

Andrews University

## Digital Commons @ Andrews University

---

Dissertation Projects DMin

Graduate Research

---

2007

### Strengthening Young Adult Chinese Adventists in Malaysia in Christian Living

Yat Yau Ang  
*Andrews University*

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Practical Theology Commons](#)

---

#### Recommended Citation

Ang, Yat Yau, "Strengthening Young Adult Chinese Adventists in Malaysia in Christian Living" (2007).  
*Dissertation Projects DMin*. 682.  
<https://digitalcommons.andrews.edu/dmin/682>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertation Projects DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact [repository@andrews.edu](mailto:repository@andrews.edu).

ABSTRACT

STRENGTHENING YOUNG ADULT CHINESE ADVENTISTS  
IN MALAYSIA IN CHRISTIAN LIVING

by

Yat Yau Ang

Advisers: Rudi Maier

Bruce Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: STRENGTHENING YOUNG ADULT CHINESE ADVENTISTS  
IN MALAYSIA IN CHRISTIAN LIVING

Name of researcher: Yat Yau Ang

Name and degree of faculty advisers: Rudi Maier, Ph.D.  
Bruce Bauer, D.Miss.

Date completed: April 2007

Problem

Progress of the gospel work among the Chinese in Malaysia has been slow. Church growth is insignificant. An important asset of the church—the young people—could be a driving force for church growth. Church leaders need to start a pilot training program catered to the needs of young people, especially helping them to grow in various aspects of their lives, and equipping them to do God's work.

Method

An ethnographic approach will be used to review current literature including books, articles, interviews, and questionnaires. For the benefit of the Project Director, the

Malaysian culture and the needs of young people as well as church growth data from the Peninsular Malaysia Mission will be obtained and analyzed.

### Results

A strategy for a five-module curriculum in a retreat-style training setting will be developed and implemented. Evangelistic efforts will be carried out as a result of the training program. Monitoring and evaluation of the outcomes of the curriculum design, implementation of the retreat-style training activities, and evangelistic efforts will be tabulated. Hopefully the outcome of the training curriculum will be motivated young people ready to serve God.

### Conclusions

Young Chinese Adventists equipped with knowledge and skills in various aspects of their lives will eventually benefit the church. This is in agreement with Paul's biblical philosophy of "the more we give, the more we receive." The success of the curriculum module training will be a positive "push" for additional training programs to be established for the young people, as well as for the church members in general. The training efforts will eventually result in more Chinese churches being planted all over Malaysia.

Andrews University  
Seventh-day Adventist Theological Seminary

STRENGTHENING YOUNG ADULT CHINESE ADVENTISTS  
IN MALAYSIA IN CHRISTIAN LIVING

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Yat Yau Ang  
April 2007


[The page contains extremely faint and illegible text, likely bleed-through from the reverse side of the document. No specific content can be transcribed.]

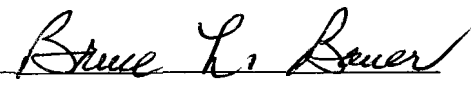
STRENGTHENING YOUNG ADULT CHINESE ADVENTISTS  
IN MALAYSIA IN CHRISTIAN LIVING

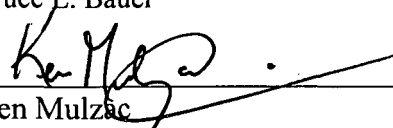
A dissertation  
presented in partial fulfillment  
of the requirements for the degree  
Doctor of Ministry

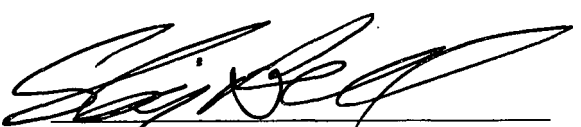
by  
Yat Yau Ang

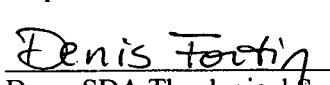
APPROVAL BY THE COMMITTEE:

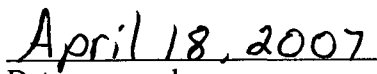
  
\_\_\_\_\_  
Adviser,  
Rudi Maier

  
\_\_\_\_\_  
Adviser,  
Bruce L. Bauer

  
\_\_\_\_\_  
Ken Mulzac

  
\_\_\_\_\_  
Director of D.Min. Program  
Skip Bell

  
\_\_\_\_\_  
Dean, SDA Theological Seminary  
Denis Fortin

  
\_\_\_\_\_  
Date approved

Dedicated to my wife, daughter, and mother

Lily, Lydear, and Chwee Lian



## TABLE OF CONTENTS

LIST OF ILLUSTRATIONS.....	ix
LIST OF TABLES.....	x
PREFACE.....	xi
Chapter	
I. INTRODUCTION.....	1
Problem .....	1
Justification of the Project.....	2
Demands of Ministry.....	2
Guidance for Young People.....	2
First Pilot Project .....	3
Preparation for Witnessing.....	3
Purpose of the Project.....	4
Significance of the Project .....	4
Basic Assumptions .....	4
Limitations.....	5
Definitions.....	5
Methodology .....	6
Outline of Project .....	7
II. PERSONAL AND THEOLOGICAL BASIS FOR MINISTRY .....	9
Introduction .....	9
Personal Profile .....	9
Life Journey .....	9
Culture .....	10
Community .....	12
Call .....	14
Temperament .....	16
Type of Characteristics.....	17
Characteristics of ESTJ .....	19
ESTJ and Spirituality.....	20
ESTJ and Leadership.....	21
ESTJ and Chinese Evangelism in Malaysia .....	22
Spiritual Giftedness.....	23
Leadership/Interaction Style .....	26
Spirituality Web .....	27

Task Type Preference.....	29
Personal Ministerial Experience .....	30
Commitment for Chinese Work .....	31
Present Ministry Situation .....	31
Personal and Spiritual Needs and Goals.....	32
Personal Needs and Goals.....	33
Spiritual Needs and Goals.....	35
Theological Understanding of Ministry .....	38
Some Biblical Examples .....	39
From the Life of Jesus .....	40
From Scripture.....	41
Divine Support Available for Evangelism .....	42
My Philosophy of Ministry Statement .....	43
Theological Understanding of Church .....	49
Jesus' Ideal for the Church.....	50
Paul's Ideal for the Church.....	52
Peter's Ideal for the Church.....	54
New Testament Church in Practice .....	55
A Theology of Church.....	57
Ministry Application.....	59
Summary.....	61

### III. POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS OF MALAYSIA: CHINESE CONTEXT .....

63

Introduction .....	63
History of Malaysia .....	66
Political Context.....	70
Political Climate.....	70
Influence of Colonial Rule.....	73
Political Constraints .....	75
Cultural Context .....	77
Malay Culture .....	77
Indian Culture .....	81
Chinese Culture.....	83
Other Cultures .....	84
Assimilation of Cultures from the Races .....	84
Government's Emphasis on <i>Muhibbah</i> "Live Harmoniously".....	85
Materialism Gaining Popularity.....	86
Religious Context.....	86
Religious Settings .....	86
Government's Emphasis on Islam as Official Religion .....	91
Islam and Inter-faith Marriages.....	92
Christian Church Context.....	93
General Church Population.....	93
Seventh-day Adventist Church .....	96
Witnessing Methods .....	97
Theological Training for Pastors .....	98
Camp Meetings.....	99

Limited Outreach to the Chinese.....	99
Migration.....	103
Chinese Context in Malaysia.....	104
General Background.....	104
Migration from China to Malaysia.....	106
View of God in Ancient China.....	107
Cultural Religious Background.....	110
Ancestor Worship.....	113
Festivals.....	114
Work Ethics.....	117
Changing Context of Chinese Young Adults.....	118
Demographics.....	119
Health.....	120
Religion.....	121
Education.....	122
Career.....	123
Family.....	124
Summary.....	125
IV. STRATEGY FOR CHRISTIAN WITNESS AMONG THE CHINESE IN MALAYSIA.....	126
Introduction.....	126
General Methodology: Logical Framework Analysis and Gantt Chart .	127
Logical Framework Analysis.....	127
Objectives.....	130
Measurable Indicators.....	130
Means of Verification.....	132
Assumptions.....	132
Gantt Chart.....	133
Description of Mission Strategy.....	135
Application of Logical Framework Analysis.....	135
Overall Goal.....	136
Purpose.....	139
Outputs.....	139
Curriculum Developed.....	139
Five Retreat-Style Training Activities Created and Implemented.....	140
Ten Vibrant Evangelistic Teams Established and Four Local Church Evangelistic Efforts Presented Per Year.....	140
Evaluation and Monitoring Tools Developed.....	141
Measurable Indicators.....	142
Means of Verification.....	143
Important Assumptions.....	143
Implementation of Strategy.....	143
Activities and Resource Schedules (Gantt Chart).....	145
Curriculum Design.....	145
Sequential Module Training.....	146
Healthy Physical Living Seminar.....	146

Healthy Spiritual Living Seminar.....	149
Career Counseling.....	151
Marital Counseling.....	154
Systematic Bible Study Seminar.....	157
Tools for Curriculum Evaluation.....	158
Evaluating Curriculum Design.....	158
Field Testing Curriculum Design.....	159
Implementation of Retreat-Style Training Activities.....	159
Selection of Location.....	159
Selection of Trainers/Speakers.....	160
Selection of Training Candidates.....	160
Soliciting Sponsors.....	161
Training Schedule.....	162
Monitoring and Evaluation of Retreats.....	164
Monitoring Implementation.....	164
Evaluating Implementation.....	166
Evangelistic Efforts Implemented.....	170
Form Teams.....	171
Form Prayer Bands.....	171
Organize Family Small Groups.....	171
Organize Family Circle Networking.....	172
Organize Health Screening Seminar.....	173
Organize Stress Management Seminar.....	173
Form Vegetarian Cooking Class.....	174
Form Bible Study Groups.....	175
Monitoring and Evaluation of Evangelistic Efforts.....	175
Final Evaluation of Project.....	178
Importance.....	179
Evaluation Criteria.....	180
Scope of Work.....	180
Stakeholders.....	181
Evaluation Team and External Evaluator.....	181
Monitoring and Reporting Progress.....	182
Linkage to the Logical Framework Matrix.....	182
Summary.....	183
V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.....	185
Summary.....	185
Conclusions.....	187
Recommendations.....	187
Recommendations for Project Director.....	187
Recommendations for Church Leaders.....	188
Appendix	
A. MAP OF MALAYSIA.....	190
B. DEMOGRAPHICS OF MALAYSIA.....	191

C. ACTIVITY SCHEDULE: STRENGTHENING YOUNG ADULT CHINESE ADVENTISTS IN MALAYSIA.....	193
D. LESSON PLANS (MODULE A, B, C, D, E).....	196
E. PUBLIC AWARENESS SURVEY.....	212
F. BIBLE KNOWLEDGE TEST.....	213
G. CURRICULUM DESIGN EVALUATION.....	214
H. ADVENTIST YOUNG ADULTS TRAINING EVALUATION.....	215
I. ADVENTIST YOUNG ADULTS EVANGELISTIC EFFORTS IMPLEMENTATION EVALUATION.....	216
J. TABLE OF RANDOM NUMBERS.....	217
BIBLIOGRAPHY.....	218
VITA.....	227

## LIST OF ILLUSTRATIONS

1.	Ministry Pyramid.....	48
2.	Adventist Church growth in Peninsular Malaysia from 1994-2004.....	104
3.	A Gantt Chart.....	133
4.	Evaluation Questions.....	180
5.	Map of Malaysia.....	190

## LIST OF TABLES

1.	Maintain Balance of Life.....	49
2.	Religions of Malaysia.....	87
3.	Christian Population by Denomination.....	95
4.	Church Population by Denomination.....	96
5.	Peninsular Malaysia Annual Statistics.....	101
6.	Chinese Population Distribution and Percentage of the Total Population in Peninsular Malaysia, Sabah, Sarawak, 1970-1991.....	105
7.	Elements in the Logical Framework.....	129
8.	A Logical Framework Matrix.....	131
9.	Example of an Activity Schedule.....	135
10.	Application of Logical Framework Matrix.....	137
11.	Activity Schedule: Strengthening Young Adult Chinese Adventists in Malaysia.....	193
12.	Spiritual Assessment.....	149
13.	Job Assessment.....	153
14.	Building Relationships Test.....	155
15.	Interview for Curriculum Design.....	159
16.	Yearly Planner: Training/Implementation.....	162
17.	Event Planner.....	163
18.	Monitoring of Implementation.....	165
19.	Standard Error of a Percentage of 50 Percent, Broken Down by Sample Size.....	167
20.	Total Number of Candidates Selected vs. Sample Size.....	168
21.	Monitoring Evangelistic Efforts.....	176

## PREFACE

Young Chinese Adventists are full of potential and when given opportunities to be trained, they can become instrumental in serving God. I was glad to come to know God and to join the church when I was young. Though I received no specific training in various church functions, I was given the opportunity to lead out in church activities through “on the job” learning. I learned from making mistakes and improved my leadership potential by observing and learning from leaders who were successful. Observing leaders who failed in their leadership roles provided additional leadership lessons for me.

I have spent nearly thirty years in the church leading various church activities. With the exposure, experience, education, and training I have, I want to share what I have learned with the young people and offer them training. It is my sincere hope that through this Doctor of Ministry project, young adult Chinese Adventists will receive appropriate training to be equipped with skills and knowledge to serve God.



## CHAPTER I

### INTRODUCTION

Malaysia is a multi-ethnic Muslim country. The Chinese migrated from China to Malaysia in the early sixteenth century. Colonialism influenced the older generations and Western-style living continues to influence the younger generations. The Seventh-day Adventist work in Malaysia began as early as 1914.<sup>1</sup> There is a great challenge for the Adventists to reach out to the people in Malaysia, especially the Chinese population. Young people in the church should have the opportunity to be trained, and have the know-how to face the challenges of sharing the good news in their own community.

#### **Problem**

The Chinese gospel work in Malaysia has been slow. Church growth is not significant. There is a need for church leaders to start a pilot training program to cater to the needs of young people, especially helping them grow in various aspects of life, and to be equipped to do God's work.

There are various reasons for the slowness of Chinese evangelism. One of them is the lack of initiative among church leaders to train personnel to carry out witnessing

---

<sup>1</sup>*Peninsular Malaysia*, n.d., <<http://www.adventistsaum.org/article.php?id=25>> (27 July 2006).

programs. The important asset of the church, which is often overlooked, is the young people who need to be nurtured and trained. Once these young people are fully equipped with knowledge and skills, they will be a powerful force for evangelism.

### **Justification of the Project**

#### **Demands of Ministry**

There is a demand for stronger Chinese ministry in Malaysia. In recent years, no significant progress in the Chinese gospel work has been shown. Most of the church leaders are busy solving day-to-day administrative problems. There may also be no strategic plan developed addressing the needs of reaching out to the Chinese.

Jesus said to His disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matt 9:37-38). There is a need to have sufficiently trained personnel to reach the Chinese of different social backgrounds and status. Evidently professionals communicate best with professionals because they can "talk the same language." For instance, it is more difficult for an uneducated person to reach out to a lawyer or physician. In like manner, it is easier for the younger generations to reach out to the people of their age.

#### **Guidance for Young People**

Young people are drifting away from the church because of the fast-moving changing environment in Malaysia. Leadership initiatives are needed to help the young people grow and remain strong in the Lord.

Proper guidance is needed to motivate the young people to have a closer relationship with God. They need to know God in a personal intimate manner.

Knowledge about God needs to be shared and taught to help the young people to mature in their daily walk with God.

Young people are vulnerable. They need to know how to handle life situations, and be able to react calmly to fast changing environments. Personal, family, and work environments may cause undue anxieties; young people need to know how to face them with courage.

#### First Pilot Project

The time is right to introduce a pilot training curriculum designed to prepare young people for church leadership. The current leaders should be aware that they are responsible for training and preparing future leaders. If there is no continuity of leadership, the church will weaken and the gospel work will be negatively affected.

This pilot training project will set the tone for future training programs. Since this training curriculum project affects future projects, careful planning and implementation of the project are required.

#### Preparation for Witnessing

Proper nurturing programs in the various areas of life for the young adult Chinese Adventists will help to prepare them for witnessing. Church leaders have the responsibility to provide opportunities for the young people to learn church leadership skills. Financial constraint should not be an excuse for not training the young people. The leaders need to devise a strong plan to justify their intention to train the young people, and achieve the expected outcome. Many donors are most willing to donate their money when proper plans and outcomes are drawn up and presented.

### **Purpose of the Project**

The purpose of this project is to develop and implement a training curriculum that will strengthen the commitment of young adult Chinese Adventists in Malaysia to Christian living as well as witnessing among their ethnic community.

To fulfill the purpose of this project, the project director should understand the needs of young people. The young people have their own culture and preferences. By referencing current literature and personally associating with young people, the project director should be able to design a training curriculum to help them grow in various areas of their lives.

### **Significance of the Project**

The training curriculum will enable young people to practice healthy Christian living and become actively involved in church ministry. The Chinese Church membership will increase. There will be continuity of trained church leaders from the younger generations. The positive outcomes of this project will encourage and propel the current church leaders to begin projects created to help other believers to grow and to participate in the advancement of gospel work.

### **Basic Assumptions**

It is assumed that the project director and the people involved, especially the participants, would be willing to spend three years conducting the project. A further assumption is made that the church administrators would be willing to support the project from the beginning to the end. Donations to cover the expenses of the whole project are assumed to exist as well as donors willing to render financial assistance when unexpected

expenses are incurred. The young people, the most important target groups are assumed to be interested in participating in the training program. Finally, it is assumed that the leaders of the church are willing to offer training to the young people and spend time to help them achieve the goals.

### **Limitations**

Due to time constraints, the training curriculum can accommodate only five modules to train the young people. There are limitations to measure the success of the project. Since this training curriculum is a pilot project, there is no precedent project to compare how well the training curriculum project has been carried out and the outcome of the project may take time to evaluate. Furthermore, there may be no other key personnel to continue the project if the project director was to abandon the project in the midst of implementation.

### **Definitions**

Defining the curriculum with the module approach is important for this project. Each module in the curriculum will be completed systematically. It is just like a housing project that needs to be completed phase-by-phase. Each module is built on the previous module in order to be effective. The young people will have a well-rounded training when the curriculum of five modules is completed.

This project is based on an ethnography which is the science or art of studying people. It uncovers underlying motives or drives in people's behavior. An ethnography begins with the theory that involves assumptions, defines the problem, and suggests solutions to tackle the problem. Field studies observing young people are good examples

of ethnographic studies. Tools of fieldwork in ethnographic studies include observation, interviews, triangulation, reading, and surveys. An ethnographic study is interesting because it involves people. The study may include case studies of individuals or groups using various methods of information collection, like taking notes. The information is analyzed for proper write-ups.<sup>1</sup>

### **Methodology**

Studies will be carried out by reviewing current literature on: (1) the personal and theological basis for ministry, (2) the political, cultural, and religious analysis of Chinese in Malaysia, and (3) a strategy for Christian witness among Chinese in Malaysia.

Data on church growth from the Peninsular Malaysia Mission will be obtained and analyzed. This data should give a good indication on the growth rate of Chinese churches in Malaysia.

A strategy for a five-module curriculum in a retreat-style training setting will be developed and implemented. Evangelistic efforts will be carried out as a result of the training program. Monitoring and evaluation of the outcomes of the curriculum design, implementation of the retreat-style training activities, and evangelistic efforts will be carried out. This project will take three years to evaluate the overall effectiveness of the curriculum design, the implementation of the curriculum, and the evangelistic efforts.

---

<sup>1</sup>Rudi Maier, "Ethnography," class notes for Seminar in Cultural and Religious Analysis II, Andrews University, Berrien Springs, MI, 2006.

## Outline of Project

Chapter 1 is the general introduction and overview of the project. It explains the problem, the justification, the purpose, the significance, the basic assumptions, the limitations, the definitions, and the methodology of the project. The outline of the project for all the chapters will be briefly described.

Chapter 2 explains the personal and theological basis for ministry. It is an overall detailed discussion of the project director's personal profile. How and why the project director answered God's call is well illustrated. The project director's spiritual gifts and leadership styles are presented. Personal and spiritual needs and goals of the project director are explained in detail. Finally, a theological understanding of ministry and an understanding of the church are highlighted.

A political, cultural, and religious analysis of Malaysia within the Chinese context is detailed in chapter 3. An introduction to Malaysia, its history, political, cultural, and religious contexts are discussed. The Christian church context is presented in regard to evangelism. The Malaysia Chinese context is crucial for this chapter and is discussed in detail. Since the training curriculum is designed for young people, the changing contexts of Chinese young adults are explored.

Chapter 4 introduces a strategy for Christian witness among Chinese in Malaysia. The introduction explains the reasons for the training curriculum. General methodology on the use of a logical framework analysis and Gantt chart are provided. Description of mission strategy and implementation of strategy are further explored. A detailed evangelistic implementation is explained. Finally, an evaluation of the curriculum, implementation, and evangelistic efforts are prepared.

The last chapter contains the summary, conclusions, and recommendations. The experience gained in designing the curriculum, planning for implementation, and evangelistic efforts should lay a good foundation for future projects.



## CHAPTER II

### PERSONAL AND THEOLOGICAL BASIS FOR MINISTRY

#### **Introduction**

This chapter shares my personal convictions and theological basis for ministry. The first two parts include my personal profile along with my spiritual needs and goals. My commitments and dreams for God's work will be presented. In the last part I will further elaborate on a theological foundation for ministry, which includes a theological understanding of ministry and a theological understanding of the church. Growing Christian maturity and a close relationship with God will help me apply my spiritual gifts and participate in gospel ministry.

#### **Personal Profile**

##### Life Journey

In our life experiences and challenging life journey, people face various environments as they grow. Some of the encounters may be wholesome and benefiting, some may be unwholesome and discouraging. God molds us to be mature Christian leaders like He molded Moses, David, Jesus, and Paul by various means. The six ways generally encountered and mentioned by Reggie McNeal are culture, call, community,

communion, conflict, and commonplace.<sup>1</sup> On my personal life journey, I shall discuss culture, community, and call on the following pages. My presentation will be more complete with further discussion on temperament type, spiritual giftedness, spirituality web, leadership/interaction style, and personal ministerial experience in order to give a grand picture of the call God has given me. "Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service."<sup>2</sup>

### **Culture**

I was born on October 13, 1963 in Melaka, Malaysia. I am the fifth son in our family of nine children. I have four older brothers, two younger brothers, and two younger sisters. My family was conservative, very warm, and closely-knit. Since we were young, my parents nurtured and taught us how to be useful and productive members of society. They were educational minded and wanted all their children to receive a good education. Moreover, my father was one of the school board members and was actively involved in the school Parent-Teacher Association. Due to my father's active participation in the school "business," all my siblings and I were well-liked by the teachers. All of my siblings and I excelled in our studies and finished college, and several of us have graduate degrees.

My parents were devout Buddhists/Taoists and frequently took us to worship at

---

<sup>1</sup>Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco, CA: Jossey-Bass Publishing, 2000), xii-xiii.

<sup>2</sup>O. S. Guinness, *The Call* (McLean, VA: W Publishing Group, 1998), 29.

Chinese temples. My young mind was exposed to some virtues of the faith such as benevolence, compassion, kindness, and love. The exposures of Christianity were not significant. However, my neighbors were Catholics and I had heard of Mary as the earthly mother of Jesus, especially during Christmas when a group of young people from the Catholic Church in my village would sing Christmas songs as they went from home to home caroling. The Christmas spirit was deeply implanted in my heart, especially the good tidings of Jesus' birth.

I joined the Seventh-day Adventist Church when I was thirteen. My friend brought me to the church. The church elder, Dr. Fam Saw Leong, gave me Bible studies and I was convinced of the Bible teachings. Moreover, I had the opportunity to study the Voice of Prophecy Bible and health lessons. These lessons increased my knowledge of God and health principles. I decided to surrender my life to Christ and accepted His redemptive work on the cross. The church pastor, Dr. Phoon Check Yat, baptized thirteen of us on August 13, 1977.

After being a Seventh-day Adventist for a couple of years, I brought my younger brothers and sisters to church. Later the church pastor was invited to give my mother Bible studies. She was convinced of the truth and was baptized after a year of Bible study. Although my father was generous and hospitable to the church members, he remained a faithful Buddhist until he passed away in 1996.

I was a very active member in the church in my teenage years. I participated in many church activities and led out in various church functions. At the age of fifteen, I was the interpreter for the church pastor, interpreting the sermon from English to

Chinese. These kinds of exposures and opportunities molded my young mind to be a leader someday.

### **Community**

I experienced many different environments and communities during the different phases of my life. These environments and communities shaped me to be a good leader. I received my elementary, secondary, and high school education in Melaka, my hometown. The church was a small community but most of the members were active. It was a warm church with many activities and it provided a good learning environment. Pathfinder Club activities were important to many young people and they participated in the indoor and outdoor programs. I was one of the active participants involved in many community endeavors.

In 1986, I moved to Singapore to further my education. I attended Southeast Asia Union College, a sister institution of Walla Walla College located in College Place, Washington. I graduated with a Bachelor of Science degree, majoring in Business Administration and Management in 1990. In 1992 I came to Andrews University to complete my graduate level education in Software Engineering and graduated with a Master of Science in Software Engineering in 1994. Both Southeast Asia Union College and Andrews University shaped my life to be a high caliber leader in several of their programs. I learned to be a good manager and at the same time a good computer hardware and software operator. The university environment with many "brothers" and "sisters" in Christ molded me to be a considerate Christian.

Upon graduation from Andrews University, I moved to Minneapolis to work as a Software Engineer. It was during that time that I received a scholarship to pursue a

Master of Health Administration degree from Loma Linda University. I graduated in 1997 and moved to Hong Kong Tsuen Wan Adventist Hospital to work as a management executive. Working in the healthcare and computer environments provided me with many opportunities to be an effective leader. I applied those leadership skills in the church environment as well.

In 1999 I returned to my home country Malaysia to work as the CEO of a private hospital, The Straits Hospital, in Malacca. It was during that time that I decided to settle down and married my wife, Lily. She worked as a registered nurse in the same hospital where I worked. When I first met her, she was a devout Buddhist. I prayed hard and determined by God's grace to bring her to the church by first giving her Bible studies. After one year of Bible study, Lily accepted Jesus as her personal Savior and joined the church before we got married in 2000.

In 2000, due to The Straits Hospital merger with the State hospital, my family and I moved to the capital city, Kuala Lumpur, to work in Tung Shin Hospital. The move was our response to the invitation from the Administrator who had liver cancer, and needed more rest. I worked as a Deputy Administrator and was responsible for the daily operations of the hospital. Since the Administrator had liver cancer and most of the time came to the office on a part-time basis, I had the opportunity to exercise my leadership skills to manage the hospital. During my stay in Kuala Lumpur, I was also actively participating in the local church activities. I had opportunities to preach and teach in the local Chinese church.

My family and I enjoyed cordial relationships with the church members and nearly decided to buy a house to ensure a long-term stay in the capital city of Malaysia.

However, the Lord had other plans. As Romans 8:28 says, “We know that in everything God works for good with those who love him, who are called according to his purpose.”<sup>1</sup> Though it was a sudden decision, the Lord through the “voices” of friends provided much providence by indicating His desire that my family and I leave that busy city, for our own good. In 2003, I quit my job and decided to follow God’s leading to come to the USA with my family to pursue a degree in theology and to learn more about Him.

### **Call**

Before returning to the USA, I found it difficult to accept God’s challenge to study theology in the Seminary at Andrews University. I was still very human and possessed the pride of “being somebody” in a “worldly” position. But after sometime, my conscience kept bothering me that I was not in the right place serving God. “We may refuse the call and remain stunted—unresponsive and irresponsible. Or we may respond to the call and rise to become the magnificent creatures only one Caller can call us to be.”<sup>2</sup> Many would-be leaders turn away from God’s call, their preoccupation with themselves preventing them from being open to a mission larger than their own definition

---

<sup>1</sup>Unless otherwise indicated all Bible references in this paper are from the *Harper Study Bible, Revised Standard Version (RSV)* (Grand Rapids, MI: Zondervan Corporation, 1962).

<sup>2</sup>Guinness, 29.

of possibilities. They are counting on others besides the voice of God to give them a leadership role.<sup>1</sup>

“Responding to the call means rising to the challenge, but in conversation and in partnership—and in an intimate relationship between the called and the Caller.”<sup>2</sup> My final decision to come to Andrews was not without many struggles. I had to first acknowledge that my life was under God’s control and I belonged to Him. Second, I had to swallow my pride and listen to God. I started my Seminary studies in the Fall, 2003. After studying for five semesters, I fulfilled the equivalency for the Doctor of Ministry (D.Min.) Program. I was accepted into the D.Min. program in November 2004. Thereafter I began my Doctor of Ministry studies in January 2005. My anticipated graduation date is 2007. God’s grace has been more than sufficient for my family and me.

“The more I resist Him and try to live on my own, the more I become dominated by my own heredity and upbringing and surroundings and natural desires. In fact what I so proudly call ‘Myself’ becomes merely the meeting place for trains of events which I never started and which I cannot stop.”<sup>3</sup> Though many evidences showed my family and me that we should come to Andrews, we were hesitant. I was glad when my family and I agreed to follow God’s leading.

I am fortunate to have a wife, Lily, who is a faithful Christian. She has been a source of encouragement for me to pursue my theology studies. Moreover, Lily accepted

---

<sup>1</sup>McNeal, 13.

<sup>2</sup>Guinness, 24.

<sup>3</sup>Ibid., 25.

the opportunity to pursue a Master in Youth Ministry degree. This accomplishment is only by the grace of God. Seminary life has been a challenge for my wife and me, especially now that we have a more than one year old daughter, also a great blessing from the Lord. Family finances, work, and a heavy study load have kept us at the edge of burn out. However, God is with us. God has led us thus far, I am sure He will continue to lead my family and me now and in years to come.

I agree with McNeal, "During times of great testing in the leader's life, the call serves as an internal-navigation beacon of hope and reassurance. When Paul's life was on the line, he resorted to retelling his story. Christian leaders of all ages have done the same thing. When the going gets tough, when doubts crowd in, when fear and uncertainty threaten, the called return to the experience of their call. When tempted to quit, to run away, to hide, the memory of the divine intervention beckons them to renewed determination to live up to their call."<sup>1</sup>

### Temperament

Kiersey and Bates describe temperament as "a moderation or unification of otherwise disparate forces, a tempering or concession of opposing influences, an overall coloration or tuning, a kind of thematization of the whole, a uniformity of the diverse. One's temperament is that which places a signature or thumbprint on each of one's actions, making it recognizably one's own."<sup>2</sup> In order to understand our temperament, we need to study ourselves. One respected method to accurately portray ourselves is to

---

<sup>1</sup>McNeal, 41.

<sup>2</sup>David Keirsey and Marilyn Bates, *Please Understand Me: Character & Temperament Types* (Del Mar, CA: Gnosology Books Ltd., 1984), 27.



take the Myers-Briggs Type Indicator (MBTI) test. The MBTI is the most widely used instrument to indicate temperament. MBTI identifies temperament and enables one to understand temperaments. Kiersey and Bates prepared a shortened form of the test to identify the temperament.<sup>1</sup>

The goal is not to change others or our own temperament, but to accept who we are and accept others just as they are. Personally, I cannot change my temperament. Though currently I am comfortable with what I am and who I am, with God's help, I wish to improve my temperament. "I urge you to accept your personality and acknowledge your temperament. Having truth in the inward parts means you no longer resist who you are. You stop fighting your temperament as an enemy and begin to accept it as a gift from God. . . . While you cannot change your temperament, you can allow it to be controlled by the Holy Spirit."<sup>2</sup>

### **Type of Characteristics**

The four categories of temperament types are: **Extroversion** or **Introversion**, **Sensing** or **iNtuition**, **Thinking** or **Feeling**, and **Judging** or **Perceiving**. The following will explain each temperament type accordingly.<sup>3</sup>

Extroverts associate the outer world of things, people, and environment. Their interest and energy generates from the outer world and they prefer outdoor activities.

---

<sup>1</sup>Ibid., 4-13.

<sup>2</sup>David A. Seamands, *Healing for Damaged Emotions* (Colorado Springs, CO: ChariotVictor Publishing, 1991), 119.

<sup>3</sup>Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (Washington, DC: Alban Institute, 1988), 2-3.

Personally, I belong to the extroverts. I like to meet people and be a leader. Public speaking is "my cup of tea." In sermon preparation, I prefer to gather the sources of information outside of the study room. The Introverts associate themselves with the inner world of ideas, concepts and feelings. They prefer indoor activities.

The Sensing type allows the world to touch them deeply through their five senses. They want to live practical and concrete lives. I am a practical person and live a practical life. I appreciate nature and enjoy sitting by the seaside watching the waves. The sound of the waves gives me a sense of calmness. As a former hospital administrator, I could easily sense what was happening in the hospital environment. I could sense a person's trustworthiness before hiring. The iNtuitive type of people want to perceive meanings, possibilities, and relationships in reality.

Logical decisions suite the Thinking type. They like to stand outside of a situation and analyze the cause and effect. I do much thinking in my study and work. Before a decision is made, I analyze the pros and cons of my decision and list potential outcomes of my decision. However, at times I have the tendency to be a nice Christian and lean towards having compassion and feeling for others. The Feeling type prefers to stand inside situations to decide what they like and dislike. They are comfortable with value-centered decisions.

The Judging type wants their life ordered, structured, planned, and lived according to the plan. Maybe due to my leadership capabilities, I am a judging type, though not judgmental. I like to plan ahead, making sure that things are in order and carried out promptly. As an administrator, I could ill afford to work without proper planning and organization. However, during emergencies dealing with life and death, I

had the tendency to skew toward the perceiving type, when an immediate decision had to be made in order to save life. The Perceiving type wants to respond to life rather than plan it. They want to keep their options open and respond to situations in a variety of ways.

MBTI encourages deeper self-understanding. The four letters imply both giftedness and liabilities; the preferences indicate that we will be good at certain tasks and not so good at others. The MBTI can assist us in identifying and honoring our giftedness as well as identifying tasks that are difficult for us.<sup>1</sup>

### **Characteristics of ESTJ**

“The more we understand about type, the more we will understand about ourselves and our own spiritual path and the better we will be able to help others on their spiritual journeys.”<sup>2</sup> My combination of preferences type is ESTJ. ESTJ is the portrait of supervisors. According to the qualitative analysis of the type formula, I am slightly Extrovert, slightly Sensing and Thinking, and very much a Judging personality.<sup>3</sup>

Personally, I see ESTJ as a clear, accurate description of my temperament. I am an organized person, consistent in what I am doing, and faithful to my family and work.

ESTJs are very much in touch with the external environment. They know their community and usually are pillars of strength. The best adjective to describe ESTJs would be responsible. They represent about 13 percent of the general population.

ESTJs are outstanding at organizing orderly procedures and in detailing rules and regulations. They like to see things done correctly. They tend to be impatient with

---

<sup>1</sup>Ibid., 7.

<sup>2</sup>Ibid., 119.

<sup>3</sup>*Humanmetrics: Jung Typology Test*, n.d., <<http://www.humanmetrics.com/cgi-win/JungType.htm>> (20 July 2003).

those who do not carry out procedures with sufficient attention to those details, prescribed by those with the most experience, that will get the job done right.

ESTJs are comfortable in evaluating others and tend to judge how a person is doing in terms of standard operating procedures. They may, at times, be abrupt with those who do not follow the rules correctly. ESTJs are realistic, matter-of-fact, and more curious about new devices and processes than about new principles and theories.<sup>1</sup>

There are some drawbacks for the ESTJ temperament. At times, I may be impatient with what people are doing, especially those who are taking their own time to complete certain tasks. I may jump to conclusions. However, through the guidance of the Holy Spirit, I try to be more compassionate, flexible, and open to others' input.

### **ESTJ and Spirituality**

MBTI helps ministers guide people into spiritual disciplines that may work best for them. Leading out in religious activities, MBTI helps us improve our relationship and ministry with others and see things in a new light. For instance, the test enlightens us as to why certain prayer forms are difficult while others are easy. Combinations of different temperaments may complement each other in fulfilling the demands of ministry, like preaching and teaching.<sup>2</sup>

Our spiritual maturity can grow by looking at each of the four core functions (S-N, T-F) in an underdeveloped or broken state. All of us can grow in our ability to use each of the four functions more fully as God meant them to be used in creation.<sup>3</sup>

As an Extrovert, I easily get bored reading in the study room. I prefer outdoor experiences getting to know God rather than sitting in a corner meditating. "Extroverted

---

<sup>1</sup>Kiersey and Bates, 188.

<sup>2</sup>Oswald and Kroeger, 9.

<sup>3</sup>Ibid., 97.

clergy are interested in external happenings. They are energized by contact with large numbers of people. They are fatigued by steady reading, study and meditation. When fatigued, they are revitalized by interaction with supportive friends and family members.”<sup>1</sup>

Having the combination of Sensing and Judging is so powerful that the other two letters (E, T) in the combination become a minor theme. Keirsey and Bates call this person the traditionalist, stabilizer or consolidator. The SJs have the motivation to serve and nurture others.<sup>2</sup> This is true in my leadership style; I like to train others to be faithful stewards of God. Young adult Chinese Adventists’ spiritual growth is a special concern of mine. This is in line with the characteristics of SJs because they feel a sense of responsibility and obligation, intrinsically believing that they must always earn their keep, each and every day.<sup>3</sup>

### **ESTJ and Leadership**

The pastoral ministry is geared more towards Js. J clergy offer dependability and stability to the congregation.<sup>4</sup> As a leader in the church, my SJ type helps make sure that the congregations are nurtured, the programs are organized and carried out accordingly. The congregations look up to me as the leader and provider of spiritual guidance. They trust that I am an orderly and systematic person who can show them the right path in living a healthy Christian life.

---

<sup>1</sup>Ibid., 30.

<sup>2</sup>Ibid., 75.

<sup>3</sup>Keirsey and Bates, 140.

<sup>4</sup>Oswald and Kroeger, 40.

Typologically, ESTJ clergy are best at parish administration. Their J strongly motivates them to structure and order things and press for decisions. Their S has them solidly grounded in reality, in the detail of parish life. Their T presses for rational approaches to parish problems and will not tolerate "fluff" solutions to tough issues. In addition, their T does not allow them to wilt in the face of conflict. The E allows them to interact with and engage people in parish issues. You know where you stand with an E. That's important for building trust in the system.

This is not to imply that ESTJs will be without difficulty in the administrative task, nor that every ESTJ has equal ability in this area. Training, discipline and experience all contribute to effective pastoral administration. . . . One liability in our holding up the model of the ESTJ as the best administrator is the fact that every parishioner will prefer someone in administration that matches their type and style. So every administrator will garner some criticism when they don't match up with people's images. Having said this, we still believe that ESTJ is the best all-round parish manager.

The ESTJ is a potentially great spiritual leader. With balance and discipline, s/he can become a well-rounded parish pastor.<sup>1</sup>

As an ESTJ, at times I may be demanding in my desire to get the plans in the church organized and carried out promptly. But there may be many non-ESTJ types involved who are not hard-pressed for time and don't share my ESTJ approach. Moreover, much church work is voluntary and use of force and rules may result in reverse effects. I have to slow down and be flexible in leading the congregations.

### **ESTJ and Chinese Evangelism in Malaysia**

Chinese evangelism in Malaysia is a challenge. No special programs cater to the need to evangelize Chinese. The training of the young adult Chinese Adventists to strengthening them in various aspects of life will eventually equip them for Christian witnessing.

To plan and organize training programs requires discipline and hard work. Administering the temperament and spiritual gift test to the young adult Chinese Adventists requires time, effort, and resources. All the groundwork preparations for

---

<sup>1</sup>Ibid., 49.

Chinese evangelism are demanding. Prayer and support from God and the church are much needed.

My strength as a leader with an ESTJ temperament is my ability to organize. I am good at planning and executing programs with consistency and discipline. Planning and implementing a training program for young adult Chinese Adventists in preparation for Chinese evangelism fits my abilities and leadership style. "ESTJs generally are loyal to their institutions, work, and community. . . . They see where their duty lies and are not likely to shirk the doing of that duty, even when this requires considerable sacrifices on their part. They frequently rise to positions of responsibility in their jobs, in the community, and in their religious affiliations."<sup>1</sup>

#### Spiritual Giftedness

"Spiritual gifts discovery is the first step across the threshold to a lifelong journey of growth and discovery."<sup>2</sup> "Identification and understanding of spiritual gifts, the ability to work flexibly and openly with people who do things differently, and comprehension of the varied ways that people relate to God are critical areas of learning for congregational leaders."<sup>3</sup>

According to Dick and Miller, in the early church, primary gifts were seen as significant, and secondary gifts were ignored. . . . They may be supportive gifts for the

---

<sup>1</sup>Kiersey and Bates, 188-89.

<sup>2</sup>Dan R. Dick and Barbara Miller, *Equipped for Every Good Work: Building a Gifts-Based Church* (Nashville, TN: Discipleship Resources, 2001), 8.

<sup>3</sup>*Ibid.*, 12.

primary gift.”<sup>1</sup> After taking the Spiritual Gifts Inventory, my score sheet showed my primary gift as Leadership. The survey result does not surprise me. I know myself and acknowledge the gift that God has given to me. Moreover, the MBTI test supports my leadership gift.

My leadership capability was noticed when I was in my early teens. Though the meaning of leadership was not clear at that time, I led out in various church and school activities. For instance I was the lay activities and Adventist youth leader, and class monitor. Moreover, I planned and taught a children’s class when I was thirteen.

As I became more mature in my Christian journey, I had the opportunity to preach and lead out in many church functions. I prepared the groundwork and led the gospel and health evangelism in my local church. Follow-up field trips and camp meetings were organized for the evangelistic interests. A couple of interests joined the church as a result of the evangelistic efforts.

My leadership capability is not limited to the church setting, my work environment as a hospital administrator demanded my abilities to manage the hospital well. I had to lead and delegate jobs to various functional departments in the hospital and make sure that departments were running “smoothly.” Since hospital matters could be at times life threatening, as a leader and head of the hospital, I had to be extra prudent in exerting my leadership capabilities. In times of emergencies, experience and the intuitive approach to decision-making becomes important.

Though Dick and Miller stated that in the early church secondary gifts were ignored, I think my secondary gifts are crucial as supporting gifts for my primary gift of

---

<sup>1</sup>Ibid., 28.



Leadership. My secondary gifts are Wisdom, Administration, Knowledge, and Prophecy.

According to Dick and Miller, spiritual gifts may be grouped into four clusters:

Nurturing, Outreaching, Witnessing, and Organizing. Some gifts may appear more than once in different clusters. To find out which cluster one belongs to, Dick and Miller suggest giving highest primary scoring gifts ten points and secondary gifts one point.<sup>1</sup>

My primary gift of Leadership with secondary gifts of Wisdom, Administration, Knowledge, and Prophecy scored as follows: Nurturing (1), Outreaching (1), Witnessing (2), Organizing (13). My gift cluster is Organizing. My organizing gift shines because I have my primary gifts and supporting gifts in the same cluster, except for Prophecy.

As a leader in the church and as a hospital administrator in my previous work place, I needed wisdom, knowledge, and administrative skills to perform well. I have the skills of organization. Besides being an organized man, I do not forget my secondary gift of Prophecy, which is out of the organizing gifts cluster. I need to keep close to God by diligently studying His Word and witnessing for Him. Keeping close to God helps me to be a servant leader, humble myself, and be a good model for others. The information on various gifts presented by Dick and Miller greatly helped me to realize my potential and make full use of my spiritual gifts to edify the church, strengthen my family ties, and move forward in my career development.

---

<sup>1</sup>Ibid.

## Leadership/Interaction Style

According to Dick and Miller, Christians have four behavior styles: Directors, Dreamers, Pleasers, or Thinkers that influence the way they encounter God and deploy their gifts. The Leadership/Interaction Style assists individuals to discover the way they work and their ability to appreciate others. "Leadership/Interaction Style (LIS) is a tool to help leaders identify their dominant styles and develop an appreciation of the dominant styles of others."<sup>1</sup>

"Leadership/Interaction Style examines how people behave together in various settings. Looking at behavior, rather than personality, helps to explain what happens when we work together, why there is often tension, and how to be more effective in settings where different styles are present. The LIS explores stylistic differences in ask/tell and people/task behaviors."<sup>2</sup>

My Leadership/Interaction Style is Director, because I am task oriented and focused on task accomplishment. Dick and Miller presented various characteristics of different behavioral styles. There is no right or wrong behavioral style. As a minister of God, I appreciate Dick and Miller's enlightenment on positive and negative sides of those styles. The explanations offer a clearer picture of each style and how they interact.<sup>3</sup> In shepherding my church members, I would definitely take those styles into consideration since that would help me to be a better Director.

As a leader, I have to deploy my "Director" interaction style carefully. According

---

<sup>1</sup>Ibid., 57.

<sup>2</sup>Ibid., 12.

<sup>3</sup>Ibid., 65-68.

to Dick and Miller, "Directors often do much of their work alone rather than in groups or teams."<sup>1</sup> I agree partially with the statement above because as a leader, I need teamwork and make decisions alone only in times of emergencies. I am confident of what I am doing and trust the leaders in my groups and delegate jobs accordingly.

Though my dominant leadership style is Director, I switch to other types easily when the situation requires me to do so. I am a flexible leader depending on changing environments. I may be a Dreamer and Pleaser, be sociable and people-oriented in order to get the required tasks accomplished. At times, I may be a Thinker to do whatever I can to get the job done.

### Spirituality Web

The Spirituality Web is divided into individual and corporate categories, consisting of six approaches to spirituality: Head, Heart, Pilgrim, Mystic, Servant, and Crusader. The Spirituality Web represents ways that we experience and approach God. Dick and Miller further explain each type and its own uniqueness in approaching and experiencing God.<sup>2</sup>

The Spirituality Web is to facilitate and enhance dialogue and exploration in a group setting. Dick and Miller clearly show how the six types in the Spirituality Web represent different ways we encounter God. Our relationship with God includes the way

---

<sup>1</sup>Ibid., 58.

<sup>2</sup>Ibid., 74-81.

we approach God from intellect to feeling, and receive God from mystery to image through experience.<sup>1</sup>

Personally, I belong to the Heart Spirituality. My spiritual emphasis is more on building a relationship with Jesus Christ and experiencing the love of God to know Him better. Witnessing for Christ is essential in strengthening my faith. My aspiration to strategically evangelize the Chinese in Malaysia is a good example. By getting to know the other spirituality types, I can understand and appreciate my congregations better.

“The Spirituality Web offers a way to appreciate the richness and beauty in six different approaches to and experiences of the divine, viewed through the lens of the means of grace. Deeper understanding of what it means to be a spiritual community can be achieved by identifying different ways that people relate to God.”<sup>2</sup>

The Spirituality Web is not what we wish we experienced or what we believe we ought to experience, but what most precisely reflects whom and where we are now in our spiritual relationship with God.<sup>3</sup>

“The life of Jesus provides a model for integration of all types. He moved easily between solitude and community, study and action, praise and silence. We all experience all six types, and each has value, but one type tends to dominate for each of us. The community of faith requires individuals of each type and of all types.”<sup>4</sup> Though my dominant type is heart spirituality, I feel that studying scripture is important as well.

---

<sup>1</sup>Ibid., 73.

<sup>2</sup>Ibid., 12.

<sup>3</sup>Ibid., 70.

<sup>4</sup>Ibid., 73.

Furthermore, I like to live a practical Christian life. These characteristics are under the Head Spirituality. In other words, I have a mixture between Heart and Head Spirituality, though my Heart Spirituality "shines brighter."

### Task Type Preference

Dick and Miller present four types of The Task Type Preferences Survey: Project, Work, Process, and Fellowship for Christians as community to do the work for which they are equipped. People are most effective when they are allowed to interact in their best work setting.<sup>1</sup> "Evaluations of the process indicate that this tool explains why certain people thrive in some settings yet are greatly ineffective in others. Added to the profile generated by spiritual gifts, spirituality types, and behavior styles, working preferences help faith communities redesign themselves for the most effective and productive service."<sup>2</sup>

"Task Type Preferences describes four different ways that people choose to work together to perform a wide variety of jobs—short-term/long-term, large/small, hands-on/cognitive/creative, task/people. People are not all interested in working the same way."<sup>3</sup>

I belong to the Fellowship type. I like to nurture my congregations and let them discover their spiritual gifts for the uplifting of the church. As a leader, I feel that working in a team is important in accomplishing tasks and fulfilling goals. A good leader demonstrates good leadership by doing, not just giving commands. Fellowship among

---

<sup>1</sup>Dick and Miller, 90.

<sup>2</sup>Ibid., 10.

<sup>3</sup>Ibid., 12.

the members of the team creates mutual understandings that enhance better working relationships.

Along with the Fellowship type, I am a Project type. As a leader, I like to plan, organize, implement, and evaluate projects. I like to see that projects are planned and carried out without wasting resources. I also fit in the Work type because I like hands-on projects. Though Process is not my type, I like to be at the committee table planning work as well.

To be effective, a leader needs to associate with and get to know the team members well. I need to stay humble to lead and learn from others. It is interesting to learn how people with other types accomplish their tasks. This information is very applicable to my church settings, especially in helping the Chinese young people work together as a team to carry out evangelistic efforts.

#### Personal Ministerial Experience

I have been in the church for almost thirty years, since 1977. I have served as a voluntary pastor, elder, deacon, Adventist youth leader, lay activities leader, Sabbath school superintendent and teacher, church interpreter, evangelism coordinator, children's class teacher, and Pathfinder assistant director. I enjoy doing church ministerial work and provide servant leadership. Moreover, I like to give Bible studies and share the message of God to those who are interested in researching God's Word.

As a leader, public speaking comes easily for me. I have the ability to preach sermons at short notice. I feel that the Holy Spirit can speak to the congregation through my preaching. I spend extra effort to prepare sermons, have communion with God to know what will satisfy the congregation's spiritual needs.

**Commitment for Chinese Work**

There is a big “goldmine” for Chinese work in Malaysia. As a Chinese Malaysian, I am concerned for the unreached Chinese who are still “groping” in the dark. I am committed to bring the good news, the saving grace of Christ to the Chinese in Malaysia. The harvest is plenty but the laborers are few. I need to continue to pray for more laborers to share the burden of reaching the Chinese in Malaysia.

**Present Ministry Situation**

I never dreamed of becoming a church pastor when I first stepped into the United States over ten years ago. All I wanted was to be a successful hospital administrator who made a lot of money and had a good family. However, when I was in the corporate world in Kuala Lumpur, Malaysia, God showed me that I needed to surrender to His call. Moreover, several church leaders consistently encouraged me to consider gospel ministry. After much thought and many prayers, I made my decision to become a minister.

Currently I am pursuing theological studies to equip myself for pastoral ministry. I have come to believe that God has a plan for my life. With my limited knowledge, I may not be able to fully grasp what God has prepared for me. However, as I look back how God has led me in the past, I have full faith that the Lord will continue to lead me now and in the future. Out of His sovereignty and love, He used several trials and hardships I encountered to prepare me for better service and to become a better person.

When I worked as a CEO of the hospital, I had deep passion for those who were disease-stricken and bedridden. I liked to visit patients and comfort them. I fell in love with what I did and I enjoyed providing words of comfort and encouragement to the

patients. I prayed with them and offered support to their family members. In like manner, being a pastor, I have great joy seeing people living with meaning, purpose, and dignity in life. I believe that I am able to help people realize this possibility in the gospel ministry.

### Personal and Spiritual Needs and Goals

As a student currently pursuing the Doctor of Ministry program, I have many personal and spiritual needs. Personal needs are to keep myself healthy, and able to work and study at the same time, in order to fulfill both family needs and school requirements. My personal goals are to complete my degree on time, be financially stable, keep my family as a unit, and continue to have a close relationship with my wife and daughter.

My spiritual needs are mainly equipping myself in biblical knowledge and my main goal is to have a closer walk with God. I want to be a practical Christian and be fruitful. God develops my character as I learn about and experience His love. He has a work for me to do. Henry Blackaby and Claude King were right in saying that "if you are God-centered, you will adjust your circumstances to what God wants to do. God has a right to interrupt your life. He is Lord. When you surrendered to Him as Lord, you gave Him the right to help Himself to your life anytime He wants."<sup>1</sup> My personal and spiritual needs and goals will enhance my readiness to work for God, especially in serving the Chinese in Malaysia.

---

<sup>1</sup>Henry T. Blackaby and Claude V. King, *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God* (Nashville, TN: Broadman & Holman Publishers, 1994), 147.



## **Personal Needs and Goals**

I have many challenges and I am experiencing a high level of stress in my current endeavor. I am overloaded with burdens of study, work, and family. Basically, I have no time of my own. It is time for me to restudy my current life situation and know how to manage myself in order to have some space for relief. This space or margin will definitely help me to be more effective in doing God's work. Otherwise, I will be a weak Christian model.

For the sake of my own health and ministry, my personal goal is to "slow down" and be able to enjoy life without being too "demanding" on myself. With God's help, I pray that He will give me wisdom to set my priorities right and manage my time well. I need to reduce stress and acknowledge that it is a silent killer. Regular exercise is important for me to stay healthy and to reduce my stress. I need to spend more time stretching myself in order to stay fit. Finding time to exercise is a problem. I need to restudy and reschedule my daily activities in order to set time for exercise. Moreover, I should learn to eat nutritious natural foods, and rest well in order for my body to function optimally.

I worked hard to be debt free. I need even more money for my family expenses, since I have a new member in my family, who is now more than one year old. My goal is to be debt free when my wife and I graduate from the Seminary at Andrews University. I have not formed a habit to borrow money except during emergencies. I agree with Swenson that debt is bad. "For my part, I don't like debt. Debt is a noose, and I don't like having my neck in a noose. I don't like my future being imprisoned. I don't like the idea that my children and my children's children will hold me to blame for their

suffering. But I am not in charge, and by now, debt—that sworn enemy of margin—is everywhere.”<sup>1</sup>

I need to fulfill my role as a father and husband in my family. I ought to be constantly reminding myself that my family is the reflection of the image of God.<sup>2</sup> I realize that my busy study and work schedules keep me at a distance from my family. The breaking up of families among spiritual leaders have increased, mainly due to unresolved differences and demands for change. In order to prevent all these negative incidents, I ought to spend quality time and have family worship in order to improve relationship building in my family. The households that have regular family worship are God-fearing families. They love God and have mutual respect for family members.

I want my family and myself to put Christ at the Center of our home. Christ should be the King to rule over my household. With the presence of God and holy angels, I want our home to be filled with a heavenly atmosphere and peace. The messenger of God, Ellen G. White, wrote, “The work of making home happy does not rest upon the mother alone. Fathers have an important part to act. The husband is the house-band of the home treasures, binding by his strong, earnest, devoted affection the members of the household, mother and children, together in the strongest bonds of union.”<sup>3</sup>

---

<sup>1</sup>Richard A. Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives* (Colorado Springs, CO: NavPress, 1992), 169.

<sup>2</sup>Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: InterVarsity Press, 2001), 259.

<sup>3</sup>Ellen G. White, *The Adventist Home* (Hagerstown, MD: Review and Herald Publishing Association, 2001), 211.

When my personal needs and goals are fulfilled, I can be a more effective leader. I can plan better for God's work in reaching out to the Chinese in Malaysia. Furthermore, I will be a better example and role model for the young adult Chinese Adventists that I plan to train for the advancement of God's work. My experience with God will be more meaningful as a testimony in helping the young people to depend on God in fulfilling their personal needs and goals.

### **Spiritual Needs and Goals**

I am well aware that Satan has been using the daily entanglements of my life to pull me away from getting closer to God and to develop a close relationship with Him. There are various means Satan used in gaining control in order to prevent me from cultivating a habit of a strong personal devotional life. Neil T. Anderson is right in saying that "We are all responsible for our own attitudes and actions. Satan simply takes advantage of the opportunities we give him. We have all the resources and protection we need to live a victorious life in Christ. If we're not living it, it's our choice. When we leave a door open for the devil by not resisting temptation, accusation, or deception, he will enter it. And if we continue to allow him access, he will assume squatter's rights. We won't lose our salvation, but we lose our daily victory."<sup>1</sup>

In order to be an effective spiritual leader, I need to do the right things instead of doing the things right. It is necessary for me to be emotionally stable and follow what God wants me to do. I ought to depend on God for true transformation, and to practice

---

<sup>1</sup>Neil T. Anderson, *The Bondage Breaker* (Eugene, OR: Harvest House Publishers, 2000), 192-93.

healthy Christian living. I pray that Jesus will be my life Partner in all my endeavors and ministerial work.

Truly experiencing God is a process I need to go through. With the daily “business” of life, I am yet to taste the goodness of God as I answered His call. As far as I am concerned, I am fighting with time in my daily routine. I hardly have a specific time for personal devotion. I need to set my priorities right. God-centered living is very crucial for me.

I believe that God is the God of love and He will give me the best for my own good. Knowing God comes through personal experience. I need to taste the goodness of God by having good a relationship with Him, for He is the Provider of all my needs. When I honor God through obedience with the servant attitude of Christ, God will honor me as well.

I need to have a true encounter with God. My goal is to walk with God and be able to make wise decisions. With help from God, I choose to free myself from the tendency to live a life of “perfectionism.” In living as a good Christian model, I need to put God first, before I can minister to others. I need to seek God for wisdom to gain more confidence for my future endeavors. I ought to invite God into my life in order to serve others well. In other words, I need to study His Word more diligently and equip myself with the knowledge of God.

True emotional and spiritual maturity of spiritual leaders comes from pursuing “training in godliness” (1 Tim 4:7). Spiritual discipline, theological reflection, engaging in positive new behaviors, and establishing a learning community can help me to lower my anxiety, feel the presence of God, and be positive in God’s leading. “The disciplines

help us train to live the kind of life we truly want to live. Regular practice of a variety of spiritual disciplines also helps us be the kind of leader we want to be: mature, well-differentiated, and focused.”<sup>1</sup>

Since I have answered the call of God, I should make a full turn and discard the desire to excel and be successful in worldly pursuits. I need to readjust my priorities and follow God’s will. I know God has a plan for my family and me that “at the end of the day,” I will praise God for His leading. I pray that the weakness of my mind and willpower will not overrule me in answering God’s call. I need to remind myself that this world is temporal; it is pointless to gain the whole world and lose my own soul.

Spiritual discipline reflects my faithfulness to God. I need to be consistent in my walk with God by practicing spiritual discipline on a daily basis. It is my desire to be more Christlike in my character, and in my association with fellow believers. To further strengthen my faith and spiritual growth in spiritual discipline, I need to daily reflect on my walk with God. In this way, I may be able to attain growth in the spiritual arena and continue to seek and to practice holiness of life.

I need to do journaling to further record my walk with God. Journaling is a good way to countercheck my experience with God, remember the exciting things God has done, and the fruits of walking “hand-in-hand” with God in the spiritual journey. This is in line with the biblical principle that “the Bible itself contains many examples of God-inspired journals. Many psalms are records of David’s personal spiritual journey with the

---

<sup>1</sup>Jim Herrington, R. Robert Creech, and Trisha Taylor, *The Leader’s Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco, CA: Jossey-Bass, 2003), 133-34.

Lord. We call the journal of Jeremiah's feelings about the fall of Jerusalem the book of Lamentations."<sup>1</sup>

I need to pray more earnestly asking God to help me keep my appointments with Him. At times, God uses people or circumstances of life, to sharpen me to be more Christlike, and to practice healthy Christian living. Through spiritual discipline, the Holy Spirit works in me to achieve godliness. In this way, I can praise God and appreciate His love in a more meaningful manner. I need to practice what I have learned, to make theology practical. Receiving rest and renewal of spirit in Jesus will help me put theology into action.<sup>2</sup>

### **Theological Understanding of Ministry**

Mark 3:13-15 says, "And he went up on the mountain, and called to him those whom he desired; and they came to him. And he appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons." It was clear that the twelve needed to be with Jesus, experiencing Jesus before they had the power to preach and cast out demons. Being with Jesus is the foundation for all ministries.<sup>3</sup>

After Jesus' resurrection, He asked Peter three important and challenging questions, which are applicable to all believers today:

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." A second time he said to him, "Simon, son

---

<sup>1</sup>Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 1991), 206.

<sup>2</sup>Anderson, *The Bondage Breaker*, 328.

<sup>3</sup>Jon Dybdahl, class notes for Spiritual and Theological Foundations for Ministry, Andrews University, Berrien Springs, MI, 2006.

of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep" (John 21:15-17).

This provided Peter with a new understanding of ministry. Jesus was telling Peter, and at the same time all leaders of the church to feed and tend the "sheep." This may contribute to Peter's statement in 1 Peter 2:9, "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

### Some Biblical Examples

The doctrine of the priesthood of all believers claims that every member has a ministry role. "The local church must be a place where people are pursued, won, enfolded, disciplined, and mobilized for ministry. . . . The Christians are people who are both equipped and mobilized for ministry."<sup>1</sup>

Evangelism will not work without ministering healing to the people. Spiritual leaders need first to be "healers being healed" before they can administer healing to the people who are hurt and broken.<sup>2</sup> Leaders of the church have the responsibility to train the young people to be strong in the Lord and accomplish God's ministry. Jesus' ministry on this earth is a good model for all believers to imitate. In the following discussion, I shall look at Jesus' methods of evangelism; biblical example of evangelism, and divine support available for evangelism.

---

<sup>1</sup>Aubrey Malphurs, *Planting Growing Churches for the 21<sup>st</sup> Century* (Grand Rapids, MI: BakerBooks, 2004), 299.

<sup>2</sup>Dybdahl, class notes.

Christ's methods are the best for my future ministry to train the young adult Chinese Adventists to be effective in evangelism. I need to stay very close to Christ and depend on Him for the execution of all plans. Ellen G. White mentioned, "Every one who has to do with the education and training of youth, needs to live very close to the great Teacher, to catch His spirit and manner of work."<sup>1</sup>

### **From the Life of Jesus**

Jesus Himself became human and lived among people to deliver the message of God's love to the people. He showed the most effective methods in evangelism by approaching the people in the right way.<sup>2</sup> Ellen G. White described precisely, "Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"<sup>3</sup>

Jesus called the first disciples, Peter, Andrews, James, John (Matt 4:18-22) and later Matthew (Matt 9:9). All twelve disciples were trained and had the opportunity to observe how Christ reached out to people. He sent out the twelve who had been with Him to witness for Him, as stated in Matt 10:1, "And he called to him his twelve

---

<sup>1</sup>Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review and Herald Publishing Association, 1943), 333.

<sup>2</sup>See an analysis of Christ's methods of ministry and evangelism, Philip G. Samaan, *Christ's Way of Reaching People* (Hagerstown, MD: Review and Herald Publishing Association, 1990); Philip G. Samaan, *Christ's Method of Evangelism* (Harrisburg, PA: Ambassador Group, 1994), sound recording.

<sup>3</sup>Ellen G. White, *The Ministry of Healing* (Hagerstown, MD: Review and Herald Publishing Association, 1943), 143.



disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity.”

Christ’s training of the disciples set an example for the leaders of the church to follow. “In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, ‘to observe all things whatsoever I have commanded you.’ The disciples were to teach what Christ had taught. . . . The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power.”<sup>1</sup>

Jesus trained the disciples and sent them out to have hands-on work by performing what He had commanded. As a good Coach and Trainer, Jesus wanted feedback from the disciples in order to evaluate what they had done. This is mentioned in Mark 6:30, “The apostles gathered around Jesus and reported to him all they had done and taught.”

### **From Scripture**

During the Old Testament period, the prophet Isaiah answered God’s call to evangelism by saying, “And I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ Then I said, ‘Here am I! Send me’” (Isa 6:8). Isaiah was willing to be used by God to share the saving grace of Christ to the lost generations. He loved the people and upheld the importance of evangelism. Isaiah further asserted, “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion,

---

<sup>1</sup>Ellen G. White, *The Desire of Ages* (Boise, ID: Pacific Press Publishing Association, 1998), 826.

'Your God reigns.' Break forth together into singing, you waste places of Jerusalem; for the Lord has comforted his people, he has redeemed Jerusalem. The Lord has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa 52:7, 9, 10).

During the New Testament period, the apostle Paul was actively involved in evangelizing the Gentiles. He urged Timothy to be a faithful servant of God in delivering the message. "I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching" (2 Tim 4:1, 2).

In evangelizing people, Timothy stood on principle which if executed properly would bring people to God. "Paul bids Timothy to preach the Word, not the saying and custom of men; to be ready to witness for God whenever opportunity should present itself. . . . Paul exhorted him to be faithful in reproofing sin, and even to rebuke with sharpness those who were guilty of gross evils. . . . He was to reveal the patience and love of Christ, explaining and enforcing his reproofs by the truth of the Word."<sup>1</sup>

### **Divine Support Available for Evangelism**

Before leaving this earth, Jesus promised the disciples divine help for finishing the gospel work. This promise was given in John 14:16, "And I will pray the Father, and he will give you another Counselor, to be with you forever." The Holy Spirit is to be the Comforter and Guide in helping believers fulfill the command of Jesus. "The Holy Spirit enabled the disciples to exalt the Lord alone . . . that the words and works of Christ might

---

<sup>1</sup>White, *Gospel Workers*, 30.

be given to the worlds. Today this Spirit is constantly at work, seeking to draw the attention of men to the great sacrifice made upon the cross of Calvary, to unfold to the world the love of God to man, and to open to the convicted soul the promises of Scriptures.”<sup>1</sup>

God is working hand-in-hand with people in finishing His redemptive work. He wants His followers to proclaim the gospel message to the entire world. Rev 14:6 says, “Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; and he said with a loud voice, ‘Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water.’”

The Holy Spirit is available to all who submit to the call of God to accomplish the saving ministry; the highest calling from God:

The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God. True ministers are co-laborers with the Lord in the accomplishment of His purpose. God says to them, Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people.

Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted. We may draw upon His fullness, and receive of that grace which has no limit.<sup>2</sup>

### **My Philosophy of Ministry Statement**

The foundation for my ministry is working with God. As a person, I believe in the wholeness of Christian living in which spiritual life becomes essentially important

---

<sup>1</sup>Ibid., 286.

<sup>2</sup>Ibid., 19.

and crucial. Constant contact and connection with God everyday is the key to successful Christian ministry.<sup>1</sup> My gratefulness for God's love prompted me to imitate Christ's way of evangelism, first to depend on God for strength, second to train people according to their giftedness, third to evaluate ministry performance, and fourth to do follow-up for evangelism. Ultimately I want to share the love of Christ with the Chinese in Malaysia who have not heard the gospel.

The temperament test helped me discover my own strengths and weaknesses in fulfilling my call. As a slightly expressed extrovert, I need to spend more time developing my relationship with God by meditation, reflection, and diligently studying His Word. I need to get in touch with God, communicate with Him, know Him personally, and depend on Him for strength to do ministerial work. For Jesus says, "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5).

While on earth, Jesus modeled how He depended on God for strength. Mark records how Jesus started His day, "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed" (Mark 1:35). Ellen G. White described Jesus' need to recharge Himself for strength and counseled all believers to do likewise:

In a life wholly devoted to the good of others, the Savior found it necessary to turn aside from ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As the throng that had followed Him depart, He goes into the mountains, and there, alone with God, pours out His soul in prayer for these suffering, sinful, needy ones.

When Jesus said to His disciples that the harvest was great and the laborers were few, He did not urge upon them the necessity of ceaseless toil, but bade them, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

---

<sup>1</sup>Dybdahl, class notes.

Matthew 9:38. To His toil-worn workers today as really as to His first disciples He speaks these words of compassion, "Come ye yourselves apart, . . . and rest awhile."

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining knowledge of the will of God. We must individually hear Him speaking to the heart.<sup>1</sup>

Doing evangelism is not a personal endeavor. I need to know Jesus, the Savior of the world for whom I am working. In like manner, young people need to know who Jesus is before they discover their giftedness to serve God. Knowing Jesus is to love and serve Him. All laborers of God need to understand the incarnational work of Christ, and His redemptive ministry. Christ, the King of the universe came to this earth to fulfill the mission of saving the human race, making Himself a Servant, lowering Himself to live among men. Mark recorded the Words of Jesus vividly: "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45).

I need to make my belief in Christ functional. Functional theology allows me to change slowly, and to share the redemptive story of Jesus with the lost. Personally I have a strong desire to equip myself before I can equip others. I ought to keep and maintain a balanced life by living out the practicality of theology. For Jesus says, "And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mark 12:30-31). I need to love God, especially to let Him be the Ruler of my life. Furthermore, I should learn to love myself first before I can truly love others.

---

<sup>1</sup>White, *The Ministry of Healing*, 58.

Successful ministry is based on a strong foundation (refer to figure 1). The Ministry Pyramid illustrates the necessary components in their appropriate positions to form a strong foundation for ministry. The pyramid's bottom layer consists of three components: worldview, life situation, and spiritual life. My ministry is affected by my worldview since my worldview determines where and how I believe God fits into original origin, why I am here, where I am going, and what is God's purpose for my life. When I believe that God is the Creator and I am the creature, then I believe God cares for me as His creation and has a plan for me because He created me. This fundamental value influences my valuation of people. When I believe all other people are created by God for His purposes, then I treat them as He would; each person is precious because He not only created but also redeemed each one.

Life situation is the day-to-day experience including successes and failures, education opportunities, family joys and sorrows, and challenges such as illness and death. When God is the anchor of my life, I engage Him to guide me through and to teach me from each life event to strengthen my relationship with Him to more effectively minister for Him. God's position as Leader of my life influences all of the factors in the Ministry Pyramid.

The final factor in the bottom layer of the Ministry Pyramid is Spiritual Life. Spiritual Life represents my connection with God. Spiritual growth through such avenues as Bible study will strengthen my relationship with God and enable me to recognize His leading in my life and in my ministry. A healthy growing relationship with God positively impacts my ministry by completing the bottom layer of a strong foundation in my Ministry Pyramid.

The first factor in the second layer of the Ministry Pyramid is People Understanding. Factors in the first layer, my worldview, my life situation, and my spiritual life influence my people understanding, which includes my treatment of all people, my reaction to different cultures, religions, and value systems. How I understand and treat all people will dramatically affect my ministry because without people ministry does not exist.

My concept of Real Theology, the last factor in the second layer of the Ministry Pyramid, determines how my acceptance of God's love for me leads me to interact with His people. I will treat His people as He treats me, I will care for and love His people as He cares for and loves me.

At the top of the pyramid is Ministry. Ministry can only be as strong as the supporting layers. The strength of the bottom layer provides strength for the next layer up. When the bottom layer is unstable, the next layer may be negatively affected ultimately weakening the top layer of ministry. When the bottom layer is strong, the next layer is positively affected and its strength may positively impact the top layer of ministry. The strength of each layer impacts the strength of ministry. It is my heartfelt desire that in my personal life, each of the factors is vibrant, strong, and growing to ensure that my ministry will be what God wants it to be.<sup>1</sup>

---

<sup>1</sup>Dybdahl, class notes.

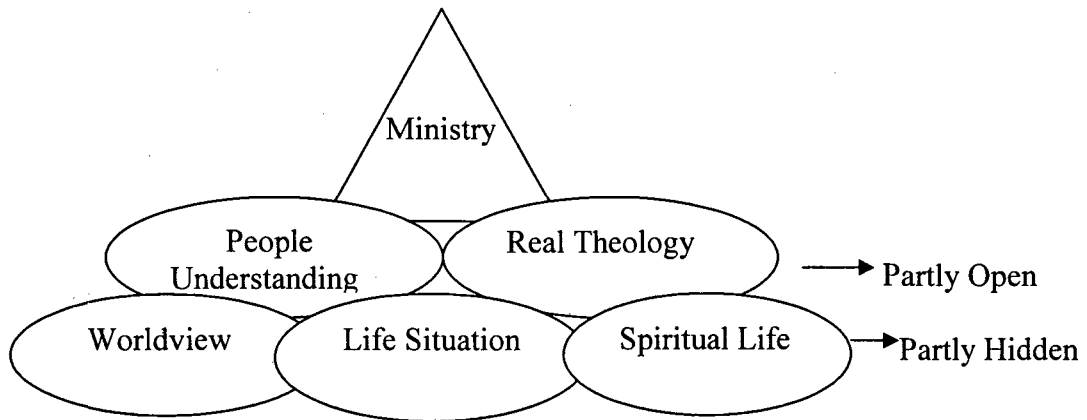


Figure 1. Ministry Pyramid. *Source:* Dybdahl, class notes.

Looking at this from another angle, balance in life is very important. To have a healthy body and mind, I need to have balance in work, play, sleep, worship, love, and nutrition as shown in table 1. I want to be a good model by being a Christian leader who lives a healthy Christian life. This will be a powerful witness and testimony to the young people whom I am going to train. It is the unbalanced life that becomes an easy prey for the devil. Moreover, the devil will try his best to disrupt balance. Balance in the above areas will facilitate the proper function of my physical and mental capabilities. I will have time and energy for God and family.<sup>1</sup>

---

<sup>1</sup>W. D. Regester, *Prescriptions for Spiritual Health* (Hagerstown, MD: Review and Herald Publishing Association, 1999), 23.



Table 1. Maintain Balance of Life

work	play	sleep
worship	love	nutrition

Source: Regester, 22.

### Theological Understanding of Church

The church is the gathering of God's people to praise, adore, and worship God. Jesus promised, "For where two or three are gathered in my name, there am I in the midst of them" (Matt 18:20). Ezek 37:27 says, "My dwelling place shall be with them; and I will be their God, and they shall be my people." There is no special need to have a special building for the church, as long as there are people gathering to worship God, that is the church.

In the Old Testament, the people of Israel is a pilgrim people journeying towards the fulfillment of the promise that in Abraham all the nations of the earth shall be blessed. In Christ this is fulfilled when, on the cross, the dividing wall between Jew and Gentile is broken down (Eph 2:14). Thus the Church, embracing Jew and Gentile is a "chosen race, a royal priesthood, a holy nation," "God's own people" (1 Pet 2:9-10). The Church of God continues the way of pilgrimage to the eternal rest prepared for it (Heb 4:9-11). It is a prophetic sign of the fulfillment God will bring about through Christ by the power of the Spirit.<sup>1</sup>

Jesus Himself is the Church. He is the good shepherd that gathers His sheep. He says, "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly" (John 10:10). Jesus is to give life, and healing to the people that

---

<sup>1</sup>World Council of Churches, *The Nature and Purpose of the Church: A Stage on the Way to a Common Statement*, Faith and Order Paper No. 181 (Bialystok, Poland: Orthdruk Orthodox Printing House, 1998), 13.

come to Him. Jesus reaffirmed Thomas, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:6). Ellen G. White described Jesus as the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. Christ is the only door, that through Him people are brought within the fold of His grace.<sup>1</sup>

The Church is the community of people who are called by God, through the Holy Spirit united with Jesus Christ and sent as disciples to bear witness to God's reconciliation, healing, and transforming power. The Church's relationship to Christ entails that faith and community require discipleship in the sense of moral commitment. The integrity of the mission of the Church, therefore, is at stake in witness through proclamation and in concrete actions for justice, peace, and integrity of creation.<sup>2</sup>

In practical theology, the church is a group of people who have accepted and "tasted" the saving grace of Christ, who fellowship together in adoration of God's healing grace and at the same time, they act as God's ambassadors and agents on this earth to share with the communities their healing experience. The church contains faithful believers deploying their spiritual gifts edifying the body of Christ and fulfilling the commands of Christ to reach out to the world.

### **Jesus' Ideal for the Church**

The church represents the kingdom of God on this earth. Jesus came to fulfill God's saving mission: "Now after John was arrested, Jesus came into Galilee, preaching

---

<sup>1</sup>White, *The Desire of Ages*, 477.

<sup>2</sup>World Council of Churches, 56.

the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel'" (Mark 1:14-15). The time had come when God appeared and the kingdom was preached. The church was the people who repented and believed in the saving grace of Christ. The people experienced forgiveness, healing, deliverance, and were "sitting at the feet of Jesus."<sup>1</sup> The believers worshipped and fellowshiped in the church praising God and giving honor and glory to Jesus Who redeemed them from sin and eternal destruction.

Jesus often described the church as His "bride" that is waiting for His coming. He as the bridegroom wants to receive the church, the "bride" in its purity. The parable of the Ten Virgins is a good example of the church's condition. Five of the virgins were wise and ready; the other five were foolish and unprepared. As it was normal practice in the Jewish custom, Matthew described the bridegroom as delayed, "As the bridegroom was delayed, they all slumbered and slept" (Matt 25:5) When the bridegroom arrived after a long wait, the wise virgins were ready to join the wedding banquet. The foolish virgins were late and shut out. Jesus, knowing the condition of the church, reminded the believers, "Therefore you also must be ready; for the Son of man is coming at an hour you do not expect" (Matt 24:44).

In Matt 5:13-14 Jesus says, "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. You are the light of the world. A city set on a hill cannot be hid." Salt can make food tasty and at the same time preserve food. Jesus

---

<sup>1</sup>Dybdahl, class notes.

uses salt to represent the church, the people of God who need to be “tasty” and influential, winning people to Christ.

John described Jesus as the true light, “The light shines in the darkness, and the darkness has not overcome it. The true light that enlightens every man was coming into the world” (John 1:5, 9). Christ declared Himself as the Light, “I am the light of the world; he who follows me will not walk in darkness, but will have the light of life” (John 8:12). God placed the church on this earth to be light and to shine for the glory of God.

### **Paul’s Ideal for the Church**

Christians are to be the “lighthouse of the earth;” they are to show the right direction to the “lost sheep.” The apostle Paul says, “But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all sons of light and sons of the day; we are not of the night or of darkness. So then let us not sleep, as others do, but let us keep awake and be sober” (1 Thess 5:4-6).

Paul set up churches in various parts of the world during his time. He went from one place to another as a tentmaker, planting new churches. During his mission trips, he faced many challenges and many conflicts surfaced among the believers in different localities. He had much advice and counsel for the churches. A beautiful illustration given by Paul was to compare the church to the human body, as illustrated in 1 Cor 12:12-25. He stressed the importance of the members of the church to work together for the glory of God, and for the common good. He says, “If one member suffers, all suffer together; if one member is honored, all rejoice together” (1 Cor 12:26).

In order for the church to prosper and unite, Paul exhorts the believers to love one another. He wrote a love letter to the believers in Corinth to prevent the church from

further division. This love letter reads as follows:

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, and endures all things. Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away (1 Cor 13:1-8).

Paul viewed the church as a group of people or saints who are called. He prayed for the Ephesians, "That ye may know what is the hope of His calling" and "Ye are called in one hope of your calling" (Eph 1:18; 4:4). Paul exhorts the saints at Thessalonica who are called, "to lead a life worthy of God, who calls you into his own kingdom and glory" (I Thess 2:12).

The perspectives of Paul changed after his Damascus experience, he no longer wanted to ignorantly put Christ to shame by persecuting the saints. Instead, Paul wanted the saints to live a holy life according to their calling. "The church has been divinely called from among the nations to be a people gathered to the name of the Lord. This call is more than a mere proclamation of the gospel, it is the effectual call of God's chosen ones; every member of the church has been called."<sup>1</sup> Paul himself reaffirmed his call by saying, "Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil 3:13-14).

---

<sup>1</sup>James Gunn, *I Will Build My Church: The Gates of Hell Shall Not Prevail Against Her* (Kansas City, KS: Walterick Publishers, 2005), 23.

### **Peter's Ideal for the Church**

The most outspoken disciple among the twelve, Peter was fast to organize the church after meeting with the risen Savior. In the Jerusalem church, Peter saw the needs of the people and together with the disciples proposed the solutions as illustrated in Acts 6:1-7:

Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

The church prospered with the ministry of prayer, the ministry of the Word of God, and the ministry of discipleship formation. The disciples did not rely on their efforts, but solely depended on God. They had the right connection with God. The disciples waited, prayed, received power, and witnessed for God as illustrated in Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."<sup>1</sup>

Peter was one of the pioneers reaching out to the Gentiles. The diversity of the early church is reflected in the writings of the New Testament. When the Holy Spirit stays among Christ's followers, there was "life" and zealotness to work for God in the early church. Throughout the early church the strong concern for unity prevented

---

<sup>1</sup>Joe Kidder, class notes for Spiritual and Theological Foundations for Ministry, Andrews University, Berrien Springs, MI, 2006.

diversity from degenerating into disintegration. In other words, the early Christians struggled to maintain a unity of faith and a community in the Spirit. Peter, Paul, and James strove to preserve communion even through their differences. Among the three leading figures, Peter became the important leader in stabilizing unity amidst diversity.<sup>1</sup>

Church life was centered in Jesus Christ. The believers practiced authentic ministry in Christ and experienced true transformation. This authentic church scenario is clearly presented in Acts 2:42-47:

And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul; and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day-by-day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

### **New Testament Church in Practice**

*Ekklesia* is the Greek word which means "church" in the New Testament. The root word of *Ekklesia* is "to call" and the prefix means "out," literally meaning "the called-out ones" and has come to mean "assembly" or "church."<sup>2</sup> The people that are "called-out ones" gather together to worship, praise God, and witness for Him. The churches during New Testament times encouraged unity in diversity as stated in Col 3:11, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all."

---

<sup>1</sup>Frederick J. Cwiekowski, *The Beginnings of the Church* (Mahwah, NJ: Paulist Press, 1988), 197.

<sup>2</sup>Myrlene L. J. Hamilton, *Being the Body of Christ: A Handbook for Mobilizing Your Congregation* (Valley Forge, PA: Judson Press, 1994), 3.

The term *koinonia* (communion, participation, fellowship) that is used widely in the New Testament has become fundamental for revitalizing a common understanding of the nature of the Church and its visible unity. By the power of the Holy Spirit, Christians enter into fellowship with God and with one another in the life and love of God through the death and resurrection of Christ. John the beloved disciple of Christ reaffirmed the communion of saints by saying, “that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ” (1 John 1:3).<sup>1</sup>

The New Testament church is prophetic as well as apostolic. The church is built “on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Eph 2:20). Jesus is both the Apostle and the Prophet who establishes the church (Luke 1:76; 13:33; 24:19; Heb 3:1). The church is apostolic with the meaning that it is sent into the world as the Father sent Jesus, to continue the work Jesus had started (John 14:12; 20:21).

Jesus first commissioned His twelve apostles, then Paul and an expanding corps of apostolic witnesses (Rom 16:7; Eph 4:11). Faithfulness to both the words and the works of Jesus Christ—both his life and his teaching—is necessary for true apostolicity. The church fulfills its meaning and purpose when there is the apostleship and prophethood of all believers as surely as there is the priesthood of all believers.<sup>2</sup>

The New Testament church carried out the mission of Christ faithfully. After the crucifixion of Christ and His resurrection, the church was full of “fire” to witness for

---

<sup>1</sup>World Council of Churches, 25.

<sup>2</sup>Howard A. Snyder and Daniel V. Runyon, *Decoding the Church: Mapping the DNA of Christ's Body* (Grand Rapids, MI: Baker Books, 2002), 25-26.



God. Christ's disciples became the church leaders spreading the gospel. This is clearly depicted in the book of Acts, where the outpouring of the Holy Spirit was portrayed in Acts 2. As a leader being called out to serve God, I need to prepare the people to receive the "later rain." The church needs to be ready for the outpouring of the Holy Spirit, and young people need to be equipped for the service of God.

### **A Theology of Church**

The church is a place of refuge for the community of believers. It is a place where people meet God, seek healing and forgiveness, fellowship among believers, and fulfill the command of Jesus. Many churches have the forms and structures but lack a community concern and love for one another. Church attendance becomes a weekly routine without much meaning associated with it. There is not much sense of relatedness among the believers because they seem to care for their own welfare.

Something is wrong when Christians can be content to "go to church" when in Christ we are called to be the church. Somehow, in the passing of hundreds of years of Christian history, Christians have come to treat the church as a place to go rather than as a people we are called to be. The church has become an institution, with recognizable buildings and programs, with a division between 'clergy' and 'lay' members—to the point where "going to church" means going to a particular building at a particular time on a Sunday morning to hear a particular preacher. What a far cry this is from "You are the body of Christ and individually members of it" (1 Corinthians 12:27). The church is not a static place made of brick or boards. The church is not where we go; it's who we are.<sup>1</sup>

My theology of the church is a community of believers who come together to celebrate the saving grace of Christ. These communities of believers share the joy of having been redeemed. For Paul says, "Christ redeemed us from the curse of the law,

---

<sup>1</sup>Hamilton, 1.

having become a curse for us—for it is written, ‘Cursed be every one who hangs on a tree’” (Gal 3:13). The spirit of fellowship among the community of believers needs to be rekindled.

Fellowship with the Father and with the Son involves the believers: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ” (1 John 1:1-3). Believers practice God’s theology, by loving one another as exhorted by John, “Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love” (1 John 4:7-8).

When believers are in Christ, they have the born again experience as suggested by the apostle Paul, “Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come” (2 Cor 5:17). Believers uplift one another in faith and promote healthy Christian living. Believers should not “skip” coming to church, for Paul counseled, do not neglect “to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near” (Heb 10:25).

Jesus sends all believers to be His witnesses. John records, “As thou didst send me into the world, so I have sent them into the world” (John 17:18). The church is a living community ready to meet the needs of people in its area. The needs of people, spiritually, physically, mentally and socially may vary. In the lives of Jesus and the

apostles there are several models on the right ways to meet the needs of people. "There are several ways in which our knowledge of the ministry of the early church might bear on our approach to ministry today. An appreciation of the diversity of ministry in the early church may lead to a greater acceptance of variety in forms of church ministry in the future."<sup>1</sup>

### Ministry Application

There are wide areas of ministry in which I can be involved. God calls people according to the spiritual gifts He has given. With the results of the MBTI, Spiritual Gifts Assessment, Spirituality Web, Leadership/Interaction Style, and Task Type Preference tests, I understand my leadership capabilities better. Knowing my temperament type through MBTI enlightened me concerning my capabilities and limitations and helped me learn why I behave in certain ways because of my ESTJ type. After administering the temperament test, I know myself better and can begin to appreciate the temperaments of others. Coupled with my background, work experiences, and church exposures, I have the quest to serve God by ministering to the young people.

I see the need to equip young Chinese Adventists in Malaysia in various areas of life. I would like to nurture the young people and let them discover their own spiritual gifts for the uplifting of the church. It is interesting to understand how people with other preference types accomplish their tasks. This information is very applicable to young Adventists in Malaysia, especially to help them work as a team.

Older leaders should train younger generations in order to have continuity of leadership. Malaysia Adventist churches are full of young people eager to be trained. I

---

<sup>1</sup>Cwiekowski, 202-03.

would apply what I have learned to train the young people to be the leaders of the next generation and to help the promising ones take over church leadership positions.

A curriculum with a strategic plan to train young Adventists will be designed to cater to the needs of the participants. Hopefully through this training program, the young people will be strengthened and be effective witnesses for God. The details of the curriculum design and implementation are discussed in chapter 4.

Currently, I am preparing myself for future ministry in Malaysia. Before I can minister to the people in Malaysia, I need to equip myself and be prepared to face ministry challenges. One of my present ministry challenges is to set things right with God. I need to be a role model and get things right in my life.

I realize that ignorance of my own spirituality is at stake. I need to figure out why I am called. Though I have the “capability” to help others, I am facing spiritual bankruptcy. I need to follow the counsel from Ellen G. White to take at least one hour a day to meditate and reflect on God’s sacrificial love.

As a spiritual leader, I want to learn more of God and how to excel in doing God’s work. I feel the urgency to improve myself from inside out and experience true personal transformation by the power of God. I want to echo the Word of the Lord, “Then he said to me, ‘This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts’” (Zech 4:6).

I want to invite Christ to come into my life to live a practical Christian life. I pray that Jesus will be my Leader and Guide to conquer my challenges. Moreover, I want to surrender my family and myself into God’s care. I need to pray harder for unity in my family. God is to be the Sustainer and the King to oversee my family.

I ought to practice holiness of life by adhering to spiritual discipline. Spiritual discipline helps me feel the presence of God. Consistency in my walk with God will help me to be more considerate of the people around me. I desire to be a better role model for my family members.

Prayer is the key for me to stay in tune with God. Extra effort is needed to practice spiritual discipline, where communion with God is a must. I need to pray to have more strength to overcome difficulties keeping my appointments with God, especially studying His Word.

Since I am a child of God, I want to be a cheerful Christian despite many challenges in life. I will not be able to serve God when I am unhappy and filled with anxieties. I want to be mentally, spiritually, socially, and physically fit. This is in line with what King Solomon says, "A cheerful heart is a good medicine, but a downcast spirit dries up the bones" (Prov 17:22).

### **Summary**

God calls each person when the time is ready. God uses people according to their gifts, their temperament and their experience for His own glory. I often feel unworthy to be called. However, with the stages of growth in Christ, I know it is time for me to answer His call. I know God values me and has blessed me with leadership capabilities. God let me experience the commonplace in various environments and people I encountered, in order to mold me to be a mature Christian, especially in my challenging work environment in the hospital.

I determine to spend the rest of my life in the service of God. Though I have gone through many personal conflicts in answering God's call, God has not given up on me.

He has shown me the right way to follow Him. Just like the apostle Paul, I want to be able to say that the love of God constrains me as I experience His love. I want more young people in Malaysia to have the opportunity to discover their giftedness and be willing to surrender their lives to serve God. My emphasis on Chinese young people will focus on exploring the political, cultural, and religious context in Malaysia in the next chapter for the context also impacts on ministry.

CHAPTER III

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS OF  
MALAYSIA: CHINESE CONTEXT

**Introduction**

Malaysia is situated in Southeast Asia, with a total land area of 127,317 square miles (329,750 square kilometers). Malaysia has two distinct parts separated by the South China Sea: West Malaysia (Peninsular Malaysia) consists of eleven states, and two federal territories, while East Malaysia consists of two states, Sabah and Sarawak, and one federal territory. Kuala Lumpur is the capital of Malaysia situated in West Malaysia.<sup>1</sup>

Extreme weather does not exist in Malaysia. "In tropical Malaysia's hot and humid climate, temperatures average about 80° Fahrenheit (27° Celsius) all year round, except in the mountains. The highland areas are much cooler. The country has only two seasons. The dry season starts in May and ends in September. The rainy season lasts from November to March."<sup>2</sup>

The population in Malaysia is growing at a stable and progressive rate.

---

<sup>1</sup>Anand Radhakrishnan, *Countries of the World: Malaysia* (Milwaukee, WI: Gareth Stevens Publishing, 2003), 5-6, 16.

<sup>2</sup>Grace Pundyk, *Welcome to Malaysia* (Milwaukee, WI: Gareth Stevens Publishing, 2004), 8.

“Malaysia’s population is projected to touch 23.3 million by the end of 2000 and 25 million by the year 2005. Whilst the national population has increased in number, the household size has declined considerably. The average household size is expected to shrink to 3.6 persons by the first quarter of this century with greater reductions taking place in the urban areas. By the year 2020, the country’s population is expected to breach the 32 million mark with about 75% being urban dwellers.”<sup>1</sup> Please refer to appendix A for further demographic details of Malaysia.<sup>2</sup>

The indigenous people comprise the majority population in Malaysia. They are called the *Bumiputras* (people of the land). Of the *Bumiputras*, Malays constitute 49.5 percent and tribal people constitute approximately 8.2 percent of the Malaysian population. The non-indigenous people such as the Chinese, who once made up nearly half of Malaysia’s population, currently comprise only 25.4 percent of the total population. The non-indigenous Indian population has also dropped from about 10 percent to 7.2 percent of the total population. Other non-indigenous people including Indonesian, Filipino, British, Thai, and Myanmar make up about 3.2 percent of the total Malaysian population. The remaining 6.5 percent of the total Malaysian population are migrants from other Asian countries. Some experts estimate 1.7 million illegal immigrants reside in Malaysia.<sup>3</sup>

---

<sup>1</sup>Michael Yeoh, *21<sup>st</sup> Century Malaysia: Challenges and Strategies in Attaining Vision 2020* (London, England: Asian Academic Press Ltd, 2002), 149.

<sup>2</sup>Wikipedia Contributors, *Demographics of Malaysia*, 2 February 2006, <[http://en.wikipedia.org/wiki/Demographics\\_of\\_Malaysia](http://en.wikipedia.org/wiki/Demographics_of_Malaysia)> (5 February 2006).

<sup>3</sup>Patrick Johnstone, Robyn Johnstone, and Jason Mandryk, *Operation World* (Waynesboro, GA: Paternoster USA, 2001), 422.



The tribal people are the oldest inhabitants in Malaysia and are known as *Orang Asli*, or "Original People," as well as *Bumiputras*. The most common tribal groups in West Malaysia are the *Jakun* and *Semai*. In East Malaysia, the dominant tribal groups are the *Dayak* and *Kadazan*. The Dayak in Sarawak live in longhouses and are either *Iban* (Sea Dayak) or *Bidayah* (Land Dayak). In Sabah, *Kadazan-Dusun* and *Bajau* are the most common tribes.<sup>1</sup>

Malaysia is a unique multi-lingual country with multi-ethnic and racial groups living together in a peaceful manner. Each ethnic group has its own religious belief system. The major religions are Islam, Buddhism, Taoism, Christianity, and Hinduism. Although under the Federal Constitution, Islam is the official religion of Malaysia, freedom of worship exists for the Malaysian populace. The official languages are Malay (national language) and English; the other main language is Mandarin. The people are free to use their mother tongue or any other language.

Most of the people in Malaysia live with a moderate income. "With the country's economy growing at an average rate of 7% per annum over the last decade, the income per capita has increased from RM6,298 in 1990 to RM12,863 in 2000 and is projected to reach RM25,000 in the year 2020. Simultaneously, the poverty rate has also declined from 17.1% to 6% and is expected to decline to 1.2% over the same period."<sup>2</sup>

Malaysia has an abundance of natural resources. Mineral wealth in the form of tin and petroleum has provided large returns over many years, though both are now dwindling (tin because of declining demand, petroleum because of declining resources). Timber from natural forests has also been a major source of wealth, along with many forms of tropical agriculture (particularly rubber and palm oil). Such

---

<sup>1</sup>Radhakrishnan, 49.

<sup>2</sup>Yeoh, 149.

products dominated Malaysia's exports until the 1980s, when manufactured goods gradually began to take over.

Malaysia remains relatively under populated, particularly in Sabah and Sarawak. Malaysia is one of the few governments encouraging population growth, with a declared objective of 80 million towards the end of the twenty-first century. The peninsular has been urbanized since colonial times. Initially this was a non-Malay phenomenon, with Malays remaining in rural areas, but Malay urbanization has achieved great momentum in recent decades.<sup>1</sup>

### History of Malaysia

Malaysia has a significant golden history beginning from a small state named after the "Malaka" tree in the fifteenth century. Malacca was once a major trading port visited by ships from China, Portugal, India, and the Middle East. When the sultans of Malacca upheld the Islam religion, Malacca became a center for spreading Islamic teachings.

Malacca also became the hub of the spice-trading Portuguese. The Portuguese sea captain, Afonso de Albuquerque, had a great interest in the Straits of Malacca because he was looking for an entry port to the Orient. The Portuguese conquered Malacca in 1511 and ruled for approximately 130 years. The *A' Famosa* (a massive fortress) was built by the Portuguese to defend Malacca against attacks. Small portions of the ruins are now important historical sites for visiting tourists.

The Dutch in their quest to control the spice trade, defeated the Portuguese in 1641 and ruled Malacca for nearly 150 years. Malacca was in total ruins after that war. In order to rebuild Malacca, the Dutch imported stone from Holland to

---

<sup>1</sup>John Funston, *Government and Politics in Southeast Asia* (Pasir Panjang, Singapore: Institute of Southeast Asian Studies, 2001), 165.

construct distinctive pink buildings. The surviving buildings such as the Christ Church, the Clock Tower, *Stadthuys*, and its surrounding buildings are tourist attractions today.<sup>1</sup>

The British landed in Penang, the northern state of Malaysia, and took over Malacca in 1824. "In 1824 the Anglo-Dutch Treaty of London was signed dividing the land on each side of the Straits of Malacca between Britain and the Netherlands. Dutch Malacca became a British territory while the British enclave, Bencoolen (in Sumatra) was transferred to the Dutch."<sup>2</sup> The British began constructing colonial-style structures while influencing the politics and the government structures of the Malayan States.

"Deeper colonial impact dates from 1874, when Britain signed the *Pangkor Agreement* with *Perak* (one of the states in West Malaysia), giving it the power to 'advise' state authorities—a misnomer really since British advice was seldom rejected. Such 'indirect' rule, with the form of Malay sovereignty maintained, was progressively extended to all peninsular states (collectively known as Malaya) by 1915. In Borneo, British adventurer James Brooke (first of the 'White Rajas') moved to Sarawak in 1843, and a commercial firm, the North Borneo Trading Company, took over Sabah in 1881."<sup>3</sup>

The desire for self-rule was felt in the hearts of the people in Malaya under the British rule. The spirit of independence was first kindled in the 1930s. The call for independence was halted by the Second World War. When the Second World War

---

<sup>1</sup>Hung Yong Hng, *Five Men & Five Ideas* (Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 2004), 14-17.

<sup>2</sup>Virginia Matheson Hooker, *A Short History of Malaysia* (Crows Nest, Australia: Allen & Unwin, 2003), 106.

<sup>3</sup>*Ibid.*, 160-61.

broke out, the British greatly benefited from Malaya's output of tin and rubber for its war purposes and Malaya's economy was strengthened.

When the British, Dutch, and American governments froze essential raw materials and oil supplies to Japan, Japan had to look to other sources for its raw materials and oil supplies. Japan turned its attention to Southeast Asia. While Britain was preoccupied defending itself against the threat of a German invasion, Malaya fell under the threat of a Japanese invasion. The Japanese invaded Malaya in December 1941. During the Japanese occupation, the Malaysians suffered severe lack of food and many innocent people were killed. Malaya was under Japanese control for three and a half years, until August 1945 when the Americans dropped bombs on Hiroshima and Nagasaki. After the war ended, British forces resumed their authority in Malaya.

The Japanese occupation sparked a renewed quest to be free from "foreign rule." The Chinese guerrilla fighters, who were initially engaged in the jungle to fight against the Japanese, switched their attention to fight the British and take over the country by force. These guerrilla fighters formed the Malayan Communist Party, headed by *Chin Peng*. The British fought against the Malayan Communist Party for twelve years, until 1960.<sup>1</sup>

Malaysia declared independence "from Britain in 1957 as the Federation of Malaya. In 1963, Sabah and Sarawak joined to form Malaysia, a federation of 13 states

---

<sup>1</sup>Barbara Watson Andaya and Leonard Y. Andaya, *A History of Malaysia* (Honolulu, HI: University of Hawaii Press, 2001), 257-63.

with a constitutional monarchy.”<sup>1</sup> However, Singapore left the federation in 1965 and declared independence on August 9 of the same year.

Since its independence from British rule in 1957, Malaysia is proud to have experienced a remarkable degree of political stability; however, one incident marks the darkest moment of Malaysian history. During the 1960s, poverty was common and widespread among the Malays, especially those who stayed in *kampung* (villages). The majority of the Chinese were rich, controlling business and commerce and lived in the urban areas. Though holding political power, the Malays envied the prosperity of the Chinese who were involved in business.<sup>2</sup>

In 1969, the tensions between the two races, Malays and Chinese, eventually triggered racial violence and bloody riots broke out after an election in West Malaysia. The government had to suspend the Constitution and Parliament and declared a state of emergency for two years. A feeling of inequality between the races continued. In the 1970s, the government took active measures to promote social equality among the races. Government efforts included the implementation of the New Economic Policy (NEP). The economic situation and political environment began to prosper when the races worked together and cooperated with the government for common good.<sup>3</sup>

---

<sup>1</sup>Johnstone, 422.

<sup>2</sup>Andaya, 297-300.

<sup>3</sup>Radhakrishnan, 14.

## Political Context

### Political Climate

Currently Malaysia is a free country with a democratic system. It is a strong participant of the six-member *Association of South-East Asian Nations* (ASEAN). This association, comprised of Malaysia, Singapore, Indonesia, Thailand, Brunei Darussalam, and the Philippines, was formed to promote regional growth and cooperation among member nations.

Malaysia is a constitutional monarchy with a federal parliamentary system of government. The formal state structure is set out in a written constitution. The *Yang DiPertuan Agong* (King, or *Agong*) is head of state. Administration is vested in a Cabinet headed by a Prime Minister. Cabinet is appointed by the *Agong* from Members of Parliament, and is collectively responsible to Parliament.

A unique feature of the Constitution is that—following colonial practice—it acknowledges the Malay character of the country, and recognizes the special needs of the Malay community. The 1957 Constitution installed Malay Sultans as the heads of most states and the federation. Malay became the national language. Islam was ‘the’ religion of the country, though freedom of worship was guaranteed and Islamic law applied only to personal law of Muslims.<sup>1</sup>

On the advice of the cabinet, the *Agong* appoints a five-member election commission that is formally in charge of Malaysian elections. “Malaysia elections have generally been regarded as free in terms of providing the necessary conditions for voting freely, and accurately counting the outcome.”<sup>2</sup> Despite democratic structures there is no fair chance for the opposition.

The *United Malays Nationalist Organization* (UMNO) is the main government political party in the *Barisan Nasional* (National Front). The president of UMNO heads the government as the Prime Minister. According to the constitution, the Deputy

---

<sup>1</sup>Funston, 170-72.

<sup>2</sup>Ibid., 183.

President will succeed the President when the position becomes available. Most of the UMNO key members occupy the main positions in the cabinet.

*Malaysia Chinese Association (MCA)* under *Barisan Nasional* is the major party that represents the Chinese in Malaysia. "The MCA, despite being rocked by internal strife and schisms from time to time, has remained the mainstream political organization of the Chinese community through its emphasis on compromise and cooperation with the *United Malays Nationalist Organization*, Malaysia's overwhelmingly largest party in the ruling coalition party."<sup>1</sup> The *Gerakan* (Movement) is another Chinese party under the banner of *Barisan Nasional*. The Chinese leaders in both of these parties hold important ministerial positions in the government cabinet and are able to offer a "strong voice" for the Chinese.

Though the population of Indians does not exceed 10 percent, they have representation in the government cabinet. The *Malaysia Indian Congress (MIC)* represents Indian interests. The president of MIC and its committee members hold ministerial positions under the *Barisan Nasional*.

Sabah and Sarawak also have a few political parties associated with *Barisan Nasional*. Pending their interests, some of these parties have been in and out of the coalition with *Barisan Nasional*. The more prominent parties from Sabah are the United Sabah Party (*Parti Bersatu Sabah*) and the United Sabah People's Party (*Parti Bersatu Rakyat Sabah*). The prominent parties from Sarawak include the United People's Party

---

<sup>1</sup>Fujio Hara, *Malayan Chinese and China* (Lower Kent Ridge Road, Singapore: Singapore University Press, 2003), 104.

(*Parti Rakyat Bersatu Sarawak*) and the Sarawak Dayak Party (*Parti Bangsa Dayak Sarawak*).

Women in Malaysia have been fairly active in politics. Most of the political parties have their own *Wanita* (women) wings. For instance, the *Wanita* UMNO, *Wanita* MCA, and *Wanita* MIC represent all the women groups under the *Barisan Nasional*. The head and deputies of these female political parties are often ministers in the cabinet.

A few strong opposition parties include *Parti Islam se Malaysia* (PAS), *Democratic Action Parti* (DAP), and *Parti Keadilan Rakyat* (ADIL). These opposition parties offer strong voices against certain government policies. They defend and act on the interest of their people and respective constituencies. For instance they would speak out on the cultural, language, health, and education issues of the people.<sup>1</sup>

Most of the Chinese political leaders in Malaysia have been faithful to the call to defend Chinese interests. "Whether as part of the ruling coalition or in opposition, the Chinese and Chinese-based political parties have sought to represent the community's bedrock interest: rights of full citizenship, opportunity for economic advancement, preservation of the Chinese language and Chinese schools, and outlets for public cultural expression. The pursuit of these objectives reflects not only a desire to take full part in the Malaysian polity, but also a deeply felt need to preserve a cultural legacy inherited from their ancestors in China."<sup>2</sup>

---

<sup>1</sup>Andaya, 325-331.

<sup>2</sup>Kam Hing Lee and Chee-Beng Tan, *The Chinese in Malaysia* (New York, NY: Oxford University Press, 2000), 194-95.



Under the coalition government of *Barisan Nasional*, most Chinese and Indian privileges are maintained. For instance, though Malay is the national language and all the government secondary schools are conducted in Malay, Chinese and Indians are allowed to retain their mother tongue. Besides the Malay schools, Chinese and Indian elementary schools are available for all the races. Some independent Chinese secondary schools are also permitted; they use Chinese as the medium for instruction. Recently, an independent Chinese University, *Univesity Tunku Adbul Rahman*, was built to cater to the educational needs of the Chinese community.

#### Influence of Colonial Rule

Most Malaysians have no doubt that Colonial rule affected their lives. It is fair to say that Malaysians in one way or the other have been influenced by the Colonial era. Today, most contemporary Malaysians are more westernized than their great-grandparents.

One of the very striking examples of Colonial influence is the clothes worn by Malaysians. Most younger people in Malaysia like to wear jackets, with ties worn by men. The traditional clothes worn by their great-grandparents are worn mainly during cultural shows or festive seasons. Malay men would faithfully wear their *baju Melayu* (Malay men costumes) and the ladies their *kebaya* (blouse) in various official functions. Men wear *baju Melayu* especially when they attend the mosque during weekly Friday worships.

Malaysia's humble beginning was greatly influenced by Colonial rule. Though Malaysia was small, it has a golden history that deserves our attention. The Colonial rule especially shaped the thinking and lifestyles of many Malaysians.

The Colonial influence can best be seen in Malacca (*Melaka*), the oldest state in Malaysia. “*Melaka* is the country’s fourth-largest city and the capital of the state of *Melaka*. Founded in 1400 by the Malay prince *Paramesvara*, the city has been controlled by the Portuguese, the Dutch, and the British at various times in history. Under each of these groups, *Melaka* was an important trading center. The old part of the city still has churches, public buildings, and shops that were built by Europeans. Many descendants from early Chinese traders live in *Melaka*’s Chinatown.”<sup>1</sup>

Christianity was brought to Malaysia by the Portuguese. “*Melaka* was a prime target for the Portuguese, and Albuquerque personally led an expedition which succeeded in capturing the city on 10 August 1511.”<sup>2</sup> “The Portuguese invaders had two goals: to control the spice trade in the straits and to replace Islam with Christianity.”<sup>3</sup> The early people in Malacca were exposed to Christianity through the Catholic “brothers” and “sisters.” One of the famous Franciscan missionaries to Malaysia was *St. Francis Xavier*.

When the Dutch (United East India Company) took over in 1640,<sup>4</sup> they built churches and schools in Malacca. Many Catholic missionaries continued to share the gospel with the local residents in Malacca as well as many other towns in Malaysia.

---

<sup>1</sup>Sylvia McNair, *Malaysia Enchantment of the World* (New York, NY: Children’s Press, 2002), 17.

<sup>2</sup>Andaya, 58.

<sup>3</sup>McNair, 41.

<sup>4</sup>*Ibid.*

After the Dutch handed over Malacca to the British in 1824,<sup>1</sup> the influence of Christianity continued to flourish. "During British colonial days in the nineteenth century, Christian missionaries founded schools and hospitals in Malaysia and gained converts. Today about 1 million people, or about 6 percent of the national population, are members of Christian churches."<sup>2</sup>

"The British presence in the nineteenth century brought the peoples of the Malay world into contact with a self-confident culture, convinced of its superiority and its 'civilized' status."<sup>3</sup> Consequently, many churches were built and the British missionaries continued to spread Christianity. As a result of Colonial rule, religious tolerance is widely practiced and accepted among all races.

Immigration during the Colonial period was such that by the time Malaysia won its independence in 1957, the ethnic Chinese made up almost half the population of the country. The Chinese together with their Malay counterparts, had worked together to seek independence from the British.

Under Colonial influence, many Chinese, Malay, and Indian elite had gone to Britain for further education. Even today, many foreign-educated Malaysians hold important positions in the country's politics.

#### Political Constraints

Islamization has brought concern to believers of other faiths who comprise nearly

---

<sup>1</sup>Ibid., 42.

<sup>2</sup>Ibid., 96.

<sup>3</sup>Andaya., 159.

half the population of Malaysia. In recent years, the government has loosened some of the restrictions on non-Muslim religious practice.

Proselytizing of Muslims by members of other religions is strictly prohibited, although proselytizing of non-Muslims faces no obstacles. The Government discourages but does not ban the distribution in the peninsular portion of the country of Malay-language translations of the Bible, Christian tapes, and other printed materials. The distribution of Malay-language Christian materials faces few restrictions in East Malaysia. In 2003, the Government briefly banned a Bible, translated into the language of the indigenous *Iban* in Sarawak, on the grounds that the Bible's use of the Islamic phrase *Allah Taala* (Almighty God) could create confusion among Muslims. However, the acting prime minister quickly lifted the ban following the addition of a cross to the cover of the *Iban* Bible.<sup>1</sup>

Though the federal government has loosened some of the restrictions on religious practice, the various state governments may not fully abide by the policies. "Non-Muslims are free to observe their religions. However, there have been some 'deviations' in the implementation of government policies, especially in the 1980s. Non-Muslim religious groups find it difficult to get approval to acquire land for building temples or churches as well as for burial sites."<sup>2</sup>

Though Malaysian Christians have moved into the twenty-first century, they continue to experience difficulties acquiring land for new churches and cemeteries. The state that monitors and controls the parceling of lands determines how properties are used.

State governments have authority over the building of non-Muslim places of worship and the allocation of land for non-Muslim cemeteries. Approvals for building permits sometimes are granted very slowly. After years of complaints by non-Islamic religious organizations about the requirement that the Islamic Council in each state approve construction of non-Islamic religious institutions, the Minister of Housing

---

<sup>1</sup>Bureau of Democracy, Human Rights and Labor, *International Religious Freedom Report 2004: Malaysia*, 15 September 2004, <<http://www.state.gov/g/drl/rls/irf/2004/35405.htm>> (19 February 2006).

<sup>2</sup>Lee and Tan, 310.

and Local Government announced in 2003 that such approval no longer would be required. Despite this ruling, some religious groups have complained that state policies and local decisions have continued to restrict the construction of non-Muslim places of worship. Unregistered houses of worship may be demolished.<sup>1</sup>

### Cultural Context

“Culture is the creation of God. It is His will that there be culture.”<sup>2</sup> Cultures have three aspects that include knowledge, feelings, and values. Cross-cultural understanding and communication are possible when respect and appreciation for others’ cultures are comprehended with an open heart. “At first we learn . . . to see the world through the eyes of our hosts. We then develop higher levels of analysis—meta-cultural conceptual frameworks—that enable us to understand above both our own and other cultures and compare and translate between them.”<sup>3</sup>

Cultures have been meeting and mixing in Malaysia since the very beginning of its history. With its multi-racial environment, Malaysia has a rich cultural heritage that is worth exploring. The Malays, Chinese, Indians, and other indigenous people have their own unique cultures and customs.

### Malay Culture

The Malays are the largest community in Malaysia with Islamic values embedded in Malay culture. Traditional Malay culture centers on the *kampung* (village). The Malays have many *adat-istiadat* (customs). Contemporary Malay culture is multifaceted

---

<sup>1</sup>Bureau of Democracy, Human Rights and Labor.

<sup>2</sup>Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1996), 83.

<sup>3</sup>Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Books, 1985), 95.

and complex, consisting of many strands of animistic, early Hindu, as well as early and modern Islamic influences. Also, Colonial rule influenced the shaping of some aspects of Malay culture. Malay culture emphasizes moderation, acceptance, harmony, and tolerance. Malays have close relations among family members and a friendly attitude toward their neighbors and community.<sup>1</sup>

“Islam is a vital tool in the lives of the Malays. When religion is used along side the other facets of identity such as culture and politics, every action one takes carries a religious nuance. The action may either stand as a demonstration of agency or as part of the direction an individual takes in abiding by her faith, thus giving her life a greater purpose and a firmer direction—for her worldly ways is now in accordance with her after world. A Muslim in contemporary times realizes the need to carry multiple responsibilities according to her functions in the society and family.”<sup>2</sup>

Hindu, Islamic, and Indonesian heritage influenced Malay culture, music, and arts in Malaysia. For example, *wayang kulit* (shadow-puppet theater) was introduced from Java in the thirteenth century, and today is most commonly found in the state of Kelantan, the northeastern state of Malaysia. Malay musical instruments include *gendang* (distinctive drums), gongs, and other percussion instruments made from native materials such as *raurau* (coconut shells) and *kertuk* (bamboo). Malay decorative art includes *batik* cloth (cloth hand-dyed by using a special technique), silverware, the

---

<sup>1</sup>AlloExpat.com, *Malaysia Country Report (History, Geography, Culture, etc.)*, 04 April 2005, <[http://www.alloexpat.com/malaysia\\_ expat\\_forum/viewtopic.php?p=42049](http://www.alloexpat.com/malaysia_ expat_forum/viewtopic.php?p=42049)> (15 February 2006).

<sup>2</sup>Raihanah Mohd Mydin and Shahizah Ismail Hamdan, *Linking Literary Identities: Malaysian Society, Culture and the Other* (Selangor, Malaysia: Universiti Putra Malaysia Press, 2003), 11.

handmade *kris* (a short sword or heavy dagger with a wavy blade), woodcarving, and basketwork.<sup>1</sup>

Early Malay empires, especially Malacca with many Indian traders from India, absorbed Indian influences. In fact, Malay culture itself has been strongly influenced by people of neighboring countries, especially Indians and people from the Indonesian islands of Sumatra and Java. "The localization of Indian influences by early Malay communities proceeded imperceptibly, deepening and enriching an already vital culture."<sup>2</sup>

One obvious cultural trait practiced today is the marriage ceremony. The Malay marriage continues to be based on a Hindu-inspired ritual. The ceremony incorporates elements of the Hindu traditions of southern India. Traditionally, the bride and the groom sit in a position like a king and a queen dressed in gorgeous brocades. They feed each other yellow rice with hands painted with *henna* (brown-colored decorations).<sup>3</sup>

The rich historical heritage and culture have evidently influenced its exotic cuisine. Malay food is often described as hot, spicy, and flavorful as it utilizes a melting pot of spices and herbs. "Many of the ingredients central to Malay cooking were introduced by Indians and Arabs—including spices such as cardamom, pepper and cloves. Basic cooking techniques involve preparing one wet and one dry set of ingredients. Key wet ingredients include shallots, ginger, garlic, chilies and turmeric, and

---

<sup>1</sup>Pundyk, 30.

<sup>2</sup>Andaya, 16.

<sup>3</sup>Hng, 13.

are usually blended using a mortar and pestle. The technique is to first combine the wet ingredients and then fry them in oil before adding dry ingredients such as ground coriander seed, cumin, aniseed, cloves, cinnamon and cardamom.”<sup>1</sup>

Malay Muslims fast during the month of *Ramadan* (Muslim fasting month) and celebrate *Hari Raya Aidilfitri* (grand day after the month of fasting) at the end of the fasting month.<sup>2</sup> It has been the Malay custom to start the day after *Ramadan* by wearing new clothes and congregating in the mosques early in the morning to perform *Hari Raya Aidilfitri* prayers followed by visiting the graves of the departed. The young will ask for forgiveness from their elders and have an open house for relatives and friends who come to their house.<sup>3</sup>

Many varieties of traditional Malay delicacies are served during the festive season. Houses are thoroughly cleaned and decorated, and lighted with oil lamps to welcome the angels, which are believed to be visiting the earth during the seven days preceding the festival. Muslims celebrate *Hari Raya Aidilfitri* for a period of one month with most of the festivities concentrated in the first three days.<sup>4</sup>

Though faithful to Islam, the Malays have preserved some of their more ancient animistic beliefs in spirits of the soil and jungle. Very often, when someone falls sick,

---

<sup>1</sup>Su-Lyn Tan and Mark Tay, *World Food Malaysia & Singapore* (Oakland, CA: Lonely Planet Publications, 2003), 14.

<sup>2</sup>Pundyk, 38.

<sup>3</sup>Wendy Khadijah Moore, *Malaysia: A Pictorial History 1400-2004* (Kuala Lumpur, Malaysia, 2004), 324.

<sup>4</sup>Capslock Sdn Bhd., *Hari Raya Aidil Fitri*, n.d., <[http://www.abcmalaysia.com/tour\\_malaysia/hrya\\_puasa.htm](http://www.abcmalaysia.com/tour_malaysia/hrya_puasa.htm)> (15 February 2006).



the Malays will turn to medicine men or shamans (*bomohs*) for the treatment of ailments.<sup>1</sup>

### Indian Culture

Indian culture is very rich. Wherever Indians live they strive diligently to maintain their traditions of religion, dress and cuisine.<sup>2</sup> Their cuisine, temples, and colorful garments are well known in Malaysia.

When Hindus meet, they greet each other by pressing the palms of their hands together, which symbolizes the meeting of two people. The two palms are placed together in front of the chest and the head is bowed while saying the word *Namaste* (in Hindi) or *vanakam* (in Tamil) which means "I bow to you" and signifies "I bow to the divine in you." The greeting has a spiritual significance by humbling or reducing one's ego in the presence of another.

Indian women in Malaysia commonly have *bindi* or *tilak* on their foreheads. It is an auspicious mark and a symbol of good fortune. Once worn only by married women, *bindi* can be seen today on girls and women of all ages. Its location, over a *chakra* (energy point), is intended to help focus concentration during meditation.<sup>3</sup>

While Indians residing in Malaysia have preserved their traditional dress, they have also preserved their traditional cuisine recognized for its unique use of spices to

---

<sup>1</sup>Sabrizain, *The Malays*, n.d., <<http://www.sabrizain.demon.co.uk/malaya/malays.htm>> (12 February 2006).

<sup>2</sup>Moore, 323.

<sup>3</sup>Swami Chinmayananda, *Hindu Rituals and Routines-Why Do We Follow Those?* 16 December 2005, <<http://members.tripod.com/~malaiya/hindu1.doc>> (16 January 2006).

flavor food. "Indians have used spices to flavor food for thousands of years."<sup>1</sup> It has been said in India that spices are the heart and soul of Indian cooking. These spices are freshly ground and added in many different combinations. For instance, Indians flavor vegetarian foods with many spices. "Indian vegetarian food is justifiably popular in Malaysia. Southern vegetarian dishes are cleverly spiced (a popular combination is brown mustard seeds, *blackgram dhal*, curry leaves and dried chilies), often combined with coconut milk or freshly grated coconut for extra flavor. Steamed bread (*idli*) and the finest, crispiest pancake imaginable (*dosay*) are made from ground *blackgram dhal* and rice."<sup>2</sup>

The Indian hawkers (street sellers) have created many unique versions of local Malaysian dishes, which cannot be found in India. For example, *Mee Goreng* (fried noodle), is a combination of fried Chinese noodles, bean-sprouts, and dried shrimp paste. Indian *Rojak* (vegetables and deep-fried fritters with sweet sauce), curry puffs (pastry with a spicy potato filling), *chapati* (wheat-flour pancake), *roti canai* (flattened bread) or *roti paratha*, made from wheat flour served with vegetarian and non-vegetarian curries are very common foods for Malaysians.<sup>3</sup>

Indians in Malaysia celebrate *Deepavali* or the Festival of Light as a triumph of light over darkness and good over evil.<sup>4</sup> "The mood starts a month beforehand with the preparation of the various array of Indian cookies such as *murukku*, *ommapadi*, *chippi*,

---

<sup>1</sup>Wendy Hutton, *The Food of Malaysia: Authentic Recipes from the Crossroads of Asia* (Little Road, Singapore: Periplus Editions (HK) Ltd., 1995), 18.

<sup>2</sup>*Ibid.*, 17.

<sup>3</sup>*Ibid.*, 18.

<sup>4</sup>*Ibid.*, 39.

*atharasum, nei orundei* and the wall breaker *kallu orundei*. . . . Normally on *Deepavali* eve, *Padayai* or offerings and prayers are made to ancestors and deceased family members. After this ceremony, the women are busy in the kitchen while the rest of the family do the house by hanging new curtains, placing new settee covers and the like to welcome *Laxmi*, the goddess of prosperity.”<sup>1</sup>

### Chinese Culture

Malaysian Chinese culture is derived from Chinese civilization and is represented in literature, drama, music, painting, and architecture. Despite the change of time and place, Chinese cultures have remained recognizably and uniquely Chinese. According to an old Chinese proverb, eating and enjoying food is the god-given heavenly priority.

Moreover, Chinese respect elderly people as a way of life.

Reverence for elderly people is a Chinese tradition recognized by all, even among the Chinese who have settled in other lands for a long time. The saying ‘A man of seventy is rare from ancient times’ is on the lips of every Chinese, irrespective of education or class. In traditional society a man of seventy is a rarity and therefore ought to be treasured and revered. Indeed, according to tradition, from the age of sixty a person begins to acquire status and dignity. At sixty he is entitled to carry a staff in his village, at seventy he is entitled to carry a staff in the country, at eighty he is entitled to carry a staff before the throne and need not kneel before the emperor; and all emperors regarded people who had reached the age of ninety as being fit to be their advisers. Also, no one having reached the age of seventy should suffer corporal punishment and at eighty should not be scolded. Such is the importance, respect and dignity of age in Chinese tradition. The staff is a symbol of the dignity of and reverence for old age.<sup>2</sup>

Culturally, Chinese are a hardworking people who apply practical wisdom in their daily life but Malaysian Chinese culture has been greatly influenced by the cultures of

---

<sup>1</sup>Capslock Sdn Bhd., *Deepavali*, 20 December 2005, <[http://www.abcmalaysia.com/tour\\_malaysia/deepavali.htm](http://www.abcmalaysia.com/tour_malaysia/deepavali.htm)> (16 January 2006).

<sup>2</sup>Siow Mong Lee, *Spectrum of Chinese Culture* (Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 1995), 15-16.

other races, especially Malay and Indian. Chinese culture will be discussed in more detail on the following pages under the Chinese context.

#### Other cultures

In Sabah and Sarawak an indigenous culture exists. The indigenous culture has its own dances and handicrafts, notably handwoven textiles by the *Punan* tribe, cloth made by the *Bajau* people, patterned rattan mats and basketwork, and wood carvings.<sup>1</sup>

#### Assimilation of Cultures from the Races

Malaysia is one of the countries where Malay, Chinese, Indian, and other races live together harmoniously; however, Malaysia, even with all the races, has its own unique culture, which somehow has integrated the various cultures into their own way of living. "This freedom to live and practice one's culture remains one of the outstanding features of Malaysia's plural society, and is an example of how contending in multicultural societies can accommodate one another."<sup>2</sup>

"Malaysia's diverse cultures and religions can be easily gleaned from a glance at the annual calendar, on which all the major religious events of Islam, Buddhism, Hinduism and Christianity . . . the high points of their traditional beliefs, are listed. This multi-cultural diversity is best summed up by a uniquely Malaysian event, the 'Open House'. This is when Malaysians of all creeds and ethnic persuasions invite their neighbors and friends to their homes to participate in the festivities and sample the

---

<sup>1</sup>Malaysia Traveling, *Malaysia Culture*, n.d., <<http://www.mikimoto-malaysia.net/malaysia-culture.html>> (28 January 2006).

<sup>2</sup>Hng, 7.

cuisines and hospitality that the nation is famous for.”<sup>1</sup>

Most of the races in Malaysia work together in a team spirit for their common good that is called *gotong royong* (teamwork), which “is infused by a whole series of local associations and meanings that precedes local workers’ acceptance and/or subsequent application of its precepts and claims into practice. It is an infusion that colors the very process, meaning and feature of what participation is as a workplace activity.”<sup>2</sup>

#### Government’s Emphasis on *Muhibbah* “Live Harmoniously”

A sense of toleration among the races is strong in Malaysia and has for centuries formed the basis of Malaysia’s progress. The government encourages the races to work toward mutual acceptance and understanding. The Chinese, who are good in business, help their Malay counterparts to develop their potential in the business world. Some Indians study the Chinese language from elementary school so many excellent Indian lawyers and physicians speak Chinese.

However, it is a challenge to foster unity among the races. The government has put forth efforts to help the races to live harmoniously.

Politicians admit that the drive to develop new ‘Malaysian race’ (*bangsa Malaysia*) has proven elusive but they still seek strategies through which to promote unity and harmony among Malaysia’s diverse ethnic groups. In 2003, for example, the government announced that it planned to turn six communal festivals—*Aidilfitri* (Muslim), Chinese New Year, *Deepavali* (Hindu), Christmas, *Pesta Kaamatan* (a *Kadazan* harvest festival celebrated in Sabah), and *Hari Gawai* (a *Dayak* and *Iban* harvest festival celebrated in Sarawak)—into national festivals as a strategy for promoting racial and religious tolerance (*Utusan Online 2003*). Moreover, for several

---

<sup>1</sup>Moore, 324.

<sup>2</sup>Vanessa C. M. Chio, *Malaysia and the Development Process* (New York, NY: Routledge, 2005), 143.

years now, politicians have publicly encouraged Malaysians to celebrate communal and religious holidays with ethnically inclusive open houses, proposing that social mingling will reinforce 'goodwill, unity, and racial harmony' (*Utusan Malaysia Online 2001*).<sup>1</sup>

### Materialism Gaining Popularity

In Malaysia, people are caught up in acquiring material wealth. People have become so materialistic that fame and position top their list of desires. "Materialism and traditional religion are still strong."<sup>2</sup> However, traditional family relationships and community living are slowly diminishing.

The value of showing concern for one another has become tarnished because of modernization and the deployment of technologies. Malaysians are becoming more superficial in their daily association with one another. This breakdown of cultures is at the expense of the advancement of knowledge and the desire to gain riches and wealth.<sup>3</sup>

### Religious Context

#### Religious Settings

"Religion plays an important part in Malaysian culture and everyday life. Religion is closely tied to ethnicity in this multi-ethnic country. For example, almost without exception, Malays are Muslim (see table 2). In fact, only followers of Islam can legally claim to be ethnic Malays. Most Indian-Malaysians are either Hindus or Sikhs.

---

<sup>1</sup>Jean Debernardi, *Rites of Belonging: Memory, Modernity, and Identity in a Malaysian Chinese Community* (Stanford, CA: Stanford University Press, 2004), 223.

<sup>2</sup>Johnstone, 425.

<sup>3</sup>Heinrich Böll Foundation, *Asian Modernity – Globalization Processes and Their Cultural and Political Localization*, 6 July 2004, <<http://www.boell.de/downloads/global/AsianModernity.pdf>> (1 February 2006).

The majority of Chinese-Malaysians are followers of Confucianism, Taoism, Buddhism, or traditional Chinese ancestor worship. Christianity crosses ethnic lines to a large extent, as does the Baha'i faith."<sup>1</sup>

Table 2. Religions of Malaysia

Religion	Percentage
Muslim	53
Buddhist	17
Chinese traditional religions	12
Hindu	7
Christian	6
Other	5

Source: McNair, 91.

Buddhism is the second most widespread religious faith in Malaysia. Basically there are two major types of Buddhism; *Theravada* (Little Path) and *Mahayana* (Greater Path). Malaysians of Thai and other Southeast Asian ancestry follow *Theravada* Buddhism while *Mahayana* Buddhism is the Chinese version.<sup>2</sup>

*Theravada* is more conservative, claiming to hold more closely to The Buddha's original teachings. *Theravada* is sometimes known as Southern Buddhism, since it is

---

<sup>1</sup>McNair, 89.

<sup>2</sup>Ibid., 92.

especially practiced in Sri Lanka and Southeast Asia. *Mahayana* is considered to be more liberal and is known as Northern and Eastern Buddhism, practiced more in China, Japan and Korea. *Mahayana* often speaks of *bodhisattvas*, enlightened beings, who in a sense act as Saviors. *Mahayana* is further divided into various sects such as Pure Land, *Nichiren*, and *Zen*. *Theravada* Buddhism is more likely to reject such concepts and focus on salvation through one's own efforts.<sup>1</sup>

“Chinese Buddhists are more numerous than the other non-Muslim ethnic groups in Malaysia. There are several thousand temples, societies, and organizations of Chinese Buddhists. All of these are autonomous, but most belong to the Malaysian Buddhist Association. Chinese merchants introduced Buddhism to the Malay Peninsula centuries ago, but most of today's Chinese Buddhists are descended from the immigrants who arrived during the nineteenth and early twentieth centuries. *Kwan Yin*, the goddess of mercy, and *Kwan Ti*, the god of war, are important figures in *Mahayana* observance.”<sup>2</sup>

As a result of colonial rule, missionaries set up schools, churches, and hospitals for the locals. Opportunities for the Chinese to accept Christianity were great especially in the rural areas. Table 2 shows that about 6 percent of Malaysians are Christian. The majority of Christians are Catholic. Under the Catholic influence, many small Chinese villages converted to Catholicism.

Besides the major religions, other forms of beliefs exist in Malaysia. “Ancient people in Malaysia, as in most of the world, were animists. They believed that different spirits exist in forces of nature. Some people who follow the major religions of today

---

<sup>1</sup>Religious Study Center, *Bridges for Ministry Among Buddhists* (Bangkok: Thailand, Religious Study Center, 2005), 5.

<sup>2</sup>McNair, 93.



still retain a few rituals and practices that have been handed down from these ancient beliefs.”<sup>1</sup>

Chinese Malaysians have been influenced greatly by the majority of Malays in Malaysia and vice versa. Though most Malays are Muslim, many of them practice witchcraft. In the same manner, it is not uncommon for Chinese Christians, Buddhists, and Taoists to also practice witchcraft. Whenever someone in the family falls sick, they may first go to the temple, but also look for the witch to cure their illness.<sup>2</sup>

“The Chinese demonstrates a much greater situation-centeredness and seeks an explanation for specific happenings in terms of other factors occurring at the same time as the event in question. . . . This view of time inclines the Chinese to integrate with the environment rather than master it and to adapt to a situation rather than change it.”<sup>3</sup>

*Feng Shui* (Chinese art of geomancy) is a good example of the Chinese integrating with their environment. “*Feng Shui* which literally means “Wind Water” in Chinese is the principle of Natural Science found in ancient China. It is the philosophy of *Ying* and *Yang*, representing the dark and the light or female and male principles. Though largely empiric, the theory preserves in *Feng Shui* a spirit of sacred reverence for the divine powers of nature.”<sup>4</sup> In Malaysia today, many Chinese immerse themselves in *Feng Shui* practices. Some of the Chinese Christians even publicly mention that it is

---

<sup>1</sup>Ibid., 89.

<sup>2</sup>S. Jaisimman, *Witchcraft Practices in Malaysia - so called Islamic Country*, 16 September 2003, <[http://www.annointed.net/pn\\_vb.php?pn\\_do=showthread&threadid=4304](http://www.annointed.net/pn_vb.php?pn_do=showthread&threadid=4304)> (15 March 2006).

<sup>3</sup>Hiebert, 132.

<sup>4</sup>Pat Foh Chang, *Chinese Festivals Customs and Practices in Sarawak* (Sarawak, Malaysia: Lee Ming Press Co., 1993), 124-125.

appropriate to practice *Feng Shui* as part of their new belief in Christ so that when they build a house, these Christians will consult a *Feng Shui* practitioner to suggest how to place the house. When they die, relatives will call the same practitioner to seek approval of the tomb's design.<sup>1</sup>

When Chinese become Christian, they often continue to follow certain influences of the traditional religion, though publicly declaring their new faith in Christ. As a result, a split-level religion may occur. This kind of syncretism may continue for several generations.<sup>2</sup>

Being courteous to another person is an example of the split-level religion since the practice of being courteous to another person is often influenced by a Hindu belief because the "Hindus believe that they will die and be reborn as a different being, again and again, until they finally unite with God."<sup>3</sup> According to table 2, approximately 7 percent of the Malaysian population claim to be Hindus. The Hindu scriptures, which are based on the insights of sages and seers, serve as their primary guidebook. But ultimately truth comes to them through direct consciousness of the divine or the ultimate reality. Hindus refer to gods by many names, but the most common name is *brahman*.<sup>4</sup>

In Malaysia it is very common to hear bell ringing in Indian temples which signifies the start of the daily ritualistic worship.

---

<sup>1</sup>OMF International, *Fengshui*, n.d., <<http://www.us.omf.org/content.asp?id=9308>> (15 March 2006).

<sup>2</sup>Julie C. Ma, *Asian Religious Worldview and Pentecostal Mission*, 2004, <<http://www.familyma.com/ICPT%2004%20Johannesburg/ICPT%20papers/ICPT%20J-Ma.htm>> (15 March 2006).

<sup>3</sup>Pundyk, 27.

<sup>4</sup>Ma, *Asian Religious Worldview and Pentecostal Mission*, (15 March 2006).

The ringing of the bell produces what is regarded as an auspicious sound. It produces the sound *om*, the universal name of the lord. There should be auspiciousness within and without, to gain the vision of the lord who is all-auspiciousness. Even while doing the ritualistic *aarathi*, we ring the bell. It is sometimes accompanied by the auspicious sounds of the conch and other musical instruments. An added significance of ringing the bell, conch and other instruments is that they help drown any inauspicious or irrelevant noises and comments that might disturb or distract the worshippers in their devotional ardor, concentration and inner peace.<sup>1</sup>

Most Hindus in Malaysia believe that all religions are the same. They have the mentality that once born a Hindu, they will die a Hindu. In other words, Hindus remain faithful to their religion. Their traditions encourage them to seek spiritual and moral truth wherever it might be found, while acknowledging that no creed can contain such truth in its fullness and that each individual must realize this truth through his or her own systematic effort.<sup>2</sup>

#### Government's Emphasis on Islam as Official Religion

"Since the *Treaty of Pangkor* in 1874, Britain has recognized that the official religion of the Malay States is Islam. It has been held that any attempt by Christians to convert Muslim Malays would be a breach of the spirit of this treaty."<sup>3</sup>

Sunni Islam is the official and favored religion in Malaysia. In the 1980s, limitations on religious freedom were introduced. In 1999 the government relaxed some restrictions by increasing the number of granted missionary visas, permitting public meetings, and publications. It is illegal to proselytize Muslims, but considerable effort is expended to induce animistic tribal people and Chinese to become Muslim. Muslims in

---

<sup>1</sup>Chinmayananda, *Hindu Rituals and Routines*, (16 January 2006).

<sup>2</sup>Ma, *Asian Religious Worldview and Pentecostal Mission*, (15 March 2006).

<sup>3</sup>Rajah B. Manikam and Winburn T. Thomas, *The Church in Southeast Asia* (New York, NY: Friendship Press, 1957), 60.

Malaysia have been politically and socially divided because of a radical Islamic minority, which has pressed for radical Islamic reforms and the imposition of *shari'a* law.<sup>1</sup>

“Islam is the official religion of Malaysia, but the constitution guarantees freedom of religion for everyone. It states that each religious group has the right to manage its own affairs and that no one can be compelled to pay taxes to support religious institutions. Religious groups are free to make efforts to recruit members, except that non-Muslims are prohibited from making efforts to convert Muslims.”<sup>2</sup>

### Islam and Inter-faith Marriages

“The religious and cultural barriers to inter-marriage as an accepted practice were upheld and became the basis for the plural society of modern Malaysia.”<sup>3</sup> In the fifteenth century Malacca, Chinese, and Malays intermarried and the descendents are today known as *Babas* (man) *Nyonyas* (woman). “The *Babas* (and their wives, known as *Nyonyas*) saw themselves as distinct from two other groups of Chinese: first, those Chinese born in China who moved to Malaya and settled but maintained their Chinese customs, and second, those who were born in China and would probably return there.”<sup>4</sup>

The *Babanyonya* or *Peranakan* (Straits-born) eventually produced a synthetic set of practices, beliefs, and arts, combining Malay and Chinese traditions in such a way as to create a new culture. *Babanyonya* eat spicy foods with chili and curry like the Malays. Moreover, most of the *Babas* and *Nyonyas* wear Malay costumes like *sarung* (cylindrical

---

<sup>1</sup>Johnstone, 422-23.

<sup>2</sup>McNair, 90.

<sup>3</sup>Hooker, 155.

<sup>4</sup>*Ibid.*, 179.

shape skirt), and *kebaya* (blouse). They speak a form of Malay but mixed with Chinese words. "The most distinct aspect of Baba culture today is their language called Baba Malay. It is a Malay-based creole originally developed from bazaar Malay and it has distinct and systematic linguistic features. It has many Chinese loanwords."<sup>1</sup>

Before the enforcement of Islam as the official religion, the *Babanyonyas* were not obliged to embrace Islam. However, the rule of law changed during the twentieth century, requiring anyone who marries a Malay to convert to Islam. The *Syariah Court* will persecute those who intermarry with the local Malays if they do not embrace Islam.<sup>2</sup>

### Christian Church Context

#### General Church Population

The existence of Christianity in Malaysia is the result of early missionary work when Westerners established churches, welfare homes, educational and healthcare institutions to cater to the local needs.

The coming of the Westerners greatly helped in the modernization of Malaysia and paved the way for the birth and growth of Christianity in the country. Today, the Christian community is about 8% of the total population and is itself fully multi-ethnic as the nation. Unlike the other major faith, Christianity cannot be identified with any one dominant ethnic group and there are sizeable numbers of ethnic Chinese, Indians, Ibans and other indigenous groups who are Christians. Christian worship and activities are conducted in many different ethnic languages including the national language, *Bahasa Malaysia* (Malays language), although English is still the primary medium of language.<sup>3</sup>

---

<sup>1</sup>Lee and Tan, 51.

<sup>2</sup>Wikipedia Contributors, *Status of Religious Freedom in Malaysia*, 7 April 2006, <[http://en.wikipedia.org/wiki/Status\\_of\\_religious\\_freedom\\_in\\_Malaysia](http://en.wikipedia.org/wiki/Status_of_religious_freedom_in_Malaysia)> (10 April 2006).

<sup>3</sup>Chik Bu Kok, *Mission, Evangelism and Ecumenism in Plural Context*, n.d., <<http://www.cca.org.hk/resources/ctc/ctc05-01/content6.htm>> (22 March 2006).

Church growth and evangelism have been slow in Malaysia. Church administrations try to implement various methods to stimulate church growth. For instance, churches encourage their members to have cell or small groups to strengthen each other for in-reach and outreach programs. Christian and church populations by denominations are shown on table 3 and table 4. The fastest growing denominations seem to be independent and marginal Christians, both denominations have the same annual growth rate of 5.6 percent. Though Catholics have a negative growth rate of 0.3 percent, they are still the largest Christian group in Malaysia with a total of 336,508 members and 636,000 affiliates or nearly one-third of Christian populations in Malaysia.

In Malaysia, Christian churches are very well organized (see table 3). Since Chinese are the majority of the non-Muslim population in Malaysia, their membership is prominent in Christian churches even in multi-ethnic congregations, with the exception of non-Chinese vernacular churches like Indian, *Iban*, and *Kadazan* churches.<sup>1</sup> "Generally, there is no antagonism among the Chinese towards Christian denominations. There is, however, the occasional adverse reaction to some aspects of Christianity, even from those who have attended Christian schools. Among the reasons for this is that Christianity sometimes clashes with Chinese customs; and there were persecutions within individual families."<sup>2</sup>

The following two tables provide a detail overview of the Christian population and their churches in Malaysia.

---

<sup>1</sup>Lee and Tan, 306.

<sup>2</sup>Joo Ee Khoo, *The Straits Chinese* (Kuala Lumpur, Malaysia: The Pepin Press, 1996), 63.

Table 3. Christian Population by Denomination

<b>Christians</b>	<b>Denominations</b>	<b>Affiliation %</b>	<b>,000</b>	<b>Annual Growth</b>
Protestant	46	3.00	668	+3.3%
Independent	15	1.21	269	+5.6%
Anglican	1	0.81	180	+1.4%
Catholic	1	2.86	636	-0.3%
Orthodox	1	0.01	2	+0.8%
Marginal	7	0.03	7	+5.6%
Unaffiliated		1.29	287	n.a.

*Source:* Johnstone, 422.

Table 4. Church Population by Denomination

Churches	MegaBloc	Congregations	Members	Affiliates
Catholic	C	147	336,508	636,000
Independent [10]	I	911	108,888	230,000
Methodist	P	1,150	90,000	210,000
Anglican	A	350	104,651	180,000
Ev. Ch. of Borneo SIB	P	601	62,738	150,000
Seventh-day Adventist	P	232	39,421	70,000
Basel Christian	P	115	26,374	48,000
Assemblies of God	P	201	27,820	37,000
Chr. Brethren	P	140	5,500	11,000
Lutheran Ch. in M & S	P	35	3,378	7,500
Jehovah's Witness	M	46	2,046	4,600
Elim. Pentecostal	P	4	400	720
Other deno. [50]		1,086	94,500	176,400
Total Christian [71]		5,018	902,000	1,761,000

*Note:* Six ecclesiological megablocs: Protestant, P; Independent/Indigenous, I; Anglican, A; Catholic, C; Orthodox, O; Marginal, M. *Source:* Johnstone, 422-23.

### Seventh-day Adventist Church

In Malaysia, the Seventh-day Adventist Church is considered to be one of the active church groups popularly known as SDA.<sup>1</sup> Malaysia has three Adventist missions: the Peninsular Malaysia Mission, the Sabah Mission, and the Sarawak Mission. The majority of members in Peninsular Malaysia Mission are Chinese, with Indians being the minority. In the Sabah Mission, the majority of the members are *Kadazan*. The same

---

<sup>1</sup>Lee and Tan, 302.



applies to Sarawak Mission where the members are from the *Iban* tribes.<sup>1</sup> Table 4 indicates that in 2001 the Adventist membership was 39,421, or 0.16 percent of the total Malaysia population. Within the three missions 232 congregations gather weekly on Sabbath to worship.<sup>2</sup>

Recent updated 2004 statistics indicate a total of 234 church congregations. The Peninsular Malaysia Mission has 24 churches with 4,375 members, the Sabah Mission has 126 churches with 24,189 members, and the Sarawak Mission has 84 churches with 15,910 members. The total Adventist membership increased to 44,474.<sup>3</sup>

Since the concern of this dissertation is for the young adult Chinese Adventists, attention will be focused mainly on the Peninsular Malaysia Mission because it holds the majority of the Chinese members. From the mission statistics shown above the Peninsular Malaysia Mission has the least members compared to the other two missions. Chinese evangelism has been slow in the Peninsular Malaysia Mission. The strategies proposed in this dissertation designed to strengthen the young adult Chinese Adventists and to develop evangelistic outreach techniques will be discussed in chapter 4.

**Witnessing Methods.** The vision of church administrators to now train local church members for discipleship and witnessing suggests a willingness to consider how the church can more effectively reach Chinese young people. "Worship and witness patterns may have to be modified to survive and grow under pressure. Greater

---

<sup>1</sup>Adventist Organizational Directory, Southeast Asia Union Mission, 26 October 2005, <[http://www.adventistdirectory.org/view\\_AdmField.asp?AdmFieldID=SEAUM](http://www.adventistdirectory.org/view_AdmField.asp?AdmFieldID=SEAUM)> (27 March 2006).

<sup>2</sup>Johnstone, 422-23.

<sup>3</sup>Adventist Organizational Directory.

cooperation, sharing of resources between denominations and a more vital household worship style must be explored—cell churches have grown well during the 1990s.”<sup>1</sup>

The Adventist churches have traditional witnessing programs like Sabbath afternoon lay-activities. The response by Chinese young people is not overwhelming. Recently, church leaders in Malaysia invited key personnel from the Union to offer Christian youth and witnessing seminars on weekends for the members. This is a good sign that the church administration has the vision to train local church members for discipleship.<sup>2</sup>

**Theological Training for Pastors.** “Many smaller churches have no trained pastor”<sup>3</sup> so a shortage of trained pastors is common among Adventist churches in Malaysia. Few young Chinese are going into pastoral ministry.

Though seriously interested in full time ministry, some Chinese young people considering pursuit of a theological degree face financial challenges. For example, young people with careers and/or with families must solve such issues as where to study, how to pay the education costs, and how the families will survive financially. Young people without established careers also face the same questions. Money should not be an obstacle for young people desiring proper pastoral education and training. Financial assistance should be available to support young people wanting to enter ministerial training.

---

<sup>1</sup>Johnstone, 425.

<sup>2</sup>Petaling Jaya Seventh-Day Adventist Church, *Christian Youth & Witnessing Seminar*, n.d., <<http://www.sda.org.my/events.htm>> (27 March 2006).

<sup>3</sup>Johnstone, 424.

It is a good sign that continued education is available to all ministers who are currently serving as pastors to receive further training in the area of their theological interest. Some of them attend intensive classes semi-annually at the Adventist University of the Philippines (AUP) in order to complete their Masters in Pastoral Ministry.

**Camp meetings.** Camp meetings are usually held once a year to allow members from various churches in Malaysia gather at a selected campsite to enjoy an annual spiritual revival. The purpose of these camp meetings is to foster in-reach programs and further strengthen the members' faith.

Camp meeting provides benefits for all attendees. The benefits include opportunities to grow spiritually from sharing experiences and testimonies among the attendees declaring personal evidences of God's guidance, care, and love. The benefits also include support derived from sharing time worshipping with family and friends not frequently seen who now can share with each other their aspirations for spiritual growth and witnessing experiences. At camp meeting attendees make new friends who share common aspirations. New friends, old friends, and family have time to encourage each other, listen to well-known speakers share important spiritual issues, and rededicate themselves to sharing the good news when camp meeting ends and everyone returns to their day-to-day regimen.<sup>1</sup>

**Limited Outreach to the Chinese.** Outreach is another concern of the church administration. "The continual external pressure from Islam at every level, the pressure from non-Christian family to compromise and the lure of materialism have harmed real

---

<sup>1</sup>Petaling Jaya Seventh-Day Adventist Church, *Church Calendar*, n.d., <<http://www.sda.org.my/index.htm>> (27 March 2006).

commitment.”<sup>1</sup> Modernization, urbanization, and a changed environment have greatly impacted Chinese evangelism as the Chinese people follow current society trends. As a result, an aggressive approach to evangelize the Chinese is nearly non-existent.

The church faces challenges as it moves forward to evangelize the Chinese people. Challenges imposed by government rules and regulations restricting certain evangelistic methods such as required government approval to assemble people for social meetings. Another challenge is obtaining government permission to build new churches in new localities. When the government denies the request to build a new church in a new locality, sometimes the church is built in renovated shop houses with the downstairs a shop and the upstairs the worship sanctuary. Unfortunately, the shop churches pose accessibility issues for some members because there are no escalators or elevators.<sup>2</sup>

---

<sup>1</sup>Johnstone, 424.

<sup>2</sup>Bureau of Democracy.

Table 5. Peninsular Malaysia Annual Statistics

Field	1994	1995	1996	1997	1998	1999
Churches	22	22	22	26	26	26
Companies				4	4	5
Beg. Membership	3,671	3,726	3,794	3,863	4,006	4,096
Baptisms	84	92	88	153	90	86
Prof. of Faith					0	4
Transfers In	19	23	18	17		17
Transfers Out	40	30	25	19		17
Deaths	4	15	12	5		3
Dropped	4	2		3	0	5
Missing						49
Total Gains	103	115	106	170	90	107
Total Losses	48	47	37	27	0	74
Adjustment						0
Net Growth	55	68	69	143	90	33
End. Membership	3,726	3,794	3,863	4,006	4,096	4,129
Growth Rate	1.50%	1.83%	1.82%	3.70%	2.25%	0.81%
Accession Rate	2.29%	2.47%	2.32%	3.96%	2.25%	2.20%
Death Rate	0.11%	0.40%	0.32%	0.13%	0.00%	0.07%
Ordained Ministers	6	6	8	9	8	8
Licensed Ministers		10	4	8	10	12

Table 5—*Continued.*

Field	2000	2001	2002	2003	2004
Churches	26	26	26	26	24
Companies	7	8	7	7	7
Beg. Membership	4,129	4,122	4,214	4,288	4,305
Baptisms	82	74	82	65	45
Prof.of Faith	4	1	2	2	0
Transfers In	8	36	8	47	10
Transfers Out	22	14	9	35	22
Deaths	3	5	8	14	4
Dropped	0	0	1	17	0
Missing	76	0	0	31	0
Total Gains	94	111	92	114	55
Total Losses	101	19	18	97	26
Adjustment	0	0	0	0	0
Net Growth	-7	92	74	17	29
End. Membership	4,122	4,214	4,288	4,305	4,334
Growth Rate	-0.17%	2.23%	1.76%	0.40%	0.67%
Accession Rate	2.08%	1.82%	1.99%	1.56%	1.05%
Death Rate	0.07%	0.12%	0.19%	0.33%	0.09%
Ordained Ministers	7	8	9	10	9
Licensed Ministers	13	14	15	14	18

*Source:* Peninsular Malaysia Mission

Witnessing programs in Peninsular Malaysia have performed poorly in the past. Referring to table 5, the performance of eleven-year baptismal results clearly shows that the number of candidates joining the church is decreasing. In 1994, there were 84 baptisms; ten years later in 2004 there were 45, a drop of 46 percent. Overall, only two churches and seven companies were added in the ten-year period. Membership growth is insignificant. In 1994, there were 3,726 members, compared to 4,334 members in 2004,

representing an increase of 608 members. On average, 55 new members joined the church either by baptism, profession of faith, or transfer in each year.<sup>1</sup>

Figure 2 shows a growth rate in 1994 of only 1.5 percent; it increased and decreased through the years but slid downwards to 0.67 percent in 2004. The histogram shows that 1997 had the highest growth rate, 3.7 percent and 2000 recorded the lowest, a negative of 0.17 percent that was mainly due to the 76 missing members who were dropped. These missing members may be backsliders who left the Adventist faith. Overall, the population growth for Adventist members is not encouraging.<sup>2</sup>

**Migration.** Chinese Malaysian migration to other countries also negatively impacts the church in a variety of ways including leadership and financial shortfalls. Since most Chinese churches are concentrated in Peninsular Malaysia, the migration of Chinese professionals to overseas destinations causes the loss of large numbers of high caliber church leaders. Young, capable Chinese Adventist leaders are very few so when they leave, the advancement of the gospel work suffers due to the lack of expertise in ministerial endeavors. Moreover, when the Chinese professional remains abroad chances are slim that they will send money back to the church in Malaysia thereby significantly weakening the financial strength of the mission and forcing employment constraints in employing additional gospel workers.

---

<sup>1</sup>Peninsular Malaysia Mission, *Annual Charts and Statistics*, n.d., <[http://www.adventiststatistics.org/view\\_Summary.asp?FieldInstID=285545](http://www.adventiststatistics.org/view_Summary.asp?FieldInstID=285545)> (27 March 2006).

<sup>2</sup>Ibid.

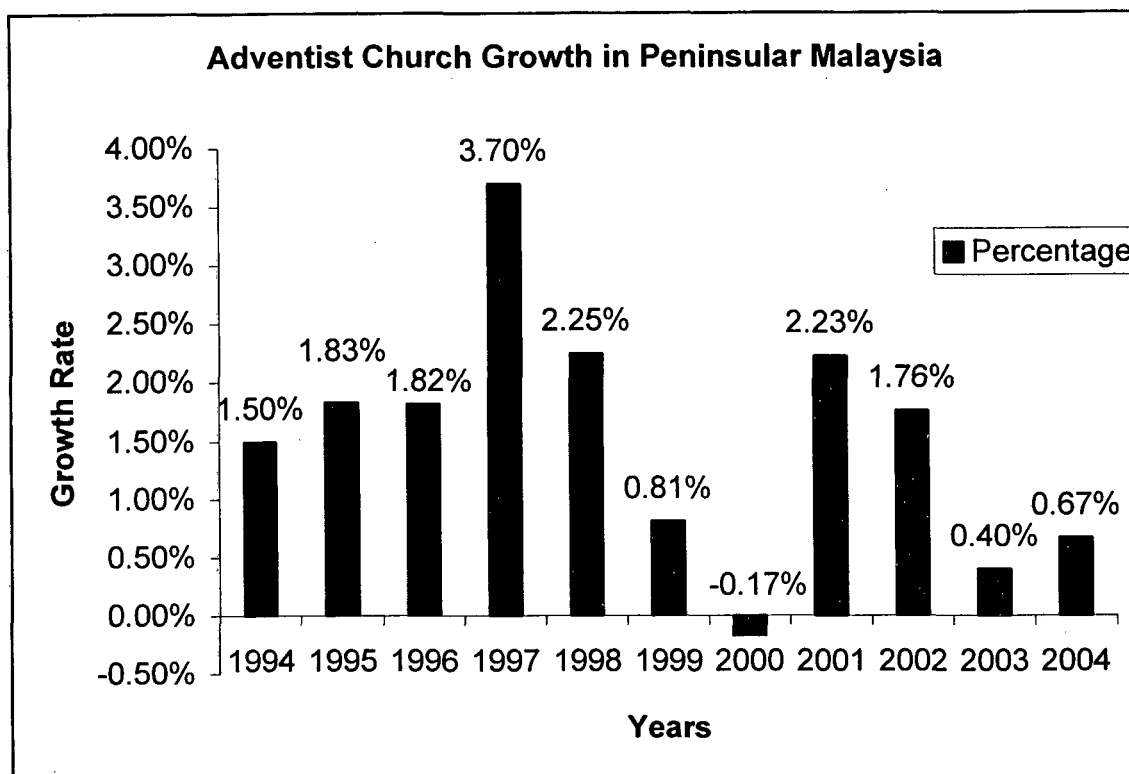


Figure 2. Adventist Church growth in Peninsular Malaysia from 1994-2004. *Source:* Peninsular Malaysia Mission.

### Chinese Context in Malaysia

#### General Background

Chinese are everywhere in the world. Malaysia has not been an exception. Chinese in Malaysia no longer call themselves people from China, but are officially recognized as Malaysian. Malaysian Chinese are different from the Chinese of mainland China. Because this is true, it is important to look at how Chinese in Malaysia think, behave, and conduct their daily living.

One of the unique features of Malaysian Chinese is that they retained their Chinese culture and name. Some of the Chinese in Malaysia are more Chinese than Chinese anywhere on earth. All traditional Chinese festivals are celebrated in Malaysia



with the Chinese New Year celebrated in an elaborate style during a government-declared public holiday.

Of the three Malaysian provinces, the largest Malaysian Chinese population resides in and continues to observe Chinese traditions in Peninsular Malaysia. "Post-independence changes affecting the Chinese population essentially reflect those of a population dependent on natural increase that, in turn, was influenced by various developments in the country. By 1991, the population of Malaysia had risen to about 1.6 times its 1970 size, or more than twice that of 1957 when the population numbered 7.4 million. As in the past, most of the population lived in Peninsular Malaysia" (see also table 6).<sup>1</sup>

Table 6. Chinese Population Distribution and Percentage of the Total Population in Peninsular Malaysia, Sabah, Sarawak, 1970-1991

Year	Pen. M'sia ('000)	%	Sabah ('000)	%	Sarawak ('000)	%	Total ('000)	%
1970	3268.0	35.8	139.2	21.3	293.9	30.1	3719.1	35.6
1980	3653.3	33.8	164.0	16.2	385.2	29.5	4414.5	32.1
1991 <sup>a</sup>	4251.5	28.7	218.2	11.7	475.8	27.7	4945.0	26.9

*Source:* Department of Statistics (1972, 1983, 1995).

<sup>a</sup>Refers to Malaysian citizens only.

---

<sup>1</sup>Lee and Tan, 72.

### Migration from China to Malaysia

The Malaysian Chinese migrated from China to Peninsular Malaysia in the early 1400s. "Chinese and Malay accounts, of the 15<sup>th</sup> century and earlier, describe commercial and diplomatic contacts being established informally (between individuals) and more formally (through court officials)."<sup>1</sup> Hardships in China had prompted Chinese to move south in order to look for greener pastures and survival opportunities. Many Chinese emigrated from China to Malaysia with the purpose to look for gold and to bring wealth home. The majority of them did not plan to go back, however, some did. For those who remained, with perseverance and hard work they managed to survive in the foreign land. According to the ancient records, "The legacy of *Zheng Hee* was thus the diaspora of the Chinese in Southeast Asia."<sup>2</sup>

Admiral *Zheng Hee* with his ships and sailors came to look for gold along the islands of the South China Sea. They landed in Malacca (*Melaka*), the oldest City State in Malaysia. "Founded in the late 14<sup>th</sup> century by *Parameswara*, a Sumatran prince of impeccable pedigree, *Melaka* was the last and the most famous of the Malay trading kingdoms that had dominated the Straits of *Melaka* and the Malay Peninsular since antiquity. Its dominion may have only lasted little more than a century (1396-1511), but its fame was such that even in its early years it received envoys from China and was

---

<sup>1</sup>Hooker, 26.

<sup>2</sup>Louise Levathes, *When China Ruled the Seas* (New York, NY: Oxford University Press, 1994), 186.

given a monopoly of Chinese goods, a fact that ensured its success as the premier trading emporium of Southeast Asia.”<sup>1</sup>

Being the center and strategic location for trading ships from various countries like Saudi Arabia, Portugal, and Africa, Malacca was a busy port for Southeast Asia. “It was the protection of the fleets of Ming China which enabled *Melaka* to become established in the Straits region, and Chinese records note that the early rulers of *Melaka* made regular visits to the Imperial Court.”<sup>2</sup>

In order to receive protection from China, the *sultan* (king of Malacca) had to pay tribute and swear his alliance to the king of China. In fact the relationship was so close that a marriage was arranged: “Portuguese records do note the marriage of the second sultan of Malacca (*Melaka*) to the daughter of ‘the king of China’s captain’. . . . The Chinese in Malacca are fond of the story of Princess *Hang Libo* and proud of its intimation that their families have some distant connection with Chinese royalty or nobility.”<sup>3</sup>

### **View of God in Ancient China**

Though widely dispersed in many parts of the world, “the Chinese claim an uninterrupted culture of five thousand years with rich religious and cultural traditions. Confucianism, Daoism (Taoism), and Buddhism were the major traditions, accompanied by a great variety of popular religions or cultic practices developed in relation to these three traditions. In the last two centuries, however, Chinese traditions have faced great

---

<sup>1</sup>Moore, 21.

<sup>2</sup>Hooker, 71.

<sup>3</sup>Levathes, 183.

challenges from the West, including the challenge of Christianity.”<sup>1</sup>

There are some similarities and parallels between the Jews and the Chinese. “Like the ancient Jews, ancient Chinese believed in God (*Shang Di*); like the Judaic culture, Chinese traditional culture emphasized moral laws, filial piety, and traditionalism.”<sup>2</sup>

*Shang Di*, the Chinese name for God, preserves the original Hebrew word *El Shaddai*. The Cantonese pronunciation of that word, which is closest to the ancients’ pronunciation, is *Sheong Dai*, and also comes closest to the Hebrew. The 13 volumes of classics written before 500 B.C. use the term, *Shang Di*, 96 times, and 14 philosophical works written from 500 to 200 B.C. mentioned it 40 times. Annals written by official historians of 27 Chinese dynasties mentioned *Shang Di* 980 times. The sum of the three categories of Chinese literature has *Shang Di* mentioned 1116 times. It is remarkable that in Chinese literature, the attributes of *Shang Di*, whenever discussed, are the same as those taught in the Bible. He is regularly spoken of as ‘God in heaven who rules over all.’<sup>3</sup>

The discovery of the Sabbath in the *Yi Jing* (the oldest of Chinese Classics) confirms Jesus’ saying: “And he said to them, ‘The Sabbath was made for man, not man for the Sabbath’” (Mark 2:27). *Yi Jing* further shows that ancient Chinese kings, merchants, strangers, and rulers kept the Sabbath day holy testifying to the Bible teaching that there are many blessings in keeping the Sabbath holy.<sup>4</sup>

“The Chinese today certainly are not ignorant of *Shang Di*, but few really

---

<sup>1</sup>Fenggang Yang, *Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities* (University Park, PA: Pennsylvania State University Press, 1999), 43.

<sup>2</sup>Ibid., 175.

<sup>3</sup>David Lin, *Bearing Witness to the Truth* (Whitwell, TN: Sinim Bible Institute, 2001), 72-73.

<sup>4</sup>Samuel Wang and Ethel R. Nelson, *God and the Ancient Chinese* (Dunlap, TN: Reb Books Publisher, 1998), 250.

appreciate Him as the original God of China, the Creator of heaven and earth.”<sup>1</sup>

However, *Shang Di* is the supreme ruler over all inhabitants of the earth, including the Chinese. Historically, the Shang Dynasty (1766-1122 B.C.) recognized *Shang Di* as the true Supreme God over all gods, and this belief may have continued into the Zhou Dynasty (1122-255 B.C.). Unfortunately, by the Han Dynasty (206 B.C.-A.D. 24), *Shang Di* was largely forgotten. Taoism, Buddhism, and ancestor-worship dominated. However, the knowledge of the original God, *Shang Di*, was not completely lost and the beautiful creation story has been preserved in the ancient characters of the Chinese language. Some believe that the written language was created concurrently with the development of the early Chinese culture.<sup>2</sup>

All people of the earth are descendents of Noah and his sons. “The early Chinese ancestors were likely contemporaries of Noah, who lived 350 years after the flood (Gen 9:28). Therefore, information could have passed to them by word-of-mouth, even by Noah himself. He, in turn, obtained historical data from his father Lamech, who was 56 years old when Adam died.”<sup>3</sup> The creation story might have passed to the Chinese through Lamech and Noah. Additional Chinese ideographic characters agree with the stories recorded in Genesis by Moses further demonstrating the authenticity of Chinese historical sources as agreeing with the book of Genesis.<sup>4</sup>

---

<sup>1</sup>Ethel R. Nelson, Richard Broadberry, and Tong Chock, *God's Promise to the Chinese* (Dunlap, TN: Reb Books Publisher, 1998), 9.

<sup>2</sup>*Ibid.*, 9-10.

<sup>3</sup>*Ibid.*, 118.

<sup>4</sup>*Ibid.*, 118-19.

## Cultural Religious Background

In Malaysia, the Chinese share many similar characteristics with Chinese in other parts of the world. While a minority of Chinese upholds Christianity, the majority uphold Buddhism and Taoism as the two main religions. Malaysian Chinese have long recognized Christianity as a religion of the West, a view that is deeply ingrained in them. “Worldviews are the most fundamental and encompassing views of reality shared by a people in a culture. The worldview incorporates assumptions about the nature of things—about the “givens” of reality. Challenges to these assumptions threaten the very foundations of their world. People resist such challenges with deep emotion, for such questions threaten to destroy their understanding of reality.”<sup>1</sup>

The creation of the universe, the origin of mankind, and their existence as perceived by the Chinese, can be summed up in the following myths and folklores. The creation of heaven and earth was wrought by, *Pan 'gu* (old rock), the origin of man. The opposing yet complementary nature of the two, heaven and earth or yang and yin, makes the existence of man possible. The harmony of three—heaven, earth, and man—demands the fixation of the four cardinal directions. Once the four are defined, life forms and inanimate are derived from the five basic elements, *wuxing* (elements)—water, fire, wood, metal, and earth—to serve mankind.<sup>2</sup>

Most of the Chinese still retain their value systems. For instance, most Chinese Taoists believe in *yin* (shady) and *yang* (sunny), a circle with black and white halves curling into each other. *Yin* and *yang* contain spoken and unspoken superstitions, many do's and don'ts as practiced by the Chinese Malaysians in their daily life.<sup>3</sup> “What we in

---

<sup>1</sup>Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI: Baker Books, 1994), 38.

<sup>2</sup>Hock Tong Cheu, *Chinese Beliefs and Practices in Southeast Asia* (Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 1993), 127.

<sup>3</sup>Yvonne Rathbone, *Yin/Yang*, 15 March 2006, <<http://home.earthlink.net/~yvonnr/tarot/further/yinyang.html>> (18 March 2006).

the West would call 'superstition,' the Chinese would call 'going with the flow,' and would at all costs, avoid getting out of touch with the natural flow of nature. With respect to the *yin/yang* duality, one does not try to avoid one or the other; rather, it is important to live in harmony between them both, never having too much of either."<sup>1</sup>

"Without going into the intricacies of high doctrine, the average Chinese laymen understand the simple doctrine of Buddha which says that all human beings are born into the world to suffer, die and be reincarnated. Therefore it is the duty of all to help reduce the sufferings of their fellowmen in this mortal world. By so doing they accumulate virtue or merit, which will enable them to be reincarnated into something better."<sup>2</sup>

The Chinese have many observances, some even very specific for the day of marriage, the celebration of birthdays, and for the day chosen for a funeral in order to align nature and the gods. Great blessings are expected when such practices were faithfully followed.

To the Chinese, each individual is born according to the calendar year of the rat, cow, tiger, rabbit, dragon, dog, rooster, snake, monkey, goat, horse, and pig. Each individual may resemble the characteristics of such animals. For instance, the person born during the year of the tiger may be ferocious, strong, and aggressive. Moreover, when individuals consider marriage, the person born during the year of the tiger should

---

<sup>1</sup>Dean C. Halverson, *The Compact Guide to World Religions* (Minneapolis, MN: Bethany House Publishers, 1996), 222.

<sup>2</sup>Lee, 10.

not marry a person born during the year of the tiger, because they would fight and have no peace at home.<sup>1</sup>

The majority of Chinese are superstitious and deem important the year their baby should be born. Some even plan to have their baby born during a specific year of their choice. According to the Chinese calendar, the partner for marriage is also an issue that needs to be resolved since the couple do not want to invite someone to become part of their family who is not compatible.

In view of those traditional practices and things to avoid, Chinese young men and women often follow the customs and choose their life partners that are not contrary or contradictory to their "animal" type. For example, a person born in the year of the rabbit is suitable for a person born in the year of the snake. According to traditional thought, both rabbit and snake should be able to live together harmoniously.<sup>2</sup>

Besides marriages and births, Chinese funerals have many common rituals in Malaysia. Some rich Chinese even invite and pay people to mourn the loss. The Chinese would strictly follow each ritual and ceremony in preparation for a burial. They want blessings from the dead and do not want to anger the spirits that may come back to haunt them and inflict them with different calamities.

"At the funeral a rite of dotting the eyes (*dianzhu*) of the tablets made of paper and bamboo sticks are performed. This rite has the function of instilling *ling* (spiritual 'power') into the tablet which, in a sense, is then 'consecrated' during the burial of the

---

<sup>1</sup>*The Chinese Calendar*, 15 March 2006, <<http://webexhibits.org/calendars/calendar-chinese.html>> (18 March 2006).

<sup>2</sup>*Marriage and Compatability*, 16 March 2006, <<http://www.chinesefortune.com/marriage.htm>> (20 March 2006).



corpse. . . . A duplicate tablet made from paper or bamboo-stick is brought home to be laid at a special temporary place and not the usual family ancestor altar. The tablet is inscribed as the seat or place of the particular deceased.”<sup>1</sup>

The Chinese want blessings from their older folks and even from their ancestors so they are careful to preserve their graveyards in order to continue prosperity in life. “Many folk Chinese believe that all persons are linked to nature, and that their well-being depends on their living in harmony with it. Misfortune is attributed to the lack of a happy alignment with the surrounding terrain.”<sup>2</sup>

Generally the Chinese believe that certain diseases and calamities may be due to anger shown by dead ancestors. The living suffer because the ancestors want revenge by sending curses of disease. The relatives may need to return to the graveyards of their ancestors to offer food and burn millions of dollars in fake money to please the hungry spirits. “Evil in all its forms—illness, calamity, drought, accident, and so on—is often thought to be caused by deities, ancestors, spirits, or other humans, rather than by impersonal forces, natural causes, or chance.”<sup>3</sup>

### **Ancestor Worship**

One of the most unique beliefs held by the Chinese in Malaysia is ancestor worship. The Chinese have used symbols of images and idols in worshipping and remembering their dead ones. To worship dead ancestors is to show respect. This

---

<sup>1</sup>Cheu, 129.

<sup>2</sup>Paul G. Hiebert, R. Daniel Shaw, and Tite Tienou, *Understanding Folk Religion* (Grand Rapids, MI: Baker Books, 1999), 139.

<sup>3</sup>Ibid., 144.

respect will secure offspring prosperity and wealth. Without such practice, the Chinese fear that the dead ancestors will return to haunt them.

“Chinese civilization is based on ancestor worship which has its roots deep down in China’s past. In the beginning, it was a development of popular beliefs and superstitions which long antedated Confucius, although he, more than anyone else, was responsible for shaping the rites of death, mourning and burial associated with it. Ancestor worship, with its emphasis on filial piety and the mutual responsibilities of members of the same clan, molded the family system until it became a powerful social and political unit and the pivot of Chinese society.”<sup>1</sup>

### **Festivals**

Many Chinese festivals are still celebrated by the Chinese in Malaysia including the Chinese Moon Cake Festival (*Zhongqiu Jie*), Fifth Moon Festival (*Duanwu Jie*), Hungry Ghost Festival (*Zhongyuan*), and the New Year Festival. “Among the Chinese, no festival is merrier, lasts longer, or is more universally celebrated than Chinese New Year. It goes on for fifteen days and ends with *Chop Goh Mai* (15<sup>th</sup> night), on a full-moon night. Dancers perform the famous lion dances through the streets and are rewarded with money wrapped in red paper packets. Families hang red lanterns and set off fireworks.”<sup>2</sup>

The Chinese New Year lasts fifteen days but the first, ninth, and fifteenth days are the high points of the festival. According to the Chinese Lunar Calendar, each year is

---

<sup>1</sup>Leon Comber, *Chinese Ancestor Worship in Malaya* (Singapore: Donald Moore, 1963), 1.

<sup>2</sup>McNair, 99.

named after one of the twelve animals according to the Chinese Zodiac. For instance, 2006 is the year of the dog and 2007 is the year of the pig. Although the Chinese New Year celebration originally was a cultural festival, it has gradually changed to emphasize worshipping idols and following superstitious practices since the Chinese people hope to usher in good luck and prosperity for the coming year. Everywhere, especially the shopping mall, people hang big banners and posters wishing *Sin Nian Fai Lek* (happy new year) and *Kong Hee Fatt Choy* (prosperous new year).<sup>1</sup>

Chinese New Year preparation begins as early as two months before the festival. All the members in a family work together to have *ta sau choo* (big cleaning) to make sure that the house is clean, and at times a new layer of paint is applied on the walls of the house to welcome the New Year. *Chun lian* (spring couplets) are put up on the doorways as a symbol of good fortune to come and *ang chai* (red door curtain) is put up to prevent evil spirits from entering the house.<sup>2</sup>

Greeting cards are exchanged between friends and relatives to welcome the New Year. Parents shop to purchase new clothes for their children. Plenty of food is prepared, especially Chinese cookies. Decades ago, most Chinese families baked their own home-made cookies. However, today most Chinese buy ready-made cookies from the supermarkets.

It is expected that family members from afar return home for the gathering to celebrate Chinese New Year together. A reunion dinner for the family is held on the eve

---

<sup>1</sup>Lee and Tan, 293-94.

<sup>2</sup>Gregory Leong, *Festivals of Malaysia* (Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 1992), 15-17.

of the New Year<sup>1</sup> with everybody filled with happiness on this auspicious occasion. Most of the family members will have casual conversation until midnight of New Year's eve to welcome the first day of the New Year. When the clock strikes twelve midnight firecrackers are lit providing a continuous and great explosion of sound to welcome the New Year.<sup>2</sup>

Taboos and superstitions are observed during Chinese New Year. Bad language, scolding, quarrelling, and unpleasant topics are discouraged. The use of needles, knives, and scissors would mean cutting off good luck and the use of brooms is prohibited because good luck will be swept away, especially on the first day of the Chinese New Year.<sup>3</sup>

The most popular feature of the Chinese New Year is the giving of *ang pow* (red packets with inserted money).<sup>4</sup> Red is an important color to the Chinese because it symbolizes life, happiness, and good luck. The greeting of *Sin Nian Fai Lek* and *Kong Hee Fatt Choy* (happy and prosperous new year) is uttered by most of the Chinese with the giving of *ang pow*. The custom of giving *ang pow* to the young, especially to singles, signifies the transmission of good wishes and good fortune.<sup>5</sup>

---

<sup>1</sup>Moore, 321.

<sup>2</sup>Leong, 19.

<sup>3</sup>Ibid.

<sup>4</sup>Moore, 324.

<sup>5</sup>Leong, 19.

## Work Ethics

Working hard has been a virtue with the Chinese since ancient times. Indeed, the Chinese are taught in their old proverbs to work hard and smart. One of the Chinese proverbs mentions that if the people endure hardships, they would prosper. The Chinese work very hard to attain prosperity. Most of them are workaholics, especially those who are in business.<sup>1</sup>

Due to positive work attitudes the majority of the Chinese excel as entrepreneurs. "The most popular theory of Chinese success in business relates it to Confucianism. According to this theory, as followers of Confucianism, Chinese work hard in order to glorify their family and ancestors. The theory assumes that to work hard for the glory of family is the core of Confucianism."<sup>2</sup> The Malaysian Chinese have strengthened the Malaysian economy and financial status by establishing domestic and global business ventures to glorify their family and ancestors.

The economic role of the Chinese in Malaysia has been a substantial one. Although the Chinese form only one-third of the total population of Malaysia, they have contributed beyond that proportion, be it in terms of employment or investment. Many of them have been captains of industry and the Chinese have shown flexibility in moving from less profitable and sunset ventures to business with good potential . . . the Chinese have been at the forefront of the country's economic frontiers, moving with the times to exploit opportunities for moving into more profitable lines of business. Even before the government had put in place incentives for encouraging Malaysians to invest beyond the national boundaries, the Chinese had already ventured into those fields which could help them expand their business. They had

---

<sup>1</sup>AsiaWebDirect, *Cultures and Traditions in Kuala Lumpur & Malaysia*, 4 January 2006, <<http://www.kuala-lumpur.ws/culture-traditions/index.html>> (21 March 2006).

<sup>2</sup>M. Jocelyn Armstrong, R. Warwick Armstrong, and Kent Mulliner, *Chinese Populations in Contemporary Southeast Asian Societies: Identities, Interdependence and International Influence* (Surrey, UK: Curzon Press, 2001), 66-67.

already affected the paradigm shift in their mind-set towards becoming global players in the economic and business world.<sup>1</sup>

### Changing Context of Chinese Young Adults

The current population in Malaysia is very young. "Some 44% of today's population is below 20 years old. The figure goes up to 61% and 76% if the cut-off point is 30 years old and 40 years old."<sup>2</sup>

Chinese young adults have experienced many phases of change and have been influenced by various groups such as Malays and Indians as well as early Colonial rule. The cultural consequences of Western style modernity both influence and threaten the young generation's national social fabric. The trend for young people is to spend their free time "hanging out" and "loitering" in amusement arcades and shopping malls. Some of the young are upbraided for wasting time and failing to exhibit good personal character development.<sup>3</sup>

"The lifestyle here is progressively becoming more and more modern with great exposure to the Western culture. . . . Many Malaysian youngsters do enjoy their night-outings to discos and bars, be it weekdays or weekends. And the scene may not be very much different from that of nightspots in other countries. Baby boomers, Gen X and the dotcom generations of Malaysia are well-oiled for a corporate lifestyle. In Kuala Lumpur especially, road traffic, work ethics and common ambitions do not stray too far away

---

<sup>1</sup>Lee and Tan, 120-21.

<sup>2</sup>Hng, 165.

<sup>3</sup>Lenore Manderson and Pranee Liamputtong, *Coming of Age in South and Southeast Asia: Youth, Courtship and Sexuality* (Surrey, UK: Curzon Press, 2002), 188.

from what is happening in the Western world now.”<sup>1</sup>

This project among the Chinese of Malaysia functions within a very specific context. My intention is to focus on Chinese young adults between the ages of twenty-one and thirty-eight years old. Many Chinese Malaysian young adults are fourth or fifth generation as compared to their great-grandparents who migrated from China to Malaysia.

### **Demographics**

Many Chinese leave Malaysia to look for greener pastures overseas. Better quality of life and opportunities to excel in chosen careers prompt the Chinese to leave their homeland. “Between 1980 and 1991, over 200,000 Chinese emigrated although this figure was much reduced in the following decade when only 31,000 emigrated.”<sup>2</sup>

The limited opportunities for higher education for non-Malays have “propelled” large numbers of young Chinese to study abroad and to look for better prospects in terms of job opportunities.<sup>3</sup> Once these young Chinese acquire the desired job position and income level, the chances of them returning to the homeland are nearly nonexistent.

Besides migration overseas, education has somehow impacted the size of the Chinese family. Educated Chinese no longer aspire to have large families. Some Chinese stay single due to career commitments. Business and social interactions may reduce the time available for family. The majority of Chinese families have two to three

---

<sup>1</sup>Borneo Vision Sdn Bhd, *Society & Culture*, n.d., <[http://www.expatriate.com/society\\_culture.php](http://www.expatriate.com/society_culture.php)> (March 20 2006).

<sup>2</sup>Moore, 321.

<sup>3</sup>Johnstone, 424.

children. The population of Chinese in Malaysia has dwindled due to the small family size.<sup>1</sup>

“Although Chinese Malaysians number only 5.6 million, they constitute just over a quarter of Malaysia’s population. They are highly visible as 90 per cent of them live in the urban areas and they can be found in every occupation. In reality, however, the proportion of Chinese Malaysians has been steadily declining—in 1970, they comprised 35.6 per cent of the population. This decline has been attributed to migration, a growing emphasis on career, delayed marriages and fewer children due to the higher costs of raising children and their education.”<sup>2</sup>

### **Health**

The Chinese are also facing various problems in trying to meet the needs of the younger generations. The younger generations are molded by the environment and social demands. For a minorities of young people, health and fitness are important in life so they join health clubs, have regular health check ups, and care about what they eat and drink. Regular exercise is very important to them so they maintain and practice healthy lifestyles.

However, the majority of young people let their daily routines control their lifestyle. Some of them may have to work overtime in the office in order to keep up with their responsibilities. The everyday rushing and pushing to meet deadlines has become

---

<sup>1</sup>Lee and Tan, 87.

<sup>2</sup>Moore, 321.



the norm as young Chinese professionals face challenges and problems in the workplace. Moreover, sedentary office jobs have contributed to the ill effects of weight gain.<sup>1</sup>

Issues of health do not really concern the majority of Chinese unless they become sick. Heavy and busy workloads have led young people to prefer eating fast foods. Due to their unhealthy lifestyles and careless diets, too many young people have developed mental and physical stress leading to a variety of chronic diseases. In general, Malaysia is struggling with the same health issues that developed nations face. Non-communicable diseases like diabetes, heart disease, and hypertension have become leading causes of mortality and morbidity. The appearance of these diseases is expected to escalate with the current demographic patterns of aging and urbanization.<sup>2</sup> In recent years, instances of heart attacks increased among the Chinese. Overall, “the strains of modern urban life have also been felt by Malaysians, from traffic jams to over consumption. Heart disease is now the biggest health threat.”<sup>3</sup>

### **Religion**

Due to the pressures and pleasures of the current secular environment, Chinese young adults have slowly lost their interest in religion and are slowly catching up with Western secularism. The daily responsibilities of life and business occupy the young

---

<sup>1</sup>Rabindarjeet Singh, *Healthy Lifestyle: Vision of a Developing Nation – Malaysia*, 10 July 2001, <<http://www.american.edu/cas/health/iihp/iihpcpmalaysia.html>> (20 March 2006).

<sup>2</sup>Ibid.

<sup>3</sup>Moore, 304.

adults' time. Money becomes the central focus and religion is no longer attractive.<sup>1</sup>

Poor church attendance has become a major concern for some pastors. A few Christians have left the church because they felt that listening to the members and pastors delivering the gospel message was too time consuming. "Their 'marginalization' creates anxiety, a ghetto mentality and desire to withdraw from being the witnesses Christians should be."<sup>2</sup>

Since the 1980s, the missionary activities of *Pertubuhan Kebajikan Islam* (Perkim or Muslim Welfare Organization) have exerted great influence on non-Muslims. The organization actively spreads the teachings of Islam through various media. Chinese young adults are obliged to convert to Islam if their spouses are Muslim. Interfaith marriages have become more common among the young people with more than 20,000 Chinese Muslims in Malaysia.<sup>3</sup>

## **Education**

Education is of high importance among Chinese young people with most looking forward to higher learning in order to get a diploma they need to get ahead in life. The poor strive to get a good education in order to move out of poverty for education generally helps young people climb higher in social status.

Educational opportunities are slowly opening up for all Malaysians. The Chinese

---

<sup>1</sup>Ohmyrus, *Bring Back That Old Time Religion*, n.d., <<http://www.faithfreedom.org/oped/Ohmyrus50810.htm>> (20 March 2006).

<sup>2</sup>Johnstone, 424.

<sup>3</sup>Lee and Tan, 63-64.

are among the more educated and place a high value on education for their children.<sup>1</sup>

Young people are constantly encouraged by their parents to perform well in their studies, and many parents send their children to various schools to become equipped with skills and knowledge.<sup>2</sup>

Competition among Chinese young people to obtain higher education has become intense after the Malaysia Educational Authorities put into effect a "quota systems" in selecting eligible candidates for admittance into the local universities. Preference is given to indigenous or local-born Malays with the result that many Chinese young people have left Malaysia for overseas in order to complete their higher education.<sup>3</sup>

### **Career**

Today's young people no longer depend on their parents' properties for survival. Young people want financial independence and consider work as a way to ensure future happiness. Moreover, by working, new knowledge can be acquired and there are more opportunities for communication and networking.<sup>4</sup>

Chinese young people work diligently to satisfy high expectations for success imposed on them by society and by their families. One of the best ways for young people to excel and earn the approval of society and family is by choosing a high paying career.

---

<sup>1</sup>Armstrong, 5.

<sup>2</sup>Sylvia Chant and Cathy McIlwaine, *Three Generations, Two Genders, One World: Women and Men in a Changing Century* (New York, NY: Zed Books Ltd, 1998), 79-80.

<sup>3</sup>Wikipedia Contributors, *Education in Malaysia*, n.d., <[http://en.wikipedia.org/wiki/Education\\_in\\_Malaysia](http://en.wikipedia.org/wiki/Education_in_Malaysia)> (21 March 2006).

<sup>4</sup>Chant, 80.

Consequently, the success of many Chinese young adults is based on the kind of work they do. "They predominate among executives, engineers, physicians, and scientists. They are at the forefront of adoption of modern communication that allows multidimensional rather than primarily commercial connections between people and countries. The mobile telephone, laptop computer, email and internet have greatly expanded Chinese networking. They are stereotyped as being hard workers—catch phrased as: most Southeast Asians work to live; most Chinese live to work."<sup>1</sup>

### **Family**

Contemporary young adults do not establish their family at a young age like the older generations did. Marriage and family come only at a later stage of life they have become more mature and have managed to create financial stability. Most young people either do not have a plan to establish a family or they prefer to spend time building their careers through acquiring skills and education.

Lacking good parental role models is another problem for many young people. When parents do not give much attention to their growing children there are many negative effects. Children need a close-knit family for physical, social, mental, and spiritual growth. Most Chinese parents today are more interested in making money than caring for their children. Husbands and wives are both busy at work. Parents may not have time to communicate with their children or get to know their everyday experiences.

---

<sup>1</sup>Armstrong, 5.

Consequently, family life has gradually diminished because parents are busy engaging in their own daily routines.<sup>1</sup>

The Malaysia government is well aware of the importance of family as a building block for the nation. Young people need to be nurtured and family closeness needs to be cultivated for the strength of the country depends on the contributions of the younger generations. "To create an awareness of the importance of the family in national development, the Government declared 11 November as National Family Day."<sup>2</sup>

### Summary

With one of the oldest civilizations in the world, the Chinese in Malaysia boast a culture immeasurably rich and diverse; a culture that mirrors those vicissitudes of life the country experienced for many centuries. The Chinese Malaysian society in existence today is the result of the responses of the Chinese in Malaysia to political changes, demographic changes, religious changes, economic developments, as well as changes in its traditions to now mirror its own cultural perspective and style of living.

Chapter III presents the current context in which the Chinese young people live, including the lack of concern for their health as long as they are healthy, their desire for higher education, their stress in career selection, and their challenges raising families because of busy work schedules and personal drive to be exceptionally successful. Understanding the cultural context in which the Chinese young people live, chapter IV provides strategies to support conversion growth among the Chinese in Malaysia.

---

<sup>1</sup>Chant, 79.

<sup>2</sup>Manderson, 195.

CHAPTER IV  
STRATEGY FOR CHRISTIAN WITNESS AMONG THE CHINESE  
IN MALAYSIA

**Introduction**

Various aspects of the Malaysia context have been dealt with in the previous chapter. Understanding the context of Malaysia has laid the foundation for better meeting the needs of Chinese. In designing the curriculum, the specific needs of Chinese young people are taken into consideration. Various areas and aspects of life challenges among young adult Chinese Adventists that need to be strengthened are identified and strategies for equipping young adult Chinese Adventists to fulfill the “Great Commission” are outlined.

The young people in the church are important assets that need to be nurtured. Without proactively equipping the young people with the necessary training and knowledge, young adult Chinese Adventists may soon become cold and leave the church.<sup>1</sup> This chapter is linked to various challenges identified among young people, and special attention is given to improve the young adult Chinese Adventists within the

---

<sup>1</sup>Similar trends in North America have been documented by Roger L. Dudley, *Why Our Teenagers Leave the Church: Personal Stories from a 10-Year Study* (Hagerstown, MD: Review and Herald Publishing Association, 2000), 35-36.

Malaysian context. For too long these potential human resources have not been properly dealt with. The church administration in Malaysia needs to take initiatives to strengthen young adult Chinese Adventists in various areas of endeavors for effective evangelism.

Since politics, cultures, and religious influences have played important roles in the life of Chinese Malaysians, consideration in such endeavors has been taken into account in designing and implementing the curriculum to strengthen the young adult Chinese Adventists.

The following is a strategy. Every progress strategy needs a plan. For the purpose of this dissertation a Logical Framework Matrix (Logframe) methodology has been selected. The purpose of Logical Framework Matrix will be explained below.

### **General Methodology: Logical Framework Analysis and Gantt Chart**

#### Logical Framework Analysis

A Logical Framework Matrix is a tool for planning and managing development projects in a logical manner. It is not only limited to business oriented developmental projects, but can easily be applied for ministry projects. Certain ministry projects may be as complex as big business oriented projects and require time and effort in planning, analyzing, and executing. The Logical Framework Matrix is "an analytical tool for objectives-oriented project planning and management."<sup>1</sup> Moreover, "the Logical Framework is simply a tool which provides a structure for specifying the components of an activity and the logical linkages between a set of means and a set of ends. . . . It

---

<sup>1</sup>NORAD's Working Group, *The Logical Framework Approach (LFA)* (Oslo, Norway: Norwegian Agency for Development Co-operation, 1990), 7.

serves as a useful tool for defining inputs, time tables, assumptions for success, outputs, and indicators for monitoring and evaluating performance.”<sup>1</sup>

A Logical Framework approach helps clarify the purpose and the justification for a project. It identifies information requirements and clearly defines the key elements of a project. Moreover, the structured approach in a Logical Framework offers the leaders opportunities to analyze the project's setting at an early stage. The approach allows for flexibility and expansion. It further facilitates communication between all parties involved and identifies how the success or failure of the project should be measured. The assumptions are contingencies that set parameters for the project to move forward.<sup>2</sup>

Table 7 shows the elements in the Logical Framework. It is a simplified version of the Logical Framework divided into three columns. The implementation of activities will lead to outputs and fulfills the objectives. The purpose or immediate objective will lead to the achievement of goals, which are a higher level of the objectives. The goals are the contributions of the project.

The second column indicator can be further split into two columns of objectively verifiable indicators and means of verification. Qualitative and quantitative measures are applied while implementing the project. The external factors outside the control of the project need to be taken into consideration. Assumptions need to be made for these external factors in order for the project to be carried out successfully.<sup>3</sup>

---

<sup>1</sup>D. McLean, *The Logical Framework in Research Planning and Evaluation* (The Hague, Netherlands: International Service for National Agricultural Research, 1988), 1.

<sup>2</sup>NORAD, 9.

<sup>3</sup>Ibid., 17.



Table 7. Elements in the Logical Framework

<p><b>1. Development Objective</b></p> <p>The higher-level objective toward which the project is expected to contribute (Mention target groups)</p>	<p><b>1. Indicators</b></p> <p>Measures (direct or indirect) to verify to what extent the development objective is fulfilled (Means of verification should be specified)</p>	<p><b>1. External Factors</b></p> <p>Important events, conditions or decisions necessary for sustaining objectives in the long run</p>
<p><b>2. Immediate Objective</b></p> <p>The effect which is expected to be achieved as the result of the project (Mention target groups)</p>	<p><b>2. Indicators</b></p> <p>Measures (direct or indirect) to verify to what extent the immediate objective is fulfilled (Means of verification should be specified)</p>	<p><b>2. External Factors</b></p> <p>Important events, conditions or decisions outside the control of the project which must prevail for the development objectives to be attained</p>
<p><b>3. Outputs</b></p> <p>The results that the project management should be able to guarantee (Mentioned target groups)</p>	<p><b>3. Indicators</b></p> <p>Measures (direct or indirect) which verify to what extent the outputs are produced (Means of verification should be specified)</p>	<p><b>3. External Factors</b></p> <p>Important events, conditions or decisions outside the control of the project management, necessary for the achievement of the immediate objective</p>
<p><b>4. Activities</b></p> <p>The activities that have to be undertaken by the project in order to produce the outputs</p>	<p><b>4. Inputs</b></p> <p>Goods and services necessary to undertake the activities</p>	<p><b>4. External Factors</b></p> <p>Important events, conditions or decisions outside the control of the project management necessary for the production of the outputs</p>

Source: NORAD, 17.

“The Logframe itself consists of a table, or matrix, which has four columns and (in most basic form) four rows. The vertical logic identifies what the project intends to do, clarifies the causal relationships and specifies the important assumptions and uncertainties beyond the project manager’s control. The horizontal logic relates to the measurement of the effects of, and resources used by, the project through the specification of key indicators of measurement, and the means by which the measurement will be verified.”<sup>1</sup>

Table 8 shows a Logical Framework Matrix. The table clearly and concisely summarizes how inputs and outputs fulfill the purpose in reaching the goals. Various measures, verifications, and assumptions are engaged in the process of reaching the objectives. The main elements in the Logical Framework Matrix are further explained as below.<sup>2</sup>

### **Objectives**

The first row in the matrix with four columns shows the title or names. The first column is the intervention logic or objectives. Under this intervention logic are four main components essential to the success of the project: the goal, the purpose, outputs, and the activities. In the planning and implementation of the programs, the project will start with the activities and end with the goal.

### **Measurable Indicators**

The title of the second column is the measurable indicators or objectively

---

<sup>1</sup>European Commission, *Project Cycle Management Training Courses Handbook* (West Sussex, UK: ITAD Ltd., 2001), 22-23.

<sup>2</sup>McLean, 2.

verifiable indicators. "The role of Objectively Verifiable Indicators (OVI) is to describe the overall objective(s), project purpose and results in operationally measurable terms. The specification of OVI acts as a check on the viability of objectives and forms the basis of the project monitoring systems."<sup>1</sup>

In order to determine success, measurable indicators are necessary. These indicators measure how the project is working and provides testing tools to improve future projects.

Table 8. A Logical Framework Matrix

<b>Narrative Summary (Objectives)</b>	<b>Objectively Verifiable Indicators (OVI)</b>	<b>Means of Verification (MOV)</b>	<b>Important Assumptions</b>
<b>Goal</b>	Measures of goal achievement	Sources of information Methods used	Assumptions affecting the Purpose-Goal linkage
<b>Purpose</b>	End of project status	Sources of information Methods used	Assumptions affecting the Output-Purpose linkage
<b>Outputs</b>	Magnitudes of outputs Planned completion date	Sources of information Methods used	Assumptions affecting the Inputs-Outputs linkage
<b>Inputs</b>	Nature and level of resources Necessary cost Planned starting date	Sources of Information	Initial assumptions about the project

Source: McLean, 2.

---

<sup>1</sup>European Commission, 35.

### **Means of Verification**

As time goes by, stakeholders are interested to see the recorded information on the progress and success of a project. The means of verification justify whether the project is on target and the outcomes are contributing toward the goals. All these means of verification, which may also be referred to as sources of verification (SOV), provide evidence for the success of the project.

“When indicators are formulated, the source of information and means of collection should be specified. This will help to test whether or not the indicator can be realistically measured at the expense of a reasonable amount of time, money and effort. The SOV should specify: (1) The format in which the information should be made available (e.g., progress reports, project accounts, project records, official statistics, etc.). (2) Who should provide the information. (3) How regularly it should be provided (e.g., monthly, quarterly, annually, etc.).”<sup>1</sup>

### **Assumptions**

To be visionary in doing projects, assumptions are needed to face external factors, unknowns, and to have contingency plans in case obstacles come along the way. At times, goals cannot be achieved without laying down realistic assumptions. “It will have become apparent during the Analysis Phase that the project alone cannot achieve all objectives identified in the objective tree. Once a strategy has been selected, objectives not included in the intervention logic and other external factors remain. These will affect the project’s implementation and long-term sustainability but lie outside its control. These conditions must be met if the project is to succeed, and are included as

---

<sup>1</sup>Ibid., 30.

assumptions in the fourth column of the Logframe.”<sup>1</sup>

### Gantt Chart

An activity and resource schedule shows activities and the timeline to complete those activities with expectations of certain outputs. The information on the activity schedule presented in graphic format is called a Gantt Chart. “A Gantt Chart is a simple display of tasks shown against timeframes. Figure 3 shows tasks listed down the page and dates run across. These can be shown as daily, weekly, monthly, quarterly or yearly. Also across the page alongside each task is a bar showing the duration of a task from start to finish.”<sup>2</sup>

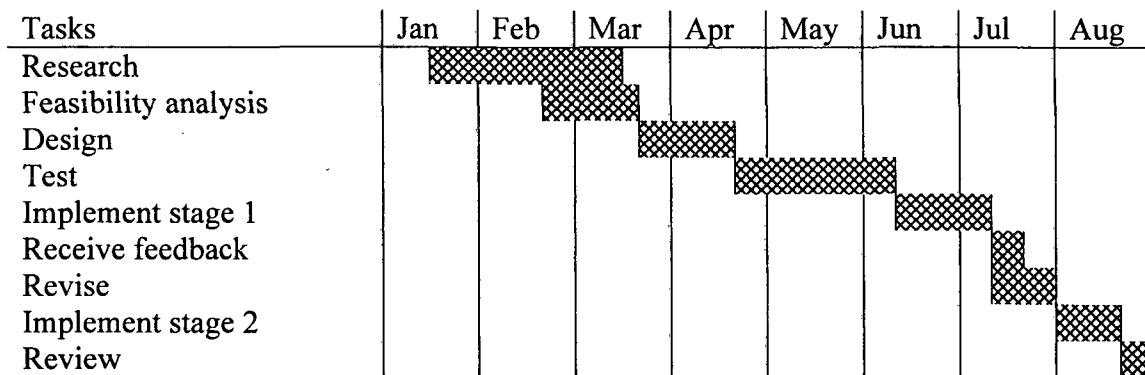


Figure 3. A Gantt chart. *Source: A Practical Guide to Project Management, 65.*

Since the Gantt Chart is a forecast plan of activities, the plans may change according to environments and situations. It is an expectation that the scheduled activities will take place, but there is still flexibility. “Plans need constant revision. The

<sup>1</sup>Ibid., 25.

<sup>2</sup>Celia Burton and Norma Michael, *A Practical Guide to Project Management* (Pentonville Road, London: Kogan Page, 1993), 64.

further plans stretch into the future, the less likely they are to describe what will really happen. Yet even the early stages will need review and revision. Certainly we need to review an overall plan for the future every year. The dynamics of the planning process help us to understand what God is teaching us through our experience of others.”<sup>1</sup>

When the Logical Framework is completed with activities, outputs, purpose, and goals, it is time to move those activities into an activity-scheduling format, a Gantt Chart. In table 9, the activities are divided into sub-activities, and then each sub-activity is broken down into its component task(s). Each activity, sub-activity, and its components have the starting and completion dates properly indicated. The sequence for each activity and their dependencies are taken into account while assigning the date and duration for each activity. Furthermore, the milestones for the progress and completion of the activities of the project are indicated. Accountability for the activities by expert personnel and allocation of tasks among the team members are arranged accordingly. After designing the activity schedule, the resource schedule will help to allocate project cost for each activity and to ensure smooth implementation of the project activities.<sup>2</sup>

---

<sup>1</sup>Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelism* (Eugene, Oregon: Wipf & Stock Publishers, 2003), 299.

<sup>2</sup>European Commission, 37-40.

Table 9. Example of an Activity Schedule

Activities	Month 1	Month 2	Month 3	Month 4	Month 5	etc.	PA	TA	etc.
<b>Result:</b> 1. Quality of secondary healthcare service improved									
<b>*Activity:</b> 1.1 Design, implement training	[Gantt bar: Months 1-3]								
1.1.1 Conduct staff training needs	[Cross-hatch]							L	
1.1.2 Design training modules		[Grid]						L	
1.1.3 Conduct training				[Diagonal lines]				L	
<b>*Activity:</b> 1.2 Improve drug procedures		[Gantt bar: Months 2-6]							
1.2.1 Conduct management audit		[Cross-hatch]					L	S	
1.2.2 Design, test new procedures			[Grid]				L		
1.2.3 Implement new procedures					[Diagonal lines]		L		
<b>Milestones</b>	<p>*Step 1: List main activities from Logframe</p> <p>Step 2: Break activities down into manageable tasks</p> <p>Step 3: Clarify sequence &amp; dependencies</p> <p>Step 4: Estimate start-up, duration &amp; completion of tasks</p> <p>&gt;Step 5: Summarize scheduling of main activities</p> <p>→ Step 6: Define milestones</p> <p>Step 7: Define expertise required ←</p> <p>Step 8: Allocate tasks among team ←</p>								
<b>Key</b>	<p>1. PA = Planning Adviser</p> <p>2. TA = Training Adviser</p> <p>3. L = Lead role</p> <p>4. S = Support role</p>								

Source: European Commission, 40.

### Description of Mission Strategy

#### Application of Logical Framework Analysis

Various materials are available to train young people. These materials may be applicable to the Western world, but I am designing a specialized curriculum to train the

young adult Chinese to meet the needs of the Malaysians. This unique curriculum caters to young adults Chinese based on their changing context and culture. A detailed discussion about young adults Chinese was presented in the previous chapter. This chapter will develop a linkage with the previous chapter for strategy development.

Since there are many areas where young people can be trained, I have selected five important areas that are crucial for the development of young adult Chinese. With the vision to help young people, I have designed the Logical Framework presented in table 10 with various activities that will be carried out in order to reach the purpose and goals. Specific details concerning the elements of the Logical Framework will be discussed in the following pages.

#### Overall Goal

Besides fulfilling the specific purpose of the project, there is a greater result after completing the project (this result in most cases might need the input from various additional activities). The higher "calling" for such endeavor will ultimately lead to the achievement of the overall goal. The efforts put forth to strengthen the young adult Chinese Adventists in various areas of life will directly or indirectly encourage the young adult Adventists to be more zealous in gospel works. As a result, Malaysian Chinese conversions to the Kingdom of God may increase. To a certain extent, the modules used to strengthen the young adult Adventists may be effective in equipping them to be actively involved in witnessing work.



Table 10. Application of Logical Framework Matrix

**Strengthening Young Adult Chinese Adventists in Malaysia**

<b>Objectives</b>	<b>Measurable Indicators</b>	<b>Means of Verification</b>	<b>Important Assumptions</b>
<p><b>GOAL</b></p> <p>To evangelize the Chinese in Malaysia</p>	<p>Five new Chinese Adventist Churches established by end of 2010 and overall Chinese church annual membership increased by 15%</p>	<p>Records on the Chinese conversion and Chinese churches planted</p>	<p>Young adult Chinese Adventists are willing to participate in the activities</p>
<p><b>PURPOSE</b></p> <p>Strategy established for strengthening young adult Chinese Adventists in Malaysia for Chinese evangelism</p>	<p>Young adult Chinese Adventists strengthened for Chinese evangelism and formed vibrant evangelistic teams that involved four evangelistic efforts annually (between 2008 to 2010)</p>	<p>Curriculum is used and young adult Chinese Adventists actively taking part in the activities</p>	<p>Seventh-day Adventist Church administration in Malaysia is supportive of the project</p>
<p><b>OUTPUTS</b></p> <ol style="list-style-type: none"> <li>1. Curriculum being developed in strengthening young adult Chinese Adventists</li> <li>2. Five retreat-style training activities plan created and implemented</li> <li>3. 10 vibrant evangelistic teams established and four local church evangelistic efforts presented per year</li> <li>4. Evaluation and monitoring tools developed</li> </ol>	<ol style="list-style-type: none"> <li>1. Curriculum developed</li> <li>2. Training activities plan implemented</li> <li>3. Teams of young adult Chinese carried out evangelistic efforts</li> <li>4. Monitoring activities conducted all year round and evaluation at mid and year-end</li> </ol>	<ol style="list-style-type: none"> <li>1. Curriculum</li> <li>2. Activities plan</li> <li>3. Progress report on evangelistic efforts</li> <li>4. Young people baptized</li> <li>5. Statistical reports</li> </ol>	<p>An effective and practical curriculum developed</p> <p>A down-to-earth activities plan in place</p>
<p><b>ACTIVITIES</b></p> <ol style="list-style-type: none"> <li>1. <b>Curriculum Design</b> <ol style="list-style-type: none"> <li>1.1. Sequential module training</li> <li>1.2. Healthy physical living seminar</li> <li>1.3. Healthy spiritual living seminar</li> <li>1.4. Career counseling</li> <li>1.5. Marital counseling</li> <li>1.6. Systematic Bible study seminar</li> </ol> </li> </ol>	<p><b>INPUTS</b> (See Activity and Resources Schedules)</p>		<p>Young adult Chinese Adventists respond positively to the strengthening modules</p>

Table 10—Continued.

<p><b>2. Implementation of Retreat Style Training Activities Plan</b></p> <p>2.1. Selection of location</p> <p>2.2. Selection of trainers/speakers</p> <p>2.3. Selection of training candidates</p> <p>2.4. Soliciting sponsors</p> <p>2.5. Healthy physical living seminar</p> <p>2.6. Healthy spiritual living seminar</p> <p>2.7. Career counseling</p> <p>2.8. Marital counseling</p> <p>2.9. Systematic Bible study seminar</p> <p><b>3. Appropriate Methods of Evangelism Implemented by Trained Young Adult Chinese Adventists</b></p> <p>3.1. Form teams</p> <p>3.2. Form prayer bands</p> <p>3.3. Organize family small groups</p> <p>3.4. Organize family circle networking</p> <p>3.5. Organize health screening seminar</p> <p>3.6. Organize stress management seminar</p> <p>3.7. Form vegetarian cooking class</p> <p>3.8. Form Bible study groups</p> <p><b>4. Evaluation and Monitoring Tools</b></p> <p>4.1. Tools for evaluating curriculum designs, implementation, evangelistic efforts</p> <p>4.2. Field testing and monitoring of curriculum designs, implementation, evangelistic efforts</p> <p>4.3. Documentation</p>			<p>Financial and moral support from Church administration and members</p> <p>Leaders from the church are willing to spend time and resources to nurture the young adult Chinese Adventists</p>
--	--	--	--

### Purpose

The purpose of the project outlined below is to develop a strategy for strengthening young adult Chinese Adventists in Malaysia for Chinese evangelism. This purpose will be achieved if the outputs are realized. When young adult Adventists are strengthened through various modules, a willingness to serve will be demonstrated. Excellence in physical and spiritual health, a stable career, and a strong family unit are positive witnesses for God. Using the right approach to give Bible studies should also produce positive results.

### Outputs

The main activities as listed in the matrix are curriculum design, implementation of retreat-style training activities, appropriate methods of evangelism implemented by trained young adult Chinese Adventists, and evaluation and monitoring tools. When the activities are implemented, they should produce outputs accordingly.

The outputs expected in the project are: curriculum developed, five retreat-style training activities created and implemented, ten vibrant evangelistic teams established, four local church evangelistic efforts presented per year, and the evaluation and monitoring tools developed.

#### **Curriculum Developed**

A curriculum, in view of the context of Malaysia, specially formed to strengthen young adult Chinese Adventists will be designed. This curriculum will be developed following the sequential module basis. While implementing the modules, one module will need to be completed before the new module can be carried out to ensure that the basics are met, and that weak areas are strengthened before working on a new

module. Altogether there are five modules in this curriculum development program that will be shown and explained in the following pages.<sup>1</sup>

### **Five Retreat-Style Training Activities Created and Implemented**

Implementation is to see the project at work. After completing the design of the curriculum, the project will not be functional without proper implementation. Systematic implementation is needed in order to assure that the outcomes of the project are in place. The five modules are the main training activities and the programs will be implemented using retreat-style training at a selected resort area.

### **Ten Vibrant Evangelistic Teams Established and Four Local Church Evangelistic Efforts Presented Per Year**

The main aim is to strengthen young adult Chinese Adventists in various areas so they will become more zealous for gospel work. Hopefully once the following curriculum is designed and implemented young adult Chinese Adventists will benefit from each course and be more involved in evangelistic work.

Teamwork is important for young adult Chinese Adventists. Ten vibrant evangelistic teams should be established following the implementation programs. Moreover, the teams may not work if they do not have divine help. As such, prayer bands will be formed in order for the groups to be strong spiritually with a connection from above.

---

<sup>1</sup>See Jon Wiles and Joseph Bondi, *Curriculum Development: A Guide to Practice* (Upper Saddle River, NJ: Merrill Prentice Hall, 2002). For further information see Kenneth T. Henson, *Curriculum Planning: Integrating Multiculturalism, Constructivism, and Education Reform* (New York, NY: McGraw-Hill Companies, Inc., 2001).

Four evangelistic efforts at the local church level are expected from these vibrant evangelistic teams annually. The in-reach and outreach programs may include organizing health screening and stress management seminars, forming vegetarian cooking classes, family-organized small groups and family circle networking. These evangelistic efforts should draw people to God. As a result, Bible study groups can be formed with the interest group coming along to study the Word of God and learn more about Christ's saving grace.

### **Evaluation and Monitoring Tools Developed**

Effective monitoring is needed to avoid pitfalls in the curriculum design and implementation. In the process of implementation, "it is very rare for any project to go exactly according to the plan. In fact it is not uncommon for a project to take on a direction and a momentum that was completely unanticipated during planning. Project management now has the important and difficult task of establishing sufficient controls over the project to ensure that it stays on track towards the achievement of its objectives. This is done by monitoring, which can be defined as the systematic and continuous collection, analysis and use of information for management control and decision-making."<sup>1</sup>

In order to have quality in designing the curriculum and implementation, evaluation is needed. Evaluation involves looking back at what has been done and assessing the success of the project. The important part of evaluation is to identify lessons learned from past mistakes and move forward with follow-up corrective actions. Learning from history and experience is a good way to avoid repeating the same error.

---

<sup>1</sup>Ibid., 55.

The impact of evaluation is to see what differences have been made, and what further improvements may be implemented. "The primary goals of evaluation are that stakeholders are engaged, active participants in the process and that the evaluation process and findings will be meaningful and useful to those ultimately responsible for improving and assessing the program."<sup>1</sup>

Another important part of the evaluation of the evangelistic efforts by young adult Adventists is to see whether the curriculum design and implementation were successful. The outcome of the evangelistic efforts, for instance the number of Chinese conversions, may help the evaluator assess the effectiveness of the modules introduced to strengthen young adult Chinese Adventists.

#### Measurable Indicators

The measurable indicators for the outputs will be curriculum developed, training activities implemented, teams of young adult Chinese conducting evangelistic efforts, and monitoring activities and evaluation conducted at year-end. The purpose of this project is fulfilled when the young adult Adventists are strengthened for Chinese evangelism and have formed vibrant evangelistic teams that involve evangelistic efforts annually. If five new Chinese Adventist Churches are established by the end of 2010 and the overall Chinese church annual membership is increased by 15 percent, then it will indicate that the goal is achieved.

---

<sup>1</sup>W. K. Kellogg Foundation, *W. K. Kellogg Foundation: Evaluation Handbook* (Battle Creek, MI: W. K. Kellogg Foundation, 2004), 59.

### Means of Verification

The means of verification for the outputs will be the curriculum developed and activities implemented. Furthermore, progress reports on the evangelistic efforts, young people baptized, and statistical reports will be produced. The purpose will be achieved when the curriculum is used and young adult Chinese Adventists actively take part in the activities. Ultimately the goal for this project will be achieved when there are records showing Chinese conversions and Chinese churches planted.

### Important Assumptions

For the project to be successful, there are a few assumptions to take into consideration. Young adult Chinese Adventists need to respond positively to the methods. Without the support of the young adult Chinese Adventists, this project may fail. Moreover, financial and moral support from Church administration and members are needed for the project to be successful. The leaders from the church should be willing to spend time and resources to nurture the young adult Chinese Adventists.

Other important assumptions for the outputs are that an effective and practical curriculum is developed and a down-to-earth activities plan is in place. The purpose will be reached when the Church administration of the Seventh-day Adventist Church in Malaysia is supportive of the project. The overall target will be accomplished when the young adult Chinese Adventists themselves are willing to participate in the activities.

### Implementation of Strategy

Strategy implementation requires effort and discipline to continually refresh the

vision and goals. "The levels of strategy are related to the ultimate goal of our mission."<sup>1</sup> "Most experts on planning and strategic thinking have identified implementation as the greatest problem in the strategizing process. . . . Having a strategy in writing is one thing, turning it into action is quite another. Having developed a good organizational strategy, we must now take action; we must make it happen. . . . The strategy dies for lack of implementation."<sup>2</sup>

God is the Commander in the whole process of strategic planning and implementation. The element of prayer must prevail in all evangelistic efforts. It is very crucial and important to depend on the Holy Spirit in this spiritual venture and warfare. When people pray earnestly for the enlightenment of the Holy Spirit on the strategy they would like to accomplish, God will lead in reaching the goals.<sup>3</sup>

"Strategy is concerned about the future and what it ought to look like according to God's revealed purpose for mankind. . . . As we implement our strategy, He promises to direct the outworking of that strategy, and perhaps modify it as we go, just as He did with Paul in his Macedonian vision experience. But the important thing is that a strategy provides us with direction as we travel towards the future. . . . A strategy enables us to concentrate all our resources on what we have determined is the essential task we need to perform"<sup>4</sup>

---

<sup>1</sup>Dayton, 211.

<sup>2</sup>Aubrey Malphurs, *Advance Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 1999), 175.

<sup>3</sup>John D. Robb, *Focus! The Power of People Group Thinking* (Monrovia, CA: Missions Advanced Research & Communication Center, 1989), 40-41.

<sup>4</sup>*Ibid.*, 41-42.



### Activities and Resource Schedules (Gantt Chart)

Much careful effort has been spent designing the Activities and Resource Schedules as shown on table 11 in appendix C. Each output and the related activities from the Logical Framework have been transferred into the Activities and Resource Schedule. The activities are further divided into components and sub-component activities beginning with Modules A to E. The time lengths for completion of each component and its dependencies are indicated. On average, curriculum design for each module will take about one month to complete. Evaluation and monitoring tools are engaged after the activities have been completed. Experts are assigned to oversee the smooth running of the activities and to ensure that all activities are on track.

Under this Activity and Resource Schedule, there is room for flexibility and change. Milestones are added to show how much of the planned activities have been achieved. Year-end reports (feedbacks) are prepared for further review of the success or failure of the project. Changes (follow-up) may take place as the evaluation tools are deployed at year-end in order to have corrective measures apply to the plans for further improvements.

### Curriculum Design<sup>1</sup>

In designing the curriculum, the needs of young adult Chinese will be taken into consideration. Most of the young adults Chinese from the age of twenty-one to thirty eight are working or are involved in higher education in local or overseas universities. Some of them may be at the cross roads of changing careers or continuing their education after working for a couple of years.

---

<sup>1</sup>See appendix B for specific Lesson Plans.

The training curriculum design is specifically for young adult Chinese. The whole training session of five modules will need five months to complete. The working young adults and students may be able to squeeze and “sacrifice” their weekends in order to equip themselves better. They have to commit themselves for the first weekend training in the beginning of the month, the remaining three weeks in the month are for them to put into practice the theory they just learned. The five modules lasting five months will be conducted twice a year.

### **Sequential Module Training**

Five modules will be implemented sequentially and each module will take one month to complete. Each module has its own uniqueness and importance and must be implemented faithfully without skipping one by jumping to another. In other words, the implementation of the activities will take five months in a systematic, sequential manner.

### **Healthy Physical Living Seminar**

The first module will look at the physical health of the participants. This is the crucial module in the curriculum because it sets the “tone” for the modules in the curriculum to follow. As people used to say, “health is wealth.” Without good physical health, the rest of the areas in life may be affected. Everybody, including the young adult Chinese Adventists in Malaysia, needs to become physically fit to meet life’s challenges. This seminar will have four essential components:

*Health fitness screening* is needed for every young adult Chinese Adventist who participates in this training project. The major items in the screening include liver, kidney, cholesterol, blood pressure, and sugar levels. The feedback from the screening

may give an indication whether the young adult Chinese Adventists should improve their life style.

*Unrefined natural foods* consumed in the right way are beneficial to the body. However, improper usage and consumption of food are commonly recognized as a major cause of disease. Contemporary modern societies consume vast amounts of refined foods which are contrary to the biblical ideal. Dr. Russell has pointed that, "As much as possible, eat foods as they were created—before they are changed or converted into something humans think are better. To underscore this rule, a related application is found in Proverbs 16:25, 'There is a way that seems right to a man, but in the end it leads to death.'<sup>1</sup> The importance of consuming unrefined natural food will be stressed in this curriculum. Young adult Chinese Adventists will be taught the biblical instructions to enable them to be healthy.

*Exercise and water* are needed in order to improve blood circulation and to get rid of body waste. The importance of exercise and drinking clean water will be emphasized in this part of the program. God promised His people good health if they followed His advice as mentioned in Deut 33:28, "So Israel dwelt in safety, the fountain of Jacob alone, in a land of grain and wine; yea, his heavens drop down dew." "Dew is pure water. That is the key message for us today as far as what we should drink is concerned. Dew is the equivalent to distilled water. A reverse osmosis filter also gives

---

<sup>1</sup>Rex Russell, *What the Bible Says about Healthy Living* (Ventura, CA: Regal Books, 1996), 74.

water that would compare to the dew from heaven. Spring water, well water and bottled water may also be fine.”<sup>1</sup>

It is my belief that we need enough exercise to work up a sweat six days a week. It is hard to find enough time, but it is worth it. Do it. The Bible says, ‘by the sweat of your brow you will eat your food’ (Gen. 3:19). Because most of us no longer toil in the fields for our food, physical exercise should be substituted.

Several hormones formed naturally in our bodies are apparently enhanced by exercise. Exercise also balances the function of these hormones. This balancing effect produces higher levels of cytokines—substances that improve the immune system.

The benefits of exercise and good nutrition go hand in hand. In one study, exercisers ate approximately the same amount of calories as those who were sedentary. The exercisers had a higher intake of every vitamin, mineral and amino acid.<sup>2</sup>

**Handling stress** is a challenge. Stress is a major cause of disease if it is not handled properly. A little stress is good for the body, but excessive stress becomes harmful to the body and many diseases may develop from a stressful situation. In this curriculum, stress handling will be taught and practiced.

A rest-filled Sunday [or Saturday, if that is when you take your day of rest, as I do] gives us a break from life’s constant stresses. Scripture offers many examples. In Mark 6, Jesus recognized that to do God’s work required periodic rest and renewal. After He sent out the twelve disciples two by two to tell others to turn from their sins, they returned to Jesus and told Him about all they had done and all they had said to the people they visited.

After hearing about their journeys, Jesus said, “Let’s get away from the crowds for a while and rest” (Mark 6:31 NLT). In the next verse, we learn that there were so many people coming and going that they scarcely had time to eat, so they left ‘by boat’ for a quiet spot.<sup>3</sup>

---

<sup>1</sup>Ibid., 210.

<sup>2</sup>Ibid., 245-46.

<sup>3</sup>Jordan Rubin, *The Great Physician’s Rx for Health & Wellness: Seven Keys to Unlocking Your Health Potential* (Nashville, TN: Thomas Nelson, 2005), 152.

### Healthy Spiritual Living Seminar

When the young adult Adventists are physically fit, they will be able to concentrate better on spiritual health. It does not matter which one comes first, physical or spiritual for balance in both areas will produce excellent results. In other words, strong spiritual health will greatly enhance physical health. Furthermore, a healthy spiritual condition will ultimately lead a person to a positive mental attitude and lifestyle. Again, four areas will be emphasized in this seminar:

*Spiritual assessment* is needed for all the participants. A set of questionnaires is prepared for the spiritual assessment based on the culture and context of young adult Chinese Adventists in Malaysia. It may be a tool to assess the young people's knowledge of God and to motivate them to learn the areas they are lacking. Table 12 shows a mini questionnaire:

Table 12. Spiritual Assessment

---

1. You are saved even at this moment.	Yes	No
2. God loves you just as you are.	Yes	No
3. Your relationship with God is strong.	Yes	No
4. God is leading you in your current endeavors.	Yes	No
5. You forgive others as God has forgiven you.	Yes	No
6. You love God, neighbors, and yourself.	Yes	No
7. You want to tell others about God.	Yes	No

---

*Walking with God* are the sweet moments that believers can enjoy. The art of meditation will be taught in this module. It is a good practice to meditate on the life of Christ on a daily basis. The messenger of God, Ellen G. White, encouraged believers to contemplate the life of Christ and His redemptive work:

The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily, living experience in His power to save to the uttermost all that come unto God by Him.

As we meditate upon the perfections of the Savior, we shall desire to be wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others and represent Him to the world.<sup>1</sup>

Knowing and feeling the presence of God in our life is crucial for successful Christian living. Sweet communions with God deter people from doing something against God, especially in secret, and encourage them to choose not to commit habitual sin. "Habitual sin involves a loss of control, almost like a compulsion. We see examples of this in pornography, adultery, embezzlement and drug addiction. The enemy can get a foothold, or a power over our lives, when we engage in sin repeatedly, and especially when we are under the influence of drugs and alcohol. It becomes a vicious cycle."<sup>2</sup>

---

<sup>1</sup>Ellen G. White, *Steps to Christ* (Hagerstown, MD: Review and Herald Publishing Association, 1977), 61.

<sup>2</sup>Norma Dearing, *The Healing Touch: A Guide to Healing Prayer for Yourself and Those You Love* (Grand Rapids, MI: Chosen Books, 2002), 78.

*Establishing spiritual buddies* among the participants will help to strengthen each other's faith. Sharing spiritual growth with a friend is not a new concept. Establishing spiritual buddies is required in this module. Jesus Himself had twelve friends or disciples while He was on this earth. Out of the twelve, He had three close buddies: Peter, James, and John. Solomon, the wise king advised, "Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up" (Eccl 4:9-10).

"For where two or three are gathered in my name, there am I in the midst of them" (Matt 18:20). Jesus promised to be in the midst of those who unite in spirit and claim His name. Spiritual buddies give encouragement to one another, pray for one another, and uplift one another's faith.

*Community involvement* is included in the healthy spiritual living module, allowing practice to strengthen spiritual health. Knowing the community is important before reaching out to them. A set of questionnaires will be given to the community for assessment. See appendix E for questionnaire to determine public needs.

### **Career Counseling**

Malaysia is fast catching up with the West in many areas of life. The young people are busy climbing the social ladder and seeking position. Most of them imitate the West and strive to succeed in career advancement. "The temptation of the activist West is to give first priority to work and career achievement. Family, church, and God end up sacrificed to the imperative of task achievement. Unfortunately, this results in shattered

lives and relationships. Christian workers become overwhelmed by the demands of their work, and their relationships weakened.”<sup>1</sup>

With two important physical and spiritual areas being strengthened, the young adult Adventists will be better prepared to face the challenges of the environment. Career counseling is planned to guide the young people into the right career path so they can be happy with their occupation. Often young adult Adventists are unhappy with their work due to Sabbath problems. Proper counseling on work-related areas might help the young people overcome certain job-related stress.<sup>2</sup>

*Job assessment* is a way to determine if young adult Chinese Adventists are satisfied with their current jobs. The outcome of the assessment will be a reflection of the young people's current job satisfaction. Job assessment is included in the curriculum in order to help the young adult Chinese Adventists stay happy and stable in their careers. Further follow-up job counseling will be provided for the young people. Table 13 shows a mini questionnaire for job assessment:

---

<sup>1</sup>Dayton, 164.

<sup>2</sup>See Edwin L. Herr and Stanley H. Cramer, *Career Guidance and Counseling Through the Life Span: Systematic Approaches* (Glenview, IL: Scott, Foresman and Company, 1988).



Table 13. Job Assessment

---

1. Your current job is in conflict with your religious convictions.	Yes	No
2. There is job advancement in your current career.	Yes	No
3. You are hard pressed with more job responsibilities without rewards.	Yes	No
4. Your job causes you to give up important family quality time.	Yes	No
5. You are bored with no challenge in your current job.	Yes	No
6. You are appreciated and have a sense of belonging in your current job.	Yes	No
7. You are on the right path to achieve career goals.	Yes	No

---

*Improving job performance* is included in the curriculum to ensure that young adult Chinese Adventists are well equipped with knowledge and skills that will help them remain stable in their jobs. There are many ways to improve job performance. Acquiring new skills and continuing education are ways to improve a person's competency and marketability in a competitive working environment. A self-performance evaluation, peer reviews, and supervisor evaluations of job performance may be good indicators of areas needing improvement.

*Further education* may be needed for some young people as they switch jobs. Quitting a job or looking for a change in careers may take place when a person no longer is interested in the current job. Furthering education in other fields of interest is another alternative that may help a person to come out of a stressful situation. Young adult Chinese Adventists will be informed of educational opportunities to help them stay in shape after leaving a job or experiencing a career change.

*Answering God's call* may sound challenging for some young people. Young people need to understand what it means to serve God. Some of them are at the

crossroads of making important decisions whether to commit themselves full time to serve in God's vineyard. It will be helpful to provide young people with the knowledge they need to make proper decisions. God calls everyone to serve according to their gifts and talents.

*Serving God in our professions* is a way to work for God. Young people need not commit themselves to the gospel or pastoral ministry full time in order to serve God. People can serve God in their own professions. In fact, some of the young professionals may be able to directly reach out to their peers more effectively as compared to ministers. The doctors may speak the same language to their fellow colleagues, the lawyers may attend to the needs of their fellow buddies with knowledge and skills ministers do not have. Young people can serve God in whatever professions they have as long as they faithfully do their best serving within their capacities in Christ-like spirit.

### **Marital Counseling**

Family problems are everywhere on this earth. "When we are raised in dysfunctional homes, this becomes our example of how families relate to one another. Destructive patterns are set in place. If, for instance, daughters see their fathers habitually abuse their mothers, they begin to think that this is appropriate behavior in a marriage and may marry men who are abusive. This takes a toll on self-esteem; those who are chronically abused begin to feel that they deserve it or that it is their fault. If sons see this same abuse, they may believe that it is permissible to abuse their wives."<sup>1</sup>

---

<sup>1</sup>Dearing, 80.

Marital counseling is a way to encourage families to remain intact. Young people, either married or not, will benefit from family relationship enrichment. Moreover, handling family relationships is an art that all young people, either married or those considering marriage, need to master. When young people have good family relationships they will have energy to spare for gospel and ministerial work.<sup>1</sup>

*Building relationships test* may be a good tool to measure how strong relationships are among the members at home. All young adult Chinese Adventists who participate in this training session will be given a building relationship test. Table 14 shows a mini questionnaire for the building relationship test:

Table 14. Building Relationships Test

---

1. You can speak freely and openly with spouse and family members.	Yes	No
2. You listen and respect your spouse or family members' opinion.	Yes	No
3. You treat and speak to all family members in a gentle manner.	Yes	No
4. You discuss with family members for major decision-making.	Yes	No
5. You spend quality time with spouse and family members.	Yes	No
6. You have family worship with spouse and family members.	Yes	No
7. You are proud of your spouse and family members.	Yes	No

---

*Nurturing relationships* is crucial for families to stay together. Relationships need to be nurtured with open communication. This is a topic that needs to be discussed because close relationships with God begin from close human interactions. Basic relationship interaction building begins at home. Spouses need to have mutual respect for

---

<sup>1</sup>See a relationship building book, Jim A. Talley and Bobbie Reed, *Too Close, Too Soon* (Nashville, TN: Thomas Nelson Inc., 1982).

each other and be good models for their children. Family members who share and talk usually have enhanced relationship-building skills.

“Any couple who will work hard to talk to each other from their heart and listen to each other with a curiosity born of genuine love, that couple can move a faster and faster pace toward a triumphant marriage. It boils down to the fact that a loving relationship almost always involves regular sharing. There is nothing in the world that binds two lovers together more effectively than this. It takes willpower to keep it going day after day, but when it becomes habitual, it is the source of virtually everything wonderful in a marriage.”<sup>1</sup>

*Personal and family worship* is important in strengthening family life. When God is invited to be the Ruler of the family, heavenly peace, joy, and happiness fills the atmosphere at home. All family members experience the presence of God and they unite and respect each other.

Every home should be a place of love, a place where the angels of God abide, working with softening, subduing influence upon the hearts of parents and children.

Our homes must be made a Bethel, our hearts a shrine. Wherever the love of God is cherished in the soul, there will be peace, there will be light and joy. Spread out the word of God before your families in love, and ask, ‘What hath God spoken?’

The home that is beautified by love, sympathy, and tenderness is a place that angels love to visit, and where God is glorified. The influence of a carefully guarded Christian home in the years of childhood and youth is the surest safeguard against the corruptions of the world. In the atmosphere of such a home the children will learn to love both their earthly parents and their heavenly Father.<sup>2</sup>

*Family finance* will be included in this curriculum. Many families run into

---

<sup>1</sup>Neil Clark Warren, *Finding and Living with the Love of Your Life* (New York, NY: Inspirational Press, 2000), 289.

<sup>2</sup>White, *The Adventist Home*, 18-19.

financial difficulties and divorce because of poor domestic financial management. Both husband and wife need to be taught basic financial management if they do not have prior financial knowledge. Even though household income is small, proper financial management can save many unnecessary expenses.<sup>1</sup>

### **Systematic Bible Study Seminar**

With the previous four modules properly executed, the young adult Adventists should be more ready to be used for the glory of God. They are now ready to learn how to systematically give Bible studies. Moreover, proper application of the gospel under the right cultural context will be explored. The young adult Chinese Adventists should learn to master the right procedures, use the right material in giving Bible studies, and apply the biblical teachings to the right context.

*A Bible knowledge test* will be conducted. The young adult Chinese Adventists need to learn how well they are acquainted with the Bible by taking a Bible knowledge test. See appendix F for a set of questions that can be used for a Bible knowledge test.

*Bible study procedures* will be taught in this curriculum. All participants will be taught methods and procedures of systematic Bible study. Before the step-by-step procedures are taught, the young adult Chinese Adventists need to acquaint themselves fully with and understand the basic teachings and doctrines of the Bible.<sup>2</sup>

---

<sup>1</sup>See Bill Staton and Mary Staton, *Worry Free Family Finances: Three Steps to Building and Maintaining Your Family Financial Well-Being* (New York, NY: The McGraw-Hill Companies, 2004).

<sup>2</sup>See Don Gray and Marjorie Gray, *You Are My Witness: Sharing Jesus in the 21<sup>st</sup> Century* (Keene, TX: Seminars Unlimited, 2003).

*Gospel and culture* are interrelated. Understanding the Chinese culture itself in terms of spreading the gospel is a challenge. The Chinese have a rich culture and have faithfully adhered to it from generation to generation. To reach out to Chinese requires cultural study and a certain degree of patience. The Chinese can look at their own culture, learn, and trace their origin, as the Bible teaches. These cultural similarities may be used by Christians to teach gospel truth concerning the true God in Heaven, while sharing the gospel with the Chinese in Malaysia.<sup>1</sup>

### **Tools for Curriculum Evaluation**

*Evaluating curriculum design* will help to determine the quality of the curriculum. The initial curriculum design will be evaluated by the project team using questionnaires. The purpose of the evaluation is to make sure that the curriculum meets the needs of the young people and caters to their wants. The evaluation feedback will be used for further improvement of the curriculum design. Please refer to appendix E for the questionnaire used to evaluate the curriculum design.

Interviews may also be conducted to illicit direct response from all the participants regarding effectiveness of the curriculum design. Table 15 lists four questions for a mini interview for curriculum design:

---

<sup>1</sup>See discussion on Chinese culture in chapter 3 (pp. 63-125, especially p. 83).

Table 15. Interview for Curriculum Design

- 
1. Are you comfortable with the module form of curriculum design?
  2. What did you like most about this curriculum design?
  3. What did you dislike most about this curriculum design?
  4. What are your suggestions for improvement?
- 

*Field testing the curriculum design* will be carried out promptly. A small group of young adult Chinese Adventists will be selected to pre-test the effectiveness of the curriculum design. This group will go through the five modules and will give ideas and input on the functionality of all the modules. After experiencing the workability of the modules, revision of the five modules will take place.

#### Implementation of Retreat-Style Training Activities

Most of the Chinese young people are busy with work or studies during weekdays so they may not be able to commit themselves to weekdays for training. A retreat-style training at the seaside during weekends may suite the participants because the seaside is the place young people normally go during weekends for relaxation.

#### Selection of Location

*Selecting the meeting place* early will be a wise move. Port Dickson is a good seaside location for relaxation that has beautiful beaches that attract many locals and tourists. The retreat-style training will be held at the Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus. The Methodist Centre is situated on its own grounds that extend over twenty acres with access to the beach. All 158 accommodations are equipped with water-heaters and are fully air-conditioned.

Meals are available for all guests. The young adult Chinese Adventists will find the Methodist Centre attractive for learning, training, and relaxation.

*Contacting the manager* of the Methodist Centre will be an important agenda item in the planner. An agreement for long-term use of the facility will be discussed. The first weekends of the month, beginning from either Thursday or Friday evening to Sunday afternoon, will be booked from February to November for meetings and training to take place.

### **Selection of Trainers/Speakers**

*Selecting the right trainers/speakers* is a top priority to accomplish. Trainers from various fields of expertise will be selected. A seven-person selection committee will be chosen. The mission President, Secretary, Treasurer, a lay church leader, fundraiser, planning advisor, and myself as the project director will meet to discuss the selection of trainers and speakers. A training director will be selected among the trainers.

*Contacting and confirming* all the speakers and trainers will be done upon confirmation of selection. Designated topics and areas of training will be distributed to the trainers and speakers for them to prepare for the training. Any cost and expenses incurred will be reimbursed accordingly.

### **Selection of Training Candidates**

*Criteria for candidates* to be selected will be young adult Chinese Adventists within the age group of twenty-one to thirty-eight. The only condition is that they commit themselves for the whole series of training sessions.



*Confirming candidates* will be informed promptly. Candidates who have been accepted for training will be notified through mail. They will be asked to sign an agreement to participate for the entire training course. Only the candidates who have signed the agreement will be officially confirmed for training. All the candidates participating in the training will be exempted from paying the training cost, while those candidates who opt out of the training without completion will be asked to pay the training fees and costs incurred.

### **Soliciting Sponsors**

*Contacting potential donors* in the early planning stage is encouraged. To make this training project successful, participants will be able to attend the training at no cost. The cost for this opportunity for the young adult Chinese Adventists will be that they give their time. The mission will have to trade the willingness of the Chinese young people for the training cost.

Official letters explaining the purpose, outcome, and goals of the training project will be sent to potential donors. All potential donors will be contacted in order to solicit enough funds for the cost of training. These potential donors may be contacted either locally or overseas.

*Allocating funds and expenses* is needed for this training project to be successful. Since this training project is complex and involves various parties, it cannot be taken lightly. The cost for trainers, speakers, candidates for training, booking of training center, etc., may need a special bookkeeper to keep track of the funds and expenses incurred. The mission treasurer will help to appoint a special bookkeeper to keep track of the income and expenses for this training project.

## Training Schedule

Table 16 shows the yearly planner for training or implementation which is needed as a guide for the interested participants to plan ahead of time. The planner is also beneficial to the trainers and speakers so proper arrangements can be made during that period of time. Tentative dates are scheduled for each module and the same module will be conducted twice a year.

Table 17 is the event planner. The total days involved in each module and the main learning activities on each day are listed. The participants will find it convenient for at a glance they can see a summary of the key training activities.

Table 16. Yearly Planner: Training/Implementation  
(Refer to appendix D for activity detail)

Year 1 (2008)	Year 2 (2009)	Year 3 (2010)
February 7-10, July 3-6 Module A: Healthy Physical Living Seminar	February 5-8, July 2-5 Module A: Healthy Physical Living Seminar	February 7-10, July 1-4 Module A: Healthy Physical Living Seminar
March 7-9, August 1-3 Module B: Healthy Spiritual Living Seminar	March 6-8, August 7-9 Module B: Healthy Spiritual Living Seminar	March 5-7, August 6-8 Module B: Healthy Spiritual Living Seminar
April 3-5, September 4-6 Module C: Career Counseling	April 2-4, September 3-5 Module C: Career Counseling	April 1-3, September 2-4 Module C: Career Counseling
May 1-3, October 3-5 Module D: Marital Counseling	May 1-3, October 2-4 Module D: Marital Counseling	May 7-9, October 1-3 Module D: Marital Counseling
June 6-8, November 7-9 Module E: Systematic Bible Study Seminar	June 5-7, November 6-8 Module E: Systematic Bible Study Seminar	June 4-6, November 5-7 Module E: Systematic Bible Study Seminar

Table 17. Event Planner

<b>Modules</b>	<b>Day</b>	<b>Main Learning Activities</b>
A— Healthy Physical Living Seminar: 4 days	1	General information about healthy living
	2	Health fitness screening Unrefined natural foods (didactics & hands-on experience) Exercise and water (didactics)
	3	Unrefined natural foods (group discussion) Healthy physical living (sermon) Stress management (didactics) Question and answers session
	4	Feedback on health fitness screening (personal consultation)
B— Healthy Spiritual Living Seminar: 3 days	1	Spiritual assessment
	2	Walking with God (group discussion) Walking with God (sermon) Establishing spiritual buddies (didactics) Community involvement (didactics) Question and answers session
	3	Spiritual matters (personal consultation)
C— Career Counseling: 3 days	1	Job assessment
	2	Improving job performance (didactics) Further education (didactics) Answering God's call (didactics) Question and answers session
	3	Working for God (group discussion) Answering God's call (sermon) Serving God in our professions (didactics)
D— Marital Counseling: 3 days	1	Building relationship test
	2	Nurturing relationships in family (group discussion) Personal and family worship (sermon) Family finance (didactics) Question and answers session
	3	Building relationship test feedback (personal consultation)
E— Systematic Bible Study Seminar: 3 days	1	Bible knowledge test
	2	Bible study procedures (group discussion) Studying the Bible (sermon) Gospel and culture (didactics) Bible study procedures (didactics) Question and answers session
	3	Bible knowledge test feedback (personal consultation)

## **Monitoring and Evaluation of Retreats**

In the training appraisal, various tools are available for monitoring and evaluation. Questionnaires, interviews, observations, etc. can be used to monitor and evaluate the impact of the training. The participants will be asked to declare what they plan to do differently as a result of the course. Follow up will be carried out after a couple of months to see how successful the participants have been with their plans.<sup>1</sup>

## **Monitoring Implementation**

Implementation needs monitoring in order to make sure that plans are carried out on schedule and to make sure communication regarding events to take place is delivered in a timely manner. Reports on monitoring will guide management in making further decisions on the promptness and rightness of project implementation. Further corrective actions will be carried out according to the environment and the project appropriateness.

*Development of monitoring tools* is essential for the project to be successful. Tools will be developed to monitor the progress of the training implementation. These tools will act as a check and balance on the smooth running of the whole project. One of the tools used is shown in table 18.

---

<sup>1</sup>Samuel Deep and Lyle Sussman, *Smart Moves for People in Charge: 130 Checklists to Help You be a Better Leader* (Cambridge, MA: Perseus Books, 1995), 153.

Table 18. Monitoring of Implementation

- 
1. Are the modules being implemented on schedule?
  2. Is the progress of training satisfactory?
  3. Is the transition from module to module smooth?
  4. Are the reports up-to-date?
  5. Are the resources being utilized in an optimal manner?
  6. Are the expenses within the budget?
  7. Are the participants motivated and happy?
- 

*Source:* European Commission, 55.

*Monitoring* each module from A to E will ensure that things are done according to the schedule. The resources will be optimized accordingly. Any deviations from the plan will be recorded and reported promptly. Future follow-ups will amend what is needed to change for the better. "Project monitoring is an integral part of day-to-day management. Its purpose is to provide the information by which management can identify and solve implementation problems, and assess progress in relation to what was originally planned."<sup>1</sup>

*Participant feedback* is important for the project's continuity. The progress of the project may be affected if the participants' contribution is not taken into account. Since the training modules take time to complete and the outcome may be slow, participant feedback in the midst of the project will definitely help the project director to implement better options to meet the needs of the participants.

*Trainer feedback* will benefit the project for further improvements. Since

---

<sup>1</sup>Ibid.

trainers are people with experience and knowledge, their expertise in helping the project to run smoothly is without question. They have a part to share in helping the participants gain the best from the training. The feedback is valuable and immediate remedial action may be carried out if there is a need to do so.

### **Evaluating Implementation**

The participants will be evaluated to determine the effectiveness of the training. This evaluation will assist the project director and planning advisors to take corrective action to ensure that the desired outcomes are achieved. "Perhaps the best evaluation technique is to take a before-and-after measure of the skills taught in the session."<sup>1</sup>

*Development of evaluation tools/protocols* is needed for quality evaluation. Sampling is one of the evaluation tools used to study a community of people, as it is impossible to take everybody into account and resources and time do not allow for research of the whole community. Sampling is a simple method to gather information. In sampling, the researcher first selects the community for study and randomly chooses a portion of that community to represent them. Candidates from that community can be selected randomly in order to avoid bias and to obtain the best possible data.

"Sampling is the science of selecting a smaller number of individuals who can accurately represent the entire group."<sup>2</sup> As such, sampling is one of the ways to study or

---

<sup>1</sup>Ibid.

<sup>2</sup>Monte Sahlin, *Understanding Your Community* (Takoma Park, MD: Center for Metropolitan Ministry, 2004), 130.

research a certain group of people in order to get the information intended. In sampling, there is an allowance for deviation and error that is deemed acceptable according to the standard. Table 19 shows the acceptable standard error.<sup>1</sup>

Table 19. Standard Error of a Percentage of 50 Percent, Broken Down by Sample Size

Sample size	Standard error (percent)
100	5.0
400	2.5
2,500	1.0
10,000	0.5

The target group for sampling will be young adult Chinese from various Adventist churches all over Malaysia. The members' age range will be twenty-one to thirty-eight years old. The reason for sampling is to obtain information regarding young adult Chinese Adventists' attitudes toward physical health, spiritual health, career, and family. The information will include their opinions regarding the above-mentioned areas before and after training is provided in order to assess the kind of knowledge and experience the young adults gained after the implementation of the training programs.

To select the candidates, the local church pastors from each state will provide a list of Adventist Church members who would like to participate in the training program.

---

<sup>1</sup>Royce A. Singleton, Jr. and Bruce C. Straits, *Approaches to Social Research* (New York, NY: Oxford University Press, Inc., 1999), 167.

In the initial stage, the resources available will allow 100 to join the training. According to table 20, the sample size will be 80. This is based on at least 80 percent of the sample in order for the survey to be reliable.<sup>1</sup>

Table 20. Total Number of Candidates Selected vs. Sample Size

Total Number	Sample Size
100	80
200	33
300	171
400	200
500	222
700	255
1,000	286
3,000	353
5,000	370
10,000 or more	400

Source: *The Community Survey*, Iowa State University (1964)

To gather sample information, questionnaires will be distributed to the 100 candidates before and after they experience the five training modules. Eighty candidates will be selected randomly using a computer-generated random data table.

To tabulate the results, eighty randomly selected surveys will be scored. The number of times the respondents circle each question from number 1 to 4 (no concern to most concern) will be tabulated. The results will be transferred to Microsoft Excel to draw histograms. A thorough analysis and comparative study before and after the

---

<sup>1</sup>Sahlin, 130.



training will be done. These results will indicate the effectiveness of each module in the training provided. Corrective actions and further improvement of the curriculum may be incorporated after the analysis is completed.

The selection process of a sample is based on a table of random numbers. The community selected for research is a pool of young adult Chinese Adventists, with N=100. Each name will be given a number before the random selection. For fair distribution and appropriate representation of the community, eighty candidates will be randomly selected from the table. This is based on at least 80 percent of the sample in order for the survey to be reliable.<sup>1</sup>

“A good (random) start can be made by simply closing your eyes, sticking your pencil into the table, and starting on the number where your pencil point lands.”<sup>2</sup> The table of random data from UFO Database is included in appendix J.<sup>3</sup> The steps to randomly select the candidates are as follows:

Since the pool of candidates is N=100, the first three figures must not exceed 100. If the first pencil point landing is the second column, eleventh row, number 51,493, that number is unacceptable since 514 is greater than 100. In descending order, the next number 019 is accepted because it is within 100. All the accepted numbers following 019 will have to be in the 100 range.

The repeated numbers have to be discarded. The numbers that started with 000 also will be discarded in order to be consistent with the random selection of the first three

---

<sup>1</sup>Ibid.

<sup>2</sup>Singleton, 143.

<sup>3</sup>Larry Hatch, *\*U\* Database: Table of Random Numbers*, 23 April 2006, <http://www.larryhatch.net/RNDTABLE.HTM> (23 April 2006).

figures that have value. The last number that is accepted within the 100 range is 09990 in the eighth column and fortieth row on page three. It is the eightieth random number that will be included in the sample.

The participants will have a number given that will match the random numbers that were generated. All together eighty will be selected as a sample to represent the 100 candidates. Please refer to appendix F for the training evaluation form.

*An overall evaluation* will be conducted to determine the effectiveness of the five training modules. Microsoft Excel software will be used to tabulate the results and a histogram may be drawn to show the response from the participants. The planning committee will meet to analyze and discuss all the positive and negative effects of the training conducted. A report on the evaluation will be submitted to the planning committee for further actions.

*Revision of module* will be carried out accordingly. Since this training project is new and this is the first time it is being implemented, there are bound to be changes and room for improvement. The planning committee should be ready to accept suggestions and constructive criticism. Based on the evaluation, further suggestions may be incorporated into the training program, with constructive corrective actions carried out, depending on the needs of the participants. Each module may be revised in order to suite the young people's taste.

#### Evangelistic Efforts Implemented

When the participants are trained and properly nurtured, they should be physically and spiritually sound. Readiness to witness for God will be shown by their maturity in

healthy Christian living. God and family will come first in setting their priorities. Following the footsteps of Christ, the participants will work in teams to carry out evangelistic efforts.

### **Form Teams**

The participants will form working groups consisting of ten people per team. The main purpose of each team is for members to encourage one another in various areas of healthy Christian living. The one hundred participants will split into ten teams of ten members each. The ten team members will be randomly decided. Each participant will select a folded piece of paper from a basket. The ten participants selecting papers with stars will form a team, etc. The team members will share their cell phone and email contact information.

### **Form Prayer Bands**

Knowing that someone is praying for the evangelistic efforts is special for prayer is the key to successful evangelistic efforts. After forming the teams of ten people, the participants will be encouraged to start prayer bands. Members will contact each other through phone, email to organize prayer circles, and visit each other weekly through the modern medias like internet teleconferencing. Teams can seek God and present their petitions as a group of believers. There is always strength when Christians unite to ask favors from God. Many challenging tasks can be accomplished through the power of prayer, especially in winning souls for the Kingdom of God.

### **Organize Family Small Groups**

This small group approach is in line with the Peninsular Malaysia President's

report for the 22<sup>nd</sup> Triennial Session Years (2003-2005), "Small Group Ministry will be the main focus in the 23<sup>rd</sup> Triennial Years. We believe that small group ministry is a heaven-ordained method to advance the gospel work."<sup>1</sup>

Out of the ten people in the team, each individual will start a family small group within their local church congregations. The organized family small group should not exceed seven members and will meet once a week. The group will continue to grow and have more groups with a trained leader leading out in each group meeting. For instance, a Friday night small group meeting in the participant's home may be started to share testimonies and to study Scriptures. One church may have two or three participants; they will invite family members to their homes to have fellowship. Visitors can also be invited to the small groups to participate in the group meetings. These visitors will be potential candidates for future Bible studies.

### **Organize Family Circle Networking**

With the small groups formed, the individuals in the ten-member-team could initiate, and take the lead in family circle networking in order to help each other in times of trouble and need. The leader will first collect information such as phone numbers, and email addresses to be made available to all group members. The group members will visit each other through the phone, or physically go to the members' homes. Proper access to communication channels and contacts can help families strengthen Christian character development for themselves, and their children, especially young adults facing the many challenges during their growing up years.

---

<sup>1</sup>Peninsular Malaysia Mission, *President's Report for the 22<sup>nd</sup> Triennial Session Years (2003-2005)*, 2.

### **Organize Health Screening Seminar**

With the help of local church members, the individuals in the ten member team will lead and form a group of working people to organize a health screening seminars which will be conducted on a quarterly basis. The Mission Health and Temperance Department can assist the group leader by inviting Adventist doctors and nurses who can afford to spend a voluntary day to help out in the health screening seminar. The medical teams will measure blood pressure, blood sugar, cholesterol, and answer health questions. The local church members will help assign visitors to different tables for screening procedures, record the results of the screenings, and distribute free health brochures.

Basic preventive measures will be highlighted in this health-screening seminar. Health professionals will be invited to speak about preventive medicine. The names of those interested in having a complete study of the health lessons will be taken. Those who are interested in studying the health lessons may one day be potential candidates for Bible study lessons.

### **Organize Stress Management Seminar**

“The awful news is that researchers estimate that 75% of all illnesses are stress related. The good news is that stress can be managed.”<sup>1</sup> Since stress is the major cause of disease, wise steps need to be taken to reduce stress. The ten member team will lead the local church members to form a committee to choose the place, time, and day for a stress management seminar. The committee will assign each individual member with different tasks to perform before and after each stress management seminar that will be conducted on a quarterly basis.

---

<sup>1</sup>Deep and Sussman, 265.

Experts in stress management within our church may be invited to speak about handling stress. The stress management seminar will be a public event that will be held in a local hotel conference auditorium. The public will be taught ways to deal with stress. Health professionals will show the link between disease and stress. For instance, "Exposures to stress, whether it be physical, mental, or emotional, leads to activation of the 'stress response' by the body and causes increases in the adrenal gland hormones adrenaline and cortisol. Among other things, these hormones cause blood sugar levels to rise and blunt the response to insulin. They also negatively affect the immune system—the thymus gland—to shrink (involute)."<sup>1</sup> For attendees who need additional counseling on stress management, follow-up sessions will be available.

### **Form Vegetarian Cooking Class**

The individuals in the ten member team will organize local church members to form vegetarian cooking classes. They will select the day and time to conduct monthly cooking classes to promote healthy cooking and living. Hands-on cooking for the public and tasting of vegetarian foods will be available. Recipes will be prepared and made available to all participants. Videos on the importance of eating natural healthy foods will be shown while the participants enjoy their home-prepared foods.

Local church members can mingle and associate with the public through cooking classes where healthy foods are introduced so that friendships can be formed. In the future members may invite some visitors to their homes for vegetarian meals and to enjoy fellowship together. More people may come to know the importance of diet and eating

---

<sup>1</sup>Michael Murray and Michael Lyon, *How to Prevent and Treat Diabetes with Natural Medicine* (New York, NY: Riverhead Books, 2004), 213.

right and in the process some can be led to Christ.

### **Form Bible Study Groups**

The Bible study group is a form of outreach and in-reach. Individuals from the ten member team will start Bible study groups in their local church twice weekly. They will work hand-in-hand with the local church pastors. Potential candidates for Bible study may be found from the visitation, health screening seminars, stress management seminars, vegetarian cooking classes, small group meetings, and family circle networking. With the leadership of local church pastors and individual team members, some members of the local congregation may want to join a systematic Bible study. They may form intermediate or advance Bible study groups, depending on their spiritual, and Bible knowledge levels.

The initial purpose is to make friends and get to know people better. Later follow up may include an introduction to the Bible, and if they request Bible studies and show an interest in exploring the Bible a Bible study group can be formed. From the various outreach programs, the Holy Spirit may touch the hearts of those who desire to know God better. A Bible study is a way to introduce Jesus as the Savior of the world in a systematic manner.

### **Monitoring and Evaluation of Evangelistic Efforts**

To monitor is to observe what's happening in the process of measuring and controlling. It is a way to ensure projects are carried out in a timely manner and progress is maintained. All the evangelistic efforts will be evaluated in order to determine their success and for future quality improvement. "Churches that do not

evaluate what they are doing and the people who are doing it will struggle to improve.

What gets evaluated gets done, and usually gets done well.”<sup>1</sup>

*Development of monitoring tools* for evangelistic efforts is needed to ensure quality in carrying out God’s work. Monitoring tools will be developed at the beginning of all evangelistic efforts in order to have proper controls and measures for the work done. A mini-monitoring tool for evangelistic efforts is shown in table 21.

Table 21. Monitoring Evangelistic Efforts

- 
1. Are the teams of ten people effective and meeting regularly?
  2. How active are the prayer bands?
  3. Any public comments from the health-screening seminar?
  4. Are the programs for the stress management seminar appropriate?
  5. What is the response from the vegetarian cooking class?
  6. Do the small group meetings interest young Adventists?
- 

*Reports on evangelistic efforts* will be reviewed at year end. These reports will be used as a management summary for the planning committee to see the validity and practicality of having all those evangelistic efforts. Furthermore, the reports will be useful to do comparative studies when the next cycle of evangelistic efforts is carried out.

*Report on new conversions* will be at the year-end as an indication of all the evangelistic efforts carried out. This report will also show the work of the Holy Spirit and the blessings of God for the efforts put forth by the young Adventists and will help

---

<sup>1</sup>Malphurs, *Advance Strategic Planning*, 54.



the planning committee to determine further actions or any improvements that need to be made.

*Development of evaluation tools/protocols* is crucial in evaluating evangelistic efforts. Normally at the core of any appraisal is a questionnaire.<sup>1</sup> Please refer to appendix I for evaluating evangelistic efforts.

*A year-end evaluation* will be done to assess the overall performance of the evangelistic efforts. The planning committee will evaluate what has been done and how well the evangelistic efforts have been conducted. It is not to measure whether God has performed His miracles but the evaluation will give a good indication of the approach implemented. It is a time to rethink what should be retained, what should be discarded, and to recommend strategies and suggestions for further improvements.

*Revision of the evangelistic efforts* for the better is needed in order to produce optimal results. The reasons for change need to be explained to the young adults. Corrective actions concerning the strategies for evangelistic efforts will help the young adults learn the right approach to evangelism and will help them be more effective in future evangelistic efforts.

*Lessons learned* through the revision of evangelistic efforts help the participants learn how effective certain approaches are and which methods should be retained. Teams will also discover the likes and dislikes of the public concerning certain evangelistic

---

<sup>1</sup>Ibid., 210.

methods so that each planning committee can cater to the public's favor in presenting future evangelistic efforts.

*Follow-up action* is crucial. After an evaluation, proper follow-up action is needed in order to make sure that the initial effort was not in vain. Most of the evangelistic results will just die off without further follow-up action. Even before any change for the better is initiated, new interests from the initial evangelistic effort need to be disciplined while the program is improved. The suggestions from the public and continued contact with them will help the planning committee to adjust for future programs.

*Documentation* for all the evaluation of the evangelistic efforts will be done for future reference and quality improvement. Any change and deviation from the initial plan will also be documented in written form so that a comparison of the plan and the actual execution can be made. Documentation is important in order to avoid future misunderstandings, especially concerning the usage of resources for all the evangelistic efforts. The outcome of each evangelistic effort and all revisions will be documented in order to indicate whether or not the overall project was successful.

### **Final Evaluation of Project**

In any project, no evaluation seems to say that the project was perfect. However, in reality, no project is perfect; there is always room for continued quality improvement. This section will describe the importance of evaluation in regard to the project, the criteria of evaluation, the process of evaluation, and the linkage to the Logical Framework Matrix.

“The purpose of evaluation is to review the achievements of a project against planned expectations, and to use experience from the project to improve the design of future projects and programs. Evaluation draws on routine reports produced during implementation and may include additional investigations by external monitors or by specially constituted missions.”<sup>1</sup>

### Importance

It is important to evaluate the overall project and determine how successful it was for the time, resources, and efforts invested. “Evaluation can be defined as a periodic assessment of the relevance, efficiency, effectiveness, impact, economic and financial viability, and sustainability of a project in the context of its stated objectives.”<sup>2</sup> Since the Logical Framework is a summary of the project as a whole, comparing the achievement of the project with what has been placed in the Logical Framework will offer a good idea of how the project has been carried out.

The overall goal, purpose, outputs, and activities of the project will be evaluated. Critical evaluation questions may include questions as shown in figure 4. The indicators in the Logical Framework are useful markers to show the success of the project.<sup>3</sup>

---

<sup>1</sup>European Commission, 63.

<sup>2</sup>Ibid.

<sup>3</sup>W. K. Kellogg Foundation, *W. K. Kellogg Foundation: Logic Model Development Guide* (Battle Creek, MI: W. K. Kellogg Foundation, 2004), 45.

- 
1. Are the goals of the project achieved?
  2. Did the activities lead to the achievement of goals?
  3. What are the obstacles that hinder the accomplishment of goals?
- 

Figure 4. Evaluation Questions. *Source: W. K. Kellogg Foundation: Evaluation Handbook, 51.*

### Evaluation Criteria

The criteria for evaluation in this project involves the relevance in strengthening young Adventists, appropriate design of the training curriculum, effectiveness of the implementation of the training plan, the impact of the evangelistic efforts, and the sustainability of the project for continued training of additional young adults that will result in the improvement of Chinese evangelism.<sup>1</sup>

### Scope of Work

The scope of this project starts with the design of curriculum, monitoring and evaluation tools for the curriculum created, five retreat-style training activities created and implemented, monitoring and evaluation tools for the training activities, ten vibrant evangelistic teams established, four local church evangelistic efforts presented per year, and monitoring and evaluation tools for evangelistic efforts. The implementation of this project will strengthen the young Adventists for Chinese evangelism. The resulting goal under the measurable indicator is five new Adventist churches established by end of 2010 and overall Chinese church annual membership increased by fifteen percent.

---

<sup>1</sup>European Commission, 63-64, adapted criteria.

## **Stakeholders**

The stakeholders are "individuals or institutions with a financial or intellectual interest in the results of a project."<sup>1</sup> The project director, planning advisor, trainers, counselors, church pastors, the planning committee that includes the mission officers, the fundraiser, and a selected church leader are all stakeholders. The young adult Chinese Adventists are the main target stakeholders who play a major role in contributing to the success of this project. Other contributing stakeholders may be the parents of participants and church members who are actively involved in making the project succeed.

## **Evaluation Team and External Evaluator**

The people who evaluate the project need to be objective, as "it is important to put a qualified person in charge of the evaluation process."<sup>2</sup> The outcome of the evaluation from the beginning to the end of the project will determine the success and continuation of the project. In this project, the evaluation team consists of the planning committee that includes the mission president, secretary, treasurer, fundraiser, a selected church leader, the project director, and the planning advisor.

An external evaluator will be engaged in order to have an outside opinion of the success or failure of the project. The Union Secretary, Pastor Mok, will be invited to assess and evaluate the project. Pastor Mok was the former Peninsular Malaysia Mission president and has extensive experience in evaluating projects.

---

<sup>1</sup>Ibid., 73.

<sup>2</sup>Malphurs, *Advance Strategic Planning*, 209.

### **Monitoring and Reporting Progress**

In monitoring and reporting progress, "The ministry team must determine the frequency of appraisal. This will vary, depending on the personnel or product evaluated."<sup>1</sup> Monitoring is the controlling and measuring of the progress of activities on a day to day basis. Monitoring the progress continues from the beginning to the end of the project.

In monitoring the implementation of the project, the progress of each module is reported on each quarter. The final evaluation for implementation of the project is reported at year-end, together with participant and trainer feedback. Reports for the evangelistic efforts, new conversions, and the final evaluation are done at year-end.

### **Linkage to the Logical Framework Matrix**

"The steps involved in an evaluation exercise closely follow the hierarchical objective structure of the project design. By following this systematic approach all aspects of the project's achievements are evaluated."<sup>2</sup> Starting from the bottom of the Logical Framework Matrix, the actual activity completions are compared with the plan. Any deviations will be reported. The outputs of the project will be evaluated to determine whether it has been carried out according to schedule and within budget.

The attainment of the project goal, pending the achievement of the project purpose will be evaluated, based on the successful implementation of training modules and evangelistic efforts carried out. In the overall process, the achievements are referred to and compared with the verifiable indicators in the Logical Framework to evaluate the

---

<sup>1</sup>Ibid., 211.

<sup>2</sup>European Commission, 64.

progress in activities, outputs, purpose, and goals.

The planning committee will look at all the project components to evaluate the success of the project. Further suggestions will be given after the project evaluation and reports as compared to means of verification in the Matrix. Outside consultants may be engaged to further evaluate the project without bias. Reports on the evaluation of the project will be reviewed annually. With both the internal and external evaluations, the evaluation exercise should be objective and the project effectiveness should be easily seen.

### **Summary**

This project is designed to strengthen young adult Chinese Adventists in Malaysia in various aspects of life. Five prominent areas have been viewed as important to Christian living. The first two deal with healthy physical and spiritual Christian living. The other two deal with career and family stability, and finally the fifth deals with systematic Bible study. When Chinese young people are strengthened in these five areas, they should be ready to witness for God.

The five prominent areas in healthy Christian living are developed into a five-module curriculum. The retreat-style training activities are implemented to strengthen the participants in the areas of physical health, spiritual health, career, family, and Bible study. As a result of the training, the young Adventists will form teams to carry out evangelistic efforts. Monitoring and evaluative tools will be deployed to assess the success of the project.

The strategy to develop the project is based on research and personal experience. The Logical Framework analysis has been developed to simplify the overall project with

the Gantt Chart to show the schedule and activities of the project. Monitoring and evaluation tools have been developed to assess and measure the success of the project.

The module-style curriculum and training program are based on the flexibility of time so young people can participate. Though the participants need to commit for the entire training, they will benefit from such endeavor. The church will also benefit from the evangelistic efforts put forth by the group. Hopefully many Chinese in Malaysia will come to know and accept the truth through these evangelistic efforts.



## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### Summary

Whenever implemented, this project could be a breakthrough in involving young Adventists in Malaysia. It is a great encouragement for young people to know that they are valued and that special training programs are planned for them. This pilot training program will continue to grow, adding more training programs to fully equip young people. The young people, once fully strengthened in various areas of life, should be effective in their service to the Lord. Chinese membership in Malaysia will grow and more Chinese churches will be established.<sup>1</sup>

The creation of this project springs from my own personal experience and desire to train young people. Though joining the church at a young age, I was exposed to various leadership positions and had the opportunity to participate and lead out in many church functions. However, I was given no proper guidance on how to manage myself nor did I have good leadership role models. My experience prompted me to design the training curriculum. Young people need proper guidance in order to grow and become mature Christians.

---

<sup>1</sup>See table 10 for the details in the Logical Framework Matrix.

Knowing myself is the key to train and to help others. I have explored myself through various tests like the MBTI<sup>1</sup>, and the Dick and Miller temperament test, which include spiritual gifts, leadership style, spirituality web, and task type preference.<sup>2</sup> All these tests have helped me to discover who I am, how and why I am doing things in certain ways. Moreover, I can understand how much of my background influenced me and I can respond to my call better, while growing and accepting the opportunities I have to serve God.

Besides discovering myself through various tests and reflection on past experiences, understanding ministry and the church through literature research and listening to class lectures have helped me maintain balance in personal life and church ministry. This awareness had given me more insight in the process of designing the training curriculum.

An ethnography was used to gather information about the Chinese in Malaysia with special attention focused on the younger generations. Literature research on the culture, political, and religious context of Malaysia helped me to lay a good foundation for the creation of strategies to design and implement the training curriculum. The contemporary context of young people was explored to focus the training to their needs.

The strategy to carry out the training modules on a phase by phase basis attempted to make sure that the young people understood and practiced what they have learned. Training is a slow process where knowledge has to be absorbed and practiced. God is the author of training. He trained Moses in the wilderness for forty years, before Moses was

---

<sup>1</sup>*Humanmetrics: Jung Typology Test.*

<sup>2</sup>Dick and Miller.

qualified to lead the Israelites out of Egypt. In like manner, the anticipated implementation of the training curriculum will take at least one year.

### **Conclusions**

Year in and year out, Chinese ministry in Malaysia has not been actively promoted. Creating this pilot project that is specially focused to the needs of young people should serve as a wake-up-call to the current church leaders regarding the importance of young people in the church. These important human assets will not bring forth much fruit without proper nurturing. The young people are the building blocks needed for the church to grow. They are the ones who will bring life to the church, by the grace of God.

Creating this training curriculum, anticipating its implementation, and expecting the enforcement of the evangelistic efforts has been very rewarding. The project yields double fruit by helping fulfill my childhood dreams of helping young people grow strong and firm in the Lord.

More major training programs should follow after this pilot training program. A well-planned strategic leadership training program is one promising project for young people because young people still lack leadership skills.

### **Recommendations**

#### **Recommendations for Project Director**

Since creating this project was a trial project for the project director, there is a tendency to monopolize the whole scene from the beginning to the end of the project. This is in line with the project director's ESTJ characteristic of making sure that projects

start and end on the expected schedule. Creating a special advisory team to review the quality of the training curriculum, its implementation, and enforcement of the evangelistic efforts is needed to ensure that no authoritative tendencies develop on the part of project director to overshadow the whole project.

Adjustments are needed on the part of the project director to accommodate the ever-changing context of young people. Young people very easily sink or swim because of current modern environment forces. Flexibility on the part of the project director will help to ensure that the young people are happy with the treatment they receive from the training.

The project director should anticipate that changes will take place over the three years of the project. He ought to select an assistant who becomes so well acquainted with the ins and outs of the project that the assistant can run the project when he is absent, either temporarily or permanently. This will also provide for running future projects.

#### Recommendations for Church Leaders

At present, church leaders in Malaysia should explore their leadership capacities. They should take the MBTI, and Dick and Miller temperament tests in order to know themselves better and to be able to contribute to the training curriculum.

It is time for church leaders to go out of their comfort zones and be willing to spend more time in nurturing the younger generations. Those leaders who are at the retirement age should let go of their positions and allow the younger generation to fill the positions and lead the church.

Church leaders should set up a fund-raising committee to raise more funds for the training young people. This is crucial to make sure the success of the training programs

are not affected by financial constraints. Various means to raise funds should be allowed by the church administration as long as they are legal and the name of the church is not affected or tarnished.

A job placement committee should be set up by church leaders to help the young people who have difficulty getting suitable jobs. Young people at the crossroads of life face many challenging situations in getting a job especially when dealing with Sabbath problems. Adventist youth should continue to receive help to not compromise their belief and religious convictions. Those who have families and are the sole breadwinner should perhaps receive financial support.

Major shifts in the witnessing methods that Malaysian church leaders currently use to conduct evangelistic outreach among the Chinese Malaysian are presented in the summary, conclusions, and recommendations of this chapter. New perspectives, new ways of thinking, and challenging ideas for change are shared based on an understanding of the Chinese Malaysian culture.

It is the project director's heartfelt prayer that the Holy Spirit will guide God's leaders in Malaysia as they consider strategies to draw His Chinese children into His family to share the joys of heaven with their Heavenly Father.

## APPENDIX A

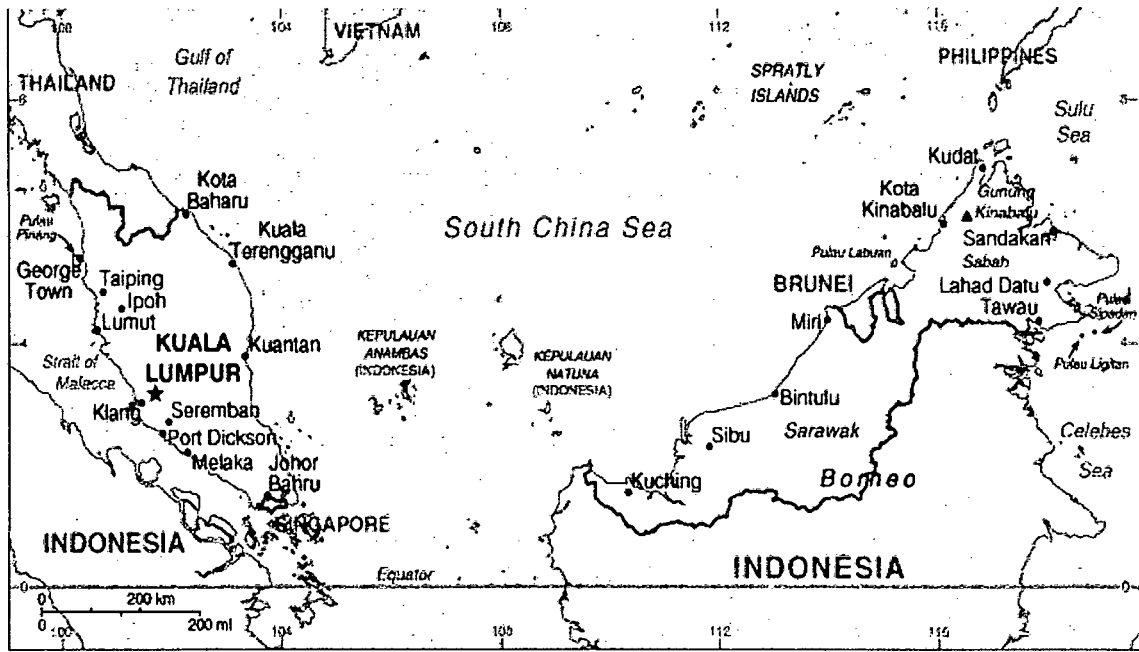


Figure 5. Map of Malaysia

## APPENDIX B

## Demographics of Malaysia

## Population

23,953,136 (July 2005 est.)

- **Age structure**
  - *0-14 years*: 33% (male 4,067,006/female 3,837,758)
  - *15-64 years*: 62.4% (male 7,488,367/female 7,447,047)
  - *65 years and over*: 4.6% (male 490,334/female 622,624) (2005 est.)

## Statistics

- **Population growth rate**: 1.8% (2005 est.)
- **Birth rate**: 23.07 births/1,000 population (2005 est.)
- **Death rate**: 5.06 deaths/1,000 population (2005 est.)
- **Net migration rate**: 0 migrant(s)/1,000 population (2000 est.)
  - *note*: does not reflect net flow of an unknown number of illegal immigrants from other countries in the region
- **Sex ratio**:
  - *at birth*: 1.07 male(s)/female
  - *under 15 years*: 1.06 male(s)/female
  - *15-64 years*: 1.01 male(s)/female
  - *65 years and over*: 0.79 male(s)/female
  - *total population*: 1.01 male(s)/female (2005 est.)
- **Infant mortality rate**: 20.96 deaths/1,000 live births (2000 est.)
- **Life expectancy at birth**:
  - *total population*: 72.24 years
  - *male*: 69.56 years (2002 est)
  - *female*: 75.11 years (2002 est.)
- **Total fertility rate**: 3.07 children born/woman (2005 est.)

## Nationality

- *Noun*: Malaysian(s)
- *Adjective*: Malaysian

### **Ethnic groups**

- Bumiputra 65% (Malays and indigenous people)
- Chinese 25%
- Indian 9% (of which about 85% is Tamil)
- others 1%

### **Religions**

Islam (See Islam in Malaysia), Buddhism, Daoism, Hinduism, Christianity, Sikhism; note - in addition, Shamanism is practiced in East Malaysia

### **Languages**

Malay (official), English, Chinese dialects (Mandarin, Cantonese, Hokkien, Hakka, Teochew, Hainan, Foochow), Tamil, Telugu, Malayalam, Thai; note - in addition, in East Malaysia several indigenous languages are spoken, the largest of which are Iban and Kadazan. The English language in use in official correspondence and examinations are based on British English though there has been much American influence through television. However, English as spoken in Malaysia has been diverging, and is known locally as Manglish. Manglish is very similar to Singlish, the English spoken in Singapore, though the slang terms tend to be different.

### **Literacy**

- *Definition:* age 15 and over can read and write
- *total population:* 88.7%
- *male:* 92%
- *female:* 85.4% (2002)



APPENDIX C

Table 11. Activity Schedule: Strengthening Young Adult Chinese Adventists in Malaysia

Activity	Year 1												Experts		
	J	F	M	A	M	J	J	A	S	O	N	D	P D	T D	P A
Output															
1. Curriculum being developed in strengthening young adult Chinese Adventists															
Activity															
1. Curriculum Design															
1.1. Sequential Module Timing															
1.1.1 One Weekend Intensive with Follow-up Reading, Practicum													L	S	L
Module A	A												L	S	L
1.2 Healthy Physical Living Seminar															
1.2.1 Health Fitness Screening													L	S	L
1.2.2 Unrefined Natural Foods													L	S	L
1.2.3 Exercise and Water													L	S	L
1.2.4 Handling Stress													L	S	L
Module B		B											L	S	L
1.3. Healthy Spiritual Living Seminar															
1.3.1 Spirituai Assessment													L	S	L
1.3.2 Walking with God													L	S	L
1.3.3 Establishing Spiritual Buddies													L	S	L
1.3.4 Community Involvement													L	S	L
Module C			C										L	S	L
1.4. Career Counseling															
1.4.1 Job Assessment													L	S	L
1.4.2 Improving Job Performance													L	S	L
1.4.3 Further Education													L	S	L
1.4.4 Answering God's Call															
1.4.5 Serving God in our Profession															
Module D				D									L	S	L
1.5. Marital Counseling															
1.5.1 Building Relationships Test													L	S	L
1.5.2 Nurturing Relationships													L	S	L
1.5.3 Personal and Family Worship													L	S	L
1.5.4 Family Finance													L	S	L
Module E					E								L	S	L
1.6. Systematic Bible Study Seminar															
1.6.1 Bible Knowledge Test													L	S	L
1.6.2 Biblical Study Procedures													L	S	L
1.6.3 Gospel and Culture													L	S	L
Output															
4. Evaluation, monitoring tools developed															
Activity															
4. Evaluation and Monitoring Tools															
4.1 Tools for Evaluating Designs															
4.1.1 Questionnaires	I A	I B	I C	I D	I E								L	S	L
4.1.2 Interviews	I A	I B	I C	I D	I E								L	S	L
4.2 Field Testing Curriculum Design															
4.2.1 Field Tested	2 A	2 B	2 C	2 D	2 E								L	S	L
4.2.2 Revision of Module	2 A	2 B	2 C	2 D	2 E								L	S	L

Table 11—Continued.

Activity	Year 1 (Continued)												Experts		
	J	F	M	A	M	J	J	A	S	O	N	D	P D	T D	P A
Output															
2. Five retreat-style training activities plan created and implemented															
Activity															
2. Implementation of Retreat-style Training Activities															
2.1. Selection of Location													L	L	S
2.1.1 Selecting the Meeting Place													L	L	S
2.1.2 Contacting the Manager													L	L	S
2.2. Selection of Trainers/Speakers													L	L	S
2.2.1 Selecting the Right Trainers													L	L	S
2.2.2 Contacting and Confirming													L	L	S
2.3. Selection of Training Candidates													L	L	S
2.3.1 Criteria of Candidates													L	L	S
2.3.2 Confirming Candidates													L	L	S
2.4. Soliciting Sponsors													L	L	S
2.4.1 Contacting Potential Donors													L	L	S
2.4.2 Allocate Fund and Expenses													L	L	S
2.5. Training Schedule ( <i>Applies to Year 2 &amp; 3 Respectively</i> )													L	L	S
2.5.1 Module A													L	L	S
2.5.2 Module B													L	L	S
2.5.3 Module C													L	L	S
2.5.4 Module D													L	L	S
2.5.5 Module E													L	L	S
Output															
4. Evaluation, monitoring tools developed															
Activity															
4. Evaluation and Monitoring Tools															
4.1 Monitoring Implementation															
4.1.1 Development of Monitoring Tools													L	S	L
4.1.2 Monitoring													L	S	L
		3	3	3	3	3	3	3	3	3					
		A	B	C	D	E	A	B	C	D	E				
4.1.3 Participant Feedback													L	S	L
4.1.4 Trainer Feedback													L	S	L
4.2 Evaluating Implementation															
4.2.1 Development of Evaluation Tools/Protocols													L	S	L
4.2.2 Overall Evaluation													5	L	S
4.2.3 Revision of Module													L	S	L



## APPENDIX D

## Lesson Plans (Module A, B, C, D, E)

**Module A: Healthy Physical Living Seminar****Duration:** 4 Days**Date:** February 7—10, 2008

(July 3—6, 2008, month &amp; days fit in the schedule respectively)

**Tentative date for 2009:** February 5—8, 2009, July 2—5, 2009**Tentative date for 2010:** February 7—10, 2010, July 1—4, 2010

**Topics to cover:**

- Health Fitness Screening
- Unrefined Natural Foods
- Exercise and Water
- Handling Stress

**Day 1****Date/Day:** February 7, 2008/Thursday**Time:** 19:30p.m.—21:30p.m.**Group:** Young Adult Chinese Adventists**Place:** Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus**Instructor/Trainer:** Dr. Fam Siow Leong, Surgeon, Dr. Lee Yew Hoong, Director of Health, Aenon Health Farm, Melaka, Pastor Leong Fai, Mission President**Schedule:**

19:30—19:40 Connect time with other participants; hopefully everyone will be in place to start at 19:40

19:40—20:00 Welcome—Seminar director  
Devotional—Mission President, Pastor Leong Fai

20:00—21:00 Dr. Lee—motivational, interactive time with participants getting them excited about living healthfully

21:00—21:15 Dr. Lee available to answer participants' questions

21:15—21:30 Instructions for tomorrow's testing  
Closing devotional thought and prayer

**Module A: Healthy Physical Living Seminar—Continued.****Day 2**

Date/Day: February 8, 2008/Friday

Time: 06:30a.m.—21:30p.m.

Group: Young Adult Chinese Adventists

Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson,  
Negeri Sembilan Darul Khusus

Instructor/Trainer: Dr. Fam Siow Leong, Surgeon, Dr. Lee Yew Hoong, Director of  
Health, Aeon Health Farm, Melaka, Pastor Leong Fai, Mission  
President, Chef Tan

**Schedule:**

06:30—07:00 Pastor Leong Fai, devotion

07:00—11:00 Blood screening (cholesterol, sugar levels, liver, kidney, blood pressure)  
Urine screening (sugar, protein)

11:00—12:00 Brunch featuring unrefined natural foods

12:00—12:30 Free time

12:30—14:30 Dr. Lee—Didactics on the benefits of using unrefined natural foods

14:30—14:45 Free time

14:45—17:00 Chef Tan—participants learn and enjoy lab experience preparing  
menus and recipes following healthful living food principles

17:00—18:00 Participants enjoy dinner (evening meal) eating the recipes they prepared

18:00—18:30 Free time

18:30—20:00 Dr. Fam gives exercise and water didactics including group interactions  
helping the participants recognize their current health condition, what they  
can do about it and why they just can't wait to do it

20:00—20:45 Trainers set up personal exercise routines that require no equipment

20:45—21:15 Establish buddy-system and get acquainted with buddy

21:15—21:30 Closure and instructions for tomorrow

**Module A: Healthy Physical Living Seminar—Continued.****Day 3**

Date/Day: February 9, 2008/Saturday

Time: 08:00a.m.—21:30p.m.

Group: Young Adult Chinese Adventists

Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus

Instructor/Trainer: Dr. Fam Siow Leong, Surgeon, Dr. Lee Yew Hoong, Director of Health, Aeon Health Farm, Melaka, Pastor Leong Fai, Mission President, Yat Ang, Project Director

**Schedule:**

07:30—08:00 Pastor Leong Fai, devotion

08:00—09:00 Unrefined natural foods breakfast

09:00—10:30 Discussion and group interaction featuring use of unrefined foods from a biblical perspective and research

10:30—11:00 Free time

11:00—12:00 Pastor Leong Fai, sermon on biblical ideals of healthy physical living

12:00—13:00 Lunch featuring unrefined natural foods

13:00—15:00 Pastor Yat Ang—Didactics on stress management

15:00—15:30 Free time

15:30—17:00 Nature walk

17:00—18:00 Participants enjoy unrefined natural foods dinner

18:00—18:30 Free time

18:30—20:00 Participants team with their buddy to organize menus, schedule exercise etc to implement when they go home to their busy lives

20:00—21:15 Panel discussion and question and answer session

21:15—21:30 Closure and instructions for tomorrow

**Module A: Healthy Physical Living Seminar—Continued.****Day 4**

Date/Day: February 10, 2008/Sunday

Time: 06:30a.m.—13:00p.m.

Group: Young Adult Chinese Adventists

Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus

Instructor/Trainer: Dr. Fam Siow Leong, Surgeon, Dr. Lee Yew Hoong, Director of Health, Aeon Health Farm, Melaka, Pastor Leong Fai, Mission President, Yat Ang, Project Director

**Schedule:**

06:30—07:00 Pastor Leong Fai, devotion

07:00—08:00 Unrefined natural foods breakfast

08:00—11:00 Personal consultation on the results of blood and urine screening

11:00—11:30 Module A evaluation

11:30—12:00 Instructions on preparation for Module B training

12:00—13:00 Lunch featuring unrefined natural foods and seminar closure

**Module B: Healthy Spiritual Living Seminar****Duration:** 3 Days**Date:** March 7—9, 2008

(August 1—3, 2008, month &amp; days fit in the schedule respectively)

**Tentative date for 2009:** March 6—8, 2009, August 7—9, 2009**Tentative date for 2010:** March 5—7, 2010, August 6—8, 2010

**Topics to cover:**           Spiritual Assessment  
                                   Walking with God  
                                   Establishing Spiritual Buddies  
                                   Community Involvement

**Day 1****Date/Day:**           March 7, 2008/Friday**Time:**               19:30p.m.—21:30p.m.**Group:**             Young Adult Chinese Adventists**Place:**             Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson,  
Negeri Sembilan Darul Khusus**Instructor/Trainer:** Pastor Simon Siew, Union Youth Director, Pastor Leong Fai,  
Mission President, Pastor Yat Ang, Project Director**Schedule:**19:30—19:40 Connect time with other participants; hopefully everyone will be in place  
to start at 19:4019:40—20:00 Welcome—Seminar director  
Devotional—Mission President, Pastor Leong Fai20:00—20:15 Pastor Simon Siew—motivational, interactive time with participants  
getting them excited about healthy spiritual living20:15—21:15 Pastor Simon Siew—Spiritual assessment, available to answer  
participants' questions

21:15—21:30 Pastor Yat Ang—Closing devotional thought and prayer



**Module B: Healthy Spiritual Living Seminar—Continued.****Day 2**

Date/Day: March 8, 2008/Saturday

Time: 08:00a.m.—21:30p.m.

Group: Young Adult Chinese Adventists

Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus

Instructor/Trainer: Pastor Simon Siew, Union Youth Director, Pastor Leong Fai, Mission President, Pastor Yat Ang, Project Director

**Schedule:**

07:30—08:00 Pastor Leong Fai, devotion

08:00—09:00 Unrefined natural foods breakfast

09:00—10:30 Discussion and group interaction—what it means to walk with God

10:30—11:00 Free time

11:00—12:00 Pastor Simon Siew, sermon on biblical ideals—Walking with God

12:00—13:00 Lunch featuring unrefined natural foods

13:00—15:00 Pastor Yat Ang—Didactics on the practicalities of establishing spiritual buddies and forming of spiritual buddies

15:00—15:30 Free time

15:30—17:00 Nature walk

17:00—18:00 Participants enjoy unrefined natural foods dinner

18:00—18:30 Free time

18:30—20:00 Pastor Leong Fai—Didactics on Community Involvement, to implement when participants go home to their busy lives

20:00—21:15 Panel discussion and question and answer session

21:15—21:30 Closure and instructions for tomorrow

**Module B: Healthy Spiritual Living Seminar—Continued.****Day 3**

Date/Day: March 9, 2008/Sunday  
Time: 06:30a.m.—13:00p.m.  
Group: Young Adult Chinese Adventists  
Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson,  
Negeri Sembilan Darul Khusus  
Instructor/Trainer: Pastor Simon Siew, Union Youth Director, Pastor Leong Fai,  
Mission President, Pastor Yat Ang, Project Director

**Schedule:**

06:30—07:00 Pastor Leong Fai, devotion  
07:00—08:00 Unrefined natural foods breakfast  
08:00—11:00 Personal consultation on spiritual matters  
11:00—11:30 Module B evaluation  
11:30—12:00 Instructions on preparation for Module C training  
12:00—13:00 Lunch featuring unrefined natural foods and seminar closure

**Module C: Career Counseling****Duration:** 3 Days**Date:** April 3—5, 2008

(September 4—6, 2008, month &amp; days fit in the schedule respectively)

**Tentative date for 2009:** April 2—4, 2009, September 3—5, 2009**Tentative date for 2010:** April 1—3, 2010, September 2—4, 2010

**Topics to cover:**

- Job Assessment
- Improving Job Performance
- Further Education
- Answering God's Call
- Serving God in Our Professions

**Day 1****Date/Day:** April 3, 2008/Thursday**Time:** 07:30p.m.—21:30p.m.**Group:** Young Adult Chinese Adventists**Place:** Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus**Instructor/Trainer:** Ronald Koh, General Manager/CEO, Penang Glean Eager Hospital, Pastor Leong Fai, Mission President, Yat Ang, Project Director**Schedule:**

19:30—19:40 Connect time with other participants; hopefully everyone will be in place to start at 19:40

19:40—20:00 Welcome—Seminar director  
Devotional—Mission President, Pastor Leong Fai

20:00—21:00 Ronald Koh—Job Assessment Test

21:00—21:15 Ronald Koh available to answer participants' questions

21:15—21:30 Yat Ang—Closing devotional thought and prayer

**Module C: Career Counseling—Continued.****Day 2**

Date/Day: April 4, 2008/Friday

Time: 06:30a.m.—21:30p.m.

Group: Young Adult Chinese Adventists

Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus

Instructor/Trainer: Ronald Koh, General Manager/CEO, Penang Glean Eager Hospital, Pastor Leong Fai, Mission President, Yat Ang, Project Director

**Schedule:**

06:30—07:00 Pastor Leong Fai, devotion

07:00—08:00 Breakfast featuring unrefined natural foods

08:00—10:00 Ronald Koh—Didactics on Improving Job Performance

10:30—11:00 Free time

11:00—12:00 Yat Ang—Didactics on Further Education

12:00—13:00 Lunch featuring unrefined natural foods

13:00—13:30 Free time

13:30—16:30 Personal consultation on career related issues

16:30—17:00 Free time

17:00—18:00 Participants enjoy unrefined natural foods dinner

18:00—18:30 Free time

18:30—20:00 Yat Ang—Didactics on Answering to God's Call

20:00—21:15 Questions and Answers—serving God within our vocation

21:15—21:30 Pastor Leong Fai—Closing devotional thought and prayer

**Module C: Career Counseling—Continued.****Day 3**

Date/Day: April 5, 2008/Saturday

Time: 08:00a.m.—19:00p.m.

Group: Young Adult Chinese Adventists

Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus

Instructor/Trainer: Ronald Koh, General Manager/CEO, Penang Glean Eager Hospital, Pastor Leong Fai, Mission President, Yat Ang, Project Director

**Schedule:**

07:30—08:00 Pastor Leong Fai, devotion

08:00—09:00 Unrefined natural foods breakfast

09:00—10:30 Discussion and group interaction—working for God from a biblical perspectives

10:30—11:00 Free time

11:00—12:00 Pastor Leong Fai, sermon—Answering God's call

12:00—13:00 Lunch featuring unrefined natural foods

13:00—15:00 Ronald Koh—Didactics: Serving God in our professions

15:00—15:30 Free time

15:30—17:00 Nature walk

17:00—18:00 Participants enjoy unrefined natural foods dinner

18:00—18:30 Module C evaluation

18:30—19:00 Instructions on preparation for Module D training and Seminar Closure

**Module D: Marital Counseling****Duration:** 3 Days**Date:** May 1—3, 2008

(October 3—5, 2008, month &amp; days fit in the schedule respectively)

**Tentative date for 2009:** May 1—3, 2009, October 2—4, 2009**Tentative date for 2010:** May 7—9, 2010, October 1—3, 2010

**Topics to cover:** Building Relationship Test  
 Nurturing Relationships  
 Personal and Family Worship  
 Family Finance

**Day 1****Date/Day:** May 1, 2008/Friday**Time:** 19:30p.m.—21:30p.m.**Group:** Young Adult Chinese Adventists**Place:** Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus**Instructor/Trainer:** Dr. Linda Koh, Director Women Ministries, GC, Pastor Leong Fai, Mission President, Yat Ang, Project Director**Schedule:**

19:30—19:40 Connect time with other participants; hopefully everyone will be in place to start at 19:40

19:40—20:00 Welcome—Seminar director  
Devotional—Mission President, Pastor Leong Fai

20:00—21:00 Dr. Linda Koh—Building Relationship Test, motivational, interactive time with participants getting them excited about building relationships

21:00—21:15 Dr. Linda Koh available to answer participants' questions

21:15—21:30 Yat Ang—Closing devotional thought and prayer

**Module D: Marital Counseling—Continued.****Day 2**

Date/Day: May 2, 2008/Saturday

Time: 06:30a.m.—21:30p.m.

Group: Young Adult Chinese Adventists

Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson, Negeri Sembilan Darul Khusus

Instructor/Trainer: Dr. Linda Koh, Director Women Ministries, GC, Pastor Leong Fai, Mission President, Yat Ang, Project Director

**Schedule:**

07:30—08:00 Pastor Leong Fai, devotion

08:00—09:00 Unrefined natural foods breakfast

09:00—10:30 Discussion and group interaction—Nurturing relationships in family

10:30—11:00 Free time

11:00—12:00 Pastor Leong Fai, sermon—Personal and Family Worship

12:00—13:00 Lunch featuring unrefined natural foods

13:00—15:00 Pastor Yat Ang—Didactics on Christian ideal: Family Finance

15:00—15:30 Free time

15:30—17:00 Nature walk

17:00—18:00 Participants enjoy unrefined natural foods dinner

18:00—18:30 Free time

18:30—20:00 Dr. Linda Koh—Setting family networking, to implement when the participants go home to their busy lives

20:00—21:15 Panel discussion and question and answer session

21:15—21:30 Closure and instructions for tomorrow

**Module D: Marital Counseling—Continued.****Day 3**

Date/Day: May 3, 2008/Sunday  
Time: 06:30a.m.—13:00p.m.  
Group: Young Adult Chinese Adventists  
Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson,  
Negeri Sembilan Darul Khusus  
Instructor/Trainer: Dr. Linda Koh, Director Women Ministries, GC, Pastor Leong Fai,  
Mission President, Yat Ang, Project Director

**Schedule:**

06:30—07:00 Pastor Leong Fai, devotion  
07:00—08:00 Unrefined natural foods breakfast  
08:00—11:00 Personal consultation on family matters, evaluation on relationship test  
11:00—11:30 Module D evaluation  
11:30—12:00 Instructions on preparation for Module E training  
12:00—13:00 Lunch featuring unrefined natural foods and seminar closure



**Module E: Systematic Bible Study Seminar****Duration:** 3 Days**Date:** June 6—8, 2008

(November 7—9, 2008, month &amp; days fit in the schedule respectively)

**Tentative date for 2009:** June 5—7, 2009, November 6—8, 2009**Tentative date for 2010:** June 4—6, 2010, November 5—7, 2010

**Topics to cover:** Bible Knowledge Test  
Bible Study Procedures  
Gospel and Culture

**Day 1****Date/Day:** June 6, 2008/Friday**Time:** 19:30p.m.—21:30p.m.**Group:** Young Adult Chinese Adventists**Place:** Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson,  
Negeri Sembilan Darul Khusus**Instructor/Trainer:** Pastor Leong Fai, Mission President, Yat Ang, Project Director**Schedule:**19:30—19:40 Connect time with other participants; hopefully everyone will be in place  
to start at 19:4019:40—20:00 Welcome—Seminar director  
Devotional—Mission President, Pastor Leong Fai20:00—21:00 Pastor Leong Fai—Bible Knowledge Test, motivational, interactive time  
with participants getting them excited about giving Bible study

21:00—21:15 Pastor Leong Fai available to answer participants' questions

21:15—21:30 Yat Ang—Closing devotional thought and prayer

**Module E: Systematic Bible Study Seminar—Continued.****Day 2**

Date/Day: June 7, 2008/Saturday  
Time: 07:30a.m.—21:30p.m.  
Group: Young Adult Chinese Adventists  
Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson,  
Negeri Sembilan Darul Khusus  
Instructor/Trainer: Pastor Leong Fai, Mission President, Yat Ang, Project Director

**Schedule:**

07:30—08:00 Pastor Leong Fai, devotion  
08:00—09:00 Unrefined natural foods breakfast  
09:00—10:30 Discussion and group interaction—Bible study procedures  
10:30—11:00 Free time  
11:00—12:00 Pastor Leong Fai, sermon—Studying the Bible  
12:00—13:00 Lunch featuring unrefined natural foods  
13:00—15:00 Pastor Yat Ang—Didactics on gospel and culture  
15:00—15:30 Free time  
15:30—17:00 Nature walk  
17:00—18:00 Participants enjoy unrefined natural foods dinner  
18:00—18:30 Free time  
18:30—20:00 Pastor Leong Fai—didactics: Bible study procedures  
20:00—21:15 Panel discussion and question and answer session  
21:15—21:30 Closure and instructions for tomorrow

**Module E: Systematic Bible Study Seminar—Continued.****Day 3**

Date/Day: June 8, 2008/Sunday  
Time: 06:30a.m.—13:30p.m.  
Group: Young Adult Chinese Adventists  
Place: Methodist Centre, Batu 10 ½, Jalan Pantai, 71050 Port Dickson,  
Negeri Sembilan Darul Khusus  
Instructor/Trainer: Pastor Leong Fai, Mission President, Yat Ang, Project Director

**Schedule:**

06:30—07:00 Pastor Leong Fai, devotion  
07:00—08:00 Unrefined natural foods breakfast  
08:00—11:00 Personal consultation on Bible knowledge test feedback and giving Bible study  
11:00—12:30 Module E evaluation, instructions on carrying out evangelistic efforts, and conferring of certificates for completion of five training Modules  
12:30—13:30 Lunch featuring unrefined natural foods and seminar closure

## APPENDIX E

## Public Awareness Survey

Hello, my name is \_\_\_\_\_. I am working for Peninsular Malaysia Mission and we are conducting a public opinion survey. May I have a few minutes of your time?

1. Have you ever heard or read about the Seventh-day Adventist Church? Yes No

*If the answer is "No," skip to Question 11.*

*If the answer is "Yes," continue with Question 2 and on.*

2. Have you ever visited an Adventist church? Yes No
3. Are any of your relatives members of the Seventh-day Adventist Church? Yes No
4. Do you know a member of the Adventist Church where you work or in your neighborhood? Yes No
5. Are you acquainted with any of the Adventist community health education programs, such as "5-day stop smoking plan", or vegetarian cooking class, or health screening program? Yes No
6. Have you seen or read Adventist magazine *Signs of the Times*? Yes No
7. Are you acquainted with Adventist Voice of Prophecy? Yes No
8. Have you heard of or acquainted with Penang Adventist Hospital? Yes No
9. Have you heard of or acquainted with Aeon Health Farm? Yes No
10. Are you aware that Adventists encourage healthy living? Yes No
11. Were you born . . . \_\_\_before 1968 \_\_\_from 1968 through 1988 \_\_\_after 1988?
12. What is your occupation? \_\_\_\_\_
13. Which of the following categories best describes your ethnic background?

Malay Chinese Indian Iban Kadazan Orang Asli Other

That completes the survey. Thank you for your time!

*After hanging up, circle your impression:* The person was . . . Male Female

## APPENDIX F

## Bible Knowledge Test

Your prompt answer will help us to evaluate your level of Bible knowledge. Please answer the questions below by circling Yes or No.

- |   |     |    |
|---|-----|----|
| 1. God created sky and water (waters separated) on the second day.                                  | Yes | No |
| 2. Sabbath is important.  | Yes | No |
| 3. The Israelites in the wilderness murmured against Moses when water was not available (Exo 17:2). | Yes | No |
| 4. God will judge all people fairly after they die.   | Yes | No |
| 5. No life exists after a person dies.  | Yes | No |
| 6. I understand the 2,300-day prophecy.   | Yes | No |
| 7. I understand the cleansing of the sanctuary in Daniel 8:14.                                      | Yes | No |
| 8. The Day of Atonement was the removal of sin from the people.                                     | Yes | No |
| 9. Luke was a Greek physician, a companion of Paul, and a Gospel writer.                            | Yes | No |
| 10. All the miracles described in the Bible are true and took place.                                | Yes | No |
| 11. Satan should be held responsible for the sin of this world.                                     | Yes | No |
| 12. Jesus is the Son of God and died on the cross to redeem humankind.                              | Yes | No |
| 13. Heaven is real and Jesus is coming again to redeem the saints.                                  | Yes | No |
| 14. There will be complete silence in heaven when the last seal is opened (Rev 8:1).                | Yes | No |
| 15. Christ will return visibly.   | Yes | No |

Please indicate the following information about yourself:

Gender: Male Female Year of Birth: \_\_\_\_\_ Occupation: \_\_\_\_\_

Church (location): \_\_\_\_\_

Thank you.

## APPENDIX G

## Curriculum Design Evaluation

We want to have feedback from you in order to improve. Reflecting on the curriculum provided, to what extent are you satisfied with the following as defined?

1 – Very Dissatisfied, 2 – Dissatisfied, 3 – Neutral, 4 – Satisfied, 5 – Very Satisfied

Please circle the degree of your satisfaction accordingly.

Duration of training	1	2	3	4	5
Pace of training	1	2	3	4	5
Curriculum presented in a module form	1	2	3	4	5
Materials presented	1	2	3	4	5
Practicality of training	1	2	3	4	5
Interaction with trainers	1	2	3	4	5
Interaction with trainees	1	2	3	4	5
Physical health achievement	1	2	3	4	5
Spiritual growth	1	2	3	4	5
Stability in career	1	2	3	4	5
Improvement of family relations	1	2	3	4	5
Positive relationship with God	1	2	3	4	5
Cultural Relevance of Seminars	1	2	3	4	5

Please indicate the following information:

Gender: Male    Female      Year of Birth: \_\_\_\_\_ Occupation: \_\_\_\_\_

Would you recommend this training program to others?      Yes      No

Church (location): \_\_\_\_\_

Thank you.

## APPENDIX H

## Adventist Young Adults Training Evaluation

We want to know how you feel. To what extent are you concerned with the following as defined? Please rate your own personal level of concern by circling the number following each topic which best describes you:

1= No concern, 2= Some concern, 3= Quite a bit of concern, 4= A great deal of concern

Having good health	1	2	3	4
Regular health checkup	1	2	3	4
Having stressful life	1	2	3	4
Eating right	1	2	3	4
Having regular exercise	1	2	3	4
Having a good family	1	2	3	4
Quality of family life	1	2	3	4
Spending time with the family	1	2	3	4
Being successful in career	1	2	3	4
Stability in finances	1	2	3	4
Spending time in prayer	1	2	3	4
Positive outlook on life	1	2	3	4
Trusting in God	1	2	3	4
My relationship with God	1	2	3	4

Please indicate the following information about yourself:

Gender: Male Female Year of Birth: \_\_\_\_\_ Occupation: \_\_\_\_\_

Church (location): \_\_\_\_\_

Thank you.

## APPENDIX I

**Adventist Young Adults Evangelistic Efforts Implementation Evaluation**

We want to have feedback from you in order to improve. Reflecting on the implementation of evangelistic efforts, to what extent are you satisfied with the following as defined?

1 – Very Dissatisfied, 2 – Dissatisfied, 3 – Neutral, 4 – Satisfied, 5 – Very Satisfied

Please circle the degree of your satisfaction accordingly.

Building of team spirit	1	2	3	4	5
Outcome of teamwork	1	2	3	4	5
Effectiveness of prayer band	1	2	3	4	5
Increase personal trust in God	1	2	3	4	5
Response of health screening seminar	1	2	3	4	5
End result of stress management seminar	1	2	3	4	5
Response of vegetarian cooking class	1	2	3	4	5
Opportunity to meet the public through evangelistic efforts	1	2	3	4	5
Quality time in small groups	1	2	3	4	5
Interaction with small group members	1	2	3	4	5
Networking with family circles	1	2	3	4	5
Knowledge gained from Bible study	1	2	3	4	5
Personal involvement in giving Bible study	1	2	3	4	5
Self enrichment in witnessing	1	2	3	4	5

Please indicate the following information:

Gender: Male    Female    Year of Birth: \_\_\_\_\_ Occupation: \_\_\_\_\_

Church (location): \_\_\_\_\_

Thank you.



## APPENDIX J

## Sample of Random Numbers

18519	76450	10612	22667	26670	22722	05008	81074	92173	66856
14132	50901	00139	77604	88635	85629	14505	02946	57883	86337
12694	21364	28797	13644	11777	91515	72985	55043	90467	37528
81186	18169	82622	42881	99041	90439	72657	12974	26178	17675
80115	28769	28588	63023	52525	31982	72090	03045	70023	85145
53309	16101	36968	91829	56524	84050	70625	89250	98908	01636
69755	26389	61112	25650	03458	41697	68694	42828	00357	86501
14477	49596	33058	50256	49346	04323	67691	21190	72483	17070
29276	05880	49572	54958	90587	91726	95469	14597	39286	14713
12877	48429	02323	93195	71508	13846	01952	10846	19543	94236
13482	51493	69955	53879	30117	95910	87489	14100	11972	79602
25627	01991	25550	94028	34334	69364	75575	50013	01589	09370
88809	88952	15591	23047	62670	55433	90740	44432	77065	07354
76301	48399	62444	45246	39207	49468	77024	21445	27501	57078
97688	03506	39992	19970	12795	23753	90867	16717	57959	60931
46726	98691	81334	40894	18957	99514	96068	59803	84911	47582
96453	86215	21599	25151	66670	64065	63329	85096	00788	29287
31823	77908	36357	33495	21260	38796	00112	92778	96061	89342
53535	25362	54515	62015	73933	38790	93112	27846	64789	21008
02975	55462	03150	63399	71978	50148	22672	64381	00355	84307
33665	45955	75218	41714	64923	16392	90380	07300	58461	10202
97447	37050	83245	87483	80336	74405	46231	61622	49243	55846
69901	95462	01251	23637	82338	90716	96456	55503	73573	98234
80552	28285	45655	28324	11266	26135	22716	20933	33561	35861
92546	36165	52373	45545	91697	88201	59792	18946	50331	54789
22833	76092	96636	55833	21073	05923	11841	21463	64143	51523
54597	92591	32339	33165	75029	54046	65365	74469	60785	88379
30711	63901	27123	56521	05638	97387	24527	48020	85330	38162
31662	44256	10417	30696	82956	74764	70007	48686	10955	58605
28175	82033	31778	66220	57492	84523	39389	57721	91175	63035
83751	18261	69516	05161	15929	57634	86927	71774	49366	58982
84382	52610	85902	15469	69648	05909	59557	14127	07836	02022
94127	90354	54040	80621	86037	94210	65418	09352	02600	43238
06353	78701	68686	02905	90312	14753	75391	84386	01299	53757
49442	84335	52674	09423	46709	62440	29418	74603	70233	05319
92494	36988	07437	09700	86132	86980	91419	35666	46331	88739
16498	14223	33006	71506	16216	24178	62956	97809	25960	02057
90607	44311	29399	97239	83495	28819	43467	26758	15818	07527
93994	49620	74521	12152	71145	63002	52297	24970	72558	20215
93087	61120	80639	43600	50350	41759	58105	14193	35048	01300
00806	05872	59455	14079	05050	11267	56200	61402	76237	61542
99009	80047	95936	23392	04701	74039	05244	60475	65278	56996
59293	96474	85998	21290	72552	72230	01358	62871	22802	97681
49875	85959	44653	04948	70168	68298	98881	35314	35565	42099
91504	78217	47339	97372	80953	07630	92031	37229	45786	57105
74069	10577	52070	23927	86337	22987	37628	42963	45586	16980

## BIBLIOGRAPHY

- Adventist Organizational Directory, Southeast Asia Union Mission, 26 October 2005. <[http://www.adventistdirectory.org/view\\_AdmField.asp?AdmFieldID=SEAUM](http://www.adventistdirectory.org/view_AdmField.asp?AdmFieldID=SEAUM)> (27 March 2006).
- AlloExpat.com. *Malaysia Country Report (History, Geography, Culture, etc.)*, 04 April 2005. <[http://www.alloexpat.com/malaysia\\_expats\\_forum/viewtopic.php?p=42049](http://www.alloexpat.com/malaysia_expats_forum/viewtopic.php?p=42049)> (15 February 2006).
- Andaya, Barbara Watson, and Leonard Y. Andaya. *A History of Malaysia*. Honolulu, HI: University of Hawaii Press, 2001.
- Anderson, Neil T. *The Bondage Breaker*. Eugene, OR: Harvest House Publishers, 2000.
- Anderson, Ray S. *The Shape of Practical Theology: Empowering Ministry with Theological Praxis*. Downers Grove, IL: InterVarsity Press, 2001.
- Armstrong, M. Jocelyn, R. Warwick Armstrong, and Kent Mulliner. *Chinese Populations in Contemporary Southeast Asian Societies: Identities, Interdependence and International Influence*. Surrey, UK: Curzon Press, 2001.
- AsiaWebDirect. *Cultures and Traditions in Kuala Lumpur & Malaysia*, 4 January 2006. <<http://www.kuala-lumpur.ws/culture-traditions/index.html>> (March 21, 2006).
- Blackaby, Henry T., and Claude V. King. *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God*. Nashville, TN: Broadman & Holman Publishers, 1994.
- Borneo Vision Sdn Bhd. *Society & Culture*, n.d. <[http://www.expatri.com/society\\_culture.php](http://www.expatri.com/society_culture.php)> (March 20 2006).
- Bureau of Democracy, Human Rights and Labor. *International Religious Freedom Report 2004: Malaysia*, 15 September 2004. <<http://www.state.gov/g/drl/rls/irf/2004/35405.htm>> (19 February 2006).
- Burton, Celia, and Norma Michael. *A Practical Guide to Project Management*. Pentonville Road, London: Kogan Page, 1993.

- Capslock Sdn Bhd. *Deepavali*, 20 December 2005. <[http://www.abcmalaysia.com/tour\\_malaysia/deepavali.htm](http://www.abcmalaysia.com/tour_malaysia/deepavali.htm)> (16 January 2006).
- \_\_\_\_\_. *Hari Raya Aidil Fitri*, n.d. <[http://www.abcmalaysia.com/tour\\_malaysia/hrya\\_puasa.htm](http://www.abcmalaysia.com/tour_malaysia/hrya_puasa.htm)> (15 February 2006).
- Chang, Pat Foh. *Chinese Festivals Customs and Practices in Sarawak*. Sarawak, Malaysia: Lee Ming Press Co., 1993.
- Chant, Sylvia, and Cathy McIlwaine. *Three Generations, Two Genders, One World: Women and Men in a Changing Century*. New York, NY: Zed Books Ltd, 1998.
- Cheu, Hock Tong. *Chinese Beliefs and Practices in Southeast Asia*. Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 1993.
- Chinmayananda, Swami. *Hindu Rituals and Routines-Why Do We Follow Those?* 16 December 2005. <<http://members.tripod.com/~malaiya/hindu1.doc>> (16 January 2006).
- Chio, Vanessa C. M. *Malaysia and the Development Process*. New York, NY: Routledge, 2005.
- Comber, Leon. *Chinese Ancestor Worship in Malaya*. Singapore: Donald Moore, 1963.
- Cwiekowski, Frederick J. *The Beginnings of the Church*. Mahwah, NJ: Paulist Press, 1988.
- Dayton, Edward R., and David A. Fraser. *Planning Strategies for World Evangelism*. Eugene, OR: Wipf & Stock Publishers, 2003.
- Dearing, Norma. *The Healing Touch: A Guide to Healing Prayer for Yourself and Those You Love*. Grand Rapids, MI: Chosen Books, 2002.
- Debernardi, Jean. *Rites of Belonging: Memory, Modernity, and Identity in a Malaysian Chinese Community*. Stanford, CA: Stanford University Press, 2004.
- Deep, Samuel, and Lyle Sussman. *Smart Moves for People in Charge: 130 Checklists to Help You be a Better Leader*. Cambridge, MA: Perseus Books, 1995.
- Dick, Dan R., and Barbara Miller. *Equipped for Every Good Work: Building a Gifts-Based Church*. Nashville, TN: Discipleship Resources, 2001.
- Dudley, Roger L. *Why Our Teenagers Leave the Church: Personal Stories from a 10-Year Study*. Hagerstown, MD: Review and Herald Publishing Association, 2000.

- Dybdahl, Jon. Class notes for Spiritual and Theological Foundations for Ministry, Andrews University, Berrien Springs, MI, 2006.
- European Commission. *Project Cycle Management Training Courses Handbook*. West Sussex, UK: ITAD Ltd., 2001.
- Funston, John. *Government and Politics in Southeast Asia*. Pasir Panjang, Singapore: Institute of Southeast Asian Studies, 2001.
- Gray, Don, and Marjorie Gray. *You Are My Witness: Sharing Jesus in the 21<sup>st</sup> Century*. Keene, TX: Seminars Unlimited, 2003.
- Guinness, O. S. *The Call*. McLean, VA: W Publishing Group, 1998.
- Gunn, James. *I Will Build My Church: The Gates of Hell Shall Not Prevail Against Her*. Kansas City, KS: Walterick Publishers, 2005.
- Halverson, Dean C. *The Compact Guide to World Religions*. Minneapolis, MN: Bethany House Publishers, 1996.
- Hamilton, Myrlene L. J. *Being the Body of Christ: A Handbook for Mobilizing Your Congregation*. Valley Forge, PA: Judson Press, 1994.
- Hara, Fujio. *Malayan Chinese and China*. Lower Kent Ridge Road, Singapore: Singapore University Press, 2003.
- Hatch, Larry. *\*U\* Database: Table of Random Numbers*, 23 April 2006. <<http://www.larryhatch.net/RNDTABLE.HTM>> (23 April 2006).
- Heinrich Böll Foundation. *Asian Modernity – Globalization Processes and Their Cultural and Political Localization*, 6 July 2004. <<http://www.boell.de/downloads/global/AsianModernity.pdf>> (1 February 2006).
- Henson, Kenneth T. *Curriculum Planning: Integrating Multiculturalism, Constructivism, and Education Reform*. New York, NY: McGraw-Hill Companies, Inc., 2001.
- Herr, Edwin L., and Stanley H. Cramer. *Career Guidance and Counseling Through the Life Span: Systematic Approaches*. Glenview, IL: Scott, Foresman and Company, 1988.
- Herrington, Jim, R. Robert Creech, and Trisha Taylor. *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*. San Francisco, CA: Jossey-Bass, 2003.
- Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker Books, 1985.

- \_\_\_\_\_. *Anthropological Reflections on Missiological Issues*. Grand Rapids, MI: Baker Books, 1994.
- Hiebert, Paul G., R. Daniel Shaw, and Tite Tienou. *Understanding Folk Religion*. Grand Rapids, MI: Baker Books, 1999.
- Hng, Hung Yong. *Five Men & Five Ideas*. Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 2004.
- Hooker, Virginia Matheson. *A Short History of Malaysia*. NSW, Australia: Allen & Unwin, 2003.
- Humanmetrics: Jung Typology Test*, n.d. <<http://www.humanmetrics.com/cgi-win/JungType.htm>> (20 July 2003).
- Hutton, Wendy. *The Food of Malaysia: Authentic Recipes from the Crossroads of Asia*. Little Road, Singapore: Periplus Editions (HK) Ltd., 1995.
- Jaisimman, S. *Witchcraft Practices in Malaysia - So Called Islamic Country*, 16 September 2003. <[http://www.annointed.net/pn\\_vb.php?pn\\_do=showthread&threadid=4304](http://www.annointed.net/pn_vb.php?pn_do=showthread&threadid=4304)> (15 March 2006).
- Johnstone, Patrick, Robyn Johnstone, and Jason Mandryk. *Operation World*. Waynesboro, GA: Paternoster USA, 2001.
- Keirse, David, and Marilyn Bates. *Please Understand Me: Character & Temperament Types*. Del Mar, CA: Gnosology Books Ltd., 1984.
- Khoo, Joo Ee. *The Straits Chinese*. Kuala Lumpur, Malaysia: The Pepin Press, 1996.
- Kidder, Joe. Class notes for Spiritual and Theological Foundations for Ministry, Andrews University, Berrien Springs, MI, 2006.
- Kok, Chik Bu. *Mission, Evangelism and Ecumenism in Plural Context*, n.d. <<http://www.cca.org.hk/resources/ctc/ctc05-01/content6.htm>> (22 March 2006).
- Kraft, Charles H. *Anthropology for Christian Witness*. Maryknoll, NY: Orbis Books, 1996.
- Lee, Kam Hing, and Chee-Beng Tan. *The Chinese in Malaysia*. New York, NY: Oxford University Press, 2000.
- Lee, Siow Mong. *Spectrum of Chinese Culture*. Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 1995.

- Leong, Gregory. *Festivals of Malaysia*. Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn Bhd, 1992.
- Levathes, Louise. *When China Ruled the Seas*. New York, NY: Oxford University Press, 1994.
- Lin, David. *Bearing Witness to the Truth*. Whitwell, TN: Sinim Bible Institute, 2001.
- Ma, Julie C. Asian Religious Worldview and Pentecostal Mission, 2004. <<http://www.familyma.com/ICPT%2004%20Johannesburg/ICPT%20papers/ICPT%20J-Ma.htm>> (15 March 2006).
- Maier, Rudi. "Ethnography." Class notes for Seminar in Cultural and Religious Analysis II, Andrews University, Berrien Springs, MI, 2006.
- Malaysia Traveling. *Malaysia Culture*, n.d. <<http://www.mikimoto-malaysia.net/malaysia-culture.html>> (28 January 2006).
- Malphurs, Aubrey. *Advance Strategic Planning: A New Model for Church and Ministry Leaders*. Grand Rapids, MI: Baker Books, 1999.
- \_\_\_\_\_. Aubrey. *Planting Growing Churches for the 21<sup>st</sup> Century*. Grand Rapids, MI: Baker Books, 2004.
- Manderson, Lenore, and Pranee Liamputtong. *Coming of Age in South and Southeast Asia: Youth, Courtship and Sexuality*. Surrey, UK: Curzon Press, 2002.
- Manikam, Rajah B., and Winburn T. Thomas. *The Church in Southeast Asia*. New York, NY: Friendship Press, 1957.
- Marriage and Compatability*, 16 March 2006. <<http://www.chinesefortunecalendar.com/marriage.htm>> (20 March 2006).
- McLean, D. *The Logical Framework in Research Planning and Evaluation*. The Hague, Netherlands: International Service for National Agricultural Research, 1988.
- McNair, Sylvia. *Malaysia Enchantment of the World*. New York, NY: Children's Press, 2002.
- McNeal, Reggie. *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. San Francisco, CA: Jossey-Bass Publishing, 2000.
- Moore, Wendy Khadijah. *Malaysia: A Pictorial History 1400-2004*. Kuala Lumpur, Malaysia: Archipelago Press, 2004.

- Murray, Michael, and Michael Lyon. *How to Prevent and Treat Diabetes with Natural Medicine*. New York, NY: Riverhead Books, 2004.
- Mydin, Raihanah Mohd, and Shahizah Ismail Hamdan. *Linking Literary Identities: Malaysian Society, Culture and the Other*. Selangor, Malaysia: Universiti Putra Malaysia Press, 2003.
- Nelson, Ethel R., Richard Broadberry, and Tong Chock. *God's Promise to the Chinese*. Dunlap, TN: Reb Books Publisher, 1998.
- NORAD's Working Group. *The Logical Framework Approach (LFA)*. Oslo, Norway: Norwegian Agency for Development Co-operation, 1990.
- Ohmyrus. *Bring Back That Old Time Religion*, n.d. <<http://www.faithfreedom.org/oped/Ohmyrus50810.htm>> (20 March 2006).
- OMF International. *Fengshui*, n.d. <<http://www.us.omf.org/content.asp?id=9308>> (15 March 2006).
- Oswald, Roy M., and Otto Kroeger. *Personality Type and Religious Leadership*. Washington, DC: Alban Institute, 1988.
- Peninsular Malaysia*, n.d. <<http://www.adventistsaum.org/article.php?id=25>> (27 July 2006).
- Peninsular Malaysia Mission, *Annual Charts and Statistics*, n.d. <[http://www.adventiststatistics.org/view\\_Summary.asp?FieldInstID=285545](http://www.adventiststatistics.org/view_Summary.asp?FieldInstID=285545)> (27 March 2006).
- \_\_\_\_\_. *President's Report for the 22<sup>nd</sup> Triennial Session Years (2003-2005)*.
- Petaling Jaya Seventh-Day Adventist Church. *Christian Youth & Witnessing Seminar*, n.d. <<http://www.sda.org.my/events.htm>> (27 March 2006).
- \_\_\_\_\_. *Church Calendar*, n.d. <<http://www.sda.org.my/index.htm>> (27 March 2006).
- Pundyk, Grace. *Welcome to Malaysia*. Milwaukee, WI: Gareth Stevens Publishing, 2004.
- Radhakrishnan, Anand. *Countries of the World: Malaysia*. Milwaukee, WI: Gareth Stevens Publishing, 2003.
- Rathbone, Yvonne. *Yin/Yang*, 15 March 2006. <<http://home.earthlink.net/~yvonn/tarot/further/yinyang.html>> (18 March 2006).
- Regester, W. D. *Prescriptions for Spiritual Health*. Hagerstown, MD: Review and Herald Publishing Association, 1999.

- Religious Study Center. *Bridges for Ministry Among Buddhists*. Bangkok, Thailand: Religious Study Center, 2005.
- Robb, John D. *Focus! The Power of People Group Thinking*. Monrovia, CA: Missions Advanced Research & Communication Center, 1989.
- Rubin, Jordan. *The Great Physician's Rx for Health & Wellness: Seven Keys to Unlocking Your Health Potential*. Nashville, TN: Thomas Nelson, 2005.
- Russell, Rex. *What the Bible Says about Healthy Living*. Ventura, CA: Regal Books, 1996.
- Sabrizain. *The Malays*, n.d. <<http://www.sabrizain.demon.co.uk/malaya/malays.htm>> (12 February 2006).
- Sahlin, Monte. *Understanding Your Community*. Takoma Park, MD: Center for Metropolitan Ministry, 2004.
- Samaan, Philip G. *Christ's Way of Reaching People*. Hagerstown, MD: Review and Herald Publishing Association, 1990.
- \_\_\_\_\_. *Christ's Method of Evangelism*. Harrisburg, PA: Ambassador Group, 1994. Sound recording.
- Seamands, David A. *Healing for Damaged Emotions*. Colorado Springs, CO: ChariotVictor Publishing, 1991.
- Singh, Rabindarjeet. *Healthy Lifestyle: Vision of a Developing Nation – Malaysia*, 10 July 2001. <<http://www.american.edu/cas/health/iihp/iihpcpmalaysia.html>> (20 March 2006).
- Singleton, Royce A. Jr., and Bruce C. Straits. *Approaches to Social Research*. New York, NY: Oxford University Press, Inc., 1999.
- Snyder, Howard A., and Daniel V. Runyon. *Decoding the Church: Mapping the DNA of Christ's Body*. Grand Rapids, MI: Baker Books, 2002.
- Staton, Bill, and Mary Staton. *Worry Free Family Finances: Three Steps to Building and Maintaining Your Family Financial Well-being*. New York, NY: The McGraw-Hill Companies, 2004.
- Swenson, Richard A. *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives*. Colorado Springs, CO: NavPress, 1992.
- Talley, Jim, and Bobbie Reed. *Too Close, Too Soon*. Nashville, TN: Thomas Nelson Inc., 1982.



Tan, Su-Lyn, and Mark Tay. *World Food Malaysia & Singapore*. Oakland, CA: Lonely Planet Publications, 2003.

*The Chinese Calendar*, 15 March 2006. <<http://webexhibits.org/calendars/calendar-chinese.html>> (18 March 2006).

W. K. Kellogg Foundation. *W. K. Kellogg Foundation: Evaluation Handbook*. Battle Creek, MI: W. K. Kellogg Foundation, 2004.

\_\_\_\_\_. *W. K. Kellogg Foundation: Logic Model Development Guide*. Battle Creek, MI: W. K. Kellogg Foundation, 2004.

Wang, Samuel, and Ethel R. Nelson. *God and the Ancient Chinese*. Dunlap, TN: Reb Books Publisher, 1998.

Warren, Neil Clark. *Finding and Living with the Love of Your Life*. New York, NY: Inspirational Press, 2000.

White, Ellen G. *The Adventist Home*. Hagerstown, MD: Review and Herald Publishing Association, 2001.

\_\_\_\_\_. *The Desire of Ages*. Boise, ID: Pacific Press Publishing Association, 1998.

\_\_\_\_\_. *Gospel Workers*. Hagerstown, MD: Review and Herald Publishing Association, 1943.

\_\_\_\_\_. *The Ministry of Healing*. Boise, ID: Pacific Press Publishing Association, 1998.

\_\_\_\_\_. *Steps to Christ*. Hagerstown, MD: Review and Herald Publishing Association, 1977.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Colorado Springs, CO: NavPress, 1991.

Wikipedia Contributors. *Demographics of Malaysia*, 2 February 2006. <[http://en.wikipedia.org/wiki/Demographics\\_of\\_Malaysia](http://en.wikipedia.org/wiki/Demographics_of_Malaysia)> (5 February 2006).

\_\_\_\_\_. *Education in Malaysia*, n.d. <[http://en.wikipedia.org/wiki/Education\\_in\\_Malaysia](http://en.wikipedia.org/wiki/Education_in_Malaysia)> (21 March 2006).

\_\_\_\_\_. *Status of Religious Freedom in Malaysia*, 7 April 2006. <[http://en.wikipedia.org/wiki/Status\\_of\\_religious\\_freedom\\_in\\_Malaysia](http://en.wikipedia.org/wiki/Status_of_religious_freedom_in_Malaysia)> (10 April 2006).

Wiles, Jon, and Joseph Bondi. *Curriculum Development: A Guide to Practice*. Upper Saddle River, NJ: Merrill Prentice Hall, 2002.

World Council of Churches. *The Nature and Purpose of the Church: A Stage on the Way to a Common Statement*. Faith and Order Paper No. 181. Bialystok, Poland: Orthdruk Orthodox Printing House, 1998.

Yang, Fenggang. *Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities*. University Park, PA: Pennsylvania State University Press, 1999.

Yeoh, Michael. *21<sup>st</sup> Century Malaysia: Challenges and Strategies in Attaining Vision 2020*. London, England: Asian Academic Press Ltd, 2002.

## VITA

### Personal

Name Yat Yau Ang  
Date of Birth 13 October 1963 at Malacca, Malaysia  
Married 24 December 2000 to Lily Ong

### Education

1986-90 B.S. in Business Administration (Walla Walla College, USA)  
1992-94 M.S. in Software Engineering (Andrews University, USA)  
1995-97 Master of Health Administration (Loma Linda University, USA)  
2003-05 Master of Divinity [Equivalent] (Andrews University, USA)  
2005-07 Doctor of Ministry (Andrews University, USA)

### Employment

1996-97 SAC Health System, San Bernardino, CA 92354, USA  
Administrative/Information Systems Manager  
1997-99 Tsuen Wan Adventist Hospital, Tsuen Wan, N.T. Hong Kong  
Operation Executive  
1999-2000 The Straits Hospital, 37-A, Jalan Parameswara, 75000, Malacca, Malaysia  
Chief Executive Officer  
2000-2002 Tung Shin Hospital, 102 Jalan Pudu, 55100, Kuala Lumpur, Malaysia  
Deputy Hospital Administrator