectively.

Transformation of the Worldview

... When we are led to imaginatively recite the story of how I would, in that given worldview, be transformed and brought to Christ. It also means I really do know what it is like to have that worldview, believe and defend it sincerely.

The story of this conversion does two things (from the example of Apostle Paul).

1. Begin the story from the perspective of the other worldview, keeping in mind
 - (A) their ultimate end,
 - (B) their past and current journey to those end.
2. Present a transforming narrative in which their journey is given greater meaning and understanding because of the Gospel / Christian narrative.

Implication

The reason why the CMCA partners with leaders and churches of the cultural community it seeks to reach is that those who were in that community and became Christians are usually the ones best equipped to understand why the Christian Gospel is significant and compelling to those who belong in their previous worldview.

Also: Those who want to reach out to those in the other worldviews...

1. ... listen before talking
2. ... learn before teaching
3. ... form relationship before sharing.

[session 4: Friendship First]

Parable of the Unrighteous Steward (Luke 16:1-15)

“And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.”

Luke 16:9

It is difficult to understand why the master in this parable praises the steward for the use of "unrighteous wealth" (which contrasts with "true riches" in verse 11). However, the story of the steward who uses the wealth his master entrusted him to make friends - by easing the debt of his master's debtors - is an important lesson to us who live as stewards of God's Kingdom. We are to use the wealth God entrusted us to share the love of the Lord to those who did not hear the Gospel, and do not know Jesus. That is the kind of wise dealings we, as the "people of light" can learn from "the people of this world" who are more "shrewd in dealing with their own kind."



Jesus asks us in verse 11, "If you have not been trustworthy in handling worldly wealth, who will trust you with true riches?" That is, those who are trustworthy in handling small things - for example, worldly wealth - will be trustworthy in working for true riches - that is, the Gospel, salvation, eternal life. So, the parable is casting the following question: if we are reluctant to spend the "worldly wealth" given to us to form friendship for the sake of the Gospel, then how could you expect God to entrust us with a greater task in bringing those around us to the Lord.

The reason why people around us often do not know Jesus, or are skeptical, suspicious, or even hostile to Christians, is certainly not because the love that Jesus demonstrated

for us through the cross and the resurrection is insufficient, nor because the power and wisdom God grants us is unable to answer the challenges posed by atheism and other religions. Rather, it may be that we, the stewards of God's Kingdom, are unwilling to use what God has given us - love, faith, talents, wisdom, relationships, health, wealth, time - to bless the people of the world and truly testify the Gospel, only using them for the sake of “ourselves,” and those who are already close to us.

When we look out only for ourselves, and ignore or even hurt our neighbors from other cultures and lands that God has sent us, we not only fail to “make friends,” but increase the “foes” that obstruct the preaching of the Gospel. In doing so, we are being unwise, failing to reach the standard of even the “unrighteous steward.” So, let us repent from the ways, in thoughts, deeds, and responses, we have failed in the past, and seek to become the kind of wise stewards who will share the love of God with our neighbors in everything, so that when we stand before Jesus, He will commend us as His faithful servants and disciples.

1. Our New Neighbors from the Ends of the Earth

Year	2011	2036
% of Immigrants / Population in Urban Centers	41.1% (2016)	- Toronto - 46.0%~52.8% - Vancouver - 42.1%~48.5% - Calgary - 32.7%~40.8% - Montreal - 28.4%~34.2% - Winnipeg - 29.2%~40.5%
Per Cities		
Immigrants/ Total Pop. Including 2 nd Gen/ Total Pop.	20.7% 38.2%	24.5%~30% 44.2%~49.7% Toronto - 77%~81.4% Vancouver - 69.4%~74%
Per Cities		
% of Immigrants living in Urban Centers	90%	91.7%~93.4%
Per Cities		Toronto - 33.6%~39.1% Montreal - 13.9~14.6% Vancouver - 12.4%~13.1%
Immigrants of Asian origin / Total Immigrant population Incl. Middle Eastern origin European origin	44.8% 70% (2016) 31.6%	55.7%~57.9% 15.4%~17.8%
Non-Christian religions/Total Pop.	9%	13~16% Muslim - 5.6%~7.2% Hindu - 2.5%~2.9% Sikh - 2.3%~2.7%
Per Each Religion		
Number of languages English-Speaking French-Speaking Other	200 languages 58.7% 21.3% 20%	52%~56% 17%~18% 26.1%~30.6%
Population of Canada (2018) Number of People groups (2018)	36,963,854 273 People Groups	

Source: Statistics Canada

<http://www.statcan.gc.ca/daily-quotidien/170125/dq170125b-eng.htm>

Canada, befitting its characterization of a “mosaic” of diverse ethno-cultures, is where over 273 people groups are living together. Among these, there are around 50 people groups, which are officially classified as “unreached people.” (source: Joshua Project)

It is projected that by 2036, most of the immigrants in Canada, or children of immigrants (91.7%~93.4%) will live in cities, and 44.2%~49.7% of these will be concentrated in major metropolitan areas such as Toronto,

Montreal, and Vancouver. Thus, in this upcoming global age, “overseas” mission is no longer the only way to reach out to people groups who never heard the gospel. God has brought them, through immigration, employment and education visas, tourism, and refugee claims, to the reach of “local” mission in our very own cities.

We can do Mission “Here and Now”



With Nepalese brothers and sisters



Christmas Service and Fellowship with Nepalese Christian community

We tend to think missions are done by missionaries or in mission trips in far away, foreign lands. So, we are blind to the extraordinary missionary opportunities when we meet with people who have come into our everyday life from those lands as refugees, foreign workers, students, and immigrants. We forget that they are the very people we have been called to testify about the love of our Lord, Jesus Christ.

Some of us are well aware of our calling to testify to our new neighbors. However, we may disobey because of a number of reasons. It may be that it is too difficult to reach beyond our cultural boundaries and “comfort-zones.” It may be that we are unwilling to commit to the work and personal sacrifices needed. It may be that we feel we lack the necessary knowledge or qualifications.

This Mosaic Cultural Mission Training is designed to encourage those Christians who face such barriers to their calling, showing them how why life of Mission can be lived out “Here and Now.”

here&
Now

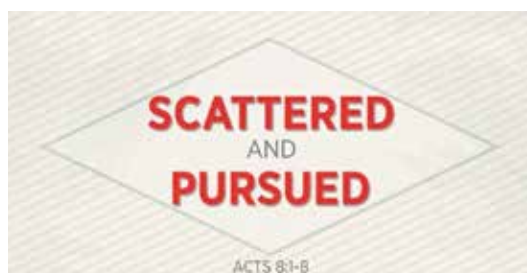
2. Going beyond our Boundaries: Form Friendship First

Friendship first, means that it is more important to form a relationship of trust and love, than evangelizing to them without such relationships.

This is not some strategic advice that says “becoming friends” is a good method to evangelize. The Gospel is that Jesus came to us to become our friends and loved us, and so died for us (John 15:13-15). If we separate friendship and relationship of trust and love, from our testimony to the Gospel, we betray our very message.

The story of a friendship with a refugee from Iraq, Ihsan Jaro, who planted the Arabic-speaking church.

The Springtime of My Life has come: <http://www.cmcaallnations.org/our-stories/>



“On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. ”
Acts 8:1

It is these scattered members of the Church who spread the Gospel beyond Jerusalem. The words “all except the apostles” clearly affirm that sharing the Gospel is not a task given to a few specialists and leaders, but to everyone who belongs to the Lord. Thus, this is a story of the whole church taking the whole Gospel to the whole world.

We are not scattered and pursued like the Church in Acts 8, but, we are called like those believers to step beyond our familiar places and people, to reach out to the unfamiliar people, our new neighbors who have come to us from afar. Our new neighbors, arriving as immigrants, refugees, visa students, and foreign workers, find themselves often alone and unnoticed in unfamiliar lands and culture, without the support or security of friends, families, or community. Like the early Church who shared the Gospel beyond Jerusalem, and beyond fellow Jews, we are called to form friendship in Jesus with such people.

This is not merely an abstract call to love our new neighbors. God calls us to love specific, real individuals He brings into our lives. Jesus loves everyone, but in his life on earth, he poured out his time and life to a specific number of people, such as his twelve disciples. If we approach these new neighbors who God specifically brings into our life, in love and humility, to walk with them and be among them, as Jesus did for us, then they will likewise open their hearts. We believe that this is how God will use us to bring people into His kingdom.

“And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.” Colossians 3:17

We cannot demonstrate our love to every person in the world, but we can befriend and love our immediate neighbors.



EMLA

PAGE 5

Here are some concrete steps to befriend and share the Gospel with the people of other cultures who God has brought to us.

1. Pray to become friends with our new neighbors from other cultures

Story of forming friendship with Sue and Frank, who would later start a Thai Church.

Tears turned to Songs <http://www.cmcaallnations.org/our-stories/>

- Pray that God will lead you to meet and befriend people from other cultures.
- Continue praying for God's guidance, after meeting new neighbors, co-workers, customers, etc. from other cultures.
- Pray for opportunity to share the Gospel, and trust in faith that God will prepare and reveal to you in time the right moment.
- First, love and respect them as friends, rather than mere “targets” for conversion. Pray that God will shape your character accordingly.
- Remember that when we walk with God, we do not compel ourselves to love others; rather, love God places in us will become too compelling for us not to.

2. Become friends who love and respect who they are and where they come from

Our new neighbors have left their homes, people, and cultures, and are greatly moved by a friendly hand and hospitality in this new land. This opens a wonderful opportunity to learn about their lives, cultures, and perspectives, which enables us to share and testify to the love of Jesus in appropriate and effective way. Keep in mind these concrete things as you engage them.

- Be there for them in their important life events, like births, weddings, deaths, etc.
- Invite them in activities of common interests - sports, hiking, music, movies, etc.
- Especially for newly arrived immigrants, offer some concrete help regarding living in their new homeland, such as how to use public services, etc.
- Learn specific ways of showing your love that they can recognize and appreciate.
- Learn to understand and respect their people and lands they come from.
- Show humility by seeking to understand their cultures and values.
- Respect their spiritual and religious perspectives, and avoid fruitless arguments.
- If we understand them and respect them, we can better prevent any serious affronts or misunderstandings when we interact with them.
- Moreover, if they are convinced that we love and respect them, they will likely forgive any unintended affronts we may make in the context of their cultures.
- When sharing the Gospel, doing the above may enable us to distinguish for them the Christian Gospel and European culture: showing how one can be Christian without abandoning one's cultural roots.



Photos of different people groups praising God in their own language.

3. Share with those in need generously and with love

“All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.” Acts 2:44-47

Pray and find what specifically our new neighbors need the most, and seek ways to best meet them.

- Be there for our new neighbors especially in their suffering and hardships.
- The financial principle of this world is to calculated reciprocity; the financial principle of Christ is generous and graceful giving.
- Generous giving in the Lord ought to show that only outstanding debt from our acts is the debt of love; such is the way we interact in the body of Christ.
- When we give to each other in this way, those who give and those who receive both learn to know and trust the Lord.

“For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the Lord’s people.” 2 Corinthians 8:3~4

“I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread. They are always generous and lend freely; their children will be a blessing.” Psalms 37:25~26

4. Make time for fellowship and breaking of bread with our new neighbors



Toronto Korean Presbyterian Church holding a joint picnic with churches of other ethnocultural people groups

“Breaking of bread” – meals and fellowship with neighbors of other cultures

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.”

Revelations 3:20



Having tea or coffee, or a meal together is more than just an act of eating and drinking. It is a key way through which one builds a mutual relationship and understanding.

Jesus who dwells in us can indeed stand and knock at the doors of our new neighbors when we eat and drink together with them. Through us, He will tell them that He will likewise eat and drink with them and welcome them as the children of God.

- Have tea or coffee with our new neighbors from other cultures..
- Before, we celebrated meals and special occasions among ourselves; now, let us invite them to our celebrations, and join their celebrations .
- Invite them for fellowship and meals on special days like the New Year, Easter, Thanksgiving, and Christmas.
- Share with them special dishes and recipes from our cultures and communities, and in turn learn and share their dishes; this is very effective fellowship.
- Find other venues of fellowship - through picnics, sports, shared hobbies, etc.

5. Have meaningful conversations in the Lord with neighbors from other cultures

“The purposes of a person’s heart are deep waters, but one who has insight draws them out.”
Proverbs 20:5

- Listening is the starting point of friendship. To listen means to hear what the other wants to say with respect before we say what we want; to fully hear what the other seeks to say without interrupting.
- Start with simple greetings and taking time to talk about simple, everyday life (weather, sports, food, language, etc.)
- Be willing to make opportunities to meet regularly - perhaps once or twice a month at least - and exchange contacts like emails.
- Meet regularly to share each other's lives, both good and bad times, and continue to pray for them.
- If they are parents, talk in helpful ways about child-rearing.
- Expand topics of conversations to other helpful or significant topics, such as immigration, jobs, interests, and families.
- Listening is important, because it enables us to ask the right questions at the right time, which will build deeper relationships and lead to deeper conversations.
- When we build a trusting relationship with our neighbors, we will be able to share about our relationship with God, what He has done for us in our lives.

For those who are not fluent-English-speakers, or good with conversations:

- We can still communicate our love in both gestures and attitudes.
- We can better sympathize with the difficulties they are faced with as immigrants and foreign-born nationals. Try to learn common phrases and greetings in their language.
- Those of us who have lived in non-Western, and non-Christian cultures, our testimonies about Jesus will present a very different and compelling witness to our neighbors.

“To answer before listening—that is folly and shame. ”

Proverbs 18:13

3. Nine steps in developing cultural sensitivity and understanding



Group picture of the participants
of the CMCA Cultural Festival



The Display booth of the Ethno-cultural
communities participating in the Festival

To form friendship with our neighbors from Diaspora communities, we need to be able to understand their cultures.

1. Even though there are language barriers, we must proactively meet and interact with people from other ethno-cultural communities.
2. We need to respect and show interest in their culture and language. Be aware that they are finding themselves in a foreign land, experiencing culture shock and even fear that they may lose their culture and identity. For those of us who also have immigrant backgrounds, our similar experience can prove invaluable in helping them cope and opening their hearts.
3. Very often, they will retain their names from their cultures. Make effort to learn how to pronounce these names accurately; being able to say their names as accurately as our own will be meaningful to them.
4. Be sensitive to the pride and value they place on their countries of origin. An attitude of superiority or disrespect toward the culture or economic standard of their land is corrode your relationships.
5. The differences in cultures is not a simple matter of “better” or “worse.” It is important to strive for attitude of mutual-respect and learning. Different cultures coming and working together as a “mosaic.”
6. When communicating in English to those who are unfamiliar with the language (which will most often be the case), speak in shorter, simpler phrases, with slow and clear pronunciation. Be patient when it takes them time to understand. For those of us for whom English is also a second language, communicating with patience in this way will also build sympathetic bonds.

7. We must demonstrate our sincerity in our concern and desire to help.
8. Prioritize listening to them and understanding them, rather than having them understand what we say.
9. Be very careful in making promises, and be watchful in occasions where any misunderstanding can occur.

4. Befriend and share the Gospel with international students and youths

According to a survey in 2004, out of the Christians who came to faith in Jesus, 77% of them did so before the age of 21. The study indicated the importance of sharing the Gospel to people when they are younger and more open to different beliefs and changes to their lives.



Life of Death: International Students in North America, and the dictator and the architect of the Cambodian Killing Fields, Pol Pot

Lesson from Pol Pot: Pol Pot was a dictator in Cambodia and an architect of the Killing Fields, where over 2.5 million of his countrymen were killed for ideological reasons through systematic killing and starvation. In his youth,

Pol Pot went to study in France, where he became a Marxist, and went on to cause one of the most brutal tragedies in the 20th century. What if during his studies, someone had reached out to him with the love of Jesus and shared with him the Gospel? Could it not have changed the destiny of millions in his homeland?

Pol Pot's life is a sobering example of the importance of sharing the love of our Lord to the international students and youths who will lead the paths to tomorrow.

Consider what such outreach means:

- **It is to evangelize Leaders of tomorrow:**

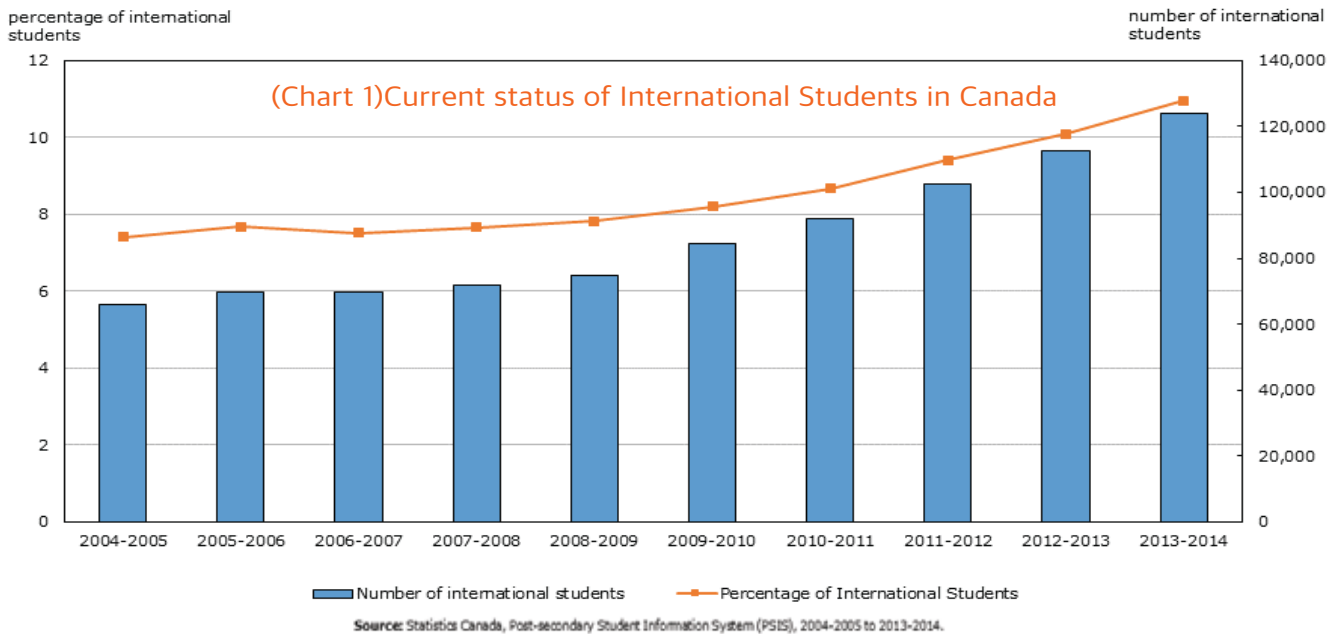
Schools - especially universities - raise leaders of the future. This is even more true if the students have come to North America for better education, hoping to bring what they learn back to their homelands. If they meet Jesus here, they will transform the world.

- It is to evangelize families through them

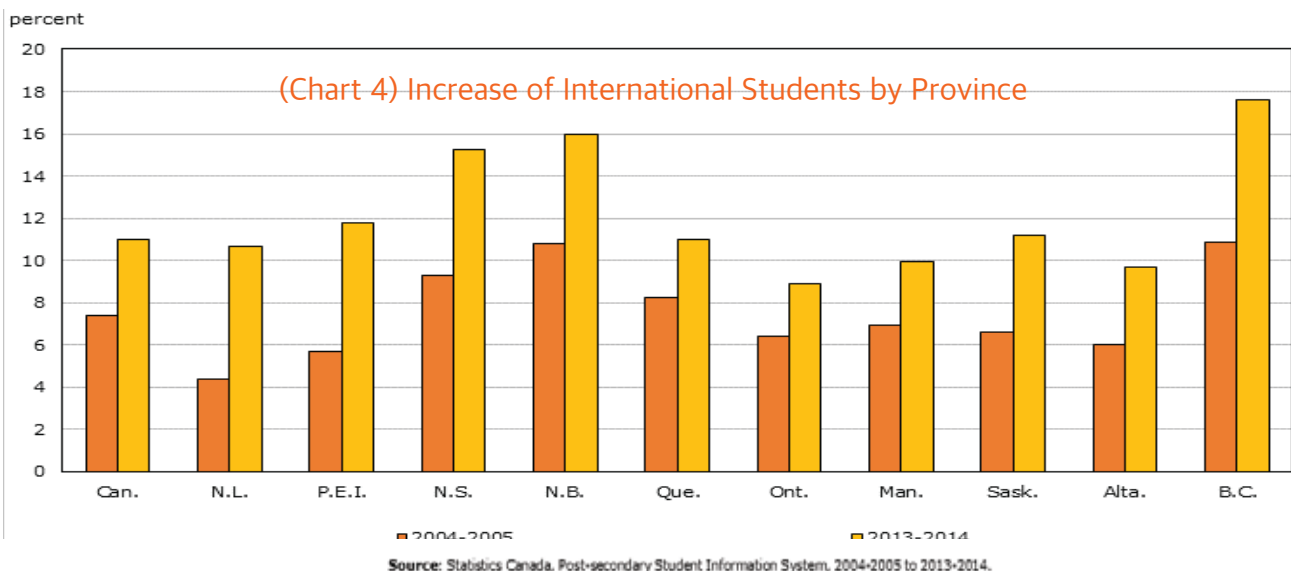
It is during their time as students that people are open to change - and thus, in case of international students, open to the Gospel. There are many reported testimonies where the youths who came to faith in Jesus eventually bring their families back home to to faith as well.

- It is to evangelize the world through them

Universities, colleges, and other schools in North America are increasingly receiving students from all over the world, from diverse ethno-cultural groups. To share the Gospel with them is to reach peoples and nations far beyond our borders.



The percentage of international students in Canadian universities have increased from 7% (2004~2005) of all the students in Canada, to 11% (2013~2014); the numbers of the international students have risen from 66 000 (2004-2005) to 124 000 (2013-2014). This is an increase of 88% in that period, compared to the increase of 22% among Canadian students. (See Chart 1)



From the academic years 2004~2005 to 2013~2014, the increase of international students by province in Canada were as follows (chart 4). British Columbia saw 6.7%, Atlantic Provinces (Newfoundland and Labrador, Prince Edward Island, Nova Scotia and New Brunswick) saw between 5.2 to 6.3% and Saskatchewan saw 4.6% increase in international student numbers. Every province, in fact, saw significant increase. In the year 2013~2014, percentage of university students who were international students were 8.9%, 9.7%, 10.0% for Ontario, Albert, and Manitoba respectively, which were nevertheless lowest out of the provinces. The highest were British Columbia, New Brunswick, and Nova Scotia with 17.6%, 16.0%, 15.3% respectively. (See Chart 4)

Status of International Students in the United States of America

In a recent study, there were 886 052 international students in the U.S. Out of these, 62% of them were from the “10/40 Window” nations, which have nearly no presence of Gospel-preaching churches. 451 568 students from these regions, from 68 countries, are studying in the U.S. The top ten nations from which the international students have come to study in the U.S. – in descending order – were as follows: China, India, South Korea, Canada, Taiwan, Saudi Arabia, Japan, Vietnam, Mexico, Turkey.

Over 40% of national leaders (presidents, prime ministers, etc.) of the 220 or so countries in the world have studied abroad more than once in the U.S. Yet, 80% of international students in North America have never been invited to an American home, and all throughout the 4 years

of study, over 85% of them have never been invited to a mainline church nor had any meaningful interaction with a Christian. Only 10% of the students have heard the Gospel during their stay in America. These statistics again are sobering indications of what kind of difference it would make if we reach out to these international students in love and share the Gospel with them; what difference would it make for them to return with the Gospel to their families, their communities, and their homelands? (Source: TheTravelingTeam.org - International Students in USA, 2013~2014)

Of course, international students are but one such significant group we have discussed in this session, along with those God has sent us as immigrants, foreign workers, and refugees. Many of these new neighbors want new relationship in their new land, and their hearts are open to those who would open their lives to them. Thus, to go to them when they are in need, to befriend them, talk with them, and walk with them, to be their spiritual friends and sometimes even mentors, are a powerful way to fulfill the Great Commission of Jesus Christ.

5. Find fellow Christians among the new friends from other cultures who will join us in this vision of Mosaic Cultural Ministry and Mission

When we have formed genuine friendship with our neighbors from other ethno-cultural communities that have settled in our land, and when we share the Gospel with them, God will lead some of them to faith in Jesus. If they become our brethren in Jesus, we must all the more pray for them and serve them in order to raise them up to be true disciples of Jesus.

If their faith matures and they become disciples of Jesus, we should encourage them so that they may in turn share the Gospel with their people and raise up a church in their culture and language. When they are called by God to proclaim the Gospel, it is very important to share in their vision, and partner with them in their work.

Let us apply what we Learn: Reach out to neighbors, students or fellow workers that God leads us to, and build a friendship with them; invite them over for coffee or meals.

Prayer:

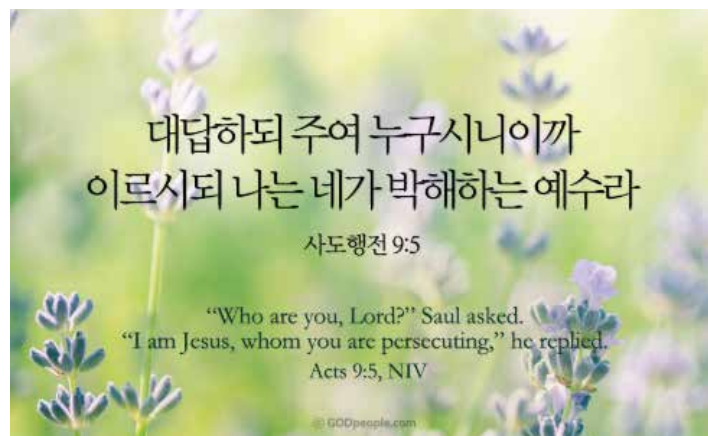
Lord, until now, we have only sought company among the people we were comfortable with - our families and our old friends - and often ignored those you have sent into our lives. We are sorry and we repent.

Holy Spirit, enable us and guide us to reach out and build friendship with our new neighbors from different cultures, so that we may show them the love of the Lord. We pray this in the name of Jesus, Amen.

[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

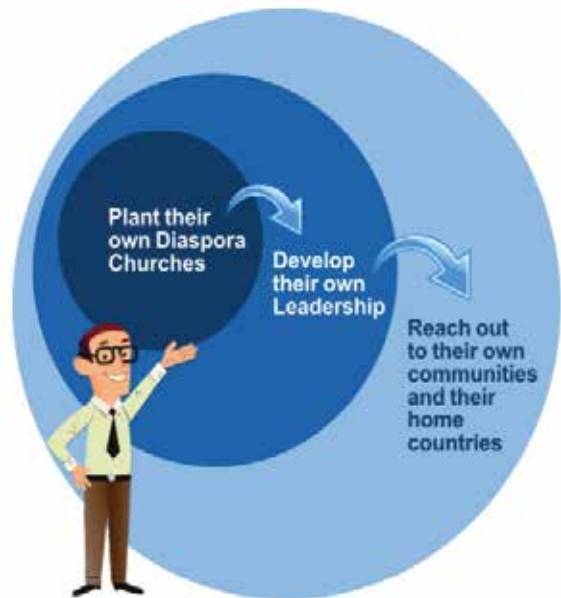
Seedling : A small number of Christians in unreached ethnocultural community, who are yet unable to form an independent church.

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

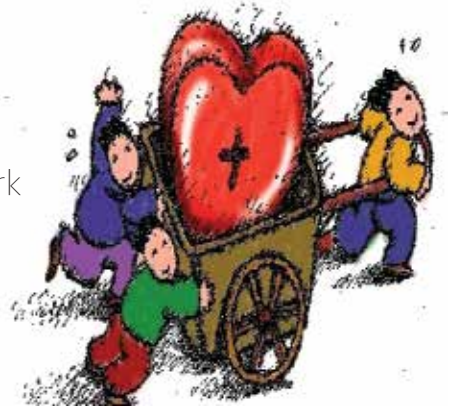
Because of our weakness we depend on Jesus, and because we depend on Jesus that we are strong with the strength of the Lord. God has called each of us with different gifts and abilities. Just as we need to work together to plant, water, and harvest, we should not think we can - or our church can - do 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

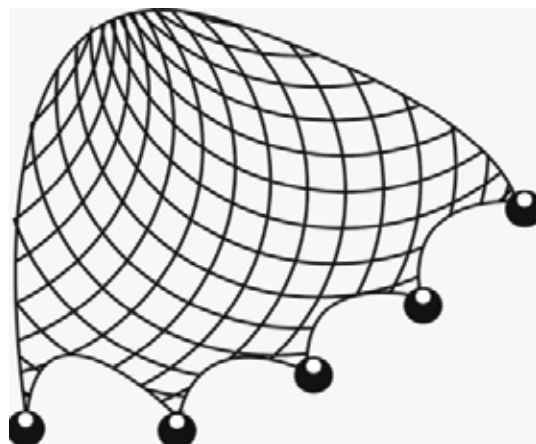
Find among our neighbors, co-workers, and friends from other ethnocultural community, Christian leaders and fellowship, share with them the vision of CMCA, and encourage them to raise up a church in their community.

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.

[session 6: Team Work & Leadership]



Following section on Leadership lesson for Canadian Geese is composed of excerpts taken from *Flying in Formation: Leading Teams to New Heights*, by Rev. Dr. Dan Moore

Leadership Lessons for Canadian Geese

It's no secret to anyone who knows me that I am inspired by eagles. From a very young age, their majestic strength and vision has taught me so much about character and courage. I love the independence of their flight, and never tire of watching them soar. However, when it comes to geese, that's another story ever since my 3 year-old sister was attacked by a goose when I was just a kid. This once revered symbol of Canada has become a nuisance to many of us, especially in Southern Ontario. Due to changes in their population, many geese no longer fly south for the winter.

Instead, the overpopulated birds park themselves in our parking lots, green spaces and sidewalks. But there's one thing to be said for geese: they're great at teamwork. As a solitary eagle, I realize that I still, despite my many years in ministry, have much to learn from geese when it comes to working as a team in ministry:

1. Geese Form Efficient Teams

Flying in formation allows geese to fly fast, longer and more efficiently than they would on their own. Scientists believe that flying in a V formation allows a team to fly about 70% farther, but with the same amount of energy, than they could alone. This is because the geese at the front provide lift and reduce wind resistance, conserving the energy of the whole group.

From a Ministry Team Perspective: Is your team reducing “wind resistance” for each other? Are they sharing the load, supporting and encouraging each other in ministry and in the faith? As leaders, we have to provide this example of compassionate care, so we can accomplish more together.

2. Geese Know Their Team Position

By rotating positions, each goose takes a turn at receiving the brunt of the air resistance. Every member of a flock of geese knows that it is integral to keeping the whole crew going. If a goose doesn't fulfill his role, all the others suffer.

From a Ministry Team Perspective: Sometimes stretching ourselves in a challenging new area can bring growth. But there is also something to be said for allowing our team members to thrive in those areas in which they are gifted, by giving them opportunities to lead when appropriate. We can encourage and provide those opportunities for our ministry teams to serve in their best capacity.

3. Geese Support Their Leader

When it's a goose's turn to lead, he leads absolutely. There is no overthrow of hierarchy—he is in charge of the course until he can no longer resist the force of the wind. The geese behind him can also keep close tabs on him, ensuring that he is protected from threats that could come from behind. At the same time, the leader isn't looking back and micro-managing his team, telling them how to fly. He's focused on his goal, with full confidence that those behind are backing him up. Because, when it's their turn to lead, he will do the same.

From a Ministry Team Perspective: Is your team flying towards your goal? As important as it is for a leader to be in tune with their team, it's equally important for the team to be in tune with the leader. Being united in purpose and committed to the shared vision of leadership ensures you will make it to your destination.

4. Geese Are Great Communicators

The frequent honking that geese emit (which can quite annoy those of us of the human species) is actually a highly effective form of communication. During long flights, geese honk at each other to communicate their presence and place in line. Keeping each other informed about how things are going is crucial to a safe journey. Their V formation also allows them to keep tabs on each other.

From a Ministry Team Perspective: Communicating is the most important thing you can do for your team. If you're not communicating when you're falling behind, your team will not know how to help you. At the same time, a crucial part of being a leader is listening to what your team is telling you. The biggest mistake you can make is to plow forward, leaving them bewildered and struggling to catch up.

5. Geese Look Out For Each Other

Scientists have discovered that when one goose becomes ill, or is injured, two other geese will fall behind to look after the lagging goose. These team members stay with their friend to protect him/her from predators until they are well enough to fly again. It's a version of the age-old mantra, "No goose gets left behind".

From a Ministry Team Perspective: As Christians, we need to strive to be relational and people-centric in our mission. When someone is struggling, there can be a utilitarian tendency to move forward, regardless of the cost to the individual. But Christ's example teaches us how precious each person is. If one of your team is falling behind, it may be time to double back.

Flying solo might be freeing, but as the African proverb says, "If you want to go fast, go alone. If you want to go far, go together." As much as I like to live life at a fast pace, these lessons from geese have taught me that it's much more efficient to slow down and work with your team. It allows all of us to go farther, together, with much less personal stress at shouldering the whole load myself.

The early church had a similar idea. Luke writes that the believers “were of one heart and soul, and...had everything in common.” Together, they changed the world with their counter-cultural love. They did that by supporting each other. Those who had money and lands, donated it to the cause. Those who could travel and spread the Good News of Christ did so. Each one used their gifts for the good of the team.

Paul would often say that these communities of faith were what gave him the strength—physically, and spiritually—to continue his work. If it weren’t for their hospitality and prayers, the beginnings of the Church may have been even more challenging.

Similarly, all of us need a strong team around us in order to move forward in ministry. For me, that means, at times, setting aside my fascination with the eagle and allowing myself to be captivated by what I can learn from the goose. It’s a lesson that I’m still learning, so I’m grateful I have a pretty great flock to help me along the way.

Rev. Dr. Don Moore

Like geese, sometimes we can lead our team as a leader and sometimes we support and follow our leader as a member of the team.

Following excerpts are from Lecture on Teamwork & Partnership, Gyoojun Lee, National Diaspora Director, Wycliffe Canada

Exercise

**Flip It Over
while none of the
team members
stepping on the floor.**



Small group discussion:

Observations or comments re 'teamwork' and 'partnership' based on this activity

What is a team?

- "A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they are mutually accountable."

(Katzenbach and Smith, 1993)

- "People working together in a committed way to achieve a common goal or mission. The work is interdependent and team members share responsibility and hold themselves accountable for attaining the results."

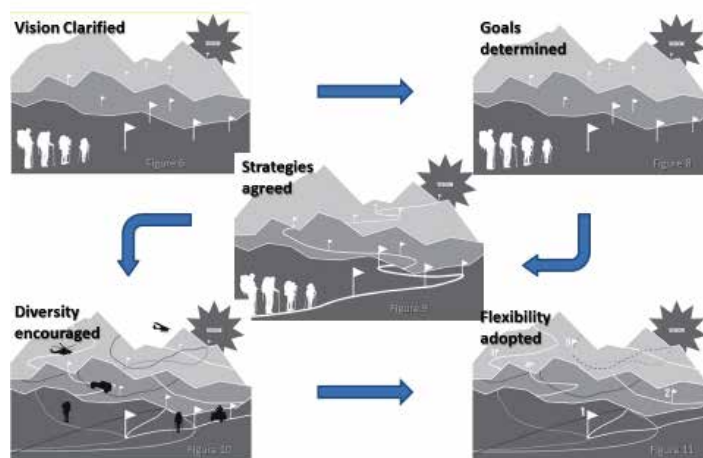
(MIT Information Services and Technology)

A productive team has the following characteristics

- Clear roles for each team member
- Each and every member devotes oneself to one's own role, accepts other's roles and supports them
- Measurable goals for each member which will be a part of the whole team's goals
- Structure, performance, policy, system are understood and accepted by the team members
- The team members keep their personal relationship which enhances their work relationship

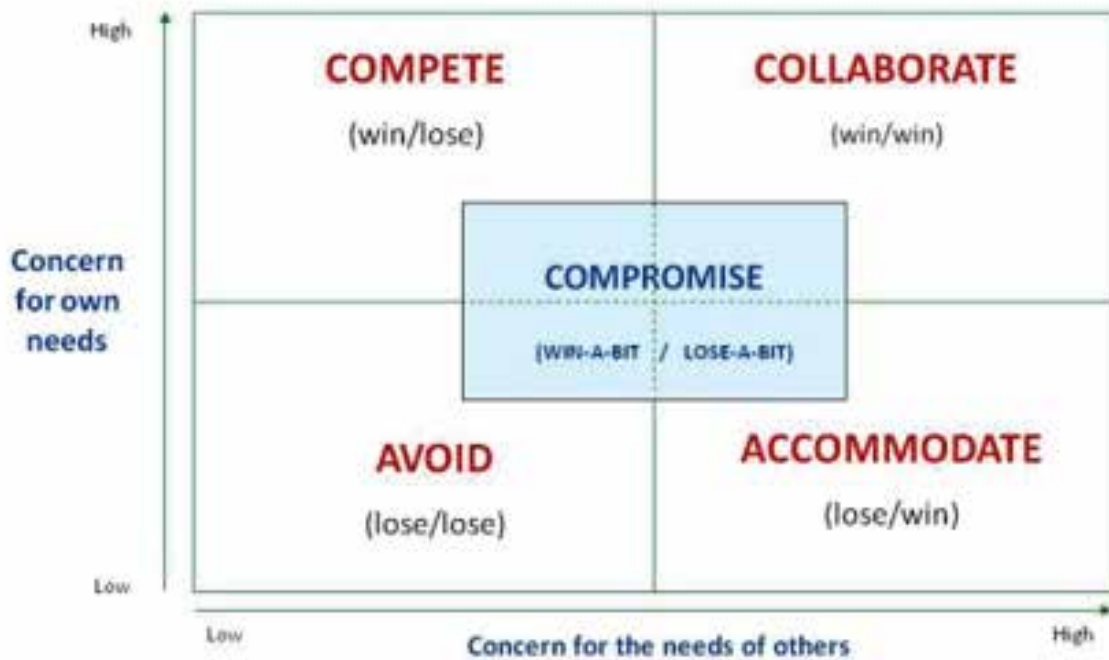
Things to consider for a good team

- Shared vision and clearly manifested / goals / values / agreed strategy
- Encouraging individual's effective work based on each one's talents/strengths and personality, thus assigning proper roles to team members.
- Conflict resolutions



Vision to Actions... Illustrated

Conflict Preferences



© Michael Brown Training 2011 michaelbrowntraining@live.co.uk



Following excerpts are from flying in Formation: Leading Teams to New Heights, 2017 Church Leadership Forum, by Dr. Steve Brown

1. Vision Caster : Establishing the vision and direction of the team

Five Key Ingredients:

1. Clear: Where we are going
2. Compelling: Why we are going there? Why is this priority and important?
3. Communicate: Communicate! Communicate!
4. Creative
5. Repeated

Team: Benefits, Unity, Momentum/Energy, Grow

Three Dimensions of Vision:

Exodus 3:4~6: Vision of God (God's Character, Purpose and Priorities)

Exodus 3:7~9: Corporate Vision (Where and Why)

Exodus 3:10~12: Personal Vision (Who and What)

2. Recruiter: Inviting the right people onto the team

A Spectrum of Teams

1 Samuel 22:2: All those who were in distress or in debt or discontented gathered around him, and he became their commander. About four hundred men were with him.

1 Chronicles 12:1~2, 8, 22: These were the men who came to David at Ziklag, while he was banished from the presence of Saul son of Kish (they were among the warriors who helped him in battle; they were armed with bows and were able to shoot arrows or to sling stones right-handed or left-handed; they were relatives of Saul from the tribe of Benjamin) Some Gadites defected to David at his stronghold in the wilderness. They were brave warriors, ready for battle and able to handle the shield and spear. Their faces were the faces of lions, and they were as swift as gazelles in the mountains. Day after day men came to help David, until he had a great army, like the army of God.

Tips and Notes for Recruiter

- Do not look for someone like me but find someone that will complement existing members
- Be careful of those who are not qualified
- Do not let the hard work happen on the first day or first step; make it gradually adaptable
- Do not decide too hastily
- Identify personal vision and passion of those who may join
- Share the vision with them and encourage them to work together as a team
- Seek a more humble and sincere person than a famous and busy person
- It is effective for the recruiter to meet personally and invite as a team member
- Seek someone who listens more than a person who speaks a lot

3. Delegator: Assigning the right tasks to the right people

Different Leadership Style (Exodus 18:13~23):

- Selling style (Persuasive style)
- Telling style
- Participating style - Together
- Delegation style - Empowering
 - Protect Leader & People
 - Opportunity to other Leader & People

What holds you back from delegating?

- Trying to show the others how well 'I' work.
- Not trusting others - fearing someone else's going to screw things up

Key Delegation Question

1. What are you doing that you shouldn't be doing?

"When you are doing something that someone else on your team could 80% as well, you are probably wasting your time"

- Bobb Biehl -

What Leader should do: the highest priority, the most important, the most difficult, or risky work.

2. Are you delegating a Task, Project, or Function ? - ongoing Responsibility

3. What does success look like? What are the key deliverables/outcomes? - Journey to Target

Four Stages of Delegation

- * Assignment - What am I supposed to do?
- * Authority - Will you let me do it?
- * Accountability - Will you help me when I need it?
- * Affirmation - Will you let me know how I am doing?

Small group discussion: Personal Reflection

Read Exodus 18:13-23. Take time to personally reflect on the following questions:

1. If Jethro (Moses' father-in-law) were to observe your leadership, what might he say to you about delegation - "You're on a good track" or "What you are doing is not good"?
2. Take two minutes to make a list of activities and tasks that you do.
3. Look over your list. Can you think of someone who could do some of these activities/tasks eighty percent as well as you? Which ones? (Consider putting the persons' initials next to the activity/task).
4. Can you think of someone who could really develop and grow if you delegated to them? (Consider putting the persons' initials next to the activity/task).
5. What would the "win" be for you if you delegated more effectively?

Share with your small group: what is one action step for you as a delegator?

Great Questions for Effective Delegation

Rationale for Effective Delegating

- How would more delegation benefit you and others?
- What are the costs of not delegating more?
- What holds you back from delegating more?

Identifying What To Delegate

- What could others do as well as or better than you?
- What are your repetitive tasks?
- What tasks can you document so others can follow the same path?
- What things don't you like doing AND don't do well?
- What delegation assignments could be important growth opportunities for others?
- Are you delegating a task, a project or a function?

Finding An Assignee

- What background, character, competency and capacity are required?
- Who is ready for a new challenge?

Keys to Effective Delegation

- Are there any non-negotiables about the pathway to achieve the outcomes?
- What authority is being delegated?
- What decisions can the assignee make? What input or dialogue is required before taking action?
- What training and/or support is available to the assignee?
- What outcomes and deliverables are needed for success?
- How and when will you provide feedback, correction and/or encouragement?

From: Great Questions for Leading Well, Dr. Steve Brown.
Arrow Leadership. store.arrowleadership.org

4. Encourager: Motivating and building team morale

“Therefore encourage on another and build each other up…” - 1 Thessalonians 5:11 -

In the last seven days, have I received recognition or praise for doing good work?

“In the perception of employees generally, praise is painfully absent from most companies and the workgroups within them. Less than one in three employees can give a strongly positive answer to the statement ‘In the last seven days, have I received recognition or praise for doing good work?’” At any given company, it is not uncommon to find “between one-fifth and one-third of the people disagreeing with the item, as if to say, “not only have I not received any praise recently; my best efforts are routinely ignored.”

“… employees who do not feel adequately recognized are twice as likely to say they will leave their company in the next year.” Praise and recognition can account for a “…10~20% difference in productivity and revenue, and thousands of loyal customers to most large organizations”

5 Keys to Being an Encourager

1. Embrace Your Role
2. Encourage Corporately
3. Encourage Individually
4. Encourage Specially
5. Encourage Regularly

Small group discussion: Encouraging Your Team

1. What’s the best way for someone to encourage you? (I.e.: when, how, what kind of encouragement, etc.)
2. What are the top three common stumbling blocks to intentionally encouraging team members?
3. What are your best ideas, practices and solutions to overcome these common stumbling blocks?

12 Keys to Greater Employee Engagement

After Gallup's 10 million employee and manager interviews, spanning 114 countries and conducted in 41 languages, they identified twelve keys that significantly and statistically contribute to greater levels of employee engagement. The twelve are listed below in the form of questions.

1. How would more delegation benefit you and others?
2. Do I have the materials and equipment I need to do my work right?
3. At work, do I have the opportunity to do what I do best every day?
4. In the last seven days, have I received recognition or praise for doing good work?
5. Does my supervisor, or someone at work, seem to care about me as a person?
6. Is there someone at work who encourages my development?
7. At work, do my opinions seem to count?
8. Does the mission/purpose of my company make me feel my job is important?
9. Are my co-workers committed to doing quality work?
10. Do I have a best friend at work?
11. In the last six months, has someone at work talked to me about my progress?
12. This last year, have I had opportunities at work to learn and grow?

From: 12: The Elements of Great Managing, Rodd Wagner and James K. Harder. Gallup Press, 2006.

“Every Christ-follower should embrace the fact that God has a significant purpose for him or her in His mission.”

- Steve Brown, Leading Me -

33 Ways To Show Appreciation to Volunteers

Volunteers are the lifeblood of your church. In fact, your church literally wouldn't exist without them! Small actions often show your true feelings about your volunteer teams. Why not pick a few things from the list below and try them this weekend at your church?

1. At the beginning of every shift, make sure team leaders cast the vision for why volunteers are critical to your ministry.
2. Visit every service area that you're responsible for this Sunday and say, "Thank you!"
3. Send birthday cards.
4. Every time a volunteer serves, send a "what to expect" email three or four days in advance.
5. Assign key people to spend time with new volunteers on the first weekend they serve with you.
6. Take time during the message to brag about how amazing your volunteers are.
7. Get to know what's happening in your volunteers' personal lives.
8. Make sure there's enough work for volunteers to do when they arrive. Don't waste their time!
9. Always have food available before or after they serve.
10. Make it easy for your leaders to send regular thank-you notes to their team members.
11. At the end of every shift, find out what your volunteers think could be improved for the future.
12. Open up leadership development opportunities for volunteers to advance in the church.
13. Don't impose new policies and procedures without talking them through with your team.
14. Throw parties regularly!
15. Write letters of reference for students who volunteer with you.
16. Show your team the "impact emails" you get about how great your church is.
17. Create easy off ramps ... don't lock your team into perpetual service!
18. Send a press release to your community paper celebrating your team when they do something "above and beyond."
19. Make sure your volunteers are the "first to know" about exciting things happening in the future of your church.
20. Give them a team t-shirt.
21. Make sure everyone gets and wears a name tag.
22. Use quotations from your team members in your annual report or other donor-targeted communications.
23. Calculate how many hours your volunteers have served in that past year and celebrate it!
24. Reinforce regularly with paid staff that our #1 role is to support your volunteers.
25. Take photos of your volunteers serving and post them on social media channels.

26. Make sure your volunteers have the best equipment you can afford for them to carry out their work
27. Create easy channels for your volunteers to communicate with the church leadership.
28. Insist that the church reimburses them for out-of-pocket expenses.
29. Send volunteers a hand-signed Christmas card.
30. Have good coffee available when they arrive.
31. Allow core volunteers to gain influence and take on more responsibilities.
32. Take at least one volunteer out every week to thank them and get to know them better.
33. Buy 10 books that have impacted you and give them to 10 outstanding volunteers.

From: 33 Ways to Show Appreciation to Volunteers at Your Church, Rich Birch. UnSeminary Magazine, 2013. www.unseminary.com

5. Developer: Growing individual and team capacity

“Trying to build leaders by regularly exposing them to your brilliance guarantees a lack of development. You will not have allowed anyone around you to show up with solutions outside the reach of your own personal headlights. If your employees believe their job is to do what you tell them, you are sunk.”

- Susan Scott, Fierce Conversations -

Imagine you had three years left in your role/ministry. What would your top priorities be?

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

- Ephesians 4:11~13 -

Key Practices of a Developer - 1 Thessalonians -

Love (2:8, 2:17), Prayer (1:2, 3:10~13) Example (1:5~6, 2:9~10)

Perspective (1:4~10), Encourager (2:11, 3:1~3), Teacher (2:14, 4:3ff)

Small group discussion: Developing Others

1. Think of a person or experience that has been key to your development as a person or leader.
2. What are some next steps for you to be more intentional as a developer?

Great Questions for Team Leaders

Team Leader

- How are you being an example to your team? Where are you not?
- Are you leading people like a shepherd or driving them like a cattle rancher?
- When are you praying for your team?
- When was the last time the team and/or each team member received clear feedback on their performance?
- Who could you/should you encourage?
- What milestone or accomplishment needs to be celebrated?
- If you had two more hours a week to invest in others, how would you use this time?
- How could you get feedback on your team leadership?

Team Health Check

- On a scale of 1-10 (10 highest), what is the level of trust on your team?
- Is your team engaging conflict well?
- Is the mission clear to everyone on the team?
- Is there an “elephant in the room”? Issues that haven’t been addressed?
- When was the last time the team had fun together?
- Does every team member know what is expected of them?
- Does every team member have the resources needed to do their best?

Evaluation

- What are the key performance indicators for your team?
- Who is in the right place with the right heart, character and skillset? Who isn’t?
- Who has untapped potential?

- Who has a flaw undermining their performance, fit or success? Are they aware of this flaw? How could you help them identify and address it?

Outside the Box

- If you could hire one more team member, what would they contribute?
- What's missing from the team? What skills/gifts/experience is needed?

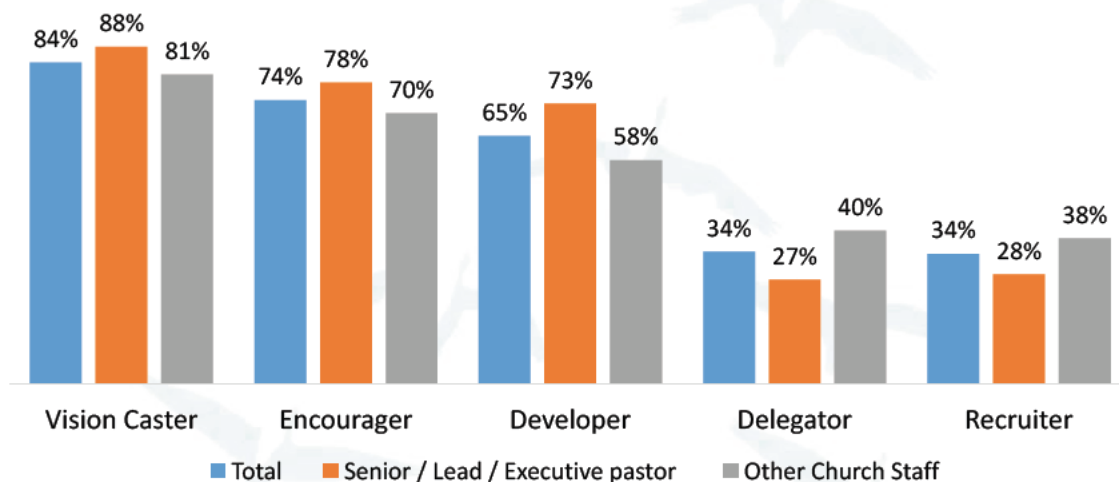
From: Great Questions for Leading Well, Dr. Steve Brown. Arrow Leadership store.arrowleadership.org

Ideas for Living It Out:

- Share CMCA vision with others and Invite them as a worker for Mosaic Cultural Ministry.
- Encourage your team members today.
- Check yourself what kind of leadership you practice in your team now or in the future.

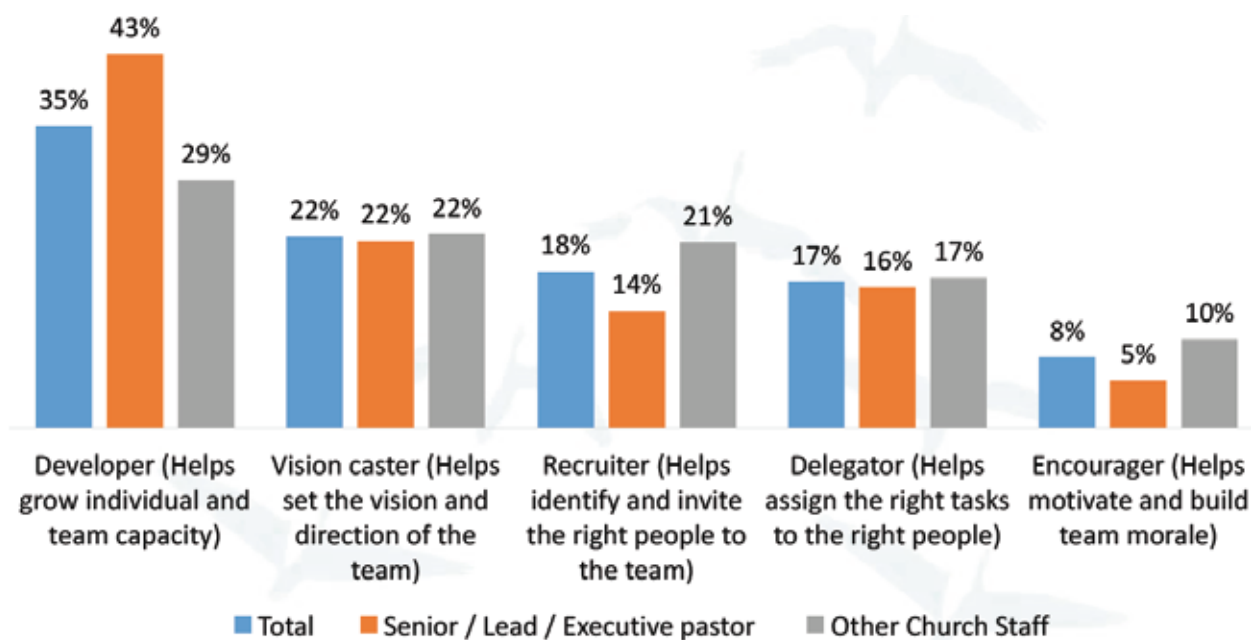
Prayer: Dear Lord, let me learn the wisdom of teamwork through the geese and make me a good leader and a good team member as well. I pray in the name of Jesus Christ, Amen

Appendix



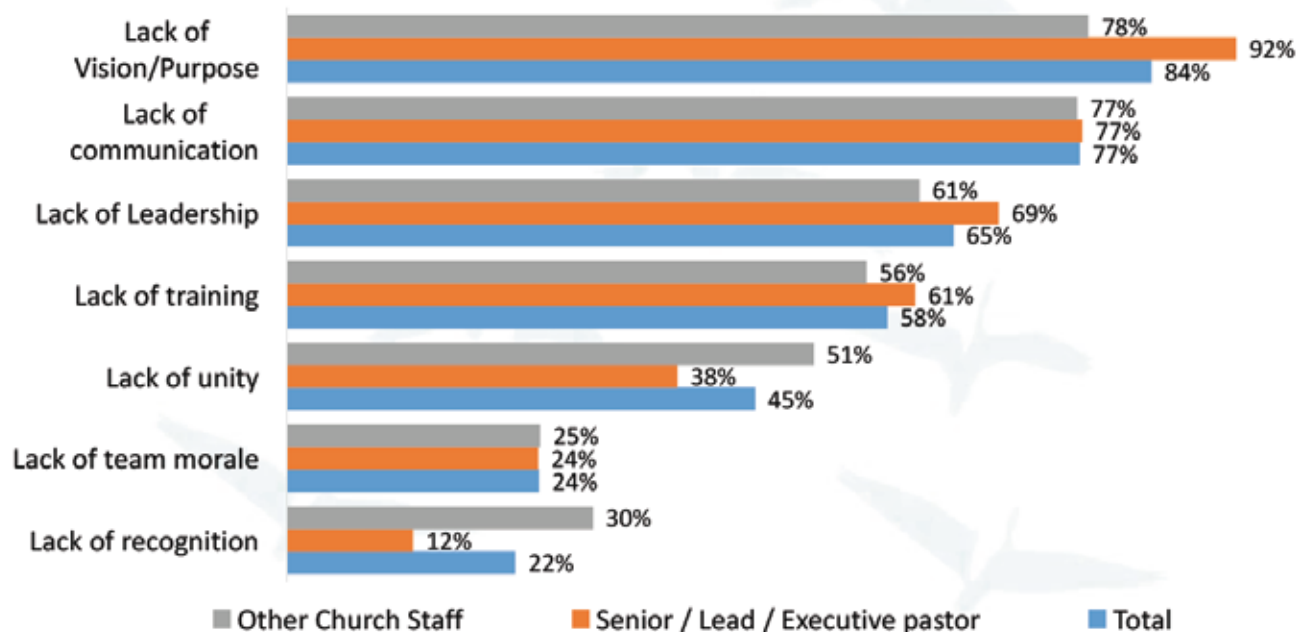
Most Important Roles to them as a team leader

From: Page 7 in the Flying in Formation



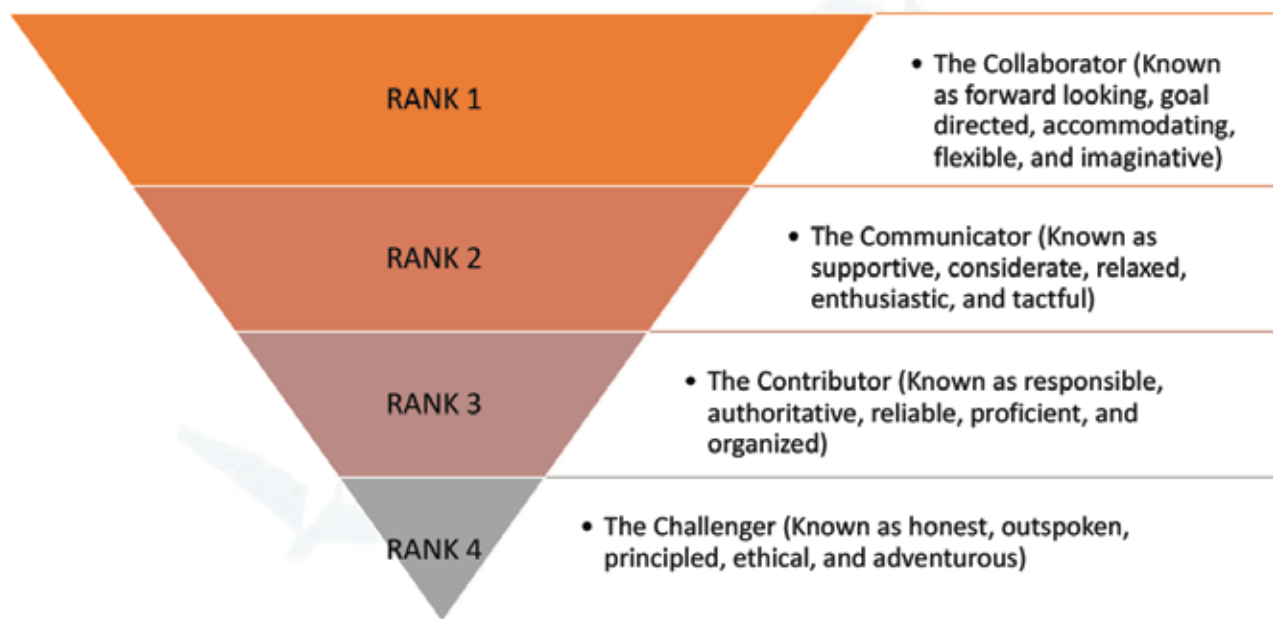
Roles needing improvement in their development as a team leader

From: Page 7 in the Flying in Formation



Obstacles they believe hinder the effectiveness of a team

From: Page 8 in the Flying in Formation



Preferred role as a team leader

From: Page 8 in the Flying in Formation



From page 28 & 29 in the Flying in Formation

[session 7: Mission in Everyday Life: Here & Now]

A Korean missionary to Cambodia returned to his commissioning church back home to give his report. When he finished, an elderly lady of the church approached him and said, “Only thing someone like me can do to help you is to pray for you.” The missionary replied,

“You make delicious kimchi; if you ever come to Cambodia and teach the people there how to make kimchi, it would open wonderful door for mission and ministry there.” She came to Cambodia as a member of a short-term mission team and taught people how to make kimchi, and one Cambodian family who learned started a restaurant business and lifted themselves out of the poverty. They also became active members of the church, which subsequently experienced growth and revival. The missionary would later recount this experience, saying, God used this elderly lady and her kimchi to accomplish things I as a missionary could not do for many years.

here &
Now

If God can use such everyday life skill to transform the mission field in the duration of a short term foreign mission, imagine what God can do through our everyday lives in a long term relationship with our neighbors from other ethno-cultures?

1. People of God, living in the world

1. Our everyday life is a mission field

Just as ministry of the Church is not accomplished by clergy alone, mission of God's people is not accomplished by missionaries alone. Most Christians are not called to be missionaries in the conventional sense; they live their lives not in faraway “mission field,” but here, as they work, earn their living, support their families, attend churches, spend time on hobbies and friends. Then, for those of us who live and work in the “marketplace” of the world, what more can we do as a Christian beyond earning an income to live, support our families, and giving financial support for missionaries abroad?

In *The Mission of God's People*, Christopher J. H. Wright describes the “mission of God's people in the public square” very broadly. He uses the term, “marketplace,” to refer to more than just the financial, economical institution, but to the entirety of the sphere in which production and creative endeavors of the world takes place—labor, trade, law, industry, agriculture, engineering, education, academics, medicine, mass media, politics, and even leisure, sports, and entertainment.

The word that the Bible—Old Testament—uses to refer to this “marketplace” in the broadest sense above, is the “gates.” The gate was the public square of cities and towns where people would meet together to carry on their business. This is where we, as participants of society, spend most of our time.

God is the Creator of all, and thus the Lord over the public sphere. Wright even adds that the prophet Amos surprised his listeners by declaring that God cares more of what happens at the city gates than in the sanctuary. (Amos 5:12-15)

John Stott also describes “diakonia” a term apostle Paul used often, this way:

In writing about the ministry of the state [in Rom. 13:4-6], Paul twice uses the very same word, which he has used elsewhere of the ministers of the church.... Diakonia is a generic term which can embrace a wide variety of ministries. Those who serve as legislators, civil servants, magistrates, police, social workers, or tax-collectors are just as much “ministers of God” as those who serve the church as pastors, teachers, evangelists, or administrators.

– John Stott, *The Message of Romans* –

If we are to apply this Pauline concept of “diakonia” to our lives, those of us who are in business, office, school, or home, are “ministers of God” as we seek to share the Gospel by befriending our neighbors, giving a helping hand to those in need, working, eating, and spending time together with those around us.

This “diakonia” ministry refers to us when we live our everyday lives in the public square not merely to earn our living, but to proclaim Jesus as the people of God. Thus, it is not only missionaries overseas who do mission—we, who share the love of Christ in our everyday lives in the workplace, school, and the neighborhood, are as apostle Paul declares, pastors, teachers, evangelists, and servants of God.

2. There is nothing in our lives that limit us from participating in Mosaic mission

Christopher Wright comments on 3 John 6, when John asks Gaius and his church to send itinerant Christian missionaries on their way in a manner worthy of God, noting that what John means here is more than a friendly farewell. The Greek term here is “propempo,” which appears elsewhere in the New Testament (Acts 15:3, 21:5; Acts 15:24; 1Corinthians 16:6, 10-11) and it means to prepare for that person everything one would need for the travel ahead, including food, money, guide for traveling, letter of introduction, and others.

If we are to take these words to apply to our mission here in our everyday life, many different things go into “preparing” and contributing to the work of mission. Everything we do for our new neighbors from other ethno-cultural communities, or ministry partners sharing the Gospel with them, from helping them find housing or employment, inviting them for meals or fellowship, guiding them settle in the new land, contribute to mission.

Moreover, John adds, “in a manner worthy of God,” implying that when preparing such things for mission work, do so as if you are preparing things for God—for Jesus Himself. Then, what limit would we place for things we would prepare for Jesus? We, as church and God's people, are called to prepare and equip our missionaries and mission partners abundantly—but, in Mosaic mission, we can do ministry that are not bound by the limits and framework of conventional mission.



Ministry beyond conventional mission

It is obviously deliberate that the work of the Twelve and the work of the Seven are both called diakonia ("ministry"). The Twelve were called to the diakonia of the word (Acts 6:4) or to pastoral ministry, while the Seven were called to the diakonia of the tables (Acts 6:2) or to social ministry. Neither ministry is inferior to the other. On the contrary, both are Christian ministries (ways of serving God). Both require Spirit-filled people to exercise them. And both can be full-time Christian ministries. The only difference between them is that they are different!there is a wide diversity of gifts, callings and ministries, and we have to discover our gifts and help others discover theirs.

– John Stott, in *The Living Church* –

That is why in Mosaic mission, evangelism and mission include many things. It includes to sharing the Gospel through Bible studies, sermons, visitations and discussion. But, it also includes giving food to the hungry, befriending our neighbors, having a meal, or tea or coffee with them, helping them find housing or rent, helping them find a church where they may worship, help in cleaning their neighborhood, looking after their children, giving scholarships and supporting their tuition, teaching them language or cooking—all of these things and more are ministry and mission, requiring people filled with wisdom and the Holy Spirit (Acts 6:3).

3. People in the world encounter us before they encounter Jesus

In *Favourite Psalms*, John Stott remarks how wondrous would it be if the blessing of the Psalmist, “may God be gracious to us and bless us” (Psalm 67:1) or Aaron (Numbers 6:24–26) is realized today before our eyes—that God would greatly bless and keep the people we meet, and make His face shine upon them. He asks if the peoples of the world would not encounter God, and the evidence for His acts and grace, if such were to happen, bringing them into faith in His salvation.

He then writes that the lives of Christians are what the peoples of the world encounter – glory of God must shine through us. We, as Christians, claim that Jesus Christ is our Savior and Lord. The peoples of the world will then ask, “if so, what effect does Jesus have on Christians?” Where is your God? That is their challenge. The greatest obstacle and difficulty for world evangelism today is that the Church often do not demonstrate the saving power and reality of God in their lives, their homes, and their ministry. Stott thus concludes that we ought to pray for blessing of God, not to monopolize it, but that God's blessing, power, character and love, is demonstrated through our lives, so that the peoples of the world will see it and are brought to Him.

Wright gives this example: when a husband compliments his wife's beautiful dress, what he is truly complimenting is his wife. Likewise, when the people of the world praise the way we live our lives due to our faith in Jesus, what they are truly praising is God who created us and Jesus who is our Lord—that is how our lives lead the people of the world to God.

That is why the primary mission we are called to is to live in a way that will make people who see us interested in our lives and God our lives glorify and worship. Let me emphasize; what leads them to God is our lives.

Matthew 5:14-16: “You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”

2. HERE & NOW MISSION

1. What does it mean to live missional lives for Mosaic Cultural Mission?

- To discern God's plan in bringing people from different nations and cultures all over the world to be our neighbors.
- To intentionally form relationship with our new neighbors from other cultures and represent Jesus in our daily lives with them..
- To consistently look after the needs of our neighbors from other cultures, working with our ministry partners.
- To invite and include Christians from ethnocultural communities unreached by the Gospel, as members of our spiritual and faith community in Christ.

2. The goals of Mosaic Cultural Mission

Planting Churches

- Research unreached ethnocultural people groups (See Session 1 Resources)
- Decide on the specific ethnocultural community in which to build a church, and find and partner with sincere Christians and leaders in that community.
- Share the vision to build a church in the language and culture of the community with those in partnership.
- Through networking, form partnership between the Christians in the ethnocultural community and sponsoring churches.
- Support and sponsor the planted church until it matures.

Education and Training

- ALPHA program training
- Discipleship school and training
- Leadership training - adults, youths
- Joint Retreats for youths, and ministry leaders of CMCA churches
- Training and mentorship program for Mosaic Ministry leaders and missionaries
- Mosaic Ministry seminars and forums



At the close of the Mosaic Ministry leaders retreat

Commissioning missionaries

Share the mission's vision below with missionary partners at the start of their ministry

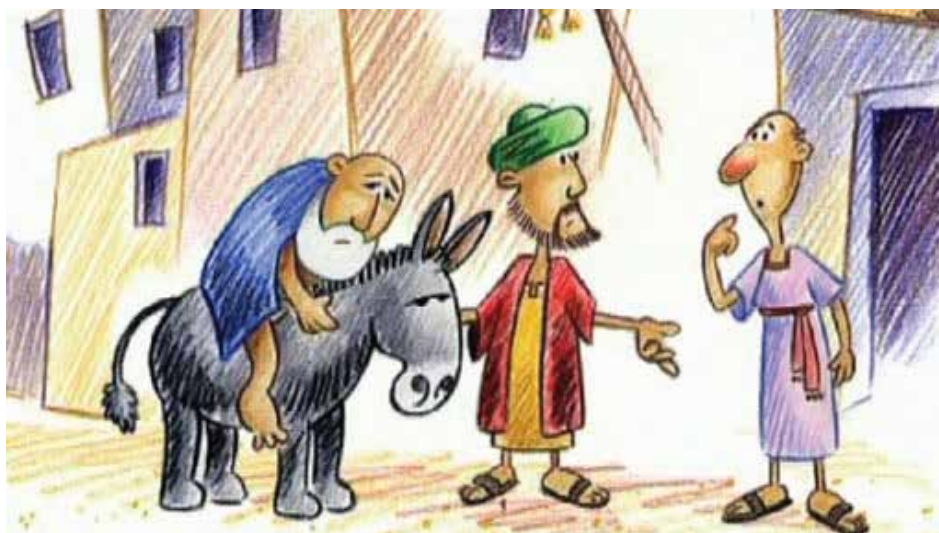
- Commission Mosaic Mission missionaries
- Commission missionaries from their ministry to evangelize their homelands
- Commission missionaries overseas to other nations and cultures

3. The Character of Mosaic Ministry missionaries

To live missional lives in the everyday life of here and now

- Minister and serve in the everyday life: Serve as missionaries constantly in everyday life and not simply in special events or short term mission.
- Serve with the professional career one belongs to: Serve and share the Gospel with the people of other ethnocultural communities through the professional career they hold, in the family, workplace, school and church.
- Serve in partnership: Maximizes the effect of ministry and evangelism by working in partnership with others, complimenting the gifts and calling of each, beyond the limits of any single church or mission organization.
- Serve together as the Body of Christ : See Romans 2:1~8, 1 Corinthians 12:1~31, Ephesians 4:1~12

4. People Mosaic Ministry reaches out to



Mosaic Ministry aims to be neighbors to everyone who is in need:

Luke 10:25-37

Jesus does not give an answer to who is the neighbor of the “Teacher of the Law” is, but asks who is the neighbor to the “man who fell into the hands of the robbers.”

25: On one occasion an expert in the law stood up to test Jesus.

“Teacher,” he asked, “what must I do to inherit eternal life?”

26: “What is written in the Law?” he replied. “How do you read it?”

27: He answered, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”

[Deuteronomy 6:5]; and, ‘Love your neighbor as yourself.’[Leviticus 19:18]

The teacher of the law, like many of us, give a “correct answer,” – good doctrine.

28: “You have answered correctly,” Jesus replied. “Do this and you will live.”

29: But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

Many of us, like this teacher of the law, consider as our neighbors those who are like us – same culture, ethnicity, income level, socioeconomic status, religion, and even same particular doctrinal position! Our neighbors are not those created in the image of God, but created in the image of ourselves.

Jesus then teaches us in Luke 10:30-37 through the story of the good Samaritan who helps a complete stranger—likely Jewish, even more amazingly—to reveal to us the heart of God for all the people of the world.

Thus, he reminds us of the principle God commanded His people in (Leviticus 19:34).

“The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God.”



In this parable, the high priest and the Levite acted with a sense of religious superiority, while the Samaritan was a rebuke to this pride of the Jewish religious establishment. Neither the high priest nor the Levite realizes that the victim of the robbery is their neighbor. Then, Jesus asks the teacher of the law in v.36, “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” The teacher replies in v.37, “The one who had mercy on him.” and Jesus tells him, “Go and do likewise.”

Thus the question is not who is our neighbor, but who – which ethnocultural people, for mission – is in spiritual and physical need and thus need us to be their neighbor.

Acts 11:19-21: Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews. 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. The Lord’s hand was with them, and a great number of people believed and turned to the Lord.

5. How can we partner with, and serve in, the mission work of Mosaic ministry?

- Listen and obey in faith God's calling to be missionaries in Mosaic Ministry.
- Be guided by the Holy Spirit through prayer and Word, and participate in the mission work of Mosaic Ministry.
- Partner in intercessory prayer for the ethnocultural peoples around us.
- Partner with ministry and outreach toward unreached people among us, with a loving and hopeful heart.
- Share the Gospel – the whole Gospel: Be concerned with spiritual and their daily, physical needs.
 - Ministry of salvation: Partner in the ministry of sharing the Gospel, planting and raising up churches, and with education and discipleship training. Prepare a personal testimony (3–5 minutes: on personal encounter with God, the saving power of Jesus, and what God has done for you)
 - Social ministry: Give aid to meet the physical needs of the marginalized (in finance, health, family issues).

- Serve with gifts, talents, and passions God has given us, that address their needs.
 - Identify the needs of those we seek to serve and reach out to.
 - Serve with gifts and passions in Children's school, classes for Seniors, ESL, Sports, and Praise ministry, which fill these needs.
 - Gifts, talents, and experience, gained through our work and career in the public sphere (business, accounting, law, medicine, counseling, teaching, construction, carpentry, mechanics, arts, music, sports, etc.) will be invaluable in meeting such needs.
 - Participate in the ministry to encourage and raise up the next generation of these communities through “Mosaic scholarship” program.
- Do even small tasks as work unto our Lord.

Colossians 3:23: Whatever you do, work at it with all your heart, as working for the Lord.

When serving where God has called us, we ought to do even seemingly small tasks with all our hearts and strength, as working for the Lord. Whether having coffee or tea with those we are called to reach out to, giving them rides, teaching them, helping them financially, or praying for them, do so unto the Lord, as each of these will glorify God.

- Each small piece contribute to the beautiful whole. – Mosaic Cultural Ministry –
- Act in accordance with what we learn and believe.

It is better to act to serve in one thing in accordance to what we learn, than learning and understanding hundred things, but fail to act on them.
- Be their Spiritual Friends.

Be spiritual friends or parents to our neighbors (people we meet in our neighborhood, workplace, business) and pray for them.
- Mobilization ministry for Mosaic Cultural Ministry
 - Share the vision of Mosaic Cultural ministry with the church and fellow Christians to call and mobilize the workers for ministry.
 - Learn from the early Church (Acts 2:43-47): Call and mobilize ministry workers filled with wisdom and the Holy Spirit like the Seven deacons.
 - Raise up a dynamic ministry team, rather than a fixed organization.
 - Awaken 99% of laity and mobilize them for Mosaic cultural ministry.
 - Mobilize the women of the Church, who hold vast potential and influence.



Prayer for ministry partners of Mosaic Ministry

6. Key information to know for Mosaic Cultural ministry and mission

- Learn and research the needs of different ethnocultural immigrant communities.
- Learn about family doctors, walk-in clinics, OHIP, child benefits, free vaccination, etc. around your neighborhood, which will be helpful to them.
- Find out about lawyers and legal counsel that may aid them in applying for refugee status, immigration, and other legal matters.
- For those in need, find out about welfare office in the area, and how to apply for aid, and accompany them and help them with documentation.
- Find out about location and opening hours of Clothing and Food Banks.
- Find time and locations of job fairs, and aid them with finding employment.
- Learn which jobs are available—especially those they can do even without good grasp of the English language.
- Find out about available ESL programs, or even set up an ESL program.
- Learn about the availability of (bilingual) Child care services and (bilingual) Medical services and social services; go with them to apply for such services. Consider also whether your church can offer such services.
- Find out about availability of low-income housing and apartments, qualifications and application, and help them go through the process; make sure to follow up with them after the application.
- Help them find rent and housing from management office, which do not show discriminate ethnic minorities when they apply.

7. Practical things we can do in the “public square” to help their lives

- Help them find school, housing, and employment.
- If needed, provide them temporary place to stay. (A church may even decide to rent or buy a housing property for this purpose) - e.g. Adam House, Matthew House
- Help them purchase food, appliances, furniture, and other living goods (Or, the church may decide to collect these goods through donation from congregation member)
- Help them learn to shop—guide them through shopping and teach them locations of stores, and other shopping tips, such as buying during a sale, using coupons and discounts, finding garage sale, etc. Teach them about different shops, such as drug store, dollar store, outlets, malls, wholesale and supermarkets, etc.
- Depending on the country of origin, some immigrants may have fear or distrust toward law enforcement; teach them that in Canada, law enforcement and security can be trusted.
- Teach them how to use public transit (TTC), Parking Meters, public phones, and public restrooms.
- Teach them how to call 911, emergency, or use Television, Internet, or libraries.
- Help them set up bank account, phone, television, and internet.
- Help them learn English, and use the opportunity to learn their language.
- Converse with them often and build a healthy relationship with them; get to know them, their homes, their culture, their needs, fears, or dreams.
- In school, help them with their studies and assignments, such as proofreading.
- Introduce them to new friends—especially fellow Christians.
- Invite them for fellowship—meals, meetings, movies, sports, picnics, church events, weddings, baptisms, and others.
- Set aside some funds in case an urgent need arises among them.
- Give them rides to church, doctor, dentist, social services, and airport.
- Provide them information and help for the education of their children, such as parent-teacher interviews, computer, television, and internet use of children, school dress code, peer pressure, etc.

8. Partnering in ministry with Ethnocultural immigrant community for Evangelism

- Invite Christian leaders or pastors in those communities as teachers, speakers or seminar leaders for church's mission seminars and forums.
- Partner with churches of those communities so that members of the congregation (especially those interested in mission) can live missionally in everyday life.
- Encourage returning missionaries or missionaries on sabbatical at home to engage and fellowship with Christians and churches of those communities.

- Look especially for families and house churches in those communities that are in great need, and take practical steps to encourage and help them.
- Invite them for meals, picnics, movies, sports events—plan joint fellowship with churches in those communities.
- Participate in key events of other ethnocultural communities, and invite them to events of the church—especially, events in churches within those communities.
- When churches in those communities grow and partnership with them is strong, partner with them for specific ministry initiatives, such as ministry toward the elderly, the disabled, the homeless, or new immigrants.
- In church events and services, invite and hear the testimonies of the ministry leaders and pastors in the ethnocultural community.
- Hold joint service with churches of other ethnocultural communities.
- Pray for specific ethnocultural immigrant community, churches serving in them, Christians among them, and the well-being of their homelands.

9. Diverse ways to participate in mission and evangelism in Mosaic Ministry

- Multimedia (IT/computer, ESL, sports, medical mission, praise, mercy, construction, repairs, electricity, plumbing, carpentry...)
- School and campus ministry (university, high school, primary school); evangelism through friendship
- Adult and youth leaders training
- Partnering in family and community evangelism
- Home and small business visitation, praying for the community, malls, restaurants, and businesses in the community
- Build friendship with them and learn their language.
- Invite neighbors from other cultures for Christmas, Easter, Thanksgiving Day, and New Years to build relationship – take best of such opportunities as a church to share the Gospel.
- Pray and support churches, Christians, seminary students, and pastors who are in need among the ethnocultural immigrant community.
- Participate in worship service and evangelistic outreach events of churches within the ethnocultural community; attend their picnics, and cultural events.
- Support their children camp or youth retreats.
- Host joint events with churches of ethnocultural community: joint worship service, evangelistic outreach, cultural events, etc.

Sacrifice and commitment is necessary, even in mission here and now at home

The place of suffering in service and of passion in mission is hardly ever taught today. But the greatest single secret of evangelistic or missionary effectiveness is the willingness to suffer and die. It may be a death to popularity (by faithfully preaching the unpopular biblical gospel), or to pride (by the use of modest methods in reliance on the Holy Spirit), or to racial and national prejudice (by identification with another culture), or to material comfort (by adopting simple lifestyle). But the servant must suffer if he is to bring light to the nations, and the seed must die if it is to multiply.

- John Stott, in *The Cross of Christ* -

Whether we do mission overseas, or share the Gospel in everyday life near our homes, suffering and passion is necessary. We may have various reasons for not being called to mission overseas; however, God has brought the peoples of the world here, to be our neighbors, so that we can share the Gospel with peoples that missionaries had to once cross the oceans to reach. So, there is now no reason to excuse ourselves from the call of mission. Even so, we may hesitate in committing to mission through Mosaic cultural ministry, because of the biblical truth John Stott points out: to have fruitful mission, we must be willing to suffer and die. That is, we are not willing to commit to the work that would require sacrifice of things we have.

Revelations 7:9: ...there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands.

“Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more.... Therefore, worship is the fuel and goal of missions.”

-John Piper, in *Let the Nations be Glad!*-



CMCA Joint Worship for partner churches

Applying to our Lives

Let us learn what we can do in our everyday life for mission, and do it today
– even if it is one small thing

Prayer:

God our Father, until now, we thought that we had to travel to foreign lands to share the Gospel with peoples who never met you, Lord. But, You have now brought the peoples of the world from every culture and language to live as our neighbors, so that we can share the Gospel of your Son, Jesus, with them. Thank you.

Holy Spirit, I cannot do this work by myself. Teach me, guide me, and strengthen me, raise us up and enable us to partner and work together as church and fellow Christians, to accomplish the mission of Mosaic cultural ministry.

In the name of Jesus we pray, Amen.

Information about Mosaic Cultural Ministry can be found below:

CMCA (Canada Mosaic Christian Alliance)

- CMCA Web Site: www.cmcaallnations.org
- CMCA Face Book
- E-Mail Address: cmca.allnations@gmail.com
- Mobile: 416-886-9101
- Office: 416-497-2424

Websites with data cited for ministry (See also Session 1Resources)

- Statistics Canada
- Joshua Project – <https://joshuaproject.net>
- TIM Centre – www.ureachtoronto.com
- Open Doors – <http://www.opendoorsca.org>

CMCA Video



2015 CMCA New Life Festival
(Joint CMCA church evangelistic service)
(3 min)

<https://youtu.be/R7YS9U0h0qA>



2015 CMCA Joint Cultural Festival (3 min)

<https://youtu.be/a6VB5VX1Gel>