

向东服务

Serve the East

Ministry Bulletin . Volume I (2019)

Mark 3:31-35

**Who is my
family?**



Serve the East

向东服务

Together with God's children, we serve the indigenous people, the poorest group in our land

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Current Ministry

- **Mission/Exposure trip** - get to know the indigenous in Sabah's interior
- **Preschool education & Rural companionship class** - indigenous education empowerment programme
- **Micah Centre** - cross-cultural caring mission discipleship training



Serve The East Ministry Strategy

E - Empowerment

To conduct economic and education empowerment programme for the natives, like: after-school companionship class, farming project etc.

A - Awareness

To share the vision of “Yuan-Han” (Native-Chinese) Journeying Together among the Chinese churches through forum, visitation/mission trip, bulletin etc.

S - Support

To connect the resources of the Chinese churches to support the needs of native churches in preschool education, rural companionship class etc.

T - Training

To equip the Chinese churches in cross-cultural caring mission through Micah Centre, Kairos courses etc.

“Yuan-Han Journey Together”

1 Foot 1 Step , Local Cross Culture Mission (Caring Mission) 2

By Rev. Andrew Wong

Indigenous Firstborn enjoy blessing of double portion

Isaac representing God blessed his firstborn: “See, the smell of my son is as the smell of a field that the LORD has blessed! May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother’s sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!” (Gen. 27:27-29) According to Bible, the blessing of firstborn contains double portion of land, enjoy the status of king and priest. The lives of our indigenous people are very similar to the life of Jacob (later is known as Israel). God gave the indigenous people the identity as Firstborn, because this is their destiny, they are the guardian, owner and gatekeeper of this land.

I still remembered Rev. Daniel Chin’s sharing, when the descendants of Han recognize the indigenous as older brothers and sisters, in return, the indigenous people see us as their younger brothers and sisters. Naturally, as older brothers and sisters (the indigenous) will take care of their younger brothers and sisters (Han) when they are in trouble. Vice versa, when the indigenous is in trouble waters or deeply stricken by poverty, younger brothers and sisters will willingly offer assistance. The end result will surely be a reconciled relationship that produces new venture of both parties.

Descendant of diaspora Han should pay the debt in double portion

In the month of May, I led a group of Malaysians to Sabah Ranau for short term mission. Throughout the journey, I saw many dried plants and dried river beds. It seems like they are voicing out complaining the greed and short vision of land developer, who in the name of developing, cleared up million acres of forest, that caused havoc to weather forecast. In the evening, when I laid down at the shallow river bed for my daily bath, the colour of the river water seems to accuse the invader outsiders of land exploitation, mass planting and water source pollution, that caused unnecessary problems and sicknesses to the indigenous people. Whenever I preach to the indigenous people that there is good news for the poor, I can sense the cry of their hearts, silently accusing God, hoping to keep their children by their side, don’t need to leave their home to seek better lives at far away city, while hoping that their hard labour on the land can produce better income. They also eagerly hope that the pastors that send by God to their village will stay longer to feed the backslides and hungry ones.

Pathetically, the condition of the Sabah and Sarawak indigenous people are that they are constantly being exploited, oppressed by political party and businessman in their own land while Malaysia majority population just ignore their plight. Our righteous and kind God already heard their cry, He has been looking for a small group of people who are willingly submit to the call of Firstborn. I deeply believe that God led the diaspora Han to this land and blessed them with material and spiritual wealth, so that they might live abundantly. All is for the purpose of local mission and debts payment. If we can spend millions for foreign mission, shouldn’t we able to set aside a larger sum for our own brothers and sisters to bring them out of poverty dilemma? Zacchaeus in the bible who repented and gave generously should be our role model. Then we will be able to see how badly our indigenous Firstborn being ill-treated and oppressed, and aware of our double portion of debts and social responsibility.

“Yuan(the indigenous)-Han Journey Together” should starts from our heart

After few days of mingling and living with the indigenous brothers and sisters, my conviction was being strengthened once again – recalling the first time I responded to God’s calling to Serve the East, to purposefully walk into the lives of indigenous people. However, Han people (referring to Malaysian Chinese) can no longer walk into indigenous people lives by flesh and man wisdom, or with race superior complex and pride. We need to model after Jesus meekness and humility, be submissive to Holy Spirit’s leading, love the indigenous people like the way we love God. Furthermore, we should not walk into their lives with our agenda or giving them what we think best, we should spend more time listening, build relationship and trust, be empathic to their situation, plan and dream together with them. We also have to refrain from non-stop giving that caused dependency, we should model after Jesus incarnation golden principle, walk into the indigenous villages purposefully. Plough and sow with tears, patiently wait for harvest and empower selflessly to help them to be independent.

In addition, as we love them like our family members, we need to depend on God by faith, hope and love; not by worldly power and talents. If we can walk selflessly shoulder to shoulder with the indigenous people, not as a leader who just stands before the people and instruct by pointing finger, or pushing and rushing behind the people like an employer. I believe if we are able to move at par with them like family members, our Father above will surely bless this journey, and give us many surprises and plentiful of harvest. Can you now embark on the journey of “Yuan-Han Journey Together” with us?

Serve the East Blueprint

Spiritual

Unity of the church, to shepherd and disciple.

Since the beginning of Serve the East ministry in 2014, we have organised a number of visitation and mission trips and awared of the great needs in the Orang Asal villages. We acknowledge that monetary assistance or short term mission trip is not the best way to improve the quality of life of the Orang Asal. Visitation and service rendered through short term mission trips serve as temporary measurement. It does not bring long term impact to the community and at times it may lead to negative impact instead.

Short term mission commonly refers to mission activity within the time frame of one week to two years. HISTEAM has organised multiple one-week short term mission trips in the past and has led to awareness among churches. However, we also noticed that these mission trips often do not benefit Orang Asal community as these trips are scheduled irregularly and relationship built in such occasion ended abruptly when each team left. We started to realise these Orang Asal communities are getting less enthusiastic in welcoming these mission teams, owing to its lacking in providing effective support to the communities to resolve difficulties and challenges. It is a valid question for us to reflect and ponder whether the irregular short term missions brought positive or negative impact to these communities.

We can learn something from the book named "When Helping Hurt: How to Alleviate Poverty Without Hurting the Poor... And Yourself". The author proposed a short term mission that does not bring long term negative impacts. Indeed, there are vast cultural differences between the Chinese and Orang Asal. When both differential value systems collide, it will create both positive and negative frictions. The authors break the cultural differences into two concepts, namely the concept of time and the concept of self.

Urban Chinese sees time as finite and precious. They see each second count and time is money. As the mission team have a monochronic view of time, there is a definite list of tasks to be completed such as the target number of patients required medical attention, or the total number of people accepting Christ.



Social

The harmony of community and the community welfare fund

Education

Secondary school education (60%),
Tertiary education (30%),
Technical vocational & skill training

Economic

Basic needs, family income,
financial management

Environmental

Basic infrastructure development,
environment care

On the contrary, the Orang Asal have polychronic view of time, where time is boundless and there is no urgency to complete a task within a specific time frame. This resulted in the rise of paternalism among mission team members. Instead of guiding or assisting the Orang Asal communities, the mission team took over the role to complete the task and plan. Such action resulted the over-reliance of external party by the communities. Moreover, this also negatively impacted their independence and autonomy.

Owing to the influence of individualistic culture from the West, the urban Chinese advocate self-centric values, look heavily upon equality and focus on individual achievements. The Orang Asal communities instead advocate collective culture, where relationships are valued and they look after the welfare of the community instead of the interest of one individual. Deep connection is made within the community and will sacrifice for the greater good of the community. Owing to the collectiveness of the community, often times the Orang Asal will not accept Christ Jesus individually, unless the entire family embraces the same faith. To the Orang Asal, the relationship between the mission team and them are shallow as compared their relationship with their community. Our life testimonies will not be effective in the deep-rooted values of the Orang Asal.

We need to come to a realisation that poverty is not limited to material things. As we see the lacking of the Orang Asal communities, it is important for us to look beyond the giving through short term missions, but engaging and guiding the Orang Asal community through a long term plan. We need to stop the paternalistic approach and learn to journey with the Orang Asal to enable them be a good steward of their life and community. This is the vision of Yuan-Han Journey Together.

With the above reflection, we began to change the mode for our short term mission trip. We no longer want to do for the sake of doing, and to give for the sake of giving. We would like to reduce activities and aid programme, but to deepen our relationship with the Orang Asal communities. Though we come from different cultural, racial and religious background, we hope this new approach will allow the short term mission team to feel that we are one in the family of God. On top of that, we have started exploring the Orang Asal community development blueprint, so that we can be more strategic in assisting the community to move away from poverty.

Stage 1

Engaging (1 year)

The relationship building between the Orang Asal communities with the Chinese Churches.

Stage 2

Equipping (2 years)

To raise the awareness of building a healthy community.
To analyse with the Orang Asal in current issues and potential development of the available resources.

Stage 3

Execution (5 years)

To mobilise the Orang Asal communities to execute the plan.

Exit (2 years)

To assist the community to be independent and encourage them to assist other villages.

Stage 4

4E (10-year Journey)



Who is my family ?

Yuan-Han Learning -
The Reflective Journal of Indigenous Ministry

Then Jesus' mother and brothers arrived. Standing outside, they sent someone in to call him. A crowd was sitting around him, and they told him, "Your mother and brothers are outside looking for you". "Who are my mother and my brothers?" he asked. Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother."

(Mark 3:31-35)

By Lee Chiann Yiing

In the sixth morning of my stay in the Orang Asal's village, the mission team gathered for morning devotion. The passage used for the devotion was taken from Mark 3:31-35. After reading and meditating on the Word, we started discussing our family in Christ. Some team members said their spouses were their spiritual family, whilst some said their spiritual family consisting of brothers and sisters in Christ. Some mentioned that the villagers were their spiritual family, while there were also a few of them claimed that they have not found their spiritual family yet.

When I read through the passage and heard the sharing from the team, I started reflecting on the definition of the spiritual family. I realized the brothers and sisters in Christ, including myself, tend to set boundaries on who is my spiritual family member. One will be a church member instead if we have no close relationship. Worse still, I would not even think about one whom I have a bad relationship with.

This phenomenon reminded me about "Social Identity Theory" proposed by Henri Tajfel, where a person's sense of who they are based on their group memberships. These groups can be one's social status, family background, or organizations. The association with these groups affects our self-esteem, owing to the social identity of the group members.

Despite so, this theory does not apply to Jesus as we see in the above passage. Why so? Jesus responded to the people around him as if he doesn't recognize his mother and brothers. If I'm the mother of Jesus, it is likely my heart would be broken and assume my son is unfilial. Jesus knew what is in people's mind. He looked around and said, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother."

Jesus knew his identity and the reason he came to Earth - He is the lamb of God. He is the sacrifice that is prepared by the Father for all mankind. He knew who is the Father who sent him, and understand the plan of redemption to be accomplished. Therefore, when Jesus said, "Whoever does God's will is my brothers, sisters and mother", he proclaimed his purpose to the Earth is to lead us back to the family of God. Whoever hears the word of God, trust in heart, and live according to the Father's will, Jesus will see them as brothers, sisters or mother.

By the blood of Jesus Christ and His grace, we are saved and being forgiven of our sins. In the blood of Christ, we gained our status as the son of God so that the name of the God would be praised. We received the mark of the promise of the Holy Spirit when we believe in Jesus Christ. We can accomplish the will of God through the guidance of the Holy Spirit. Hence forth, whoever followed the will of God is the one who is saved by the grace of God, and having the same blood of Jesus. Therefore, despite how are my relationships with people, despite the differences in skin colors, cultures or languages, Orang Asal are Jesus Christ's brothers, sisters and mother and I should see them as my family too.

Aaron Siah

15 years old

In this mission trip, my heart was touched by the kids from the village. I went with the initial thoughts of serving the villagers, but had communication breakdown due to different language. However, I was invited by a kid to play together, and he taught me patiently how to play. In this mission trip, we have good interaction and left with beautiful memories.

Andrew Lim

29 years old

We normally call the mothers and fathers ibu or bapa, and this reminds me that we are one family not because of our bloodline, but it is owing to Jesus Christ. People who obey the will of God are my brothers, sisters and parents, despite of our differences in race, skin colour, language, living environment and practices. We are united as one family because of faith. We are prompted and lead by the Holy Spirit to worship our God in spirit and in truth. In spiritual perspective, it is the power of gospel that unites us, for the gospel precedes all cultures, races, and languages.

Chee Kar Jun

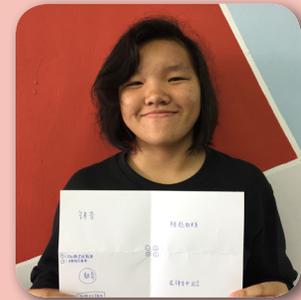
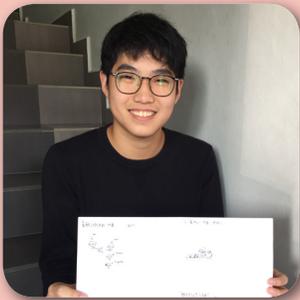
15 years old

I was joyful and miss ibu bapa and the children in the village. In this mission trip, I have learnt to be closer to God and worship Him, I also learned how to build good relationships with the team members and help each other. There was an instance where I volunteered myself to lead a worship session in a bapa's family small group gathering. Despite of the insects' disturbance during the worship session, I was touched by the singing of the children.

Chan Poh San

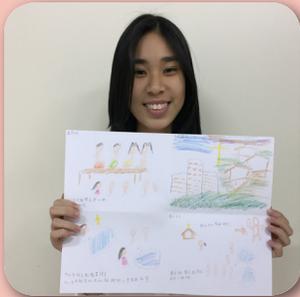
15 years old

In the beginning, I thought I will find it difficult to adapt to the village living environment. The journey to the village was uneasy. We have to travel 3 hours on the tarred road, 2 hours on the bumpy road and spend half an hour walking. I'm very touched when a group of kids run after us as we enter the village and we were warmly welcomed by the villagers. I felt they are my distant relatives as I call them ibu and bapa. A week went through without realizing, it was time to bid farewell, and I felt reluctance.



First Mission Trip Experience - Youths of Petros Lutheran Church

We are One Family in Christ



Chong Zhi Yan

20 years old

During the visitation, I noticed that even though some of the church members were ill, but they insisted to attend Sunday service and fellowship by walking a long distance from home to church. I was touched by the heart of their desire towards God, it helped me to see how the big family of God can be. I should learn from them so that people can see God's love and grace through me.

Chee Xin Yee

16 years old

I have learned about teamwork in this trip through helping one another and serving the Orang Asal in the village. The children in the village are friendly and are open-hearted to worship God. I think I should be more active in the conversation with the villagers to get to know them. I have the opportunity to practice my Bahasa Melayu and their native language as well. The ibu bapa in the village are very kind and hospitable as they always serve us with good food!

Chan Poh Yee

18 years old

During the home visitation, I saw the old folks were either staying alone or were ill. Some have not been to church for a long time, whilst some remain faithful to attend Sunday service to praise and worship God with pain on the knees. It touched me yet sadden me. I thank God for this opportunity to join this mission trip and I hope to join up again in the future.

Chan Wai Ying

32 years old

I am glad that God is always with me. When I ran out of water, my neighbours provide us with rain water; when I am weary, God gave me peace. Every night, I have a good rest. The children in this village are keen to learn. I think they need more quality education opportunity and people's companion. The mission trip has ended, may God always reminds me to remember them and keep them in prayer.

Headed East



Igniting the fire in Local Mission

By Sis. Carol Lim



From 4th March to 6th March, together with Johor Jaya Vision Church, five of us had visited two villages in Ranau.

On the first night, we met brothers and sisters from a local church, we started fellowship and build relationship with them. We came to know that their last pastor left fulltime ministries and got a secular job to find a living. Ever since then, many ministries were not able to continue. Furthermore, the church also faced financial difficulties, they are not able to pay teacher's salary. We prayed together, asked God to send His labor to this field and revive them.

In the morning of our second day, the leaders brought us to a piece of land which purpose is to generate income for the church. They planted nearly 100 banana trees on that piece of land for about a year already, yet there was no harvest. We observed and found that the land is not fertilize and lack of water. As we had deeper conversation, we came to know that there are developers trying to seize their land for palm oil plantation. Other villages around the area also faced the same problem. Currently ownership dispute case of these land is still under appeal in court. When we realize how upset and oppressed situation they are facing, we cried and prayed to God for them, declaring His righteousness and mercy over the land, and asked our Lord to revive the land.

After lunch, we went to another village. We reached there in the evening and had fellowship with the church over there. This church also face the same problem as the first one – no pastor and the facility for kindergarten also not in good condition. It is located on a hill and surrounded by muddy roads. The road is unpaved and the place becomes slippery when wet, it is very dangerous to children when rain falls.



In these three days, we witnessed the weaknesses and challenges face by the *Orang Asal*. We believe that our hearts had been ignited, the desire to respond to God's call became stronger too.

Testimony Sharing



Dr. Tay Chon Chong (Right)

Actually, the thought of joining East Malaysia mission trip had been in my mind for about 2 years already. Finally, for the first time, I had the opportunity to be so close to them, I saw simplicity and contentment in them.

Ironically, I also saw their lacking in spiritual area and material wealth. I can see their desire to upgrade themselves. I felt so tempted to help them, however I ponder on whether our help really beneficial to them. The more I see their lacking in spirituality, materials and finance, the more I think they really need more external support.

I hope that this may become an eye opener that can change and expand the insight of church in mission that the church will reconsider local mission. I also hope that the younger generation will begin to rise up and join us.



Sister Chieng Hui Choo

Thank you Lord for bringing us here. This trip reminded me that I can't just care for myself, I also need to take care of others, especially the *Orang Asal*.

I felt very grateful to churches in Sabah, even though they have no pastor, the believers also in luke warm condition, yet they still stand firm in God, continue to protect the church and look after His sheep.

Besides having no pastor, the indigenous churches also facing many other challenges. May Lord help our West Malaysia churches to see the needs of our brothers and sisters. We need to love them more. Hope that in future I will be able to lead brothers and sisters in my church to serve them. May Lord grant this prayer, Amen!

Apr-June 2019 Highlight



2 Apr
The arrival of five students.



13 Apr
48 participants have attended the opening ceremony. Guests received the vision of "Yuan-Han Journeying Together" through vision sharing & students' sharing on why they chose to join Micah Centre's training.



16 Apr
Thank God for the arrival of the sixth student.



20 Apr
Students have closer interaction with the indigenous people at their first mission trip.



29 Apr
Thank God for the arrival of the seventh student.



11 May
Kelas Teman Baca had started for children from nearby villages. Serving the indigenous children in academic & spiritual aspects.



22 May
Students took lead in this second mission trip that focus more on evaangelism.



30 May
MonQ Cycling Team dropped by. Teacher Wong Chai Soon shares the basic concept of financial management.



Kairos lessons taught by 3 seniors from previous batch. Students were reignited by the evangelical mission!



Natural Farming Training -
Students learned to grow veggie together with their mentors. Crops are ready to harvest in one month!



Bro. Onn Sein shared on the effective methods to implement cross-cultural community development. Local leaders were invited to visit Micah Centre. Students shared about the current economy issues of the villages.



"Yuan-Han Journeying Together" vision sharing - Rev. Daniel Chin shared on why Chinese churches have to journey together with the indigenous people.



Operation Christmas Child Training -
Students were trained in children evangelism and discipleship.



Indigenous People & Social Justice -
Pastor Alex's sharing on the inequality and unjust issues that occurred among the indigenous people.

He is my **Good Shepherd**



By Cikgu Zeresy

Hello, I am a kindergarten teacher from a village in Ranau, teaching in the kindergarten since October 2015. I would like to share about my serving experience in the kindergarten.

Before the kindergarten was established, the children in this village had little chance to receive Christian education. As they grow up, their faith can be easily shaken and many of them no longer attend the Sunday service in church. I know it was God's will that I am here to serve this village, therefore He brought me here from my hometown to be a teacher in the kindergarten.

As I obey God, my greatest challenge is staying in this village without electricity and data communication signal. I had no idea about this before I came to this village, but only been informed that I will be sent to this village. When I came to know about this, I was struggling. I felt lonely and helpless in this unfamiliar environment but I could not contact my family. After the kindergarten was established, I heard many negative comments from the villagers and church leaders and they expected the kindergarten will close-down anytime. Although I was despair, but I believe that God does not send me here just to serve the children, but also the church. So I pray and ask God to strengthen me as I carry on. Even though the local villagers do not believe it was God's plan to set up the kindergarten, but God did not allow this kindergarten to close-down.

The number of student increases every year, from 9 students to 19 students now. When they go to primary school, they are the best students in their classes. I praise God for that and believe that God did marvelous work in this kindergarten.

Pray for Sabah

Prayers that bring change

May God's Kingdom be upon *Orang Asal* in inland Sabah. (Matthew 6:10)

Orang Asal is the first race that appears in Malaysia, yet they are always being neglected and is the poorest people group. In Sabah, there are 42 tribes, even the smallest have about 200 people. We pray that God's Kingdom be upon them, those who have backslided, let them return to God like the prodigal son; those who are weak, let them be strengthened by God again. Those who don't know the Gospel, let them come and know God. We hope every ministry that serves the *Orang Asal* group will always humble before God, seek God and walk with God.

May *Orang Asal* churches in Sabah Rise Up! (Psalms 121, Psalms 68:1, Philippians 4:6-7)

Their help comes from the Lord, who made heaven and earth. He will not allow their foot to be moved; He who keeps them will not slumber. We pray that God will raise up *Orang Asal* churches, let their enemies be scattered, let those who hate them flee before them. *Orang Asal* churches must take up the authority that God has given to them, in everything by prayer and supplication, with thanksgiving, let their requests be made known to God; and the peace of God, which surpasses all understanding, will guard their hearts and minds through Christ Jesus.

May God bless *Orang Asal* churches in Sabah (Ephesians 1:3, 2:14, 4:3)

God blesses us with many spiritual blessings in the heavenly place. Pray that *Orang Asal* will hold fast to God's given blessings and promises. Able to live an abundant life before God, always seek God, hear and obey God's will, present themselves as living sacrifice and be the blessings for all. Pray for unity in *Orang Asal* churches that they may be one, so that they may be used by God to do greater things.

May Jesus be our Counselor (Isaiah 9:6)

We started this ministry, Serve the East, is because of the conviction that God has given to us. For us who have different background and culture from the *Orang Asal*, we really need God to be our Counselor to help us to be humble when we serve among the *Orang Asal* together with partnering churches (Chinese speaking Churches). May God grant us wisdom and strength to complete this given assignment. May God grant us the necessary resources. May God be with every co-worker. May God lead us and be the witness of His wonderful works.

Keep these in your prayer:

Short Mission trips to inland of Sabah

14-21/6/2019

JB Life Church to Pitas, Sabah

10-15/8/2019

Penang Christian Centre to Ranau, Sabah

12-17/9/2019

True Blessing Church and Skudai Christian Church to Ranau, Sabah

Companionship Class in rural area

Currently there are 2 classes running, one is in Ranau, the other one is in Kudat. May God grants wisdom, love and patience to teachers to help the children in cultivating learning interest and learning abilities.

Micah Centre

Pray for the 7 youngsters that God have given to us. Pray that God will strengthen their faith, be humble and use what they have learned to serve the indigenous community in the next 5 months.

Preschool

This year, with the supports from churches and Christians of Peninsular Malaysia and Brunei, we managed to raise the teachers' salary for 12 preschools. May God grant these teachers creativity and wisdom to teach, in the midst of lacking, still able to help the children to build strong education foundation and shaping of Godly characters.



Supporting Serve the East Ministry



Education Empowerment Programme



12 Pre-School Education Centre

- * Teacher's Salary (RM14,400 for two teachers' one year salary)
- * Teaching Material / Equipment



2 Rural Area Companionship
Class (Kelas Teman Baca)

- * Monthly Operation Cost RM 500
- * Visitation RM 500
- * Teaching Material and Books RM 500

Cross-cultural Caring Mission Training



Micah Centre

- * Ministry Van for 15 persons RM 150,000

Serve the East

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