

向东服务
Serve the East

SERVE THE EAST

June 2020

COVID-19 Relief Operations

**Why does he
Apostatize?**

Finally Micah Centre *Commence its
classes !!*

**All the trainees finally arrived at Micah
Centre and meet each other in Sabah!**



向东服务

Serve the East

Together with God's children, we serve the indigenous people,

the poorest group in our land.

MINISTRY STRATEGIES

Empowerment

Empower indigenous churches in economy and education.

Awareness

Sharing the vision of "Yuan Han Journeying together" with Chinese speaking churches.

Support

Connect Chinese speaking churches together to support indigenous churches.

Training

Equip Chinese speaking churches to involve in caring mission.

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During the period of Movement Control Order (MCO), I had the opportunity to join a food assistance program through my spiritual mentor. We delivered food packages and personal hygiene kits to 280 families from five indigenous tribes in Pahang. You must be wondering how this Movement Control Order (MCO) has affected these indigenous people who are born and raised in our country's natural and rich resources?

Nurtured by nature

Indeed, the former years have seen many families and communities fulfil their demand of basic necessities such as food. However, the situation isn't quite like what we imagine after 30-40 years. In recent years, logging and civil constructions for urban development have led to deforestation, allowing severe damages to be done to the innate ecology of the indigenous people.

A group of Indigenous farmers from hinterland of Pahang have reached out for help; as their source of living is facing a large price decline due to the ongoing global pandemic. The amount earned through extracting latex and palm oils could not bring the prices they deserve. With the impact of prolonged MCO, the middleman who collects and transports the goods is prohibited from entering their villages. Most of the indigenous people who depend on this source for their daily wages are now unemployed. Furthermore, the water disruption in the past month and insufficient supply from the stores nearby have caused these indigenous people to live in uncertain times.

During my trip, I saw the beautiful forest which was severely damaged by logging and large-scale commercial planting. It reminded me again that the indigenous community who used to possess the intrinsic homeland and natural resources are now considered the poorest and most neglected group in the history of Malaysia. Pathetically, the greed and short-sightedness of the urban companies from the city have limited the overflowing conditions that these indigenous people are blessed with.

Self-sufficient

When I was in inland, I visited an organic farming social enterprise (called OA Organic in English) conducted by the Yayasan Kajian Dan Pembangunan Masyarakat (YKPM) in Kampung Ulu Gumum. The project started in December 2015 and it started off with 14 natives to participate in planting vegetables, and they harvested their first few crops the following April. Although there were only 8 farmers left in 2018, yet they are still experiencing a steady growth. Today in 2020, this organic farming project has overflowed to another tribal village nearby, benefiting 32 farmers (20 families). Every 20% of the farmers' personal income were increased from RM300-600 per month to RM1,000; whereas 10% of the farmers received an average monthly income of RM1500 or more! These farmers are not only able to supply the food needed by the family during the pandemic, but their farming production are also supplying fresh and healthy vegetables to the towns nearby. This is the most critical and actionable idea for the natives to get rid of poverty.

Sharing with All

The end time is approaching. As long as it is day, we must complete God's works. The Malaysian Chinese churches should quickly repay the debt of the gospel, especially to the largest unreached people (Ishmael). You and I should play our part in connecting and co-operating with the natives.

Chinese churches who are blessed abundantly in term of finances, properties and talents should dedicate the blessings to strengthen and nourish the backward churches in the indigenous communities. The native churches that are mostly located in the countryside, can provide refuge for Christians to deal with disaster in the end times. They are also the ones that are courageous and strong in standing up against the persecution of anti-Christ. The food supply chain originated from the native land and the simple lifestyle they practice could help the urban Christians to stay away from temptations, minimizing risk of yielding to the enemies. The affluent church denominations, evangelical organizations, and the Christians in the marketplace should generously share fixed deposits and pass on the financial literacy to the natives in order to allow them to cease poverty and live out the destiny of the first born. With the rise of the first born, the natives will lead Chinese churches to grow stronger together, working together in harvesting more souls and prepare for the return of Jesus. Amen?



WHY CHINESE CHURCHES SHOULD WALK WITH INDIGENOUS CHURCHES

written by
Pr. Lam Kee Hing

More than 10 years ago, I had an unforgettable experience. I was one of the speakers at a seminar for pastors and leaders in Sabah to discuss about key challenges faced by Malaysian churches. I spoke passionately about the challenges faced by the indigenous churches and the need for the non-indigenous churches especially the English speaking and Chinese speaking churches to urgently and intentionally help our indigenous brethren in both East and West Malaysia. However, what the next speaker commented about what I had just shared deeply shocked and saddened me. His opening remarks was something to the effect: "What is happening to the indigenous churches is not a major concern to the Chinese churches. We have our own challenges and issues to deal with." I was speechless and upset by the indifference shown by this representative of the Chinese churches.

Since that fateful day, I am so glad to see and know that the narrow view and negative attitude expressed by that particular speaker has changed tremendously. So many Chinese churches and organizations are now partnering with indigenous churches to help to support, equip and empower them. But a lot more can and need to be done.

Why should the Chinese churches get involved in ministering to the East Malaysian indigenous churches? After all, they are so different from us and so far away. I strongly believe it is very vital and critical for the Chinese churches to help and support the indigenous churches for both positive and negative reasons.

Positively, because of its great potential and impact on our country's development. The indigenous churches forms the major component of the Malaysian church. To see things in perspective, Christians of all denominations form just about 10 % of the Malaysian population nationally. And our indigenous brothers and sisters in Sabah and Sarawak comprise almost 70% of the whole Christian population in Malaysia! Therefore, if the East Malaysian churches are strong, it can play a vital role in nation building in several strategic ways.

Once the native churches in East Malaysia experience revival, it will become a powerful force.



Influence on the religious atmosphere



Influence on socioeconomic



Influence on political power

Firstly, it can influence and impact the religious climate in Malaysia. When the East Malaysian indigenous churches rise up spiritually, it can become a powerful influence as well as a spiritual counter force to the pervading and prevailing spiritual atmosphere in our land. It is true whether they live in East Malaysia or whether they go over to West Malaysia to study, to work, or to join family members there.

Secondly, it can bring social economic impact to the local community specifically and to the state and nation generally. East Malaysia has experienced at least four waves of revival that has swept the land which continues to impact local communities, the state and the nation. A good example is the revival that occurred in Bario, Bekalalan and Lawas in the early 1970s. This revival is relatively well documented especially in several books written by local authors. Each of these books share stories of how the Kelabits and the Lunbawang were badly off socially, economically, physically and spiritually. They were ravaged by disease through poor hygiene, stricken with fear because of superstitions, shackled by traditions and stunted by ignorance. However, when the gospel came to these tribes, the light, love and power broke through. The communities were set free from their previous bondages and were transformed. Today, the great majority of the Kelabits and Lunbawang are Christians, their level of education are among the highest in Sarawak and their health has improved tremendously and their level of cleanliness is astonishing high.



Thirdly, with their social and religious cohesiveness, they can become a potent political force and voice locally and nationally. Their voice is particularly important because as the 'Orang Asal' meaning "the original inhabitants of the land" they are a vital counterbalance against the increasingly aggressive and shrill voices of racism and religious extremism in Malaysia. And being recognized as 'Bumiputras' meaning the sons of the land, they have far more opportunities to be given important positions in the government and civil service both at the federal and state level. They thus have a very vital and strategic role in determining the policies and directions the nation takes now and in the future.

On the flip side, helping the indigenous churches are also critical in the negative sense. While we rejoice that the indigenous church is the largest in terms of numbers, the reality is that it is also the weakest in terms of leadership and resources due to many reasons. If it continues to remain weak and poor, the consequences can be very serious and severe.

Firstly

The East Malaysian Indigenous Church will become increasingly vulnerable to outside influence, especially from Islamisation and Globalisation. In Sabah for example, the percentage of Christians in the state has dropped from 41% in the 1960s to about 27% presently.



Secondly

It will become increasingly irrelevant in its sermons, methods and programs to the younger generation and to society as a whole. Without adequate training and resources, there will be no fresh messages, new methods, creative programs in building and developing the church. What remains is boring messages and outdated traditions that is no longer relevant.



Thirdly

It will become increasingly diminished in numbers and influence over time. There is serious concern that less and less indigenous young people are attending church whether they are still in their villages or have moved elsewhere for work or study.



I pray that you now can see why the ministry to the indigenous churches is vital and critical. We must do everything we can to help, strengthen and empower the indigenous churches. This is a key spiritual battle we must be involved. If not you, who? If not now, when? Let us heed the warning our Lord Jesus gave to His disciples and to us today:

We must quickly carry out the tasks assigned us by the one who sent us. The night is coming, and then no one can work.

John 9:4

Why Does He Apostatize?

written by
Bro. Isaac



When we revisited this village, God moved my heart to visit this elder villager again. This old man has been separated with his family and is living alone in this small hut in a remote corner of the village. His health was deteriorating and he was suffering from illness. Although he is a believer in the local church, but not many people visited and cared about him.

Two months ago, I heard that he converted to Islam. When we met, I asked him the reason for his conversion. He frankly told us that his decision was mainly driven by the economic difficulties. As his health was declining, he was incapable to work and sustain his life. An Islamic organization promised to provide a monthly assistance of RM300 to him, but the conditions stipulate that every applicant must be a Muslim. Therefore, he chose to become a Muslim under the circumstances forced by reality, so that he can rely on financial assistance to support his living.

He also revealed, the Islamic organization told him that Islam and Christian believers serve the same God. Therefore, his life will not go through much changes once he becomes a Muslim. The organization has also allowed him to maintain his current lifestyle such as the flexibility of eating pork.

When he asked us his doubts about the religions, I honestly told him that Jesus Christ is the only redeemer in the world. There is a distinctive difference between the Christian and Islamic faith. There is no other salvation except Jesus Christ. I asked him, "Do you still believe that Jesus Christ is your Savior?" He nodded and admitted firmly. He told us, although he has to go to the mosque occasionally, but he receives peace from Christ. For him, the only reason for his conversion was due to poverty in the reality.

I prayed for him and declared that Jesus is still the Lord in his life. Although his identity as a Muslim can't be changed now, he can still continue to follow Jesus Christ faithfully.

While praying for him, this verse came to my mind: "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth." (1 John 3:17-18, NIV) My heart was greatly startled. In fact, I visited him for the first time in March this year. When I saw his wooden house and lack of necessity, God moved my heart through this verse to ease his poverty. The least we can do is to try and apply governmental relief fund for him or improve his life with the supply of local church offering. However, I forgot to do what God wanted me to do.

I think this is revocable if I encouraged the local church to take actual loving action and subsidize the brother, visit him and provide financial support. This has reminded me, his conversion is not merely his responsibility, but the church is also inexcusable because we neglect our duty and do not take care of God's flock. Paul reminded us, we as part of the body, "If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it." (1 Corinthians 12:26)

We gave him 5kg of white rice before farewell, and he thanked us. There was an inexplicable sigh in my heart:

"Bapa, don't say thank you, I only send this package of rice now ... Sorry, I'm late."



**A bowl of rice goes with
salt and plain water** / **written by
Sis. Carol**

On 21 Dec 2019, I thank God for His protection and bringing Z-Anne and I to arrived safely to this village to visit Ibu Po. Ibu Po is a native staying in the village which the place is about 2 hours driving distance from Ranau town. From Ranau to her place, cars must go through rugged stones unpaved road, many resources could not reach this village. Worse still, when raining season comes, the cars could not get through.

I brought some new clothes, handmade soap and shoes for her, her face brightens up with smile and full of appreciation. During the lunch time, she treated us lunch, suddenly her face became somber and shameful, revealing that she does not has anything to serve with the rice.

My heart broke out in a cold sweat, Z-Anne and I exchange glances for a second, then we asked her how does she usually prepare her meal. Ibu Po replied that since it is close to end of the month, they are running out of money to use, a household of 7 will usually just eat white rice together with plain water and salt. When I heard this, my heart was sorrowful. I feel regret for not buying her vegetables as I recalled that we did passed by the vegetable stalls on the way.

We put down our rice bowl and walked to nearby sundry shop to see what can we buy to bless this family. We bought a box of 10 eggs, few cans of Sardine, some instant noodles and coffee sachets. Although the price is higher than the town, but we hope that these food do help in some way in giving them a better meal.

When we returned to Ibu Po's house, she shared her household's finance condition with us. Bapa Po works as a dormitory warden at a school. His monthly salary is actually insufficient to support a household of 7. Other than this, lacking of water supply and climate change have caused their land to be infertile; vegetable cannot survive. It is equally difficult to find food in the river and forest, catching river clams is never an easy task, added on to it, there are police on guard stopping them to go into the forest for hunting.

A pack of 10kg white rice is about RM28. Ibu Po's children are in their teens, hence they have large appetite and able to finish the rice within a week. Our hearts are full of emotion, feeling sad yet a little thankful while holding the bowl of rice with an egg and soya sauce on it.

I wonder how many households are having similar condition too?

Aida Ran Away and Returned

written by

Sis. Jowee



Aida on the right (Anonymous)

“ I feel so blessed because when I was in JB, I can strongly felt the present of God. I dare to say this because God has given me a bunch of very good brothers and sisters, who really cared for my condition, I'm so grateful for them. When I give thanks to God, I'll cry out in tears because I'm so happy, my Abba Father is so good. I have no ways to return your kindness, only God can, but I'll always pray for you all to have good health and stability in finance. Thank you very much to you all! Ponsikou! (*Dusun: Thank you*) ”

— Aida (Anonymous)

Aida is a young indigenous teacher from interior Sabah, she is an assistant teacher in a village pre-school. She has only meager income of RM200 per month. Not only it is insufficient for her own living expenses, she also has nothing left to save for her future wedding expenses and marriage life. This has forced her to leave her village, and went to the city to find other job opportunity.

Through an agent's recommendation, Aida's friend also tagged along, they planned to leave their village and headed for Singapore. However, due to the difficulties in finding job, her friend decided to pull out and returned to Sabah, left Aida alone at JB. This caused Aida to feel so lonely and upset.

When Aida just arrived JB, she did not have much money left for air ticket to return home, so she had to turn to Agent again for help to get a job in JB. As for temporary accommodation, she stayed with her second brother who happened to work in JB. The agent found a job for her at a plastic factory which works seven days a week, 12 hours per day with only two sessions of 20 minutes break for lunch and rest. Aida is a Christian, when she can't go to church because of her work, it has resulted that her spiritual life became very dry.

In the month of November, 2018, JB True Blessing Church and Skudai Christian Church formed a team of 8 to Sabah interior for short term mission trip. The place that they went happened to be the village that Aida grew up. End of June, 2019, Aida started to worked in JB, when the short-term mission team heard of this news, they were very shocked. As the short-term mission team members are from JB too, so they make few attempts to meet up with her, however she declined on every attempt. Then in the following September, short-term mission team returned to the same village, they approached Aida's eldest brother.

Short-term mission team members still feel that they should make attempt to approach Aida again when they returned to JB, because of the fact that Aida does not has any friend in JB and they felt the need to care for her who left her hometown and came to city to work alone. In the past, their attempt to meet up always make by a brother, this time they assigned it to a sister, Siew Ling (pseudonym) to make the call. They thought that maybe they will have higher opportunity to meet up when a sister made the call, however Aida still declined to meet up. Then they make another attempt to meet up with Aida on Siew Ling's birthday, this time she accepted the invitation. When they meet up, Siew Ling shared pictures they took during short-term mission trip at Aida's hometown. When Aida saw pictures of the children in her village, her eyes quickly tears up. She said she missed the children and her village very much.

Aida started to share her predicament in JB. At that time, Aida put up with her brother's girlfriend as she has to work 12 hours a day, when she returned to her hostel, she always in a state of dire exhaustion. Because of this, her brother's girlfriend complained to her brother that she is lazy and does not do house chores. Her brother's rebuke and lack of understanding made her feel dejected and lonely.

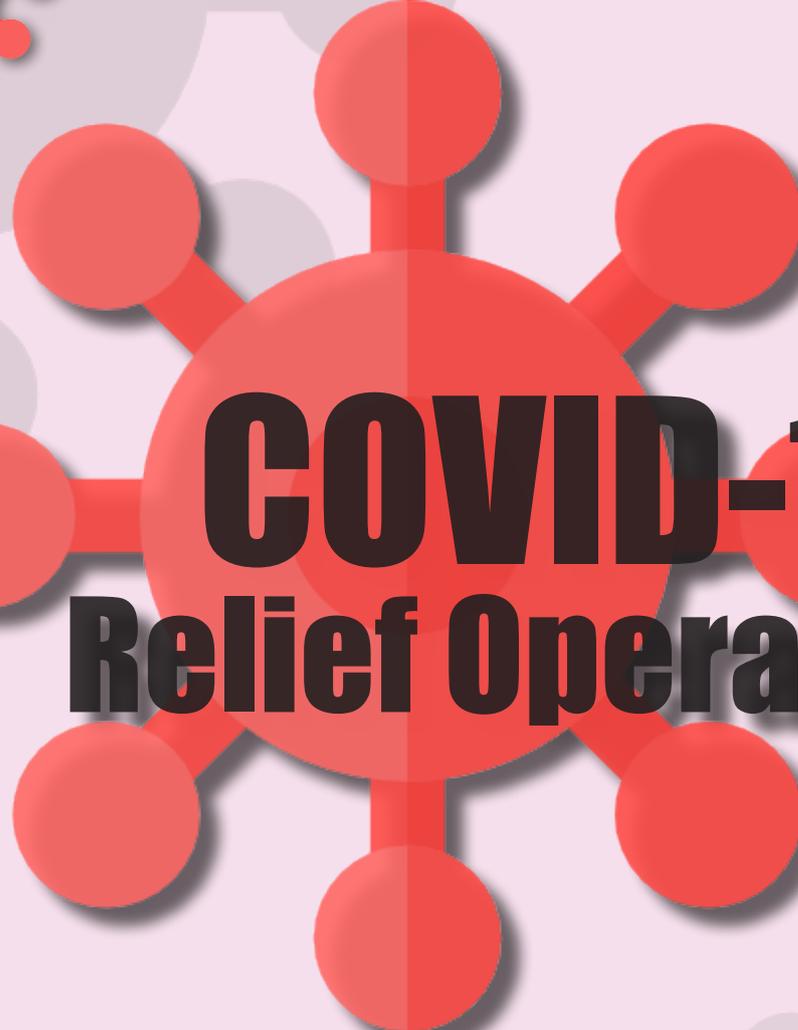
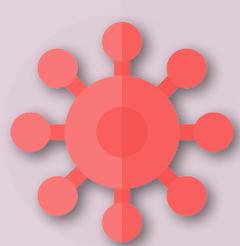
They can see that her life in JB is indeed very difficult, they decided to accompany her during this period of difficult time. Therefore, they will pick her up for dinner on every Thursday after she is back from work to her hostel.

Thursday, became the day that she most looking forward to.

On the other hand, the process of getting her back to her previous job was not easy, as she has no teaching permit. Starting from 1st October, 2019, Malaysia Ministry of Education requires every teacher to has at least Early Childhood Education Certificate to be a teacher. This sudden news made Aida hesitated to go back.

This incident changed her mind of going back to Sabah, she decided to head for Penang. However, before she departed to Penang, the coffee shop went bankrupt, this caused her to feel very lost. On the other hand, Madam Ram called her again to inform her that MOE had extended present policy to 31 Dec 2019, encouraged her to return to Sabah to work as teacher and study at the same time.

Short-term mission team members saw that her living condition in JB was not good, she was occasionally being harassed by surrounding foreign labors. In the past, the short-term mission team members had advised her few times to return to Sabah, but she refused. They understood that if not because of the work of God, it is impossible for her to make this U-turn. They had accompanied her for 2 months. I remembered I asked Siew Ling how did they maintain the persistence to meet up with her on every Thursday, and stayed on with her during those difficult time? She thought for a while, then answered: **"Maybe because we saw her need..."**


COVID-19 Relief Operations

With Covid-19 pandemic spreading, our government implemented Movement Control Orders (MCO), restrict citizen's scope of activities and movements to curb further spread of the coronavirus. Under such circumstances, residents in rural areas cannot go to towns to buy daily necessities. In addition, crops in some areas do not have any harvest, resulting in the Indigenous community in interior Sabah experienced food shortages. To make matters worse, many of the foreign workers and indigenous families in Sabah who are already living in poverty have lost their jobs and income source.

Recognizing such huge need and fully aware that we are in no capacity to meet all these needs, we immediately contacted other Sabah churches and institutional leaders to understand everyone's situation, and then evaluate what kind of support we can each offer. Finally, we concluded that we need to provide educational information to increase **Covid-19 awareness**, work with **7979 Holistic Care and Relief Network** to support the Indigenous churches that we have been serving. At the same time, we also work with 7979 partners to bring resources to support relevant caring organizations to enhance their effectiveness in reaching out to the foreign workers who are in trouble.

As of **09.06.2020**, Serve the East Ministry had provided Covid-19 relief support as follows:

Kota Kinabalu



More than 200
refugee families

Ranau



1 Small
Town



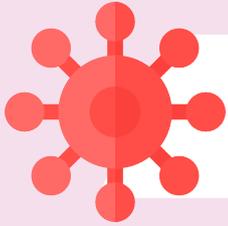
18 foreign
workers' families



11 indigenous
villages



279+ indigenous
households



Educational and Covid-19 Awareness Information

Due to enforcement of MCO, our co-workers stationed in Kota Kinabalu could not travel to the interior to provide assistance to the Indigenous community. Hence, they produced an electronic version of educational materials, namely, "Response to COVID-19 outbreak" (Meresponi wabak virus Corona. Apa yang Terjadi?) and sent to the leaders of the indigenous villages in the interior. It is hoped that through this opportunity, the church leaders can lead the villagers to live out the spirit of "sharing everything in common". Help the villagers to not merely wait for external support, but also to be united to help one another while waiting for the arrival of external help.

Responding to the Outbreak of COVID-19 Pandemic

Meresponi wabak virus Corona. Apa yang Terjadi?

1 Understand that the outbreak of Covid-19 pandemic has caused a negative impact on our economy!



Covid-19 pandemic has created huge negative impact on our economy. After the government implemented MCO, many activities were restricted. For example, the indigenous people were unable to work as usual or go to the urban area to buy their daily necessities. Therefore, the lack of foodstuff and essential items have become a challenge for some families.

2 What did the early churches do when brothers and sisters are lacking in food?

Acts 2:42-47



Through the example of the early church where "all things are shared", we help the Indigenous churches to understand the principle of "sharing, helping one another and giving food to the needy according to their needs". Such support in providing to those who are lacking in the body of Christ is a demonstration of the sacrificial love of Christ.

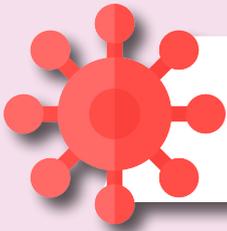
3 No one is lacking, the people rejoice, and the Lord added daily to the number of those being saved.

During this extraordinary period, if everyone is willing to distribute and share their excesses with others, they will together have a wealth of enjoyment; conversely, if everyone is stingy in giving, then they shall all be in poverty.



After reading the information we sent, the villages implemented the "Share everything in common" program. The pastors of the local church urged church leaders, brethren and sisters to take out their extra food to share with the poorer residents.





Educational and Covid-19 Awareness Information

Soon after, our government also announced the provision of national relief assistance to help people of all walks of life affected by the pandemic. In order to help villagers understand how to make good use of the government's aid of RM1,600, the co-workers produced an electronic version of the brief financial management video "Be a good money steward in God's eyes" based on Malaysian Care's financial planning course (Menjadi Pengurus Wang Yang Baik Di Dalam Mata Tuhan) and sent to the indigenous leaders. The relevant content are as follows:

Why do we need to manage money?



Our identity

God gave us the ability to earn income, hence, we have the responsibility to manage the money God has given us.



Responsibility towards family

Managing money wisely is how the head of the household shows love and responsibility towards his family.



Confidence to the family

When money is properly managed, it gives comfort and confidence to the family.

How to properly manage money?



10% Tithing



10% Emergency fund



20% Saving



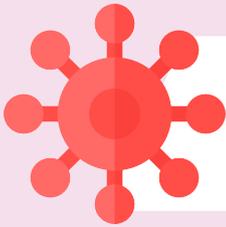
60% For daily expenses

In order to manage money properly we should ask ourselves before spending the money:

- ✓ Is it necessary?
- ✓ Is there other options?
- ✓ Can I wait a bit longer?

Feedback from a village indigenous pastor:

"Shalom! Thank you for your sharing, it is a very good awareness sharing, it helps God's people to make good use of their money and become good steward of God".



Partnership with 7979

全人关怀救助网络
Holistic Care Relief Network



When MCO implemented, we contacted volunteers serving in the rural area of Ranau to follow up on the situation in that area. We learned that some indigenous families lost their jobs due to the pandemic and their families are in financial difficulties. To help them overcome the difficulties, our volunteers spent their own money to buy food for them. In addition, we learned from SIB and BCCM churches that indigenous families in other regions are also facing the same situation. Therefore, we collaborate with 7979 Holistic Care & Relief Network to apply for 7979 COVID-19 disaster response plans for families affected by the pandemic: Crisis Intervention Programme and Manna Food Bank.



One of the village's pastors led the church leaders to distribute food bags to those residents who had applied for manna bags.

Thanks to Brother Jiang Yuwen from Ranau, our volunteer, joined us to help in distributing food to several villages in Ranau district.

In addition, we also contacted and care for a minister who is serving in a refugee school. He informed us that about 200 refugee families, are in need of food support. After consulting 7979 co-workers, we started to assist them to apply for Manna Food bags and Crisis Intervention Programme fund.



Feedback from the indigenous Church

Cikgu Aini

Thanks to H1STEAM for granting relief funds to our rural areas and allowing our church to participate in the distribution of manna food bags to help rural poor families.

Pastor Jaimin

We have nothing to give back to those who are willing to donate food to us. We can only thank God and bless you May God repay personally.

Pastor Edison

On behalf of BCCM Chinese Language Church, I would like to thank H1STEAM. Thank you for your relief assistance to help these foreign workers who are in difficulties due to Covid-19 pandemic.

The third batch of training course at Micah Centre had...



This year, Micah Centre entered its third year in operation and is facing great challenges caused by the sudden outbreak of Covid-19 pandemic. Besides from facing challenges in enrolling students, there was an uncertainty whether this year's training can be carried out. Praise the Lord, for He has given Micah Center, strong and courageous leadership with great foresights. Instead of withdrawing and timid, they see even greater urgency in equipping more workers during this pandemic. Hence, this year's 3rd batch commenced as planned through online teaching for the first phrase of training during the Movement Control Order (MCO) period followed by the second phrase of training conducted at Micah Centre. We praise God for the 7 courageous youths who had enrolled for the course. This is a great comfort and encouragement to us!



Group photo with teacher during class (upper left)

On 20th of April, the open day ceremony for the 3rd batch of students at Micah Centre was successfully held. Although not possible to gather all the students at Micah Centre due to the pandemic, they can still meet online without geographical restrictions. This became our very first online open day ceremony, and made Micah Centre, a college that is "without walls". We are grateful to every participant present at the online open day ceremony which include; Micah leadership, HISTEAM co-workers, Sabah church leaders, Micah alumni and all the new trainees.



Open Day ceremony of Micah Centre 2020

Online Teaching Method



The first 50 days of training was conducted online. Trainees are required to get up at 6am every Monday to Friday and follow the daily schedules arranged by the centre, such as group devotion, personal prayer, attend classes and report sharing. In addition, they are required to submit all their notes and assignments on time. Since the trainees are not stationed at Micah Centre, they are expected to followed very disciplined lifestyle at home. Indeed, it was not easy in the beginning, but as the trainees worked hard to learn and overcome various obstacles, gradually they were able to adapt to this new learning style.

We are thankful to God, the relationship between the mentors and trainees is not affected even though they can only meet each other through online classes during MCO period. Instead, the trainees received great inspiration through online teaching by their teachers and mentors; their personal relationship with God became closer. This is the miraculous work of God.

11 June 2020

All the trainees finally arrived at Micah Center and meet each other in Sabah!



After 50 days of online classes, six of our trainees from Peninsular Malaysia and Sabah arrived safely at Micah Centre to continue their training. Covid-19 pandemic did not turn these youths to become withdrawn or timid, instead they are willing to accept the cross-cultural mission training to serve and empower the Sabah natives in the rural area. As the days follows, they will need to practice simplicity lifestyle, be humble, strong and bold to act justly, love mercy and walk humbly with God. On the morning when they arrived at Micah Centre, the trainees together with mentors went up to the hill to pray and worship as a thanksgiving sacrifice for God.

3rd Batch Trainees at Micah Centre

*Personal Reflection on the
50 days' Online Learning*



Yong Li Shan, 29 (Sabah)

“Through various lessons at Micah Centre, part of my attitude had changed. Many of the principles that were previously head knowledge are now becoming real and applicable in my life. For instance, when reading the Bible, its no longer just for the sake of studying, instead I learned to study Bible with the purpose of knowing the Lord. Because of this, I enjoy my Bible reading time. It is the time where I connect with the Lord, and soaked in His love.”

Wong Yin Ney, 27 (Pahang)

“Project DamAI was a lesson that gave me a tough time and yet it woke me up and I learned a great deal from it. I realized that it is not that I am unable, instead it was that I learnt a lot of knowledge but I have never connect my Christian faith (gospel) with my life before. At the same time, I learned how to share gospel in a more holistic way, become wiser in asking questions and able to identify people’s real intention behind the questions. Besides, I learned that I need to read Bible more regularly, build more intimate relationship with God and learn to distinguish differences between Christian faith and other religions.”

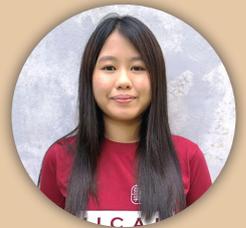


Jerry Chong, 20 (Johor)

“In the 2-month online course, the most valuable lesson I learned is the ‘heart of son and the heart of servant’. This lesson has reaffirmed my understanding that God wants to establish a relationship with me; that God love me first even before I do anything for Him. Indeed, it is not about how much I have to do in order for Him to love me. It is this time that I renew and rebuild a better relationship with God.”

Wong Zhi Ling, 19 (Johor)

“During the period of online learning at Micah Centre, I learned that Christians should not just be a disciple of the Lord, but also to equip others to be disciples, in order for gospel to spread to all nations. Secondly, I also learned to think and reflect on God’s words in order to gain understanding on His words. This has built up my faith towards His words and helped me to put my trust on the Rock (Jesus Christ). Thirdly, I also learned to protect God’s creations and love the environment. By doing so, we can be witness for God and share gospel at the same time.”



Low Hui Wei, 19 (Kuala Lumpur)

“Before I join Micah Centre, I was lazy, dislike spiritual devotion or bible reading because I could not understand it. But after I have gone through the online learning, I began to enjoy reading the Bible, daily devotion and prayers, because I know this is the way to build intimate relationship with Heavenly Father.”

Joseph Leong, 18 (Sabah)

“Since I enrolled into Micah Centre, my life habits have improved and become more disciplined and positive. One of the lessons, ‘Discovering Life Purpose’, has helped me to have clearer understanding regarding the meaning and purpose of my life which God has given me.”



Tan Pei Yi, 19 (Johor) *Short-term Trainee*

“Throughout this period, I have experienced love from mentors. This is the love that I’ve always been longing for. Only now I realized that this kind of love does exists in this world. Praise the Lord, I learned to fear God even more with the help of Holy Spirit in my life; I learned to be more considerate, being true and honest to others and to myself.”

Prayer Requests

Kelas Teman Baca (KTB) under pandemic

Due to pandemic, KTB has to stop. Lately, many children fell sick due to change of weather (cold), please pray for their health. Please pray for the teachers too, pray that God's wisdom and strength be upon them. Pray that when MCO lifted, KTB will resume.

Co-operation between STE and Chinese speaking churches

Pray for God's leading, pray for wisdom to prepare the church to understand God's desire and receive "Serve the East. Yuan-Han Journeying Together" vision. Pray to God to show urban Chinese churches the importance of education for the rural children, thus willing to work with us and adopt teachers' salaries. Pray for protection upon the teachers and grant them health. Pray that after the MCO, they still have passion and wisdom to teach and strive to make the children to learn happily.

School of Micah

Pray for God's protection upon our alumni that they will continue to walk in God's will, become suitable vessel for God in the area that they are called into. Pray for God's leading upon our training, protect the 7 students who had registered for this year curriculum, pray that they are humble, prepare to be moulded by God and become God's mighty soldiers.

Co-workers

Pray for continue leading upon all our STE's co-workers, pray that they will enjoy holistic health, wisdom from above to walk together with Chinese churches and rural indigenous people.



Editorial Board

Publisher / Rev. Andrew

Chief Editor / Bro. Isaac

Editor / Sis. Carol

Typographic design / Sis. Jowee

心动行动, 爱神爱人

HIS TEAM
全人关怀团队
HOUSTIC INTEGRATED SERVICES BHD 826289 D

Add / 36-B (2nd Floor) Jalan Anggerik Vanilla R31/R, Kota Kemuning, 40460 Shah Alam, Selangor.

Tel / +60351221130 , +6010-2979638

E-mail / ste.histeam@gmail.com

Web / www.histeam.org.my

Bank A/c/ MAYBANK 5127-8101-2599 HOSLISTIC INTEGRATED SERVICES BHD

弥迦学院 *Pusat*
MIKHA

E-mail / admin@micahcentre.my

Tel / +6010-2162602 , +6019-6030687

Web / www.micahcentre.my

FB / mymicahcentre

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