



Methodist College Kuala Lumpur and Wesley Methodist School share a common beginning in 1983. On 6 September they celebrated 25 years of growth, not only in numbers but also in reputation and demand.

More than 500 people gathered at the Ballroom, Legend Hotel to mark this occasion. Rev Dr Hwa Yung, Bishop of the Methodist Church in Malaysia, was the Guest of Honour. It was an opportunity for alumni, former staff and associates of the College for a reunion. It was a time to celebrate achievements and also to raise funds for the building project for MCKL.

Ms Juwita Suwito, an alumna of MCKL and now a well-known recording artiste, performed at the dinner. Presentations showed the creative and musical talents of the students from both Wesley School and Methodist College.

The story started in 1983 with the establishment of the Methodist College KL in Brickfields as a private secondary school. Datuk F.R. Bhupalan was the founding principal and served from 1983 to 1993. She was instrumental in getting the approvals for the College to offer the internationally recognized A-Level examinations in 1983.

The College offered Forms 1–5, STPM and A-Level. It began with 75 students. In 1991 there were 552 enrolled. It was decided to relocate Forms 1 & 2 to a campus in Sentul. By 1999, the entire secondary school (Forms 1–5) were in Sentul. The Brickfields campus continued with its GCE A-Level programme, having discontinued the STPM some years before.

Because of the Education Act 1996, post-secondary education was to be

MCKL Wesley Methodist School 25th Anniversary



Proposed new building for the College.

separately administered from secondary education, Methodist College became two entities. In 2001 the secondary school was renamed Wesley Methodist School. This relocation, separation and renaming is often the source of some confusion today when MCKL is thought to be in Sentul and confused with Wesley Methodist School.

Today, Wesley Methodist School has 105 staff and a student population of 946. There is a great demand for places in Form 1, with applicants chosen via an entrance examination. Its reputation as a school of excellence is a notable achievement in its 25 year history, through the successive headship of Datuk F.R. Bhupalan, Mr A.R. Peter and presently Mrs Vimala Mathews. From 2009, Wesley Methodist School will start branches in Klang and Ipoh.

Meanwhile, Methodist College added the Australian Matriculation Programme (AUSMAT) in 2001. In 2003 when Datuk Dr Chiam Heng Keng became CEO of Methodist College she introduced two new courses –

Certificate in English and Diploma in Early Childhood Education. In March 2006, Ms Moey Yoke Lai, who had retired as Principal of Methodist Boys' School KL, took over as CEO.

The College has 57 staff and 310 students. It is embarking on a development programme, of which the building project is one aspect. This entails an expansion and renovation work that will give it a fresh new image befitting a modern tertiary institution. It plans to build a 4-storey extension block, an Auditorium and an Atrium Courtyard. Initial groundwork has begun and it is expected to finish by end 2009. It will have a capacity of up to 900 students.

This project is estimated to cost RM12 million, and the Methodist Church has given RM7 million towards it.

Besides the physical development, new programmes are being planned for the near future – the Certified Accounting Technician, training in Special Education, Business Studies, teacher training programmes and twinning and collaboration with established universities. This is part of a ten year goal to bring MCKL to the standard of a university college.

Wesley Methodist School and Methodist College KL are part of the efforts of the Methodist Church to provide holistic education and formation through all its educational institutions. Their achievements these 25 years are a cause for celebration and thanksgiving to God, and an impetus to reach for greater heights in education excellence.

Christopher Cheah

From Social Concerns Project to Persatuan

The Evolution of Pusat Berdikari Seremban into a Society

Ten years ago Wesley Methodist Church Seremban started a community project to train learning disabled people for the job market, called Pusat Berdikari Seremban (PBS). This year as we celebrated its tenth anniversary we also celebrated its 'promotion' to being a registered society, the Persatuan Berdikari Seremban.

Adding to our joy this year was the employment of seven of our trainees by Giant Supermarket and Guardian Pharmacy. In July, we were pleasantly surprised when Giant management sent some officers to interview our trainees. 10 trainees were interviewed and 7 passed the test. After their successful medical check up on 22 July, Mei Ling began work at Guardian Pharmacy, Poh Leong, Chong and Yoga at Giant Supermarket Seremban Terminal One, and Khairi and Shiraz at the Giant Ampangan.

This employment opportunity was indeed a giant step for PBS. For a long time both the trainers and volunteers at PBS were hoping that someone would come and offer our trainees jobs and our prayers were answered. This mass recruitment by GCH Retail has certainly encouraged us tremendously. We understand that this is the first group of disabled trainees they employed outside of the Klang Valley. We hope to be able to provide more trained people into the open job market to employers like Giant.

'Berdikari' means to be able to 'berdiri dengan kaki sendiri', i.e. to be self-reliant. This is part of their vision statement: to 'teach our trainees to be self-reliant, giving them the right to



Trainees at the Centre



Dressed for work

live meaningful and full lives, with a hope to move towards independent living and to be competent members of society'.

The centre has a capacity to train up to 25 trainees. They started with the job of packing straws, definitely not an awe-inspiring task! However, they learned to count, learned co-ordination and other skills, which we "normal" people take for granted. Other activities were slowly added, with volunteers teaching simple maths, reading, writing their names, identifying their home addresses and hopefully, their phone numbers. Perseverance has paid off and many now look forward to their reading and writing sessions and proudly display their written work.

As the years progressed, new vocational skills were introduced. Making greeting cards for sale took off slowly and is now a major source of revenue with the more artistic trainees working on them. The fact that they are paid is an added incentive for them.

Baking is another area in which we have progressed by leaps and bounds. From not being able to differentiate between a spoon and a fork, a number of them can now bake a variety of cakes and bread and even do simple icing. Sale of cakes

brings profit for the centre and income for the trainees. Even the "slowest of the slow" can now make cupcakes. Baking is not just about making cakes but also about the importance of cleanliness, use of various utensils, washing up and putting them back in their proper place.

Card-making and baking have been very helpful in teaching discipline and cooperation. Volunteers also teach simple basic cooking skills like making fried rice, soups and other simple dishes. Some of the trainees have even tried out these dishes on their own at home!

The lighter side of PBS training is the dancing. Every week they learn to dance to music and their success in this area was obvious at our anniversary fund raising dinner when they danced their way into everybody's heart.



Learning to clock in

We thank God for granting us this change that will enable the Persatuan to grow and expand beyond its present scope. Two years ago no one would have predicted what would take place this year. It is indeed God's wisdom that directed how PBS has evolved into what she is today. Our prayer is for all Christians in Seremban and nationwide to support this meaningful work.

*Anne Cherian & Peter Yew
Wesley Methodist Church
Seremban*

*(Mr Peter Yew is the Chairman
of Persatuan Berdikari Seremban
Negeri Sembilan.)*

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What is Happening in our Annual Conferences?

November

1	Sat	TAC Board of Laity Meeting
4-6	Tue-Thu	Sengoi Mission Conference
6	Thu	SPAC Ministerial Members Meeting
7-8	Fri-Sat	5th Session Sabah Provisional Annual Conference
10-13	Mon-Thu	33rd Session Chinese Annual Conference
14-17	Fri-Mon	33rd Session Tamil Annual Conference
18-21	Tue-Fri	33rd Session Sarawak Chinese Annual Conference
20-21	Thu-Fri	TRAC Board of Ministry & Pre-Ministerial Session
22-25	Sat-Tue	33rd Session Trinity Annual Conference
26-27	Wed-Thu	SIAC Pastors and Lay Seminar
27-30	Thu-Sun	33rd Session Sarawak Iban Annual Conference

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The Ten Commandments: Precepts for God's People (3)

Misusing the Name of the LORD

Rev Ting Moy Hong

NIV: You shall not misuse the name of the LORD your God,
for the LORD will not hold anyone guiltless who misuses his name.

NRSV: You shall not make wrongful use of the name of the Lord your God,
for the Lord will not acquit anyone who misuses his name.

Ex. 20.7; Deut. 5.11

Following from the First and Second Commandments requiring exclusive worship of YHWH based on the truth about Him, the Third Commandment pertains to the name of YHWH. In Old Testament times, particularly in nations such as Egypt, Mesopotamia, Israel and Persia, names were not just names or labels. Names carried with them the bearer's character, nature, acts (past and present) and even power to act. The use of the name may even invoke the power that the bearer carried.

Magical rituals and divination carried out in the names of different gods was not uncommon during Old Testament times. Misuse and abuse of the names of deities and gods was regarded as a fundamental violation. Indeed, the Israelites lived among people whose allegiance was given to many different divine manifestations and power.

So we read in Exodus 3, where Moses encounters God in the burning bush and asks for His name. God's answer to him is, "I am who I am." YHWH alone is God, there is none other; thus, there is none other who could name Him. His name is "I am who I am". The name of YHWH when mentioned or called upon speaks of the Exodus story (Ex. 3.13–15). The pestilence, the hardening of Pharaoh's heart, the crossing of the Red Sea, the pillars of clouds and all the miracles that the Israelites experienced have to do with the identity and reputation of YHWH's name (Ex. 9–16). This jealous guarding over YHWH's name so that it is not brought to disrepute is the concern of the Third Commandment. The Old Testament has much to say about the abuse and misuse of YHWH's name. The prophets called out the abuse of His name and condemned such abuses.

Herbert Hoffmann ... said the focus of the commandment is to make sure that God is not made an accomplice to one's falseness. In other words, we are not to use God's name to support our agenda or justify what we say or do, ... God's holy name is wrongly used when it is dragged into the context for our own purpose, associating His name with the cause we want either to promote or to reject.

Misusing God's Name

The word *lashav* in the commandment has been rendered "wrongful use", referring to lying and using of God's name for no purpose or for triviality or frivolousness. Martin Luther taught that the misuse of God's name happens when it is used in any way to support falsehood of any kind. William Barclay, a Bible scholar, equates misusing God's name with using it "for unreality". The use of God's name so as to regard lightly the power and presence of God is what is prohibited in the commandment (Ex. 23.1). Swearing falsely in or by the name of God is condemned as sins akin to those of adultery and sorcery (Mal. 3.5). The seriousness of swearing by the name of God falsely is clearly noted here.

Herbert Hoffmann ("The Fundamental Code Illustrated: The Third Commandment" in *The Ten Commandments — The Reciprocity of Faithfulness*, William P. Brown ed., 2004) said the focus of the commandment is to make sure that God is

not made an accomplice to one's falseness. In other words, we are not to use God's name to support our agenda or justify what we say or do, especially when we know that God has nothing to do with what we propose, suggest, say or do! God's holy name is wrongly used when it is dragged into the context for our own purpose, associating His name with the cause we want either to promote or to reject.

While the Old Testament speaks of oath-taking and swearing by God's name to show one's truthful intention, Jesus' words put a stop to such swearing and calls us to simply let our "yes" be "yes", and our "no", "no" (Matt. 5.37). Christians are reminded by the commandment to honour God's name and avoid at all cost any attempt to make God an accomplice to our falsehood or selfish agenda aimed at misleading the people.

Heeding the words of the commandment, as Christians, we may need to rethink some of the phrases that we have rather conveniently employed to convince another Christian to support our agenda. Those phrases include "The Lord spoke to me...", "The Lord impresses upon me...", "The Lord said this..." and the like. The Third Commandment compels us to think carefully before we utter those phrases, lest we be too confident and flippantly suggest that God is "on our side", especially in instances of conflicts and differences of opinions. Instead of taking the easy way out by simply invoking the phrases, it is wise to humbly subject ourselves to the collective views and guidance of a community given over to obeying God, His Word and serving Him.

It may not be too far-fetched to think that the commandment calls us to reexamine

some of the phrases we use when we pray, such as “Lord, do this... right now...” or “Lord, heal... right now...” or “Lord, come... right now...”. We question the use of these phrases because it suggests that God is at our beck and call, and we wonder who is telling whom what to do? What kind of a God do we portray through these presumptuous prayers? And what do such prayers say about our faith and, more importantly, our concept of and reverence for God? Have we made our God too small? Have we reversed the roles of Master and servant?

Making false prophecy in the name of God is a misuse of God’s name (see Jer. 14.13-15). Jeremiah had to contend with the prophets’ lying and deception. In their pursuit to be popular, they misused God’s name and prophesied peace for the people that God never spoke of.

14 Then the LORD said to me,
“The prophets are prophesying
lies in my name.
I have not sent them or appointed
them or spoken to them.
They are prophesying to you
false visions,
divinations, idolatries and the
delusions of their own minds.

The Third Commandment calls us to be very careful before we hold ourselves out to be the spokesperson for God, speaking and prophesying in His name.

Using God’s name frivolously or making light of His name comes within the ambit of the commandment. God is holy, God’s name is holy. We do not therefore use His holy name any way we like, making it sometimes an exclamation or simply a remark or just for the fun of it because our friends use God’s name so. This sounds petty, does it not? But if we would take a moment and recall all that God has done and all that God has revealed about Himself in the Scriptures and in our world, we would perhaps be more ready to think it not a petty matter. Rather, our frivolous, playful and thoughtless mouthing of the name of God dishonours God! When God’s name is used or invoked, be it carelessly or carefully, God’s nature is disclosed wrongly or rightly. Ex. 34.6-7

says, “And he passed in front of Moses, proclaiming, ‘The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation.’” So, the next time we are tempted to follow the crowd in its careless and even blasphemous use of God’s name, we must refrain and even disapprove of such wrongful use of His name.

Honouring God’s Name

Positively, the commandment calls for the exaltation of God’s name. Terrence Fretheim (*Interpretation. A Bible Commentary for Preaching and Teaching — Exodus, 1991*) said the commandment was to “protect the divine name from being used in any way that brings God or God’s purposes for the world into disrepute”. When leading the people out of Egypt into the Promised Land, God’s concern was “**that My Name may be declared throughout all the earth**” (Ex. 9.16). His name was declared throughout all the earth when the people, once held in slavery were freed to worship Him. An almost extinct nation, because of YHWH’s mighty deeds, grew into a strong nation because they had YHWH for their God. His name was declared when His people chose to be holy because YHWH their God is holy. The people, through their words and life declared God’s name throughout all the earth. If the invocation of God’s name is for mission, then we want to ask how we may speak of God’s name and live our lives that it exalts God’s name and draws others into a relationship with the One whose name we exalt and honour. We want to see that God’s name receives honour and respect. Let God’s name be exalted in our worship and praise. Let God’s name be exalted in our prayer. As the Psalmist said,

“I will praise God's name in song
and glorify him with thanksgiving.”
(Psa. 69.30)

“I will perpetuate your memory through
all generations; therefore the nations

will praise you for ever and ever.”
(Psa. 45.17)

Yet, words can be cheap, as Roland Chia grimly reminds us (*Laws of the Heart — The Ten Commandments for Christian Living, 2008*). Our actions speak louder than words. Roland Chia gives us insight into this truth when he wrote about the early church persecution by the Roman government. Some Christians were required to trample upon religious symbols like the cross as evidence that they had renounced their faith in Christ. Many refused and were speared or thrown into the arena where they were torn to pieces. Testimonies of this nature challenge us to ask ourselves hard questions how we have honoured God’s name in the social and political context in which we live today. Honouring God’s name entails paying great costs at times, most of the time.

We may verbally exalt God, but our actions may be contrary to what our lips profess. Martin Luther made charges against the religious of his time for dishonouring God when they paid mere lip service to God by their religious activities but lived lives of duplicities, which turned many away from God. Again, our actions speak louder than our words in the way we, people of God honour or dishonour one another and respect or disrespect one another. How have we honoured God’s name in this aspect of our lives together? “We blaspheme God not just by what we say, but also by what we do. When we act in a blasphemous way, we invite others to blaspheme against God as well.” (Roland Chia, p.27)

The commandment must cause us to examine our lives and repent — if what we say and what we do are to exalt, honour and glorify God’s name, then we may pray meaningfully, “Our Father in heaven, hallowed be thy name...”

Rev Ting Moy Hong is the Pastor of Emmanuel Methodist Church, Petaling Jaya.

Updates on Myanmar

– Cyclone Nargis Relief and Rehabilitation



Six months after cyclone Nargis struck the Irrawady delta with devastating consequences, the Methodist Church in Lower Myanmar continues its efforts at relief and rehabilitation with the help of other Methodist churches in the region.

Estimates by the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) in June put 77,738 persons dead, 55,917 missing and 19,359 injured, with 2.4 million people affected by the storm.

In the immediate aftermath of the storm an appeal letter was sent out by the Episcopal office to all Methodist churches for funds to help in the relief work. Bishop Zothan Mawia of the Lower Myanmar Methodist Church visited on 22 May to give a picture of the situation and the damage sustained by Methodist churches and members. The Trinity Annual Conference gave an immediate sum of RM20,000, while the Tamil Annual Conference also donated RM20,000 to the Indian District.

Again on 28 June and 2 July Bishop Mawia met with the Crisis Response Task Force set up by the Methodist Church in Malaysia to partner with them in their response to the disaster. This task force is chaired by Mr Leong Pook Seong and comprise members from the Annual Conferences in Peninsular Malaysia.

Relief, Recovery and Rehabilitation

The approach taken by the Lower Myanmar Methodist Church is to set up two separate task force each having a different focus. Task Force One is focused internally on the Methodist church buildings and members who were affected by the storm. Task Force Two is focused on helping the non-Methodist and non-Christian villagers and communities devastated by the storm.

The aim of the response can be described as relief, recovery and rehabilitation. The immediate task was to bring needed essentials to the victims – water, rice, cooking oil, clothes, tarpaulin for shelters.

But the longer term task is to help in the recovery process of rebuilding houses, clearing debris, restoring roads, bridges and sanitation. Ultimately it is to enable those affected to regain a livelihood and restoration of their lives.

The task force partnered with the Myanmar Methodist Church in a few selected areas that they have identified in which they hope to work towards a meaningful Methodist presence. Four areas have been selected in which the funds are to be disbursed.

1. Methodist properties and households around the vicinity of the Methodist Theological Institute. About 164 families received essential aid, and churches got funds for repairs to their buildings and other assets.

2. Nga Pyaw Taw Village in the Irrawady Delta, with about 86 families (40% Christians) and about 70 orphans who lost their parents in the storm.



Housing shelters were built and are still on-going; repairs to the church were done. A motorized tiller/plough was provided for farming, small boats and a medium-sized boat acquired to help in their livelihood and transportation.

Further rehabilitation work will include providing a community centre, a primary school nearer the village, a clinic and a small market. Through this work, the

goal is to improve the life of the village from what it was before the storm.

In addition to this three graduates from the Methodist Theological Institute were engaged to minister in the village.

3. Kwin Yar Village saw their padi fields and fishing boats damaged, all their houses destroyed. Rehabilitation work has been supported mainly by Christ Methodist Church Yangon and the Chinese Annual Conference of the Methodist Church in Singapore. The Malaysian task force provided some funds towards the rehabilitation of the village.

4. The Indian District of Lower Myanmar Methodist Church. Initial relief was



in providing food and medical care. This was followed by reconstruction of dwelling places and repair of the Dhalla Church roof. Further surveys are being carried out in five new villagers to see what help is needed.

Besides these four project areas the disaster fund also sponsored a Grief &

Trauma Counseling Workshop together with CREST Malaysia, working with the Myanmar Christian Coalition for Cyclone Relief (MCCCR) with Bishop Mawia as the main coordinator. (See the accompanying article.)

The recovery and rehabilitation work is a long term project and still on-going. The Malaysian Task Force and the Tamil Annual Conference continue to cooperate with the Methodist Church (Lower Myanmar). The goal is to bring a better life to these victims of the cyclone, bearing practical witness to the concerns and love of our Heavenly Father.

Post-Trauma Grief Therapy Workshop 25–26 July 2008, Yangon, Myanmar

Part of the post-cyclone rehabilitation process is also the psychological and emotional well-being of those who experienced the great losses that Cyclone Nargis caused. To this end the Methodist Church Crisis Response Task Force together with local partners CREST (Crisis Relief Services & Training) and STAMP (Strategic Missions Program), sponsored a grief therapy workshop. This was organized under the Myanmar Christian Coalition for Cyclone Relief (MCCCR), with Bishop Zothan Mawia of the Lower Myanmar Methodist Church as the main coordinator.

About 90 participants from various denominations and organizations came for the workshop at the Baptist Convention Centre in Yangon. The facilitators in the Malaysian team were Dr Lee Bee Teik (ReconRe Ministry),

Ms Tan Kwee Heong (STAMP) and Dr Ng Swee Ming (STAMP/CREST).

Highlights of the Workshop:

- Testimonies of those who have lost family members and loved ones When a Pastor was in the midst of conducting a Revival Meeting, another Pastor was in the midst of preparing the elements for Holy Communion the next day or yet another when a group of young people were having choir practice – they were engulfed by the cyclone waters and their lives taken.
- Being able to share their hurts and praying for one another. Some were brave enough to stand and share with the whole group.
- A session to share about the Children Comic for Grief Therapy, a good tool in reaching out and helping children traumatized by the cyclone experience.

Comic book to help children deal with the trauma of the cyclone.



- Able to write poems, make simple symbols and committing their loved ones to the Lord in a very simple yet meaningful and powerful Commendation service presided over by Bishop Mawia.
- Being released from their fears and willing to go back to their homes and villages with a renewed zeal and trust in the Lord.

During the lunch breaks simple health checks were done for those participants in need.

Possibly, another such workshop will be organized for those working and ministering in the hard-hit delta communities. Also, perhaps a follow-up session for the participants to help their progress and give further input where necessary.

Certainly, such help is needful for a full rehabilitation of those lives who have been shattered by this tragedy.



Commendation Service to bring closure.



Ministry time



Participants of the Grief Therapy Workshop

The 10th Session of the Senior Citizens Camp saw a record 1008 participants from 31 churches. The theme this year was "Mission for the Senior Citizens in the 21st Century". This article is taken from The Chinese Methodist Message. No710 29/10/2008. Editor.



A section of the participants

“你們要讚美耶和華！我的心哪，你要讚美耶和華！我一生要讚美耶和華。我還活的時候，要歌頌我的神……”這便是樂齡弟兄姐妹要向神發出的讚美。讚美團的樂齡弟兄姐妹不僅口唱，還使用神所賜的不同恩賜來帶領會眾敬拜神，有彈琴的、跳舞的、敲擊的、領詩的……你說，年老了就無用了嗎？！不，當你親眼看見他們，你會由衷的說：“雖然身體漸漸衰退，但是仍可被主使用，而且做的很多！”

砂拉越華人年議會第十屆樂齡營于2008年10月17日假詩巫常青大酒店在讚美聲中掀開了序幕。這一屆樂齡營打破空前的紀錄，參與人數達1008人之眾。來自31間堂會的樂齡團契代表雲集，創下第一個十年歷史性的漂亮成績，比去年增加了251人，這是何等感恩的事！

第十屆全砂樂齡營千人雲集 創下第一個十年歷史性記錄

“原本兩年一次的樂齡營，因為樂齡弟兄姐妹按捺不住那么久才見一次老友，因此，近幾年來樂齡營就更換成一年一次。”工委會主席黃書林如是陳述。

樂齡團契主席黃家玲弟兄也在致歡迎詞時表示，許多人生命中最大的追求常常是財富、事業、感情、家庭、學問等，但人心始終空虛，只有得著耶穌才有真正的意義和盼望。一生最大的學習是謙虛——不以為自己已經得著，乃要勇敢——忘記背后努力面前，向著標竿繼續奔跑，直到得著上面召我們得的獎賞。凡是完全人，總要存這樣的心，不斷進深、再進深，

同時向前擴張樂齡事工。隨後，新福源堂樂齡團契詩班為大家獻上一首詩歌。

江昌龍：時代的守望者

第十屆全砂樂齡營主題為“21世紀樂齡人宣教使命”。“樂齡弟兄姐妹見証了神的榮耀，傳講了主的福音！”詩巫東教區長江昌龍牧師引用路加福音第二章25-38節如此肯定樂齡人的生命和見証。他說，經文中清楚記載在神殿中有兩個對神忠心的長者，一男一女，即西面和亞拿。

西面是一個極其公義、虔誠的人，也是個時代的守望者。他素常渴望神的救恩的臨到，並且忠心禱告等候，直到親眼看到事情的成就。江牧師說，做宣教的工作，心也要有這種的渴望。

另一人亞拿，是一個女先知。她同樣忠心的在神面前事奉，專心禱告，禁食禱告，總不離開聖殿，晝夜不停事奉上帝。她也是要看到救恩臨到以色列家，同樣是時代的守望者。

在教會中我們常看到許多長輩，他們的忠心便是美好的見証，如同雲彩般圍繞著我們。因此，我們要為這些長輩和樂齡團契的十周年歲月感恩，也要向他們學習忠心到底。（林燕）



Procession at the Opening Ceremony



This report of the Pastors' School of Tamil Annual Conference is taken from Berita TAC (Issue No 2/3 – 2008). It was written by Rev Gnanasega, Associate Pastor of Tamil Methodist Church, Kuala Lumpur. Editor

தமிழ் வருடாந்திர மாநாட்டின் 2008 போதகர் பள்ளி, ஈப்போ மே 29 - 31

எனது அனுபவம்

நான் மலேசியாவிற்கு போதகராக வந்து எட்டு மாதங்கள் உருண்டோடிவிட்டன. ஒவ்வொரு நாளும் சுவையானதாக இருப்பனும் மே மாதம் பல வழிகளில் மறக்க முடியாத மாதமாக அமைந்து விட்டது. அதற்குப் பல காரணங்கள் உள்ளது. மே மாதமே ஜெப முகாமோடு துவங்கியது அல்லவா? அம்முகாமில் பல காரியங்களைக் கற்றுக் கொள்ள முடிந்தது. மாநாட்டு அளவில் ஜெபத்திற்கு முக்கியத்துவம் கொடுப்பது என்னை அதிகமாக கவர்ந்தது. அம்முகாமின் பயிற்சிப்பட்டறை ஒன்றில் தேவ செய்தியைப் பகிர்ந்து கொண்டதையும் பாக்கியமாகக் கருதுகிறேன். அம்முகாமில் எனது முன்னாள் போதகர் டாக்டர் சாம்சுமலேசன் அவர்களோடு பகிர்ந்து கொண்ட நாட்களும் அமிழ்துண்டது போலிருந்தது.

அதைத் தொடர்ந்து நமது மாநாட்டின் ரதிநிதிகளாக ஆஉலே க்கு சென்ற பல போதகர் சபை மக்களில் நானும் ஒருவனாக அழைக்கப்பட்டதைக் குறித்து கர்த்தருக்கு நன்றி செலுத்துகிறேன். மலாக்கா பட்டணத்தைப் பார்க்கவும் இது ஒரு சந்தர்ப்பத்தை அளித்தது. அங்கு மலேசிய-சிங்கப்பூர் சபைகளிலிருந்து தேர்ந்தெடுக்கப்பட்ட நேர்த்தியான கிறிஸ்தவ தலைவர்களின் செய்திகள், கருத்துக்கள் என்னை அதிகமாக ஈர்த்தது. நம் தேசங்களுக்கிடையே ஒருங்கிணைந்து செயல்பட எத்தனை வாய்ப்புகள் உள்ளன என்பதைப் பார்க்கும்போது எனது இந்திய மெதுடிஸ்ட் திருச்சபையின் பங்கு என்ன என்பதை சிந்திக்க, தீர்மானிக்க இந்த ஆஉலே ஒரு சவாலாக அமைந்தது.

இம்மாதம் எங்கள் குடும்ப வாழ்வில் மறக்க முடியாத மாதமாகவும் இருந்தது. எனது மனைவியும், மூன்று ள்ளள்களும் விடுமுறைக்காக வந்து தங்கியிருந்து, சென்றது ஆவி, ஆத்மா, சரீரத்தில்

புத்துணர்ச்சியும், புதிய உற்சாகத்தையும் பெலத்தையும் தந்தது. அவர்களுக்குப் ரியாவிடை கொடுத்தனுப்பபோது உள்ளம் கனத்தது. கண்ணீர் மல்கியது. இதயம் கர்த்தருக்கு நன்றி சொல்லியது.

இவைகளின் மத்தியில் தான் தவ மாநாட்டின் போதகர் பள்ளி, ஈப்போவில் நடைபெற்றது. எங்கள் சென்னை வருடாந்திர மாநாட்டில் இப்பள்ளியை தூபோதகர் வளர்ச்சி முகாம்த் என்று அழைக்கிறோம். அங்கு 2 அல்லது 3 ஆண்டுகளுக்கு ஒரு முறை மட்டும் தான் நடைபெறும்.

அருள்திரு ஈஅ ஜோசப் அவர்கள் தானியேலின் வாழ்க்கையிலிருந்து தூவித்தியாசமாக வாழ்ந்திட துணிந்திடுத் என்ற தலைப்பில் தேவ செய்தியை அளிக்க, நம் மாநாட்டுத் தலைவர் பேரருள்திரு. பொ. தேவராஜி அவர்கள் ஜெபத்தோடு போதகர் பள்ளியைத் துவக்கி வைத்தார்கள்.

அதைத் தொடர்ந்து அருள்திரு சே. வாரன்ஸ் “போதகரும், பொருளாதாரமும்” என்ற தலைப்பிலும், அருள்திரு எம்.ஜி. தனராஜ் “போதகரும் அழுத்தங்களும்” என்ற தலைப்பிலும் சொற்பொழிவாற்றினார்கள். ஒவ்வொரு சொற்பொழிவிற்கு முடிவிலும் தூசொற்போர்த் நேரம் கொடுக்கப்பட்டது மிகவும் ருசிகரமாக அமைந்தது. இந்நேரம் போதகர்கள் வெளிப்படையாக தங்கள் கவலைகள், பாராங்கள், மன அழுத்தங்கள் இவைகளைப் பகிர்ந்து கொள்ளவும், ஒருவரிடத்திலிருந்து மற்றொருவர் ஆலோசனைப்பெற்றுக் கொள்ளவும் உதவியாயிருந்தது.

இரு மாலை நேரங்களிலும் போதகர் ஹென்றி இராமையா தேவனோடு தான் கடந்து வந்த பாதைகளின் அனுபவத்தைப் பகிர்ந்து கொண்டார். தனி ஒரு மனிதன் தேவனுக்குக் கீழ்ப்படியும் போது, தேவன் எப்படி அவனைப் பயன்படுத்துகிறார்

என்பதைக் கேள்வியுற்ற பொழுது நாமும் கர்த்தருக்கென்று நம்மை முழு அளவிலும் ஒப்படைக்க வேண்டும் என்ற ஆவல் அநேகரில் ஏற்பட்டது.

அடுத்து என்னைக் கவர்ந்த நிகழ்ச்சி என்னவெனில் “மாநாட்டுத் தலைவரோடு நேருக்கு நேர்” என்ற பகுதியாகும். இதில் மாநாட்டுத் தலைவர், மாநாட்டிற்கான தனது எதிர்பார்ப்பையும், நோக்கங்களையும், போதகர்களிடத்தில் அவர் எதிர்பார்க்கும் குணங்களையும் விரிவாக எடுத்துரைக்கவும், போதகர்கள் தங்கள் சபை, சமுதாய வாழ்வில் ஏற்படும் ரச்சனைகள், அலுவல்சிக்கல்கள், குறைகள் இவற்றை மாநாட்டுத் தலைவரோடு கலந்தாலோசிக்கவும் இப்பகுதி பயன்பட்டது. மாநாடு வளர்வதற்கு இது நல்லதொரு முயற்சி என்று நான் கருதுகிறேன்.

இடையிடையே நல்ல ஓய்வும், உணவும், ஆராதனை நேரங்களும் போதகர்களை உற்சாகப்படுத்தியது.

உபேதுரு 5:1-11ஐ அடிப்படையாக வைத்து மாநாட்டுத் தலைவர் போதகர்களை கர்த்தரின் நேரத்திற்காக காத்திருக்கவும், தோல்விகளின் நடுவிலும் தளராது முன்னேறிச் செல்லவும் கர்த்தருக்கு ஏற்ற ஊழியர்களாக இருக்கவும் ஊக்கப்படுத்தி ஜெபத்தோடும், தேவ ஆசீர்வாதத்தோடும் இவ்வருட போதகர் பள்ளியை நிறைவு செய்தார்.

தேவ நாமத்திற்கு ஸ்தோத்திரம் உண்டாவதாக!!

பணிவுடன் சுமர்ப்ப்பது அருள்திரு அ.பி. ஞானசேகர் இணை போதகர் தமிழ் மெதுடிஸ்ட் திருச்சபை, கோலாலம்பூர்

9th Session General Conference of the Methodist Church in Malaysia

Major Updates to the Methodist Social Principles

The 9th Session General Conference approved a series of additions and revisions to the Social Principles in the Methodist Book of Discipline, adding more than 4000 words to the existing document.

The preliminary work was done by the Social Principles Sub-Committee of the Discipline Review Council chaired by Rev Dr Ezra Kok Hon Seng. In his introduction to the proposed amendments to the Social Principles he quoted the words from the existing document,

The interest of The Methodist Church in social welfare springs from the gospel, and from the labours of John Wesley, who ministered to the physical, intellectual, and social needs of the people to whom he preached the gospel of personal redemption.

In our historic position we have sought to follow Christ in bringing the whole of life, with its activities, possessions, and relationships, into conformity with the will of God.

He explained that the Social Principles “reflect the concerns and needs during the time of John Wesley and the Methodist movement. Since then, many more issues have crept in which affect our lives in every sphere, viz. social, economic, political, ethical, and environmental.” So, the continuing need “to apply the Christian vision of righteousness to social, economic, and political issues” remains for the Methodist Church.

The main additions come in the sections on “The Family and Marriage”, “Church and General Welfare”, and “Human Rights and Responsibilities”. A whole new section on “Political Life” has been added as well. These are meant to bring our Social Principles up to date with current issues in our own Malaysian context.

Here we highlight some of these additions and revisions from each section to give a feel of the range of topics covered in this major revision.

1. Family and Marriage.

Substantial paragraphs were added

on the following topics.

- Marriage and Divorce
- Single Persons
- Parent and Child Relationship
- God’s Gift of Sex
- Birth Control and Abortion
- Infertility and Assisted Method of Reproduction
- Adoption.

Single Persons

We affirm and enfold the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single.

Parent and Child Relationship

- We affirm the shared responsibility for parenting by fathers and mothers and encourage social, economic, and religious efforts to enhance and strengthen relationships within families in order that every member may be nurtured and assisted toward complete personhood.

- We recognize the burden of single parent families and their need for understanding, care and support from the community and the Church.

Birth Control and Abortion

- We affirm that life begins at conception and that the human embryo is not simply a mass of tissue that has the potential. We therefore do not subscribe to abortion except on medical grounds under proper medical procedures. We call on all Christians to a searching and prayerful inquiry in situations in which abortion may be contemplated and to seek medical, pastoral, and other appropriate counselling.

- We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. Decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties

involved, with medical, pastoral, and other appropriate counsel.

2. Christianity and the Economic Order.

One important paragraph was added by the General Conference to this section.

Corruption

We are gravely concerned about the seriousness of problems and threats posed by corruption to the stability and security of societies, undermining the institutions and values of democracy, ethical values and justice and jeopardizing sustainable development, the rule of law and the administration of justice. We are also seriously concerned that most of the time, the least privileged bear the highest cost of corruption when the state’s financial resources are inefficiently allocated and wasted. The church stands against all forms of corruption in her endeavour to be the salt of the earth and light of the world. The church advocates and promotes integrity, accountability and proper management of public affairs and public property and to this end the church rejects and will not participate in the giving and receiving of bribes. The church supports all comprehensive and multi-disciplinary approach to prevent and combat corruption effectively.

3. Church and General Welfare.

Most of the new paragraphs added take cognizance of the prevalence and significance of modern technology.

- Science and Technology
- Tobacco
- Medical Experimentation
- Genetic Technology
- Information Communication Technology
- Suicide
- Conservation of Natural Resources

Science and Technology

- We recognize science as a legitimate interpretation of God’s natural world. We affirm the validity of the claims of science in describing the natural world, although we preclude science from

making authoritative claims about theological issues. We recognize technology as a legitimate use of God's natural world when such use enhances human life and enables all of God's children to develop their God-given creative potential without violating our ethical convictions about the relationships of humanity to the natural world.

- In acknowledging the important roles of science and technology, however, we also believe that theological understandings of human experience are crucial to a full understanding of the place of humanity in the universe. Science and theology are complementary rather than mutually incompatible. We therefore encourage dialogue between the scientific and theological communities and seek the kind of participation that will enable humanity to sustain life on earth and, by God's grace, increase the quality of our common lives together.

Genetic Technology

- The responsibility of humankind to God's creation challenges us to deal carefully with the possibilities of genetic research and technology. We welcome the use of genetic technology for meeting fundamental human needs for health, a safe environment, and an adequate food supply. We oppose the cloning of humans and the genetic manipulation of the gender of an unborn child. Because of the effects of genetic technologies on all life, we call for effective guidelines and public accountability to safeguard against any action that might lead to abuse of these technologies, including political or military ends. We recognize that cautious, well-intended use of genetic technologies may sometimes lead to unanticipated harmful consequences.
- Human gene therapies that produce changes that cannot be passed to offspring (somatic therapy) should be limited to the alleviation of suffering caused by disease. Genetic therapies for

eugenic choices or that produces waste embryos are deplored. Genetic data of individuals and their families should be kept secret and held in strict confidence unless confidentiality is waived by the individual or by his or her family, or unless the collection and use of genetic identification data is supported by an appropriate court order. Because its long-term effects are uncertain, we oppose genetic therapy that result in changes that can be passed to offspring (germ-line therapy).

Conservation of Natural Resources

- We support and encourage policies aimed at conservation of our natural resources, the prevention of pollution of our air, water and soil, the protection of wild life and the humane treatment of animals.
- This involves reducing, reusing and recycling of by-products so as to minimize consumption of raw material inputs that require energy from fossil fuels to mine, process, and transport and manufacture products. The overarching requirement is to reduce greenhouse gas emissions from direct use of fossil fuel and also the products derived from fossil fuels such as plastics, fertilizers and pesticides. Reducing greenhouse gas emissions will help in slowing down climate change, global warming and enhance sustainability of the environment and our planet. We encourage our members to reduce their carbon footprints in their daily activities.

4. Human Rights and Responsibilities.

A list of topics and rights of specific groups was added.

- Multi-Religious Understanding
- Multi-Racial Harmony
- Rights of Children
- Rights of Young People
- Rights of the Elderly
- Rights of Women
- Rights of Ethnic Minorities
- Rights of Persons with Disabilities
- Rights of Persons Living with HIV and AIDS
- Rights of Migrant Workers and Domestic Maids

Multi-Religious Understanding

- Malaysia is a multi-racial, multi-cultural and multi-religious society. We believe that everyone is equal in God's sight regardless of social status, creed, race, sex or age. We believe that it is healthy and necessary to engage in open and honest dialogue with persons of other faiths in a spirit of love, mutual respect and sensitivity. We believe in religious freedom for all, and for every adult individual to have the right to choose and practise the religion of his or her choice.
- We affirm the right of religious groups to practise their faith as well as share their faith with others. We also affirm the right of religious groups to practice their faith without undue legal, political or financial encumbrances or any form of harassment or threat from any party.

Multi-Racial Harmony

- We believe that the foundation of racial harmony is love, mutual respect and acceptance of our neighbours regardless of their race, culture, political persuasions or religious beliefs.
- We recognise that racial as well as religious and cultural pride and prejudice when left unchecked is a potential source of inter-racial and inter-religious strife and conflict.

Rights of Ethnic Minorities

We affirm the rights of those who belong to ethnic minorities. They should be given equal treatment in employment, promotion, remuneration, compensation, education, voting, in positions of leadership and all other citizenship privileges, including freedom of religion. They should not be marginalized, intimidated or discriminated by any party in whatever way.

Rights of Persons with Disabilities

We recognise and affirm the full humanity and personhood of all individuals with mental, physical, developmental, neurological, and psychological conditions or disabilities. We affirm their rightful place in both

the church and society. We also affirm the responsibility of the church and society to minister to their needs so as to enable them to participate fully in the community of faith and in the society at large.

Rights of Persons Living with Human Immune Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS)

We affirm that all individuals living with HIV/AIDS should be treated with dignity and respect. The Church and the society have the responsibility to minister to and with these individuals and their families regardless of how the disease was contracted. We support their right to employment, appropriate medical care, full participation in public education, and full participation in the Church.

We urge the Church to be actively involved in the prevention of the spread of AIDS by providing educational opportunities to the congregation and the community. The Church should be available to provide counseling to the affected individuals and their families.

Rights of Migrant Workers and Domestic Maids

We recognize the roles the migrant workers and domestic maids play in our country. We stand for reasonable hours of work, for fair wages and for

just and proper working conditions. They should be treated with respect and dignity. They should not be discriminated and exploited in whatever way.

5. Political Life.

Substantial paragraphs under the following topics were added:

- Basic Freedom and Human Rights
- Political Responsibility
- Religion and State Relations
- Freedom of Information
- Education
- Civil Obedience and Civil Disobedience
- Criminal and Restorative Justice

Basic Freedom and Human Rights

- We affirm our historic concern for the world as our parish and seek the welfare of all people.
- We hold governments responsible for the protection of the rights of the people to free and fair elections and to the freedom of speech, religion, assembly, communications media and petition for redress of grievances without fear of reprisal; to the right to privacy; and to the guarantee of the rights to adequate food, clothing, shelter, education, and health care. The form and the

leaders of all governments should be determined by exercise of the right to vote guaranteed to all adult citizens. We also strongly reject domestic surveillance and intimidation of political opponents by governments in power and all other misuses of elective or appointive offices. The use of detention and imprisonment for the harassment and elimination of political opponents or other dissidents violates fundamental human rights. Furthermore, the mistreatment or torture of persons by governments for any purpose violates Christian teaching and must be condemned and/or opposed by Christians and churches wherever and whenever it occurs.

Political Responsibility

- We believe that all governments are under the sovereignty of God.
- We believe that the strength of a political system depends upon the full and willing participation of its citizens.
- We believe that all Christians should exercise and discharge their duty and power to register and vote and participate in the political process.

✠90. Our Social Creed

We believe in God, Creator of the World; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sins in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the seniors, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen.

The other members of the Revision of Social Principles Sub-Committee(DRC) are Mr Lim Teck Chuan, Dr Wong Kee Sing, Rev Ting Moy Hong, Rev Hoo Sing Hang and Ms Ho Gaik Kim.

A Father's Search for the Right College

A parent's search for quality holistic college education led a father from Sibu, Sarawak to Methodist College Kuala Lumpur (MCKL). At MCKL, Mr Kong found caring lecturers in a supportive environment while his son, Adrian, found great fellowship and realized his dream of going on to a top medical school.

This is the story of a father's heartfelt concern in sending his son away from home for the first time to a distant place for pre-university studies, his faith in a Methodist institution, and the end results that made it all worthwhile – all told in a simple email to the CEO of MCKL, Miss Moey Yoke Lai, on the occasion of the son's recent graduation.

Since 1983, MCKL has been offering the GCE, U.K. A-Level and more recently the AUSMAT (Australian Matriculation) programmes in preparing students for university studies. It also offers the Diploma in Early Childhood Education and English Studies programmes.

Scholarships are available for students with good SPM results, members of the Methodist Church and children of pastors. This year Methodist College Kuala Lumpur celebrates its 25th Anniversary as a private college of excellence.

A Father's Dream Fulfilled

From: Hieng Kong
Sent: Saturday, August 23, 2008 9:37 AM
To: Moey Yoke Lai, MCKL
Subject: A personal testimony

Dear Miss Moey,

I regret that I was not able to come to Adrian's graduation. We have so much to thank MCKL and all of you. So I decided to put what I felt in words.

There was this story of a man who was walking along a beach. From a distance, he could see a woman continuously picking up something from the beach and throwing it back into the sea. Curious, he came up to this woman and saw it was sea clam that she was throwing out to sea. He stopped and asked, "Why are you doing that?" To which, the woman answered, "The tide has gone out and if I don't throw these clams out, they will all die." The man laughed and told the woman that what she was doing was totally futile because there must be millions of sea clams on that long beach. But the woman ignored that remark, picked up another clam and threw it far out to sea and exclaimed, "Well, it makes a difference to THAT one!"

That story has a very special meaning to us. As parents, when we sent our children away from home to further their education, we felt like the tides leaving our children behind on the beach. We wondered what would become of them. And should they go astray, would there be someone who would pick them up and throw them back towards the right path? Those were the very reasons why I picked MCKL for my son, Adrian, to do his A-Level.

Facilities wise, MCKL does not have any of the 'wow' factors associated with other more well known colleges in KL. The very old building reminded me of my own Methodist primary school I attended as a kid! Though old, it is immensely well maintained. Go have a look at the students' toilet and you will know what I mean. But what's lacking in facilities are more than made up by the people at MCKL. The environment is instantly friendly, supportive and positive with old fashion focus on solid education, character development and pastoral care. For parents, these are the more important intangible stuff. And I wasn't disappointed. For example, there were a few students from Sarawak of the Methodist faith in my son's year and the College actually found them foster parents, to throw them back to sea, so to speak. They took them to church services and practically viewed them as their own children. Adrian simply called them as Auntie Karen and Uncle Loh. So from the bottom of my heart, a thousand thanks to you both, sister and brother in Christ.

When the A-Level results were finally released in August 2008, there was a whopping 20% students who obtained 4As, including my son. That enables Adrian to enter one of the top 10 universities in UK, University of Bristol, to read medicine. What more can we ask but to sincerely say, "thank you MCKL!"

Kong

METHODIST COLLEGE KUALA LUMPUR

METHODIST COLLEGE KUALA LUMPUR is a private college of higher education offering GCE A-Level, Australian Matriculation, Early Childhood Education and English Studies programmes.

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Head of English Studies

Early Childhood Education

Psychology

Economics

Chemistry

Biology

Law

Requirements:

- * A recognised Bachelor's or Master's degree in a related field of study
- * Relevant teaching, research and/or work experience
- * Keen interest to teach and interact with students
- * Possess resourcefulness and able to work as a team

Salary and terms of service will commensurate with qualification and experience.

Applicants are invited to submit your resume with a recent photograph, stating expected salary and contact no. by email or post before **24 December 2008** to



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Haymini Samba Sibam

A-Level, Class of 2008

Admitted to

University of Sydney, Australia to study Law on a Sime Darby Scholarship

Justin Chin Jing Ho

A-Level, Class of 2008

Admitted to

Imperial College London to study Civil Engineering on a Gamuda Scholarship.

Catherine Nga Mei Swee

A-Level, Class of 2008

Admitted to

University of Edinburgh to study Accounting & Law on a JPA Scholarship, received Edexcel UK Award for Top 10 in the World in A-level Accounting.

Course Intakes 2009

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- Diploma in ECE March & August
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* Forecast SPM results accepted for January 2009 Intake.

** Special Scholarships for Pastor's children & members of the Methodist Churches; Terms & conditions apply.

**Register
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Daniel Chew Wei Hu
Kong Keh Wei
Rachel Nge Sing Wei
Alvin Ang Keming
Lee Pik Yin
Haridevan Balachandran
Suen Jia Wei
Benjamin Chui Jia Tjun
Tan Meng Ern, Joseph
Tan Zeng Zhou
Kenneth Lee Han Jie
Justin Chin Jing Ho (Gamuda Scholarship)
Niresh Kumar (Cardiff Scholarship)
Darryl Dinesh (High Achievers Scholarship)
Benjamin Cheong Shih Onn
Seng Whye Leon
Augustine Ong Wing
Au Yong Min Hao
Thurga Devi Balasubramaniam
Wong Yen Thong
Yeoh Sing Ning (High Achievers Scholarship)
Leo Sue Wen (High Achievers Scholarship)
Ong Yean Xin
Vanessa Ong Shu Yu
Jed Tin Yuan Kiat (Bank Negara Scholarship)
Catherine Nga Mei Swee (JPA Scholarship)
Haymini Samba Sibam (Sime Darby Scholarship)
Christina Khoo Pei Ling
Shermaine Lim Liew Mae
Dorcas Lam Yarn Pooi (Intl' Assistance Scholarship)
Chye Khai Wen (Financial Aid)
Jessica Yap Ling

University

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University of Bristol
Royal College of Surgeons, Ireland - Penang Medical College
University of New South Wales, Australia
Monash University
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Imperial College London
Imperial College London
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University of Nottingham, Malaysia
University of Nottingham, Malaysia
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University of New South Wales, Australia

Course

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Medicine
Medicine
Medicine
Medicine
Medicine
Dentistry
Dentistry
Mechanical Engineering
Civil Engineering
Civil Engineering
Civil Engineering
Electrical & Electronic Engineering
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Architecture
Actuarial Science
Pharmacy
Pharmacy
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Pharmacy
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Accounting & Finance
Law & Accounting
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1985 - 2008