



Discipleship Across Cultures Spring 2021

Pastor Sergio Lopez

Session 5: Developing the Leaders Around You

Session 5: Mission and Multicultural Ministry Models

	"For the Son of Man came to seek and save those who are lost" (Luke 19:10 NLT).	
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1. Opening Prayer, Scripture/Lesson Big Idea

(7-7:10pm)

Big Ideas

- The church should mirror New Testament diverse congregations that walked, worshipped, and labored together in unity as one (DeYmaz, 2012, *Real Community Transformation*)

Restorative Ministry Practices (Quick Review—7-7:10pm)

1. **Reconnect:** Means of connecting someone back to God, family, church, or ministry by repairing a broken relationship or reconciling fellowship to God and the body of believers
2. **Nurture:** Process of caring for and encouraging the spiritual growth or development of a person or group of people
3. **Remodel:** Means of changing the spiritual and emotional structure of someone through the actions of repair, rejuvenation, and rehabilitation
4. **Rebuild:** Redevelopment of a person after one has been spiritually or emotionally damaged, injured, or destroyed by strengthening, restoring, reconditioning, and reconstructing

Directions:

- Listen to each other's sermon.
- Write one to two thoughts mentioned from each sermon you feel holds importance to restoring the fallen regarding isolation (Gen Y) or depression (Gen X).
- Connect the thought/s to the practices of restorative ministry: reconnect, nurture, remodel, or rebuild. Then, discuss how it might be adapted to your discipleship plan.
- Also, make note of the MOSAIC practices utilized in the sermon:
 - "M" Intentionally ministers to the **M**ultitudes
 - "O" Views others with **O**penness
 - "S" Adapts the method, keeps the message
 - "A" Focuses on the call to the all
 - "I" Shows **I**nclusion and **I**mpartiality
 - "C" Uses value **C**ommunication

Sermons/Report Out (7:10-8:15pm)

Notes

Elder Shelly

Restoration Key Thoughts

MOSAIC Sermon Practices

Elder Geraldine

Restoration Key Thoughts

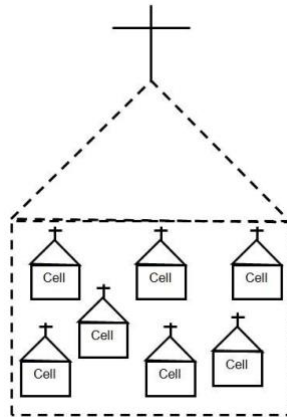
MOSAIC Sermon Practices

Common Multicultural Ministry Models: Blended, Cell, & Tri-Gen (8:15-25-8:45pm)

A. Blended Model

- **Characteristics**
 - Blend several cultural styles of music in worship
 - Celebrate varied cultures in one worship service in English
 - Preach in English, but translate sermon into other languages in some manner
- **Pros**
 - Creates a degree of cross-cultural sensitivity
- **Cons**
 - Less relevant to people who identify strongly with their cultural traditions
 - People from emerging cultures usually adapt to the dominant culture:
 - (Consonant Adapters) adapt almost entirely to the dominant culture. Over time, they will mirror the dominant culture in behavior, ideas, and products
 - (Selective Adapters) adapt to some parts of a dominant culture, but reject other aspects because they want to preserve their cultural heritage. They will compromise in most areas to preserve harmony
 - (Dissonant Adapters) fight to preserve their culture in the face of a dominant culture's influence. They find the blended format too inauthentic and disingenuous to their strongly held cultural traditions (Whitesel, 2013, *Healthy Church*)

B. Cell Model



(R. van Velden, 2011, *Iron Sharpens Iron*)

• Characteristics

- From within the community and stand central to all activity
- Homogenous or multicultural units that reflect a wide range within the church (affinity, ethnic, socio economic, and generational)
- Considered fully church, but informal: Fellowship, pastoral care, preaching, prayer, evangelism, community service and accountability
- Fueled by relationships, not the building
- Cell members attend regular worship and interface with other cells
- Main source of life and direction is the cell, rather than collective gatherings people from the cells

• Pros

- Attractive to post modernists who do not prefer structures and authority, but want participatory worship
- Accommodates language and culture in various cells
- Function well in evangelism and discipleship in the community
- Adapt to sociological, geographical, demographical and environmental changes
- Interpersonal relationships and not formal structures form the backbone of all activity

• Cons

- Cells might become independent of the other, lose unity, or only care about themselves
- Cell leaders may not be equipped in leadership
- Cells become one-sided in their views, fellowship, and ministry (Appleby, J.L. 1986, *Urban Cross-Cultural Church Planting Models*; Davis, K, 2003, *Multicultural Church Planting Models*)

C. Tri-Gen Model (See next page for chart)

- **Characteristics**

- Each generation can worship with their own music, develop meeting areas and worship facilities to meet their needs.
- The groups unify under one church structure, one church name, and one leadership core.
- Primary Group: Cells with 3-12 people
- Secondary Group: Three (or four) thriving sub-congregations comprised of Gen X, Gen Y, Boomer/Builders
- Tertiary Group: The church

- **Pros**

- Keeps churches from dying of geriatrophy
- Offers immediacy, relevancy, and proficiency

- **Cons**

- Gen X and Y do not have leadership mentoring or spiritual maturity to sustain cell groups
- The secondary groups do not cross membership with each other
- The church does not integrate the primary and secondary groups with it; thus, it lacks unity in diversity (Whitesel, 2000, *House Divided*)

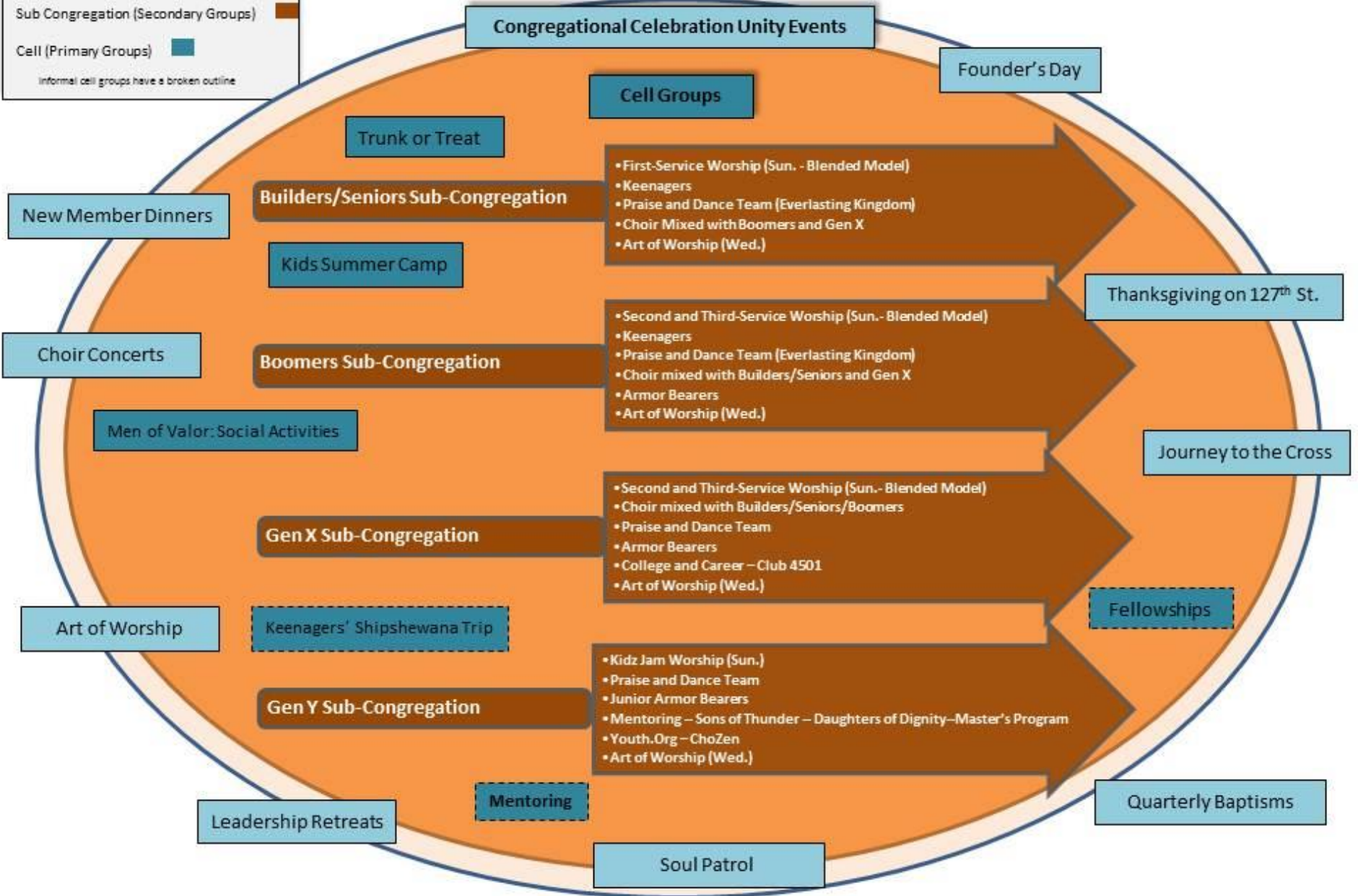
Reflection:

How might you use either the blended, cell, or tri-gen model in your discipleship plans?

Lighthouse Church of All Nations Quad-Generational Structure: Representative Events

Key

- Congregation (Tertiary Group) ■
- Sub Congregation (Secondary Groups) ■
- Cell (Primary Groups) ■
- Informal cell groups have a broken outline



Group Discipleship Plan (8:45-9:20pm)

Directions:

- Work together as a team to create a discipleship plan for a group of three female members of Ignite who just have returned to the Lord. Laura was abused by her boyfriend after a series of bad relationships; Maria lost her parents in a car accident and sought relief in drugs; and Keisha, very independent minded, got mixed up in the wrong crowd. All have a college education and jobs. Each person lives in a different area of the Chicago metro region: (Laura: South Loop; Maria: Chicago Ridge; Keisha: bed-to-bed at various friends' apartments).
- Include both group and individual activities to tailor discipleship to the needs of the members.
- You should embed practices of restorative ministry (reconnect, nurture, remodel, and rebuild) within the four marks of discipleship.
- After the activity name, write the restorative practice and supporting scriptures.
- Then, write the activity and how you specifically will accomplish it (Include the who, what, when, where, why, and how).
- Tell how each activity supports koinonia.
- Finally, use one of the multicultural ministry models in your plan.
- The teacher will work together with the students.

Closing:

Questions or concerns about the upcoming discipleship plan.

Session 5: Homework

Discipleship Plan

- See instruction sheet
- Pastor Sergio will upload the discipleship plan to Google Docs. Work right on Google Docs.
- Remember to be specific.
- Next week you will present the plan in detail.