**Handout #3-1 – Matthew 28**

**This is a paraphrase of the Bible text, taken from *The Message* by Eugene Peterson**

**28 1-4**After the Sabbath, as the first light of the new week dawned, Mary Magdalene and the other Mary came to keep vigil at the tomb. Suddenly the earth reeled and rocked under their feet as God’s angel came down from heaven, came right up to where they were standing. He rolled back the stone and then sat on it. Shafts of lightning blazed from him. His garments shimmered snow-white. The guards at the tomb were scared to death. They were so frightened, they couldn’t move.

**5-6**The angel spoke to the women: “There is nothing to fear here. I know you’re looking for Jesus, the One they nailed to the cross. He is not here. He was raised, just as he said. Come and look at the place where he was placed.

**7**“Now, get on your way quickly and tell his disciples, ‘He is risen from the dead. He is going on ahead of you to Galilee. You will see him there.’ That’s the message.”

**8-10**The women, deep in wonder and full of joy, lost no time in leaving the tomb. They ran to tell the disciples. Then Jesus met them, stopping them in their tracks. “Good morning!” he said. They fell to their knees, embraced his feet, and worshiped him. Jesus said, “You’re holding on to me for dear life! Don’t be frightened like that. Go tell my brothers that they are to go to Galilee, and that I’ll meet them there.”

**11-15**Meanwhile, the guards had scattered, but a few of them went into the city and told the high priests everything that had happened. They called a meeting of the religious leaders and came up with a plan: They took a large sum of money and gave it to the soldiers, bribing them to say, “His disciples came in the night and stole the body while we were sleeping.” They assured them, “If the governor hears about your sleeping on duty, we will make sure you don’t get blamed.” The soldiers took the bribe and did as they were told. That story, cooked up in the Jewish High Council, is still going around.

**16-17**Meanwhile, the eleven disciples were on their way to Galilee, headed for the mountain Jesus had set for their reunion. The moment they saw him they worshiped him. Some, though, held back, not sure about *worship*, about risking themselves totally.

**18-20**Jesus, undeterred, went right ahead and gave his charge: “God authorized and commanded me to commission you: Go out and train everyone you meet, far and near, in this way of life, marking them by baptism in the threefold name: Father, Son, and Holy Spirit. Then instruct them in the practice of all I have commanded you. I’ll be with you as you do this, day after day after day, right up to the end of the age.”

**Handout #3-2 – MOSAIC Lifestyle Profiles**

When we begin to look at our community as our mission field, it helps to see the people of our community with new eyes. MOSAIC is a tool to help us see people with a fresh perspective.

MOSAIC profiles are lifestyle groupings of people who share similar behaviors, social characteristics, attitudes, and values. Designed by Experian (a very large credit card service and data collection company), there are 71 distinct MOSAIC groups (or segments of the population) in the U.S. These groupings are based on multiple socio-economic and life-stage factors. Each MOSAIC group is identified with a letter and number (i.e., A01 is ‘Power Elite: American Royalty’ while R66 is ‘Aspirational Fusion: Dare to Dream’). The table on the following pages identifies all 71 groups, and their 19 overarching groups, by color code and shows the percentage of U.S. households who belong to that MOSAIC group.

In the development of MOSAIC, Experian analysts considered more than 600 variables to create the MOSAIC classifications. Each variable was selected for its distinctiveness, accuracy, and ability to describe the U.S. population while at the same time identifying similar consumer behaviors, expenditures, and attitudes. From the analysis, more than 300 variables were selected, including more than 70 household characteristics from Experian’s INSOURCE database. These account for 80% of the weighting factors.

This information is made available to your church through your denomination’s relationship with MissionInsite, a church demographic company. You can find more information about where this data comes from by visiting [www.missioninsite.com](http://www.missioninsite.com).

For more complete descriptions of the lifestyle segments, visit the MissionInsite website at this specific page: [www.missioninsite.com/mosaic](http://www.missioninsite.com/mosaic). There you will find downloadable PDF documents of Experian’s descriptions as well as church-based analysis descriptions by Tom Bandy.

Some groups have a natural affinity with other particular groups because of similar characteristics, while others have very little in common. The drawing below the table shows the relative closeness or distance between the 71 different segments. As you can see from the diagram, groups 1-6 consist of higher income families, while 56-71 are lower income.

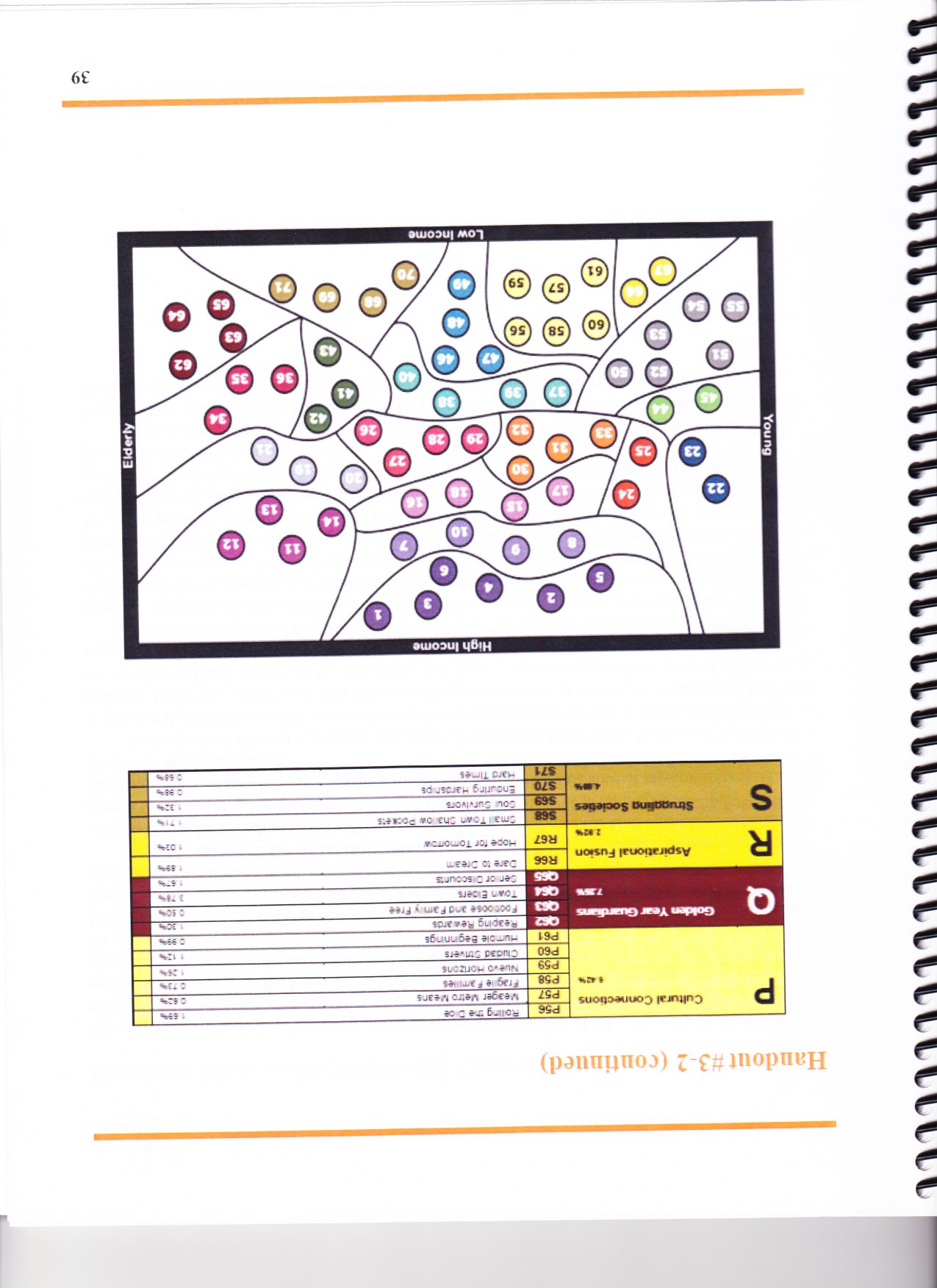
On the diagram, the easiest connections happen within dots of the same color and within a solid line. The next easiest connections happen across only one solid line. For example, 3 will relate easiest with 1 or 5, while 46 will relate easiest with 47 and 48. This is important for churches to consider – because, as noted earlier, Christian faith transmits (and thus churches have the best opportunity for influence) across existing lines of similarity and familiarity. In short, we can no longer be a ‘one size fits all’ church – **we need to focus our ministries for a few distinctive people groups.**

**Handout #3-2 – *Continued***

MOSAIC USA  
Group and Segment Listing % of households

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **A** | **Power Elite** | **A01** | American Royalty | 0.73% |  |
|  | **6.13%** | **A02** | Platinum Prosperity | 1.43% |  |
|  |  | **A03** | Kids and Cabernet | 0.95% |  |
|  |  | **A04** | Picture Perfect Families | 1.10% |  |
|  |  | **A05** | Couples with Clout | 1.43% |  |
|  |  | **A06** | Jet Set Urbanites | 0.48% |  |
| **B** | **Flourishing Families** | **B07** | Generational Soup | 0.98% |  |
|  | **4.42%** | **B08** | Babies and Bliss | 1.65% |  |
|  |  | **B09** | Family Fun-tastic | 1.22% |  |
|  |  | **B10** | Asian Achievers | 0.56% |  |
| **C** | **Booming with Confidence** | **C11** | Aging of Aquarius | 2.34% |  |
|  | **6.34%** | **C12** | Golf Carts and Gourmets | 0.41% |  |
|  |  | **C13** | Silver Sophisticates | 0.97% |  |
|  |  | **C14** | Boomers and Boomerangs | 1.62% |  |
| **D** | **Suburban Style** | **D15** | Sports Utility Families | 1.77% |  |
|  | **6.02%** | **D16** | Settled in Suburbia | 0.77% |  |
|  |  | **D17** | Cul de Sac Diversity | 1.03% |  |
|  |  | **D18** | Soulful Spenders | 1.45% |  |
| **E** | **Thriving Boomers** | **E19** | Full Pockets, Empty Nests | 1.10% |  |
|  | **6.13%** | **E20** | No Place Like Home | 1.50% |  |
|  |  | **E21** | Unspoiled Splendor | 2.52% |  |
| **F** | **Promising Families** | **F22** | Fast Track Couples | 1.59% |  |
|  | **3.36%** | **F23** | Families Matter Most | 1.77% |  |
| **G** | **Young, City Solos** | **G24** | Status Seeking Singles | 1.29% |  |
|  | **2.91** | **G25** | Urban Edge | 0.72% |  |
| **H** | **Middle-Class Melting Pot** | **H26** | Progressive potpourri | 1.00% |  |
|  | **5.76%** | **H27** | Birkenstocks and Beemers | 1.18% |  |
|  |  | **H28** | Everyday Moderates | 1.09% |  |
|  |  | **H29** | Destination Recreation | 2.49% |  |
| **I** | **Family Union** | **I30** | Stock Cars and State Parks | 1.50% |  |
|  | **6.40%** | **I31** | Blue Collar Comfort | 1.38% |  |
|  |  | **I32** | Latin Flair | 0.98% |  |
|  |  | **I33** | Hispanic Harmony | 1.55% |  |
| **J** | **Autumn Years** | **J34** | Aging in Place | 2.41% |  |
|  | **6.84%** | **J35** | Rural Escape | 1.76% |  |
|  |  | **J36** | Settled and Sensible | 1.48% |  |
| **K** | **Significant Singles** | **K37** | Wired for Success | 1.00% |  |
|  | **4.72%** | **K38** | Gotham Blend | 1.01% |  |
|  |  | **K39** | Metro Fusion | 1.01% |  |
|  |  | **K40** | Bohemian Groove | 1.92% |  |

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **L** | **Blue Sky Boomers** | **L41** | Booming and Consuming | 0.87% |  |
|  | **8.11%** | **L42** | Rooted Flower Power | 2.33% |  |
|  |  | **L43** | Homemade Happiness | 2.91% |  |
| **M** | **Families in Motion** | **M44** | Red, White and Bluegrass | 2.11% |  |
|  | **3.68%** | **M45** | Diapers and Debit Cards | 1.47% |  |
| **N** | **Pastoral Pride** | **N46** | True Grit Americans | 1.68% |  |
|  | **7.28%** | **N47** | Countrified Pragmatics | 1.95% |  |
|  |  | **N48** | Gospel and Grits | 1.81% |  |
|  |  | **N49** | Work Hard, Pray Hard | 1.84% |  |
| **O** | **Singles and Starters** | **O50** | Full Steam Ahead | 1.25% |  |
|  | **8.83%** | **O51** | Digital Dependents | 2.99% |  |
|  |  | **O52** | Urban Ambition | 1.11% |  |
|  |  | **O53** | Colleges and Cafes | 0.41% |  |
|  |  | **O54** | Striving Singles Scene | 1.29% |  |
|  |  | **O55** | Family Troopers | 1.78% |  |
| **P** | **Cultural Connections** | **P56** | Rolling the Dice | 1.69% |  |
|  | **6.42%** | **P57** | Meager Metro Means | 0.62% |  |
|  |  | **P58** | Fragile Families | 0.73% |  |
|  |  | **P59** | Nuevo Horizons | 1.26% |  |
|  |  | **P60** | Ciudad Strivers | 1.12% |  |
|  |  | **P61** | Humble Beginnings | 0.99% |  |
| **Q** | **Golden Year Guardians** | **Q62** | Reaping Rewards | 1.30% |  |
|  | **7.26%** | **Q63** | Footloose and Family Free | 0.50% |  |
|  |  | **Q64** | Town Elders | 3.78% |  |
|  |  | **Q65** | Senior Discounts | 1.67% |  |
| **R** | **Aspirational Fusion** | **R66** | Dare to Dream | 1.89% |  |
|  | **2.82%** | **R67** | Hope for Tomorrow | 1.03% |  |
| **S** | **Struggling Societies** | **S68** | Small Town Shallow Pockets | 1.71% |  |
|  | **4.68%** | **S69** | Soul Survivors | 1.32% |  |
|  |  | **S70** | Enduring Hardships | 0.98% |  |
|  |  | **S71** | Hard Times | 0.68% |  |



**Handout #3-3 – The Missional Church, Part 1**

When the resurrected Christ appeared to the disciples in the Gospel of John, he said, “As the Father has sent me, so I send you” (John 20:21). Likewise, we are sent by Christ into the world to live a different way of life – to live “the Jesus way of life” in our households, with our co-workers and neighbors, in stores and restaurants and wherever we find ourselves. In other words, your voice is the voice of Jesus for a community that needs God’s liberating, reconciling words of love and grace. Your work is being Jesus’ hands, heart, and mind in a way that continues Jesus’ work of healing the sick and releasing the captives in our day. Further, you are called and gifted by God to serve the neighbors around you as you go about your daily life and work.

As we do this, together we are participating in God’s mission in the world. One theologian has said, “It is not the church of God that has a mission in the world, but the God of mission who has a church in the world… God is on the move and the church is always catching up with God. We join God’s mission.” Many church sociologists and writers are naming this kind of mission-focused church vitality as “missional church.”

At the heart of this is the principle that each Christian is to be an active follower of Jesus Christ – to practice their Christian faith in everyday life. So, congregational ministry is about forming people so that they follow the call of God. It is about teaching people spiritual disciplines so that their daily lives are matched to God’s intentions for their lives. It is about empowering people to network and grow in ways that enliven their work for God’s purposes.

Also, the purpose of the “missional church” is to “go into the world and make disciples of all people.” This work of going into the strange and unknown lands of our culture is an active practice of sharing and showing people that the ways of God are very different from the ways of the world. It is the refusal to participate in the greed and oppression and destruction that the world seems to value. Instead, this kind of practice is the “clothing ourselves” with the values of the gospel (see Colossians 3:12-17). We are to practice reconciliation, mercy, forgiveness, peace, justice and the like so that others may see and “clothe themselves” with a new way of living in the world. We do this so others may understand the power and hopefulness of Jesus’ way of life. And we do this so others may become disciples – followers – of Jesus’ convictions and lifestyle.

How does the idea of “missional church” strike you? Think back to the Bible study you did on Matthew 28. What would it look like to “train people in the ways of Jesus” in your local community? How would your church look different if you chose to whole-heartedly join God in this mission?