



## ‘HE Who Is In You Is **GREATER** THAN HE Who Is In The World’

The title of this sermon comes from 1 John 4:4. The Apostle John writes concerning the battle against sin, heresies and false prophets in the Christian life. Against this background, he assures Christians that God is far more powerful than Satan, and, therefore, is able to give us victory against all the forces of evil arrayed against us.

This message is relevant to us at both the level of our personal spiritual conflict and growth, as well as that of the church’s wider responsibility in the socio-political context of our time. It speaks to the world of corruption in public life, political chicanery, power abuse, economic exploitation, and social evils of all kinds. Christians sometimes treat the Bible’s message as relevant only to personal salvation and individual spiritual change. The result, unfortunately, is that we often talk about discipleship in church without any reference to Christian socio-political responsibilities in the world.

The church is called to be a blessing to the world through her prayers, faithful witness, and holiness in believers’ lives. For Methodist in particular, we need to remember that John Wesley and his co-workers explicitly stated that they were called, ‘To reform the nation, especially the church, and to spread scriptural holiness over the land.’ Consequently, their ministry led to one of the greatest revival in modern history, bringing multitudes to Christ until almost 5% of England’s adult population became Methodist. Social change and national reforms followed!

Many Malaysians today are aware that we are a nation in crisis. Ethnic and religious tensions are at an all-time high. Never has there been so much politicking between the government and the opposition in our history. The culture of corruption has never run so deep, and distrust of



*Bishop Hwa Yung*

the courts never so great. Despite the monotonous annual reports of students getting more and more lorry-loads of A’s in national examinations, everyone knows that our education standards continue to fall. And the list goes on!

More and more are leaving the country as they see its continuing slide downhill. In the past, it was largely the non-Malays who emigrated. Now even Malays are leaving! Many of our students continue to go overseas for studies. In one report, between March 2008 to August 2009, 50,000 students went. But the writer asked, How many will return? Behind that lies another question: What future does Malaysia have?

Like others, many Christians have left also; and more will go. Others may stay, but will tell their children to go. Some are trying to make a difference in our nation, but they are a tiny minority.

The majority just feel a sense of utter helplessness. Many have also taken the attitude of ‘If you can’t beat them, join them!’ With the problem of corruption running so deep in the corridors of political and economic power, sadly many Christians are caught up in the same cynical abuses, both in the public and the private sectors. Like Esau (Gen 25: 29-34), some of us are selling our birthrights for short-term monetary gain! That is the level of the Christian faith for many today.

What then are we to make of Wesley’s central theme was, ‘To reform the nation, especially the church, and to spread scriptural holiness over the land’? Does God call Christians in this country, and Methodists in particular, to play a similar role today? If so, are we up to the task? Will the Malaysian church fulfil God’s purpose for her in our day and age? Or, do we simply give up and say, Apa boleh buat?



# Official Opening of the Shah Alam Christian Cemetery

**SHAH ALAM:** The official opening of the Shah Alam Christian Cemetery by Datuk Bandar Shah Alam Dato' Mazalan Md. Noor was held in a simple ceremony at the integrated inter-religious cemetery in Section 21 on July 29. The Cemetery which was previously dedicated on October 24 last year is now officially opened to the public and ready for use. The Cemetery contains 1132 burial plots for adults and 100 plots for children.



Organised by Shah Alam City Council (MBSA), the ceremony was attended by officials from MBSA, members of Shah Alam Christian Fellowship (SACF), representatives from the Council of Churches Malaysia (CCM), Christian Federation of Malaysia (CFM) and National Evangelical Christian

Fellowship Malaysia (NECF). The other guests included the founder member of SACF Rev. Fr. Raymond Pereira and former committee members of SACF.

In his address, Datuk Bandar reminded that the Christian Cemetery is an inter-denominational cemetery reserved for the burial of Christians residing in Shah Alam. It is managed and maintained by MBSA while SACF acts as "Friends of the Cemetery" and assists MBSA in maintaining the dignity of the area. SACF too assists in endorsing the burial forms of the deceased Christian members. Later, led by Datuk Bandar, guests had a walk-around the Cemetery.

Guests were later treated to tea sponsored by Nirvana Memorial Park.

Pastor David Tham the chairperson of SACF expressed his sincere gratitude to all involved in making the dream of a cemetery a reality for the Christians in Shah Alam – a dream which had been talked about for over eight years.

By Teresa Lai

## 2011 World Methodist Conference Registration **OPENS**

**R**egistration for the 2011 World Methodist Conference in Durban, South Africa is now open! The World Methodist Council website, <http://www.worldmethodistcouncil.org>, contains a link to the 2011 World Methodist Conference registration page. Conference information, accommodation options and pre and post Conference tours can be accessed through this site. The Conference theme is "Jesus Christ, for the Healing of the Nations." Dr. George Mulrain,

Chairperson of the Conference Program Committee, indicates that Evangelism rallies in local churches, a street parade and public rally on the steps of Durban's City Hall, a South African Cultural night and Beach party, local crafters from Methodist mission projects and South African music will all be a part of the Durban experience! The Conference is open to anyone who wishes to attend. The venue for the event is the Inter-national Convention Center in Durban (ICC).



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## Malaysia National Prayer Network (MNPN)

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### CHURCH

**The Church in Malaysia - united, prayerful and disciple-making; Malaysia - a land of liberty, justice, love and Godly rest.**

#### CHURCH (abides in Christ and walks as He walked)

*"We can be sure that we know God if we obey his commands. Anyone who says, 'I know God,' but does not obey God's commands is a liar, and the truth is not in that person. But if someone obeys God's teaching, then in that person God's love has truly reached its goal. This is how we can be sure we are living in God: Whoever says that he lives in God must live as Jesus lived" (1 Jn 2:3-6, NCV).*

#### > Pray that

- we, believers, yield ourselves in everything to walk even as Jesus walked
- we continue to love our neighbours in words and in deeds
- the light of Christ shines through local churches in every community

#### > Pray for our youth and children to grow in the Lord

### 1MALAYSIA

#### continue to pray:

#### > For God's grace and mercy on the nation

- For the rakyat: that the eyes of their hearts & minds be enlightened
- to know the truth and love of God
- to discern and judge rightly
- to uphold moral uprightness
- to be grateful and thankful

#### > For the national leadership & the lawmakers

- wisdom, honesty, courage and the will to lead the nation justly and with integrity

#### > For the new IGP Tan Sri Ismail Omar and the police force under his leadership

- integrity and efficiency
- that there will be no political interference

#### > For the rakyat in Sabah & Sarawak to enjoy clean and efficient governance under good leadership

- The current term of the Sarawak state assembly would expire in July 2011.

#### Pray for Pakistan:

- That all relief efforts to be carried out swiftly and effectively
- Protection for the affected children and families and that their lives be soon restored

Since July, unprecedented monsoon rains and flooding have been causing devastation in Pakistan.

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Is change possible? Can anything be done to reverse the downward trends in our nation? On this, again, Wesley has something to say. Immorality was rife in 18th century England from the king down to the poorest masses, with a level of corruption far worse than most developing nations today. Gambling was the favourite pastime of the rich, as much as drunkenness through gin was destroying the poor. Economic disparity was so great that even within the church, a bishop's salary could be 200 times that of a pastor. Against this background, Wesley's stated goal, 'To reform the nation, especially the church, and to spread scriptural holiness over the land' seems naïve at best, and arrogant and stupid at worst!

Yet something happened in England, and by mid-19th century things had completely turned around! Victorian England was not only known for integrity and virtues, but also became the most powerful nation on earth! In describing this change, Professor Harold Perkins (The Origins of Modern English Society, 1969) said that, 'between 1780 and 1850 the English ceased to be one of the most aggressive, brutal, rowdy, outspoken, riotous, cruel and bloodthirsty nations in the world and became one of the most inhibited, polite, orderly, tender-minded, prudish and hypocritical.' Leaving aside Perkins' sarcasm and touch of cynicism, the point is that something fundamental had changed!

Historians have noted two keys Christian influences that acted together with others to bring this about. The first was the 18th century evangelical revival under Wesley. This revival, which began around 1740, impacted largely the poor. Holiness lay at the heart of Wesley's pastoral concern and class meetings, and through these the revival 'spread scriptural holiness over the land.' Two writers, Ronald Wraith and Edgar Simpkins (Corruption in Developing Countries, London, Allen & Unwin, 1963, p. 179f) described the results as follows: 'The Methodist movement and its aftermath coincided with the industrial revolution, and was more largely responsible than any other influence for the integrity ... of a large section of the working class.' And it was this that gave to the emerging labour movement in the 19th century Britain 'its stability, its thrift and its incorruptibility.'

The other great Christian influence came from William Wilberforce and his group, called the Clapham Sect. (See, e.g., Stephen Tomkins, The Clapham Sect: How Wilberforce's Circle Changed Britain, Lion, 2010.) They came from Anglicans who had been touched by the Wesleyan revival and strongly influenced the upper classes. Wilberforce, in 1787, wrote in his journal: 'God Almighty has set before me two great objects, the suppression of the slave trade and the reformation of manners.' Over the next generation, both objectives were brilliantly accomplished. Not only was

slavery abolished throughout the British empire after an epic parliamentary battle of almost 45 years, but upper class morality was profoundly reformed. In summing up the impact of Wesley and Wilberforce, together with the Utilitarians and others, Wraith and Simpkins (p. 182) concluded: 'Had not these religious currents flowed so strongly under the surface of national life during the nineteenth century, it is questionable whether corruption would have been virtually destroyed by the century's end.'

In more recent times, the South African church has another lesson to teach us. In 1994, the old era was finally coming to an end. The country was preparing for democratic elections for the first time, after decades of apartheid rule. Yet everything was not well, with racial tensions, having built up for centuries, finally ready to explode into a massive civil war! The three main political groups, the National Party, Inkatha Freedom Party and the ANC, representing the Afrikaans, the Zulus, and the majority of the blacks in the country respectively, could not agree to a formula for the transitional government. To find a way forward for reconciliation in the nation, two of the world's most highly respected negotiators were brought in, namely Henry Kissinger and Lord Carrington. But by 14 April, the negotiations had collapsed and the international advisors flown off. South Africa was on the verge of imploding, with thousands or even millions of lives at stake!

But some Christian leaders refused to give up and, instead, called on the whole country to pray. Then three days later there was a vital breakthrough. Leaders from all three parties suddenly could agree on a carefully worked out formula, thus ensuring that a new unity government could be formed and a bloody civil war averted. All these happened in the VIP room of a stadium in Durban, where 25,000 Christians were praying at the same time for national reconciliation at a Jesus Peace Rally! When news of the breakthrough was finally flashed throughout the world, the word that summed up headlines everywhere was MIRACLE! The church, through persistent believing prayer, had become God's instrument of a miraculous healing for a deeply divided nation. (See Michael Cassidy, A Witness For Ever, Hodder & Stoughton, 1995.)

Our nation is in turmoil. Corruption, misguided practices of affirmative action, self-seeking leadership and politicking have eaten away at the nation's socio-economic growth. The rampant growth of interreligious and interethnic conflicts left unchecked will eventually destroy the delicate socio-political fabric of our country and any remaining confidence in it. The church is called to be an instrument of healing and reconciliation in the world (2 Cor 5:18f). But are we willing to embrace our God-given

task? Do we have what it takes?

There is a well-known story in the Old Testament (2 Kings 6:8-17) where one day the prophet Elisha and his servant woke up in the city of Dothan and found themselves surrounded by enemy soldiers, sent by the Syrian king to nab the prophet. The servant's reaction was, 'Alas, my master! What shall we do?' Elisha's response is instructive: 'Do not be afraid, for those who with us are more than those who are with them.' Through eyes moulded by faith, he could see the angelic host all around. And when God finally opened his eyes, the servant could see 'the mountain was full of horses and chariots of fire all around Elisha'!

As we look at our nation, Malaysia, what do we see? Do we see the powerful forces of evil all around us and Satan doing his level best to destroy this nation and the church? Or, do we see the angelic host all around us? Do we recognise that 'He who is in you is greater than he who is in the world' (1 John 4:4)?

If the Malaysian church is to become God's instrument of redemption and healing for our nation, then several things must happen. First, our own lives must be put right before God. For 'without holiness no one will see God' (Heb 12:14)! Second, the Malaysian church must go on our knees and to pray with such earnestness and authority that the prevailing spiritual darkness over our nation will be decisively lifted and powerfully cast aside. This will usher in a revival that will sweep multitudes into the kingdom of God, and plant strong, vibrant and praying local churches up and down the country.

Third, as in the 18th century evangelical revival, we must teach Christians to live holy lives, both personal and social. For unless Christian lives are virtuous and clean, what right or moral authority do we have to attack the prevailing corruption and evils around us? Fourthly, we must ask God to raise up men and women of integrity to work for reforms at every level of society. This will open the way for lasting social and culture change. Finally, do not expect quick-fixes! They don't last. Are we prepared for the long haul?

*(A modified version of the sermon preached at the 125th Anniversary Service of the Methodist Church in Malaysia, 12 August 2010, at the Chinese Methodist Church, Kuala Lumpur.)*





# உங்கள் போதகரை உற்சாகப்படுத்துங்கள் -மறைதிரு டாக்டர் ஏ ஈ ஜோசப்-

உற்சாகப்படுத்துவோர் நிறைந்த ஒரு சபை இருந்தால், அது ஒரு உயிருள்ள சபை! மனிதனுக்குள் காணப்படும் ஒரு அடிப்படை தேவையானது தன்னை மற்றவர் பாராட்டவேண்டும் என்பதே. போதகர்கள் அநேக இருக்கங்கள் மத்தியில் செயல்படுகின்றன. கீழ்க்கண்ட தலைப்புகள் மூலம் நீங்கள் உங்கள் மெய்ப்பனை உற்சாகப்படுத்தலாம்:

## 1. பொருப்போடு இயங்குவது

ஒரு சபையானது தன் போதகர்களுள் காணப்படும் கொடைகளையும் பெலவீனங்களையும் நன்கு அறிந்திருக்கவேண்டும். ஒருவர் தன் போதகரும் அவர் குடும்பத்தாரும் அனுபவிக்கும் இருக்கங்களையும் அழுத்தங்களையும் நன்கு புரிந்து செயல்பட்டால், அதுவே போதகருக்கு பெறும் உற்சாகத்தைக. கொடுக்கக்கூடியதாகும்.

## 2. வேதாகம முதன்மைகள்

சபைகளில் அநேக மனதிடனழிவு கொண்டுவரும் காரியங்கள் இடம்பெறுகின்றன. இது ஏனெனில், சபையானது என்னவென்று அநேகருக்கு தெரியாது. சபை ஊழியம் என்பது இந்த நான்கு காரியங்களில் அடங்கும்:

- அ. ஆராதனை - தனிப்பட்ட நபராகவும் ஒரு குழுவாகவும் சேர்ந்து கர்த்தருடைய நாமத்திற்கு மகிமை கொண்டுவருவது
- ஆ. ஐக்கியம் - ஒருவர்மேல் ஒருவர் அக்கரை கொள்வது
- இ. சீஷத்துவம் - கிறிஸ்துவுக்குள் வளர்வது
- ஈ. அருட்பணி - இந்த உலகில் கிறிஸ்துவுக்காக செய்யும் எல்லா காரியங்கள்

## 3. தொடர்புகொள்ளுதல்

உற்சாகப்படுத்துவதென்றால் செயலில் அதை காண்பிக்கவேண்டும். உங்கள் போதகரை குறித்து உங்களுக்கு ஒரு நல்ல அபிப்பிராயம் உண்டென்றால், அதை அவரிடத்தில் தெரிவியுங்கள். சபை கலைந்து செல்லும்போது நீங்கள் கூறும் ஒருசில வார்த்தைகள் போதாது. முக்கியமான கருத்தை அவரிடம் சொல்லவேண்டுமென்றால், அதை ஆராதனைக்கு முன்போ பின்போ சொல்லாதீர்கள். மற்ற நாளில் தனியாக சென்று பேசுங்கள்.

## 4. சீஷர்களை உருவாக்குதல்

எல்லா போதகர்களும் தங்களுக்கு நெருக்கமான 3 பெர்களையும், சீஷர்களைபோல் 12 பேர்களையும் ஊழியத்திற்கென்று அனுப்பக்கூடிய 70 பேரையும் தயார்படுத்த உற்சாகப்படுத்தவேண்டும். ஒரு போதகர் தன் பாதி நேரத்தை ஆண்டவருக்கும் மற்ற பாதி நேரத்தை சபை மக்களுக்கும் கொடுக்கவேண்டும். அதே வேளையில் தன் குடும்பத்திற்கும் போதுமான நேரத்தை கொடுக்கவேண்டும்.

## 5. முன்மாதிரி

உங்கள் விசுவாசம், நம்பிக்கை, ஆன்பு ஆகியவை உங்கள் போதகருக்கு அதிக செல்வாக்கை தரும். நீங்கள் பேசும் வார்த்தைகளைவிட உய்கள் வெளிதோற்றமே மிக முக்கியமாக உள்ளது.

## 6. ஐக்கியம்

ஒரு ஐக்கியமான சபையாக நீங்கள் விளங்கவேண்டுமென்றால், சபையார் ஒருவரோடு ஒருவர் எப்பொழுதும் தொடர்புகொள்வதாகவும், புதிதாக சபைக்கு வருபவரை அனுசரித்து, அவர்கள் ஆவிக்குரிய ஜீவியத்தின் வளர்சிக்கு ஏதுவான காரியங்களில் அவர்களை ஈடுபடுத்தவேண்டும். இல்லாவிட்டால் பின்கதவு வழியாக அநேகரை இழக்க நேரிடும்.

## 7. பரிசு கொடுத்தல்

சபையானது போதகருக்கு பண மற்றும் பொருள் உதவிகளை செய்யும். போதகர் சபையாருக்கு வேண்டிய ஆவிக்குரிய ரீதியின் உதவிகளை செய்யவேண்டும். போதகருக்கு உதவியாக அலுவலக உதவி இல்லையென்றால், அதை சீக்கிரத்தில் ஒழுங்கு செய்யவேண்டும்.

## 8. முழுமையான ஊழியம்

சில போதகர்கள் ஊழியத்திலிருந்து சில நாட்கள் ஓய்வுபெற தயங்குவார்கள். தங்களை சிருஷ்டித்தவரைவிட அதிகமாக உழைப்பார்கள். இயேசு சில வேளைகளில் ஊழியத்தை விட்டு தனித்திருக்க கண்டோம். சில போதகர்கள் சோம்பேரிகளாய் காணப்படுகிறார்கள். பலர் தீரா உழைப்பாளிகளாய் இருக்கிறார்கள். ஆகையால், போதகர் கேலி கொண்டாட்டங்களில் கலந்துக்கொள்ள உற்சாகப்படுத்துங்கள். சில வேளைகளில் போதகரின் பாலிய சிநேகிதர்கள் சபைக்கு வெளியே உள்ளவர்களாய் கூட இருக்கலாம். இதில் தவறு இல்லை.

## 9. நீதி

உலகிலே, உங்கள் கிறிஸ்தவ ஜீவியத்தை வெளிப்படுத்தி, உங்கள் போதகரை உற்சாகப்படுத்துங்கள்.

## 10. இராஜ்ஜியம்

மற்ற கிறிஸ்தவர்களிடமிருந்து கற்றுக்கொள்ள போதகர்கள் சரியான மனபக்குவம் பெறவேண்டும். கிறிஸ்துவின் அன்பு நம் சபையில் காணப்படும் கருத்துக்களைவிட அகலமானது.

## 11. தலைமைத்துவம்

போதகர் சபைக்கு சேவைசெய்பவராய் இருக்கவேண்டும் ஆனால். சபையானது அவருக்கு எஜமானாய் இருக்கக்கூடாது. சக ஊழியர்களுக்கு தலைவராக இருந்து மற்றவர்களுக்கு எப்படி சேவை செய்வது என்பதிலே முன்மாதிரியாக இருக்கவேண்டும். வலிமைமிக்க உள்ள சபைகள் தங்கள் தலைவர்களை தலைமைத்துவ நிலையில் வைத்திருப்பார்கள். போதகர்கள் தங்கள் சபையாரை பற்றி கணக்கு கொடுக்கவேண்டியவராய் இருப்பதால் தங்களுக்கு கொடுக்கப்பட்ட ஆத்துமாக்களை குறித்து பாரமாக இருப்பார்கள். நீங்கள் அவர்களுக்கு கீழ்ப்படிந்தால், தங்கள் வேலைகளை சந்தோஷமாக செய்வார்கள். இல்லையெல், மிகவும் சோர்போடு செயல்படுவர். இதில் யாருக்கும் லாபமில்லை. எபி 13:17 போதகர்கள் சேவைசெய்யும் தலைவர்கள். அவர்களுக்கு சிலைவைத்து கணபடுத்தாதீர்கள்: அவர்களும் உங்களைபோல்

ஊழியக்காற்றர்களே! ஆவர்களை தள்ளிவைத்து விடாதீர்கள்: நமக்கு எல்லோரும் தேவை. ஏப்போதும் குற்றம் கண்டுப்பிடிப்பவராய் இராதீர்கள்: அவர்களும் நமதைப் போல் மனிதர்களே! மற்ற சபையாரிடமும் வெளியே இருப்பவரிடமும் உங்கள் சபையையும் அதன் தலைமைத்துவத்தை பற்றியும் உயர்த்தி பேசுங்கள். சொந்தமாக செயல்படுபவராய் இருங்கள் ஆனால் எல்லாவற்றையும் போதகரிடம் சொல்லி செய்யுங்கள்.

12. எதிலும் நலம் காணும் மனம்  
எல்லா கூட்டங்களிலும் உருதியான வகையிலே செயல்படுங்கள். சாத்தியமான வகையை நாடுங்கள். குற்றத்தையே கண்டுப்பிடிக்கும் மனதிற்கு அய்யோ!

13. ஜெபம்  
ஒருவருக்காக நீங்கள் ஜெபிக்கவில்லையென்றால், அவரை கண்டணம் செய்யாதீர்கள். முதலில் அதிகமாக அவருக்கு ஜெபித்த பின்பு அவருடைய தவறுகளை குறித்து அவரிடம் பேசுங்கள்.

14. தியான நேரம்  
தனித்திருந்து வேதத்தை வாசித்து, தியானிக்க ஓர் இடத்தையும் நேறத்தையும் ஒதுக்கவேண்டும்

15. சிறு குழுக்கள் (வேத ஆராய்ச்சிக்காக)  
ஜீவனுள்ள சபையாக இருந்தால், அதன் விசுவாசிகள் சிறுசிறு குழுக்களாக வீடுகளில் சந்தித்து, ஜெபத்திலும், வேத ஆராய்ச்சியிலும், ஆராதனையிலும், ஒருவரையொருவர் ஜெபத்திலே தாங்வதிலும் உற்சாகமாக இருப்பார்கள். இதில் கண்டிப்பாக நீங்கள் பங்குபெறவேண்டும்.

16. போதனையை ஏற்றுக்கொள்ளக்கூடிய தன்மை  
போதிக்கப்படும் வார்த்தை கிறிஸ்துவின் வார்த்தை. ஆதை கேட்பவராய் மாத்திரம் இல்லாமல் செய்பவருமாய் இருக்கவேண்டும். போதனையை ஏற்றுக்கொள்ள முடியாதவர்கள் போதகருக்கு வேதனையையே தருவார்கள்.

17. புரிந்துணர்தல்  
போதகர்கள் அதிகமான பாரத்தை சுமப்பவர்கள். தேவையில்லாத வேதனையை அவர்களுக்கு கொடுக்காதீர்கள். அவர்கள் எப்போதும் ஆயத்தமுள்ளவர்களாய் இருக்கவேண்டும். எல்லாருக்கும் எல்லாமாக அவர்கள் இருக்கமுடியாது. ஆவர்களுக்கும் வேதனையும் தவிப்பும் உண்டு. அவர்களை “நொந்துபோன மருத்துவர்”, “உடைந்துபோன குயவர்கள்”, “தொலைந்துபோன மெய்ப்பர்கள்” என்கூட அழைக்கலாம். ஆதலால், அவர்களை மற்ற (முந்தின) போதகரோடு ஒப்பிடாதீர்கள். அவர்களை அவர்களாகவே இருக்க விடுங்கள்! ரோ 15:7.

18. சந்திப்பு  
வியாதியஸ்தர்கள், துக்கத்தில் இருப்போர் மற்றும் பாவிகளை சந்திக்கவே போதகர்மாரை அமர்த்தியுள்ளாரா? ஆம் இல்லை. ஒருவருக்கொருவர் சேவை செய்ய தகுந்த பக்குவம் அடையவே போதகர்கள் அழைக்கப்பட்டிருக்கிறார்கள். எபே 4:11-12. புதிய ஏற்பாட்டிலே, லெலா விசுவாசிகளுக்கும் இந்த பொறுப்பு கொடுக்கப்பட்டுள்ளது யா 1:27. சுபை :முப்பர்கள் சந்திப்பு செய்தார்களென்றால் போதகர்களுக்கு உற்சாகமாக இருக்கும். இந்த உற்சாகமுட்டும் ஊழியத்தில் நீங்கள் பங்குபெற்று ஒரு புதிய, பெலப்படுத்துகிற அனுபவத்துக்குள் வருவீர்களாக. இதன்நிமித்தமாக தேவ இராஜ்ஜியத்தை கட்டி, அவர் நாமத்தை மகிமைபடுத்துவோமாக!

*This is the English version of the article in Tamil on page 5. Editor*

# Encourage Your PASTOR

*Rev. Dr. A.E. Joseph*



A church of encouragers is a church that is alive! The deepest principle in human nature is the craving to be appreciated. Pastors are under increasing stress. Some ways you can encourage your shepherd:

## A. ACCOUNTABILITY

A congregation ought to be aware of a pastor's gifts and limits which determine their ministry priorities. The best encouragement comes from those who understand the pressures – emotional and spiritual – under which the pastor and his family live.

## B. BIBLICAL PRIORITIES

A lot of discouraging things happen in churches because we don't understand what the church is all about. The ministry of the church includes:-

- a) **Worship** – everything we do for the glory of God, corporately and individually.
- b) **Fellowship** – caring for one another.
- c) **Spiritual Formation or Discipleship** – growing into Christ.
- d) **Mission** – everything we do for Christ in the world.

### C. COMMUNICATION

The habit of encouragement is to be encouraged. If you appreciate your pastor, tell him! The only feed back they often receive are a few words of greeting at the church door after service.

By the way, never raise a critical (or trivial) issue before – or immediately after worship and preaching; leave it till later.

### D. DISCIPLINE

Every pastor should be encouraged to find his ‘three,’ ‘twelve,’ and ‘seventy.’ Half a pastor’s time ought to be spent with God and half with the people, without neglecting quality time with his or her family.

### E. EXAMPLE

Your faith, hope and love have a greater influence on your pastor than you may realize. What you are is more important than what you say.

### F. FELLOWSHIP

For the church to be a fellowshiping community, people must be networkers, incorporating new comers into fellowship groups. When this is not done, people are lost through the ‘back door.’

### G. GIFT-GIVING

The church supports the pastor materially while he helps others spiritually (socially, emotionally and mentally, too). If there is no office ‘clearing’ clerk, the pastor will need all kinds of help (but only if you can keep confidences). Every church should plan to have a staffed office.

### H. (W)HOLISM

Some pastors feel guilty taking time off; they tend to work harder than their Creator! Jesus sometimes left needy crowds to retreat to the desert. Few pastors are lazy; more are workaholics. So encourage your pastor to have fun. Friendship is something offered, invited and reciprocated. He may need close friends even outside the church.

### I. JUSTICE

Encourage your pastor by practicing Christianity in the world.

### J. KINGDOM

Encourage your church pastor to be open to learning from other Christians. The love of God is broader than the measure of our church’s mind!

### K. LEADERSHIP

The pastor is servant of the church – but the church is not his master. He is a leader of fellow ministers and a shepherd, training fellow shepherds to care for others. Dynamic churches let their leaders lead. Pastors watch over your souls without resting, since they must give to God an account of their service. If you obey them, they will do their work gladly; if not they will do it with sadness and that would be of no help to you (Hebrews 13:17).

Pastors are servant-leaders. Don’t idolize them because he is a fellow struggler with you. Do not cut him off because we need each other. Do not criticize him because he is also human and sensitive. Speak highly of your church and its leadership to your fellow members and outsiders. Be a self-starter, but keep your pastor informed.

### L. OPTIMISM

Be positive in church meetings/committees. Look for possibilities. There is always a better way. A fault-finding spirit is deadly!

### M. PRAYER

Never criticize a person for whom you do not pray, and pray very hard before you exhort him.

### N. QUIET

The ideal arrangement for a pastor is to have a special place and time each day for uninterrupted prayer and spiritual reading.

### O. SMALL GROUPS (BIBLE STUDY GROUPS)

Everywhere in the world, where a church is alive, believers meet together in house churches or informal groups for worship, fellowship, spiritual formation (Bible Study and prayer for one another) and mission. Your participation matters!

### P. TEACHABLENESS

The preached Word is Christ’s Word, more than human words. Be a doer as well as a hearer of the Word. There is nothing more discouraging for a pastor than a church member who is not teachable.

### Q. UNDERSTANDING

Pastors carry awesome emotional and spiritual problems and burdens. Don’t add to them unnecessarily. There is the constant challenge to stay fresh and relevant in preaching. Being everything to everybody is not easy. They, too, struggle with their sins and self-worth. They are wounded healers, ‘broken potters’ and sometimes even lost shepherds. So don’t compare them with other (previous) pastors. Let your pastor be himself (Romans 15:7).

### R. VISITATION

Is the pastor employed only to visit the sick, sorrowful and sinful? Yes and no. His main task (Ephesians 4:11-12) is to equip all the people of God to serve one another. In the New Testament (James 1:27) visitation is to be done by all who have ‘pure and genuine religion’ and in this context, the elders of the church can encourage the pastor by visiting those in need.

May your partnership in the ministry of encouragement with your pastor, be an enriching, enhancing, and encouraging experience! In so doing, may God’s Kingdom be built and His Name glorified!





出席嘉宾一同庆贺年会成年团契30周年纪念，图为（左起）雪兰莪教区长方既志牧师、近打教区长余自力牧师、年会社会关怀部主席周道惠弟兄、年会会友领袖林志强弟兄、会长莫泽川牧师、年会成年团契团长万富元弟兄、周隆捷牧师及年会经济部主席颜保罗弟兄。

## 马来西亚基督教卫理公会华人年议会 成年团契30周年庆典

报导：倪可健

华人年议会成年团契于6月26日（星期六）举行年会成年团契30周年庆典。感恩崇拜于是日下午5时假吉隆坡卫理公会举行，晚上7时在尊孔独中礼堂举行30周年庆典及爱筵。

成年团契30周年爱筵共开105席，并筹获超过15万令吉的数额充作教牧医药福利金。当晚，万富元弟兄代表年会成年团把价值15万的支票移交给年会经济部主席颜保罗弟兄及莫泽川会长。

在较早时的感恩崇拜上，莫会长证道时以“开到水深之处”为题，勉励会众须

突破教会的四方墙，深入民众，关怀社区的需要，方能得人如得鱼。莫会长也提出了前瞻性的医药人员团契及教师团契等新概念，设法凝聚基督徒的力量，以他们的专业发挥最大的影响力。

当晚的爱筵以敬拜赞美时光拉开序幕，由饶家发牧师担任司仪。爱筵场面盛大，来自全国各地的成团成员包括文康、劳勿、柔佛、马六甲、实兆远、怡保等地的成员齐聚一堂，彼此握手言欢，主里团契，场面一片温馨。宴会上，年会成年团还播放了筹备此盛会的花絮及录影片段，包括历

任指导及各教区指导的感言。此外，筹委会也颁发奖品予30周年庆典特刊征文比赛的优胜者。

汤文升牧师的唱功闻名遐尔，他在爱筵中呈献两首改编歌曲旧典新唱。当宴会接近尾声时，招待员把小赠品——环保餐具递给每位来宾。爱筵在晚上大约十时散会。

## 卫理幼儿园师资培训营

报导：张许志枫

由华人年议会教育部主办的2010年卫理幼儿园师资训会于2010年6月7至9日（星期一至三）在吉隆坡卫理大厦举行，共有107人参与此培训。

在开幕礼上，杜奇贤牧师以〈箴言〉22章6节勉励众导师，要从孩童幼时开始，指示孩童走当行的道。所以幼儿园老师不该小看自己，因为他们的贡献影响深远。

主题讲员黄文婉老师说，卫理幼儿园要改变，就要从传统教学走向开放教学。幼儿园须迈向开放式教学：（一）从有潜能及自愿的老师开始；（二）从小、简单及老师易于掌握的单元开始；（三）从简单环保的教材开始。早期卫理公会办幼儿园的目的是关怀社会，宣教使命，而非以盈利为主。幼儿园当省思如今是否仍秉持这些信念。



现今的导师须有智慧地处理幼儿个案，他们应认真、谨慎，但也可以“幽默”的方式看待幼儿所犯的错误，因为神不会创造一无是处的人。儿童行为的偏差滋生于家庭，萌芽于学校，呈现于社会。教师应当学习了解学生，因为每个偏差行为的背后都隐藏着原因。老师须尝试谅解、同情、关爱，并设法改善学生的举止。

幼教工作经验丰富的谢永坤老师提到，考试并不能帮助我们全面化地诠释小朋友的行为；5至6岁的孩童不一定要考试，可以改用评量。教师可以上课评，长时间评，并为学生开档案，作记录。教师可用绘本讲故事，过后放在阅读角落，让学生翻阅。教师须准备写教案，既能保证学生得利，代课老师也可跟进。

谢老师鼓励幼儿园老师善用亲职教育，与家长之间互动，这能帮助幼儿管理情绪。减少家庭成员间的磨擦及争执，孩子的偏差行为也会随之减少，得以集中学习。

陈淑娜园长认为，若老师对幼儿尽说些伤害的话，那就是不爱他、不愿管教他。小孩如有大问题，老师应尽量以爱心帮助他。如今，卫理幼儿园的课题主题与设计是依据政府刚颁布的新学前课程纲要所拟

定，全国的幼儿园课程必须统一。课程内容以主题式结合游戏的方式来教导，好让幼儿可以享受快乐的学习生涯。

最后一天晨更，莫泽川会长〈马太福音〉5章1至3节勉励导师须不断地学习。他说，人须承认自己是无知的，因为觉得灵里贫穷的人，天国是属他们的；谦卑的人寻找真理，渴求神，神必赐丰富的恩典给他。

## 医务团契首次聚餐会

报导：廖春煌

经过近九个月南上北下招募活动，年会成年团契属下医务团契事工终于7月31日晚上8时首次举办聚餐会，地点在芙蓉大好运酒家。当晚聚餐会宴开11席，出席的除了三十多位医务人员与其家人外，华人年议会会长莫泽川牧师伉俪、年会副会友领袖万福全先生伉俪、年会乐龄团契会长拿督张东发伉俪、年会成年团会长万富元弟兄、指导周隆捷牧师及执委们、社会关怀部主席周道惠弟兄、陈金发教区长、南中教区各堂会牧者及会友领袖们。

莫会长在致欢迎词时指出，成立医务团契的宗旨是期望该团契能在其专业领域上发挥光盐作用，到水深之处得人如鱼。此外，会长也盼望成年团未来能成立其他不同专业领域的团契事工，如教师团契等。

当晚聚餐会邀请到在医学界、教会及华社都有很大贡献的教授陈忠登博士前来分享。当晚，他以“俗世天职”



为题劝勉基督徒认真看待在世的职业，在工作岗位上彰显神的荣耀。陈医生还提供医务团契许多宝贵的意见，供往后参与各样服侍参考，如在社区里正确地传递医药资讯、参与临终身心关怀事工等。当晚出席的医务人员都从陈医生的分享中得到激励，并且开拓他们的侍奉观。

该晚，医务团契主席也汇报至今从年会属下各堂会所收集的医务人员资料，人数已超过一百！除了医生和护理人员，还有牙医、兽医、药剂师、营养师、心理治疗师、传统中医师和

一群在籍的医护学生。另外，主席也发出通告，团契将会在11月5至7日到邦咯岛举办医疗福音营，在当地进行社区关怀探访。医务人员不单重视彼此间的团契，更要遵从诫命爱人如己，履行耶稣所托付我们的大使命！

聚餐会于11时左右结束。会后，全体医务人员与嘉宾们合照留念，留下历史性的一刻。最后，大家互相道别，依依不舍地离开芙蓉。感谢神，医务团契从无到有、从成立筹委会到举办首次聚餐会，都是神的恩典！

*In the 21st century, what major changes in the church should Christians be hoping and working for? In the final installment of the Global Conversation four key leaders from Malaysia, Argentina, Nigeria, and the United States share their dreams for major changes in the global church.*

## **Recovering the Supernatural**

Hwa Yung

One of the big surprises of the 20th century was the dramatic growth of the churches in the non-western world. A bigger surprise was that, as Philip Jenkins asserts, those churches growing fastest are all strongly supernaturally oriented. 'In this thought world, prophecy is an everyday reality, while faith-healing, exorcism, and dream-visions are all basic components of religious sensibility.' This is true of African Initiated Churches, Latin American Pentecostalism, house churches in China and India, plus numerous others.

I too grew up in a thought world wherein ancestral spirits, demonic powers, 'gods' and miracles of all kinds abound. Modern education, the most powerful of secularization forces, almost succeeded in getting me to toss out everything as mere superstition. Some clearly are, but not all. Careful reading of the Bible and the sheer weight of empirical evidence eventually forced me back to a supernatural Christianity. But in this I found myself out of sync with much of western theology. Here at least liberals were consistent, but not evangelicals. The liberals denied the supernatural both in the Bible and the present; evangelicals fought tooth and nail to defend the miraculous in the Bible but rarely could cope with it in real life!

Increasingly it is now recognized that much of the western mind has been domesticated by modernity, with its roots in Enlightenment thought. The autonomous rationalism initiated by Descartes and a narrow

empiricism pioneered by Hume have so emasculated the modern worldview that what is left is merely a mechanistic universe. The resultant denial of the supernatural crippled much of theology, leading to at least two serious consequences.

First, most present-day western systematic and pastoral theologies fail to address the realm of the demonic, at both the personal and cosmic levels. Many scholars simply deny or ignore the whole subject, explaining away numerous related biblical passages. Paul's references to 'principalities and powers' are reduced to mere sociological structures; sin and evil are discussed without reference to the demonic. Such theologies may sit well with modernity, but provide little or no help for evangelists and pastors ministering to people who are demonized or under spiritual bondage of various kinds. Without these issues being properly addressed, many in the non-western world will find the gospel impotent and irrelevant.

# ***A 21st Century***

The other consequence is that western Christianity often fails to fit the 'signs and wonders' of the Holy Spirit into its theological framework. Until recently, classical Pentecostalism has tended to be treated as some form of aberrant religion. The same attitude was taken toward the various versions of non-western indigenous Christianity that also took the New Testament teaching on spiritual gifts and the miraculous seriously. But today, with Pentecostalism and the charismatic movement increasingly accepted in the west, and most of the dynamic non-western churches taking the miraculous seriously, it increasingly looks as if, by New Testament standards, the real aberration is 'mainline' western Christianity!

heart of Christianity. The result will be not only a sounder biblical theology but a more powerful missional church. The world will then understand what Jesus meant when he said, 'But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you!' (Mat 12:28)

*Hwa Yung is a bishop of the Methodist church of Malaysia, and a member of the management team for Cape Town 2010. He wrote Mangoes or Bananas—The Quest for an Authentic Asian Christian Theology.*

## **Back to First Principles**

Rene Padilla

A 21st century Reformation will demand that the supernatural be reinserted back into the

The sixteenth-century Protestant Reformation left a profound mark not

only on the church of Jesus Christ but also on the history of the Western world and, as a sequel, on the history of the whole world. Today, the state of the Christian church in the West and beyond is such that a similar reformation is urgently needed.

A key problem of evangelical churches all over the world today is the unilateral emphasis on numerical growth. For the sake of it the Gospel is watered down, church services are turned into entertainment shows, and Jesus' commandment to make disciples is replaced by a strategy to enroll as many "converts" as possible. In my frequent travels I find an increasing number of megachurches with a very high rate of numerical growth but with very a low concern for faithfulness to the whole Gospel and the ethical dimensions of whole-life discipleship.



One wonders what has happened with the vision of whole-life discipleship projected by the First International Congress on World Evangelization (Lausanne I, held in Switzerland in 1974) in its celebrated Lausanne Covenant.

Lausanne I has been regarded by many as the most significant world evangelical gathering held in the 20th century. There is no exaggeration in saying that the significance of this global conference was mainly in the rediscovery of the absolute importance of the socio-political dimensions of the Gospel for the life and mission of the church. According to paragraph five of the Lausanne Covenant, because 'God is both the Creator and Judge of all people,' Christians 'should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression.' From this perspective, the mission of the Church must not be

reduced to the oral proclamation of the Gospel -- 'evangelism and socio-political involvement are both part of our Christian duty.' The traditional dichotomy between evangelism and social responsibility is thus practically discarded.

Several consultations organized during the late 1970s and early 1980s by the theological commission of the Lausanne Movement – a commission chaired by John Stott – explored in depth the implications of these and similar statements made in the Covenant. The various statements that emerged from these consultations provide both a solid basis and a very rich agenda for Christian action in the world.

Unfortunately, Lausanne II, held in Manila in 1980, failed to follow up Lausanne I with regard to a holistic understanding of the Christian mission. To a large extent, it resulted in a reaffirmation of the traditional separation between evangelism and social

action that has so deeply affected Western Christendom, especially in its evangelical expression, for the last couple of centuries.

One big question with regards to The Third Lausanne Congress on World Evangelization in Cape Town this year is whether it will simply be a rubber stamp of Lausanne II, or whether it will allow the Spirit to use God's Word and thus become a stepping stone for the urgently needed reformation of the church in the spirit of Lausanne I.

*Rene Padilla is emeritus president of the Kairos Foundation and director of Kairos Books. He is a founding member of the Latin American Theological Fellowship, and author of Mission Between the Times: Essays on the Kingdom of God.*

# Reformation

## A Wider Welcome

Femi B. Adeleye

During my last visit to Ethiopia I joined students at Addis Ababa University for a meeting of the Evangelical Students' and Graduates' Union of Ethiopia (EvaSUE). They are part of a remarkably courageous Ethiopian church that survived the repressive regime of Mengistu Haile Mariam. Believers had to painfully go underground under persecution between 1974 and 1991 while the regime tortured and murdered tens of thousands. But afterwards the church emerged irrepressible and vibrant in witness.

At the meeting I attended, the worship session alone lasted an hour. Then came a

time of prayer followed by biblical preaching, lasting about two and half hours. I could tell from the students' singing, dancing and praying that most of them brought elements of their Orthodox Church background into their evangelical identity. Most could recite long portions of scripture from heart, a habit learned under Communist rule. There were 700 students present and another 50 were said to have gone into a village for rural evangelism. Later that night we sat and ate injera with bare hands from deep bowls.

These Ethiopian students could not have been more different in culture, experience, tradition and appearance from their counterparts in Oxford and Cambridge who pioneered Inter Varsity Fellowship (which later became the International Fellowship

of Evangelical Students) about 64 years ago. Yet they are just as much a part of the future identity of global evangelicalism.

I believe there is a deep bowl of evangelical identity and heritage we all need to learn to eat from. This bowl is filled with diverse gifts contributed from the ends of the earth. Some of the best and most interesting foods on the menu come from newcomers in the evangelical family.

The future of evangelical reformation must take our global diversity seriously. We cannot be truly all that God wants us to be, or impact all the ends of the earth with Biblical truth and practice, if we are not attending to the global mosaic God is constructing in and through our diversity. In other words, beyond

clinging to the values of our past reformation, which is rooted in particular contexts, we must take seriously the emerging values from new centres of Christian expansion.

## A Modest Plea

Leighton Ford

In the parable of the workers in the vineyard (Matthew 20:1-16) the landowner hired workers at different times but paid them the same wage. The first-come workers had accepted the terms of payment, and would have gone home content if other workers had not been introduced. Instead, they resented the later-hour workers. Sometimes evangelicals stand in danger of being like them, expecting higher honour or greater wages because they came first.

We have seen wonderful things. The founding fathers of the evangelical tradition now stand surrounded by beneficiaries who would do all they can to defend and preserve the fathers' heritage. That is certainly true of those Ethiopian students with whom I worshipped.

However, as the Lord of the harvest hires more workers to cross cultural barriers to the ends of the earth, they may produce fresher ideas to enrich the heritage. We cannot remain prisoners of the historical and cultural framework of the first-come workers. Our greater concern must be to listen and learn from what the Lord of history is doing globally. Can anything good come from the previously unimaginable, diverse ends of the earth? Only in being open to learn shall we know.

*Femi B. Adeleye serves as Associate General Secretary for Partnership and Collaboration with the International Fellowship of Evangelical Students (IFES), and is a Langham (John Stott Ministries) scholar. He also serves on the Pan-African Host Team for the Third Lausanne Congress on World Evangelization, Cape Town 2010.*

Reformation is a large concept, a work of God so broad, deep and historic that it is beyond my scope, and probably that of The Third Lausanne Congress on World Evangelization. I opt for something more modest: a 'reformation of manners' (to borrow a phrase from Jonathan Edwards and others). By this was meant a widespread social renewal, but we might aim more modestly at reforming our treatment of others, with courtesy as believers in the way we relate to one another, with respect as evangelists toward those we seek to win.

Three of the eminent 'fathers' of the Lausanne Movement – Billy Graham, John Stott and Jack Dain – exemplified for me this spirit of truth and grace, of deep conviction about the gospel and humility toward one's self and others. The world, suggests historian Martin Marty, might be a different place if Billy Graham had been a 'mean person.' A Chinese Ph.D. student, not herself a believer, told me she is writing about how Graham approached other nations with civility, 'Not with a closed fist but with an open hand.'

When so many regard Christians (and especially evangelists and missionaries) as intolerant and arrogant, it could be a worthwhile advance if from Cape Town 2010 emerges a church proclaiming and practicing a generous evangelism, reflecting the generosity of the Lord Jesus.

Our theme for Cape Town 2010 is from Paul's words: 'God in Christ reconciling the world to himself.' What an amazing privilege he then cites: that we are 'ambassadors for Christ ... God making his appeal through us.'

Or, as one paraphrase puts it, 'God has changed us from enemies into friends and given us the task of making others his friends also.'

Is that how pre-Christians see evangelists: as friends? Or as belligerents, heavy-handed, even fighting with each other?

How then should we be ambassadors, representing this good news? 'We put no stumbling block in anyone's path,' Paul continues. 'As servants of God we commend ourselves.' How? Not only through enduring reproaches for the gospel, but by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech and the power of God (2 Corinthians 6:3-7).

So we are to weave together the heart and truth of the gospel message with the beauty and grace of gospel ministry.

The 'spirit of Lausanne' has been one of living out this attitude. God grant that Cape Town 2010 will be a place where evangelical believers come together, listen to one another with respect, learn together in humility, work and pray together in love.

If Cape Town 2010 can help us to become more generous evangelists, reflecting the generosity of Jesus, making the gospel attractive in word, act, and spirit, that can be a very large step toward reformation, or transformation, or, pray God, both.

*Leighton Ford is president of Leighton Ford Ministries and honorary lifetime chair of the Lausanne Committee for World Evangelization.*

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# MAJLIS GEREJA-GEREJA MALAYSIA COUNCIL OF CHURCHES OF MALAYSIA

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Tel: 03-79567092/79608926 Fax: 03-79560353 E-Mail: cchurchm@streamyx.com

## PRESS STATEMENT *INSULTING OTHER RELIGIONS*

The Council of Churches strongly condemns the action of anyone who insults or make derogatory remarks of other religions.

This is in response to the call by the Information, Communications and Culture Minister Rais Yatim, who ordered the Malaysian Communications and Multimedia Commission to launch a probe into the video clip of Benjamin Stephen from Sarawak who purportedly made derogatory remarks about Islam.

The so-called preacher had acted as an individual representing his own views and not the official views of the churches in Malaysia. It was irresponsible of him to upload it on the You-Tube, which according to our information was from (25th March 2006)

As Christians living amidst other religious communities in this country, we are called to love our neighbours, do good to them and build bridges of understanding and respect and, by so doing, demonstrate the character of our faith.

The churches leave it to the authorities to act on this matter in such a manner that it will help to diffuse emotions and sustain peace and harmony enjoyed by all religious communities in this country.

The CCM is committed to educating its members to live in peace and mutual respect with other religious communities, and refrain from any actions that may cause religious hurt to others.



REV. DR. HERMEN SHASTRI

General Secretary

*Dated: 29th September 2010*

2011 Seminar

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**Dr. Thomas Chung** has a very strong gifting and calling as a solid Bible Expositor 'par-excellence' and is highly sought after both locally and internationally.

He was nurtured in the Anglican Cathedral Choir in Kuching. He read Biochemistry in Montreal Canada and was involved in sacred poly phonic music of the Renaissance. He also had a deep personal experience of conversion. In London, he read Pharmacology and then Medicine and ended up in Christian work with the UCCF (originally the IVF).

He felt God's call to missions in Sarawak and came back to head the Pathology section of the Medical Department for eleven years and was an elder of the SIB Church in Kuching. He was able to give biblical input into the two revivals in Sarawak in the seventies and eighties. At present, he is involved in expository preaching in Malaysia to various Christian organisations as well as churches and is on the regional committee of the Fellowship of Evangelical Students in Sarawak. He continues to be passionate about the history of christian music and works part time in Pathology in Kuching.

Let's not miss this great opportunity to hear God's word preached powerfully, touching hearts and changing lives.

**The titles of the talks are as follows:**

**14th January 2011 (Fri 8pm - 10pm)**

Talk 1 : "Standing in the Gap in Prayer" (*Isaiah 58:12*)

**15th January 2011 (Sat 8am - 5pm)**

Talk 2 : "Arrows of Intercession" (*2 Kings 13:14-19*)

Talk 3 : "Prayer for the Nation" (*Jeremiah 29: 4-14*)

Talk 4 : "Jesus in Intercession" (*Luke 22: 31-32*)

Talk 5 : "The Prayer and Spiritual Life of the Church"  
(*1 Peter 4: 7-11*)

# Archbishop Desmond Tutu Bids Farewell To Public Life

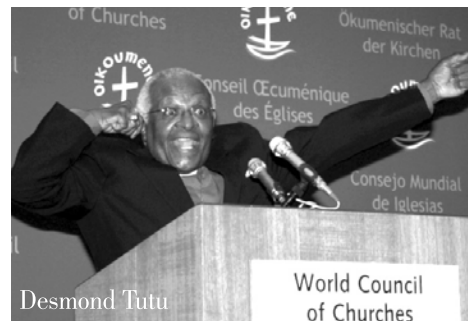
by Brian Hutt

He is a hero of the anti-apartheid movement and an ever influential campaigner adored the world over but Archbishop Desmond Tutu has decided to call time on public life.

The start of his official retirement falls on his 79th birthday today. He will be celebrating with friends and family at a private gathering. He announced in July that he would be "slowing down" because his schedule had become too punishing.

Tutu was ordained as an Anglican priest in 1960 at the age of 30 and quickly became one of the most outspoken critics of apartheid. He was awarded the Nobel Peace Prize in 1984, and in 1986 made history when he became the first black South African to be made Anglican Archbishop of Cape Town.

It was at this time that Tutu's international stature grew and he came to be a figure synonymous with justice the world over.



He was later appointed chair of the Truth and Reconciliation commission, a body set up to investigate crimes committed in the apartheid era, and is credited with coining the term "Rainbow Nation" to describe the diversity of the South African people.

Although he retired as Archbishop of Cape Town 14 years ago, he continued to command the world's attention, challenging injustice and working for peace and reconciliation in areas of conflict.

He has indicated that he will continue his peace and reconciliation work as part of The Elders, a group of distinguished leaders set up to help mediate in conflict situations.

## Charges dropped against Fijian Methodist Church leaders

Posted: Tuesday, September 28, 2010

The Fijian government has dropped most of the charges against leaders of the Methodist Church in Fiji. Fijian Methodists have made contact with the Methodist Church in Britain to thank people for their prayers and support.

All members of the Fiji Methodist Church Standing Committee were charged with attending an unauthorized meeting held in April 2009 and were held for questioning by police in July last year. Now all but four of them have had their charges dropped due to 'insufficient evidence'.

Mike King, Leader of World Church Relationships, said: "The church leadership was keen to give us this heartening news and to thank the many Methodists in Britain who

have prayed so faithfully for the Methodist Church in Fiji at this difficult time."

Methodists in Britain fasted in solidarity with the Methodist Church in Fiji in February after increasing pressure was put on the Church from the country's government led by Commodore Bainimarama. The Fijian government forced the Church to cancel its annual Conference and choir festivals until 2014 and prohibited local districts and circuits from carrying out their activities, including administrative meetings.

The Church is hopeful that these new developments herald a change of heart and a return to conversation instead of confrontation. It is hoped that further steps towards the normal functioning of Church

governance will be achieved through talks.

Charges, however, remain outstanding against the General Secretary of the Church, Revd Tuikilakila Waqairatu, the current President, Revd Ame Tuague, and two former Presidents of the Church, Revd Manasa Lasaro and Revd Tomasi Kanailagi. Revd Tomasi was a senator in the previous government.

by Christian Today  
[www.christiantoday.com.my](http://www.christiantoday.com.my)

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## The North American Wesleyan Church Reports Record Conversions and Attendance



The Wesleyan Church registered an all-time high in weekend worship attendance during the 2009-2010 conference year. With the fiscal year concluding on August 31, churches reported attendance at more than 1,700 churches in North America totaled 204,245. The number of conversions and baptisms in one year also reached an all-time high at 26,697 conversions and 8,431 baptisms.

The churches also reported the largest total membership in the denomination's history. Including student, community, and covenant members the total stands at 139,330.

In a letter to more than 1,800 Wesleyan pastors who participated in a Wesleyan Pastors Forum during the past year, Dr. Jo Anne Lyon, Chair of the Board of General Superintendents, said, "This did not come about because of some fancy program – but because of your vision and passion for people and the power of gospel of Jesus Christ to transform. Our prayer is that God would continue to move in His transforming power through all of us."





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Beautiful Gate Foundation for the Disabled plans to set up a Recycling & Training workshop in Puchong, named as 'Hope Factory', aimed to provide job opportunities, training and various services to the disabled community in Puchong, and at the same time contributing to the protection of our environment.

Beautiful Gate Foundation is a non-profitable organization, committed to serve people with disabilities. We provide living-skills training, working-skills training, social work services, educational services, mobile therapy services and we also organize awareness activities. Our goal is to enhance the quality of life of people with disabilities and assist in their total integration into mainstream society. Our work and services are encouraged, recognized and supported by various churches, organizations and the public.

There are currently 7 Beautiful Gate centres established in West Malaysia. The first centre in Petaling Jaya was established in 1995. Subsequently, the other 6 centres were set up in Kepong, Klang, Seremban, Kampar, Malacca and Manjung to provide various services to people with disabilities in the respective localities.

Beautiful Gate Foundation Petaling Jaya Centre has started the Charity Recycling Project since 2004. Besides providing jobs for the unemployed disabled, this project has also generated income for the centre's operational costs which include the financial assistance to our school-going disabled children.

Goodwill Community Foundation from USA donated a 1 ½ storey factory in Puchong for Beautiful Gate Petaling Jaya Centre to extend the Recycling Project and to provide job opportunities to the disabled community in the Puchong area.

However, to start the project, We need to raise about RM 300,000.00 for renovation which include construction costs for extending the premises into a 2 storey building, barrier free renovation including toilets, equipment, elevator and other assistive devices. Due to the country's economic downturn, we are currently facing financial difficulties. We wish to appeal to your involvement and financial support in order to carry on our work.

We have planned to organize a Charity Carnival at **The 19 City Mall, Subang USJ, on Wednesday, 17th November 2010 from 10:00am to 3:00pm.** We wish to set up stalls selling various types of local food, drinks, books, ornaments, souvenirs, handicrafts, and various products contributed by companies and manufacturers.

It would be very much appreciated if we could have your consideration upon this request to contribute cash or sponsor products for this event. For any enquiries please do not hesitate to contact **Ms Elaine at 019-3849921 or Mr. Ng at 012-2931941, 03-7875 8609, 03-7873 6579 or fax: 7876 2686, or email to [info@beautifulgate.org.my](mailto:info@beautifulgate.org.my).**

More information about Beautiful Gate Foundation For The Disabled please visit **[www.beautifulgate.org.my](http://www.beautifulgate.org.my)**, or contact the undersigned at **019-2198440**.

Thank you.

*Yours Sincerely;*  
*Sia Siew Chin*  
*Executive Director*



Hope 1 - (From left) Raymond Loh, the Leasing and Promotion Manager of 19 USJ City Mall, which is sponsoring the event, Tan Hoe Hing, the event organizing Chairman, Beautiful Gate Foundation for the Disabled Executive Director Sia Siew Chin and Edward Lee, Selangor State Assemblyman at the promotion of the Carnival.