



Asian and Pacific Islander Ministry Strategy

*A strategic plan for ministry among Asians and Pacific
Islanders of the Evangelical Lutheran Church in America*

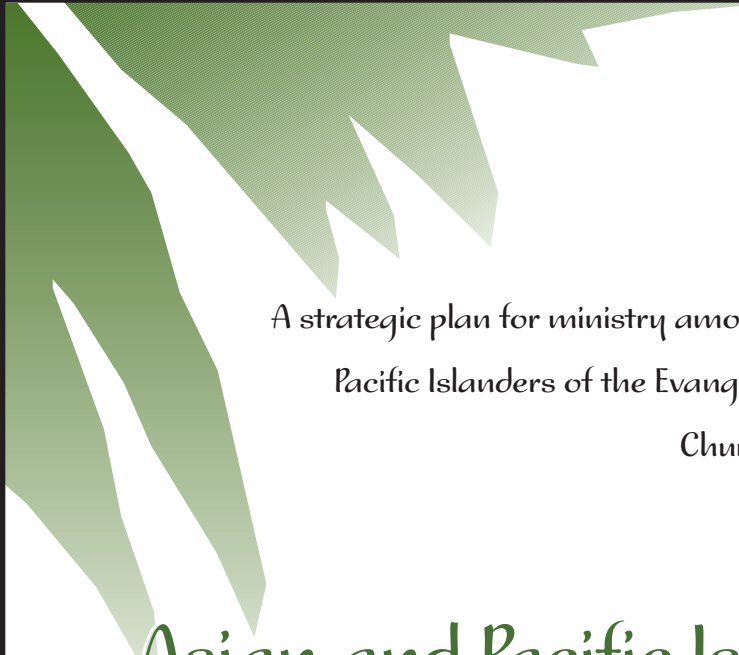
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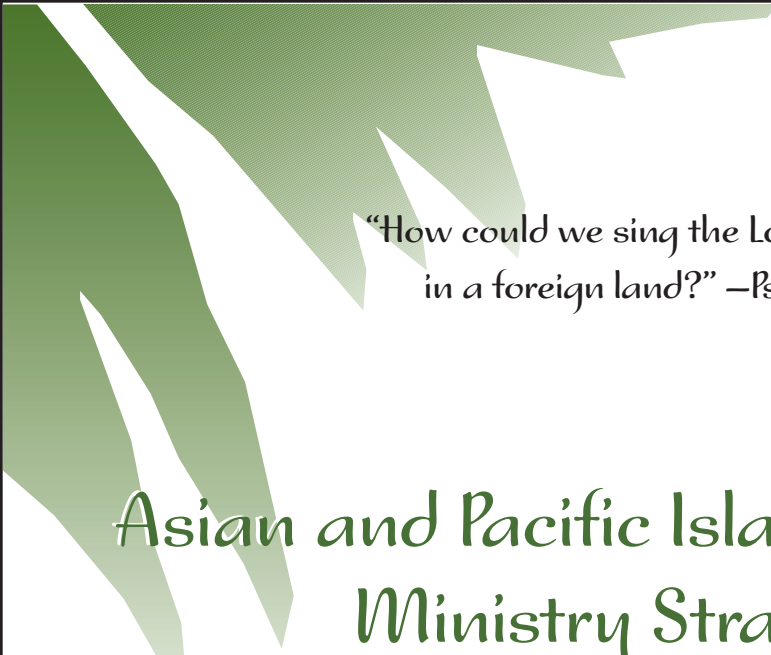
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Asian and Pacific Islander Ministry Strategy

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*“How could we sing the Lord’s song
in a foreign land?” –Psalm 137:4*

Asian and Pacific Islander Ministry Strategy

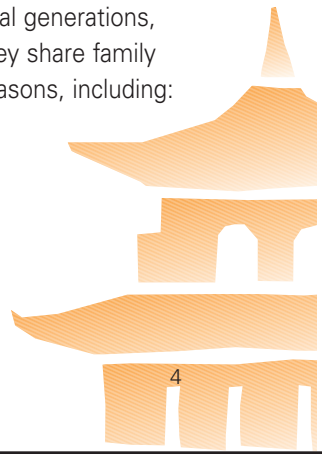
A strategic plan for ministry among Asians and Pacific Islanders of the Evangelical Lutheran Church in America

1. A vision

What is the vision of the Asian and Pacific Islander community of the Evangelical Lutheran Church in America for the 21st century? Essentially our vision is to grow in strength for ministry, using God’s gifts of culture, language, and heritage to share God’s love in a multicultural world. Currently this involves emphases on congregational development, membership, leadership and resource development, social ministry, stewardship, and Asian homeland ministries.

People from Asian and Pacific Island heritages are a highly diverse population within the territory covered by the Evangelical Lutheran Church in America. Some have lived in North America for several generations, while others have more recently arrived. In any case they share family histories of coming to this part of the world for many reasons, including:

- family reunification
- economic opportunities
- educational opportunities
- safety from persecution and violence
- dreams of a better life
- freedom from oppression
- transracial adoption.





Often, Asians and Pacific Islanders were viewed as a mission field to be conquered...

Asians and Pacific Islanders came and brought a new song to this foreign land known as the United States of America. But was this country ready to welcome them?

The truth is that this land that beckoned to them like a “golden mountain” was at the same time inhospitable and dangerous for Asians and Pacific Islanders. Yet despite being treated like strangers and aliens, they continued to sing. Everyone sang a song.

Some, despite their best efforts, found their music silenced by the wider society. Many adapted their singing to ensure their survival in this new land. Some gave up their old songs to sing new ones, and others hung on to their old songs. Eventually, there were Asians and Pacific Islanders who grew up singing a song that combined the old and new lands of their heritages. They created new expressions and fusions, singing their songs in a land that was home and foreign at the same time.

And there were Asians and Pacific Islanders who received, learned, and sang God’s song in this foreign land. They combined the Lord’s song with their own and became one with God. Singing fervently, they sought to share their oneness with other Asians and Pacific Islanders. However, their variation of the Lord’s song was not always accepted. Also, they were not always allowed to join in with others who professed to sing the Lord’s song. Often, Asians and Pacific Islanders were viewed as a mission field to be conquered rather than as fellow singers of God’s song.


“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many” (1 Corinthians 12:12-14).

The Lord’s song calls and gathers all people to be together in one body, one faith, one Church. This means singing God’s song together in different keys and variations.

At the same time, in the midst of these variations, they are:

- children of God
- brothers and sisters in Christ
- fellow heirs of the kingdom of God
- members of the same family of God.

They are family.



The Asian and Pacific Islander version of the Lord's song is an integral part of the body of Christ. Asians and Pacific Islanders and their God-given gifts can be leaven, light, and salt for the body. Their variation of the Lord's song is:

- a reminder that water is thicker than blood
- a sign of God's activity in the world
- a call to go into the world and be in mission.

Singing the Lord's song together in the body of Christ is a sign that people can live, minister, work, and be together. By singing the Lord's song together, the body of Christ can be a catalyst for healing, hope, justice, and reconciliation in the world.

Asians and Pacific Islanders, who sing the Lord's song, bring the gift of being able to sing the Lord's song in a foreign land. This is a gift of God to the Evangelical Lutheran Church in America.

Learning to sing a new song

(This testimony of a new Christian at Life Lutheran Church in Pinole, Calif., is an example of the Holy Spirit at work in an ELCA congregation. Essentially this is what the churchwide Asian strategic plan is meant to accomplish: the transformation of lives for continuing growth and service in the faith.)

"When I was a little girl, I wondered how God could listen to so many prayers ALL at the same time. How could God recognize each of our voices? How could God answer those prayers when one asks for rain and another asks for sunshine – both on the same day? Even though I still cannot explain how God responds to our prayers, I do know that God is present everywhere, with wisdom and power beyond our comprehension.

"During the tough days of my life, God has always shown me mercy, power, and grace. God opened my heart, and let me see and hear. God's transforming power has helped me become a less demanding, less frustrated, and less miserable person. In addition, I have learned to appreciate life more. Every time I pray to God, my heart is filled with peace. I can feel the Spirit of God leading my path.

"I read an article in Our Daily Bread which says, 'An infant requires food, fresh air, exercise, and the help of others.' This is also true in the spiritual realm. We need food (Bible study), fresh air (praying), exercise (service

'Remember, God is in control. ...'

and witnessing), and help from others (fellowship in a good church). I want very much to acquire these four things.

"Remember, God is in control. Give God the opportunity to show power and grace. Put your trust in God, who will never let you down!"

II. Biblical and missiological basis

In Genesis, the story of creation lays the foundation of a covenant relationship between God and the creatures God made. God promised to care, love, and sustain all the created beings in grace, while the created beings were to be faithful to God's promises. All the creatures are dependent on the creator's goodness and mercy.

Creation is also closely connected with redemption; God's creation of the universe was the first act of salvation for all God's creatures.

However, human beings who were created in the image of God became disobedient and fell into sin. Still, though sin permeated all creation, God in mercy called the people of Israel to show love. They were to bless all nations through the covenant relationship that called for the people of Israel to be faithful to God.

In Genesis 12:2-3, God said, "I will make of you a great nation so that you will be a blessing to all the families of the earth." The mission of the people of Israel was to witness the truth of one God and to bring the justice and blessings of God to all people. For this purpose, God gave a mandate to the people, to proclaim the saving message to all people. The word often used in the Hebrew Bible was *karah*, meaning to "proclaim." The word *karah* always implies proclamation of the message of God's salvation to all nations and to every creature.

Yet the people of Israel became legalistic. They were more concerned with keeping the laws than being faithful to God's mercy, especially after the Babylonian captivity in the sixth century before the common era.

To proclaim this message of God, to fulfill God's plan of salvation and bring all people into new relationship with the creator through faith, Jesus Christ, the Savior, came to the world. Jesus proclaimed the message of salvation, witnessed to the truth of God's love and provided the way to be saved.

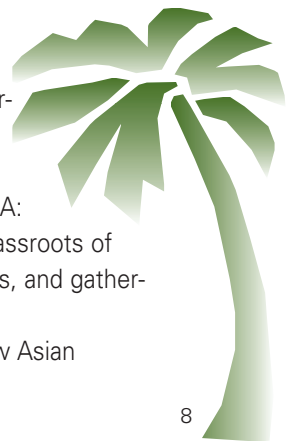
Jesus' followers faithfully spread his message and witnessed to Christ's love. Early Christians, people who believed Jesus to be the Christ, assembled in communities of the faithful and proclaimed, witnessed and worshiped God. This worshiping community, the members of the ecclesia, was not confined in a building. This ecclesia was always an assembly of people that transcended national, ethnic, linguistic and cultural boundaries. The best example of such a church was found in the first church of Christians in Jerusalem. Here people of different nationalities and cultures were brought together into the community of the faithful by the power of the Holy Spirit through the means of grace.

The people of this assembly of believers did not exist for themselves but for the sake of others. They proclaimed the message of salvation, served neighbors and witnessed to the love, peace, and salvation they shared in Christ. This included not sitting still while neighbors were treated unjustly by an oppressive government. The Christian vocation is to bring others into Christian faith and to serve others.

Martin Luther emphasized this point when he wrote, "When a Christian begins to know Christ as his Lord and Savior, who has redeemed him from death, and is brought into his dominion and heritage, his heart is thoroughly permeated by God; then he would like to help everybody attain this blessedness. For he has not greater joy than the treasured knowledge of Christ. So he begins to teach and exhort others, confesses and commends his blessedness before everybody, and prays that they too may come to this grace" (Ewald M. Plass, ed., *What Luther Says*, St. Louis: Concordia Publishing House, 1959, p. 959).

Despite Luther's emphasis on Christians teaching and praying to help others "attain this blessedness," many U.S. Lutherans today lack evangelistic zeal or knowledge for sharing effectively the good news with Asian neighbors or any other neighbors who are different in language and culture. Here rests the crucial dilemma of Asian ministry in the ELCA: Asian ministry cannot take place in a vacuum, but in the grassroots of human life where people mingle in business offices, schools, and gatherings of neighbors.

The ELCA's good intentions for gospel-sharing with new Asian





immigrants are often confined to plans, programs, and strategies of church offices. However, for Lutherans to be witnesses to Christ's love, they must invite their new Asian neighbors to their faith community to share the means of grace of God. They must meet people of Asia and the Pacific Islands and be hospitable to these new neighbors in daily life.

Christians everywhere are to be salt to preserve God's truth and be light to shine in the darkness of the world. Also, the theological basis of an ELCA Asian strategic plan is not only to proclaim the message but to be leaven to expand the whole lump of bread in a given place and given time. This church can be a place where diversity is leaven for renewal, reformation, and the building of a stronger church.

A church story: Singing songs of new life

[Singing God's songs for Asian ministry can ring out far and wide in the ELCA when non-Asian congregations join in as partners in gospel telling!]

A Lutheran church in downtown Minneapolis went through the common transitions of most inner city congregations: declining membership, high cost maintenance of an old building, population change in the community, crime, and other inner city problems. One year, the police department even asked to use the church tower to observe the activities of neighborhood drug dealers.

Yet the congregation did not put aside their ministry and shift into a maintenance mode. They had a very strong tradition of mission involvement. Despite the new challenges at home, they were still supporting over a dozen overseas missionaries.

They looked out and saw that their neighbors included Southeast Asian people, more poor people, and more elderly people...and they caught a mission vision! They began to see their neighborhood as their mission field. Drawing from lessons and experiences they had learned from years of involvement in cross-cultural mission work, they now looked for ways to share the Gospel with their new Asian neighbors.

This new vision for ministry drew people together. Families drove miles to join congregational activities because they caught the mission

This mission-minded congregation was doing more than surviving. They were doing ministry.

vision and experienced being in ministry on their front lawn. The congregation was once again busy.

Now there was a large Sunday school with most of the students being Southeast Asian. The church provided an Asian women's group, offered English-as-a-second-language classes, held contemporary worship services in the parking lot, and visited elderly persons in the nearby housing projects. This mission-minded congregation was doing more than surviving. They were doing ministry.

III. Context


Demographics. Asians and Pacific Islanders are a diverse people in an increasingly diverse and multicultural United States. For a decade, the Asian population has the fastest percentage of growth in the U.S. Between 1980 and 1990, their number nearly doubled. It is likely to double again by 2010.

Immigration has fueled the dramatic growth of the Asian population. Almost 70 percent of Asian people counted in the 1990 U.S. Census were immigrants or their children who came to the United States after 1970. About 20 percent of the 1990 population arrived after 1990. Immigrants from Asia represent more than one-third of all legal immigrants admitted to the United States in recent years, which places Asians in the center of the debate over immigration reform.

The rapid expansion of the Asian American population in recent decades has been accompanied by a remarkable ethnic diversification. In 1970, 96 percent of Asian Americans were Japanese, Chinese, or Filipino. Now in the early 21st century, these three groups make up just 50 percent of Asians. Indians, Koreans, and Vietnamese now outnumber Japanese Americans.

The population is diverse economically as well. Some have above average income and education levels while others live in low income situations and do not have the education for work that pays higher wages.

The Asian and Pacific Islander population of the ELCA includes speakers of English and Chinese (Mandarin, Cantonese, Toisan, Swatonese, Hakka, Taiwanese); Indian languages (Tamil, Telegu, Hindi, Kanada, Malayalam); Japanese; Southeast Asian languages (Vietnamese, Lao,



Khmer, Hmong, Thai); Tagalog (from the Philippines); Singala (from Sri Lanka); and Pacific Islander languages. Some members of the ELCA Asian population also speak Spanish, French, German, Norwegian, and Swedish.

The 12 million Asians estimated in 1998 is fewer than 4 percent of the total U.S. population, but their influence on U.S. society is accentuated by their geographic concentration in a handful of states and cities and an increasing degree of visibility in some areas of public life, such as health care.

Challenges and Opportunities. Outreach to non-Christian Asians. Whether in Asia or the United States, being Christian and Asian places one in a minority status. This is an individual and collective reality within the Asian and Pacific Islander community. Friends, family, and neighbors are likely to be non-Christian, viewing the Christian faith as a foreign, western European belief system. Presenting Christianity relevantly and effectively is challenging and takes time. It will also involve ecumenical, personal, and community work with others who are not likely to become Lutheran but will still be affected and aware of our witness as Lutheran Christians.

Diverse membership. Geographically, the ELCA Asian and Pacific Islander community is widely scattered. This makes it especially important to develop regional and national centers and networks to strengthen ministry and coordinate efforts. The new Center for Chinese Ministry established in 1999 in California is an example of facing the challenge with innovative solutions. Language barriers within these communities also are a challenge.

Leadership. Trained leaders are needed, both clergy and lay. Calls are needed when leaders have been ordained. Asian pastors and lay workers also need support, as Christians do not develop overnight! The abilities of leaders may make them unique in their communities, but also lead to heavy demands on their services and aid. Their ministry would be encouraged greatly with resources in Asian languages, partnerships with caring non-Asian congregations, staffing, and other support.

Youth ministry. Young people will make up an increasingly large percentage of the growing Asian and Pacific Islander population in the United States. Developing specific strategies for second generation ministry is a must. Nurturing youth workers is essential. Developing materials and sup-

porting programs for youth are related needs, because specialized tools and approaches are the most applicable and effective.

Social ministry. Asian and Pacific Islander communities are sometimes mistakenly viewed as having no problems. However, a national consultation in 1999 revealed an array of pressing needs related to elder care, youth at risk, immigration status, life skills development, family intergenerational gaps, marriage and divorce issues, single parenting, employment issues, poverty, domestic abuse, drug and alcohol prevention, Internet addiction, conflict management, Christian persecution, discrimination, and hate crimes.

A story of joy: Singing for the next generation

The Asian youth ministry trainer was energetic, enthusiastic, and captivating. “Remember Eutychus, who fell asleep—and to his death—while Paul was preaching?” he asked the Asian leaders who had convened from throughout the ELCA for a leadership conference. “And remember that Paul brought him back to life? Let’s consider what this Bible story tells us about being ministers today. Let’s take a closer look at what makes a youth ministry program strong...”

The conference concluded with a worship service at the host church, conducted mostly in the Chinese language. And this same young servant-leader saw a need and filled it. Across the church he saw a Scandinavian visitor, sitting beside a second-generation Asian friend who did not speak Chinese. Swiftly and quietly he walked over to join them in the pew, and began to translate for them as the service continued. His voice was clear and sure, not too loud, just audible enough. How touched the visitors were by his kindness!

“Did you know Ian is from Simon Lee’s church?” a church friend later said, about the youth leader. “He’s one of 17 people from that one congregation—the Chinese Lutheran Church of Honolulu—who decided to become pastors, and went to seminary!”

IV. Strategy and Plan

A. Congregational development

Congregational development involves enhancing the work of existing congregations, starting more Asian ministries, and helping the ministries to become self-supporting.

GOAL: To increase Asian congregations, ministries, and synodical authorized worshipping communities from 75 in 2001 to 115 by 2010, an increase of 40 in eight years.

Strategy 1: Larger Asian congregations will be encouraged to start a satellite church. In partnership with local congregations, synods, the Division for Outreach, and the ELCA Association of Asians and Pacific Islanders, the director for Asian ministries in the Commission for Multicultural Ministries (CMM) will identify and encourage larger Asian congregations to start satellite churches out of their existing congregations.

Strategy 2: The Division for Outreach in consultation with the director for Asian ministries (CMM) will identify potential new ministry sites and leadership and establish five to seven new Asian ministries every year.

Strategy 3: Ministries and congregations that receive external funding either through the Division for Outreach or synodical mission partner program will be encouraged to become self-supporting congregations. These congregations will then be encouraged to support new ministries by providing more benevolence to synods and the Division for Outreach.

B. Membership

There are about 23,000 Asians in the ELCA. Of this number, 65 percent are worshipping in more than 3,000 English speaking congregations. Statistics show that the number of Asian members in English speaking congregations is decreasing. However, 35 percent of Asian Lutherans gather in 75 Asian congregations that are increasing in membership.

GOAL: To increase Asian and Pacific Islander membership from 23,000 to 32,000, or 40 percent, in eight years (4 to 5 percent every year).

Strategy 1: Offer training in personal evangelism to Asian congregations so that members can more effectively share the gospel with friends and relatives.

Strategy 2: Provide evangelism resources to help English speaking congregations minister with Asians worshipping in their congregations. These resources will help equip these congregations to strengthen their commitment and expand their capabilities for ministry with Asian people.

Strategy 3: Develop more local and ethnic networks and centers among Asian and Pacific Islander communities in strategic areas.

Strategy 4: Develop an “Asian Ministries Team” for national strategic planning and to provide assistance to Asian congregations, ministries, synodically authorized worshipping communities, and Asians worshipping in English-speaking congregations. Occasionally this team will make on-site visits.

Strategy 5: Train and support Asian congregations and English-speaking congregations to develop and sustain the participation of second-generation Asians in church life, in partnership with the Association of Asians and Pacific Islanders-ELCA, the Department for Youth Ministries (Division for Congregational Ministries), and others.

C. Leadership Development

Currently, most of the ELCA's Asian leaders in ministry are immigrant pastors from Asia. Since leadership is essential to all ministries, we need to develop more lay and pastoral leadership so that their gifts can be used in the church. Emphasis will be given both to leadership for immigrants and American-born Asians.

GOAL: To have a sufficient number of lay and ordained, male, female, and youth ministry leaders for the ministry in the Asian community.

The director for Asian ministries (CMM) will work closely with the director for ethnic leadership development (Division for Ministry) to prepare leaders in various capacities for the ELCA.

Strategy 1: Identify and recruit seven to 10 candidates of all ages and ethnic backgrounds for ordained ministry every year.

Strategy 2: Identify, recruit, train, and empower lay leaders for youth, women's and men's ministries, and other areas in Asian ministries.

Strategy 3: Identify and nominate Asians to serve on ELCA boards and committees.

Strategy 4: Recruit at least four to five Asian faculty members in ELCA seminaries.

Strategy 5: Provide training and guidance for "bi-vocational" pastors to serve ministries that cannot call a full-time pastor.

*We need to develop more Asian lay
and pastoral leadership...*

D. Resource Development

GOAL: To have sufficient resources in Asian languages that will help nurture Christian believers. The goal is to have at least one Asian ministry resource produced in different languages every year.

Strategy 1: Produce and provide resources needed for the Asian community. To do this, the director for Asian ministries (CMM) will collaborate with the director for multicultural education (CMM), the director for multilingual and culture-specific programs (Division for Congregational Ministries), Division for Global Mission, Augsburg Fortress, Publishers, and other publishing houses.

Strategy 2: Identify one lingual specialist from each Asian community. These specialists will be contracted on a part-time basis and work in partnership with the related department.

Strategy 3: Work with ecumenical partners on cooperative projects for specific language needs.

E. Social Ministry

GOAL: To establish and support productive social ministry programs for local Asian ministries.

Strategy 1: The director for Asian ministries (CMM), in partnership with the director for social ministry for congregations in the Division for Congregational Ministries (DCM), will develop resources on social ministries for all Asian ministries.

Strategy 2: The director for social ministry for congregations (DCM) and the director for Asian ministries will work together to periodically organize training events for local Asian ministries in different regions, e.g., East Coast, Midwest, West Coast.

F. Stewardship

GOAL: To assist Asian congregations and ministries to become more faithful in stewardship and more involved in ELCA mission work, including overseas programs.

Strategy 1: Encourage and teach about the blessing, necessity, and importance of supporting the work of the ELCA by faithfully giving benevolences to the Church.

Strategy 2: Teach and challenge Asian Lutherans to tithe by offering training and workshops in various Asian languages.

G. Asian homeland mission work

GOAL: To challenge Asian congregations and ministries to become more involved in mission work in their Asian homelands.

Strategy 1: Encourage Asian congregations and ministries to designate funds (in addition to their regular benevolence) to the Division for Global Mission to support Asian homeland ministries.

Strategy 2: Establish a closer relationship between Asian communities in the ELCA and Asians in Asia through the Division for Global Mission and the Asian Lutheran International Conference network.

Strategy 3: Work with the Division for Global Mission and the Association of Asians and Pacific Islanders-ELCA in facilitating short term missionary volunteers and other programs that will strengthen the sense of mission to Asian homelands.



V. Implementation

In adopting this strategic plan, the Evangelical Lutheran Church in America initiates the planning for intentional outreach among Asians and Pacific Islanders. The implementation of this plan will be carried out by the church-wide organization, the synods, congregations, Center for Chinese Ministry of the ELCA, and other institutions of this church. Congregations and individuals of this church will be the primary center of outreach activity. Synods will provide leadership in the respective areas, churchwide units will provide the needed resources, and the Church Council and Churchwide Assembly will monitor these activities.

The director for Asian and Pacific Islander ministries will provide the strategic guidance for this outreach activity. In consultation with the appropriate churchwide units, the director will provide annual updates to the Commission for Multicultural Ministries Steering Committee on the accomplishments of the goals and strategies of this plan.

The Commission for Multicultural Ministries will monitor the progress toward achieving the goals and report to the Steering Committee of the Commission for Multicultural Ministries.

VI. Call to sing the Lord's song

"How could we sing the Lord's song in a foreign land?" (Psalm 137:4).

Jesus said, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another" (John 13:34-35).

Jesus said, "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

We commit to each other that we will sing the Lord's song together as brothers and sisters in Christ. "Go in peace. Serve the Lord."



Recommendation for Assembly action:

- To receive with appreciation the Asian and Pacific Islander Ministry Strategy of the Evangelical Lutheran Church in America developed by the Asian and Pacific Islander community; and
- To express support and deep appreciation for existing ministries of the Evangelical Lutheran Church in America with Asian and Pacific Islander people; and
- To recommit the Evangelical Lutheran Church in America to partnership with existing Asian and Pacific Islander congregations and to intensified outreach with the Gospel among the wider Asian and Pacific Islander communities.

The Asian and Pacific Islander Ministry Strategy was adopted at the seventh biennial Churchwide Assembly of the Evangelical Lutheran Church in America, Indianapolis, Indiana, August 11, 2001.

亞洲和太平洋島嶼地區福音事工策略摘要

本策略是由美國福音信義會亞裔領袖所策劃，為發展亞洲和太平洋島嶼地區福音的事工，於公元2001年經由美國福音信義會全國代表大會通過。

目標一：在堂會方面

在2001年到2010年之間，希望將亞裔堂會的事工，由現在的75間堂會增加到115間。

目標二：在會友方面

希望亞裔會友從2001年到2010年能夠從現在的二萬三千人，增加到三萬二千人，也就是每年成長百分之四到百分之五。

目標三：在領袖培育方面

培育足夠的牧師，平信徒和青少年事工方面的領袖，以滿足亞裔事工的需要。

目標四：在材料資源方面

充實能幫助信徒的各種亞裔語言和文字的基督教材料，以每年至少製作一種亞裔福音事工的材料為目標。

目標五：在社會事工方面

建立和支持在各地富建設性的亞裔社會事工。

目標六：在資源管理運用方面

協助亞裔堂會能夠有效運用資源，更多投入美國福音信義會的宣教事工，包括國外的福音事工。

目標七：在亞洲故鄉的宣教方面

呼籲亞裔堂會更多參與亞洲故鄉的宣教事工。

耶穌說：『你們要去，使萬民作我的門徒』。

(馬太福音28:19)

ऐशिया और शान्त महासागर द्वीप में स्थित परिचर्या एक अंश

ईडियानापोलिस ईडियाना में स्थित ई.एल.सी.ए. के गिरजाधरों की बैठक जो सन २००१ में हुई वहां ऐशिया और शान्त महासागर द्वीपों में रहने वाले सधस्यों ने मिल जुल कर निमित लिखित प्रस्ताव पारित किए ।

उद्देश्य न०.१: संघ को संघिढत करना
एसअिन लोगो को इकठ्ठा करना और उन्हें सामूहिक पुजा में सामीलूत करना । ऐसी सस्युओं को ७५ से ११५ (२००१ तक) करना इस तरह आठ सालो में चालीस सेस्युओं की वृद्धि ।

उद्देश्य न०.२: सदस्यता
ऐशिया और शान्त महंसागर में स्थित सदस्युओं की सरस्यु को २३,०००० से ३२,००० तक अगले आठ सालों में करना । इस प्रकार आठ साल में ४० प्रतिशत वृद्धि ।

उद्देश्य न०.३: नायकगण में वृद्धि करना
साधारण सदस्युओं तथा चर्च द्वारा अभिशक्त सदस्युओं में ऐसी योग्यता पैता करना कि सच नर नारि कदम से कदम बढ़ा कर चलें और उन में नयो नायक उत्पण हों ।

उद्देश्य न०.४: साधना बढाना
ऐसे साधन पैदा करना कि छेया की हर भाषा में ई.एल.सी.ए. के नियमों, उद्देश्यों कर प्रचार और प्रसार हो ।

उद्देश्य न०.५: संघीय सेवा
जहां ऐशयाई समाज स्यापित हो जायें, वहां उन मे ताल मेल पैदा करना ।

उद्देश्य न०.६: गृहनिरवाहक
ऐशयाई परिचर्युओं को धामिक कामें में और विश्वास दिलाना, ताकि वे अपने क्षेत्र से बाहर जा कर और देशों में अपना प्रचार सकें ।

उद्देश्य न०.७: ऐशियन देशों में प्रचार
ई.एल.सी.ए. की शाखाओं को बढ़ावा देना, उन्हें अपने मिशन में सफलता के लिये काम करना और मिशन को ऐशिया के अपने अपने देशों में फैलाना और सफल बनाना ।

यशु मशीह ने कहा: आप और लोगो के पास जाये और उन्हें मेर चले शिष्याओं बनाये.
मात्ताई २८:१९

COV NTSEEG YEXUS UAS YOG NEEG AXIAS TEJ HOMPHEIAJ UA HAUJLWM

Nthuav tawm los ntawm ELCA cov thawjcoj Axias, lub niam tswvyim ua Vajtswv haujlwm nruab nrab ntawm cov Axias hauv ELCA, uas tau raug lees paub los ntawm lub rooj sab laj loj txwm xyoo 2001 nyob Indianapolis, IN.

HOMPHEIAJ 1: NTHUAV PAWGTSEEG

Nce cov pawgtseeg, haujlwm rau cov Axias hauv tej pawgtseeg Tawvdawb, thiab kev tsocai los ntawm Koomhaum Cheebtsam (Synod) kom muaj tej pabpawg hawm Vajtswv ntawm 75 pawg xyoo 2001 mus rau 115 pawg xyoo 2010, nce 40 pawg ntxiv ntawm 8 lub xyoo.

HOMPHEIAJ 2: TSWVCUAB

Nce cov tswvcuab uas yog neeg Axias ntawm 23,000 leej xyoo 2001 mus rau 32,000 leej xyoo 2010 losis 40 feempua ntawm 8 lub xyoo (nce 4 mus rau 5 feempua txhua xyoo).

HOMPHEIAJ 3: NTHUAV KEV UA THAWJCOJ

Tsimtsa kom muaj cov thawjcoj pab (lay leaders) thiab cov raug tsawbkws (ordained ministers), pojniam, txivneeg, thiab tub ntxhais hluas kom txaus rau kev ua Vajtswv haujlwm hauv cov ntseeg Axias.

HOMPHEIAJ 4: RHAWVTSIM CUABYEEJ

Nhriav kev rhawvtsim tej cuabyeej uas yog ntaub ntawv hais txhua hom lus Axias kom pab tau cov ntseeg Yexus. Yam tsawg kom niaj xyoo tsim tau ib qho cuabyeej rau txhua hom lus.

HOMPHEIAJ 5: RHAWVTSIM KEV PABCUAM

Tsim thiab txhawb kom muaj tej kev pabcuam (Social Ministry) raws li nyias kabke thiab cajces hauv tej pawgtseeg Axias.

HOMPHEIAJ 6: NYIAJT XIAG

Qhia kom cov pawgtseeg Axias muaj kev ncaj ncees rau sab nyiajtxiag thiab kom txuamyuaj nrog ELCA kev xa txoj Moo Zoo, tej uas mus rau txawv tebhaws huv tibi.

HOMPHEIAJ 7: XA MOO ZOO RAU QUB TEBCHAWS

Txhawb kom cov pawgtseeg Axias muaj kev txuamyuaj kom ntau dua qub txog kev xa txoj Moo Zoo mus rau nyias qub tebhaws.

Tswv Yexus haistias, “Mus rau txhua haivneeg thiab coj lawv los ua kuv cov thwjtim.” Mathais 28:19

STRATEGI PELAYANAN UNTUK MASYARAKAT ASIA DAN PASIFIC

Rencana strategi Pelayanan diantara masyarakat Asia dan Pasific yang di buat oleh pemimpin-pemimpin Asia-Pacific telah di sahkan pada tahun 2001 oleh lembaga ELCA di Indianapolis,IN.

TUJUAN 1 PEMBANGUNAN KONGGREGASI

Meningkatkan jumlah Konggregasi, Pelayanan dan Sinode yang berdiri sendiri di lingkungan masyarakat Asia dari 75 di tahun 2001 menjadi 115 di tahun 2010 atau bertambah 40 dalam 8 tahun.

TUJUAN 2 KEANGGOTAAN

Meningkatkan jumlah anggota dari 23,000 ke 32,000 atau 40% dalam 8 tahun (4%/s/d 5% per tahun)

TUJUAN 3 PEMBANGUNAN KEPEMIMPINAN

Memiliki pelayan-pelayan yang cukup bagus baik laki-laki, wanita dan juga pemuda/I yang belum di tahbis atau yang sudah di tahbis.

TUJUAN 4 PEMBANGUNAN SUMBER DAYA

Memiliki pelayan yang berbahasa Asia untuk dapat membimbing iman kekristenan. Diharapkan paling sedikit bertambah satu pelayan dengan bahasa yang berbeda dari bahasa lainnya yang sudah ada.

TUJUAN 5 PELAYANAN SOSIAL

Mendirikan dan membantu program Pelayanan sosial untuk jemaat-jemaat Asia Setempat.

TUJUAN 6 KEPEMIMPINAN

Membantu jemaat dan pelayan-pelayan untuk lebih percaya diri dalam melayani dan semakin berpartisipasi dalam missi ELCA termasuk missi luar negeri.

TUJUAN 7 PELAYANAN DI NEGARA-NEGARA ASIA

Menghimbau jemaat dan pelayannya untuk lebih berpartisipasi dalam missi-missi Pelayanan di negara masing-masing di Asia.

Jesus berkata "Karena itu pergilah, jadikanlah semua bangsa murid-Ku dan baptislah mereka dalam nama Allah, Anak dan Roh Kudus"
(Matius 28;19)

アジア系・環太平洋系伝道方策

2001年、インディアナのインディアナポリスで ELCA 全国総会が開催された。そこで ELCA 国内伝道局アジア・環太平洋伝道部から提出された『アジア系人・環太平洋系人に対する向こう 8 年間の伝道方策』は承認された。その骨子は次の通り。

方策目標 1：集会数

2001 年現在 75 あるアジア系教会・集会数を 2010 年には 40 増やし 115 にする。

方策目標 2：会員数

23,000 人いるアジア系及び環太平洋系の ELCA 会員を 8 年間で 40%増やし 32,000 人にする。

方策目標 3：指導者

アジア系の牧師、青年伝道主事、信徒指導者を男女共に養成し増やす。

方策目標 4：文書活動

信徒育成の為に毎年少なくとも一つの異なった言語で必要な文書を作成する。

方策目標 5：社会活動

アジア系住民に役立つ社会活動を起こし、それを支援する。

方策目標 6：献金

アジア系の教会・集会を助ける為に一層の献金を促す。同時に ELCA が行っている海外宣教活動にもかわりを持つ。

方策目標 7：アジアへの宣教

アジア諸国にあるルーテル教会の伝道を促す為に、ELCA 内にあるアジア系教会も一層の努力をする。

*イエスは言われた、「あなた方は行って、すべての民をわたしの弟子にしなさい」
(マタイ 28:19)。

**យុទ្ធសាស្ត្រក្នុងពន្ធកិច្ចនៅអាស៊ីនិងអាស៊ីប៉ាស៊ីហ្វិក
និស្សារណកម្ម**

បង្កើតឡើងដោយអ្នកដឹកនាំក្រុមជំនុំជនជាតិអាស៊ី គំរោងយុទ្ធសាស្ត្រសំរាប់ពន្ធកិច្ចក្នុង
រំលោភជនជាតិអាស៊ី និងអាស៊ីប៉ាស៊ីហ្វិកនៃ ELCA ហើយបានទទួលស្គាល់ក្នុង
ឆ្នាំ២០០១ នៃអង្គមហាសន្និបាតក្រុមជំនុំ Indianapolis IN

គោលដៅទី១ : ការអភិវឌ្ឍន៍ក្រុមជំនុំ
អោយមានក្រុមជំនុំកាន់តែច្រើនឡើងរួមទាំងពួកទៀតផ្សេងៗ ហើយនឹងសហគមន៍
ដែលមានសិទ្ធក្នុងការថ្វាយបង្គំ គឺពី៧៥ក្នុងឆ្នាំ២០០១ ទៅ១១៥ក្នុងឆ្នាំ២០១០
ហើយកើន៤០ក្នុងរយៈពេល៨ឆ្នាំ ។

គោលដៅទី២: សមាជិកភាព
បង្កើនឡើងនូវសមាជិកភាពពី២៣០០០ ទៅ៣២០០០ ក្នុងរយៈពេល៨ឆ្នាំ
(៤-៥ភាគរយរៀងរាល់ឆ្នាំ)។

គោលដៅទី៣: អភិវឌ្ឍន៍អ្នកដឹកនាំ
អោយមានអ្នកដឹកនាំគ្រប់គ្រាន់ ទាំងមនុស្សធម្មតា និងអ្នកដែលបានទទួលការចាក់
ប្រេងតាំង ហើយនឹងអ្នកដឹកនាំយុវជនសំរាប់ពន្ធកិច្ចក្នុងសហគមន៍នៃជនជាតិអាស៊ី។

គោលដៅទី៤: អភិវឌ្ឍន៍ធនធានអ្នកចេះដឹង
អោយមានអ្នកចេះដឹងមកពីគ្រប់ភាសាសំរាប់ជំនួយក្នុងការបង្រៀនដល់ក្រុមជំនុំ ។
យ៉ាងហោចណាស់បានម្នាក់ក្នុង១ឆ្នាំ ។

គោលដៅទី៥: ពន្ធកិច្ចក្នុងសង្គម
ស្ថាបនា(គាំទ្រ)និងជួយបង្កើតអោយមានឡើងនូវកម្មវិធីក្នុងពន្ធកិច្ចសង្គមសំរាប់ក្រុម
ជំនុំក្នុងស្រុក ។

គោលដៅទី៦: ភាពជាអ្នកបំរើ ឬ បំរើ
ជំរុញអោយក្រុមជំនុំអាស៊ី និងគ្រប់ទាំងពន្ធកិច្ចរបស់ខ្លួនកាន់តែមានភាពស្មោះត្រង់
ក្នុងភាពជាអ្នកបំរើ ហើយអោយចូលរួមយ៉ាងសកម្មក្នុងបេសកកម្មរបស់ ELCA ក្នុង
ស្រុកនឹងក្រៅស្រុក ។

គោលដៅទី៧: បេសកកម្មក្នុងទឹកដី អាស៊ី
ជំរុញអោយក្រុមជំនុំ និងពន្ធកិច្ចរបស់ពួកគេកាន់តែសម្រាកសម្រាំឡើងក្នុងទឹកដី
របស់ខ្លួន ។

ព្រះយេស៊ូវមានបន្ទូលថា “ចូលទៅដល់គ្រប់ទាំងសាសន៍ ហើយបង្ហាត់បង្រៀនគេ
អោយត្រឡប់ជាសិស្សខ្ញុំ” ។ (ម៉ាថាយ ២៨:១៩)

아시아와 태평양 민족을 향한 목회전략

ELCA아시안 지도자들에 의해 추진된 ELCA(북미주 복음주의 루터 교회)의 아시아와 태평양에 속한 민족을 위한 교회의 선교 방향 및 방침이 2001년 인디애나 주의 인디애나폴리스에서 열린 ELCA 총회(Churchwide Assembly)에서 채택 되었습니다.

첫 번째 선교 전략 : 지교회 설립 (Congregational Development)

아시아 교인들의 숫적인 성장을 위한 목회 사역자들과 교회의 숫적인 증가를 목표로 현재 2001년 75개 교회에서 2010년 115개로 8년 동안 40개 교회를 신설 또는 개척하기로 한다.

두 번째 선교 전략 : 교회의 등록 교인의 숫적인 성장 (Membership)

2001년 현재 아시아와 태평양에 속한 등록 교인이 23,000명에서 향후 8년동안 32,000명으로 성장 시키거나 혹은 40% (매년 4% 내지 5%)를 성장 시킨다.

세 번째 선교 전략 : 지 교회 영적 지도자 훈련 및 성장 (Leadership Development)

아시안 교회의 목회 사역을 위하여 교회가 선출한 지도자들의 양성 다시 말해서 교회의 평신도 지도자 및 목회 전담 사역자(남,여, 그리고 청소년들을 포함한) 들을 충분히 양성한다.

네 번째 선교 전략: 자원 및 재원 개발 (Resource Development)

아시아 언어를 사용하는 기독교인들의 양육을 도울수 있도록 충분한 물질, 인적 자원 및 재원을 개발 시킨다. 향후 목표는 적어도 매년 다른 아시아 언어권에 속한 최소한 한명의 아시안 목회자를 배출 시킨다.

다섯 번째 선교 전략: 사회 사역 (Social Ministry)

아시안 교회들에 효과적인 사역을 위한 생산적이면서도 교회 성장을 도울수 있는 사회 사역프로그램을 지속적으로 설립하고 격려한다.

여섯 번째 선교 전략: 청지기 사역 (Stewardship)

아시안 교회들과 개 교회에 속한 사역자들이 청지기적 직분에 더욱 많은 참여와 그 직분을 충성되이 실천하기 위한 다양한 프로그램들을 개발 참여 하도록 도우며, 총회적 차원에서의 선교와 국내 뿐 아니라 해외의 선교적 프로그램들에 더 많은 참여가 이루어 지도록 적극 지원한다.

일곱 번째 선교 전략: 아시안 본국 선교 사역 (Asian Homeland Mission work)

아시아 교인들과 사역자들이 북미주 뿐 아니라 그들의 고국을 향한 복음 사역에 더 많이 참여할수 있도록 지도하며 고무한다.

예수님께서 말씀하시기를 “너희는 가서 모든 족속으로 제자를 삼아” (마태복음 28:19)라고 하셨습니다.

ແຜນການພັນທະກິດຂອງອາເຊຍແລະຊາວເກາະປາຊີຟິກ

ພັນທະນາໂດຍຜູ້ນຳອາເຊຍ ELCA, ຈຸດປະສົງແຜນການສຳຫລັບການຮັບໃຊ້ສະເພາະອາເຊຍ ແລະຊາວເກາະປະຊີຟິກຂອງຄະນະຄຣິສຕະຈັກລູເຕີແຣນຂ່າວປະເສີດ ໃນອາເມຣິກາ ໄດ້ຮັບຮູ້ເປັນທາງການໃນປີ 2001 ທີ່ປະຊຸມຫລວງຂອງຄະນະ ELCA ທີ່ເມືອງອິນເດຍແອນາໂປລິດ, ລັດອິນເດຍແອນາ.

ເບົ້າຫມາຍທີ່ 1 ພັດທະນາຄຣິສຕະຈັກ
ຂະຫຍາຍຄຣິສຕະຈັກອາເຊຍ, ດ້ານພັນທະກິດ ແລະລະຫລັບສະພາສິດທິນັບຖືນະມັສ
ການຂອງຊຸມນຸມຊົນ ຈາກ 75 ໃນປີ 2001 ຫາ 115 ໃນປີ 2010, ເພີ່ມຂຶ້ນໃນ 8 ປີ.

ເບົ້າຫມາຍທີ່ 2 ສາມະຊົກ
ເພີ່ມສາມະຊົກອາເຊຍແລະຊາວເກາະປະຊີຟິກ ຈາກ 23,000 ຂຶ້ນ 32,000 ຫລືວ່າ 40
ເປີເຊັນໃນ 8 ປີ (4 ຫາ 5 ເປີເຊັນແຕ່ລະປີ)

ເບົ້າຫມາຍທີ່ 3 ພັດທະນາດ້ານເປັນຜູ້ນຳ
ໃຫ້ມີພຽງພໍໃນຈຳນວນຂອງຜູ້ດູແລ ແລະຜູ້ຊົງເຈີມ, ທັງຊາຍແລະຍິງ ຫົວຫນ້າພັນທະ
ກິດຂອງຄົນຫນຸ່ມເພື່ອພັນທະກິດໃນຊຸມນຸມຊົນອາເຊຍ.

ເບົ້າຫມາຍທີ່ 4 ພັດທະນາດ້ານພະຍາກອນ
ໃຫ້ມີພຽງພໍພະຍາກອນເປັນພາສາຂອງແຕ່ລະຊົນເຜົ່າຂອງອາເຊຍທີ່ຈະຊ່ວຍລໍ່ລຽງ
ຜູ້ທີ່ມີຄວາມເຊື່ອເປັນຄຣິສຕຽນ. ເບົ້າຫມາຍຄືຢາກໃຫ້ມີພັດທະກິດພະຍາກອນຂອງ
ອາເຊຍ ຍ່າງນອ້ຍໃຫ້ມີສິ່ງນຶ່ງເກີດຜົນແຕ່ລະພາສາທຸກໆປີ.

ເບົ້າຫມາຍທີ່ 5 ພັນທະກິດທົ່ວໄປກ່ຽວກັບສັງຄົມ
ສ້າງ ແລະຊ່ວຍຊູໃຫ້ມີເງື່ອນໄຂຜະລິດໂຄງການ ພັນທະກິດກ່ຽວກັບສັງຄົມ ເພື່ອສຳ
ຫລັບພັນທະກິດຕາມທ້ອງຖິ່ນອາເຊຍ.

ເບົ້າຫມາຍທີ່ 6 ເລື່ອງຈິດໃຈສັດທາ
ຊ່ວຍເຫລືອຄຣິສຕະຈັກອາເຊຍ ແລະພັນທະກິດຕ່າງໆ ໃຫ້ມີຄວາມເຊື່ອຫມັ້ນຫລາຍຂຶ້ນ
ໃນໃຈສັດທາ ແລະເພີ່ມຫລາຍຂຶ້ນໃນການຮ່ວມຈິດຈະກຳ ຈຸດປະສົງຂອງຄຣິສຕະຈັກ
ລູເຕີແຣນຂ່າວປະເສີດໃນອາເມຣິກາ ແລະລວມທັງໂຄງການຕ່າງໆ ນອກປະເທດ.

ເບົ້າຫມາຍທີ່ 7 ຈຸດປະສົງຫນ້າວຽກກ່ຽວກັບບ້ານເກີດຂອງອາເຊຍ
ທີ່ຈະທຳທ້າຍຄຣິສຕະຈັກອາເຊຍ ແລະກຸ່ມພັນທະກິດໃຫ້ຮ່ວມຫລາຍຂຶ້ນໃນຈຸດປະສົງ
ຫນ້າວຽກກ່ຽວກັບບ້ານເກີດເມືອງນອນຂອງຕົນເອງ

ພຣະເຢຊູຊົງກ່າວວ່າ "ຈິ່ງໄປ ຈິ່ງເຮັດໃຫ້ທຸກຊາດເປັນລູກສິດ" (ມັດທາຍ 28:19)

แผนงานและเป้าหมายพันธกิจชาวเอเชียและแปซิฟิก

สภาคริสตจักรยูเอชเอในอเมริกา

แผนงานและเป้าหมายพันธกิจชาวเอเชียและแปซิฟิกฉบับนี้ร่างขึ้นโดยชุมชนเอเชียในสภาคริสตจักรยูเอชเอแห่งอเมริกา ซึ่งต่อมาได้รับการยอมรับจากมติของที่ประชุมสมัชชาสภาคริสตจักรยูเอชเอในอเมริกาปี 2001 ที่เมืองอินเดียนาโพลิส รัฐอินเดียนา

เป้าหมายที่ ๑ การขยายคริสตจักร

กำหนดเป้าหมายให้เพิ่มคริสตจักรขึ้นจาก ๗๕ แห่งในปี ๒๐๐๑ เป็น ๑๑๕ ในปี ๒๐๑๐ คือเพิ่มขึ้น ๔๐ แห่งภายใน ๘ ปี

เป้าหมายที่ ๒ การเพิ่มจำนวนสมาชิก

กำหนดเป้าหมายให้จำนวนสมาชิกเพิ่มขึ้นจาก ๒๓,๐๐๐ คนในปี ๒๐๐๑ เป็น ๓๒,๐๐๐ ในปี ๒๐๑๐ คือเพิ่มขึ้น ๔๐% ภายใน ๘ ปี

เป้าหมายที่ ๓ การพัฒนาผู้นำ

กำหนดเป้าหมายให้มีการพัฒนาผู้นำทุกระดับ คือทั้งศิษยาภิบาล สมาชิกทั่วไป อนุชน สตรี ให้มีศักยภาพเพื่อการรับใช้พันธกิจด้านต่าง ๆ ในคริสตจักรและชุมชนเอเชีย

เป้าหมายที่ ๔ การผลิตอุปกรณ์สื่อการสอน

ส่งเสริมให้มีการผลิตอุปกรณ์และสื่อการสอนสำหรับคริสเตียนชาวเอเชียในรูปของภาษาพื้นเมืองของชนเอเชียเพื่อการเติบโตฝ่ายจิตวิญญาณ

เป้าหมายที่ ๕ งานสังคมบริการ

ส่งเสริมให้มีพันธกิจและโครงการด้านสังคมบริการที่จะเป็นประโยชน์สำหรับคริสตจักรชาวเอเชียเพื่อกระทำพันธกิจกับชุมชนชาวเอเชียในบริเวณใกล้เคียง

เป้าหมายที่ ๖ ฉันทการะ

กำหนดเป้าหมายให้คริสตจักรชาวเอเชียเติบโตขึ้นในฉันทการะด้านการเงิน ความสามารถ เวลา กำลัง ทั้งเพื่อสนับสนุนพันธกิจของคริสตจักรให้แข็งแรงขึ้น

เป้าหมายที่ ๗ พันธกิจแผ่นดินแม่

ส่งเสริมให้คริสตจักรชนเอเชียกระทำพันธกิจที่แผ่นดินแม่ในรูปของการถวายทรัพย์ช่วยโครงการต่าง ๆ ที่แผ่นดินแม่

พระเยซูคริสต์ตรัสว่า "จงออกไปยังชนทุกชาติ สั่งสอนเขาให้เป็นสาวกของเรา" มัทธิว ๒๘:๑๙

Moät Trích Dañ Veà Chieán Löôic Muïc Vui Cho Ngöôøi AÛ Chaâu vaø Haui Ñaùo Thaui Bình Döông

Ñöôïc khai trieån do nhöõng nhaø laõnh ñaïo AÛ Chaâu ELCA. Phöông löôic cho muïc vui giöõa nhöõng ngöôøi AÛ Chaâu vaø haui ñaùo Thaui Bình Döông Giàu Hoäi Tin Laønh Lutheran ôû Hoa Kyø (ELCA) ñöôïc Ñaui Hoäi Toaøn Quoaéc ELCA taui Indianapolis IN naêm 2001 chaáp thuaän vaø aùp duïng.

Muïc tieâu 1 PHAÛT TRIEÅN HOÄI THAÛNH

Naâng cao soá löôïng Hoäi Thaùnh, muïc vui vaø coäng ñoàng thôø phöông Chuùa thuoaéc caùc Giàu Haït töø 75 Hoäi Thaùnh trong naêm 2001 tieán ñeán 115 Hoäi Thaùnh vaøo naêm 2010, taêng 40 Hoäi Thaùnh trong voøng 8 naêm.

Muïc tieâu 2 HOÄI VIEÂN

Gia taêng soá hoäi vieân töø 23,000 ñeán 32,000 hay 40%, trong voøng 8 naêm. (Töø 4 ñeán 5% moãi naêm)

Muïc tieâu 3 PHAÛT TRIEÅN CAÁP LAÕNH ÑAÏO

Caàn coù soá Muïc sö vaø ngöôøi phuïc vui coù khaù naêng caù nam vaø nöõ cuõng nhö ngöôøi laõnh ñaïo cho giöui treù giöõa caùc HT ngöôøi AÛ Chaâu.

Muïc tieâu 4 PHAÛT TRIEÅN VEÀ TAØI LIEÄU

Caàn taøi lieäu höõu ích baèng ngoân ngöõ cuùa töøng quoaéc gia ñeå giuùp cho söi chaêm soùc nhöõng tín höõu cô ñoác. Muïc tieâu moãi naêm coù ít nhaát laø moät taøi lieäu baèng ngoân ngöõ rieäng cuùa töøng quoaéc gia.

Muïc tieâu 5 MUÏC VUI XAÕ HOÄI

Thaønh laäp, uùng ho, ã taêng cöôøng chöông trình xaõ hoäi ôû töøng ñoä phöông.

Muïc tieâu 6 PHUÏC VUI

Ñeå hoäi troi cho caùc Hoäi Thaùnh AÛ Chaâu troi neän trung thaønh hieäu quaù hôn trong coäng taùc phuïc vui vaø tham gia tích coïc hôn coäng taùc truyeán giàu cuùa Giàu Hoäi ELCA, keá caù caùc chöông ôû haui ngoaui.



*“How could we sing the Lord’s song
in a foreign land?” –Psalm 137:4*



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