

The background is a collage of several old, sepia-toned maps. The maps show various geographical features, including rivers, roads, and urban layouts. One map in the center has a scale of 1:125,000. Overlaid on the maps is a network of thin white lines that radiate from a central point, connecting to several blue circular nodes. The nodes are of varying sizes and are positioned at the ends of the lines, creating a star-like or web-like pattern. The overall color scheme is dominated by the blue of the nodes and lines, and the sepia tones of the maps.

REACH



REACH

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Preface

“Reach”—such a simple word, with a simple meaning—yet, it carries the potential to be one of the most important words for the ongoing work of God’s Kingdom. This seemingly ordinary term embodies an extraordinary calling: to extend God’s love, grace, and redemptive/transformational power beyond our comfortable boundaries to all who do not know Him—both near and far.

Here at Salem Alliance Church, we understand that “reaching” is not just a passive concept, but an active, intentional mission. We take the month of May to celebrate what the Lord is doing to expand His Kingdom, both here in our neighborhoods and throughout the world. This is more than just an annual event; it’s a profound declaration of our commitment to participating in God’s redemptive work.

“REACH” is our “missions conference” if you will—a dedicated time to pause, reflect, and recommit ourselves to the Great Commission. We are not just a local church, but part of a broader family of Alliance churches unified by a powerful vision: “All of Jesus to All the World.” This vision transcends geographical boundaries, cultural differences, and personal comfort zones.

Over the next three weeks, we invite you on a journey to dive into Scripture, exploring God’s heart for the nations and our neighborhoods. But this is more than just a study—it’s an invitation to action. Through these pages, you’ll discover various opportunities to join Jesus in His Kingdom work, to be His hands and feet in a world desperately in need of hope, love, and redemption.

Whether you feel called to serve globally or locally, whether your gifts lie in prayer, giving, going, or supporting, there is a place for you in this mission. Our prayer is that this study will not just inform your mind, but also ignite your heart with a passion for God’s expansive, inclusive love.

Let’s “REACH” together.

Nations

Lesson 1



Read **Matthew 9:35-38**; **28:18-20** and **Romans 10:13-15** below. After each passage there is a brief summary of the context—where it falls in the larger story of Scripture.

Matthew 9:35-38

"Jesus traveled through all the towns and villages of that area, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. When he saw the crowds, he had compassion on them because they were confused and helpless, like sheep without a shepherd. He said to his disciples, 'The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields.'"

This passage describes Jesus' ministry in Galilee, where He traveled through numerous towns teaching, preaching, and healing. Jesus' words and actions revealed His deep compassion for people who were suffering both physically and spiritually. His metaphor of the harvest was particularly relevant in an agricultural society and would have resonated deeply with His disciples.

Matthew 28:18-20

"Jesus came and told his disciples, 'I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.'"

The words above were some of Jesus' final words to His disciples after His resurrection and before His ascension. They are now known as the Great Commission. Through His resurrection, Jesus had just

demonstrated His authority over death itself, giving weight to His claim of “all authority in heaven and on earth.” His command to “make disciples of all nations” marked a significant shift from the primarily Jewish focus of Jesus’ ministry to a much larger, global mission.

Romans 10:13-15

“For ‘Everyone who calls on the name of the Lord will be saved.’ But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? And how will anyone go and tell them without being sent? That is why the Scriptures say, ‘How beautiful are the feet of messengers who bring good news!’”

The Apostle Paul wrote this letter to the Christians in Rome around AD 57, addressing tensions between Jewish and Gentile believers. In this section of Romans, Paul explained the universal nature of salvation and the necessity of evangelism. He quotes from the prophets Joel and Isaiah, connecting the gospel message to Old Testament prophecies about salvation being extended to all people.



Take some time to reflect on, answer, and discuss the following questions.

1 In **Matthew 9:35-38**, what moved Jesus to compassion? How does this compassion relate to the call to make disciples of all nations?

2 How does Jesus' description of people as "sheep without a shepherd" challenge, change, or enlarge your view of those who don't yet know Christ?

3 How would you describe the difference between "making disciples" and "converting" someone to Christianity? In what ways are those differences significant or important?

4 What part of the Great Commission (going, making disciples, baptizing, teaching) do you find most natural? What part is most challenging for you? (**Matthew 28:18-20**)

5 What specific barriers or fears might hold you back from engaging more deeply with the Great Commission?

6 How does Jesus' promise to be "with you always" address your fears about sharing the gospel across cultural boundaries?

7 What does the phrase "beautiful feet" suggest or imply about the task of sharing the gospel?

8 In what ways could you be more intentional about praying for "the Lord of the harvest to send out workers"?

DID YOU KNOW?

Each week we will look at how we are currently “reaching” those around us—both as the bigger Christian and Missionary Alliance family and here at Salem Alliance.



THE ALLIANCE

Our global Alliance family includes the Alliance World Fellowship (AWF), that unites churches and ministries related to the C&MA by facilitating cooperation among its members (churches and organizations) as they work for the fulfillment of the Great Commission. Globally, six million Alliance people are worshiping in more than 25,000 churches in 180 languages and dialects. Our U.S. family sends and supports hundreds of Alliance international workers (IWs) who care for the sick, befriend the lonely, and introduce spiritually impoverished people to the One who releases us all from the curse of sin and the sting of death. We have about 700 international workers serving more than 150 people groups in more than 140 cities.

Alliance Missions IWs work through four specialized structures: aXcess, CAMA, Marketplace Ministries, and Envision. Each has a unique purpose, but each shares a common vision of seeing gospel access for and from all people.



aXcess (Church Planting)

Proclaims the gospel and multiplies networks of faith communities among the least-reached of the world.



CAMA (Relief & Development)

Demonstrates Christ's compassion through immediate relief and long-term development that transforms lives and restores communities.



Marketplace Ministries (Business as Mission)

Facilitates marketplace professionals who bring their expertise to a community to disciple those around them.



Envision (Short-Term Missions and Leadership Development)

Identifies and develops missional leaders through short-term mission opportunities and innovative ministry strategies.

The Alliance is primarily funded through generous tax-deductible donations given by individuals, churches, foundations, ministries, and other like-minded organizations to The Great Commission Fund.



SALEM ALLIANCE CHURCH

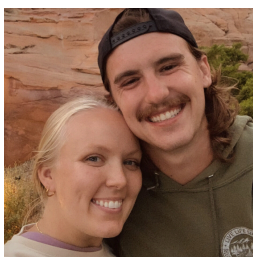
Here at Salem Alliance, we send out a number of International Workers. Get to know some of them here:



Grant & Dakota Shaw

CAMA/Balkans

Grant and Dakota are international workers in Kosovo. They and their team desire to build bridges of hope in their city for all people. The community center provides a space for people to come to know of their God-given value and significance through classes, counseling, social events, and more.



Julian & Ashli White

CAMA/Balkans

Julian and Ashli with their team, desire to build bridges of hope in Kosovo. Through The Community Center, they provide a space that empowers the local people through social programs, classes, counseling, and other services.



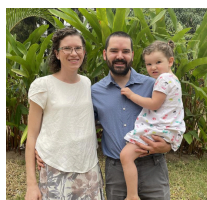
Macie Ruble
CAMA/Africa

Macie is a newly appointed worker with the Alliance serving in Africa. She grew up in the Salem area, attended Salem Alliance, and graduated from Missio (RTI) in 2022. She desires to bring the hope and restoration of Jesus to the community as she joins her team working within urban slums, specifically with at-risk women and children.



Debbie Vik
C&MA/Thailand

Debbie is involved in a leadership program that trains local pastors to raise up leaders in their churches to work with them in ministry. She works with thirteen churches located throughout the northeast part of the country and is helping to begin this ministry in a neighboring country.



Stephen & Haley Weiland
Mission Aviation Fellowship/DRC

As a maintenance specialist, Stephen keeps the planes in good working order for the pilots and missionaries to reach isolated people and share Christ's love. Using the tools of aviation training and cross-cultural experience, the Weiland's hope to reach the lives of the people God places around them through discipleship, maintenance of MAF's aircraft and ministry opportunities that God presents.

Lydia
C&MA/Creative Access Location

Lydia leads a multi-cultural, multi-generational, multi-lingual team working together to reach unreached people groups in the western regions of their Creative Access Country. They use professional services, community projects, leadership development, and counseling as the vehicles to connect with nationals.

Carly

C&MA/Middle East

Carly has been ordained and appointed for international work in the Middle East among an unreached people group historically known for being oppressed through war. She is joining a team to pioneer a church-planting movement and to advance the Kingdom of God in the region. Her heart is to raise up young leaders through English teaching programs at the Life Center and to help people be liberated from oppression and find healing in Jesus. Carly is an RTI (Missio) grad.

Micky

C&MA/Palestine & Israel

Micky works in Palestine and Israel with the Alliance church network to support building community-based trauma care and healing programs. Her heart is to support the ongoing efforts of creating the tools to engage and work with Palestinians and Israelis to bring peace and justice to the region.



Cameron & Mony West

Missions Door/Cambodia

Cameron West serves with Missions Door in Cambodia where he has served for two years and will soon return for more ministry. He was able to return to the Northeastern region to act as an expansion of their ministry. He's also

teaching English, discipling youth and church leaders, and networking with local churches.



Cayla Smith

Teach Beyond/Germany

Cayla is serving at Black Forest Academy, an international Christian school for grades 5-12, as the school nurse. She is excited to be combining her background as a missionary kid with her training as a nurse to serve the children of missionary workers at BFA.

There are multiple ways to be involved with what God is doing in the nations.

- One great way is to pick one of our International Workers and join their prayer team, Barnabas Group, or even consider supporting them financially.
- You could prayerfully consider giving to the Great Commission Fund. These monies go directly to fund our workers who have been sent out from SAC and Missio, as well as our partners in the Middle East.
- If you feel a call to go yourself, we offer a few short-term opportunities throughout the year.

To learn more about all of these opportunities to join in God's mission, use the QR code below.





The following questions are designed to help you process how God might be calling you to engage in His mission.

1 Which of the four specialized structures of Alliance Missions (aXcess, CAMA, Envision, Marketplace Ministries) resonates most with your gifts and calling? Why?

2 How might God be calling you to give, go, or support others in fulfilling the Great Commission?

3 What specific people group or nation has God placed on your heart, and how might you begin praying for them?

4 How could your current vocation or skills be leveraged for kingdom purposes in cross-cultural settings?

5 What would need to change in your priorities, schedule, or finances to become more involved in global missions?



Prayer Requests



Sermon Notes

Neighborhoods

Lesson 2



Read **Matthew 25:34–40**; **John 13:34–35**; **Galatians 5:13–14** below. After each passage there is a brief summary of the context—where it falls in the larger story.

Matthew 25:34–40

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the creation of the world. For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me.’ Then these righteous ones will reply, ‘Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? Or a stranger and show you hospitality? Or naked and give you clothing? When did we ever see you sick or in prison and visit you?’ And the King will say, ‘I tell you the truth, when you did it to one of the least of these my brothers and sisters, you were doing it to me!’”

This passage comes from Jesus’ teaching about the final judgment, often called the “Judgment of the Nations” or the “Sheep and Goats” discourse. It was delivered on the Mount of Olives shortly before His crucifixion. Jesus was describing how the King (Himself) will separate people at the end of the age based on how they treated “the least of these.” In the context of first-century Palestine, the acts of service Jesus mentions (feeding, clothing, visiting) would have been particularly meaningful in a society with no social safety net and where hospitality was highly valued.

John 13:34–35

“So now I am giving you a new commandment: Love each other. Just as I have loved you, you should love each other. Your love for one another will prove to the world that you are my disciples.”

Jesus spoke these words during the Last Supper, after washing His disciples' feet and just before predicting Peter's denial. This "new commandment" came when Jesus knew His time was short. The command to love was not new (see **Leviticus 19:18**), but Jesus elevated it by adding "as I have loved you"—setting His sacrificial love as the standard and making it the defining mark of His followers.

Galatians 5:13-14

"For you have been called to live in freedom, my brothers and sisters. But don't use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love. For the whole law can be summed up in this one command: 'Love your neighbor as yourself.'"

The Apostle Paul wrote to the churches in Galatia to counteract false teaching that suggested Christians needed to follow Jewish law to be saved. This passage addresses the misunderstanding that freedom from the law means freedom to sin. Paul clarifies that true freedom in Christ leads not to self-indulgence but to loving service. This reframes the entire law around the principle of neighbor-love rather than legalistic observance.



Take some time to reflect on, answer, and discuss the following questions.

1

In **Matthew 25**, what six specific acts of service did Jesus highlight? Why do you think He chose those particular examples?

2 Which of the six acts of service mentioned in **Matthew 25** (feeding the hungry, giving drink to the thirsty, welcoming strangers, clothing the naked, caring for the sick, visiting prisoners) do you find easiest to do? Which do you find most challenging?

3 What do you think it means that when we serve “the least of these,” we are serving Jesus Himself? How does this transform your view of service?

4 How does serving others as described in **Matthew 25** relate to your witness in your own neighborhood?

5 According to **John 13:34-35**, what is the primary evidence to the world that we are Jesus' disciples? How is this different from what we often emphasize?

6 How does Jesus' command to love "as I have loved you" (**John 13:34**) challenge the modern notion that love is an emotion rather than actions?

7 In **Galatians 5:13-14**, how does Paul connect freedom in Christ with service to others? Why is this connection important?

DID YOU KNOW?

Each week we will look at how we are currently “reaching” those around us—both as the bigger Christian and Missionary Alliance family and here at Salem Alliance.



THEALLIANCE

The U.S. Alliance family is half a million people worshipping in more than 2,000 churches. These churches were established to live out the inspired Word of God and to preach Jesus in their cities and towns, both in word and deed. They baptize and disciple new believers. They plant new churches in spiritually thirsty communities. They counsel troubled youth. They mend broken marriages. They teach English to immigrants and refugees. They lead Bible studies in prisons. They walk with their neighbors through the trials of life. They pray earnestly and give sacrificially to extend the reach of the gospel in their neighborhoods.



One great way to learn more of the stories from other Alliance churches, both here and abroad is through the Alliance Life Magazine. If you would like to learn more about how to subscribe for free, use the QR code.



SALEM ALLIANCE CHURCH

Here at Salem Alliance we accomplish our mission to bring the peace, presence, and power of Jesus to our city in many unique ways.

Throughout the year we host events like Trunk or Treat, One Drive, Tree of Giving, Night to Shine and many more. We have ongoing ministries like Furniture Bank, Feed Salem, RORs, and Bless Every School, to name a few. We helped co-found Salem Free Clinics and Salem for Refugees; and through our benevolent fund, we help support many different partner organizations that extend our influence in Salem and beyond. You can learn more about all of these on our website using the QR code below.



On the weekend of May 10/11 a number of organizations bringing peace to our city will be in the lobby, so take some time to check those out as well!



One way we are empowering our church family to help see our vision of Salem being at peace with God is through “Love The City.”

Love the City is committed to equipping and empowering the people of Salem Alliance Church to bring the tangible peace, presence, and power of Jesus to our neighbors. You say “YES” to where Jesus is calling you, and we will help you walk it out.

A Love the City Project can be a one-time or ongoing opportunity that brings blessing to a neighbor/s. Our commitment is to equip and empower you through resources (finances, connections, etc.), support, and prayer. Your commitment is to look for open doors to serve and love wherever you go.

Below is a story of one of our church members who took a leap of faith, utilized Love the City, and saw God do amazing things:

When Steve, a partner at Salem Alliance and English language tutor, met Samiel, an Eritrean refugee, Steve had no idea how God would use their relationship. After fleeing military conscription under a dictator, Samiel had walked through multiple countries before finally reaching the United States with his family, including a daughter with disabilities.

Steve soon realized Samiel needed more than English lessons—he needed a driver's license to secure stable employment. Their first driving lesson in Steve's stick shift car was unsuccessful, with Samiel stalling about 20 times. It became clear professional help was needed, but the driving school catering to non-English speakers was expensive.

This is where Love the City made all the difference. Steve applied for a grant and asked his life group to cover the remaining cost. A couple from the group even donated a car for Samiel to practice with and keep once he passed his test. After six professional lessons and much prayer ("We had so many close calls!" Steve recalled), Samiel succeeded on his second attempt.

The impact went far beyond transportation. After getting his license, Samiel said to Steve, "You are like a father to me. I would like us to be friends." The generosity shown through the Love the City grant was "outside his comprehension." When Steve explained they did this to "share the love of Jesus," it created a bridge between cultures and faiths.

This divine partnership—between Steve, his life group, the Love the City grant, and God's guidance—accomplished what would have been impossible through individual efforts alone, transforming both Samiel's practical circumstances and creating a meaningful cross-cultural friendship that continues to bless both families.



The following questions are designed to help you process how God might be calling you to engage in His mission.

1

Which Salem Alliance ministry, event, or partner connects most with your passion and gifts? How could you get involved?

2

How could you intentionally build deeper relationships with your neighbors that go beyond occasional acts of service? Consider the people in your neighborhoods and spheres of influence—who are 2-3 specific individuals you can begin praying for, or continue praying for, asking that Jesus would reveal Himself to them?

3

What fears or concerns rise up in you as you think about stepping out into your own neighborhood to serve and share the Gospel? Take some time to bring those fears to God. Release them to Him and ask the Holy Spirit to give you courage!

4

How might your small group serve together in one of the neighborhood ministries mentioned? Don't forget we have the Love the City grant program you can apply to help with how God is calling you to serve!



Prayer Requests



Sermon Notes

Nations in the Neighborhoods

Lesson 3



Read **Zechariah 7:9-10** and **Acts 10:1-36** below. After each passage there is a brief summary of the context—where it falls in the larger story.

Zechariah 7:9-10

“This is what the LORD of Heaven’s Armies says: Judge fairly, and show mercy and kindness to one another. Do not oppress widows, orphans, foreigners, and the poor. And do not scheme against each other.”

Zechariah prophesied during the rebuilding of Jerusalem after the Babylonian exile (around 520–518 BC). **Zechariah 7** records God’s response to a question about whether certain fasts should be continued. Instead of addressing ritual observance, God directs attention to justice and mercy. The four vulnerable groups mentioned (widows, orphans, foreigners, and the poor) had no legal standing or social power in ancient Near Eastern societies and were often exploited. God’s concern for these groups is a consistent theme throughout Scripture.

Acts 10:1-36

1 In Caesarea there lived a Roman army officer named Cornelius, who was a captain of the Italian Regiment. 2 He was a devout, God-fearing man, as was everyone in his household. He gave generously to the poor and prayed regularly to God. 3 One afternoon about three o’clock, he had a vision in which he saw an angel of God coming toward him. “Cornelius!” the angel said.

4 Cornelius stared at him in terror. “What is it, sir?” he asked the angel.

And the angel replied, “Your prayers and gifts to the poor have been received by God as an offering! 5 Now send some men to Joppa, and summon a man named Simon Peter. 6 He is staying with Simon, a tanner who lives near the seashore.”

7 As soon as the angel was gone, Cornelius called two of his household servants and a devout soldier, one of his personal attendants. 8 He told them what had happened and sent them off to Joppa.

9 The next day as Cornelius's messengers were nearing the town, Peter went up on the flat roof to pray. It was about noon, 10 and he was hungry. But while a meal was being prepared, he fell into a trance. 11 He saw the sky open, and something like a large sheet was let down by its four corners. 12 In the sheet were all sorts of animals, reptiles, and birds. 13 Then a voice said to him, "Get up, Peter; kill and eat them."

14 "No, Lord," Peter declared. "I have never eaten anything that our Jewish laws have declared impure and unclean."

15 But the voice spoke again: "Do not call something unclean if God has made it clean." 16 The same vision was repeated three times. Then the sheet was suddenly pulled up to heaven.

17 Peter was very perplexed. What could the vision mean? Just then the men sent by Cornelius found Simon's house. Standing outside the gate, 18 they asked if a man named Simon Peter was staying there.

19 Meanwhile, as Peter was puzzling over the vision, the Holy Spirit said to him, "Three men have come looking for you. 20 Get up, go downstairs, and go with them without hesitation. Don't worry, for I have sent them."

21 So Peter went down and said, "I'm the man you are looking for. Why have you come?"

22 They said, "We were sent by Cornelius, a Roman officer. He is a devout and God-fearing man, well respected by all the Jews. A holy angel instructed him to summon you to his house so that he can hear your message." 23 So Peter invited the men to stay for the night. The next day he went with them, accompanied by some of the brothers from Joppa.

24 They arrived in Caesarea the following day. Cornelius was waiting for them and had called together his relatives and close friends. 25 As Peter entered his home, Cornelius fell at his feet and

worshiped him. 26 But Peter pulled him up and said, "Stand up! I'm a human being just like you!" 27 So they talked together and went inside, where many others were assembled.

28 Peter told them, "You know it is against our laws for a Jewish man to enter a Gentile home like this or to associate with you. But God has shown me that I should no longer think of anyone as impure or unclean. 29 So I came without objection as soon as I was sent for. Now tell me why you sent for me."

30 Cornelius replied, "Four days ago I was praying in my house about this same time, three o'clock in the afternoon. Suddenly, a man in dazzling clothes was standing in front of me. 31 He told me, 'Cornelius, your prayer has been heard, and your gifts to the poor have been noticed by God! 32 Now send messengers to Joppa, and summon a man named Simon Peter. He is staying in the home of Simon, a tanner who lives near the seashore.' 33 So I sent for you at once, and it was good of you to come. Now we are all here, waiting before God to hear the message the Lord has given you."

34 Then Peter replied, "I see very clearly that God shows no favoritism. 35 In every nation he accepts those who fear him and do what is right. 36 This is the message of Good News for the people of Israel—that there is peace with God through Jesus Christ, who is Lord of all.

This passage from Acts records Peter's interactions with Cornelius, a Roman centurion and Gentile. This event marked a pivotal moment in the early church as the Gospel broke ethnic boundaries. Peter's statement about God showing no favoritism represents a profound theological shift in his understanding of God's impartiality and the universal scope of salvation.



Take some time to reflect on, answer, and discuss the following questions.

1 In **Zechariah 7:9-10**, what four specific groups of people does the Lord highlight for protection? What do these groups have in common?

2 How does this passage expand the concept of “true religion”? (See **James 1:27**.)

3 How does God’s command to “judge fairly, and show mercy and kindness” challenge cultural attitudes toward foreigners and immigrants?

4 What were some of the things that God made clear to Peter in the **Acts 10** passage? How was this a shift from Peter's previous understanding?

5 What cultural or religious barriers might Peter have had to overcome to enter Cornelius' house? What parallels do you see to barriers in our own cultural context?

6 What do you think it means that God "shows no favoritism"? How does this impact our approach to people of different backgrounds?

7 How does Peter connect the impartiality of God with the gospel message?¹ What makes this “good news”?

DID YOU KNOW?

Each week we will look at how we are currently “reaching” those around us—both as the bigger Christian and Missionary Alliance family and here at Salem Alliance.



THEALLIANCE



RAIN, Refugee and Immigrant Network, is our denomination's network that encourages Alliance churches to strategically welcome, build relationships, and share the gospel with refugees and immigrants.

The purpose of RAIN is three-fold: welcoming, engagement and training. To learn more visit: www.rainalliance.org.

¹“Peter introduces his message as containing ‘good news of peace through Jesus Christ’ (10:36) — the ‘message God sent to the people of Israel.’ Peace was the content of God’s basic promise to the Jews in the Old Testament. But by describing Jesus as ‘Lord of all,’ Peter extends this blessing to Gentiles also.” NIV Application Commentary Copyright © 1998 by Ajith Fernando.



SALEM ALLIANCE CHURCH

Salem Alliance Church has a heart to extend the love of Jesus to refugees and immigrants. We believe that the Church is called to be at the forefront of welcoming global neighbors to our community, learning from them, and walking alongside them as they establish a new home. Our ministry to refugees and immigrants is called Baraka, which means “blessing” in a variety of languages. Through Baraka we seek to bless our global neighbors with God’s love through long-term practical, social, and spiritual support. We currently offer the following programs:



Baraka English provides bi-weekly English classes for refugee and immigrant women in a warm, relational environment where they can build community and experience God’s love.



Baraka Immigration Legal Services provides high-quality, low-cost immigration legal services through an organization called Immigrant Connection.



The Baraka Prayer Gathering is a place where refugees, immigrants, and friends gather every Sunday to share a meal, worship, and pray in multiple languages.



Baraka Workforce Development demonstrates God’s love by empowering refugees to overcome employment barriers through paid job training and English education.

Salem Alliance partners with Salem For Refugees, All Nations Soccer, and Ariana House.

For more information about our ministries or partners use this QR code:



To get involved,
email baraka@salemalliance.org



The following questions are designed to help you process how God might be calling you to engage in His mission.

1 How do you respond emotionally to the refugee crisis?²

2 What biblical principles should guide our response regardless of our political views? (See the following for some examples: **Isaiah 58; Hebrews 13:1-2; Matthew 25:35; Exodus 22:21**)

3 How comfortable are you interacting with people from different cultural backgrounds? What fears or insecurities might hold you back?

²A refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion, or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are the leading causes of refugees fleeing their countries. More than 120 million individuals have been forcibly displaced worldwide as a result of persecution, conflict, violence, or human rights violations. We are now witnessing the highest levels of displacement on record. <https://www.unrefugees.org/refugee-facts/what-is-a-refugee/>

4 If you were forced to flee your country, what would you want most from Christians in your new community?

5 Which of Salem Alliance's Baraka ministries or partners (English classes, Immigration Legal Services, Prayer Gathering, Workforce Development, Salem For Refugees, All Nations Soccer) could you potentially serve with?

6 How might your small group "welcome the stranger" together in a practical way this month?

7 What specific steps could you take to start building a friendship with someone from a different cultural background in your community?



Prayer Requests



Sermon Notes