



—The Combined Pastors' School—



The Holy Communion served by the Bishop Hwa Yung and the Presidents.



Archbishop John Chew with Rev Dr Philip Siew translating for him.



One of the corporate prayer times that interspersed the sessions.

A Combined Pastors' School was held in Sibul from 27 - 30 April 2010. It was a historic event where 452 pastors from all the annual conferences attended the school at the RH hotel in Sibul.

Rev Wong Kah Nguon, the organizing Chairman welcomed the pastors to the school, offering the taste of the 'simplicity' of Sibul. Yet the feat of organizing such a school was surely an enormous task as pastors from all over Malaysia were ushered and given the best hospitality possible.

Back to the Classroom

The school was designed to remind, teach and refocus all pastors towards the theme of 'Scriptural Holiness – Transforming the Nation'. Like any other school, it was a pleasure to witness an atmosphere of service. The leaders – the Bishop, the Presidents and the District Superintendents began with serving the Holy Communion to all the pastors. Together we were reminded of the body of Christ that forms the basis of our fellowship and service to all peoples of Malaysia.

The main 'teachers' of the school were our very own Bishop Hwa Yung and Anglican Archbishop John Chew, of the Province of South East Asia.

Bishop Hwa Yung spoke on the 'The Discipline and Character of the Methodist Pastor'. Four Principles were highlighted – Holiness, Hard work and Sacrifice, the Principle of Itinerancy and the understanding of the power of the Holy Spirit - as principles that guided early Methodism and should be

the character that guides all the pastors of today as well.

Meanwhile Archbishop John Chew taught on the topic of 'Pastoral Identity'. His focus was the different phases of transformation of a pastor – from the role of a fisher of men to a shepherd and finally to be a leader and servant. Illustrating from the life of the apostle Peter as an example of this transformation, he then challenged all the pastors on their own vocation and identity as Pastors of the Methodist church.

Group Work

To enhance the nature of a school, the pastors were also required to do group work. At the beginning of every session, pastors from each conference took turns to lead in worship and a short meditation and at the end of the session, in a session of prayer and intercession. Thus this school was not just passive learning but also an active participation of all present. Seeing pastors kneeling down in prayer for the church, society and the nation was something to remember. It only reminded us of our devotion and dependence on our Good Shepherd who has called us.

The pastors also grouped together in their own conferences to discuss the latest draft of the road map of the Methodist Church for the next 20 years. Here the conferences discussed, deliberated, argued and gave feedback to the road map to best suit the Methodist church as a whole. It was a great opportunity for each pastor owning the road map as everyone was given the chance to voice opinions and suggestions for changes to it.

The pastors also had a session on issues facing the church in Malaysia. Here the pastors were divided based on language and they discussed two issues – one facing the Chinese speaking churches and another issue facing the Malaysian church as a whole. What was interesting about this session was that every pastor from all the churches sat down together to deliberate on the same issue that was affecting the churches, thus enabling a uniformed approach in handling it.

Recess and Extra Curricular Activities

Like any other school, recess was a time when friendships were rekindled or made. There was plenty of time for mingling during breaks and meal times at the school. Batch mates from the seminaries, old home town friends, and colleagues from far-away lands got together to reconnect. Though the Church is divided into 6 conferences, it was good to note that the bond of friendship and partnership transcended all conferences.

It was also humorous to join one session in the afternoon where all pastors were given the liberty to let their hair down. They could sing, dance and play in the conference hall. The pastors showed that they too were just ordinary people with ordinary activities.

This Pastors' school would be remembered for many years to come. The pastors once again gained the identity of being Methodist pastors, living as one Body and serving God and people through Scriptural Holiness to transform our nation.

Michael William
Executive Youth Director

General Conference Exposure Trip to South Africa

23 May – 1 June 2010.



Outside the Bethesda Methodist Mission Church in Johannesburg.



Members being briefed on the grounds of the Seth Mokitimi Methodist Seminary in Durban.



Bishop Ivan Abraham (second to the left of Bishop Hwa Yung) of the Methodist Church in South Africa meeting with the Malaysian team. To his right is the Secretary of the MHQ.



Uniform worn by members of independent church.

A representative group from the six conferences of the Methodist Church paid a visit to South Africa in conjunction with the 10th Year Celebrations of the Global Day of Prayer (GDOP), which had its beginnings there.

Taking the opportunity of participating in this event the delegation planned an exposure trip to see and experience some of the Christian ministries and churches, including, of course, the Methodist Church, in that south African country.

Bishop Hwa Yung together with all six Presidents of the Annual Conferences, most of the Lay Leaders or representative, the GC Methodist Women President, the Executive Secretary of the Methodist Church, and others comprised this group of 20 members.

GDOP Celebrations

The first day, Sunday, was to attend the GDOP celebrations in Cape Town. While the first gathering for prayer ten years ago involved only Christians in South Africa, this one saw Christians from 150 nations gathered with South Africans in the packed indoor stadium. Flags from 220 countries of our world were paraded around the velodrome. Many international speakers took part, with Graham Power, the founder, giving the address to the crowd. The whole programme was telecast live on God TV. GDOP gatherings were also taking part in many different countries on that day, thus making it a truly global event.

South African Ministries and Churches

From Cape Town we moved to Durban to visit African Enterprise (AE), founded in 1961 by Michael Cassidy. Its vision is: To evangelize the cities of Africa through Word & Deed in partnership with the Church. AE is an interdenominational, interracial and international team initiated from Africa.

Michael Cassidy and his staff took us through the various initiatives of AE, which today has teams ministering across the continent. These ministries involve missions of all kinds – citywide, university, youth, community, reconciliation, renewal and justice missions. Leadership development is another of its focus with its training centre, diploma studies and volunteers/interns programme. And it runs projects like pre-school, caring for disabled persons, radio ministry, and prayer ministry.

In Durban we also visited the Seth Mokitimi Methodist Seminary, a USD12 million dollar project nearing completion. We met the Dean of the seminary and other leaders of the Methodist church situated within the same grounds. He took us around the new building.

From Durban we travelled to Johannesburg where we visited the Methodist Head Quarters (MHQ). We met with the Presiding Bishop, Rev Ivan Abraham, the Secretary of the MHQ, the Director of Missions, Director of Social Ministry and Director of Children's Ministry. We were briefed of the church activities and work done by the Bishop and the directors. Bishop Hwa Yung also introduced all of us and gave a briefing of our work in Malaysia.

On the Sunday there we attended the Bethesda Methodist Mission church service. This church has a membership of 1,500 members under the care of four pastors. They have four services on Sundays. There was singing in the local language and English. The worship service was full of joy, smiles, and body movements as they sing. The fellowship was very warm. In this church, all church organizations conduct worship services during the week in the Sanctuary. Cell Group ministry is well established.

After that we proceeded to an independent church service. The church meets at their primary school building on Sundays. Their service lasts for four hours. Local language is widely used in their service and all the elder members (both men and women) wore a uniform during the service.

Sights and Sounds

There was time to take in some of the sights and sounds of South Africa. In Cape Town it would not be a complete visit without a tour to Robben Island where the anti-apartheid freedom fighters, including its most famous prisoner Nelson Mandela, was jailed. Now, only a handful of locals live there and soon it will be preserved as a historical site.

Besides other sights, the one visit to be mentioned would be to Soweto in Johannesburg. Short for South West Town, this is the historical city for the anti-apartheid movement. Most of the black leaders lived here and groomed others to pursue the struggle. We visited the Youth Alive Ministries centre there.

And of course, in Africa one thing not to be missed, if possible, is the safari. The team visited the Pilanesberg Safari, a three-hour drive from Johannesburg.

On the last day of our trip we were invited to dinner by the High Commissioner of Malaysia, His Highness, Kennedy Jawan, at his residence. Mr Jawan is a member of the Sarawak Iban Methodist Church. We had a great fellowship dinner together.

This was a good exposure trip to see the work of the churches and independent organizations in South Africa. We received good insights about the political and social situation there. And we had a great time together as a team of Malaysian Methodists.

Tharmapaul D. Thangaiah
TAC Lay Leader

Contents

Page 4-7	Lausanne Movement Global Conversation Migration and Ethnic Conflict By Samuel Escobar
Page 8-9	General Conference Exposure Trip To South Africa Mrs Rev Boh Che Suan
Page 10-11	MMM TAC 'Mission 2010' Conference TAC Pastors' Wives Retreat
Page 12	CAC Social Concerns Volunteers Training
Page 13	The Methodist Heritage Convention 2010 Seminar: Conflicts and Opportunities
Page 16	The Penan Outreach: Transformation in Transition

Advertise with Pelita

Organizations and individuals are welcome to advertise in Pelita Methodist. Businesses, Churches, Conferences, events, personal greetings/messages can be considered. The rates per issue are:

A4 Size Paper	B/W	Colour
Full page	RM600	RM1,000
Half page	RM300	RM600
Quarter page	RM150	RM400

A discount of one issue is given for a year's advertisement. Please contact the Pelita office.

Tel: 03-7954 1811

E-mail: pelita@methodistchurch.org.my

Pelita Methodist

Publisher / 出版者
Bishop Dr. Hwa Yung

Chief Editor / 总编辑
Bishop Dr. Hwa Yung

Executive Editor
Mr Christopher Cheah

Editorial Board / 编辑委员会
Rev Ling Heu Uh
Rev Steward Damat Mambang
Rev Khon Weng Joo
Mr Wong Meng Lei
Ms Lily Ung
Mr Anthony Row
Rev Samy Dass

All correspondence and enquiries to be directed to:

Pelita Methodist
69 Jalan 5/31, 46000 Petaling Jaya
Selangor Darul Ehsan

E-mail
pelita@methodistchurch.org.my

Website
www.methodistchurch.org.my

Designed by
Creative Thumbprint Sdn. Bhd
23, Jalan Radin 2
Bandar Baru Seri Petaling
57000 Kuala Lumpur

Printed by
Academe Art &
Printing Services Sdn.Bhd.
No.7, Jalan Rajawali 1A,
Bandar Puchong Jaya,
47100 Selangor Darul Ehsan.



Malaysia National Prayer Network (MNP)

Revival of the Church

CHURCH (a body that lives for the Lord)

1. Pray for deeper relationship with God: listen to Him "so that we can love Him more deeply and love others more completely"
2. Pray that we continue to live in Christ, keep our roots deep in Him and have our lives built on Him. Be strong in faith and always be thankful

If we live, we are living for the Lord, and if we die, we are dying for the Lord. So living or dying, we belong to the Lord (Romans 14:8, NCV)

Transformation of the nation

1MALAYSIA

continue to pray:

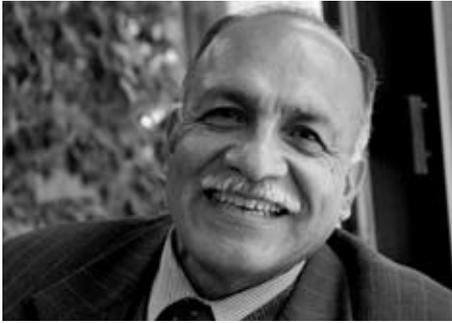
1. That the Lord preserves those who are good and whose hearts are upright, & remove those who do evil and whose hearts are corrupt.
 - *Corruption is the real reason why political parties refuse to reform. "And government servants have to face pressure from politicians who expect to be given these contracts because they need money for politics. This corruption is justified because the party's struggle is sacred. The civil servants can either join the game, or be bypassed," said Gua Musang MP Tengku Razaleigh Hamzah (19/6/10, <http://www.malaysiakini.com/news/135015>)*
2. For the men or women of integrity, with wisdom and good repute to be in position; that those who are corrupt be removed from their office.
3. For the members of parliament:
 - to be wise, honest and professional in all their dealings, placing the well-being of the rakyat above personal gain;
 - that they will be able to give constructive criticism and good counsel at the Parliament sessions, cease personal attacks and stop making embarrassing remarks.
4. For national security and social peace, protection against terrorism and devious rumours intended to create public fear.
 - There were reports that places of worship in Penang & Selangor were targets of terrorists linked to al-Qaeda and Jemaah Islamiah groups.
 - Home minister Datuk Seri Hishammuddin Hussein said militant groups are using Malaysia as their operational base, for their financial transactions and exchange of information, besides recruiting people.
 - IGP Tan Sri Musa Hassan said that members of terrorist group Jemaah Islamiah had been trying to recruit 20 to 30 local university students and youths to take part in so-called jihad or holy war abroad.

5. EAST MALAYSIA

Pray for clean and just state governance, leaders who are committed to benefit all rakyat and rise above political affiliation in the matters of development and social well-being

OTHERS

Let us continue to pray for Israel and Palestine, and the people will enjoy the peace of Christ that the world cannot give.



This is the third article, with a response, we are reprinting to introduce some of the issues and challenges for witnessing to the world today. These are published by the Lausanne Movement in collaboration with Christianity Today leading up to the 3rd Lausanne Congress on World Evangelization in Cape Town this year.

Migration and Ethnic Conflict

by Samuel Escobar



In fifty years of life as missionaries, my wife and I have become familiar with immigration laws and offices in the countries where we served: Argentina, Brazil, Canada, the United States and now Spain. Our most recent experience of standing in line for hours, filling forms and asking God for patience to cope with bureaucratic slowness was in Valencia, in 2007. Standing in those lines you hear amazing stories of joys, tragedies, dramatic expectations and disappointments for migrant people.

Situated geographically between Europe and Africa, and tied to the Americas by three centuries as an imperial power, Spain attracts migrants from Latin America, Africa and Eastern Europe. The Catholic Church as well as the tiny minority of Protestant churches have had to face the challenge of this massive wave. It is a missionary challenge that forces churches to go to the roots of their faith.

During the night of May 4, 2002, in the town of Arganda just outside Madrid, a group of skinheads burned down a Romanian Evangelical church and painted its walls with swastikas and racist phrases. Pastor Joaquín Yebra, of the Baptist church of Vallecas in Madrid, has had his services interrupted by groups of young men whom he does not describe as skinheads, but as hooligans who have been drinking too much. Twice a week his church provides food and

medicine for six hundred poor people, mostly immigrants from Morocco and Latin America. Some neighbours have protested because of the long lines that form for three hours, though most of the neighbours are understanding and sympathetic.

For the 2004 Forum for World Evangelization hosted by the Lausanne Committee in Pattaya, Thailand, the group that worked on “Globalisation and the Gospel” heard the story of how churches in Canada and Japan responded to the missionary challenge posed by migration and how they were transformed in the process. “We cannot underestimate the sheer power global migration has on the interdependence of our daily lives and collective fates, creating our larger common horizon of experience,”¹ their report read.

But the challenge and opportunity are nothing new. Migration was an important factor in the development of the Reformation in the sixteenth century. Celebrations of the fifth centennial of John Calvin’s birth have brought back to mind the fact that he was a migrant who had to flee his native France. He became a refugee in Geneva, where 5,000 migrants joined a population of 10,300 in the years between 1542 and 1560. Historian Fred Brown describes “the terrific task facing church and state in Geneva to take care of the waves of people inundating the city.”² Calvin

launched initiatives for the professional training of young people and the re-adaptation of adults to new jobs, and he preached clearly against those who wanted to benefit from cheap labour.³

In the New Testament we find migration as a key factor in the advance of the church. In Romans 16 Paul ends his epistle with a long list of persons to whom he sends greetings. He had met them during his trips through the Roman Empire, and they all have ended up in Rome. A constant migration took place within the frame of the Roman Empire, similar to our experience in the twenty-first century. Rome, the centre of cultural, economic and political power, attracted migrants just as today rich countries draw people from underdeveloped countries seeking jobs, security and a future they do not find at home.

Actually the whole New Testament allows us to see people on the move and Christian mission taking place within the context of that movement. The founders of the church in Antioch (Acts 11:19) were people scattered by religious persecution. In other cases voluntary migrants moved with a missionary purpose in mind. Paul himself describes how having completed his evangelistic task in the eastern half of the empire he feels driven to go to the western end of the empire seeking new fields for his evangelizing efforts (Romans 15:19, 23-24).

In Priscilla and Aquila, the first couple that Paul mentions in his list of greetings (Romans 16:3), we have the key to understanding one of the patterns of formation of churches in New Testament times. The two first appear in Acts, with Aquila described as a Jew from the region of Ponto who had to leave Rome due to the persecution of Jews (Acts 18: 1-4). Priscilla and Aquila supported themselves through a specialized kind of work with leather. Few tools were necessary for this trade, making mobility possible. It was an ideal occupation for a travelling man like Paul himself. Acts says that “he stayed with them and they worked together” (18:3), and that after “a considerable time” (v. 18) the trio moved on and landed in Ephesus. By the time Romans was written, this faithful couple had returned to Rome, where the Apostle praises them as people for whom he “and all the churches of the Gentiles” are thankful (Romans 16:3).

Through their journeys, voluntary and involuntary, Prisca and Aquila planted churches in at least three cities of the empire. The pattern continues in our time. British employees of a railway company planted many evangelical churches in Argentina in the early twentieth century. I have worshipped in churches founded or developed by Korean businessmen in Brazil, Peru and Spain. Spanish migrants planted Spanish-speaking churches in Germany in the 1960's, which in 2009 are attended by Latin American migrants. More recently Filipino young people have planted churches in the United States, and Ghanaian migrants have done the same in the Netherlands. A notable case is Sunday Adelaja, a young man from Nigeria who went to study in the Soviet republic of Belarus with a communist scholarship. After the fall of the Berlin wall he moved to Ukraine and with seven people founded the “Word of Faith Church” in Kiev on 6 February, 1994. The church grew at an incredible pace and now claims 30,000 adherents, mostly white. Today it is known as the Embassy of the Blessed Kingdom of God for All Nations, with 700 branches in 35 countries including the US, Germany, and Israel. They have 217 centres to help drug and alcohol addicts and 27 educational institutions, ministering to 170,000 persons. ⁴

Paul’s list of greetings (Romans 16) allows us to imagine at least five house churches in Rome. We find names such as Mary (v. 6), Andronicus and Junias (v. 7), as well as Herodion (v. 11), all evidently Jewish. Other names such as Phoebe (v. 1), Narcissus (v. 11), Ampliatus (v.8) or Urbanus (v.9) have a Gentile origin. Big cities are melting pots where different races and cultures meet.

Sometimes the meeting is traumatic. Racism is not reserved for only some peoples and cultures. All of us humans are ethnocentric, and the acceptance of “the other,” the one who is different from us, may not always be an easy step. Times of social or economic crisis bring out the ugly ghost of racism, as in some European, Asian or African cities today. Racism and the reluctance to accept those who are different also affect Christians; we find the problem through the twenty centuries of Church history. If we take the whole body of the writings of Paul and the book of Acts we realize that the encounter of cultures and races caused many problems in the early church.

Some of the house churches in Rome were made up of Jewish believers and others were made up of Gentiles. Some may have been mixed communities where a degree of mutual acceptance and welcoming took place. Paul encourages these varied Christians to receive or accept one another as brothers and sisters in Christ.⁵ His exhortation has a definite theological connotation and a pastoral intention: “Welcome one another, therefore, just as Christ has welcomed you for the glory of God.” (Romans 15:7.) By pointing to the way in which Christ receives those who come to him, this exhortation goes to the heart of the Gospel that Paul has developed in the first part of the Epistle. Such mutual acceptance included the disposition to accept cultural differences such as different eating habits and prohibitions that originated in the culture from which people came (Romans 14:1-6). Paul’s missionary strategy, as outlined in chapter 15, includes actions and teachings to foster mutual acceptance between Jews and Gentiles, such as the collection that the Gentile churches gathered at Paul’s initiative to help the

impoverished Jewish believers in Judea (Romans 15:25-29).

Such mutual acceptance also had to be reflected in the practical ways of hospitality, which became a mark of the Christian churches in the first century. Paul’s words of commendation for Phoebe, probably the carrier of the letter to the Romans, could not be more specific: “I commend to you our sister Phoebe, a deacon of the church in Cenchrhea so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well” (Romans 16.1-2 NRSV).

Today, churches in countries flooded with immigrants especially need such a welcoming attitude. It is a great challenge not only in Europe and North America but in big cities of every country. The amazing growth of popular churches in the cities of Latin America can be partly explained by their welcome for persons displaced from rural areas. In many cases the embrace that the migrant receives in church becomes a symbol and a prelude to the experience of being received by Jesus Christ and finding salvation in him.

Migration presents a threefold challenge to mission-minded Christians. The first is *the challenge to Christian compassion and sensitivity*. Churches are challenged to provide funds and volunteers for an organized response to a massive flow of human beings, many of whom face hunger, homelessness, and marginalization. Recent decades have prepared evangelical Christians for that exercise of compassion, in part under the influence of the Lausanne movement and its emphasis on holistic mission. There is also the challenge to cooperate with secular NGOs patterned after the Christian model of volunteer involvement but usually very suspicious of the motivations of Christian churches.

The second challenge is *the need for the Churches to take a prophetic stance in the face of injustices in the way society treats immigrants*. Sometimes the biggest challenge is for churches to become a mouthpiece for the poor

and downtrodden, pronouncing an unpopular critical word for a society experiencing panic in the face of waves of foreigners. The church must go back to the sources of her own faith but also to an ethical treasure of compassion that is a half-forgotten part of the Western and European heritage.

And the third challenge is seeing *migration as an avenue for the evangelistic dimension of mission*. Migrants are people in transition, people on the move who are experiencing the loss of roots. Such people are open to new commitments, ready to assume faith in a personal way. Historically, missionary Christianity has often flourished in the context of migration precisely because of the two-faced condition of the migrant experience. One is the painful side of homelessness and uprootedness, but the other side is a

new freedom. As a further challenge, the presence of these new believers in old communities brings pastoral challenges as the church is forced to face “the other” in its midst.

In the face of massive migration, the teaching of Romans is extremely relevant. If churches in Europe reflect the embrace of Christ rather than the exclusion of a frightened society, they may become better bases for a new evangelization of Europe. Churches in North America may become the kind of prophetic community that will deliver the church from a cheap form of civil religion. If new migrant churches in these parts of the world hear Paul in Romans they will find ways to connect with long established churches in need of revival and a new missionary spirit. Meanwhile, in Latin America, Africa and some parts of Asia, where the church is growing

and vital, enthusiasm must be matched by a striving towards maturity that will allow a faithful testimony in all areas of life. As in the first century, migration will be an avenue and a challenge that God uses for the accomplishment of Christian mission.

Peruvian missiologist **Dr Samuel Escobar** has ministered in Canada and Latin America with the International Fellowship of Evangelical Students, of which he is also a past President. He was chair of missiology at Palmer Theological Seminary in Pennsylvania, USA. His books include *The New Global Mission*. He was a member of the committee that drafted the Lausanne Covenant in 1974. Presently he lives and teaches in Spain.

Copyright © 2009 Christianity Today/The Lausanne Movement. Printed with permission.

End Notes

¹ David Claydon, Ed. *A New Vision, A New Heart, a Renewed Call*, Volume One, Pasadena: William Carey Library, 2005; p.23.

² W. Fred Graham, *The Constructive Revolutionary. John Calvin and his Socio-Economic Impact*, Richmond: John Knox Press, 1971. pp 105-106.

³ André Biéler, *Calvin's Economic and Social Thought*, Geneva: World Alliance of Reformed Churches-World Council of Churches, 2005; pp.134 ff.

⁴ Philip Jenkins, “Godless Europe?” , in *International Bulletin of Missionary Research*, July 2007; p. 118. See also www.godembassy.org/en/embassy.php

⁵ New Testament scholar Paul Minear develops this theme in his book *The Obedience of Faith. The Purpose of Paul in the Epistle to the Romans*, London: SCM Press, 1971.

Dear friends,

If your son / daughter is coming over to study in UMS (University Malaysia Sabah), we would be happy to provide transportation for them to come to the church and any assistance when needed. We have arranged a sightseeing cum welcoming night on 17/7/2010. Dinner will be provided and some interesting programs for that special event. Our weekly activities are as follow:

Bible study / prayer meeting - Thursday night: 7:30pm

Small group meeting - Saturday night: 7:30pm

Sunday worship service - 7:15am

Persons to contact:

Peter h/p 016-8580008

Cynthia h/p 012-3547429

Rev Chua h/p 016-8707773

Kingfisher Methodist English Preaching Point

Pastor in charge
Rev. Chua Ming Hua





The Prophetic Migrant

by Craig Greenfield

A Response to Samuel Escobar's 'Mission Fields on the Move'

Samuel Escobar offers three challenges to the church in his essay on migration: the challenge to show compassion toward migrants, the need to take a prophetic stance against unjust treatment of immigrants, and the challenge to see migration as an avenue for the evangelistic dimension of mission.

To these (mercy, justice and evangelism), I would add a crucial fourth: *The challenge to recognize that God often uses cultural outsiders to prophetically challenge us in our comfort, affluence and cultural insulation.*

When Abraham welcomed three strangers into his shady tent one scorching hot noon day, Scripture implies that he was in some way welcoming the divine (Genesis 18:1). Later, Jesus drove this idea even further when he claimed that hospitality toward a stranger would be considered a welcome of Jesus himself (Matthew 25:35). And the writer of the letter to the Hebrew church reminded them, 'Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it' (Hebrews 13:2, NIV). Throughout the Bible, we are offered the tantalizing hint that in welcoming strangers we may somehow be welcoming the divine. And with it, the divine Word.

But even without this mystical component to inspire (and puzzle) us, biblical history is rich with stories of God using migrants and cultural outsiders to impact entire nations and bring about his kingdom purposes. Some like Ruth were economic migrants. Desperately searching for a better life, she showed up in Israel so poor that her first year in town she was forced to scavenge leftovers. The point stressed most frequently in the story is that Ruth was a foreigner.

Still, Ruth the outsider comes to share in the salvation and heritage of Israel.

Joseph was forced into exile in a country he had not chosen. Esther was an orphan in a foreign land. Others like Nehemiah had more resources at their disposal, but nevertheless were migrants. Each of these, and many more, were used by God to impact their new homelands, and sometimes beyond. They were outsiders, used by God to accomplish his purposes in a new place. Perhaps this is why part of the plan for Jesus' incarnation among us was for him to become a refugee himself, fleeing violence to Egypt (Matthew 2:14).

My pastor came to North America eight years ago as a refugee fleeing war in Burundi. Like Ruth, Joseph and a long line of migrants throughout biblical and secular history, Emmanuel was so poor when he arrived in Canada that he faced the probability of homelessness. But God led him to one of our church-related ministries, a transition home that provides space for migrant refugees to find their feet. Before long, Emmanuel became an integral part of our church. And, in a beautiful example of blurring the lines between those serving and those being served, Emmanuel eventually became our pastor.

Does Emmanuel, as a cultural outsider, have an important role to play in building God's kingdom in North America? I believe so. Every nation on earth desperately needs prophetic outsiders who will bring an alternative perspective. This is because every culture and society will have its own peculiar blind spots. These can usually only be identified and challenged by outsiders, called by God, who will come in humility and courage to speak truth and love.

Emmanuel consistently brings that outsider's perspective to our congregation,

steeped in North American individualism and materialism. For example, he gently reminds us of our relative prosperity, even when our economy is in turmoil.

In Asia, I made my home as a migrant stranger in the slums for six years as part of the incarnational mission, Servants to Asia's Urban Poor (<http://www.servantsasia.org>). I was able to offer a unique outsider's perspective on the orphan crisis facing Cambodian communities stricken with AIDS. My neighbours had experienced only institutional responses to the needs of orphans. Stuck on the idea of orphanages, they urgently needed fresh ideas and new perspectives, offered in humility. Out of our conversations, a movement was born and hundreds of orphans are now being disciplined across the country by Christian young people through a new ministry, *Big Brothers and Sisters of Cambodia*.

For some reason, God has frequently chosen to use outsiders, migrants, strangers and foreigners to bring his prophetic word to people insulated within their culture. This reminder of the significance of migrants in God's new society comes home to me every time I see our pastor Emmanuel, whose name means, of course, 'God with us.'

Craig Greenfield is author of *The Urban Halo* and international coordinator for Servants to Asia's Urban Poor (www.servantsasia.org). Craig and his wife, Nay, spent six years living in slums in Phnom Penh, Cambodia.

Copyright © 2010 Christianity Today/The Lausanne Movement. Printed with permission.

Mrs Rev Boh Che Suan gives her account of the General Conference exposure trip to South Africa from 23 May – 1 June 2010, in conjunction with the 10th year celebration of the Global Day of Prayer, which had its beginnings in South Africa.

卫理教会 考察之行在南非

乘了10小时的飞机行程，我们随总议会主办的“南非卫理教会考察团”终于来到南非首都：约翰尼斯堡（Johannesburg，简称“约堡”）。转机后再飞往开普敦（Cape Town），全程耗时约13个小时。“Global Day of Prayer”（环球祷告日）是我们于5月23日抵达开普敦参与的第一项节目。南非是“环球祷告日”的发源地，于今年庆祝10周年的祷告大会共吸引了来自非洲及世界各国约1万名基督徒参加。为时4小时的祷告大会在祷告声中及敬拜赞美歌声中进行，程序来到尾声，当一群活力充沛的青少年手持世界各国国旗列队绕场，在看清楚马来西亚国旗出场之后，精神疲乏的我们（南非时间比大马时间慢6小时）顿时为之一振，爱国情操不禁油然而生，愿天国的福音更普遍、更广泛在自己的国土上被传开亦成了我们深切的祷告！

第二天，我们前往南非前总统曼德拉（Nelson Mandela）曾被监禁的罗本岛（Robben Island）参观。现年91岁的曼德拉前总统兼诺贝尔和平奖得主（卫理公会信徒）在种族隔离政策时期被关押27年中，有18年是在这小岛上的监狱度过的。1994年上任南非首位黑人总统时，是他面对政治、经济、治安以及最严重种族歧视等问题的时候。当选总统之后，他希望黑人与白人

合作，摒除种族分野，并说服人民放下仇恨，以国家利益为前提，共同建设国家。他以国为重、以民为本的治国崇高概念，值得提倡。离开罗本岛，回途在船上我们遇到一对来自我国的马来母女，该名妇人曾任理大的注册员。当她获知我们都是传道人之后，就向我们提问来自马口堂的黄伟善传道的事。健谈的她对传道称赞不已，并滔滔不绝的向我们讲述当年伟善不准备修读政府所提供的医学系，因为他认为身上有“神的呼召”，结果大学毕业伟善再报读于神学院。在这遥远的南非，出自友族的口讲述我们传道人感人的见证，令人听后心里很感动。午餐后我们到Boulders海边的企鹅场观看上百只小巧玲珑的企鹅的活动作息，傍晚到风景怡人的Table Mountain公园游览。从山上遥望远方，海连天、天连海迷人的景色尽入眼帘，此地成了大家拍照留念的旅游景点。回程我们在“Cape of Good Hope”（供游客拍照的山脚）拍了一张全体照，并看到一只鸵鸟在离我们近距离内觅食。

第三天早上离开开普敦，我们乘国内班机前往德班（Durban）。下机后再乘2小时的巴士行程，我们来到Pietermaritzburg的“非洲企业领袖训练中心”（African Enterprise Leadership Training Centre，简

称AE）。当巴士从大路驶入小路、再由小路驶入小径时，我们都心生疑问（华勇会督除外），长途跋涉安排我们到如此“偏僻”的地方（类似金马仑祈福中心），到底有何目的？认识了AE的创办人Michael Cassidy之后，我们的疑问也跟着一扫而空。Michael Cassidy于1936年生于约堡，与太太育有2女1男。“非洲企业”在他成立下以传福音、培训为宗旨至今已走了48年的岁月（不过购买该中心为福音营地只有10多年时间）。除了南非，AE事工还发展至乌干达、肯亚、津巴布韦等地。此外，在澳洲、纽西兰、德国、英国、加拿大等国家皆有AE事工的组织。除了圣经课程，中心还提供培训、布道、广播、文字、青年事工、妇女事工等。一对来自澳洲负责布道事工的年轻夫妇，一年透过举办上百次的街头布道，带领了成千上万的非洲人归主。Michael Cassidy在介绍他们的工作时，特地以“开到水深之处”的经文作为鼓励。

在中心听课第二天早上的晨祷，我们有机会与“非洲企业”的同工们见面，集在一起唱诗祷告，过程中他们走到我们背后，接手为我们祷告，使我们感动不已。在印度年议会的会长Jayaraj牧师分享信息之后，接着由三位AE同工轮流分享事工。此外，我们也有机会听到

Michael Cassidy于1994年（16年前）的总统大选如何呼吁教会联合为国家当时的趋势、种族隔阂问题以及竞选者代祷。他那强而有力的见证，令人听得很扎心；叫人感恩的是，顺利完成大选之后，部长们还特地到他家向他表达谢意。Michael Cassidy还出版了好几本著作，我们买了他的著作也不忘叫他在书上签名留念。下午，我们被安排拜访尚在兴建中的卫理神学院。晚餐后，经Michael和太太Carol盛情之邀，我们有机会登门造访，到他们家里作客。除了咖啡和茶，我们还品尝了Carol亲自烘焙的蛋糕、苹果派和冰淇淋。当晚的聚会在温馨的气氛下进行，我们不分彼此，人与人之间没有勾心斗角、争权夺利的存在，有的是自然、和谐、坦诚！家主在分享与代祷中播放了我们都不陌生的诗歌“Give Thanks”，我前所未有竟被诗歌感动。从这对爱主、敬虔、可敬的老人家身上，我们领受了基督无穷的大爱（其太太在黑人贫民区当了15年儿童事工义工）。他们委身的献上，不但深深感动我们，也不断在影响他们身边的人，将生命摆上，当作活祭，给主使用！

三天后，分离在即，我们依依不舍离开了AE、Michael Cassidy及AE同工，虽然这段季节南非的气候寒冷，但我们心里却是火热的。当天我们从德班乘国内班机再回到约堡，并于下午时间拜访了卫理公会总部，与Ivan M. Brahams主席会督（Presiding Bishop）及总部职员见面交流。藉着交流，我们稍微了解南非卫理公会的组织与事工范畴。南非人口有73巴仙是基督徒，卫理公会信徒大约有2百万人。交流会之后，我们被接待到餐馆享用了丰富的晚餐，并在主里有美好的团契。我们在约堡共住了4天，除了拜访卫理公会总部，第二天我们到了Soweto的Hector Pieterse Museum观光，纪念在1976年因争取维持以英语教学（当时政府改以南非荷兰语“Afrikaans”教学）而引发暴动丧失生命的年少学生们。我们在纪念馆的入口处见到许多到此地进行考察的女中学生，她们见了我们，都很热情争着与我们拍照。下午，

我们乘巴士前往吸引全球超过30亿人目光、还有两周即将开锣的世界杯足球赛壮观的体育馆；我们看到体育馆外的售票处、停车场、卫星转播站全已准备就绪。虽然我们只从巴士上外观这可容纳9万4千人的体育馆，却仿佛感染了作为主办国的南非为人民带来这举国欢腾的气氛，叫人不能忽视这四年一度的世界杯狂潮，正如火焰般席卷这个消费高、贫富悬殊情况严重、犯罪率很高的国家。

透过苏慈安会长的联络，我们与来自砂拉越华人年议会的宣教士谢必胜牧师一家人见面。举家刚到南非一个多月的谢牧师及其中两个孩子也加入我们在约堡第三天前往Pilanesberg国家“动物园”，来回路程各需3小时的行程。在这片土地旷阔的草原上，大型肉食动物、草食动物、鸟类、无数小动物，已形成一套自给自足的生态循环系统。虽然没有机会看到兽中之王、老虎、豹等凶猛动物，我们却看到不少野生动物，还看到一群大象在“领队”的带领下，在两只长颈鹿旁边列队往前走“壮观”的一幕。公园内的独家餐馆，以售卖“汉堡包”与薯条为主，每套售价（不包括饮料）介于R38至R45（南非币，与马币兑换约2兰特=1零吉）。在南非消费，庆幸自己是生活在通货膨胀率控制有效的国家。晚上回到旅店大厅，我们有一段分享时间，每个人都道出自己对这趟旅游的感言。

在约堡的第4天（星期天），早上我们被安排到Bethesda Methodist Mission卫理教会参加主日崇拜，该堂的牧师Rev. Molo很热诚的接待我们。在崇拜中我们听到很多动听的黑人诗歌。基于不同的背景，也因天赋关系，只要一唱起诗歌，黑人的弟兄姐妹都很有默契、很有节奏的摇摆起来，四部音的和声不但和谐，也很容易引起人的共鸣。虽然是第一次参加南非教会的崇拜，我却很容易投入其中。下午，我们被安排到另一间乡下、贫民区、道地的教会赶赴另一场崇拜。由于不熟悉路线，巴士司机费了约2个小时仍找不到聚会地点。在联络上该教

会的年轻牧师之后，由他领路，我们才抵达目的地。这是一间租借学校为崇拜场所的教会，约一百位弟兄姐妹集中在两间串通的课室参加崇拜；穿着青色外袍的男女老少在4、5位牧师的带领下进行为时4小时的崇拜（为了等我们的到来，当天的崇拜已超过4小时）。来到为病人祷告环节，负责领会者手持拐杖（象征摩西手中的拐杖）在台前不停绕圈旋转（象征约书亚围绕耶利哥城），他们传统的崇拜仪式显示他们对神单纯、绝对的信心。离开前，我们享用简单的茶点，却感受到他们的热情。

因为延误了时间，我们在下午4时才到预约的泰国餐厅吃“午餐”。傍晚6时集合后，费时1小时多的路程把我们载至Pretoria的大马驻南非最高专员署（俗称大使馆），并在那里享用晚餐。大马驻南非最高专员是伊班年议会Steward Damat会长的会友，父亲是一名牧师。于异国见故乡人，加上两天后（6月1日）为伊班同胞的新年嘉年华，见面之后，大家都感到特别亲切。餐桌上4道美味佳肴，让我们尝到“不过量”、“恰到好处”的一餐，饭后款待我们的“新年”糕饼，全由最高专员夫人亲自制作。除了最高专员夫妇及孩子，我们也见到负责膳食的马来妇女及家人、还有在南非已住了4年之久的副大使。在全程以英语为媒介语这10天行程当中，此时能以国语与友族同胞沟通、交流，仿佛让我们忘了自己身在国外。我们在最高专员富丽堂皇的家相聚了一个晚上，访谈也在会督为最高专员一家在南非的生活、工作祷声中圆满结束。

11天的南非之旅，我们不但有机会认识6个年议会的会长、会友领袖、总议会的妇女会会长及数位姐妹们，对南非卫理教会也有所了解，同时对该国的政治、历史、地理、国情等背景也略有所知。更重要的是，因为认识Michael Cassidy，使主的爱无时无刻在我们生命中发出功效，叫我们鞠躬尽瘁在神托付我们的职分上。我们一行20人，能平安从彼邦观光、考察回国，在在明显了神丰盛的恩典。



Report on

“Mission 2010” MMM TAC Conference

12th to 15th March 2010 – Chefoo Center, Cameron Highlands

Theme:

“Pray to the Lord of the Harvest”

This year’s conference had more than 175 participants with approximately 90 of them young people and 20 children.

The speakers were Dr Rajesh Duthie from India and Pastor Neduncheliyan from Sarawak, and the workshop leaders Mr Selvasingh and Mr Joseph from Singapore together with Pastor Neduncheliyan and Mr Jeyarajah, Director of MMM.

Dr Rajesh made the sessions very interesting. The people were able to grasp the message clearly with his many illustrations and stories. They were a blessing to all the participants.

Pastor Ned shared on ministry to the ‘neighbours’ over two days. These were well attended and very simple to understand. This ministry was a new thing to many and was a good introduction to the “Final Frontier” missions. His sessions were made more interesting with video clips and slide presentations.

There were four topics for the workshops: (i) Reaching the Hindus for Christ and the challenges, (ii) Tent making in Missions, (iii) Youth and Mission, (iv) Current Mission Trends. Everyone could take part in three of the four sessions.

Besides the teaching sessions there was a focus on prayer. We had six “Prayer Stations”, each one named after a Biblical mountain. These stations were for praying for various nations and the people of the world. It was a great scene to see people praying with such passion for missions.

Prayer sessions were held throughout the conference, in small groups and in corporate prayer. I believe all these sessions were in accordance to the theme of the conference.

On the last night we had a commitment session and dedication hour. Many people came forward to recommit their lives to the Lord to serve Him faithfully. Eleven persons committed themselves to serve God in missions full time. Out of the eleven, seven of them were young people. A proper follow up of these candidates are needed. There were many commitments to get involved in local mission work to go on mission trips and exposure programs. Praise God for such commitments.

The conference was a real blessing for those who attended. People were so encouraged that they wanted to have this kind of program on a yearly basis. Some of the lessons learned at this conference are:

1. Every Christian is a “missionary”
2. We must love and pray for our ‘neighbors’
3. Prayer is the main tool for mission

This is an edited version of the report by Mr Jeyarajah, Director of Mission, MMM TAC. This appeared in Berita TAC 02/2010 issue.



1ST TAC PASTORS' WIVES RETREAT



Rev C. Jayaraj, TAC President

It was a historic event, something I have long been waiting for”

“What a privilege – how I wish I had such an opportunity when I was a young and naive pastor’s wife 35 years ago!”

These and many other positive testimonies from the 27 pastors’ wives who came for PW10 really encouraged us, the organizers. Despite some struggles and initial hiccups the retreat from the 18 – 20 March was simply excellent. The event was held in Hotel Sentral, Brickfields. God supplied all our financial needs through kind and generous donors. We are truly grateful to each and everyone who shared this vision and helped us. We also praise GOD for HIS powerful moving in the retreat. Each and every one of us was blessed even as Rev

Jayaraj, our TAC President, Rev Tevaraji, Rev Dr Victoria Nair and Dr Lee Bee Teik shared God’s word, ministered and challenged us. Many other interesting activities and discussions were also held.

True to the theme “Blessed Among Women”, all of us, pastors’ wives returned home refreshed and strengthened. Ties were also renewed and a closer bonding developed among us. It is our hope and desire to maintain this link and network with each other more effectively.

Do remember all of us and our families as together we build HIS kingdom in this nation. Praise be to GOD alone.

Mrs Vijaya Jayaraj

This is the report of the Social Concern Volunteers Training Camp organized by the Chinese Annual Conference Board of Social Concerns. Held from 12-13 March 2010, it was attended by 123 participants, focusing on equipping volunteers in the medical ministries and hospital visitation. This is a reprint from *Southern Bell* April 2010 issue.



2010年卫理信徒社工培训营

报导：陈素萍

马来西亚基督教卫理公会华人年议会社会关怀部于2010年3月12至13日于吉隆坡卫理大厦主办第一届《卫理社工培训营》。此营会的内容着重于基督徒社工装备、医务团契以及医院探访事工。

首届华人年议会社工培训营共有123名牧者同工弟兄姐妹参加，反应非常踊跃。参加者除了来自各教区堂会的弟兄姐妹，亦有爱心勇士，美门残障弟兄姐妹，美门义工及医务团契会员。

开幕礼上，莫泽川会长以马太福音第9章35至36节勉励学员。莫会长说，耶稣不但走向人群、接触人群，还怜悯在身体上和心灵上需要的人。基督徒做关怀的工作应该遵循耶稣的脚踪。莫会长认为教会应当凝聚人力资源，透过传福音和

做社会关怀工作，把人带到耶稣面前。

营会的主讲人卓德松医生是一位爱主的专业医生，来自砂拉越古晋，在台湾行医25年。他目前是台湾屏东基督教医院院长，亦是小儿科专科医生（柯沙奇病毒专家）。卓医生的讲座题目有社工简介及装备、医务团契事工分享、医院探访事工及注意事项、海外宣教事工分享。

卓医生指出，基督徒做社会关怀工作是让未信者有机会认识上帝。如果我们觉得好得无比的东西，让其他人也能得到。他说，做社工的最终目的是恢复上帝在人身上的形象。

在医院里传福音比在外面容易，这是卓医生的经验，因为病人在面对

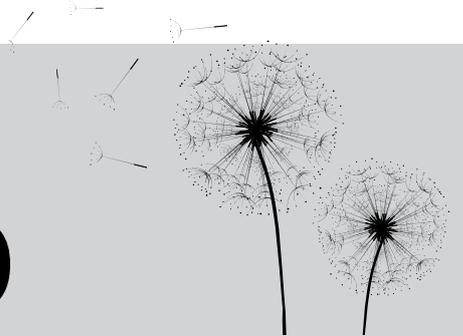
病痛生死时，他们可能会思考到自己生命的意义。卓医生也分享在医院探访病患时应注意的事项，但只要有一颗愿意的心，作好准备，上帝就会祝福。圣灵必定会教导我们，使我们成为上帝恩典的管道。

在营会中，卓医生分享在台湾的医务团契事工及服务内容与组织。另外，每堂讲座后都设有双向交流时段，参加营会的弟兄姐妹均踊跃提出问题和建议，可见大家对社会关怀都非常关注。深盼年会的社会关怀事工可以点线面结合，迈向广大社区，发挥基督徒的影响力。

筹委会主席兼年会社会关怀部主席周道惠弟兄非常感谢年会、教区与各牧区牧者弟兄姐妹的参与及支持，这证明教会重视社会的需要，亦履行身为基督徒之本分。



Heritage Alive 2010



If you have been a Methodist for years and do not know who you are, this is the right event you should attend. Or if you think tradition is dead, then come and witness the coming alive of our Heritage.

The Methodist Heritage Convention 2010 will be held from August 20-22 at the Masland Methodist Church, Island Road, Sibuluan, Sarawak.

This Convention is a biennial event of the 6 English speaking churches under SCAC. This year's event is jointly organized by Wesley Methodist Church, Sibuluan and the Methodist Theological School.

Dr Steve Harper, Vice President of the Asbury Theological Seminary, Florida campus and professor of Spiritual Formation and Wesleyan studies will be speaking on the theme **Heritage Alive**. Topics include: **Methodists on Fire, Man of One Book, Wealth and Health and Social Holiness**.

He has authored 12 books and co-authored six others. His latest book is *Talking in the Dark, Praying When Life Doesn't Make Sense*.

There will also be workshops such as Hymns Appreciation, Social Creed, Sacraments, Worship, Cheap Grace and Meducation.

Registration fee of RM 60.00 includes materials and refreshment. For further information and registration, check out <http://heritagealive2010.blogspot.com> or send an email to heritagealive2010@gmail.com

Registration and payment can be made in bulk as a church group by

1. sending a Cheque in the name of Wesley Methodist Church, Sibuluan OR
2. Online registration and Payment. (Kindly fax the payment slip for accounting purpose.) Account No: HSBC Acct No. 323-107664-001

Any enquiry, please contact:

Wesley Methodist Church, Sibuluan general office at 084336210. Fax No: 084 311210

Closing date: 30.7.2010

Conflicts & Opportunities

SPEAKER: JOHN NG, PH. D.
 President, Meta
 Chair, EMCC Board

Date : 24th - 25th September 2010
Day : Friday night & Saturday
Time : 8.00pm & 8.00am - 5.00pm
Venue : Trinity Methodist Church PJ

Come and learn together from Dr John Ng, the conflict management expert and mediation consultant, who has done much research and study in this subject.



Dr John Ng is the Honorary Chair of EMCC (Eagles Mediation & Counselling Centre Singapore). He received his PhD in interpersonal Communication from Northwestern University, USA. An expert in mediation and conflict management, John is also EMCC's Mediation Consultant and provides mediation training regularly to community leaders, lawyers and mental health professionals. He is an appointed mediator with the Singapore Mediation Centre as well as Ministry of Law.

John is also the President of Meta, a leadership development and hospitality consulting company to top international corporations. He is additionally the Honorary Chair of Eagles Communications Board of Governance. John's expertise includes leadership coaching, team effectiveness and change management. He has more than 25 years of management consultancy and training experience with corporations, academic institutions and non-profit organizations. A leader and trainer, John is well-versed in the art of people motivation and his warm personality has endeared him to many. His best-selling book, *Dim Sum Leadership* has won rave review.

We Hurt the Ones We Love: Managing Conflict & Making Peace

Loving people has our heartaches, pains and betrayal. Yet, we are called to love and peace is in short supply today, whether in family or church. God calls us to be peacemakers and want us to manage conflict effectively.

- How do we create a peace-making culture to de-escalate conflicts?
- What perspectives and skill-sets must we have to manage conflicts more effectively?
- What are some destructive conflict styles that will derail relationships?
- How do we manage strong negative emotions that block our communication?



For more information, contact us at **03-7956 5986**

E-MAIL seminar@trinitypj.com

WEBSITE <http://www.trinitypj.com>



Madam Ting leading the children in devotion – Ulu Belaga



Goat rearing in Pa Adang



Education project in Ulu Belaga



Education program in Ulu Belaga

This partnership now paves the way for regular mission trips from SCAC churches throughout Sarawak to engage in this vital outreach. With Pastor Tom and his wife Sharifah and Pastor Yahya helming this outreach, Pa Adang now has stilted timber houses, a chapel, a community hall, a school and a hostel for visitors. Though hill rice is still the preferred staple, Pastor Tom has introduced the wet variety. The nearby peat swamps may become future granaries. Other developments include raised pens for goat rearing, small-scale fruit orchards, fishponds containing tilapia and semah, a prized native fish and a nursery with vanilla saplings. At 5.00 am daily, Pa Adang villagers gather to worship God. Spiritual and social transformation is making a difference in Pa Adang.

Towards the latter half of 2009, a timber concessionaire in the Ulu Belaga region invited the SCAC to minister to displaced communities of Penans. Here four SCAC missionaries – Mdm Ting Siong Ngoh, Ms Wong Hie Cheng, Ms Mandy Wong and Ms Wong Fang Fang have begun rudimentary education for the Penan children. There is a desire and a need for adult literacy education too. SCAC is now pioneering the mission outreach in Ulu Belaga. The lessons and examples of Pa Adang will be the building blocks for the future holistic development ventures in Ulu Belaga.

This exposure trip into the interior of Sarawak was educational in many ways. The first is, the large tracts of Sarawak's hinterland seen whilst on flight over Bintulu, Miri and onward to Lawas, did not prepare me to experience the realities at ground level. The beauty of the rich natural biodiversity and the rugged terrain is simply breath taking. However, the massive logging of the forests and replacing it with neat rows of oil palm fronds cannot hide the deep scars of the insatiable human

greed. The second is the confidence church denominations in Sarawak complement and synergize with each other for Christ's kingdom. As the partnership between SCAC and SIB strengthens, missions and ministry to the other minority tribal communities will continue to be strengthened. Thirdly, Pastor Tom relates that the Pa Adang Penans are not keen in replacing the small patches of forest in their vicinity with commercial cultivation. Rather, they choose to be in oneness with nature. The Penan practice of 'molong', which means never taking more than necessary, is a concept the Malaysian church can learn and use to redeem our society. Lastly, the challenges many Sengoi communities in West Malaysia face are similar to those experienced by the Penans. Exposure and exchanges between these two tribal communities will bring mutual benefits.

Now with hindsight, a line from that chorus the Penan children sang - Dalam nama Tuhan Yesus ada kemenangan (In the mighty name of Jesus, we have the victory) - has all the promises and assurance of holistic transformation for those in transition. All the rich experiences SCAC have garnered from mission endeavors will give them the confidence to venture into the interiors of Sarawak to bring the abundant life Christ promises with confidence and sensitivity.

On a personal note, I thank all those in SCAC who made this trip possible, your friendship, kindness and generosity is remembered, to Bishop Hwa Yung for his fortitude in sticky difficult situations and to God – You are so amazing.

Rev Bernard Yogaraj
Coordinator
Sengoi Workers Training Centre



Village of Pa Adang



孝恩·集團
XIAO EN GROUP



Special Design Burial Plot
特别设计墓地



Open-Air Columbarium
开放式骨灰阁

Nilai Memorial Park

One of Malaysia's most beautiful memorial park, Nilai Memorial Park is situated just 30 minutes away from Kuala Lumpur. Surrounded by lush natural greenery, the Park successfully combines the best of oriental traditions and architecture with western planning and design. Set amidst all this is a series of tastefully designed and crafted memorials and niche columbariums, which not only provide a serene final resting place for our departed loved ones but also for others to pay their respects.



Professional Arrangements
专业策划



Imported Luxury Hearse
进口豪华灵车

Xiao En Bereavement Care Packages

There is peace of mind in being able to fulfill your final act of filial piety and assurance knowing that every detail will be taken care of conscientiously. There is dignity in a meaningful ritual well planned and well performed. A Xiao En Bereavement Care Package ensures that the warm memories of your departed loved one will endure for generations to come.



Xiao En Centre, Jalan Kuari, Cheras
孝恩館，吉隆坡蕉賴



Multi Function Halls
多元用途礼堂

Xiao En Centre

Xiao En Centre, as a complex for social education and life ceremony, is complemented with function halls for memorial services and funeral rites. We are also equipped with facilities to hold cultural & community events including art exhibitions & seminars. The centre's design, which combines the modern sensibilities & traditional concepts which appraise human values represents our unflinching commitment towards celebration of life excellences.

NILAI MEMORIAL PARK • XIAO EN BEREAVEMENT CARE • XIAO EN CENTRE • XIAO EN CULTURAL

CORPORATE OFFICE No 1 Jalan Kuari Cheras 56100 Kuala Lumpur Malaysia

T +603 9145 3888

F +603 9145 3999

W www.xiao-en.com

Tollfree 1-800-88-8333 (24 Hours)



Housing project in Pa Adang

Transformation In Transition

*Dalam nama Tuhan Yesus; Siapa dapat melawan
Dalam nama Tuhan Yesus; Ada kemenangan*



A choir of Penan children sang of their faith in Christ. These children living in Long Singu with several other Penan communities at Long Wat, Long Menapan, Long Palutan, Long Tangau, Long Luar, Long Jaik and Long Grun in the Ulu Belaga region of Sarawak interior, are the new mission outreach of the SCAC Board of Evangelism. The logging, large-scale oil palm cultivation and the inundation of the Balui River basin for the Bakun Dam hydro-electric project have contributed towards the displacement of these Penan communities.

Bishop Hwa Yung had a long standing invitation to visit the Sarawak Chinese Annual Conference (SCAC) mission outreaches to the Penans. When dates were finalized (February 1-6, 2010), he included Razak Yok Pernak, a Persidangan Misi Sengoi (PMS) community development worker and me. Rev Law Hui Seng and Mr Siew Woo Ming, from the SCAC Board of Evangelism, were instrumental in hosting us and making all necessary arrangements for the duration of visit. Two other SCAC workers, Rev Chan Jing Mei and Ms Lee Sing of the Chinese Methodist Message capped the team.



Green house with vanilla saplings

The Penans are one of the minority tribal groups broadly known as the Orang Ulu or 'Upriver People'. There are about 15,000 Penans spread in the Miri, Limbang, Baram and Belaga regions of Sarawak. A majority of the Penan have changed from a nomadic way of life to that of a settled community. Although living in permanent settlements and cultivating rice and vegetable on small plots, the Penans still forage the forest for food and other necessities, especially when their small farms produce insufficient food supplies. In areas where the forests have been cleared for logging and oil palm plantations, it is becoming almost impossible for the Penans to sustain themselves.

Research papers, studies and media reports have brought an increasing awareness of the plight of the natives in the interiors of Sarawak, in particular the Penans. This awareness was not lost to those with this burden within SCAC. About eight years ago Tom Gatum, a Sidang Injil Borneo (SIB) pastor shared at the Lawas Methodist Church of his ministry with a community of Penans at Pa Adang, Limbang. As a result, Ms Jenny Lee volunteered to work with this community. She served for seven years until her marriage in 2009. Ms Chan Ai Kiew recently replaced her. From these initial efforts, a MOU now establishes the partnership between SCAC and SIB in the Pa Adang Penan outreach.

Continued on page 14