



## Cyclone Nargis Strikes Devastation



Bishop Zothan Mawia giving his briefing at the TRAC office.



Bringing supplies of water and rice.

The amount of deaths, destruction and suffering cyclone Nargis caused when it struck on 3 May 2008 is already well known. The Methodist Church of Lower Myanmar was not spared the destructive force of the storm.

Bishop Zothan Mawia of the Methodist Church (Lower Myanmar) came to Kuala Lumpur and briefed us on the response of the church there in the aftermath of the storm. Damages to church buildings and equipment in some places in Yangon and the delta region were extensive although not as bad as other buildings. The orphanage attached to the Thanlyin Methodist Church was destroyed. Members' and

pastors' homes were also damaged. But thankfully, there were no loss of lives.

The Methodist Church (Lower Myanmar) acted quickly to set up a separate committee to look into relief and reconstruction. Bishop Mawia and members visited the devastated areas a week after the storm. They took the decision to help all victims who need it irrespective of their faith or religion. The funds available for relief will be equally shared between the general public and church based efforts to help affected Christians. Within the Methodist Church, priority is given to pastors and retired pastors whose homes were lost. About 60 Methodist

families need assistance to get their lives in order. And the orphanage will be rebuilt with provisions to take in an additional 20 orphans.

Initial estimates of damages to Methodist properties came to slightly more than US\$100,000. The Methodist Church in Malaysia called on the churches to take a second offering at the end of May towards the disaster relief fund for Myanmar. Funds continue to come in. However, both TRAC and TAC, which have been working with churches there, responded first. At the meeting with Bishop Mawia, TRAC contributed an initial US\$5,500 from their Disaster

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Survivors line the road waiting for relief.

Children survivors gathered in one house.

Fund. And TAC has sent in a team into the Dallah area with aid from their Mission Fund.

The immediate relief, reconstruction of buildings and the rebuilding of lives will take time and effort over the long term. The Methodist Church here has called together a task force to this long

term involvement with our Myanmar brethren. The initial focus will of course be providing the basic needs for food and shelter. But there is also the desire to bring a real visible presence of Christians to the devastated area, and the hope of planting churches there in the longer term.

We continue to uphold in prayer all

who have suffered from this disaster, and that out of this great tragedy, hope, restoration and life may come forth through the witness, compassion and generosity of God's people.

Christopher Cheah

## Kingfisher Methodist English Preaching Point - Your Friendly Neighbourhood Church in Kota Kinabalu



Car wash.



Church camp.



BBQ and stay over at Ps. Marey's home.

May all praise and glory be given to our Lord Jesus Christ for another semester He has seen us through. A new semester is approaching and new students would be arriving to take up courses at University Malaysia Sabah. We at Kingfisher Methodist English Preaching Point are looking forward to meet new friends whom we can serve.

We too want to praise God for the new van He has graciously provided us. However we still need to raise RM40,000 to help settle the balance owed. As part of the fund raising

campaign we held car wash projects at our sister churches in Kota Kinabalu.

We thank God for the Church camp that was held at BCCM Kundasang Camp site. Two lecturers from Sabah Theological Seminary, Rev. Dr. Hii Kong Hock and Rev. Dr. Wilfred John were our speakers. We had a good and fruitful time together. Some of the other activities we had included: Evangelism Seminar, Baptism and Confirmations, outing trips to the Islands and Zoo, visitation to Jireh Home and visit to the Doulos ship.

Through all these activities the bond between students has been enhanced.

**Kingfisher Methodist English Preaching Point**

*Warmly invites all UMS Freshies To our "Welcoming Night"*

**11 July 2008 (Fri)  
6.30pm-10.00pm**

*A Night of Fellowship, Fun and Dinner*

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# What is Happening in our Annual Conferences?

## July

4-7	Fri-Mon	TRAC School for Intercessors (Cycle 2) # 1
5	Sat	TAC Malaysian Missionary Movement Board Meeting
10	Thu	Council of Presidents Meeting
11-12	Fri-Sat	General Conference Executive Board (2)
17	Thu	TAC DS / Board of Ministry / Board of Finance
18	Fri	TAC Executive Board Meeting (III)
18-20	Fri-Sun	TRAC Missions Consultation
19	Sat	TAC Board of Evangelism Meeting
27	Sun	TAC TMC Malacca 100 Years Celebration

## August

8-10	Fri-Sun	9th Session GC Methodist Women
8-10	Fri-Sun	TAC 33rd Session Methodist Women
9	Sat	SCAC Celebration of 40 Years as autonomous Methodist Church
15-21	Mon-Thu	SCAC Training on Christian Listening
18-21	Mon-Thu	SCAC Emmaus Walk (in English for men)
20-23	Wed-Sat	CAC Southern Bell 80th Anniversary and Literature Camp
25-31	Mon-Sat	TAC MW Week of Prayer and Self-Denial
29 Aug – 1 Sept		TAC MYAF Camp
30 Aug – 1 Sept		SPAC MW 3rd Annual Meeting
31 Aug – 2 Sept		CAC Youth Camp

### Correction Notice

In the May issue, page 6, Dr Khoo Soo Ghee was identified as the President of TRAC-MSF. He is the Hon. Secretary. The President is Mr Daniel Chan.

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• Bishop Hwa Yung

# IS MEDICINE SORCERY?

What a silly question to ask? Really? A couple of months ago I received a desperate call from a pastor of one of our churches. At least two couples in his church had come under the influence of the teaching, propagated by certain websites in America, that medicine is a form of sorcery. It is also taught by certain leaders of some independent and charismatic churches in our country, although they appear to be only a tiny minority. Unfortunately the effect has been devastating for some who have come under their influence.

The pastor who called told me that the husband of one of the couples had been diagnosed of suspected cancer. But he was told that medicine was a form of sorcery and to seek medical treatment was equivalent to idolatry. He should instead trust God as the true healer. The result was that the person concerned believed that he had been healed by God through prayer, but nevertheless died a few months later! In the case of another couple in the same

*Most importantly, in the eschatological vision of the 'Holy City' the Bible asserts that the leaves of the tree of life 'are for the healing of the nations' (Rev 22:2; cf. Ezek 47:12). Herbal medicine becomes a metaphor for the means of spiritual healing! If indeed medicine is sorcery, would the Holy Spirit have used various forms of it so freely as metaphors of salvation in the Bible?*

church, the wife had been suffering from terrible bodily pains. Following the same teaching, they refused medical care even though the wife's condition deteriorated to the point that she was bedridden much of the time. When they finally sought

medical help, it was diagnosed as a severe case of rheumatoid arthritis. Left untreated, it had given rise to intense suffering and could have even led to an early death. Meanwhile, the woman's brother was suffering from an incurable illness, although the effect of which could have been partially arrested through a cocktail of drugs, thereby prolonging his life substantially. Yet again, under the same influence, he stopped medication and died within a short time.

I had heard such stories before and now I find myself face to face with a similar situation in one of our own churches. This article is based on the sermon I preached at the church on that Sunday morning when I was there, seeking to deal with a situation of utter confusion and desperation! Let me therefore say right away that my concern here is primarily pastoral. Moreover, it is addressed to Christians deeply troubled and devastated by false teachings in our churches!

## A case of bad logic

The immediate source of this teaching comes from an article posted on an American website titled, 'Roots of Modern Medicine.' The argument put forward is that modern medicine comes from the Greeks. One of the most important aspects of traditional Greek medicine is the Hippocratic Oath, which is basically pagan or idolatrous. It begins with the words: 'I swear by Apollo the Physician, and Asklepios and Hygieia, and all the gods and goddesses that, according to my ability and judgment, I will keep this oath ...' The article argues that modern medicine is rooted in pagan practices and therefore a form of idolatry and/or sorcery. The Bible teaches that healing comes from God. Therefore we should not go to doctors and instead should seek healing from God alone.

The first thing that must be said about this line of teaching is that the reasoning is

badly flawed. To begin with, whilst it is true that the Hippocratic Oath was taken before pagan gods and goddesses, no doctor today takes that oath and certainly not with the same idolatrous associations! We cannot therefore simply jump to the conclusion that modern medicine is associated with idolatry. Nevertheless, as an aside, it should be noted that there are many good ethical principles enshrined in the Hippocratic Oath, such as never giving anything harmful to the sick, refusing to carry out abortions and never taking advantage of patients. These remain the ideals of many in the medical profession today, even though, sadly, they have often been violated by some.

The above article actually only deals with western medicine. Doctors of old, outside the Greco-Roman world, had nothing to do with the Hippocratic Oath. At the same time it is true that in most cultures, medicine and religious/occultic practices were usually inseparably mixed together. Does this mean that, because all forms of medicine in most cultures have pagan religious associations, therefore medicine is idolatrous? Such an argument demonstrates bad logic once again. The fact is that there is hardly anything that we have today, which has been passed down to us from the past, that was not associated with religious/occultic practices of sorts. For example, astronomy began with roots in astrology. Yet we do not refer to astronomers today as pagan priests! Although they shared similar roots, over time astronomy and astrology became clearly demarcated from one another. In exactly the same way, with the advancement of our understanding of God's creation, modern medicine became by and large separated from its religious/occultic roots. We therefore have to conclude that in general modern medicine has little or nothing to do with ancient paganism.

One more thing needs to be said. If the argument is that anything with idolatrous roots will always remain idolatrous, then I am afraid that would apply to Christianity too! What many Christians forget is that, when God called Abraham and his descendents, they were at that point of time not worshippers of Jehovah/Yahweh, the God of the Old Testament. A careful reading of Genesis will show that they were in fact pagans worshipping many gods. Any doubt about this is completely removed by Joshua's assertion when he reminded the Israelites that 'Long ago

your forefathers ...worshipped other gods' (Jos 24:2), and his challenge to them to 'throw away the gods your forefathers worshipped beyond the River and in Egypt, and serve the Lord' (24:14). But over time and through proper teaching, the worship of Israel was purified and rid of all idolatrous associations. The same can apply to medicine and all other forms of human knowledge and experience!

### What the Bible teaches?

One of the great things that have happened to the church in the last few decades has been the rediscovery of the power of the Holy Spirit. But what is often forgotten in the midst of all the excitement of the practice of spiritual gifts is a simple reminder by Paul when he said, 'Do not quench the Spirit ...but test everything' (1 Th 5:19&21), especially the need to test all claims to the work of the Spirit by the plain teaching of the Bible. Those who have been responsible for propagating the idea that Christians should not see doctors are often those with the gift of healing and have seen God healing marvelously through simple prayer! This much need not be denied. But I suspect that often such persons forget that they may nevertheless lack the gift of teaching! Indeed, if they have a teaching gift as well, they would certainly know how to test their ideas by the plain teaching of Scriptures.

This brings us to the question of what the Bible has to say concerning medicine. First, the Bible does not teach a sharp distinction between divine healing and the use of natural means. For example, although Paul had a powerful gift of healing, he could nonetheless advise Timothy to drink a little wine 'because of your stomach and your frequent illnesses' (1 Tim 5:23). From time immemorial, the medicinal value of wine is well-known. Again, God had promised Hezekiah through the prophet Isaiah that he would be healed of a terminal disease. Yet, this was immediately followed by Isaiah giving instructions to use figs as a poultice for healing (Isa 38:21). This example clearly shows that divine healing and the use of medicine are fully compatible.

Careful examination of the Bible shows that it not only speaks of the use of medicine positively, it even uses medicine as a metaphor for healing spiritually. For example, the Prophet Jeremiah clearly refers to medicinal remedies (qeha in Hebrew; 30:13; 46:11) as a metaphor for the deeper spiritual healing that Israel needed. In fact, when Jeremiah told the

Israelites to 'Go up to Gilead and get balm' (46:11), it is a specific reference to the 'balm of Gilead' (Jer 8:22) for which the place was well-known. Similarly, the 'salve' for the healing of the spiritual eyes of the Laodicean Christians (Rev 3:18) was a metaphorical reference to the eye ointment for which Laodicea was known in the Greco-Roman world. Most importantly, in the eschatological vision of the 'Holy City' the Bible asserts that the leaves of the tree of life 'are for the healing of the nations' (Rev 22:2; cf. Ezek 47:12). Herbal medicine becomes a metaphor for the means of spiritual healing! If indeed medicine is sorcery, would the Holy Spirit have used various forms of it so freely as metaphors of salvation in the Bible?

### Some pastoral considerations

The above shows that the case that medicine is sorcery becomes totally unsustainable in light of clear reasoning and, especially, the plain teaching of the Bible. What important pastoral considerations follow?

*Many who have believed the teaching that Christians should not seek medical treatment have died or seen their loved ones die. The simple question is: How many more must die before we honestly face up to the fact that this teaching has no real biblical support?*

First, illnesses and diseases arise from different causes: genetic disorders, bacterial and viral infections, sin in personal lives, emotional disorders, and even demonic attacks. Ultimately all healing comes from God. But this does not mean that He cannot use different means—prayer, repentance, a loving community, medicine, surgery, etc. Certainly, we should seek God for healing in all cases. But we should also use all other proper means that He has ordained freely and joyfully!

Second, nowhere does the Bible promise that all would be healed. Again some clear thinking helps here. If God intends all to be healed, then there is no need for anyone to die physically. But that would be absurd! Even Cho Yong-Gi, the pastor of the largest Pentecostal church in the world and who has had a powerful healing ministry, clearly states in his book, *How can I be Healed?* (Seoul Logos, 1999, pp.135-143) that not all would be healed. The reasons he gives are, first, unrepentance, second, it is God's time for these persons to return to

Him, and, third, that God has some special plans for them. Wise words indeed!

Thirdly, those of us who are in the healing ministry must be careful of what we teach and say. As noted earlier, God may have given us a powerful gift of healing. But do we also have the gift of teaching to go with it? If we lack that, we must ask God for it so that our healing ministry is not compromised, or even negated, by bad or false teachings on our part. God has given us the Bible as our guide and if we do not use it properly then we will be severely judged for our failure (James 3:1).

Fourthly, in whatever ministry we are involved, there must be integrity. Without truthfulness and integrity, our ministries and churches will eventually implode! Many who have believed the teaching that Christians should not seek medical treatment have died or seen their loved ones die. The simple question is: ***How many more must die before we honestly face up to the fact that this teaching has no real biblical support?*** Sadly, those who have gone round advocating this have not been forthright about the numbers that have died under them or because of their influence. And unfortunately their colleagues and supporters appear to have maintained a conspiracy of silence as well! We only hear their success stories, whilst others are left to pick up the broken pieces of their devastated lives and shattered faith, more often than not on their own without any help from those who had promised so much!

Space prohibits me from elaborating further. The reader may sense that this has been written with a certain degree of anger. But members of our church and others have died needlessly. How can we remain indifferent and not be angry! This matter confronts us with two urgent final concerns. First, the church must make serious efforts to rediscover its ministry of healing through prayer and fasting. We should pray earnestly that God will raise up many with the gift of healing in our midst. That is one sure way by which many will be brought to Christ and God's saving power manifested to the world. But, secondly, at every level of the church, we must reemphasize the centrality of the Bible's teaching. It is when we know our Bible, then and only then will we be set free from the bondage of erroneous teaching and satanic deceptions which are often, as this particular case shows, literally quite deadly!



# The Ten Commandments: Precepts for God's People (1) **NO OTHER GODS**

Rev Lenita Tiong

In books about Cambodia, it is written that most Khmers follow the Theravada Buddhist teachings but the practical religion is very syncretised. As devout Buddhists, most Khmers would readily give food to monks who come to the doors and would visit the temples with food and flowers on religious days. But in recent years with the influx of mainland and South East Asian Chinese, the Khmers begin to see food offerings and lighting of fire crackers as religious activities. I was shocked one Khmer New Year to see food offerings on the balconies of many homes. My observation was further confirmed one Chinese New Year when many of my Khmer neighbours criticised other Khmers by saying “the Khmers have gone nuts; they are not Khmers any more, but Chinese.”

Likewise it is fairly easy to share the Gospel with the Khmers and lead them in a typical way to say the sinners' prayer and accept Jesus Christ as their Lord and Saviour, except that He becomes only one of their many saviours.

In a polytheistic setting, to worship the Creator God is easy if He is one of the many. The difficulty arises if He has to be the only one; to choose one out of the many, to abandon others and serve only one. That requires a great deal of faith because the safety net has to be taken away. What if this God fails me? I do not have another on standby, to turn to.

During the patriarchal period, God's people had household idols. Terah, the

father of Abraham worshipped other gods (Josh. 24:2) and we do not know if he brought any household idols with him but we know that Laban had some in his house and they were stolen by Rachel (Gen. 31:19).

By the time of the Exodus, the Hebrews were born and raised in Egypt and would have heard stories of the Creation, Noah, Abraham, Isaac, Jacob and Joseph. They know the stories of the great acts of God as mere legends and myth and without practical religion, it would have been easy for them to see the rich and socially upper-class Egyptians being blessed and protected by their array of gods.

*In our world today, there are many other gods, although these may not necessarily be idols made from gold or silver nor household gods. Idolatry is the act of elevation of a secondary concern to a definitive position. An external god is easy to see and idolatry can very easily be corrected. It's the gods in our hearts and minds that can be deceptive and captivating.*

The Bible mentioned only one Egyptian

god Amon (Jeremiah 46:25). But from other sources, we know that the Egyptians worshipped Ra, the sun god, Isis the god of the Nile and other gods. The plagues and their subsequent results were used by God to show both the Hebrews and Egyptians the power of Moses' God over the powers of the wise men in Pharaoh's courts. But it can be used to show the Hebrews the powerlessness of the Egyptian gods. This is significant for the Hebrews as a beginning of their faith journey.

Just before the first Passover, God's message to Moses for His people is that *He will execute judgment against all the gods of Egypt.* (Ex. 12:12)

The Bible does not deny the existence of such gods as all of Israel's neighbours had these gods. In fact, each nation created and worshiped its own gods, usually more than one. These are known collectively as foreign gods or sometimes specifically named in the Bible, and in most cases we are told to what nation each belonged. The Canaanite god, Baal, and two goddesses, Asherah and Ashtoreth, are mentioned frequently in the Old Testament and the Israelites were enticed into worshipping them.

A list is given in 2 Kings 17:29-31 when the Babylonians settled in Samaria after the Israelites were exiled. Sadly by then, “they worshipped the Lord but they also served their own gods...” (2 Kings 17:33)

Yet despite all God's warnings, Israel engaged in idolatry throughout most of their

history. They failed to live radically and counter-culturally. The radical choice is a complete renunciation of all the other gods and an absolute devotion only to Him.

In our world today, there are many other gods, although these may not necessarily be idols made from gold or silver nor household gods. Idolatry is the act of elevation of a secondary concern to a definitive position. An external god is easy to see and idolatry can very easily be corrected. It's the gods in our hearts and minds that can be deceptive and captivating.

Jacob Loewen in his article entitled "The shifting gods of Western Christianity" listed four gods in Western Christianity and these are wealth, materialism, technology and even the Church. For him, wealth is the organizing principle in Western Christianity and the church is also caught up in the strive for bigger and better technology. We see the Church as the judge of what is right and wrong and the guarantor of salvation.

Although Loewen talks about Western Christianity, we here in Malaysia are not far behind. It is often said "Money talks" but in reality money does more than talk. It orders, it demands, it entices and it binds. Our Lord Jesus reminds us that "For where your treasure is, there your heart will be also." (Matt. 6:21).

How a Christian orders our "money-life" is a reflection of our "heart-life". Many of us know the sayings of our founder John Wesley - gain all you can, save all you can, give all you can, but how much is that being practiced by good Methodists or better by a good Methodist Church. Not only is there a need for each one of us to dethrone wealth in our personal lives, it has to be removed as an idol in the life of a church.

In recent years, with constant admonition from the pulpit, we are watchful of the silent entry of materialism in our lives. But I catch myself recently being enticed in the most subtle way; a bigger and comfortable pastor's office. After all, I need it for counselling and personal study. I can rationalise it ever so easily and hence the gentle silent enticing.

A few months ago, my computer was infected with viruses and when I sent it to the shop, I told the technician I need it back quick "because I cannot live without it!" Only when the words were out of my

mouth, I realised my own confession that indeed, my computer has taken such a central spot in my life.

The trinity of idols : wealth-materialism-technology sustains the god of the church and religion. We see all these idols as essential in the life of the church and in all our religious activities.

*Is God, the creator God, the Almighty God, truly worshipped in our lives and there is no other? God's Law as a gift of love may be limiting but taken in totality and objectivity it is in fact life giving and life sustaining. Keeping Him in a central position with no other idols frees us from bondage and entrapment.*

Yet, as we reflect and ponder on the importance and significance of this very first commandment, we need to take stock of the health of our soul, as Dr Roland Chia puts it in his introduction to this series.

Is God, the creator God, the Almighty God, truly worshipped in our lives and there is no other? God's Law as a gift of love may be limiting but taken in totality and objectivity it is in fact life giving and life sustaining. Keeping Him in a central position with no other idols frees us from bondage and entrapment. That absolute devotion and worship which freed the Israelites can also free us today.

The words of Joshua is therefore a call to assess where we are and an action plan to clean house.

*Choose for yourselves this day whom you will serve... But as for me and my household, we will serve the LORD.*"  
Josh. 24:15

Rev Lenita Tiong  
Gloria Methodist Church  
Bintulu, Sarawak

# The Ten Commandments

## Exodus 20

1. And God spoke all these words:
2. "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.
3. "You shall have no other gods before me.
4. "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.
5. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,
6. but showing love to a thousand {generations} of those who love me and keep my commandments.
7. "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.
8. "Remember the Sabbath day by keeping it holy.
9. Six days you shall labor and do all your work,
10. but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.
11. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.
12. "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.
13. "You shall not murder.
14. "You shall not commit adultery.
15. "You shall not steal.
16. "You shall not give false testimony against your neighbor.
17. "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

# STATISTICS OF THE METHODIST CHURCH IN MALAYSIA

Based on 2007 Annual  
Conference Figures



Annual Conference (AC)	Local Conferences or Churches (LC)	Preaching Points	Pastors & Ministerial Staff under Appointment by the AC <sup>1</sup>	AC Ministerial Students in Training
	A	B	C	D
CAC	109	56	118	24
SCAC	96	28	162	N/A
SIAC	46	463 <sup>3</sup>	46	12
TAC	46	50	45	5
TRAC	39	4	37	3
SPAC	10	10	29	5
SMC	27	27	22	7
<b>Total</b>	<b>373</b>	<b>668</b>	<b>460</b>	<b>56</b>

<sup>1</sup> This includes all Traveling Elders, Ministers on Trial, Approved Supply Pastors, and those appointed to various Boards, Social Outreach, etc. within Malaysia by each Annual Conference. But it does not include all staff appointed by local churches themselves, or those serving as missionaries overseas.

## Ministry to Sarawak Indigenous People



Travel by river to the longhouses.



Pastor Saripah.



BM worship service at Trinity Methodist Church, Kuching.



After service at the church in Rumah Tutus.

Missionaries		Membership			Attendance at Sunday Church Worship	Attendance in Sunday Schools
Missionaries Appointed Overseas by AC	Missionaries Sent Out by LC	Confirmed Members	Preparatory Members <sup>2</sup>	Baptized, Above 16 & Not Confirmed		
E	F	G	H	I	J	K
2	Nil	23,778	1,834	652	17,542	6,546
27	Nil	26,382	37,950	21,059	25,312	10,358
Nil	Nil	28,715	15,842	580	12,030	612
1	10	8,130	1,994	84	5,617	1,704
Nil	21	13,969	558	7	9,906	2,175
Nil	Nil	1,513	1,039	NA	1,973	503
Nil	Nil	2,706	N/A	591	2,115	60
<b>30</b>	<b>31</b>	<b>105,193</b>	<b>59,217</b>	<b>22,973</b>	<b>74,495</b>	<b>21,958</b>

<sup>2</sup> Those children who have been baptized, but not confirmed, and are still under 16 years old. (Anyone over 16 years old and still not confirmed are not counted)

<sup>3</sup> Most of the worship services in SIAC are conducted in longhouses. They are considered preaching points.



A simple house to live in.



Pastor Tom.



Pastor Rohana and her husband.

This ministry comes under the Board of Evangelism of the Sarawak Chinese Annual Conference. It seeks to reach out to indigenous peoples, establish churches amongst them, encourage local churches to provide BM ministry in the urban areas. Here are some news of this growing ministry.

### Two churches begin BM Ministry

Ching Kwong and Chin Seng Methodist Church in Kuching has started the BM ministry. More than 200 overjoyed adults and children from the neighbourhood of Ching Kwong MC attended its first gathering on 4 April. Chin Seng MC runs its ministry through small group gatherings in homes.

Providing transportation is necessary for the ministry in Kuching. Without it people find it difficult to come to the meetings. But transport expenses are very high. Trinity Methodist Church Kuching, one of the earlier churches to have a BM ministry spends close to RM10,000 a year.

### Districts Adopt Longhouses

The Sarikei District adopted Rumah Munang and Rumah Patit. The hearts of the residents of Rumah Munang were prepared and they took the initiative to plead with church members from the town church to visit them. When they stepped into the longhouse they found pictures of Jesus, not movie stars, hanging on the walls.

The work with Rumah Patit started when an Iban worker from the longhouse was brought by his employer to Kwong Eng Church because of a strange sickness he had. Although he could not understand a word said at the worship service, but amazingly when he went home he could swallow his food again. The whole longhouse chose to follow this God who alone does wonderful things.

The Sibiu West District adopted Rumah Tutus. This is a cluster of nine longhouses that shares a common church building, about an hour and a half from Sibiu by river. The gospel came there in 1941 but they have been spiritually dry for quite a while. The churches in the district

will take turns to visit, to provide teaching and nurturing ministry.

### Building Projects and Needs

In Miri the construction of Pusat Injil Methodist Tudan is under way. The building requires between RM700,000 to RM800,000.

In Pa' Adang simple houses are needed for some families there. Each costs about RM5000. Through a generous donation two have been built and funds are needed to provide for three more families.

### Love blooms among the Pastors

Penan Pastor Tom Gatum and Pastor Saripah from SIB were married on 7 June. Pastor Tom has been serving faithfully among the Penan people.

Pastor Rohana, also from SIB, has been the BM Pastor of Xin Fu Yuan Church in Sibiu since 2004. She will marry another Pastor from Indonesia.

*Based on the report in Connection 15 June 2008*

# TRIBE VIBE & YOUTH WORK



The Star in its edition on 14 September 2007 reported a study done by BBDO Asia and Proximity Malaysia (leading players in marketing and advertising) on Urban Youths that “having a best friend is now deemed as an “uncool” thing among youth ... prefer to hang out with a core peer group.”

“Project After Sunset” was a research done where a team was assigned to follow a group of 6 youths for 6 consecutive days and study their clique dynamics. They found out that night life was ruled by a “tribe vibe” and unanimity in decision making. This study was important enough to be referred to again in the Star on 15 & 19 September, 2007.

I had thought that the study would be mainly reflective of urban youths but my last experience in working with 18 youths in a 6-week mentoring and learning experience during the immediate past Jeremiah School seems to indicate that the Tribe Vibe phenomena may not be merely an urban thing. What I experienced was almost like encountering a new youth culture altogether compared to the last 5 years of similar settings.

Some of the elements of the Tribe Vibe phenomena include unanimity (agreeing to do things together), sacrifice of individual needs/wants in preference for group needs/wants, cautious with assertiveness, shying away from standing out in the group, and peer group identity being more important than individual identity. There are both positive and negative implications for youth work.

If the Tribe Vibe phenomena is catching on with our youths, then it contributes positively to community building as it forces youths to learn to work as a team. It also provides a positive peer pressure assuming the core values of the youth group are something positive. Tribe Vibe also lends itself naturally in enhancing the “one another” (a common phrase in the New Testament) ministry of the church.

On the other hand, Tribe Vibe may negatively affect a youth by contributing to personal psychological stress especially in one who has to frequently sacrifice his or her preferences for others’. Leadership development of youth may also be compromised due to fear or misunderstanding associated with being assertive, and putting off decision making due to a general laid back culture which is a result of shying away from being assertive. Also, for fear of offending a fellow tribe mate, there may be inability to deal with difficult personalities within the group.

What actually gave rise to Tribe Vibe? Is it an expression of a desire for family ideals super imposed on a peer group context? To what extent will Tribe Vibe affect development of youth work, particularly the development of youth leaders? How do youth workers effectively connect with youths belonging to the Tribe Vibe generation and how do we apply the incarnational approach to this group without sacrificing the necessity to provide direction in youth work especially in the more assertive prophetic aspects of the work and in mentoring youth? These are questions we need to reflect and research to enable us to more effectively connect

with another culture, perhaps another generation.

The Board of Youth Work seeks to connect with and to enable our Youth Counsellors, Youth Directors, parents and the church at large to be equipped in effectively raising the next generation for the future of our homes and churches. Emmanuel Methodist Church, PJ is embarking on a church-planting project (Whispering Hope) sited in HELP University College seeking to connect youths from outstation to help them settle down and have a place and ministry close to their culture. Wesley Methodist Church, Kuantan is hosting (August 8-10, 2008) our new module in Youth Ministry Training (Succession Planning for Youth Ministry) in an effort to equip existing leaders to raise up new leadership for youth work. And should there be youths who are leaving home to study in major towns and cities, they can contact our TRAC Youth Ministry Coordinator, Ms. Chang Choy Quin (choyquin@trac.org.my; 019-3136680), for help to connect them to a supportive community, to journey with them in those new urban centres. She connects and meets with a network of college aged youths in the Klang Valley for fellowship and community.

Our journey with the youths matters tremendously to them and to the future of TRAC!

Dr. Herbert Tan  
TRAC Board of Youth Work

# Whispering Hope

## – *Beginning a new Preaching Point*

**Soft as the voice of an angel,  
breathing a lesson unheard,  
Hope with a gentle persuasion,  
whispers her comforting words:  
Wait till the darkness is over,  
wait till the tempest is done,  
Hope for the sunshine tomorrow,  
after the shower is gone.**

**Refrain:**

**Whispering hope, oh,  
how welcome Thy voice,  
Making my heart in its sorrow rejoice.**

**E**mmanuel Methodist Church Petaling Jaya grew out of the PJ North Parish Group of Wesley MC Kuala Lumpur. Beginning as a Preaching Point in 1994 with about 40 odd worshippers at rented premises in Kolej Damansara Utama, we became a Local Conference in 1997 and are now settled at our own premises in Dataran Prima PJ with two morning services (internal growth), more than 300 members and a good number of vibrant outreach ministries.

A number of things were core to our ethos right from the beginning. And one of them was we did not want be a 'mega' church. We believed in planting churches, and this we would do when our membership reached about 250-300 parishioners. As a commitment to this, a Church Planting Fund was set up and a significant sum of money was put aside each year as advance preparation.

At the LCEC Retreat in 2006, a decision was made to start this new preaching point. A number of people committed themselves to be sent out. A Ministry Team comprising was then formed to look further into it. When Rev. Ting Moy Hong came to us as Pastor in 2008, she too was active, supportive and encouraging in this exciting new and challenging venture of EMCPJ.

As we met, retreated, discussed and prayed, the Spirit of God led us to a number of things, namely,

1. Although we would want to see a good number of adults and families in the new church, a core ministry of this church would be on outreach to tertiary college students and young adults. This is a reflection of the importance of this group of people, a 'missing generation' in many of our churches, and a major concern of the leadership and members of TRAC Malaysia.

2. We considered various locations, but were led by a series of 'open doors' to the HELP University College at Pusat Bandar Damansara KL.

3. We could build on the gatherings for TRAC youth in the Klang Valley begun in 2007 through the initiative of the President Rev Ong Hwai Teik and Ms. Chang Choy Quin (TRAC Youth Coordinator). Through these physical and electronic links, we realized that there was a sizeable number of TRAC Methodist youth in the Klang valley, many of whom were not active in the life of a local church, and even not attending church regularly.

4.. The name of the preaching point will be 'Whispering Hope', and the theme song 'Whispering Hope' by Septimus Winner - an old song but one pregnant with meaning and significance even for today. We want to speak and share of a hope that begins with a whisper and ends with a glorious shout. We want to proclaim a 'sure and steadfast hope' because Jesus has conquered death, brought new, abundant and eternal life, is always very near to us (in us) all the time, and will come again to redeem us.

So, we have been planning, working, praying, and hoping. We've enlisted the active service of TRAC college students in the worship and music ministry, for a start. And set up a group called Whispering Hope on facebook to connect all those interested and share the buzz. Anyone can sign up and check us out.

We've tried to 'whisper' the word around. And on the 25 May 2008, we had a TRAC

youth gathering at HELP, hosted by Whispering Hope. A very encouraging 80+ adults and youths turned up. Fellowship was warm and boisterous. Western dinner was served and all said it was yummy! Worship was then led by Li Ching and our own band.

Mr. Goh Keat Peng shared God's word with us. He reminded us all that freedom means opportunity. And particularly for the college students (away from home, and parental supervision), freedom in Christ would mean a choice either for following Christ and his ways, or the ways of evil.

Rev Ong Hwai Teik then prayed what he called 'the apostles of hope', those involved in the ministry of the preaching point, adults and students together. In the words of Choy Quin in her facebook remarks, 'Friday night was awesome!'

We invite you 'come and see, come and worship, come and grow, come and serve, and go and share, with us!' Pray for us and with us as we seek to serve our Risen Saviour and Lord, selflessly and faithfully.

**Shadows of evening are falling, dark  
with depression and fear,  
But to my heart they are calling, "Jesus  
the Saviour is near."  
Dread not the oncoming tempest, hope  
ride the wings of the storm,  
Grief shall give way to rejoicing, when  
Christ the King shall return.**

**Refrain:**

**Glorious hope, He is coming again,  
Christ the Redeemer is coming again.**

Dr. Samuel BL Ong  
Whispering Home Ministry Team  
Conference Lay Leader, TRAC

*Whispering Hope Preaching Point had its inaugural service on 11 May 2008. Editor*



In light of the recent disasters in Myanmar and southern China, this article is a timely one for the Church to be better prepared to respond to such emergency crises. Editor

# “IT WAS THE WORST OF TIMES, IT WAS THE BEST OF TIMES”

## Disaster Response and the Malaysian Church

This modified quotation from Charles Dickens’s *A Tale of Two Cities* very aptly describes the scenario pertaining to disasters, as well as the response of the Christian Church.

Disasters, be they natural or man-made (“human-instigated”), always result in suffering and deaths. Disasters may range from small localized floods affecting merely a few households to catastrophes like earthquakes and tsunamis involving an entire nation or groups of nations.

Disasters have happened throughout man’s history but now the frequency appears to be increasing at an alarming rate. Various causes have been proposed and the commonly-touted ones are “global warming”, “environmental mismanagement” and “deforestation”.

As Christians, we cannot help but see the correlation between what is happening in the world today and what God’s Word says will happen in the end-times.

To me the disasters we are witnessing in the world today can be just the ‘beginnings of the birth pains’ (Mark 13:8). If it is, then we will need to heed the teachings of Jesus to ‘learn this lesson from the fig tree’ that ‘when you see these things happening, you know that it (end-times) is near, right at the door’ (Mark 13:28-29).

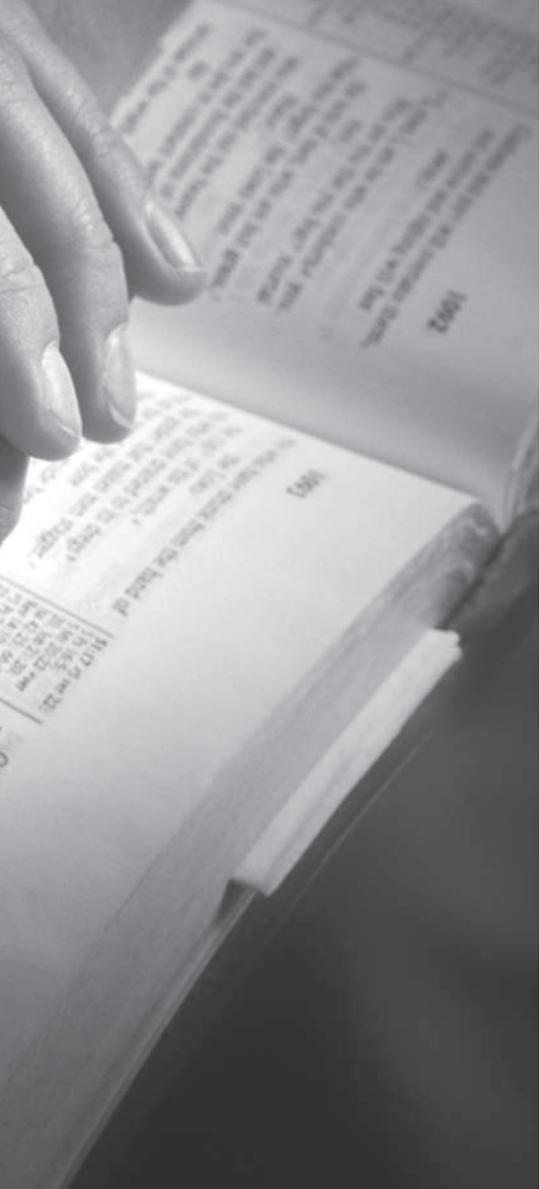
How then can and should the Church respond at such a time as this? If we see the signs and understand the times like the men of Issachar from of old (1 Ch. 12:32), there must be a greater sense of urgency in our ministry for the Lord for we can only ‘work while it is still day, night will come when no one can work’ (John 9:4). The “Great Conclusion” will only come when ‘the gospel of the kingdom’ has been ‘preached in the whole world as a testimony to all nations (ethnos)’ (Matthew 24:14).

Bearing this in mind, the Church needs to be ready for the coming disasters, not only for the sake of self-preservation but for

the deluge of hunger and responsiveness that often accompanies times of crisis and disaster. In these times, when people’s usual support structures and beliefs are shaken to the core, there is openness to the Good News. As someone rightly pointed out, “There are no atheists during an earthquake.”

God’s people can and should be there to extend tangible, practical help and love, be it just in giving a cup of drink to the thirsty, food to the hungry, clothing to the naked, medical help to the injured, or even just a listening ear to the grieving. God’s Word says: ‘whatever you did for one of the least of these brothers of mine, you did for Me’ (Matt 25:40).

A demonstration of the love of God, with no strings attached, in many situations will invite the grateful recipients to ask “Why...?” This gives us the golden opportunity to share the Good News – all because we have “walked the talk.” This was the experience during the recent disaster



itself. Much time, effort and finance must be invested in identifying, mobilizing, training and equipping Christians within the confines of a local church or better still inter-church / denominational context.

I am proposing that the Malaysian church and her leaders seriously consider putting in place people and resources for quick and concerted disaster response. We all need to catch the vision and this must be followed by setting aside the necessary personnel with proper training and equipment. Disaster Response as such, should be viewed as part of the missions outreach in any church requiring the support and encouragement of church leadership.

Disaster Response Preparedness can be at two levels:

#### **BASIC Module - Basic First Aid & Introduction to Disaster Response**

In line with a stated objective of the Malaysian Government to get at least 10% of the population trained for Basic First Aid and Disaster Response, I am proposing that 10% of church members avail themselves to receive such training. Consider it as part of your “National Service” as loyal Malaysians. This Basic Training module takes about 2 days (8 hours Saturday and 4 hours Sunday) and can be done “in-house” with groups of 30 to 40 at a time.

Topics covered under this module include general first aid, CPR (Cardio-pulmonary resuscitation), what to do if a person faints, have a seizure, involved in an accident with a possible fracture or is choking etc. These are very practical and useful knowledge that will serve us well in our everyday family and church life.

Introduction to common disasters will also be done under this module e.g. what to do in a flood situation, a landslide or even a fire.

#### **ADVANCE MODULE - Rapid Response Team**

Churches and Pastors can also help by identifying one or more suitable members who have an interest in Disaster Response, able to respond quickly to a call for help (within 48-72 hours) and stay in a disaster area for a longer period (weeks to months).

Such members will be formed into

Regional Rapid Response Teams (RRRTs) and receive more intensive training – about 4 day-modules followed by one day refresher courses every three months.

Such Regional Rapid Response Teams (RRRT) can be formed according to location, equipped and trained. Part of the preparatory training will include responding to localized “disasters” – e.g. floods, landslides or even participating in short-term mission trips to disaster-prone communities just to sharpen our skills as well as our cohesiveness in working together.

In conclusion, times of disasters may be the “worst of times” but the response shown by God’s people can turn it into the “best of times”. What the devil intended for destruction and evil, God through His people can turn it into something good - (a paraphrased adaptation of Gen 50:20)

If you or your church are interested in exploring this idea further, feel free to contact me. I am in the process of putting together the necessary syllabus for the various training modules (utilizing for the Basic Module, input from the Malaysian Civil Defense Department where possible) and will be conducting the training in partnership with CREST and other Christians who have the necessary experience and expertise. If you feel you are able and willing to contribute and would like to be a Trainer for any of the above modules, please also contact me for further details.

I am currently serving with **Strategic Missions Program Bhd. or STAMP** ([www.stamp-upg.org](http://www.stamp-upg.org)), a missions agency focused on holistic missions especially among UPGs all across Asia. My focus ministry is in the whole area of Disaster Response & Medical Missions. **Crisis Relief Services & Training - CREST** ([www.crestmalaysia.org/](http://www.crestmalaysia.org/)) is our Malaysian partner for disaster response. At the international level, we are linked up with **Frontier Crisis & Response Network (FCRN)** ([www.ethne.net/FCRN](http://www.ethne.net/FCRN)), a track under **ETHNE** ([www.ethne.net](http://www.ethne.net)), a global missions movement focused on Unreached Peoples.

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situations in both Indonesia and Pakistan as well as in our very own backyard – Johore and Malacca. Alas, because Christians and congregations were not ready or prepared, the resulting response was patchy and not so well coordinated.

Ad-hoc, uncoordinated disaster response by well-intentioned churches, individuals or small groups of Christians is good and commendable but inadequate, possibly ineffective in the bigger scheme of things and definitely unsustainable. In contrast, a unified, well-prepared and structured response drawing on the combined resources of the entire Body of Christ, both in terms of availability of man-power and professional skills as well as finances, will be much more effective and sustainable in any given disaster situation.

The Malaysian church at present is far from this ideal situation. We can and must do much better if similar disasters recur but “good disaster response” is not something that will just happen by

# 2008 General Conference Of The United Methodist Church

Three Malaysian Methodists attended the recently concluded General Conference of the UMC. Datin Judy Chin shares her account of the proceedings. Editor.



A section of the assembly hall.



Rev Tevaraji (left), Datin Judy Chin (centre), Rev Chua (right) with Bishop Mawia (second from the right) of the Lower Myanmar Methodist Church.

Attending the ten-day conference was an eye-opener which provided a learning experience and valuable exposure for both clergy and laity. The three Malaysian delegates namely Rev. P Tevaraji (President, Tamil Annual Conference), Rev. Chua Ming Hua (Senior Pastor, Sabah Provisional Annual Conference) and I, being first-time attendees, were amongst more than 1000 delegates (992 UMC delegates and 70 Affiliated Delegates), from over 50 nations of five continents representing 48,000 congregations of 37,000 local churches forming 129 Annual Conferences.

The General Conference was in session from 23 April to 2 May at Fort Worth, Texas. The theme of the Conference was "A Future with Hope", advocating John Wesley's 3 rules for living: DO NO HARM, DO GOOD, STAY IN LOVE WITH GOD.

## Opening Service

The rousing and powerful opening service with more than 1000 delegates seated on the arena floor of the convention center and about 5500 volunteers and visitors surrounding the seated area was (in the American term) "awesome" together with the trooping in of over 70 bishops.

The opening message delivered by Bishop Janice Huie, President of the Council of Bishops, brought awareness to the fact that church membership in U.S.A. has dropped from 11 million in 1968 to just under 8 million in 2008. However, they face the future with hope by relying on God's grace and with strong double-digit growth in Africa and Asia.

As in Romans 5:3-5: "We also rejoice in our sufferings because we know that suffering produces perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out His love into our hearts by the Holy Spirit, whom he has given us." The challenge is to make disciples of Jesus Christ to transform the world through reliance on God's grace. "My cup overflows" - Psalm 23:5. She continued to say "we do not just lift the cup, we are the cup, and let us be the cup overflowing in a thirsty world."

## Young Peoples Address

There were many firsts at this conference. One being the first ever Young People's Address in the history of UMC GC. This was given by six chosen young people, made on the second day of the Conference.

The speakers expressed a great sense of hope, love and eagerness for the well-being of the church but also concern for inclusiveness and acceptance. And the closing statements were, "We want to be the future of the church. Love and Faith in God require Action Now. Love and Faith in God require Interaction Now. We are willing, what about you?"

The lingering message to the conference was: "The young people are ready! Are you?"

## Laity address

Another important address made on the same day was the Laity address by Ms. Lyn Powell, delegate from North Georgia titled "Disciples Transforming the World". She highlighted that UMC of U.S.A. lost 55,000 members last year. She said "Too many of our laity no longer claim that core responsibility which is to find the lost, get them into our churches, so that one day, they too might claim their salvation." She continued, "Today, we laity have almost lost the skills to go out in the community, to aim the whole community to Christ. The "job" of evangelism and reaching unchurched people is not solely for the pastor. It is unreasonable to

ask our pastors to spend a significant portion of their time literally chasing the unchurched. We laity are already there."

We, the Methodist Church of Malaysia can relate to the contents and relevance of these two addresses which speak volumes to us, so let us take heed and learn from the cries of others.

## Diverse Worship Styles

There were 22 worship services with 10 celebrations of Holy Communion. Worship was so diverse catering to anyone's preference of style of worship. UMH hymns, African-American spirituals, American folk songs, and songs in foreign languages were sung. Spiritual dances, dramas, presentations by various conference choirs and African drummers, further elevated the worship experience. The most heartwarming and tear-jerking performance was by the Hope for Africa Children's Choir, comprising 23 "orphan and vulnerable" children from Uganda, organized by the United Methodist East Africa Annual Conference. Despite being orphaned due to violence or AIDS, the joy, peace and enthusiasm displayed on their faces as they performed could melt any heart of stone.

One controversial, painful and disturbing occurrence was the seemingly strong support for 'legalising' homosexual practices in the Methodist Discipline during the legislative sessions. Prior to the voting there were strong petitioning for the motion in various forms, such as quiet demonstrations, extensive daily distribution of literature from 'reconciling ministries' organizations and gifts to delegates which were acts of influence. The petition lost by a narrow margin to a minority report headed by Rev. Eddie Fox who said "Any United Methodist statement on human sexuality needs to be "clear, concise and faithful to biblical teaching".

In conclusion, we thank UMC for this valuable experience and their indescribably warm and generous hospitality. In their honesty in realizing their weaknesses and challenging the people to take steps to overcome them, and looking at more than 200% growth in membership in Africa and Asia, perhaps the west should look east. At the same time the east should look west so as to pre-empt problems such as drop in membership due to rootlessness and other factors. Major issues which are common to both ends of the globe are the nonchalant laity, unchurched youths of today and missing leaders for tomorrow. UMC is awakened by the call to transform through discipleship. Let us not be found "resting on our laurels".

Datin Judy Chin  
Associate Lay Leader  
TRAC



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# MMM - TAC Myanmar Mission Trip Vacation Bible School



After praying and preparing our lessons as a team for many days, it was an exciting time for all eleven of us fully equipped with teaching aids, materials and our personal belongings as we embarked on the voyage to Myanmar carrying the Good News and Hope of Jesus Christ to the church there. The VBS Mission trip, first of its kind organized by the Malaysian Missionary Movement, took off from 20-31 March 2008. A total of 580 children participated in this much anticipated school. This VBS was very well organized under the leadership of Mr. D. Dennis.

We were greeted with flowers wrapped with much anticipation, love and hospitality by the faithful Burmese brothers and sisters. The first few days were spent training teachers and helpers for the VBS. Though not all speak English, God through His greatness helped us to get the message across to these teachers and helpers. The task of composing the theme song was also done by the Church there. It was exciting to learn the song along with them.

After the few days of training sessions, we were given a day's break – we needed that!

On the 27th our team was divided into three groups. The first group, led by Mrs. Jothi

Ratnam remained in Yangon, while Mrs. Nancy Laurence was given the task to head the group in Dalla which is a ferry's ride away from Yangon, and Mr. John Seeni led the third group the furthest to Bego. Due to the distance, Mr. John's team stayed at Bego until the end of the VBS. The total number of children which attended the VBS at Yangon was about 130 children, about 280 at Dalla and 170 at Bego.

The theme for this year's VBS was 'JESUS MY HOPE' and it was taught to the children in 5 inter-related lessons prepared by Miss Grace Marial:

- Feeding of the 5,000  
*(Jesus takes care of our physical needs)*
- Stilling of the Storm  
*(Jesus gives us protection)*
- Healing of Bartimeaus  
*(Jesus is our healer)*
- Zacchaeus *(Jesus forgives)*
- Jesus Loves Me  
*(Leading The Child To Salvation)*

At the end of every day, children were taught some handiwork. They were simple handwork, but we could see how these children treasured the simple art work and put much effort in making them. Children were taught various outdoor games and were excited to try them. They played to their hearts' content along with teachers and helpers making it a whole

lot merrier. During the Presentation Hour, the children sang, acted, danced and recited memory verses. Oh! It was a great time to see them singing and laughing joyfully.

At the last day of the VBS, during the Challenge Hour, unbelieving to our eyes, some 380 children accepted Christ, were seen weeping and asking us to pray for them and for their families. We sensed the hunger in them and prayed fervently for them. Some children even shared their testimony and we were so moved that some of us wept with them. These children were given a copy of the New Testament to encourage their faith in the Lord.

In between our busy, busy schedule of teaching and preparing for VBS, we were also asked to share amidst the youths and women folk there at various locations in Yangon and Dalla.

After the final day, our team from Malaysia had the opportunity to meet with the local teachers and helpers for a time of review. They confessed that they were touched, blessed and learnt so much from the short time spent with us. We were glad to have been able to teach them and help them move up in their journey. Although tired and exhausted, we were excited and were on fire for the Lord and, I think, could have gone on for another couple of days.

Vacation Bible School is one of the greatest opportunities we have to reach all people especially children and preschoolers, during school holidays. It continues to be one of the most productive special events in terms of both finding prospects and leading them to the Lord.

May the Lord of the harvest send forth laborers into His harvest field and may we promptly respond to His call and be challenged to the saving of ours till He comes.

A word of thanks to TAC, MMM, our LCEC and all those who have prayed for us.

Mrs. Jothi Ratnam  
TMC Tamil Settlement, Ipoh



THE VBS MISSION TEAM

Front Row (from left): Mrs. Jothi John, Mr. John Seeni, Mr. D. Dennis, Mr. Jeyarajah, Mrs. Theresa Jeyarajah, Mrs. Nancy Laurence & Mrs. Jothi Ratnam.

Second Row (from left): Mr. Jonathan Seeni, Mr. Jonah Seeni, Mr. T. Daniel & Mr. Alex Yesudian.