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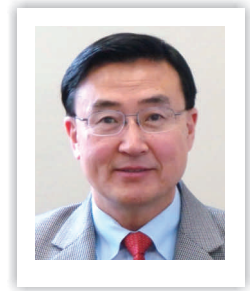
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Publisher's Note

**Mission: Pilgrims(순례자),
not Wanderers(방황자)**

Hope5L2F 재단 대표
김중성 목사



신앙의 여정에 있어서 가장 중요한 신앙의 모습 중에 하나는 “함께 나누며 사는 삶”의 모습입니다. 하나님의 구원의 역사는 신앙인들만 구원하시는 것이 아니라, 신앙인들로 하여금 그들이 속한 사회를 구원하시는 것이 궁극적인 목적입니다. 이러한 하나님의 구원의 역사를 영국에서 감리교 신앙 운동을 시작한 John Wesley 목사는 Personal Holiness(영혼 구원)와 Social Holiness(사회 구원)로 설명을 하고 있습니다. 하나님의 구원의 역사는 한 개인의 영혼 구원에 그치는 것이 아니라 더 나아가서 사회 전체를 포함하는 것입니다. 이러한 의미에서, 신앙인들이 구체적으로 가지고 살아야 할 가장 중요한 두 가지 모습은, 첫째로 개인 영혼의 구원을 이루기 위한 거룩한 삶(Personal Holiness)과 사회를 구원하기 위해 노력하는 행동(Social Holiness)인 것입니다.

나만의 영혼 구원을 위해서만 산다고 한다면, 그것은 하나님의 구원의 역사에 50% 밖에는 참여하지 못하는 것입니다. 우리에게 향하신 하나님의 뜻은, 신앙인 개개인의 거룩함(Personal Holiness)을 통해서 사회 전체를 구원(Social Holiness) 하시는 것입니다. 그러므로, John Wesley 목사님이 이야기하는 영혼 구원(Personal Holiness)과 사회 구원(Social Holiness)은 서로 분리 될 수 없고, 하나님의 구원의 역사에 참여하기 위해 신앙인들이 가지고 살아야 하는 모습이라고 생각합니다.

야보고서 저자는 2장 14-17절에서 다음과 같이 말해주고 있습니다. “...만일 형제나 자매가 험하고 일용할 양식이 없는데, 나희 중에 누구든지 평안히 가라, 덩게하라, 배부르게 하라 하며 그 몸에 쓸것을 주지 아니하면 무슨 유익이 있으리요. 이와같이 행함이 없는 믿음은 그 자체가 죽은 것이다.” 선교는 기독교의 거룩함을 통해서 사회를 구원하는 구체적인 “신앙의 행동”입니다. 그리고, 예수 그리스도의 지상 명령이기도 한 선교의 참여를 위해서는 우리들의 “의지(Intentionality)”가 요구되는 것입니다. 선교의 참여를 위해서는 하나님의 구원의 은혜에 마음의 문을 열고, 그 뜻에 합당한 삶을 살고, 헌신하겠다고 하는 우리들의 간절한 의지가 필요한 것입니다.

이러한 의미에서, 이번 선교저널의 주제를 “Mission: Pilgrims, not Wanderers”로 잡아 보았습니다. Pilgrims(순례자)와 Wanderers(방황자)는 다 같이 길을 떠나는 사람들입니다. 하지만, 이 두 종류의 여행자들에게는 한가지 근본적이고 중요한 차이가 있습니다. 순례자들은 구체적인 목적지를 향해 여행하는 사람들이고, 방황자는 그들의 목적지 없이 이곳 저곳을 떠돌아 다니는 사람들이라고 하는 것입니다. 이번 선교저널에서는 이 두 종류의 각기 다른 표상(Imagery)을 통해서 선교 참여의 중요성과 준비 과정의 모습들을 생각해 보았습니다. 선교의 참여는 그냥 이루어지는 것이 아니라 하나님께 대한 나의 헌신이 필요하고 가장 철저한 과정과 준비가 요구되는 구체적인 거룩함의 훈련입니다.



From The Rev. Dr. John Edward Nuesle

Pilgrims, Not Wanderers: Intentional Mission Planning

Are you leading your congregation to become pilgrims in God's Mission? Or are you allowing them to simply be wanderers in life without direction?

Abraham was a pilgrim, going forth from Ur to the land to which God was leading him and the ancient Hebraic community. While the end goal was not always known, they came together as a community seeking God's mission, rather than their own ideas of life. ("By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going." Hebrews 11:8)

Moses, and the early Israelite community, while also following what was originally God's leading, were just wanderers in the wilderness for forty years, because they chose individualism and self-gratification. Thus they did not reach any goal or accomplishment until they organized their lives around God's understandings of who they were and what their mission was about.

These represent the differences between being pilgrims in God's Mission, and in being wanderers without a plan for the future, a journey without purpose.

We are called as God's missional people to be pilgrims in our mission plans. Many churches and church communities

spring forth with what seem to be great and inspired ideas for missional involvement, but lack grounding in the basic Biblical missional principles that we have written about here in the past year. This results in simple wandering about in mission, thinking that if we do "good" work with sincere devotion that is all that is required. Yet God's missional calling is much greater. We are not called to be good and compassionate people, we are called to be in God's Mission, always going forth by faith yet with some clear guiding principles for action and planning.

A summary of this calling might be, to become *Connected Communities of Intentional Dreaming*. What does this mean in practical missional planning terms?

First, we must be connected. A large financial institution in New York City advertises itself with the phrase, "Life's Better When We're Connected". While I'm not sure about that bank, I couldn't agree more fully. Life is just plain better when we're connected, rather than going it alone. This is true for individual persons as well as for local churches and larger communities of the Church. It is equally important for whole denominations.

God has created us to not only be together, but to work together, plan together, and act together. It is the so called "lone wolf" individual who is the most dangerous in our

society, and this is true also for congregations that try to 'go it alone'. Particularly in mission work, going it alone, working just as one person or one congregation will always result in problems, misunderstanding among those we seek to minister to and among, and even real disasters of safety and security. That is not God's way, but our human egotistical way. Be Connected.

Next, we are, in that same sense, communities of faith and action. This is more than being connected. It is a focus on communal lifestyle as a church, and as missional participants. Everything from planning to implementation of the plans must be from a communities' perspective. This means, rather than a collection of individuals going about their own ideas even if physically together, to a way of life in which everyone is included in the process and decision-making. No one person or one small group dominates the community in which all are equal partners. This also holds true for how we are called to work in and among those to whom we go in mission. We never plan or act without the missional recipients as whole partners in all decision and implementation. And remember, just because we tend to bring the resources (financial and material) does NOT mean we have greater say over the process and outcome of mission.

Finally, be intentional and intentionally dreaming of all that God is calling you to become and share with God's world. Be intentional on your journey into God's Mission, for this is the way God calls pilgrims to move forward in faith and action. Seek a vision of your communities' mission work that dreams of the land to which you are



going... just as Abraham. Intentional dreaming is a pragmatic approach which is an openness to faithful mission activity, based on being a connected community and with communities around the globe, rather than individual notions of wandering activity outside of God's Mission.

Here are some specific, pragmatic steps to putting these theologically sound principles for mission into practice in your ministry setting. First, call together a small group of persons committed to these ideals of God's Mission. These are not just interested leaders from the congregation, but those who see the vision of connected communities of intentional dreaming for the whole Church. Together research where and what type of missional involvement is most meaningful to your congregation, and very early seek to enlist other congregations in this common objective.

Next, and very important, be sure you have a viable and interested community of persons with whom you will be in partnership in mission. And before you engage in any specific action or activity, have a team from your congregation, or better yet those other congregations also, to visit that site and community. Seek their vital input and agreement to any plans, always open to changes and shifts in the strategies which come from them. (Remember: money and resources must not dictate the plans...this is a communal and community based effort of partnership.)

Lastly, look to a creating a long-term plan. I would suggest at least a five-year commitment from all participants, partners, and communities. If situations change, or need to change based on learnings from your work, these plans can always change. Yet the five-year commitment up front ensures that this is meant as a fully intentional participation in God's Mission.

Go forth, not always knowing exactly where you are going, just as the pilgrim Abraham did so long ago. Go forth by our connected, communal, and intentional Christian faith. Be pilgrims in God's Mission, and not just wandering individuals, and you will be richly rewarded by our God of new life and global reach.

Dr. John Nuessle is an Ordained Elder of the United Methodist Church. He has served in a various positions within the Global Ministries of the United Methodist Church. He held the position of an Associate General Secretary before his retirement from the Global Ministries

선교를 위한 묵상



고석천 목사

"Being a Missionary is to Obey God."



올 여름은 날씨가 덥지 않고 쾌적하여 지내기가 수월하다. 아침에 Harbor Park을 걷고 다운타운 코너에 있는 스페니쉬 베이커리에서 커피를 마신다. 상점의 주인을 비롯하여 고객들이 거의 과테말라에서 온 사람들이다. 나를 보고는 일본 사람이냐 중국 사람이냐 묻는다. 동양인이라 어느 나라 사람인지 구별하기가 어려운 듯 하다. 한국 사람이라고 했더니 과테말라에도 한국인이 많은데 대부분 상업에 종사한다고 한다. 또한 한국 선교사들이 많이 들어와 있다고 하며 반가워한다.

지난 6월 15일에 Elizabeth Elliot 여사가 88세로 하나님의 부르심을 받았다. Elizabeth 여사는 방송인으로 기독교인 작가로 세계 선교에 크나큰 업적을 남겼다. 그뿐 아니라 많은 사람들에게 복음을 전했고 그리스도인들이 깊은 영적인 살도록 도왔다. Elizabeth 여사가 세상에 알려지게 된 계기는 남편 Jim Elliot 선교사가 순교를 당했기 때문이었다. Jim Elliot은 5명의 동료 선교사들과 함께 Ecuador의 Auca 족(현재 Waorori 족) 원주민들에 접근하여 사역을 준비했다. Auca 족은 밀림 깊숙한 곳에 거주하며 사회와 격리된 채 거주했다. 접촉을 시도하던 중 어느날 선교사들 모두가 이 부족들에 의해 살해를 당했다. 선교사들은 무기를 소지했었으나 사용하지 않고 죽음을 맞이했다. 선교사들이 무참히 살해를 당하자 기독교인들은 물론 미국 사회가 큰 충격에 빠졌다.

2년의 세월이 흘렀을 때 Elizabeth 여사는 어린 딸을 데리고 죽임당한 선교사의 누이와 함께 Auca 원주민들에게 들어갔다. 남편이 사랑했던 원주민들을 여사 자신도 사랑하는 마음이 생겼기 때문이었다. 생명의 위험을 두려워하지 아니하고 원주민들에게 복음과 사랑을 전하려는 여사의 결단에 세상은 또 한번 놀랐다. 원주민들을 향한 선교가 자신의 사명이며 하나님의 부르심임을 믿었다. Elizabeth 여사는 원주민들과 지내며 이들의 언어를 배우고 문화와 전통을 익히며 복음을 전했다. 원주민들은 복음을 받아 들였고 후에는 Auca 족 2000명중 1/3이 기독교인이 되었다. 그때의 원주민들과의 사역 경험을 "The Savage My Kinsman" (1961)에 소개했다.

Elizabeth 여사는 2년의 사역을 마친 후 1963년에 다시 미국으로 돌아왔다. 기독교 방송과 수십권의 저서를 통하여 복음을 전하고 하나님께 순종하는 삶을 살도록 권면했다. 이 일을 위해 부르심을 받은 것을 믿으며 세상적인 일에 매이지 아니하고 그리스도를 위해 살았다. Elizabeth 여사의 삶은 결코 평탄치 않은 삶이었다. 남편이 사랑했던 원주민들에게 죽임을 당하

여 큰 슬픔을 당했다. 두번째 남편은 병원 원목으로 사역을 했는데 암으로 고통을 당하며 죽었다. 사랑하는 남편을 먼저 보내야 하는 아픔을 다시 겪었다. 여사는 인간적인 슬픔과 고통 속에서 주님을 바라보며 사역을 감당했다. 여사의 헌신적인 삶을 본받아 수천의 젊은이들이 세계 곳곳에서 선교사로 나가 복음을 전하고 그리스도의 사랑을 나누고 있다. 여사는 하나님께 철저히 순종하고 순례의 길을 걷다가 하나님의 부르심을 받았다.

목회기간 동안 단기선교 팀과 함께 라 파스(LA PAS 볼리비아 수도)에서 사역하시는 이진화 선교사님을 방문한 적이 있다. 이 선교사님이 운영하는 현지 의료팀과 함께 여러 지역을 순회하며 의료 사역을 했다. 해발 3800미터의 고산지대라 숨쉬기도 쉽지 않았고 사역지로 이동하는데도 힘이 들었다. 사역을 마칠 때 쯤 이 선교사님이 우리의 방문을 진심으로 고마워하며, "어떻게 이런 험한 지역에 찾아오셨느냐? 이곳은 고산지대라 방문하는 선교팀이 거의 없다. 한번은 와도 다시 오는 경우는 드물다. 이제 미국에 돌아가신후에도 어려운 여건 속에서 사역하는 선교사님들을 잊지 말고 기도해 달라"고 부탁했다.

이 선교사님 부부가 고생하는 모습이 안타까웠다. 두분이 나이도 들어 가고 건강도 안 좋는데 이곳에서 언제까지 사역 할 계획이냐고 물었다. 이 선교사님은 "목사님, 제가 이곳에 와서 사역을 시작하게 된 것도 하나님의 뜻입니다. 환경이 열악하다고 사역을 접고 떠날 수 있나요? 하나님이 주신 사명으로 믿고 최선을 다하고 있습니다."고 하셨습니다. 이 선교사님과의 만남을 통해서 단기선교가 현지 선교사님들에게 많은 위로와 힘이 되는 것을 알게 되었다. 올 여름에도 세계 곳곳에서 단기선교 사역에 참여하여 땀 흘려 수고하는 분들의 수고를 하나님이 기뻐하실 것을 믿는다.

연세대학교 신과대학, 대학원
두루 신학대학원(미국 뉴저지)에서 수료.
대 뉴저지 연회에서 소망교회(개혁, 현 가득한교회), 만모스 은혜교회, 케이쿼타운교회(영어 회중), 요벨교회, 버겐 포인트교회(영어 회중) 등을 섬기며 사역을 하다.

Korean Church & Institute



이용보 담임목사

뉴욕한인교회 이야기



“그러므로 너희는 가서 모든 민족을 제자로 삼아...” (마태복음 28:19)

미 동부에서 최초로 세워진 뉴욕한인교회의 개척과 창립은 1919년 3.1운동과 깊은 관계가 있다. 우리 교회 70년 역사 책인 “강변에 앉아서 울었노라”에 의하면 1920년대에 맨하탄 타운홀에서 서재필 박사가 3.1절 대회 의장을 맡아 기념행사를 한 후에 교회 창립에 대한 본격적인 논의가 있었고, 1921년 4월 18일에 창립 예배를 드렸다. 조국의 독립을 갈망하면서 신앙의 선조들이 세운 민족의 교회로서, 뉴욕한인교회는 지난 91년간 역사의 현장에서 예수의 복음으로 초기 대한민국을 건국한 수많은 민족의 지도자들을 양성했다.

다른 교회들의 이름과는 다르게 우리 교회 영어이름이 'Korean Church & Institute'

라는 의미는 뉴욕한인교회는 예수님의 몸인 성전인 동시에 뉴욕한인사회에 국가적, 사회적 봉사를 하여야 한다는 뜻에서 지어졌다. 교회의 이름에 맞게 뉴욕에서 시작된 각종 교포사회의 봉사단체들이 뉴욕한인교회에서 시작 되었고, 현재 교포사회 여러 곳에서 선한 영향력을 미치고있다.

이렇듯 뉴욕한인교회는 위로는 하나님을 경배하고 아래로는 조국의 독립과 교포사회의 번영 즉 신앙생활과 사회생활의 조화를 위한 활동을 병행하는 선교적인 존재 의미로 삼고 있었다. 우리 뉴욕한인교회는 선조들의 이와 같은 교회 창립정신을 계속해서 계승하고 발전시켜야 할 줄 믿는다.

뉴욕한인교회는 2021이면 100주년을 맞이한다. 100주년을 맞이하는 교회로서 뉴욕

한인교회가 비전을 갖기를 소망한다.

첫째, 100년의 믿음을 전통을 이어받아, 뉴욕한인교회는 민족의 지도자들을 양성했듯이, 계속해서 예수그리스도의 이름으로 세상을 변화시키는 지도자들을 배출하는 교회가 되어야 한다.

둘째, 문화와 경제의 중심지인 뉴욕 맨하탄에서 뉴욕한인교회는 문화와 예술로서 선한 영향력을 미치는 교회가 되어야 한다.

셋째, 뉴욕한인교회는 예수그리스도가 명하신 세계 비전인 위대한 사명인 한민족의 통일선교와 세계선교에 쓰임 받는 선교적인 교회가 되어야 한다.

감리교신학대학 대학원 졸업 (Th, M)
성 바울 미 연합감리교회 신학대학원 (St. Paul School of Theology) 목회학 석사 (M. Div)
드류 대학교 신학부 목회학 박사 (Drew Theological Seminary)





김진양 박사

"광야의 순례"

얼마전 2006년 인터넷 신문인 당당뉴스에 게재되었던 “싸우면 7일 도망가면 40년, 수수께끼 풀어야!”라는 제목의 글을 접하게 되었다. 제목이 보여주듯이 저자는 출애굽한 히브리인들이 주어진 환경에 당당히 맞서지 않고 피하고 도망하여 장장 40년을 광야에서 방랑했다고 주장한다. 그러나 과연 히브리인들이 도망자처럼 40년을 광야에서 방랑했던 것일까? 방랑은 정처없이 떠돌아 다닌다는 뜻인데 가깝게는 시내산이 멀게는 약속의 땅이 그들의 목적지가 아니었던가? 혹자는 히브리인들의 오랜 광야 생활을 불신앙에 대한 하나님의 심판이라고 주장한다. 민수기 저자의 관점에서 보면 틀린말은 아니지만(민 14:33; 32:13), 출애굽기 설화는 광야 여정을 방랑 또는 하나님의 심판의 뜻으로 말하지 않고(출 15:22-17:16), 오히려 히브리인들의 광야 생활은 바로의 노예에서 하나님 백성으로 살아가는 방법을 배우는 순례로 묘사하고 있다. 순례라는 말의 의미가 성스러운 장소를 방문하면서 삶의 의미를 찾는 종교적 행위인 것처럼 출애굽기 광야 설화에 나오는 세 광야-마라 광야, 신 광야, 르비딤 광야-여정을 하나님의 백성으로 살아가는 법을 배우는 순례의 관점으로 되짚어 보고자 한다.

1. 마라 광야(출 15:22-27): 출애굽한 히브리인들이 처음으로 도착한 곳은 수르 광야다. 3일 동안 수르 광야를 걸어갔지만 그들은 마실 물을 찾지 못했다. 유대인의 관점에서 성서를 해석한 미드라쉬는 광야에서 마실 물없이 3일을 지낸다는 것은 3일동안 하나님의 말씀인 토라없이 지낸다는 것과 같은 것으로 풀이했다. 인간이 생명을 유지하는데 가장 중요한 것이 물만큼 토라는 우리 삶에 없어서는 안될 가장 중요한 영혼의 양식이라는 유대인의 깊이있는 신앙을 엿볼 수 있다. 이는 유대인들이 적어도 3일안에, 즉 안식일(토요일), 월요일, 목요일에 각각 토라를 읽고 공부하는 관례에 대한 성서적 근거를 제공한다(Mekhilta Beshallah, Vayassa, 1; b. B. K. 82a). 히브리인들이 물없이 3일간의 수르 광야 여정을 마치고 급기야 마라 광야에 도착하지만 안타깝게도 그곳 물이 써서 마시지 못해 모세에게 불평을 털어놓기 시작한다. 모세가 나뭇가지를 꺾어 물에 던지니 쓴물이 단물로 변하여 백성들은 갈증을 해소하게 된다. 그러나 이것을 통해 하나님은 히브리인들을 말씀에 순종하고 하나님 보시기에 옳은 일을 하는지 그렇지 않은지를 시험하신 것이다(출 15:25). 바로의 법이 아니라 하나님의 법으

로 살아야 된다는 진리를 처음으로 깨닫게 되는 장소가 마라 광야인 것이다.

2. 신 광야(출 16:1-36): 히브리인들의 두 번째 여정은 신 광야인데 이번에는 먹을 양식이 없다고 불평한다. 단순히 양식의 결핍이 문제가 아니라 히브리인들이 노예의 신분이었을망정 먹을 양식이 풍부했던 애굽의 삶을 그리워하여 그곳으로 다시 돌아가고자 소망했던 것이 더욱 심각한 문제였다. 하나님은 이곳 신 광야에서 하늘의 양식인 만나를 비처럼 내려주시겠다고 약속하셨다. 마라 광야에서 쓴물이 단물로 변한 것처럼 만나를 히브리인들이 하늘의 뜻대로 살 것이지 아니면 애굽왕 바로의 뜻대로 살 것인지를 시험하는 두 번째 도구인 셈이다. 미드라쉬 해석에 의하면 만나가 매일매일 제공되는 일용할 양식이듯 신 광야의 만나를 매일매일 토라 공부에 매진해야 하는 진리를 가르치고 있다고 한다(만나와 하늘양식에 대한 자세한 내용은 선교저널에 게재된 저자의 초대칼럼 “애굽의 빵에서 광야의 만나로,” Fall 2014 vol. 1/3을 참조하라).

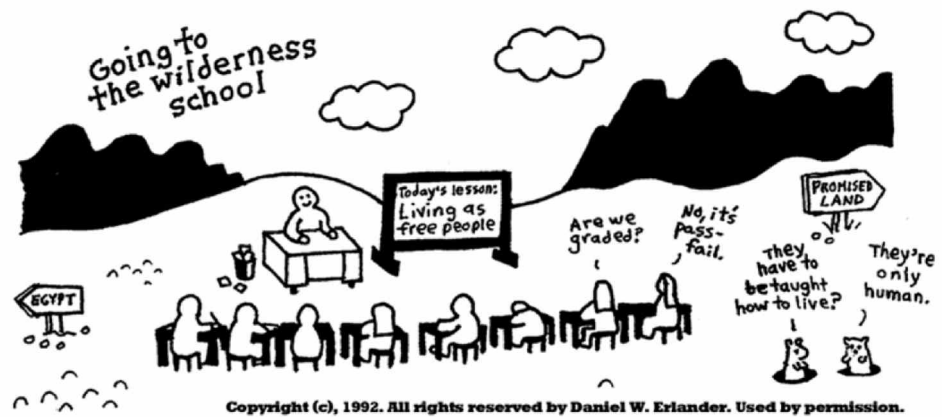
3. 르비딤 광야(출 17:1-16): 시내산으로 가는 히브리인들의 마지막 여정은 르비딤 광야다. 마라 광야에서 마실 물이 없어 불평한 것처럼 히브리인들은 또다시 이곳에서 마실 물이 없어 모세에게 불평한다. 더구나 신 광야에서 먹을 양식이 없음을 불평한 것처럼 르비딤 광야에서도 애굽에서의 풍요한 삶을 동경하면서 불평한다. 모세는 하나님의 말씀대로 바위를 찢고 거기에서 마실 물이 터져 나와 백성들이 목을 축이게 된다. 히브리인들이 르비딤 광야에서 하나님께 대들었다고 해서 그곳 이름을 트리바라고 하였고, 하나님이 그들 가운데 계시는가 그렇지 않은가를 시험하였다고 해서 그곳을 맛사라고 명하였다.

아울러 르비딤 광야에서 또 하나의 중대한 사건이 발생한다. 아말렉 사람들이 히브리인들을 공격하였던 것이다. 여호수아가 아

멜렉과 싸우러 나갔고 모세와 아론과 훌은 산으로 올라갔다. 모세가 팔을 올리면 히브리인들이 승리하고 팔을 내리면 아말렉이 승리한다. 해가 질 때까지 모세의 팔은 내려오지 않았고 결국 여호수아는 아말렉과의 전투에서 승리한다. 주후 3세기경 출애굽기 해설서인 미쉬나 메칠타(Mechilta)에 의하면 르비딤이라는 단어는 토라 공부를 소홀히 한다는 뜻으로 그렇게 되면 아말렉의 위협같은 삶의 위기와 고난이 닥쳐온다는 교훈을 가르치고 있다는 것이다.

출애굽한 히브리인들이 마라 광야, 신 광야, 르비딤 광야 여정에서 마실 물과 먹을 양식의 결핍을 경험하거나 전쟁을 겪지만, 하나님의 말씀인 토라를 통해 하나님의 백성으로 살아가는 법을 배우기에 광야는 학교이며 순례다. 결론적으로 히브리인들은 장장 40년 동안 광야에서 정처없이 방랑한 것이 아니라 거룩한 순례를 했던 것이다.

미국 루터교 데이빗 얼렌드(David Erlander) 목사는 삽화를 통해 성서의 메시지를



를 표현한다. 여러 삽화 중 “Going to the Wilderness School”은 광야를 하나님의 백성으로 살아가는 방법을 배우는 학교로 비유하고 있다. 억압과 착취의 과거 애굽이 아니라 자유와 나눔의 미래 약속의 땅으로 나아가기 위해서는 반드시 광야를 거쳐야 한다. 이러한 의미에서 광야 학교는 순례 학교라고 할 수 있다.

마실 물이 없고 먹을 양식이 부족한 광야가 경제적으로 열악한 선교의 현장일지도 모른다. 히브리인들이 마라 광야, 신 광야, 르

비딤 광야에서 불평했던 것처럼 선교지는 불평의 현장일지도 모른다. 히브리인들이 광야에서 하나님의 존재를 시험한 것처럼 선교현장은 시험의 장소일지도 모른다. 그러나 선교현장은 우리 모두에게 하나님의 백성으로 살아가는 방법을 가르쳐주는 학교이며 약속의 땅을 향해 나아가는 순례지다.

현재 미 연합감리교회 북 일리노이 연회에서 목회
Lutheran School of Theology at Chicago (LSTC)
졸업 (Ph.D.)
Wartburg College, Iowa 에서 강의

► Publisher's Note from Page 1

In this summer's issue of Mission Journal, we have addressed topics related to "Intentionality" as we engage in missions. For the last 10 years or so, programs (or projects) related to missions have become extremely popular especially among Korean American local churches and their church members. This desire to participate is so common that most of Korean American local churches engage in mission regardless of the size in their membership. As we understand it, mission (to spread the Good News of Jesus Christ to the end of the earth) is the commandment all Christians should try to fulfill in the best way they know how. In this sense, the fact that many Korean American churches and their membership to participate in mission should be a very welcoming development.

However, one caution regarding such development is that mission has become a "fashion" for local churches and their members - they engage in mission because everyone else is doing it. What we at the Hope5L2F Foundation believe is the fact that Mission is God-driven and we are simply participating in the work that God is already doing.

This does not mean that we become "passive" in God's work of Mission. Mission requires our utmost attention and intentionality. In this sense, an image of Pilgrims and Wanderers gives us a good analogy. Since being in mission requires

our intentionality, it has to be a part of the journey of a pilgrim. The entire journey of engaging in mission cannot be that of a wanderer. Preparation for participating in and implementing missions is a process that requires our "Intentionality." Missions cannot simply happen.

In this issue, our resident and guest writers are providing their insights on the theme, Mission: Pilgrims, not Wanderers. By making a point that engaging in missions require our utmost intentionality, it is our hope that local churches and their members rethink their participation in missions and being more intentional in their process of planning and implementing mission programs and projects.

사진으로 보는 선교지



Empower One, Empower Village!

Empower through energy, education, and entrepreneurship!

Empower the individuals and communities that are isolated from resources and opportunities through energy, education, and entrepreneurship so that they give God the glory in the discovery of their true identity and the recovery of shalom in all spheres of life.



Clean Water



Children in Haiti



Lebanon - Education

About E3Empower

Our Vision

We are a social enterprise that envisions people under the oppression of poverty in developing countries discovering their true identity - as God's image-bearer and steward - and being empowered to become leaders of their own communities who recover and transform the broken parts of the whole community.

How do we empower?

We are empowered when we understand our purpose and role. The oppression of poverty does just the opposite; it is a bondage of hopelessness, claiming that we have no purpose and role. We will empower people by trusting them with opportunities - to become micro-entrepreneurs that serve the community using appropriate technology. We will provide opportunity to live out their God-given potential and their role as a steward - a delegate of God's authority over His creation.

Why micro-enterprising?

For people living in poverty, micro-enterprising can be a small first step to understanding who they truly are. Being able to provide valuable work with their own hands, they can realize their God-given potential tangibly. When these small steps ignite the transformation of the people from the inside, we believe that they will be the ones to bring about powerful restoration to their broken communities.

Adding a Long-Term Perspective to Compassion

Every 20 seconds, a child dies from a water-related illness. Every year, 3.5 million people die from a water related disease. That's equal to the population of the entire city of LA. Many humanitarian volunteers provide medical assistance for sick people, but unless you cure the source of the problem, the people will go right back to the unsanitary living environments and get sick again. How can you have a longer lasting impact?

E3Empower birthed from years of medical mission experience. We were introduced to what's called 'appropriate technology' items. Basically, these are innova-

tive technology items very useful and suitable for solving some of the most critical issues in the developing world. Our simple water filter, for instance, can remove all harmful bacteria from water, preventing water-borne diseases so easily, effectively, and cheaply. Our other product is solar lamps. It provides a safe, economic alternative to people who use kerosene lamps or candle

lights. These traditional method are known to kill 1.5 million people every year due to fire or respiratory diseases.

To tell them they are made in God's image:

More Important than the technology is the change inside the people. Sometimes, even the most honest acts of compassion can have harmful side-effects never intended such as dependency and poverty mindset. Instead, we want people to discover how capable, value-creating they are made to be. It's amazing how powerfully healing it is to trust someone with an opportunity. People who weren't given an opportunity cannot trust in themselves.

In Tanzania, we have established a solar-powered community center called 'Empower Center' in Dodoma area where three youths have been put in charge of micro businesses. It started in November of 2013, and over the course of about 20 months, they have tried different businesses and have survived, operating everything on their own.



Empower Center in Dodoma, Tanzania.

Janet teaches young children at the nursery school:

"Many people in my community do not understand the importance of education. So we tell the villagers about the importance of education. The ones who send their kids to my school see the impact of education in their children. Then, they go to their neighbors, and tell other people to educate their children as well. In the past, I used to be easily discouraged. When the payment period came around, many parents did not pay their children's tuition. Some people promised to pay the tuition after one

month, but later just stopped sending their children to the nursery. At other times, parents ignored my phone calls or even powered off their phones entirely. But it was from that point on that I learned how to be persistent because I knew without a doubt that the work I was doing was truly helping the children in my town."



Janet is a nursery school teacher at the Empower Center

Nyanda is the one in charge of the internet cafe with a stationary:

"I operate everything in this stationary on my own. I love every customer who visits here. It doesn't matter whether they are smokers or drunks. I try my best to provide kindly service to everyone who comes. It builds my confidence when I hear "Thank you" from my customers after giving my best effort to provide quality service. I learned how to build and run a business. I became confident because I learned that to run a business, you have to have a strong conviction in yourself."



Nyanda is in charge of Internet cafe/ stationary

Not only were they able to strive on their own without depending on others, but they were doing the business with a strong sense of service

to the community. They understood they were creating meaningful contribution to the community. They were stewarding their time and talents to serve others.

[Tanzania IT Project]

We have a new initiative in Arusha, Tanzania that aims to establish sustainable computer education in secondary schools. ICT education is a powerful tool that can provide inspiration and open up the minds of students by allowing access to vast information and knowledge. However, Tanzanian public schools face serious challenge to ICT education.

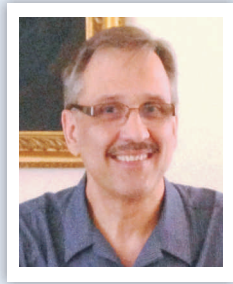
95% of secondary schools in Tanzania do not have access to computers. 80% of all secondary schools are not connected to the grid. Even in schools with computers, the utility of the machine is very low due to the lack of computer-savvy teachers and effective teaching content. Through this program, the school will acquire a computer lab, teacher training, in-class assistance and effective learning contents to use on a monthly installment for two years.

We have had about 30 schools showing interest in the program, and we have successfully finished a 2-month afterschool pilot course at one school. We hired 3 local staffs to be our teachers, and in the next few months, we will be starting at 2-3 more schools. Our vision is that there will be a multitude of students who will be inspired with vision and ideas that will change the future of Tanzania.

How do we win people over to Christ? We live among them with the love of Christ. When we share our talents with the needy, it becomes an invaluable experience for them to discover their value. We can ignite the dreams, and tell them they truly are made in the image of God. We invite you to use your talents to share life with the people, and engage in a heart-to-heart conversations that open up their mind to their true identity in Christ.

www.e3empower.com

Practical matters are very spiritual, and spiritual matters are very practical.
Holiness of heart and holiness of life are expressions of the same quality.
Hans Växby, Bishop of Eurasia Episcopal Area (retired)



Mr. Vladimir Shaporenko

The Gift of Successful Global Mission Partnership

Current understanding of mission must reflect the complexities of the modern world, especially as the church mission is becoming increasingly global. Mission is a movement and as such it is decentralized and based on personal involvement. Mission teams often bypass global mission agencies and base their actions on their own understanding of what needs to be done. They often do not coordinate their efforts and sometimes bump into each other, getting frustrated with visa issues and complex logistics, lack of transparency and insufficient level of local initiative. They may misjudge matters of political instability, as well as corruption. Consequently, results are inadequate and the impact is diminished.

Effective global mission requires a clear focus on local participation and leadership from the very beginning. In fact, it is based on the local people's active engagement. It takes into

account what the participants can and cannot do and measures their desires against their capabilities. And the local community's engagement and, progressively, its leadership role is the fundamental measure of success.

More often than not, we come with our own plan and try to adjust it to local community needs. I've heard from mission team leaders: "Yes, we know about the problem, but it's not us. We don't make that mistake." However, when we look into their particular situations, we realize that it's what sometimes happens.

There are many reasons why this occurs. We do it the way that is based on our culture. We also put the blame on the lack of local expertise, seemingly weak links within the community, corruption, etc. But the real reason is that it's just easier to have it done and come back with a swift result. It's often longer and less rewarding to go with the slower speed that local folks can accommodate. And it's harder to demonstrate the result to donors and church members back home.

To illustrate, a few years ago a church team was invited overseas to help with an orphanage renovation project. The team came and expanded the



project. The local participants struggled, unable to handle the work. The team hired a contractor, essentially bypassing the local folks. Yes, the work was done; however, this approach stifled the local initiative. The next year, people were waiting for Americans to come and do it for the magain.

Therefore, it's essential to work in close partnership with local people. As their efforts get stronger, then the mission team and their partners move up to more challenging projects. Let the emerging community lead the process and use the funds raised as a development tool, rather than as humanitarian aid.

Another mission team leader, a retired corporate executive, split his exploratory team into four sub-groups and requested local folks to arrange three site visits or meetings a day for each. Given these complex instructions, the efforts failed and both sides of the partnership got frustrated. Often, a slow conversation around a cup of coffee or tea would bring more results than days of travel.

Setting up a new partnership can be time-consuming. However, once a genuine relationship is in place, the rest is a truly rewarding and inspirational

experience. Ms. Hee Jin Park, a former Global Ministries missionary in Central Asia, knows this from her own experience. Making friends and building relationships of trust, reliance on local community expertise and guidance has always been her style of ministry. The result is a self-sufficient community center that she has helped establish in Ushtobe, Kazakhstan. The local community members are proud of the center and feel that it represents their mutual accomplishment.

A few words about value of monetary gifts. There are many examples of gifts delivering miserable results. As we know, good intentions are not merely enough to produce the result we would like to achieve. True partnerships are based on the foundation of mutual struggle and steady building of trusting relationships. It is not unusual for an international project to fail due to too much money and too little of presence and encouragement. The success of your project depends on building a transparent system that involves local community leaders who represent various groups and organizations, possibly governmental agencies. They all sit around the table and jointly make key financial decisions. This participatory system will empower them to initiate and successfully carry out

future projects, long after your team leaves the area.

Successful mission partnership is both spiritual and practical. Partners need some time to get to know each other. And even after that, there will be some gaps in knowledge about each other. This partnership is usually a long term relationship that requires putting in place a number of key components, such as assessment of resources and priorities, team members' strengths, identifying potential partners and formulation of partnership goals. Both sides need to decide how often they will communicate and through what medium, how payments will be executed. The partnership needs to be a rewarding experience for all sides involved to be successful. These and other components will often require a fact finding trip. Finally, both sides need to agree on how they will evaluate the results and what will constitute the success.

Vladimir Shaporenko is a development consultant with thirty two years of experience in international project development. He served with various NGOs, as well as with the General Board of Global Ministries of the United Methodist Church as an Executive Secretary for North Africa, Middle East, Europe and Central Asia.



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By Dr. Caroline W. Njuki

Pilgrims or Wanderers?

Wandering is a very big part of the church. Somewhere in the world right now a church is planning a "mission" trip. By its nature alone, the church as an institution cannot confine its self to the church buildings when carrying out its mission. The church is the mission and without the mission, it is no longer the church. It must go out to the people, it must strategically wander outside the confines of its walls to spread the good news. Churches, congregations, faith organizations, visit each other regularly to commune with each other. And He said unto them, "Go ye into the world and preach the gospel to every culture".

Looking at the purpose and agenda of both pilgrims and missionary wandering, one can conclude that pilgrims wandered to other parts of the world to basically escape persecution because they were not allowed to practice their faith as they wished. As they wandered away from their home, they carried along their beliefs and life style. Some of their beliefs were passed on to local people in places where they settled. Pilgrims were not very friendly to the local people where they settled and preferred to be among themselves. They wandered to new territories for the purpose of having the freedom to practice their faith in safety and not to

convert people. Missionary wanderers on the other hand traveled with a purpose of spreading the gospel of Jesus Christ and to convert people.

Wandering to many places reminds me of the journeys of Paul. After his repentance, he became a man of action, traveling throughout the Roman Empire to make the Gospel of Jesus Christ known. Just like early missionaries, he responded to God's call and purposely wandered to foreign lands to bring good news to people.

Then there were wanderers like John Wesley who began preaching to crowds of working class men and women in the outdoors, "field preaching". He wandered the country side by horse or carriage visiting communities and preaching. The world was his parish, thus requiring of him to wonder the countryside. There are hundreds of examples of wanderers with a purpose throughout the bible, in history, as well



as the present.

They formed a link between cultures and societies. They brought different worlds together enabling them to know and learn about each other. Missionaries included women and men who wandered through various nations, driven by faith, but sometimes power and fame. Some brought cultural enrichment and others were down right colonial exploiters. They represented both the best and worst in Europe. There were, however, many who went to extremes in support of their faith and religious conviction, just as those who were driven by pride, lust for riches and corruption.

The creation of Africa University in Mutare, Zimbabwe came about as a result of missionary wandering. This unique Christian Pan-African Methodist institution of higher learning is an excellent example of what was achieved as a result of a vision of a wander.

Joseph Hartzell was elected a missionary bishop of Africa and two years later, as he stood on Mt. Chiremba overlooking Old Mutare, in Zimbabwe, he had a vision of educating African Youth. He shared his vision with Cecil John Rhodes a British representative in the country who granted him 13,000 acres where a Methodist Mission was started. The mission now supports and manages the Hartzell School, which offers an education for students in grades 1-13, a small 60 bed hospital, an orphanage, and agricultural program.

In 1984 two Bishops, an Angolan and Sierra Leonean asked the United Methodists to establish Africa University and challenged the General Board of Higher Education and Ministry to support the idea. When, the

President of Zimbabwe, Robert Mugabe heard of the initiative to establish a continent wide university in Zimbabwe, he was prompted to form a government commission to study the country's higher education needs and make recommendations. The Proposal to establish Africa University was accepted at the 1988 General Conference. An Acacia tree, the University's symbol, was planted at the Old Mutare Mission site of Africa University. In January 1992, President Mugabe granted the Africa University's Charter by official proclamation. The University was established by the United Methodist Church to educate students from all over Africa

According to Rev. Lloyd Nyarota of the Zimbabwe Annual Conference, Africa University is changing the continent. He believes that Africa University is going to be a solution to the myriad of problems facing the continent. In his work and travel across the African continent, Nyarota says that he meets friends from Africa University everywhere. The graduates from the university come from 28 African nations and they have been excellent ambassadors of their respective countries during their time at the university and when they return home. At the University, students not only study together, but forge relationships and share information about their countries with each other. These relationships last for a lifetime and become a support system for those related to the institution across Africa.

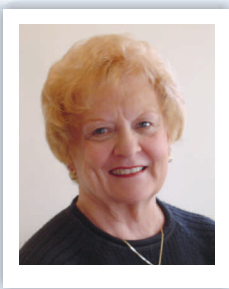
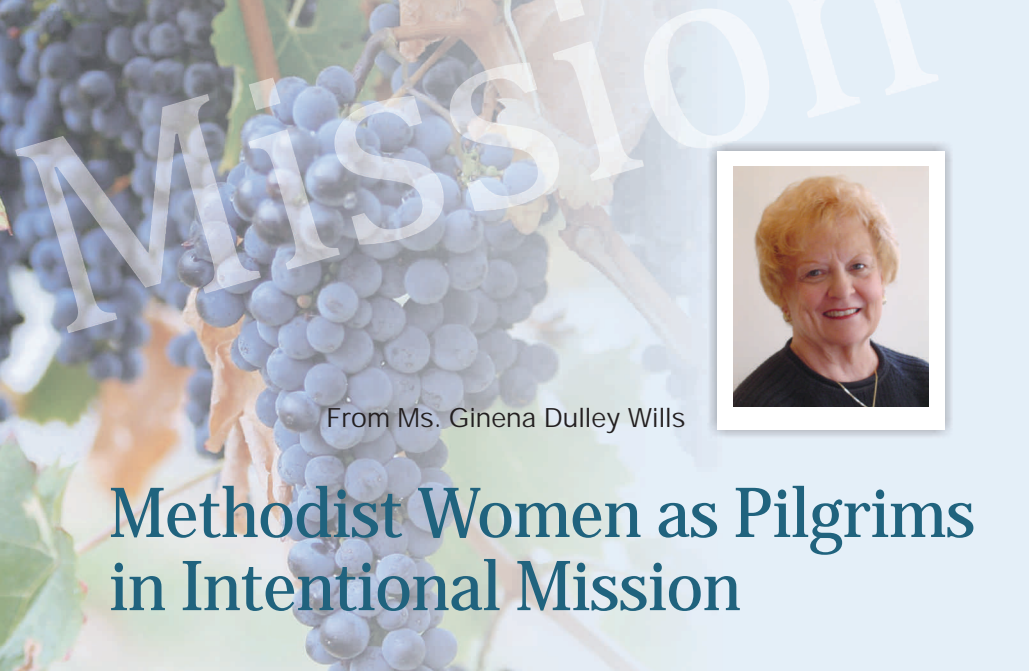
Africa University is referred to as the "Field of Dreams" and since its inception, it has graduated 5,000 students. The pool of graduates hold leadership positions in a cross section of occupations such as industry, administration, IT, manufacturing, business, schools and universities, hospitals, Non-For-

Profit Organizations, general church agencies, missionaries, etc.

In the past 20 years, Africa University has grown from a school operating out of refurbished farm buildings, to a world class institution with modern structures. There are now 32 buildings, including dormitories, senior staff housing, a chapel built by South Korea Methodists, a library complex, student clinic and the Peace, Leadership, and Governance Building. Africa University has a student body of over 4,000 and welcomes friends from every corner of the world to join in the capacity building of this Pan-African institution. It offers Africa's youth a Christian approach to solving Africa's complex challenges through general and professional knowledge, and skills. They develop spiritual maturity, sound moral values, ethics and leadership qualities.

In conclusion, one can say that wanderers, missionaries, pilgrims, and so on, move from place to place for various a purposes. Some are called by God to spread the gospel, others wander to escape persecution, others wander aimlessly and achieve nothing, and yet others, by accident, change the course of world events. Hope 5L2F has a purpose to wander with the objective of creating a world where there is mutuality, and to foster understanding among different peoples. The organization aims to not only make Disciples of Jesus Christ but help people live life abundantly as God intended them to, by expanding their horizons beyond their local churches and communities.

An educator and advocate for gender equity for the last 20 years, Dr. Caroline Njuki has worked with the church, NGOs, the UN, and educational institutions around the world. She also served as an Associate General Secretary with the Global Ministries of the United Methodist



From Ms. Ginena Dulley Wills

Methodist Women as Pilgrims in Intentional Mission

On my first visit to South Korea some years ago, I was warmly greeted by the Methodist Women of the Korean Methodist Church. Their intentional hospitality offered to my traveling companions and I made us feel very welcomed and secure in a new cultural setting. This allowed us to fully experience the church and its mission projects, and with introductions to significant leaders we came to understand and appreciate this new environment.

Historically women have provided strength and focus on mission that is necessary for the nurture of younger women as they move into full leadership roles in the church. This also brings a subsequent growth of the church into broader awareness and more inclusive involvement of all persons.

It is this intentional emphasis on mission and welcoming hospitality that is a foundation for the long term success of many women's projects. Women bring a nurturing and maternal perspective to mission involvement. While typical "women's" work of providing nourishing food and personal care for those in need is an important aspect of this perspective, it goes much further by pressing for holistic organizational efforts that lead to justice for all persons and reconciliation in society.

Women have always organized projects to care for the needs of children, who are the most marginalized of every culture. An example comes from my travels in Africa.

The rural village of Goma in north-east Democratic Republic of Congo lies at the base of an active volcano. Much of the area is covered with hardened lava that forms a sharp knife-life stone surface. The United Methodist Women of the local church saw the need to care for war orphans, and other abandoned children who gathered in the village. The women created a compound to welcome these children with food, clothing, and a place to sleep. Mostly, the women provided a safe, secure and loving environment for the children traumatized by the violence and uncertainty of their young lives.

When I visited Goma with others as representatives of the United Methodist Committee on Relief, I became aware that the children did not run to meet us when we arrived, as do children in villages all around the world. They just sat where they were, smiling and eager to meet us, but did not move... they had no shoes. Without coverings their tender feet became cut, bruised and infected. Some had minimal bandages, yet these did not

protect their feet from abuse.

With the help of the women we determined that the greatest need for the children was shoes. We were able to secure a small plane load of shoes from neighboring Kenya, along with some soccer balls. We and the women gently placed shoes on their tiny feet, with the promise that when their feet healed they could play soccer, and live as children in their new home.

This is intentional missional involvement that brings pragmatic results for the least, the last, and the lone. Being intentional about long term changes in society that creates more just and equitable solutions for God's special young people is real women's work. For Jesus said, "'Who is the greatest in the kingdom of heaven?' He called a child, whom he put among them, and said, 'Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me.'" (Matthew 18:1-5)

We must not simply wander about with this or that mission idea or short-term and limited helping effort. Intentional mission causes us to be pilgrims in the journey of Christian faith, looking for root causes of human injustice and holistic solutions for human need, particularly for the marginalized women and children of God's world. As pilgrims we set off on extended faith journeys that move us out of our comfort zones and into God's Mission. Yet we will often find the welcoming hospitality of women in every culture who encourage, comfort and aid all, just as Jesus set forth in his calls to live by faith.

Ginena Dulley Wills is a laywoman retired from the executive staff of the General Board of Global Ministries, who also has held many regional and national leadership positions in United Methodist Women.

Making A Difference



HOPE5L2F

Foundation 사역 소개

The Recipients of "Hope5L2F Scholarship" at Phayao Bible College

Hope5L2F 재단은 2015년부터 태국 파야오신학대학에 "Hope5L2F 장학금" 제도를 신설 했습니다. "Hope5L2F 장학금"은 졸업 후 목회를 하면서, 교인들의 영적 성장 뿐 아니라 경제적 자립력을 통해서 건강한 신앙의 공동체를 형성하는 열정과 비전 그리고 지도력을 가진 학생들에게 지급됩니다. 금년에는 아래의 세 학생들이 장학금을 받고 학업 중에 있습니다.



니폰 (1989년 11월 21일)은 태국 북서쪽의 메홍손 출신으로, 마약에 빠져 헤어날 수 못하고 절망할 수 밖에 없어 자살 결심까지 하다가, 하나님의 사랑과 학교의 규율 안에서 마약으로부터 자유할 수 있을지도 모른다는 희망으로 파야오신학대학에 입학했습니다. 4년이 지난 지금, 마약만 끊으면 좋겠다고 형제가, 작년에는 한 교회에서 1년동안 인턴 생활도 무사히 마치고 지금은 4학년에 재학 중이며, 한달 전에는 학교 학생회장으로 선출되어 지금 학생 대표로 섬기고 있습니다. 인턴을 했던 곳은 자신의 고향 교회로 마약중독자였던 자신의 과거를 너무나 잘 아는 사람들이었는데, 그들에게 하나님의 위대하심을 가장 잘 증거할 수 있었다는군요. 마지막 1년 학업 생활 중 최선의 목회자로 준비될 수 있도록, 그리고 졸업 후 섬길 사역지를 주님께서 인도해 주시도록 기도해 주십시오.

Nippon(26 years old) is from a town called Mehongson in the northwestern Thailand. Nippon was a drug addict before he came to study at Phayao Bible College. He tried everything possible to be free of the drug addiction. In the process of doing that, he became so depressed and even tried to kill himself. Meeting Christ, however, changed his life. He was able to be free of drugs and was able to experience God's peace and freedom through which he became a new person. Nippon is in the 4th year in his study at Phayao and was also elected as the president of the student government. His plan to become an effective pastor upon graduation and continue to preach the Good News of Jesus Christ.



시위차이 (1991년 6월 19일)는 60가구가 모여사는 치앙마이외의 조그만 마을에서 자랐는데, 단지 그의 가족만이 믿는 가정이라 이웃의 핍박을 항상 받고 자라왔습니다. 3남중 장남이라 자신이 사역자가 되어 그의 마을에 교회개척을 하고 싶다고 합니다. 현재 3학년 재학생이고, 내년이면 1년간 인턴을 하러 나갈텐데, 하나님께서 적합한 장소를 인도해 주셔서, 그 기회를 통해 섬김의 경험을 쌓아 자신의 마을 혹은 제 3의 곳으로도 가서 교회 개척을 하고 싶어합니다. 육체적으로 건강이 약한 시위차이가 영육간에 건강할 수 있도록 기도해 주십시오.

Siweechai (24 years old) is from a small town near Chiang Mai. His town only had 60 families and his was the only Christian family. All his life, he and his family have been victims of discrimination and persecution by other families in town. However, these hardships never became deterrents to his faith. In fact, these provided him and his family opportunities to grow deeper in faith and hope in Christ. Siweechai is now in this 3rd year of study at Phayao. He plans to go back to his hometown and begin his ministry there, sharing God's love with people who have persecuted him.



수리야 (1993년 4월 2일)는 2남 2중녀 중 둘째 아들인데, 정말 가난한 가정에서 자랐습니다. 부모님 두 분 모두 품팔이 일당으로 가족을 부양해 오시다가, 지병을 얻어 가정 살림이 많이 힘든 중이어서 학교를 떠나 가족 부양을 해야하는 것이 아닌가 고민도 하던 중 Hope5L2D Foundation 장학금을 받게 된 것이죠. 부모님께서도 이 아들이 사역자로의 꿈을 접지 않도록 격려를 아끼지 않으면서도 아들의 학비와 생활비를 지원 못하는 것에 대해 늘 안타까워 하셨었는데, 뜻밖의 장학금으로 너무나 감사함을 표현해 주셨습니다. 부모님께서 속히 육체적으로 강건함을 되찾을 수 있도록, 또 현재 가족의 경제를 도맡고 있는 누나를 주님께서 영육간에 축복하시도록, 그리고 수리야가 가족들의 기대에 어긋나지 않는 좋은 목회자로 거듭날 수 있도록 기도해 주십시오.

Suria (22 years old) is from a very poor family. His parents supported their 4 children working as daily laborers. Recently, both of his parents became ill and were no longer to work to support the family. Because of this sudden change in his parents' health, Suria had no financial means to continue his study at Phayao. Furthermore, Suria was considering to quit school to support his family. However, financial support from the Hope5L2F scholarship made Suria to continue his study. He is now determined to finish the study and serve the Lord as a pastor. It is also the prayer of his parents. Suria has a vision to start a new faith community in a place there is no Christian church upon graduation.

함께 만들어 가는 "선교저널"

“선교저널”은 미주 한인 교회들의 선교 사역 활성화를 위해 정기적인 출간을 계획하고 있습니다. “선교저널”의 목적은 미주 한인 교회들이 선교에 대한 성서적 이해속에 건강한 선교 사역 프로그램들을 개발하고, 선교의 참여를 도모하는데 있습니다. 특별히, 선교가 교회 성장의 도구로서, 개체 교회 안에서 교인들이 영적으로 성장하고 교회가 건강하게 부흥 하는 일에 기여하기 원하는 간절한 소망과 꿈이 있습니다.

Vision

As a Christian organization, the Hope5L2F Foundation (Foundation) will primarily work with Christian faith communities and NGOs to improve human lives and economic conditions in developing countries. The major objectives of the Foundation shall be 1) to alleviate poverty among families in developing countries through means of microcredit enterprises and economic developments, 2) to create job opportunities for quality of life and economic sustainability through business ventures, 3) to develop systematic ways to educate local persons especially for young women and men for entrepreneurship.

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