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VISION FROM HEAVEN

Whose Vision?

I wish to refer to an article from Dr Oliver Sacks' book entitled 'The Man Who Mistook His Wife For A Hat'.¹ In one of his stories where he described his clinical cases was an older lady who suffered a massive stroke that left her with permanent deficit called 'damaged proprioception' – she lost the sense of the ability to respond or pay attention to and with part of her body that is her left side. She could only gather up things to her right half of her vision. She even only can eat food on the right half of her plate. This damage to a specific part of the brain has led to a behavioural abnormality.

The vision of this lovely lady was marred. It is no longer a normal or balanced vision. In some of the churches as well as church members, we can observe some level of 'spiritual proprioception'. So many things have arisen from one side of the vision – Man's Vision. In many cases, there is a clear absence of the spiritual vision – Vision from Heaven. Of course, there are also some who are overly spiritual where they are 'too heavenly but of no earthly use'. Apostle Paul in the Book of Acts 26:19 described that his vision was from heaven and he could not deny nor disobey it.² Today all of us need to have a balanced vision – from man and from God. Man's vision can come from learning, acquiring skills, equipping, training, mentoring, counseling, planning, etc., but God's vision can only come from God Himself through praying, reading the Bible, contemplating, listening to God, meditation, journeying with God, solitude or dwelling in silence with God, communing with God, etc.

It seems that we have been **doing** a lot in the acquiring of skills and training in the arena of professionalism and religiosity. There is good progress in seeking Man's vision. Our Lay Pastors' School, Lay Readers' Schools, Anglicanism Course, Discipleship Training Schools, Theological Training by Extension, Seminars, Conferences, Leadership Training, Youth Training, Sunday School Teachers' Training, Choir Training, Care Givers' Training, School of Mission, Seminary Training, etc. are excellent and we shall continue in them. However, I still feel that there is another dimension of **being** which is lacking greatly. This area is the spirituality realm that can lead us to the obtaining of Vision from Heaven.

Malaysia 2013

Malaysia today has seemed dropped to her lowest point ever in her history of safety records – racial tension, ethnic hate slurring campaign, violence, corruption, discrimination, political ugliness, etc.³

¹ http://en.wikipedia.org/wiki/The_Man_Who_Mistook_His_Wife_for_a_Hat; Oliver Sacks, The Man Who Mistook His Wife For A Hat and Other Clinical Tales, Summit Books, USA, 1985; and reference from John Medina, Brain Rules, Pear Press, Seattle, USA, 2008, p.77.

² Acts 26:19 "So King Agrippa, I was not disobedient to the vision from heaven."

³ There are 18 shooting incidents over three months in Malaysia since April to first week of August 2013. See http://www.malaysia-chronicle.com/index.php?option=com_k2&view=item&id=140562:18-shootings-in-90-days-and-the-govt-says-apa-boleh-buat-what-to-do-not-our-fault&Itemid=2#axzz2b6L6fz2B As I was writing this thesis, there are another few more shootings where lives are lost. We need to pray, pray and pray.

since May 13, 1969.⁴ This is a perception from some surveys taken by others; we who are living in Malaysia are also feeling the same way as described by the surveys. Only certain sections of the present governing authorities do not believe and think that Malaysia is so terrible. Some people while looking at the present growing economy and wealth of the nation conclude and believe that it is after all not so bad. They even claim, believe and console themselves that they are still better off than many other parts of the world. Many Malaysians are actually feeling the pinch and pain – are saying in their hearts that we should not be like this given the privilege and scope of opportunities we have. Is it true that the rule of corrupt practices and evil gain have caused this fragmentation and devastation in the country?

It seems now the contrasting views are between the ruling government and the masses of citizens. Who is right and who is wrong? Isn't this a proprioception vision? Each one looking with an imbalanced vision, where is the vision from on high? What is God saying to the Malaysian Church and to each Christian today? What is His vision for us? What did He say to our early church leaders about Malaysia today? What is His message for the next generation of Christians and Malaysians in 30 years' time? What are we saying to those in the twenties today? What are we to tell them now – a message of hatred, hopelessness, despair, packed up and leave the country for greener pastures, turn the other cheek for them, just keep quiet and bear with it because we are a minority, just wait upon the Lord OR rise up even to civil disobedience, go into politics to challenge them, speak up unceasingly until everything is cleared, be church militant in the real sense, an eye for an eye, pray against them, curse them, etc.? Right in our midst today, we have Christians standing on either side of such beliefs. What is the Lord really saying? Lots of times, we are clouded by the struggles and problems in ourselves and our parishes that have kept us from perceiving what we see, listening to what we hear, and discerning what we know.⁵

In Isaiah 55, the prophet has reminded us that God's knowledge is higher than ours and God's way is certainly better than ours. His law is perfect and His knowledge is enormous and extends greater than the 'water covers the seas'; and when His word goes forth, it will not return void.⁶ There is no other way to receive any vision from heaven except to obtain it from the source i.e. God Himself. Training, equipping and nurturing on skill development cannot substitute the training, equipping and nurturing on personal encounters with God. It must include both the **doing** and the **being** together. We must provide and encourage the reading of the Word of God not only for knowledge sake but also for building a relationship with God Himself. This is what the church is called for primarily – to lead the people back to God Himself. Without heavenly vision, people will be lost and frustrated.

⁴ According to The Star and Malaysia Today online news, Kuala Lumpur is the 6th most dangerous city in the world. See <http://www.malaysia-today.net/mtcolumns/from-around-the-blogs/57547-10-dangerous-cities-in-the-world> and <http://www.thestar.com.my/News/Nation/2013/06/20/Website-says-Kuala-Lumpur-is-worlds-sixth-most-dangerous-city-readers-disagree.aspx> According to The Wall Street Journal (Asia Edition) in 2012, Malaysia is ranked the most corrupted nation for business in the world. See <http://live.wsj.com/video/malaysia-called-most-corrupt-country-for-business/84ACA11B-5DE6-4677-828A-CD2D45B60AC6.html#!84ACA11B-5DE6-4677-828A-CD2D45B60AC6>

⁵ Like Isaiah 6:9, Matthew 13:14, Mark 4:12, and Acts 28:26.

⁶ Isaiah 55:8-11; and Isaiah 11:9 and Habakkuk 2:14.

An old heritage building refurbished

In my first Presidential Address in 2007, I set a tone for a 30-year vision for the Diocese. I thank God for the many happenings that we have developed these past 6 years. It seems that we are heading in the right direction though not in the same pace as we wish. Can we move at a faster pace? Do we want to move at a faster pace? What else are we lacking in?

When I first took the episcopacy, I saw a picture of the diocese then as an old bungalow which has much antique value and historicity. A group of interested people are talking, discussing and wishing to redevelop this old heritage building. They all were conscious that they cannot demolish the building completed in order to build a new one but something might be done to refurbish or renovate or restore the building to a higher and glorious image and manner.

The first thing I noticed is that the diocese is relatively large in area size and population but there is a great lack in the number of workers. Everyone seemed to be doing their own things in his own garden and not very sure what the diocese could do and where the diocese wanted to go. A 30-year vision⁷ was casted and as result of it we now have some of these projections partially fulfilled. Projections such as – the aspiration of dividing into four dioceses; sufficient number of workers including the full-time, part-time and volunteer ones; mobilization of laity in the area of pastoral and ministerial avenues; discipleship training for all people; caring ministry emphasized; MICPE for all; mission local and abroad strategic commission; a school for mission workers; a diocesan board for mission schools; an Iban speaking board; development on healthy spirituality, spiritual formation and mentoring for clergy and laity; a regular team for R.E.A.C.H. (Relief, Emergency and Crisis Help); more properly handling the Word of God through preaching and study; more prayer towers; diocesan missionaries; upgrading of clergy in theological studies; advocacy for needy and less privileged; special care and attention for children’s needs and rights; development in regional committees of Golden Circle, Men, Women, Youth, language Boards, Theological Education by Extension; etc. There is still a long way before we can reach our targeted destination.

Just by looking at our so-called achievements – especially on the number of clergy increase, churches increase, number of baptized and confirmed candidates (about 800 per year), number of training programmes, number of lay pastors and lay readers trained, discipleship programmes, mission efforts, development projects, etc. – does seem to warrant an occasion of joy and thanksgiving. On a closer examination of the ‘real’ situation of the health of the church and her members inevitably sends a strong and alarming signal like a damaged ‘spiritual proprioception’. This can be seen in the scenario of our churches today in terms of her spirituality. In fact this is much in agreement with most of the churches in this world including our diocese – an unhealthy spirituality. We have the programmes and numbers but lack the quality of Christlike.

Recently, I came across a blog site in the internet by Micah J. Murray entitled ‘Why We Left Church’.⁸ It attracted thousands of responses. I began reading the beginning ones and could not finish the rest.

⁷ Some of the vision’s projections are added in subsequent year’s Presidential Addresses.

⁸ http://redemptionpictures.com/2013/08/01/why-we-left-the-church/?utm_content=buffer5526a&utm_source=buffer&utm_medium=twitter&utm_campaign=Buffer

The one underlining factor I discovered from the responses by those who were once church goers but not any more now is that the church is emphasizing too much on the activities and the **doings** but very much lack the **being**. They claimed that there are few or no 'true' Christians in the church. Though there are many reasons that might have caused these people to leave church, the one reason that stands out and sounds loudly for a long time is that the church is good in bring people into the church but poor in keeping those who have been newly admitted. One common saying I have heard over and over again since I became a Christian: "Our churches have the front doors wide open and unfortunately the back door is open even wider." Peter Scazzero in his book 'Emotionally Healthy Spirituality' has also discovered similar situation in the US and remarks that:

"Researchers have been charting the departing dust of those known as "church leavers" – an increasing large group that has been gathering numbers in recent years. Some of these leavers are believers who no longer attend church. These men and women made a genuine commitment to Christ but came to realized, slowly and painfully, that the spirituality available in church had not really delivered any deep, Christ-transforming life change – either in themselves or others."⁹

Churches have lots of programmes that can bring in people. These seem to work well in only some churches. Churches too have many programmes catering for the growing and nurturing the members however; all these efforts seem to lead to road blocks. What went wrong? Why were the genuine Christians not staying in our churches? Malcolm Gladwell in his book 'Blink' portrays that our problem with many people are basically having wrong and artificial focus, and he claims:

"When it comes to the task of understanding ourselves and our world, I think we pay too much attention to those fleeting moments. But what would happen if we took our instincts seriously? What if we stopped scanning the horizon with our binoculars and began instead examining our own decision making and behavior through the most powerful of microscopes? I think that would change the way wars are fought, the kinds of products we see on the shelves, the kinds of movies that get made, the way police officers are trained, the way couples are counseled, the way job interviews are conducted, and on and on."¹⁰

I will add the churches that we serve, the training programmes that we run, the way that we deal with members and non-members, the church council meetings that we conduct, the sermon that we preach, the service that we officiate, the social concern ministry that we organize, and so on.

A Balanced Vision

Since we have embarked on many training and equipping projects and programmes in the diocese, in this paper, I will concentrate on the 'weaker' side of the full vision i.e. Vision from Heaven. I

⁹ Peter Scazzero, Emotionally Healthy Spirituality, IM Print edition, Campus Crusade Asia, Singapore, 2006, p.10.

¹⁰ Malcolm Gladwell, Blink – The Power of Thinking Without Thinking, Back Bay Books, New York, 2005, p. 17.

believe God wants to see a Healthy Church – one that is of use both spiritually and earthly. It is so good to have all the wonderful Bible Studies and Training Courses. There is one area that we often desire to see but seldom succeed i.e. a good personal relationship and fellowship with God. The Cape Town Commitment of Lausanne 2010, ratified by 5,000 evangelical leaders strongly urges and echoes the same sentiment,

“We strongly encourage seminaries, and all those who deliver leadership training programmes, to focus more on spiritual and character formation, not only on imparting knowledge or grading performance, and we heartily rejoice in those that already do so as part of comprehensive ‘whole person’ leadership development.”¹¹

There is always the question of ‘the chicken and the egg’. On one hand, we need good healthy spiritual leaders to pastor and lead churches and to make them good healthy and spiritually strong. On the other, we also need good healthy spiritual churches to raise and equip good healthy and spiritual leaders and members. We have tried but in many occasions it didn’t succeed. What did we do which are not right?

Let us go back to the basics. What are we looking for in a healthy church? A church that is welcoming? Loving? Authentic? Exciting? Friendly? Caring? Trendy? Relevant? Intimate? Big? Traditional but modern? Mission-minded? Gospel-centered? Lively and meaningful songs? What should a church be?

Despite and in spite of all the theological explanations and interpretations of what the church is: Mark Dever argues that the church “is a people – the new covenant, blood-bought people of God.”¹² Christ loved the church and died for her – a people and not a place nor a building nor an organization nor a statistics. She is a people, a family, a fellowship, and a body. She has a name, an emotion/feeling, a will, a life, and a desire. She is not an organization but an organism which can move and grow. She will be a dysfunctional family when her family members are estranged from each other. Apostle Paul warns us that “the eye cannot say to the hand, ‘I don’t need you!’ And the head cannot say to the feet, I don’t need you!”¹³ Mark Dever holds to a definition which I am in total agreement with – “A healthy church is a congregation that increasingly reflects God’s character as his character has been revealed in his Word.”¹⁴

Our churches have the number size, the programmes, the activities, the forms but still experiencing the outflow of members leaving the church especially the young ones. We are shouting and desperately exclaiming that the young people are leaving the church – so and so and his families are not coming to the church any more. The question should not be ‘why are they leaving’ rather ‘what and who have made them leave’. There seems an absence of authenticity and Christlikeness in the lives of church members particular the leaders. Our churches are not attractive any more.

¹¹ The Third Lausanne Congress, The Cape Town Commitment – A Confession of Faith and a Call to Action, The Lausanne Movement, Thumbprints, Malaysia, 2011, p.57.

¹² Mark Dever, What is a Healthy Church?, Crossway, Wheaton, Illinois, 2007, p.34.

¹³ 1 Corinthians 12:21

¹⁴ Mark Dever, op. cit., p.40.

According to one research done on ‘church leavers’, there are generally three types¹⁵, not including those who left due to marriage, career, posting, disliking someone or some happenings in the church but are attending other churches or still looking for a church –

- a. Those who remained in the church but simply became inactive. This is the result of years of frustration and disappointment with their life of faith which did not quite fit their life experience so they quit internally. They are spiritually dried.
- b. Those who remained in the church due to lack of alternative – either for the sake of their spouse or children or parent. They became passive. They can’t quite pinpoint on the problem but they knew something is missing and not right and they don’t know what to do. They lack the personal touch of the Lord.
- c. Those who left church and their faith completely. They grew tired of feeling stuck and trapped in their spiritual journey. They also grew weary of Christians around them and were usually angry, compulsive, highly opinionated, defensive, proud, and too busy to love the Jesus they professed. They are hurt and couldn’t find healing for a long time.

These are the people, like any one of us, who have tried so hard to be a committed and loving Christian, so sincere and serious about serving God and his church. For years, hiding under the mask of trying to be ‘a good Christian’ and kept busy in Christian ministries and building God’s kingdom, the whole layers of emotional and relationship with God life is empty and void, untouched by the transforming power of the Holy Spirit. Some have begun with an encounter with God in their earlier years but have gone bankrupt spiritually since and now living superficially with Jesus. To them now, being Christian seems more trouble than it is worth. Bill Hull calls this ‘Non-discipleship Christianity’ because these members have no one (neither the pastor nor the church knows how) to help them to receive internal spiritual transformation:

“Non-discipleship Christianity doesn’t expect people to take the kingdom of God to work and make disciples....[but] leaves wasted lives. Life-changing experiences remain on the shelf. Pastors [and leaders] spend most of their time and energy trying to satisfy the prevailing desires of the congregation.”¹⁶

Intentional Discipleship and Spiritual Transformation Christianity – The Being

I believe all of us are in agreement that our diocese needs ‘an Intentional Discipleship Christianity’ – one that leads to spiritual transformation. This is not a new idea or concept. Many books have written on this; needless to dwell on the importance of discipleship again. It is time for us to get down to the **doing** and **being** hand in hand. Let me reiterate the five basic ingredients or prerequisites for Intentional Discipleship Training that our diocese is prepared to launched with, and they are:

¹⁵ Peter Scazzero, op. cit. p.11.

¹⁶ Bill Hull, The Complete Book of Discipleship – On Being and Making Followers of Christ, NavPress, Colorado Springs, 2006, p.201.

- a. Gospel and Faith – able to confidently articulate orally our own journey of faith, especially why we believe in Christ; and able to articulate and share the Gospel clearly within a short 5 minutes.
- b. Spiritual Food – able to feed oneself with the Word of God.
- c. Communication and Contemplation with God – able to talk to God and also to listen to Him talking back.
- d. Worshipful Life – able to develop a relationship with God in so much as the worship of God can be rendered in season and out of season, in church building or at home, in work environment or at leisure, in Anglican Church or in other denominations, in persecution or in free-time.
- e. Servanthood – able to serve God with or without position, title, name, money, benefits, privileges, in riches or in poorer, in sickness or in health.

In order for the Intentional Discipleship Training which our diocese is embarking in to be meaningful and effective, we have to include the following measures to truly become an Intentional Discipleship Christianity – the dimension of vision from heaven i.e. spiritual transformation and life-changing relationship with God. They are the Malaysian Indigenous Clinical Pastoral Education, Contemplative Spirituality and Simplicity lifestyle.

MI-CPE – Be Yourself

The Malaysian Indigenous Clinical Pastoral Education (MI-CPE) was first adopted by the diocese in 2006 during Bishop Lim Cheng Ean's tenure. It was further developed and is now an arm to the wholesome concept of Intentional Discipleship Christianity for our diocese. It was intended to develop the most fundamental understanding of one own self, as a disciple of Christ – i.e. self awareness or 'who am I'. This is what Peter Scazzero called 'the Gift of Slowing Down'.¹⁷ Almost everyone is busy. We are over-scheduled, fatigued, starved for time, tense, and frantic. Of course, there are some who are not busy but bored, worried, passively lonely, rejecting everyone and everything, etc. The busy ones are caught up with activism where it is often referred to as 'working for God' – in the expense of neglecting family needs, personal relationship with God, making real disciples of Christ, even endangering one's own health and neglecting one's emotional needs. Many do not really know themselves and subsequently reacting many a times in regretful manner beyond their own will or desires.

We need to take time to know and understand ourselves in the midst of this hectic lifestyle of doing, doing and doing business. There are lots of areas we need to deal with such as our personalities, temperaments, life situations, idiosyncrasies, stubbornness, false idolatry of work ethics, trying to be a 'good Christian' image, phobias, extremes, hypocrisy, falsehood, etc. These are not helpful at all to us and to others we encounter; many times they are destructive and unprofitable. MICPE is one of the many ways we can slow down and re-examine our intention and calling. It is one among the

¹⁷ Peter Scazzero, op. cit., p. 48.

many that we have adopted for our diocese at this point in time. On the 28th September 2013, the 6th batch of students will graduate at St Paul's Church PJ. None of the graduands, past and present, are perfect or have attained a high level of self-awareness but it does serve to fill a vacuum which has existed in our diocese for a long time. Of course, there is always much room for improvement. It is only 6 years old and is being sharpened and better after each batch of graduands graduates. If you take a survey of all the past graduands, you will realize that there is little effect or changes to a large number of them. One of the main reasons, often expressed during the graduation service by the graduands themselves, is – the compulsory attendance. Most of them initially are reluctant to attend the MICPE sessions but due to the prerequisite for ordination to priesthood and commissioning to deaconess, they have no choice. Those who felt MICPE was a compulsion did not learn much from it. Those who willingly and obediently received it as training or equipping arena have enjoyed and learnt a great deal in knowing more of themselves and have become better equipped pastoral care-givers. So far Methodist and Presbyterian members have attended and graduated too. I do recommend all, both clergy and laity, to take at least one full course of MICPE level one which takes about 7 months with 70% clinical work or visits. This is in fact similar to the normal pastoral visits. The remaining 30% is written and reading homework. So far there are 3 full supervisors, namely Canon Steven Abbarow, Dss Wong Yoke Chan and Ms Annie Wong, and three supervisors-in-training, Rev Issac Pandianandan, Ms. Angela Yeo and Bisfe Siew Lan, to assist all the students. It is our desire to recruit more suitable supervisors-in-training, whom one day they will become fully fledged supervisors, to beef up the MICPE.

Spiritual Disciplines – Be Authentic

Most Christians have heard of spiritual disciplines but few practice it. Bill Hull suggests a comprehensive list of spiritual disciplines will include – Bible reading, Scripture memorization, prayer, worship, evangelism, service, stewardship, meditation, fasting, silence, solitude, journaling, submission, and frugality.¹⁸ He goes on and reckons that most Christians only focus on the first 7 disciplines which unfortunately will lead to the limitation of developing habits thus limited transformation of the heart.

Our Anglican tradition has such a practice known as Daily Office – morning prayer, noon prayer, evening prayer, and Lenten fasting and meditation. This will help us to stop for God and also provides a rhythm to commune with Him throughout the day and week and month. We need to be consciously and actively slow down for God. Though it is an Anglican tradition but it is also one of our weak areas that we must work at again. “Hurriedness communicates an absence of our attention to people and God.”¹⁹ In the Intentional Discipleship Christianity, the acquiring of head and skill knowledge must complement with a true and personal relationship with God. This can be developed deliberately through being in the presence of God by practicing meditation, silence, solitude, journaling and submission. There is a common saying: ‘no transformation without sacrifice; no character development without pain’. Most of the time the actual practice of such disciplines ends up on individuals making it on their own without much guidance, eventually it results to nothing.

¹⁸ Bill Hull, op. cit., p.193.

¹⁹ Mark Chua, Sabbath for Pastors, Graceworks, Singapore, 2012, p.84.

This is an area we are going to develop as a follow-up to the Intentional Discipleship Training. We have seen others and learnt from our past that purely depending on the transformation of the mind (i.e. knowledge) alone is not sufficient; the avenue for the transformation of the heart (i.e. relationship and emotional attachment) must be provided for. At a later stage, we should embark on the topic and development of emotional health of pastors, leaders and members in order to complete the whole range of healthy spirituality.

Simplicity – Be Simple

We are living in a world of illusions. We have also convinced ourselves that we cannot survive without certain earthly degrees, desires, gadgets, pleasures, standards, accomplishments, brand names, titles and ties. In fact, we have somehow allowed ourselves to be attached and addicted to the accumulation of the 'needs of the world' – hand phones, cars, houses, toys, clothes, foods, amusements, holidays and tours, etc. Unknowingly, we have allowed ourselves to be seduced by the 3 'G's, namely gold, glory, and (false) god. Though the clergy of this diocese are not highly paid, there is no guarantee that we will not be lured to the pursuit of earthly pleasures, accomplishments, and relationships. We all need to be watchful and prayerful.

There must be a 'break free' period to choose God and not illusions, pretense and 'false self'. Simplicity is letting things be things and people be people without covering it with falsehood. One must not put on the microscopic spectacles to make the small things seem big. Such exaggeration usually leads to negativism, fear and false alarm, unless it is for repair or under study. Instead, one should put on the telescopic spectacles to make the real big things closer and clearer. The Will of God and God himself, with the telescopic lens, can be seen and understood clearer than without. The 'break free' time is to allow us to put on the telescopic lens to see God and to enjoy His glories. Simplicity is not living according to someone else lifestyle but God's intended lifestyle for us.

In the Intentional Discipleship Training, a programme of servanthood must be included. The SaRang Community Church requires every potential candidate for DT to serve a minimum of 6 months as a 'servant' of Christ. The men will serve as traffic wardens, while the ladies will serve as baby sitters or conference helper volunteers as cooks or cleaners. What can we do for our DT candidates?

Young people in the diocese are invited to serve two years (to tithe at least 2% of their life span if they live up to 80 years of age) as Youth Evangelist in the diocese. There is no bond and after two years, they are free to do anything of their choice – either to continue to serve in the church or to return to their own career or to enter seminary. In these two years we can include in such servanthood programme the aspect of simplicity. Similar programmes can be introduced to adults and seniors who are interested in DT. Gradually, it can be introduced to the whole church as part of the Discipleship Training.

Way Forward

In the present church, the aspect of spiritual transformation and character development is crucial for survival as well as growth. The apparent loss of young people in many churches is alarming. This will affect the vitality and health of the church in the next decade. Concerted effort on adopting a

balanced vision is inevitable. The vision from man – **the doing** – has been operating and cruising through activism and hard work all these years. But the vision from heaven – **the being** – has been poorly executed and to certain extent neglected for long years. We have the theory but not the practice. It is necessary for our diocese to implement the Intentional Discipleship and Contemplative Spirituality Christianity through **Being Yourself** – MICPE, **Being Authentic** – Spiritual Disciplines and **Being Simple** – Simplicity.

Let us join our hearts to accomplish God's desire in preparing his children to be Christ-like.

All Glory to God in the Highest! Amen.

Bishop Moon Hing

14 August 2013

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