

THE GREAT COMMISSION IN REVERSE: THE GREATEST OPPORTUNITY IN MISSIONS HISTORY

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Abstract

This article will examine the growing phenomenon of the immigrant patterns of relocation around the world. This is a new strategic opportunity for the Church to think and react to this in new mission's outreaches. The article examines various glocal diaspora people groups in the cities of the world, the U.S., and locally in the author's home city of Minneapolis-St. Paul (the Twin Cities), Minnesota. The article is clearly not meant to be an exhaustive approach but functions merely as an introduction for most readers and begins a needed conversation in many mission's circles.

Introduction

A quick look at the national or international daily news shows us that the world is in a period of drastic change. As Christians we see it too. Change is nothing new to the Church of Jesus Christ. In fact, the Church is in a constant quest to see the world, its peoples, generations, and needs. That is why Jesus told us to have "eyes to see and ears to hear." For if we ever lose those "eyes and ears" as the Church we will quickly lose contact with the world, its peoples, generations, and needs. This paper is a quick look at what I see happening around the world with my own eyes and ears and suggests an

opportunity for the Church to join in a great opportunity to reach out in within this new mission's context.

Back in 1988, while I was in seminary as a missions/evangelism student and working at a bank in a very diverse neighborhood of Minneapolis, Minnesota, I began to have “eyes to see and ears to hear.” I began to notice a huge influx of immigrants and refugees all coming to the bank where I worked. It increased dramatically over the 15 years that I worked there. Everyone needs money and so everyone came to the bank to get it and so I saw all different peoples of the neighborhood and I noticed more and more that this neighborhood began to resemble the world. So I made up a new word to represent this new reality. I called it glocal, which stood for global + local = glocal. I began using that word regularly to describe the people and vibe of the Phillips Neighborhood where I worked. Over time, others used this term as well and the term slowly caught on until it has become a real word now that you can even use in Scrabble if you want to. So this new glocal environment become my first aha moment in my new mission's paradigm.

The second new missions aha moment changing my worldview was that all these new glocal people from around the world were all moving to the city, my city of Minneapolis and St. Paul, Minnesota. So I started to study this new urban phenomenon in missions and saw that this was a worldwide global trend. Many of these new glocal urban residents had never lived in a major city before and they tended to group together in certain neighborhoods and areas of the city.

So for me, these two aha moments from my “eyes and ears” merged together into seeing it as a great opportunity for missions. I got three C's in college, all in Spanish, and

so even though I felt called to missions, language learning issues held me back. So I began to see something new. I began to see that actually God did call me to be a missionary, despite my poor foreign language skills. He wanted me to be a missionary in my own context of urban glocal missions in my own neighborhood. Since that time, I have found others with a similar calling. I believe that God may be up to something entirely new in our time and that a new missions paradigm is needed to embrace it. I think this new urban glocalism is all God's doing and that He is making it easier than ever for each of us and all of us to become missionaries in what I call, "the Great Commission in Reverse." If you are a Calvinist, then great, you should fully agree with me on this. If you are not a Calvinist, then great, you should also fully agree with me on this as if God isn't directly causing it, then He is surely allowing it as part of His will. Either way, God wants us to do something about it in the area of missions.

I am greatly indebted to the missions thinking of the late Dr. Ralph Winter of the US Center for World Mission and through his influence on me through his Perspectives Course and other writings. He came up with the ideas of the Three Eras of the Modern Missions Movement as seen in the chart I created and adopted below. But I have added a Fourth Era of Modern Missions that starting in 1988 with the Glocal Diaspora Peoples. Others are also beginning to see that we have begun to enter this new Fourth Era of Modern Missions and have started to act to engage the Church in it. Others have begun to see the diaspora peoples flooding into the cities of the world and the great new opportunity this "Great Commission in Reverse" brings to the Church.

FIGURE 1: ERAS OF MODERN MISSIONS CHART

Eras of Modern Mission	First Era	Second Era	Third Era	Fourth Era
Years	1792-1910	1865-1980	1934-Present	1988-Present
Duration	118 years	115 years	80 years	26 years
Emphasis	Coastlands of unreached continents.	Inland and interior areas of unreached continents.	Hidden and unreached people groups.	Global/Diaspora peoples ("The Great Commission in Reverse").
Strategy	Geographic strategy. Denominational agencies. Driven by a European prominence.	Geographic strategy. "Faith" Mission agencies. Driven by an American prominence.	People Groups strategy. Specialized mission agencies. Driven by Two-Thirds World becoming prominent.	Urban Diaspora strategy. Local church Urban Global Diaspora focused. Driven by local church city reaching based on Acts 1:8.
Major Pioneers	William Carey (1761-1834); Adoniram Judson (1788-1850)	David Livingstone (1813-1873); Hudson Taylor (1832-1905); A.T. Pierson (1837-1911); C.T. Studd (1860-1931); Samuel Zwemer (1867-1952)	Cameron Townsend (1896-1982); Donald McGavran (1897-1990); Dawson Troutman (1906-1956); Bill Bright (1921-2003); Ralph Winter (1924-2009); Jim Elliot (1927-1956); Loren Cunningham (1935-Present); George Verwer (1938-Present); Luis Bush (1948-Present)	Doug Hall (1941-Present); Enoch Wan (1947-Present) Roland Wells, Jr. (1953-Present); Fouad Masri (1962-Present); John A. Mayer (1964-Present); J. D. Payne (1974-Present); Nigel Paul (1981-Present)
Major Innovations	<i>An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathens</i> by Carey in 1792	<i>China's Spiritual Needs and Claims</i> by Taylor in 1862. "Faith" missions system created by Pierson in 1870; Student Volunteer Movement for Foreign Missions (1886-1920); Edinburgh Missionary Conference 1910.	Summer Institute in Linguistics by Townsend in 1934; First Urbana Missions Conference held 1949; <i>The Bridges of God</i> by McGavran in 1955; Short-term missions begins in the late 1950s and gains popularity throughout this period; <i>Operation World</i> first published by Patrick Johnstone in 1964; William Carey Library founded by Winter 1969; Winter delivers his Unreached People Group presentation at the Lausanne World Evangelization Congress 1974; Winter creates Perspectives course 1974; Winter founds US Center for World Missions 1976; Cru produces <i>Jesus film</i> in 1979 and is later translated into 1,220 languages; The Edinburgh World Consultation on Frontier Missions 1980; Second Lausanne World Evangelization Congress held in 1989; Bush creates 10/40 Window 1990; John Piper publishes <i>Let the Nations Be Glad</i> in 1993; Third Lausanne World Evangelization Congress held in 2010; Tokyo 2010 Missions Conference.	Term "Global" coined in 1988 by Mayer; Quiet Revival in Boston documenting ethnic church growth in the first Boston Church Directory published in 1989 by the Emmanuel Gospel Center; MissionShift courses started by Wells in 1995; <i>Discover Your City</i> Tours begin in Minneapolis 1996 by Mayer; <i>CityView Report</i> research book on Minneapolis/St. Paul first published by Mayer in 1996; Ethnic Evangelization Network Conference held in Minneapolis 1998; Ethnic America Network (EAN) founded in 2000 with Ethnic America annual summits starting in 2001; Filipino Diaspora and Missions Consultation held in 2004; Scattered Edited by Enoch Wan, Sadri Joy Tira, and Jr. Luis Paintoja in 2004; Global Diaspora Missiology Consultation held in 2006; Urban Cross Cultural College Consortium (UCC) started by Wells 2006; Institute of Diaspora Studies formed by Wan at Western Seminary in 2007; <i>MissionShift</i> DVD series by Wells 2007; Global Diaspora Network launched in 2010; Lausanne Movement highlights Diaspora Missions in 2010; <i>Strangers Next Door</i> by Payne 2012; <i>Diaspora Missiology</i> by Wan 2012; Mission America launches National Diaspora Network Facebook page in 2012; <i>Unreached Peoples, Least Reached Places</i> by Payne 2014
Major Missions Organizations Founded	Baptist Mission Society (1793); London Missionary Society (1795); Netherlands Missionary Society (1797); Basel Missionary Society (1815); Danish Missionary Society (1821); Paris Evangelical Missionary Society (1822); Berlin Missionary Society (1824); Swedish Missionary Society (1833); Norwegian Missionary Society (1842); Interserve (1852); Finland Missionary Society (1859);	Overseas Missionary Fellowship (China Inland Mission) (1865); American Arabian Mission (1869); The Evangelical Alliance Mission (TEAM) (1890); World Mission Prayer League (1891); Avanti Ministries (Gospel Missionary Union) (1892); Sudan Interior Mission (1893); African Inland Mission (1895); Congo Inland Mission (1911); Australian Inland Mission (1912); WEC International (1913); South American Mission (1921); United World Mission (1921).	Navigators (1933); Wycliffe Bible Translators (1942); New Tribes Mission (1942); Partners International (1943); World Venture (1943); Send International (1945); Mission Aviation Fellowship (MAF) (1945); Cru (Campus Crusade for Christ) (1951); OC International (1951); Trans World Radio (TWR) (1952); Asian Outreach International (1956); Operation Mobilization (OM) (1957); Youth With a Mission (YWAM) (1960); International Teams (1960); Bethany International Missions (1963); Asian Access (1965); Indian Evangelical Team (1972); Jews for Jesus (1973); Pioneers (1979); Global Teams (1983); East-West Ministries International (1993); Commission to Every Nation (1994).	Emmanuel Gospel Center (1938); Crescent Project (1993); City Vision (1995); MoveIn (2009)

Source: John A. Mayer, "Eras of Modern Missions Chart" (Minneapolis: City Vision, 2014). Adapted from Ralph D. Winter, "Three Mission Eras," *Perspectives on the World Christian Movement Reader Fourth Edition*, Edited by Ralph D. Winter & Steven C. Hawthorne (Pasadena: William Carey Library, 2009), 265.

I like combining the term diaspora with glocal as I think both together add new connotations of meaning. To me diaspora means the spreading out of various people groups, but it still sounds too much like over there somewhere in a far off land. By adding glocal to it and making it glocal diaspora it connotes to me the arrival of these dispersed people into my own city and neighborhood and thus is not somewhere far away and but is right here, right now in my own context and God has called me to deal with it within my Christian worldview. Thus, I shall use the term glocal diaspora throughout this article to define this new reality.

Glocal Diaspora Worldwide

Maybe I haven't convinced you yet about this new glocal diaspora marking a new phase in the modern mission's movement. You can take a brief tour with me around the world and see for yourself about the Great Commission taking a reverse course. In fact, Anthony Marsella and Erin Ring report that approximately "3% of the global population lives in countries in which they were not born."¹ Table 1 gives a small sampling of some of the glocal diaspora taking place in the cities around the world. Thus, you can see the variety of glocal diaspora peoples spreading out around the world's cities. Many unreached people of the world are now very much "in-reach" of the average Christian and the smallest of churches located throughout the world. No passport or even foreign language skills are needed to reach many of them with the Gospel message of word and deed.

¹ Anthony J. Marsella and Erin Ring, "Human Migration and Immigration: An Overview: in *Migration: Immigration and Emigration in International Perspective*, ed. Leonore Loeb Adler and Uwe P. Gielen (Westport: Praeger 2003), 16.

TABLE 1: GLOCAL DIASPORA WORLD CITIES	
Berlin, Germany	Oslo, Norway
¹ Turkish 300,000; Polish 240,000; Vietnamese 83,000; Ghana 25,000; Serbian 19,000; Croatian 10,000; Greece 10,000; Lebanon 7,000; Chinese 6,000; Thai 5,000	¹¹ Poland 91,000; Somalia 35,000; Pakistan 34,000; Iraq 30,000; Vietnam 21,000; Philippines 19,000; Iran 19,000; Turkey 17,000; Thailand 16,000; Afghanistan 15,000; Sri Lanka 14,000; Kosovo 14,000; Eritrea 14,000; India 14,000; Romania 11,000; China 9,000; Morocco 9,000; America 8,000; Chile 7,000; Ethiopia 7,000; Bulgaria 5,000
Brussels, Belgium	Panama City, Panama
² Turks 250,000; ³ Moroccans 264,974	¹² Chinese 200,000; ¹³ Asian Indians 50,000; 8,000 Arabs
Buenos Aires, Argentina	Paris, France
⁴ Chinese 9,000; Koreans 7,000; Japanese 4,000	¹⁴ Algerians 282,000; Portuguese 241,000; Morocco 222,000; Tunisia 105,000; Turkey 68,000; Chinese 58,000; Mali 53,000; Cote d'Ivoire 44,000; Senegal 43,000; Democratic Republic of Congo 39,000; Polish 39,000; Vietnamese 35,000; Cameroon 35,000; Sri Lanka 33,000; Republic of Congo 32,000; Cambodia 32,000; Romania 31,000; Haiti 31,000; Serbia 27,000; Germany 23,000; India 23,000; Lebanese 19,000; Laotians 18,000; Madagascar 17,000; Japanese 16,000
Dubai, United Arab Emirates	Sao Paulo, Brazil
⁵ Indian 1,068,000; Pakistani 268,000; Bangladeshi 151,000; Filipino 50,000; Sri Lankan 30,000; American 6,000	¹⁵ Japanese 500,000
Hong Kong	Toronto, Canada
⁶ Filipino 133,000; Indonesian 133,000; Americans 60,000; Nepalese 40,000; Thai 30,000; Indian 28,000; Japanese 21,000; Pakistani 18,000; Koreans 13,000	¹⁶ Chinese 594,000; East Indians 572,000; Filipino 246,000; Jamaicans 177,000; Latin American 117,000; Sri Lankan 104,000; Arab 74,000; Korean 61,000; Japanese 20,000; ¹⁷ Tibetans 4,245; ¹⁸ Somalis 80,000; ¹⁹ Turks 15,000
Kuwait City and Kuwait	Vancouver, Canada
⁷ Indian 647,000; Egyptian 453,000; Bangladeshi 189,000; Filipino 142,000; Syrian 131,000; Pakistani 120,000; Sri Lankan 110,000; Ethiopian 74,000; Jordanian 53,000; Nepali 52,000; Iranian 43,000; Lebanese 42,000; Indonesian 19,000; Iraqi 15,000; Afghan 14,000; American 13,000; Yemeni 11,000	²⁰ Punjabi Sikhs 150,000; ²¹ Koreans 46,000; Taiwanese 9,800; Japanese 30,000; Chinese 402,000; East Indians 181,000; Iranians 27,000; Croatians 12,000
London, UK	
⁸ Pakistani 223,000; Bangladeshi 222,000; Chinese 124,000; ⁹ Turks 350,000	
Melbourne, Australia	
¹⁰ Sri Lankans 30,000; Vietnamese 58,000; Chinese 54,000; Indians 50,000; Filipinos 25,000; Turks 14,000	
SOURCE:	
¹ Wikipedia: Demographics of Berlin, 2010.	¹¹ Wikipedia: Immigration to Norway, "Immigrants and Norwegian-born to Immigrant Parents, Statistics Norway, 2014.
² Turks in Belgium, Wikipedia, King Baudouin Foundation 2008.	¹² Wikipedia
³ According to estimates released in 2007 by sociologist Jan Hertogen, the largest group of immigrants in Belgium, Dutch: Jan Hertogen, In België wonen 628.751 moslims, Indymedia, September 12, 2008 Islam in Belgium, Wikipedia.	¹³ Operation World, pages 667, 669.
⁴ Demographics of Argentina, Wikipedia.	¹⁴ Wikipedia: Demographics of Paris, 2010 Census Paris Region.
⁵ Demographics of Dubai 2013 Wikipedia.	¹⁵ Wikipedia: Japanese Community of Sao Paulo.
⁶ Wikipedia: Demographics of Hong Kong, 2011 Census.	¹⁶ Wikipedia 2011 Toronto
⁷ Wikipedia: Demographics of Kuwait, Census of 2011.	¹⁷ NHS Profile, Toronto, C, Ontario, 2011, Statistics, Canada
⁸ Ethnic Groups in London, Wikipedia; "Ethnic Groups in London," Census Update Office for National Statistics, 2011, page 1.	¹⁸ 2012 by Sahra Farah of the Somaliland Press. White population only 53% in 2011 see NHS Profile.....
⁹ 2005 estimate by Kelami Dedezade in "Teaching Bilingual Science, Wikipedia Turkish Community in London.	¹⁹ Turkish Canadian Wikipedia 2006 Canadian Census.
¹⁰ Demographics of Melbourne, Wikipedia, 2006 Census Tables: Country of Birth of Person by Year of Arrival in Australia-Melbourne, Australian Bureau of Statistics.	²⁰ Metrospiritual: the Geography of Church Planting by Sean Benesh, 2011, Wipf and Stock Publishers, Eugene, OR, page 122.
	²¹ Demographics of Vancouver, Wikipedia, Profile of Ethnic and Visible Minorities for Census Metropolitan Areas and Census Agglomerations, 2006 Census Canada.

What's interesting to me is that although we see this new glocal diaspora as something brand new, it really isn't. Even in Jesus day, they hung the cross over Jesus head in three languages so everyone would understand what was going on. The apostle Paul, himself spoke four languages and always reached out to the glocal diaspora Jews of

whatever city he went to in the Roman Empire. The Early Church was made up of glocal diaspora people from Antioch to Rome with many of them slaves, merchants, and immigrants speaking hundreds of various languages of the time. So ministering to and in the glocal diaspora paradigm actually was the norm for the Early Church and led to much of its explosive growth in the first few centuries and shows the power of the Gospel to transcend culture and language differences and speak to the heart and needs of all the people of the world.

Glocal Diaspora U.S.

Maybe I still haven't convinced you yet about this new glocal diaspora marking a new phase in the modern mission's movement. So let's take a brief tour with me around the U.S. and you can see for yourself about the Great Commission taking a reverse course in your own cities and neighborhoods. Table 2, gives a small sampling of some of the glocal diaspora taking place in the cities around the U.S.

Thus, you can see the variety of glocal diaspora peoples spreading out around the cities of the U.S. Many unreached people groups from around the world are now very much "in-reach" so that the world is now on the doorstep of every Christian and on the doorstep of every church. This glocal diaspora phenomenon isn't just happening in major U.S. cities but even in the smaller and rural areas of America.

TABLE 2: GLOCAL DIASPORA U.S. CITIES	
Chicago, Illinois	Nashville, Tennessee
¹ Chicago has the largest Bulgarian population in America with over 150,000 there. ² Chicago is also the second largest Serbian city in the world, known as Little Serbia with over 500,000 Serbs living there.	⁶ Nashville has the most Kurds of any city in America with 11,000 there.
Detroit, Michigan	New York City, New York
³ Detroit is the largest Muslim city in America with the largest Iraqi population (100,000); Arab population (405,000); and Yemini population (22,000).	⁷ NYC is known as Little Senegal with 30,000 Senegalese living there. NYC is also known as Little Pakistan with 120,000 Pakistanis living there.
Los Angeles, California	San Francisco, California
⁴ L.A. is the second largest Mexican, Filipino, Salvadoran, Korean, and Samoan city in the world. LA is also known as Tehrangeles or Iranageles with over 800,000 Iranians living there. LA also contains Little Armenia with 500,000 Armenians living there. LA also is Thai Town with the nation's largest Thai population of 80,000.	⁸ San Francisco Bay Area is known as Little Kabul with 65,000 Afghans living there as well as ⁹ over 300,000 Chinese.
Miami, Florida	San Jose, California
⁵ Miami is the second largest Haitian (known as Little Haiti) and Cuban city (Known as Little Havana) population in the world.	¹⁰ San Jose is known as Little Saigon with over 80,000 Vietnamese there. The Bay Area has over 130,000 Vietnamese.
SOURCE:	St. Louis, Missouri
¹ New Encyclopedia: Chicago, www.newencyclopedia.org/entry/chicago .	¹¹ St. Louis has the largest Bosnian population in America with over 75,000.
² Wikipedia: Demographics of Chicago, Alternate Guide to Chicago, Humboldt Park, Office of Multicultural Student Affairs at the University of Chicago.	⁶ www.kurdishherald.com/issue/v002/001/article04.php .
³ Sher Zieve, "Michigan: the Islamic Capital of the US," January 11, 2007, www.renewamerica.com .	⁷ Wikipedia; New York City Ethnic Enclaves.
⁴ Wikipedia: Demographics of California.	⁸ Wikipedia: Fremont, California
⁵ Wikipedia: Little Haiti; Little Havana.	⁹ Wikipedia: History of Chinese Americans.
	¹⁰ Wikipedia: Little Saigon.
	¹¹ Wikipedia: History of the Bosnians in St. Louis.

I've picked two small town cities to illustrate my point. Postville, Iowa (Population 2,273) has the motto of "Hometown to the World." Over 21% of the city is non-White.² Barron, WI a town of 3,400 has large Somali and Hispanic populations there. So now, even the middle of nowhere is the middle of everywhere. Mary Pipher's 2003 book entitled *The Middle of Everywhere: The World's Refugees Come to Our Town* deals with this topic of glocal diaspora changing the face of her city, Lincoln, Nebraska.

The vast majority of these people have never met a true Christian in their life. In America the two things we are told to never discuss in public are politics and religion. Yet in every other country of the world these two topics are what are discussed most

² Wikipedia: Postville, Iowa.

fervently in all settings. Thus, when we don't engage the glocal diaspora people groups with the message of the Gospel they are very surprised by this as they expect us to share our beliefs with them as it is a normal part of their daily discussions in their home countries.

We as Christians in America must see this new glocal diaspora reality as not some fad that will simply pass away in a few years but as the new reality. In fact, by 2043 America will be at a significant tipping point where we will all become a minority and there will be no majority culture group in the nation.³ This is just a few decades away and will surely change everyday life in the U.S. Thus, the glocal diaspora will forever change everything in America including missions. As Christians we will all need to become cross-cultural missionaries the majority of our time in our everyday interactions. Thus, we should start thinking, preparing, and strategizing about this now while there is still time to do so in a proactive mode rather than in a reactive manner later on.

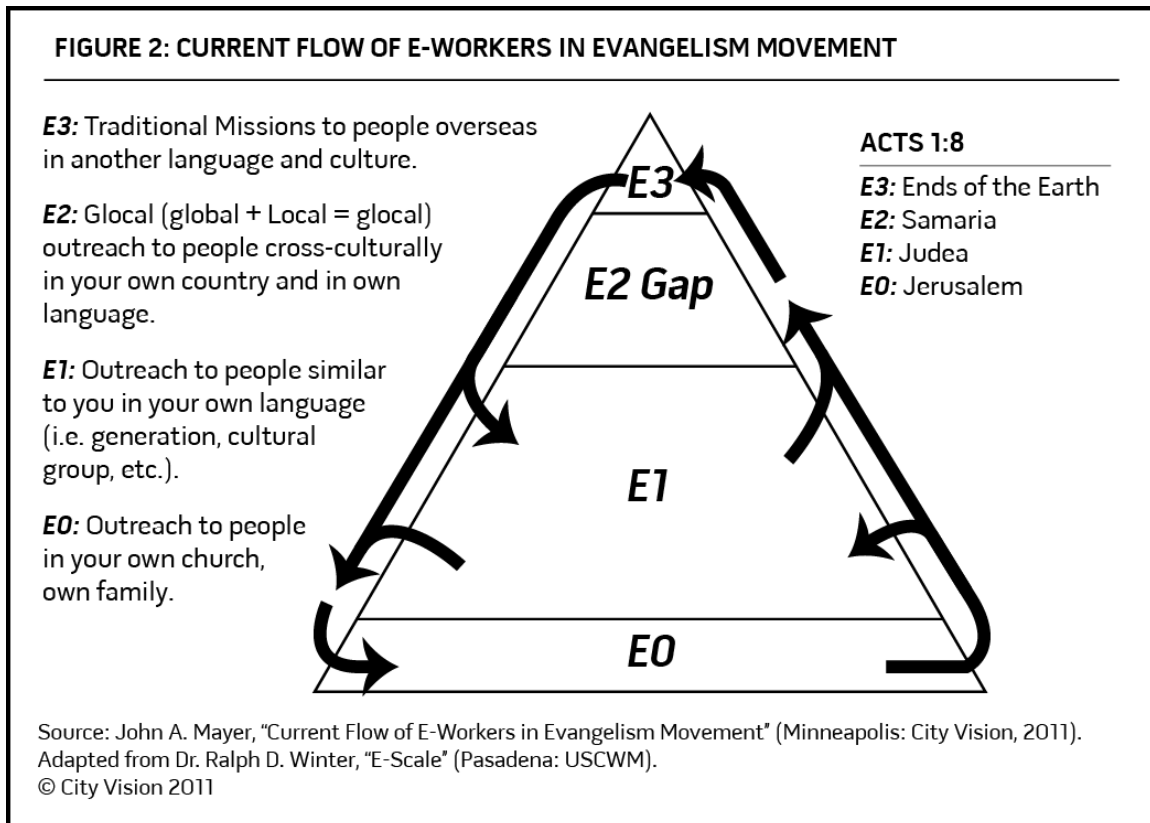
How Do We React to this?

Again, this glocal diaspora missions worldview isn't really a new reality. Dr. Ralph Winter of the U.S. Center for World Missions pointed this out to us when he created his E Scale for describing Evangelism I adapted in Figure 2.

In Figure 2, E2 would be considered the glocal diaspora area of missions or what I call Samaria from Acts 1:8. The arrows on the chart describe how we all start in E0 in our own church or family and then how most of us venture out beyond that into our own culture and people groups of E1. Then over time, many of us go beyond E0 and E1 to try a short-term foreign missions trip in E3 with some career missionaries staying in the E3

³ Hope Yen, "Census: White Majority in U.S. Gone by 2043," Associated Press, 13, June, 2013.

arena but with most of us then returning back to E1 or E0 after are short term trip. You can see in the chart the area I call the E2 Gap. Very few people that go on a short-term trip to Haiti, for example, then come back and work with Haitians in our own city.



Likewise, long-term missionaries to Haiti rarely work with Haitians in their own city first and then go on to do missions work in Haiti. Also, many long-term missionaries to Haiti when they leave the foreign missions field for a variety of reasons plug into their local Haitian community upon their trip back home to the U.S.

I would like to see this E2 glocal diaspora gap filled both with people planning to go on short-term and long-term mission's trips around the world. This would make them far more valuable in the foreign missions field experience and cut down on culture shock and other issues once they are in their foreign field. Likewise, when short-termers and

long-termers return back to the U.S. they should immediately connect back to the people groups they were serving in the foreign field again using their valuable knowledge and skills in the E2 gap. The other thing this does is it empowers the people we reach out to now in the glocal diaspora of our cities to now begin to reach back home to their own family and friends in their home countries and thus we multiply our effort in Christian missions exponentially. To me this should be the new mission's norm as part of the preparation and strategy we need to create in preparation for the U.S. being viewed as a new missions field. I have discussed this strategy with many mission's organization and although they fully agree with me, they are just not in a position to begin doing this.

Satan has a plan to keep the Church from engaging in the glocal diaspora missionfield. Satan's strategy is to use ignorance, fear, hate, and division to stop us from working in this ripe mission E2 mission field.

First of all there is ignorance. I have a saying, "You can't do the prayer, care, share, unless you know they're there." (Yes you can rap to it to if you want to). So the first step in outreach to the Muslims, Buddhists, Hindus, Sikhs, Animists, etc. is what I noted before as having "eyes to see and ears to hear." We can't do the prayer, care, share, if we don't even know that the unreached people groups of the world are strategically located right in our own city.

Second, Satan's plan involves fear. Yes, many Christians and churches are very fearful of these non-Christian glocal diaspora people groups and their religions they practice. Many fear that these immigrant groups are destroying the Christian's way of life, or that they are all terrorists, or that they will take the jobs away from others. But this fear actually causes us to distance ourselves from the glocal diaspora people in our

schools, neighborhoods, and workplaces. This fear then actually leads to a greater cycle of more fear. It is a simple fact, that if we as Christians are all afraid of them, then we will not pray, care, or share the Gospel with them and their numbers will keep steadily increasing. This fear is not from God and must be overcome.

Third, Satan's plan to stop outreach to the global diaspora people groups involves hate. Some Christians do honestly hate Muslims, Buddhists, Hindus, Sikhs, Animists, etc. out of fear as I previously just described. Even if these people are the enemies of God (I don't really think this), as some Christians believe, hate is not an option. Jesus told us to love our enemies. Thus, Christians should not fall into this trap of ignorance, fear, and hate that Satan has laid out for us.

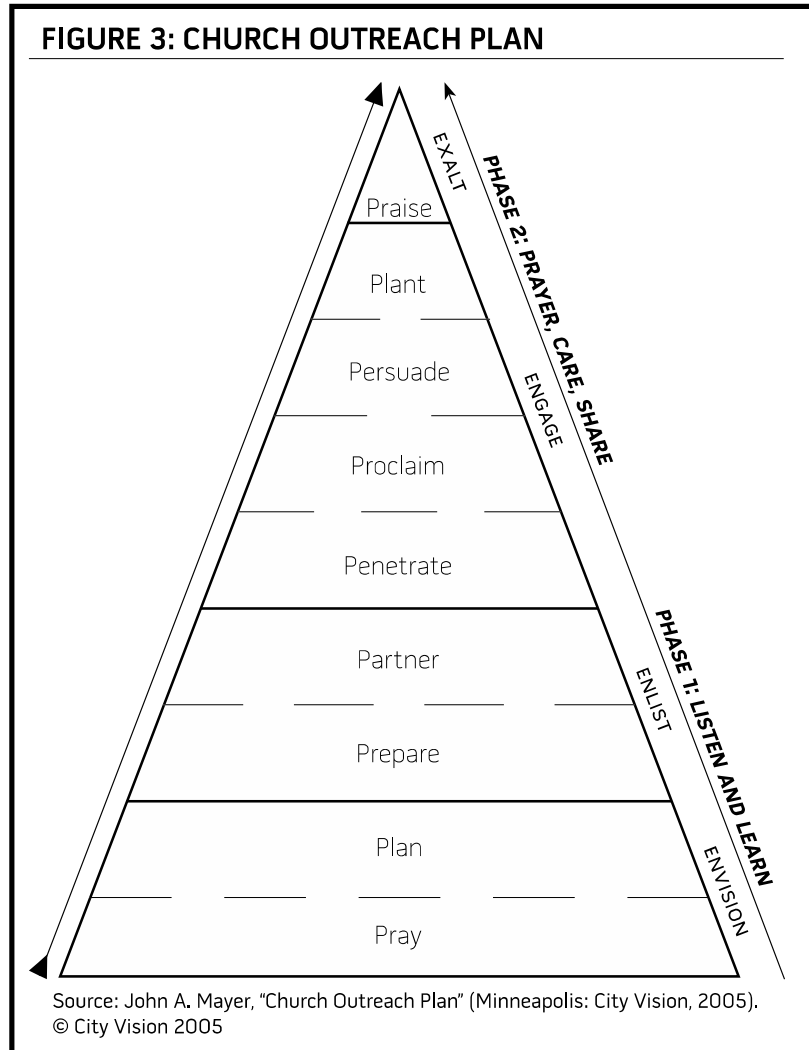
Fourth, Satan uses a strategy of disunity to get us not to engage as the Church in this global diaspora mission field. This classic military strategy of divide and conquer is one of Satan's favorites to employ. He causes disunity by age, race, gender, geography, theology, denominations, and in the Church body. Thus, we end up like those mentioned in the book of Judges where, "Everyone does what they think is right in their own eyes." We are all so busy fighting each other as Christians and divided as the body of Christ and then also greatly divided from the people we are to be reaching that we really never get around to reaching out. Division is also seen by the global diaspora groups we are trying to reach and they often come from a much more mono-cultural or mono-religious worldviews and are not excited by the Gospel message if it is chiefly seen by them as a message of division and disunity. This disunity strategy of Satan is not attractive to the watching world and is in fact the opposite of what John said in the Bible that they will know us for our love for one another (John 13:35; 1 John 4:16).

Instead, God has His own plan to reach the global diaspora people groups and this involves Christians being the Church. God's plan to reach the world is clearly laid out in Galatians 5 and other passages and involves the Fruit of the Spirit. Notice that the Fruit of the Spirit are clearly the opposite of what Satan intends. God wants us to reach Muslims, Buddhists, Hindus, Jews, Sikhs, Animists, etc. by "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." I have seen this work as an outreach strategy in reaching others for Jesus. Others respond to the Fruit of the Spirit. In fact, in the Old Testament there are only three commandments to love, and one of these three is to love alien in your midst (Leviticus 19:33-34; Deuteronomy 10:19; Exodus 22:21). Most of the Fruit of the Spirit will be shown in our daily interactions with people one on one in our workplace, school, neighborhood, and with our friends and family. I know of no one who was converted to Christ through ignorance, fear, and hate. Also, when the Church is mobilized to work together, I believe this honors God and empowers believers by the Holy Spirit. This is part of the Good News.

So where does one start in reaching out to the global diaspora people groups of their city? I have devised Figure 3 from my own ministry experience to show some of the progressive logical steps to take in this outreach process. This isn't meant to be a "cookie cutter" model but more like a pathway that any people group can be plugged into it.

Let me explain some of the points from Figure 3. We start with phase one of listening and learning. Many Christians and churches like to skip this phase and go right into Phase 2 of Prayer, Care, Share. But without this important base they often fail. I can give an example of one church in my city that wanted to reach out to Somali Muslims. They planned to do a hot dog outreach every Friday at 12 noon to reach them as they all

lived right around their church. So they did it without doing this Listening and Learning Phase 1 first and no Somalis ever came.



They called me after several weeks and I told them what was wrong. Although, the church did much right in planning, they failed to listen and learn from the community they were trying to engage. Thus, I told them, 1). Somalis don't eat pork products such as regular hot dogs. 2). Somalis go to the mosque on Fridays at 12 noon time. 3). It is probably best to reach Somalis one-on-one rather than in large groups. This is just one

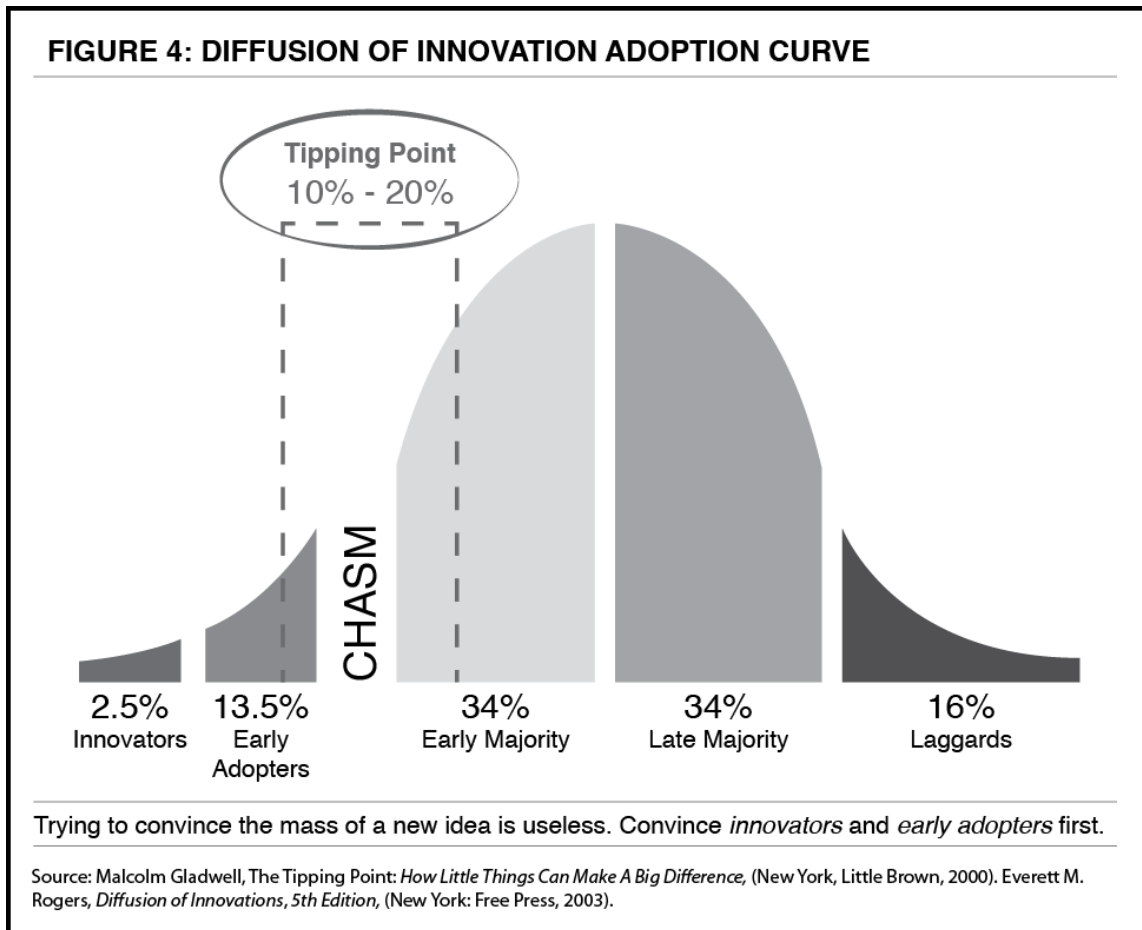
example of what happens when we skip the Listening and Learning Phase 1. We often try the “Hot Dog Outreach Method,” and when no one comes we just say they’re not open to Gospel and give up rather than evaluating our own methodology as maybe not being right or contextual for that particular people group. So in this Listening and Learning Phase 1, we are listening and learning from the people group we are trying to reach, from God, from other Christians and other churches so we don’t always have to reinvent the wheel.

Once we are done with the Envisioning steps and have done some praying and planning and have heard from God and other Christians and from the people group we are trying to connect with, we can then move on to the Enlisting step. In this step we have to start preparing to reach out and find partners to help us as I believe in this partnering step we will find we don’t have all the people and resources to pull off the outreach. Thus, I believe God will force us to look beyond our comfort zone of our own person and church to look to other believers to come and export their spiritual gifts and talents into our plans to help us partner to reach out. Often the partner is also with the people group we are trying to reach. They most often have something to contribute to make their own outreach more effective and contextual than if we just did it to them rather than with them.

The next phase is the Prayer, Care, Share where we begin to Engage the people group we are reaching out to with actual ministry. This starts the Penetration into their community reaching some of their felt needs as the connecting point. Most of this Penetration is done one on one in the glocal diaspora community in a very contextual way where we do the next step of Proclamation both in word and deed. Then over time, the Holy Spirit begins to work in Persuading them to become believers. After some of the

global diaspora people begin to know and follow Jesus then we plant them in our church or if our church isn't conducive for them in language or in other ways, we plant a contextualized church with them for their own people group, language, and culture.

In the final step, once they are in our church or in the new contextualized church plant for them, they are Praising the Lord and are Exalting Him and then this chart repeats itself back to the beginning with these new believers reaching out to their own people group or to others cross-culturally. The other piece in connecting for outreach to the global diaspora communities lies in Figure 4 on the Diffusion of Innovation Adoption Curve and the Tipping Point Strategy.



When you start reaching out to the global diaspora people groups of your city, you will find that at first you will attract two types who will connect with you and your church: the Innovators and the Laggards. The innovators are those most open to the Gospel and are willing to try something new or are open to crossing cultural boundaries based on their personality types and previous experiences. But the Laggards will also come out at the same time and they are actually there to discourage you and spy on your efforts so in the future they can discourage others from their people group from engaging with you and your church in those outreach efforts.

You will quickly discern by their reaction in either area who are the Innovators and who are the Laggards. Don't let the Laggards get you down as usually they are quite vocal and in much larger numbers than the Innovators. Just keep going with the Innovators and spend all your time working with them and fleshing them out. They hang out with the Early Adopters and the Innovators will tell others about their positive experiences which usually sways the Early Adopters. Over time when you get both groups of Innovators and Early Adopters gaining about 10-20% of the whole people group you are trying to reach, you will be at the Tipping Point where the next groups of the silent majority are in the Early Majority and Late Majority groups who over time follow the lead of this Tipping Point contingent. I find this strategy human nature and helps me focus my energy in ministry in trying to identify and connect with the Innovators and Early Adopters.

Paul used this same strategy when he preached in Athens. Paul went to the agora market place and Mars Hill as he tried to connect with the Innovators and Early Adopters. After he preached his famous sermon in Acts 17 we can see the response of all the groups

shown in the chart above. The Innovators said I like this new God Jesus and a few believed (Innovators); others said, “we want to hear you again on this subject.” (the Early Adopters); most said nothing (the silent majority of Early and Late Majorities); and the rest said, Paul is a babbler advocating a foreign god or they sneered at him (the Laggards). So Paul began to plant a church in Athens with these few Innovators. So we must also follow this same strategy today in working with the glocal diaspora of the cities of the world.

By the way, this same Tipping Point Strategy will also need to be employed within your local church context as you begin to reach out to the glocal diaspora people groups of your city. You will get the same reactions and so start with identifying and pouring most your effort into the Innovator and Early Adopter groups. Again, I cite a biblical example of Jesus and the 12 Disciples. Three of them were Innovators and Early Adopters (James, John, and Peter). Two of them were Laggards (Thomas and Judas). While the other seven Disciples were the silent majority and in four gospels that we have in the Bible they either have no recorded dialogue or say just a few sentences. You will have this same experience in your church when starting outreach efforts. So again, I’d focus 80% of my effort of identifying and pouring my time and efforts into the Innovators and the Early Adopters in my church setting.

A Local Minneapolis/St. Paul (Twin Cities) Contextual Response

Since we already discussed the glocal diaspora cities around the world and in the U.S., I wanted to touch briefly on the state of the glocal diaspora in my own city and context. Like most cities, I didn’t at first notice the glocal diaspora people groups in the Twin Cities of Minneapolis-St. Paul, Minnesota. It was like they were all hidden in plain

sight and the Rip Van Winkle effect suddenly took place where I woke up and saw how the trickle of these immigrant peoples had suddenly become a flood and how my own city was now at the front line of the new Twenty-first Century mission field. Table 3 will fully illustrate my point.

TABLE 3: GLOCAL DIASPORA TWIN CITIES	
Hmong	Tibetan
¹ Largest concentration of Hmong in the U.S. with 90,000	⁶ Second largest Tibetan concentration in the U.S. with 3,500
Somali	Anuak
² Largest concentration of Somali in the U.S. with 77,000	⁷ Largest concentration of Anuak in the U.S. with 1,000
Liberian	Other Immigrant Groups
³ Largest concentration of Liberian in the U.S. with 37,500	⁸ The Twin Cities also has 206,000 Hispanics; 45,000 Russians; 42,000 Asian Indians; 32,000 Chinese (Including Largest Chinese student population at University of Minnesota of any college in the U.S. (Chinese Students and Scholars); and 26,000 Vietnamese
Oromo	
⁴ Largest concentration of Oromo in the U.S. with 25,000	
Karen	
⁵ Largest concentration of Karen in the U.S. with 9,000	
SOURCE:	
¹ Wikipedia: History of the Hmong in Minneapolis-Saint Paul	⁶ Tibetan American Foundation of America, www.tafmn.org/about-us/
² Wikipedia: History of Somalis in Minneapolis-Saint Paul	⁷ "The Minnesota Anuak: A Lost African Tribe of the Midwest," by Doug McGill, January 14, 2003, The McGill Report
³ March 2, 2009, Kerper Dwanyen, President of the Organization of Liberians in Minnesota	⁸ City Vision data survey results, Minneapolis, MN, 2014.
⁴ Oromo Community of Minnesota, www.oromocommunitymn.org	
⁵ "The Karen Community in St. Paul," by Emily K. Brights, August 4, 2008, Twin Cities Daily Planet	

I suddenly saw how the Great Commission was in reverse in my own city and that I and others needed to engage this glocal diaspora mission field. For example, the Twin with a population of almost 3.5 million has over 873,000 first and second generation immigrants from around the world⁴, who speak 216 languages⁵. Many of them either lived or live in the Phillips neighborhood of South Minneapolis that has over 100 languages spoken it and is the most diverse neighborhood in the state and is reported to be one of the most diverse in the U.S. One leg of the light rail system in the Twin Cities borders this neighborhood selling tickets in four languages (luckily one of them is

⁴ City Vision 2014 Database of Ethnic Groups, Minneapolis, Minnesota.

⁵ Multilingual Word Translators interviewed by author, August 27, 2014, Minneapolis, Minnesota, by phone.

English). A short distance from the Phillips area lies another glocal diaspora area of our city that has 75 ethnic restaurants located on it in a six block area and is now called Eat Street. The Twin Cities is known for having the first enclosed mall in history, Southdale located in Edina and we are also known for the Mall of America the largest mall in America. But now we are also home to Hispanic malls, Hmong malls, and Somali malls, one I renamed the “Somal of America.” In the Twin Cities you can buy a variety of new glocal diaspora food products including yak, kangaroo, guinea pig, goat, and even goat milk lollipops. We even have a giant ethnic food court located at the Midtown Global Market in Minneapolis across the street from the bank I worked at for 15 years where I first made up the word glocal back in 1988 as I discussed earlier.

Yes the Twin Cities is forever changed by this glocal diaspora title wave that has changed our city over the last 40 years. Not all the changes are for the best. Ten church buildings in the Twin Cities have now become mosques⁶. There are plans to build the largest mosque in America in Minneapolis and it will cost \$48 million⁷. This new “megamosque” in Minneapolis will be right near an apartment complex nicknamed “Vertical Africa” where currently 5,000 Muslims live⁸. The Twin Cities is also home to the largest Cambodian Buddhist temple in America⁹ as well as the largest Hindu temple in North America¹⁰. There is little doubt for the need for the Twin Cities to be seen as a new glocal diaspora mission field.

⁶ City Vision 2014 Database, Minneapolis, Minnesota.

⁷ Allie Shah, “Creating a Safe Space for Young Muslims,” Star Tribune, 31 August , 2009.

⁸ Wikipedia: Riverside Plaza.

⁹ Jessica Mador, “Cambodian Buddhist Temple Opens in Hampton,” Minnesota Public Radio News, July 8, 2007. www.mprnews.org/story/2007/07/08/temple.

¹⁰ “Hindus in Minnesota,” Star Tribune, 2 December, 2010.

Even in my own neighborhood in the third ring suburb of Burnsville, Minnesota located 18 miles from the center of Downtown Minneapolis, there is a huge glocal diaspora presence. Burnsville has large concentrations of Hispanics, Russians, Somalis, Brazilians, Cambodians, etc. In fact, Burnsville is what we now call an ethnoburb. A term coined in 1997 by Dr. Wei Li, professor at Arizona State University, to describe large enclaves of immigrants who live in the suburbs of a major city.¹¹ This ethnoburb phenomenon is taking place in many cities touched by the various glocal diaspora populations.

So where does one begin in exegeting and understanding their city answering the question of why is my neighbor? The following may be helpful for your city and so I will share what we did in our own city. At City Vision, the ministry where I work, we first began with the eyes and ears part by doing research. We researched the entire Twin Cities metro area including the immigrant people groups. Once we did this we put this information into various forms. We did this to make people aware of what was going on in their own city and to mobilize them to take action with prayer, care, and share. We created a report which later turned into a 200 page book with maps and graphs and charts that we call the *CityView Report* and it is now in its 15th Edition with thousands of churches and ministries using it. It shows us the past, present, and future trends in our city and covers the mission field and the mission force of the Church.

We also found that more forms we put our city exegesis into the more different people responded to it. A very popular form is our Discover Your City Tour that we created back in 1996 and now over 17,000 people have taken it including many Christian

¹¹ Wikipedia: Ethnoburb.

high school, college, and seminary students, along with pastors, church planters, and lay leaders. Even people from other countries and many other states have taken a Tour with us. City Vision now has 10 different Tours and we show people how the city is changing and where the global diaspora people groups are and how to engage with them. We go and visit their stores and markets and eat their foods and connect with them. We also travel by ethnic and other churches as well as Muslim mosques, Hindu temples, Buddhist temples, and other religious worship sites. We usually stop and eat an ethnic meal on the Tours and sample the foods from around the world. We do this as we talk about “Stomach Evangelism.” I explain on the Tour that to find the people that don’t go to our churches we must follow their stomach and we will find them as everyone eats at least once per day.

Food is neutral and so we can cross the cultural and ethnic boundaries by sipping Somali Tea at the Somali mall or eating a camel burger with them. I actually invented the camel burger to give me a chance to engage large groups of Christians with an excuse to interact with Muslims at the Somali owned restaurant where I built a relationship with the owner. It has worked so well, as he has now left Islam and attends my local church. All through this “Stomach Evangelism” method. I see Jesus also using “Stomach Evangelism” in the Bible where He is always eating and drinking with others. In fact, Jesus did “Stomach Evangelism” so well they accused him of being a glutton and a drunkard.

Other things that we have done over the years to mobilize others into the global diaspora mission fields of the Twin Cities are organizing and hosting several Somali conferences which led to the first Somali church in America being planted. We also

organized and hosted several Tibetan conferences and in 2003 we organized and hosted the Ethnic America Summit with 1,200 attendees.

Several other ways I've seen work in engaging the glocal diaspora people groups is through sports outreach, especially soccer, basketball, and volleyball. Some churches, ministries, and individuals have formed soccer leagues and connect with the glocal diaspora youth cultures in an effective way.

Most of the glocal diaspora people groups are more oral culture often speaking four and five languages but maybe literate in none including their main language. For example the Somalis didn't have a written language until 1970 and the Hmong people didn't have a written language until 1950. So I and others often use Bible orality and story telling to connect. I often begin with telling them American proverbs and biblical proverbs and ask them to tell me proverbs from their own cultures. They love it and engage easily in it. I use the Socratic method and ask them questions about their cultures and their religions. Jesus also used the Socratic method in his teaching and in engaging with others. In fact, according to Richard Rohr, in the four gospels, Jesus is asked 183 questions and He only answers three of them directly.¹² Jesus often asks them a question in response or tells them a story, etc.

This is where I've had success communicating biblical truth to the glocal diaspora people I come into contact and from there I progress to other Wisdom Literature within the Bible. Job is the oldest written book in the Bible and it is written by a non-Jew probably from the tribal people of Saudi Arabia. All people ask this question of the problem of evil and suffering at least sometime in their life and so Job is a great book to

¹² Forward by Richard Rohr in *The Questions of Jesus: Challenging Ourselves to Discover Life's Great Answers*, by John Dear, Colorado Springs: Image, 2004, page XXI.

study with them. I also go on to study Ecclesiastes with them. Again, who doesn't want to know the meaning of life? Many of the Psalms are also great to study. I usually skip Song of Songs for obvious reasons. From there I go on to study Jesus' parables and the Sermon on the Mount. They get it and are interested to study and ask lots of questions.

Also, because they are more oral cultures, I will give them, or watch with them, the Jesus Video which has now been translated into over 1,200 languages since 1979 by Campus Crusade for Christ. On the Discover Your City Tour, we go by and stop at one house that has nine satellite dishes on one house where an estimated 40 Hispanic people live in many family units. When we stop I ask the Tour group on the bus if they really will read the Bible in their own language at this home? No my guess is that they don't read and write even in Spanish and even if they do, they prefer to watch Satellite TV in their free time not to read. So this is why the Jesus Video is a powerful tool to give as a gift to the glocal diaspora people groups. I've never had anyone offended by it. They are amazed that Jesus speaks their language fluently and the visuals help them clearly understand the story as they have never understood it before. I know of several ministries that regularly give out thousands of Jesus Videos at various times of the year as gifts. I know another ministry that has software where it tells them the various clan names or religious names like Mohamed and they print these addresses out and mail a video to that people group in their home language.

Conclusion

I think you will now agree after reading this article, that we may have indeed be in a new phase of missions with the glocal diaspora peoples of the world coming to our cities in this new "Reverse Great Commission." I think the Lord has made it easier than

ever before to engage in foreign missions without ever leaving your own city. In fact, many of the countries some of these unreached people groups come from are fully closed to missionaries or are in a very hostile unsafe environment. Again, two examples from my own city: Somalis and Tibetans. Even if you are called to reach Somalis in Somalia you can't. You can't get a visa to travel and even if you sneak across the border illegally into Somalia, you can't eat camel burgers with them, play soccer with them, and share the gospel. No instead you will most likely be killed or kidnapped. Tibet is a similar story, where the Dalai Lama himself cannot return to Tibet. So if even Jason Bourne himself cannot go to Tibet and Somalia safely then God in His wisdom brings Somalis and Tibetans to be part of the glocal diaspore of the world's cities.

In my opinion, the front line of the Twenty-First Century mission field has shifted to the front line of the glocal diaspora cities worldwide and it crosses the front door of every Christian church, every Christian home, workplace, and school. To quote Winston Churchill in a quote that I think fits this situation, "This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning."¹³ Come join with God as He begins working in this new glocal diaspora mission field of the "Great Commission in Reverse."

Biography

Rev. Dr. John A. Mayer serves as the President of the non-profit Christian ministry, City Vision headquartered in Minneapolis, Minnesota. John graduated from Hennepin Technical College with a diploma in Banking; an A.A. degree (Phi Theta Kappa Honors) from Normandale College; a B.A. degree (Magna Cum Laude Honors) from the University of Minnesota in History; a M.A.T.S. degree from Bethel Seminary in Missions/Evangelism

¹³ Sir Winston Churchill, Speech given at the Lord Mayor's luncheon, Mission House, London, 10 November, 1942.

and Historical Studies; and a D. Min. degree from Bethel University in Organizational Systems.

John has been part of organizing a number of local and national conferences and outreaches including the following: Somali conferences in 2000, 2001; Tibetan conferences in 2004, 2012; Ethnic America Summit in 2003; Twin Cities Ethnic Evangelization Network Conference in 1998; COMMA VII National Consultation in 2011; Twin Cities Leadership Consultations in 1997, 1998, 2000; Unity Conference in 2006; Convoy of Hope in 1998; Discover Your City Conference in 1995; Citywide Post 9/11 Metrodome Prayer Event in 2001; and the Invitation Metrodome Prayer Event in 2002.

John serves in leadership on several ministry boards and is also a well known seminar/conference speaker, urban missiologist, and researcher. He also serves as an adjunct professor at various Christian colleges and seminaries teaching 23 different college and graduate courses for the last 10 years and has helped develop several new urban/cross-cultural degree programs. He also serves as a national speaker for the Perspectives courses. John has been featured in national and local radio and TV programs as well as being quoted in many books, magazines, newspapers, and videos discussing a variety of spiritual topics. He is considered to be an expert on the religious, urban, and ethnic climates of the Twin Cities having completed the most in-depth research ever done on any city from a Christian perspective and he serves as a thought leader in these areas of expertise. Since 1996, he has authored 15 editions of the *CityView Report* book. John also created the Discover Your City Tours of the Twin Cities in 1996 with over 17,000 people attending the ten different Tours from 39 states and 19 countries. He works with other cities around the world, training them to understand and exegete their own communities as part of their city reaching efforts. Through his ministry work, John has worked with over 1,200 churches/ministries from 61 denominations, including over 100 new church plants. John coined the word “glocal” (global + local = glocal) in 1988 for describing the new E-2 cross-cultural mission fields in North America. As part of his “stomach evangelism” strategy, he is the creator of the Camel Burger.

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