



轉化教會 ● 改變社體 ● Reforming the Church ● Transforming the Community

A SINGLE-MINDED LOVE FOR GOD

专一竭诚的爱主

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Rev. Peck Kui Kwang and Leaders of Burnie Preaching Point during the Church Building Dedication and Thanksgiving Service with Bishop and Mrs Kwang on 16 June. 上图示16/06官会督伉俪与官佰威牧师及西北布道站领袖们于献堂感恩崇拜时合影。



All the Pastors in Tasmania, Rev. Pek Kui Kwang, Rev. C.J. Kwang and Rev. Kong Eing Tiong, Local Preacher, K.K. Kwok and Johnny Hii, Chairman of Burnie Preaching Point, his wife, Maria with Bishop and Mrs Kwang, AC Lay leader, brother Joseph Ting, D.S. Rev. Ling and District lay Leader, brother Thomas Ling, taken on 15 June. 上图示于15/06 塔斯马尼亚的全体牧者：官佰威牧师，官清忠牧师和张功荣牧师·郭家珏本处传道·西北布道站执事会主席许守勤弟兄夫妇与官会督伉俪·年会会友领袖陈守仁弟兄·澳南教区长林忠侯牧师及教区会友领袖林国地弟兄合影。



Bishop and Mrs Kwang with the Glory MC Youth Fellowship having a talk on "Servant Leadership" on 15 June. 上图示15/06官会督伉俪与荣恩堂青年团契分享信息“仆人的领导”后影。



LCEC members of Immanuel Methodist Church with Bishop Dr. Kwang on 26 May. 上图示26/05 神恩堂执事会与官会督合影



Rev. and Mrs. Tiong, Minister in charge of Faith Methodist Church and the Choir members with Bishop and Mrs Kwang during the 10th Church Anniversary Thanksgiving Service on 17 June. 上图示17/06信恩堂主理张功荣牧师夫妇及诗班员们与官会督伉俪于十周年感恩崇拜后影。



Honourable guests with Pastors and brothers and sisters at the Burnie Church Building Dedication and Thanksgiving Service on 16 June. 上图示16/06西北布道站献堂感恩崇拜时与牧者、弟兄姐妹及来宾之全体照。



Bishop Dr. James Kwang

“THE METHODIST EPISCOPACY - CHINESE METHODIST CHURCH IN AUSTRALIA”

Dear Brothers and Sisters of the Chinese Methodist Church in Australia,

In about five months' time, our Local Church representatives to this year's Annual Conference will gather to fulfil a crucial duty as Conference representatives to elect the Bishop for the next quadrennium.

Having served as your Bishop since December 2010, I take this opportunity to praise and thank our Heavenly Father for His countless blessings upon our Conference. I would also like to thank all the pastors and members of the CMCA who have worked together with me to carry out our responsibilities by the grace of God to fulfil the purpose of our corporate calling as a people called “Methodist”. My deepest prayer is that we will continue tirelessly as a church to pursue the mission of “Glorifying our God” and “Edifying His People” through our faithfulness for the gospel and dedication in our aim of reforming the church and transforming our community with the message of “Scriptural Holiness”.

As an outgoing Bishop at this Annual Conference Session, I believe deeply that it is my duty to let all our Methodist brothers and sisters know how the Methodist Episcopal institution works so that our Conference members will pray and elect a man after God's own heart to be our next Bishop.

Firstly, what is the Methodist understanding of the office of the Bishop?

For our Episcopal Methodist Church, we designate our Bishop as the elected Constitutional head of the Annual Conference, which means that our Bishop is not treated as a clerical order as in other older traditional Churches. In other words, the duties of the Bishop are described, and his powers circumscribed by the Constitution of the CMCA. The person who is to be elected to this vital office must fully embrace the Methodist Church and its Connectional System, and he must be willing to function within the terms of the Methodist Book of Discipline.

The CMCA Bishop elected into office functions as a symbol of the unity of the Church, that he “*Be to the flock of Christ a shepherd*” (Discipline #371). This is in line with the biblical understanding described in John 10:16. This is why it is a grave mistake to turn the election of the Bishop into a political issue and engage in political canvassing and campaigning which will divide the people. The Bishop delegates his shepherding

authority to others under his charge by ordaining them Elders and Deacons and appointing them to their various respective local Methodist churches and congregations.

Secondly, what is the role of the Bishop in the Chinese Methodist Church in Australia?

The role of the Bishop is described in our Book of Discipline. His office defines the character of the CMCA, which is that it is an Episcopal Methodist Church (#4.1). Hence, the chief responsibilities of the Bishop as the chief shepherd are to guide and guard the flock of Christ (see, e.g. Titus 1:7-9). We must pray for a man who has a proven deep love for the Great Shepherd (John 21:15-17) to be chosen, and who possesses Biblical vision, knowledge, wisdom, humility, love and courage with which he will be able to fulfil these two great shepherding duties.

The Bishop as chief shepherd oversees the spiritual and connexional affairs of the Church (#196.1), and thus he has “to travel throughout the connection (or connexion) at large” (#196.7), visiting local churches to meet with the members of his flock and to see for himself the state of affairs of every local church. This is one reason why the episcopal office needs someone who is in good health. The church must appreciate the fact that, to fulfil this episcopal duty, the Bishop may not always be in his office. Hence, District Superintendents appointed by him need to accept the duty of deputizing for him in his absence, and those who are unwilling to do so should therefore be honest enough to decline their appointment.

And of course, as the Constitutional head of the CMCA, the Bishop presides over the Annual Conference as well as the Executive Board (#4.7; #5.2.22). Pray that God will point out to us the man after God's own heart who will have the wisdom and grace to understand the times and the context, to be able to organize and move the men and women of the CMCA in the direction of fulfilling God's purposes and glorifying His name. This requires the Bishop to be a person who knows and understands the full meaning of the ministry as well as the character, culture and challenges of the land of the time.

Our Book of Discipline therefore stipulates the minimum qualifications for episcopal candidates as thus: “elders who are citizens of Australia with ten (10) years full connection with the Methodist Church recognized by the Conference”

and “a minimum of three (3) years full connection with the Conference (of the CMCA)”. The Bishop is elected from the list of all eligible candidates based on a two-third majority of the Conference Session members present and voting, without nomination (#189) and, by the best precedents, without canvassing or debate. We need to uphold the Methodist spirit by refraining from turning the election of the Bishop into a political issue with campaigning.

Finally, what is the Church’s right attitude towards the election of the Bishop?

The right attitude is to seek God first. Let us pray fervently for the Spirit of God to guide every Conference member to the right decision. We believe that God will point us to the one of His choosing as we are guided by God’s Spirit via voting. Let us not drown out the voice of His Spirit by our campaigning.

If we truly believe that the Bishop we have elected is God’s answer to our prayers, then we must immediately give our full support – spiritually, mentally and in every way possible – to the newly elected Bishop. This is the way we demonstrate our faith in God’s choice. And if the Bishop shows any imperfection, it is for those of us who are wise and able to complement him.

And, most of all, let us not forget to pray constantly for the Bishop, for it is not by might or by power that he will be able to fulfil the purpose of God for the church. Pray that he may have all wisdom, knowledge and understanding to shepherd the flock which has been entrusted into His care by our Lord Jesus Christ.

May God be with us all through Jesus Christ our Lord. Amen.

Servant of the Lord,
James Kwang

THEME TOPIC

E4

A SINGLE-MINDED LOVE FOR GOD

I saw, that “simplicity of intention, and purity of affection,” one design in all we speak or do, and one desire ruling all our tempers, are indeed “the wings of the soul,” without which she can never ascend to the mount of God.

— John Wesley, A Plain Account of Christian Perfection

A single-minded love for God was so important to John Wesley. Above all, its importance rests upon Jesus’s teaching on the love command as clearly expressed in these words: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets” (Matthew 22:37-40). Wesley’s interpretation of this love for God is unique as he sees it as closely linked to his pursuit of perfection, which is the subject of this article.

It is not coincidental that a famous Wesleyan scholar Albert C. Outler has proposed a link between the single-minded love for God and Christian perfection in Wesley. Outler makes this important observation: “‘Sanctification,’ ‘perfect love,’ ‘Christian perfection’ were various synonyms, in his vocabulary, for ‘holiness,’ and he rang the changes on this theme throughout the whole evangelistic career...”^[1] But how exactly are “sanctification,” “perfect love,” and “Christian

perfection” inter-linked in Wesley? Certainly, if a Christian is sanctified, he or she can be considered an almost “perfected” Christian. But can a Christian be perfected or perfectly sanctified? Every Methodist believer should know that John Wesley never saw “Christian perfection” as an unattainable ideal as he firmly believed that Christians can achieve perfection in this life, even if it is on the deathbed. As to how one might achieve perfection, the single-minded love for God may be able to help pave such a way.

When we attempt to provide an answer to the question as to how exactly a Christian might attain perfection, let us examine how John Wesley linked sanctification to love. Wesley defined “unholiness” as “setting our love of creation above our love of the Creator, our love of self above our love of neighbor.” In other words, it is “innocent love corrupted by false loves.”^[2] Here, we see Wesley’s two emphases: inward and outward holiness, or the holiness of heart and of life. Inward holiness is to love God more than anything outside of God, and outward holiness is to love one’s neighbours.^[3] But Wesley’s priority was inward love, which will give rise to outward love, just as Paul described, “for the love of Christ urges us on,” (2 Corinthians 5:14) or as John said, “we love because he first loved us” (1 John 4:19). Therefore, it is the love from God in us that drives us to love God and others.



Rev. Dr Timothy Lau
Principal, LAMM

In addition, it is necessary for us to understand the concept of “perfection.” Wesley had often felt that many people had misunderstood “perfection” to refer to “utter perfection” (perfectus, perfected), a complete perfected state. Instead, through a reading of the early Church Fathers, Wesley discovered that “perfection” is more “a process of perfecting” (teleiosis, perfecting).^[4] This “perfecting” is interpreted by Albert Outler as “further horizons of love and of participation in God always opening up beyond any given level of spiritual progress.”^[5] Hence, Outler suggests that, to Wesley, it is through love that Christians can achieve the perfect(ing) state.

Another scholar who interprets John Wesley along the same line is Steve Harper. When he discusses Christian perfection in John Wesley, he takes a pragmatic approach and makes this insightful comment, “Most important of all, it is singleness of intention. The heart of Christian perfection is in the will, not in one’s actions. Actions vary, while intentions can remain constant. ... For Wesley, the central purpose was captured in Matthew 22:37-39 (‘Love the Lord your God with all your heart. ... Love your neighbor as yourself.’). Wesley saw (as did many before him) that the primary intention, the controlling desire, is our resolve to love God and others.”^[6] Therefore, in Harper’s reading, Wesley saw loving God as a means to achieving perfection, since what God desires is our determination — the single-minded love for God. Harper then explains in these words, “we begin with the powerful truth that Christian perfection is singleness of intention. But secondly, it is power over sin. Simply put, Wesley did not believe there was ever a time when a person had to sin. ... Wesley knew that as long as we are in the body, temptations to sin will always be there. But he believed that the love of God at work in the heart of a person could exclude actual transgression both inwardly and outwardly. The key was to ‘abide in Christ’ — to dwell in the presence of this powerful God.”^[7] Finally, Harper points out that “Wesley was a realist in acknowledging that even sanctified Christians can sin. But he attributed any departures as a failure of will, not a failure of grace. In Christian perfection there is power to overcome sin.”^[8] In other words, the single-minded love for God would on one hand prevent one from sinning, while on the other hand, it would bring a person to a perfecting state.

Indeed, the above interpretations of Wesley by Outler and Harper are reflective of biblical teaching that it is only love that can fulfil the law. In 1 John 4:17-18, it is said that “Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love.” Paul also mentioned twice in Romans 13 that it is love alone that can fulfil the demand of the law: “owe no one anything, except to love one another; for the one who loves another has fulfilled the law”; “love does no wrong to a neighbor; therefore, love is the fulfilling of the law” (Romans 13:8, 10; also refer 1 Timothy 1:5). Certainly, Paul was not saying that Christians can fulfil the law’s requirements through loving acts and thus satisfy our

heavenly Father and earn our salvation by our own means. Rather, when a person meets Christ, and as a result, is guided by the Holy Spirit to turn from a self-centred to Christ-centred life, they are then able to love God single-mindedly and to love others. Consequently, they will be able to fulfil the ultimate demand of the law. And when they have such determination, and submit themselves to love, they will be a “perfect” person. This is consistent with Wesley’s teaching: “‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.’ The one perfect good shall be your one ultimate end. One thing shall ye desire for its own sake, — the fruition of Him who is all in all. One happiness shall ye propose to your souls, even an union with Him that made them...”^[9] Wesley’s conclusion then is as such: “Here is the sum of the perfect law, the circumcision of the heart. Let the spirit return to God that gave it, with the whole trains of its affections. Other sacrifices from us he would not, but the living sacrifice of the heart hath he chosen. Let it be continually offered up to God through Christ, in flames of holy love. And let no creature be suffered to share with him; for he is a jealous God. His throne will he not divide with another, he will reign without a rival.”^[10] Is this not what Jesus has taught, that “no one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth” (Matthew 6:24)? This love for God is not just rational, but involves our will, determination, and our whole person.

Today, may we continue to rely on the renewing power of the Holy Spirit to work in us so that we can at all times love single-mindedly he who sacrificed his life to redeem us, and enjoy perfect fellowship with God and with others! I believe this is the perfect(ing) state of our Christian living on earth. ■

- [1] Albert C. Outler, *Evangelism and Theology in the Wesleyan Spirit* (Nashville: Discipleship Resources, 1996), 120.
- [2] Outler, *Evangelism and Theology*, 128.
- [3] John Wesley, ‘A Plain Account of Christian Perfection,’ in *The Works of John Wesley*, Vol 11 and 12, 3rd ed., reprint (Grand Rapids: Baker, 2007), 370-373; Outler, *Evangelism and Theology*, 128.
- [4] Outler, *Evangelism and Theology*, 122.
- [5] Outler, *Evangelism and Theology*, 122. Later, Outler claims that “Wesley himself did not use the phrase ‘sinless perfection’ — with its simplistic view of the power not to sin” (126). Refer also Steve Harper, *The Way of Heaven: The Gospel According to John Wesley* [original published as *John Wesley’s Message for Today*] rev. ed. (Grand Rapids: Zondervan, 2003), 81-82.
- [6] Harper, *The Way of Heaven*, 84.
- [7] Harper, *The Way of Heaven*, 86.
- [8] Harper, *The Way of Heaven*, 86.
- [9] Wesley, ‘A Plain Account of Christian Perfection,’ 368
- [10] Wesley, ‘A Plain Account of Christian Perfection,’ 368.



I am grateful to be alive today.

On the afternoon of 29 January 2018, I asked my brother-in-law to take me to the A&E ward of a local private hospital in Kuching. This was because I had been having shivering episodes over the previous few days.

After I was admitted and my body temperature was taken, I was informed that I had a high grade fever of 41°C. A blood sample was taken, and I was put on a drip while I waited for the roughly 1.5 hours it would take for the blood test results to come out before the doctor decided on the next course of treatment.

I informed my wife, Agnes, who was in Perth, Australia at the time, that I had admitted myself to the private hospital for a fever. She forwarded me a message with the following Healing Prayer:

Lord Jesus, heal me.
Heal in me whatever you need to see healing.
Heal me of whatever might separate me from you.
Heal my memory, heal my heart, heal my emotions, heal my spirit, heal my body, heal my soul. Lay your hands gently upon me and
Heal me through Your love for me.
Amen.

After resting for 1.5 hours, I was given the antibiotic Rocephine intravenously. After the nurse administered the antibiotic, I collapsed. I had gone into cardiac arrest as my heart fell into a Ventricular Tachycardia/Ventricular Fibrillation (VT/VF) state. This is a condition where the electrical activity in the heart becomes chaotic and stops pumping blood normally to the brain and to the rest of the body. When your heart stops pumping blood, your brain is starved of oxygen. This caused me to fall unconscious and to stop breathing.

The doctor, who happened to pass by my bed at that moment, immediately attended to me and applied CPR. Later, another doctor joined in to give me a cardiac defibrillation shock. I was revived and sent to the intensive care unit or ICU in a comatose state.

In the ICU, my heart fell back into the VT/VF condition. Two doctors took turns to shock me 7 times over a period of more than 20 minutes until I was successfully resuscitated with a stable cardiac rhythm. I understand that in the USA, they give you 3 shocks when you have a cardiac arrest and then stop after that.

I woke up at about 4.00 am the next morning without knowing why I was in the ICU. I found that I was unable to speak or move with all the tubes (for breathing and feeding) in my mouth and was also connected to life-support (oxygen) and monitoring equipment.

When the doctor-in-charge in the ICU, who was also one of the doctors who had revived me, visited me that morning, he warned me that because of the trauma and the defibrillation shocks that I had received, I could suffer from the following adverse conditions: brain damage, impaired liver functions, or impaired kidney functions, which would require kidney dialysis treatment.

This distressing information initially gave me serious concerns. However, I felt normal mentally and physically. I decided to test myself by reciting the Lord's Prayer. I was relieved that I could remember the prayer except for one line. Dr. Soon, a gastrointestinal specialist and the other doctor who was involved in resuscitating me, visited me at the end of the second day. He informed me that my blood test results had shown improvements in all aspects except for my liver function. He suspected that my fever had been caused by an infection of the liver or bile duct.

As my condition continued to show significant improvement, Dr. Soon gave instruction for the tubes to be removed from my mouth on the morning of the third day, which was Wednesday, 31 January 2018. That was a big relief as it had been uncomfortable and frustrating when I was unable to eat or communicate given the bundle of tubes stuck in my mouth. Dr. Soon requested that I be monitored for another day in ICU and get an MRI done on my abdominal region the next morning to check for any blockages in my liver and bile ducts.

When Dr. Soon made his rounds at the end of the fourth day on Thursday, 1 February 2018, he revealed that the MRI and blood test results showed that my liver and bile ducts were clear, and that no further procedures were needed.

As I was making excellent progress, I was discharged from ICU and moved to a normal ward after 3 nights. The nurses and doctors were amazed at the rapid recovery which I had made after having undergone such a traumatic experience.

I stayed for another 4 days in the normal ward for monitoring. The results of the daily blood tests showed that my body functions were continuing to improve until they were finally normal. I was allowed to return home on Monday, 5 February 2018, exactly one week after I had been admitted into the hospital.

I am grateful to GOD for an extension of my life on Earth because of the intercessional prayers of many Christian friends and relatives. After I was admitted into the ICU, my wife, Agnes, informed me that many people had been praying and interceding on my behalf for my recovery. Throughout my experience in hospital, I felt at peace, and I left the situation to God's mercy, knowing that He is in charge.

I am deeply indebted to all my Christian friends in Immanuel

Methodist Church (IMC), Perth, Australia; Faith Methodist Church (FMC) in Kuching Malaysia; and cell group members in both churches for your prayers and support. My sincere appreciation and gratitude to you all. **I strongly believe it was your prayers that lifted me and helped me find favor with GOD.**

But most of all, **I give the glory to our sovereign GOD and thank Him for His grace and faithfulness in healing me.**

GOD has a reason for allowing things to happen. We may never understand His wisdom, but we only need to trust His Will.

During my stay in hospital, the following Scripture gave me comfort:

Isaiah 41:40 *“Sodo not fear, for I am with you; Do not be dismayed, for I am your God; I will strengthen you and help you; I will uphold you with my righteous right hand.”*

For my non-Christians friends, I would like to share with you the following scripture verse:

Acts 2:38 *“Repent and be baptized, everyone of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”* ■

God bless you all.

DISTRICT SUPERINTENDENT'S MESSAGE

E7

A REFLECTION ON THE WORK OF JOHN THE BAPTIST IN THE WILDERNESS

The work of John the Baptist in the wilderness is an exemplary model for those who serve the Lord. He led a simple life: he ate locusts and wild honey, and wore clothing made from camel hair. In today's setting, he might be considered a failure of a pastor; people might think that he was out of his mind. However, when he spoke, the Spirit of God rested upon him. People came from all over Judea to listen to his preaching. The crowd was willing to be rebuked by him. Why? It was because he preached with authority and was always straight to the point, which hit many people's hearts.

John the Baptist had preferred to station himself in the wilderness as his preaching point than preach in the elegant temples of Jerusalem. He didn't have any co-workers and worked alone. We reflect here — why didn't God ask the temple priests to preach His Word? Weren't the temples of God and the priests still around in those days? Yes, they still existed. These priests would have been well trained and qualified to preach God's Word, supposing that they were full of the Holy Spirit.

In contrast, the Word of God and His Spirit descended upon John the Baptist in the wilderness. Why was John the Baptist in the wilderness? Wasn't it too troublesome for the crowd to travel to the wilderness in order to listen to the Word of God? Nowadays, no matter if it is a pastor or a congregation member, people still like to go to a big church to worship God; we believe that because a mega church is crowded with people, it must therefore be better than a smaller church. At a mega church, the children Sunday school ministry is more exciting, and their arts and crafts are also more attractive. The standard of the praise and worship session is so high that it touches people's hearts. Furthermore, the preaching there is more practical and lively.

These are some of the criteria of a good church for believers; even pastors like to be employed in a big church, as there are more co-workers and manpower and they are more likely

to be pampered by brothers and sisters; some pastors might even think, “A person like me should serve in a big church, as I will be wasted elsewhere.” Whatever our criteria is for “picking” a church, that shouldn't be our main focus. While the big churches with their elegant and fancy buildings may look inviting, they may not contain the Word of God. On the contrary, we might find the Word of God in a small church. Sometimes we misunderstand and think that a church with a big congregation represents God's manifest presence, just like how a temple full of burning joss sticks is more efficacious, while a small church with a small congregation denotes the absence of God. From John the Baptist's ministry, we see that the presence of God does not manifest in quantity, but in the quality of repentance. A person filled with the Holy Spirit does not have to depend on demonstrating the spiritual gifts that God has given him. John the Baptist wasn't performing great miracles and signs to attract a crowd. In fact, he did not perform a single miracle or wonder. He only preached the message of repentance; this was the sole content of his preaching: repent, repent and repent. He focused on Jesus alone and did not steal the glory of God.

Furthermore, John the Baptist wasn't scared to fight alone; he didn't draw on supporters to help back him up. He spent his time with God alone. This was his source of strength in his ministry. In contrast, where does our strength come from now? Good social skills? Pleasing others? John the Baptist was a harsh person, but the crowd didn't mind.

A church is a place to lift up the Word of God. When we lift up God's Word, we will rebuke sin, and in doing so, we might run the risk of offending others, and our relationships with them may suffer. However, if a church refuses to hear the rebuke of God, it will only decline and in the end, have no future. A person who repents is a teachable person, and allows himself to be taught by the Word of God. May God raise up more pastors like John the Baptist to preach the message of repentance. ■

Rev. Tiong Ting Ling
Camberwell MC



“HERE I STAND” (CHRISTIAN AND SOCIETY (1) - OUR RIGHT TO ENGAGE)



David Chieng
Camberwell MC

2016 census was released on 2017 June 27th. It gave a picture of a steady decline of adherents of Christianity (including Catholics) and a corresponding growth in ‘no religion’ (from 88% to 52% of the population and <1% to 30% over 50 year from 1966 to 2016 respectively). Tosca Lloyd was quick to make the call “The message in the Census: End Australia’s Christian bias”. Likewise The Atheist Foundation of Australia said it was time to stop pandering to religious minorities and to take religion out of politics. Kylie Sturgess said political, business and cultural leaders needed to listen to the non-religious when it came to public policy that’s based on evidence, not religious beliefs. “This includes policy on abortion, marriage equality, voluntary euthanasia, religious education in state schools and anything else where religious beliefs hold undue influence.” Tosca Lloyd further argued that “It is not possible for the freedom to manifest religious belief to be absolute in a secular and liberal society. This is because the core tenets of most religious faiths put them in direct conflict not only with non-religious belief systems, but with one another, as they make prescriptive claims about how people should live. Many belief systems dictate interference in the beliefs of others; some religious texts dictate punishments for non-believers, or discrimination against people who hold other faiths.”

“The advantage of a secular society is its tolerance of, and neutrality between, different groups and individuals in society providing they obey the law and do no harm.”

Perhaps you may think I am cherry-picking from the fringe elements advocating **freedom FROM religion** in a secular society. However, key players in our political system hold the same policy platform. Paul Kelly writes “the ongoing campaign (for gay rights and transformed norms in our society) is designed to further weaken the freedoms attached to individual liberty and religion, some of the most vital freedoms we possess. This is a longstanding objective of the Greens. It is the position of wide sections of the ALP left. It is an ideological aspiration of much of the progressive class in this country and in the West.”

2017 over the spring season, the Turnbull government conducted the Australian Marriage Law Postal Survey “Should the law be changed to allow same-sex couples to marry?”. To no one’s surprise the ‘yes’ vote won, garnering 61.6%. (incidentally Irish vote also had same margin) The Marriage Amendment Act 2017 was passed by parliament december 7th with the key provision to change the legal definition of marriage in the Marriage Act 1961 from being a “union of a man and a woman” to a “union of two people”.

Before and after the vote, there was the question of **freedom**

OF religion. As Paul Kelly notes “Australia is not going to be transformed by having a few hundred or a few thousand gays get married. But it is going to be transformed by legalising same-sex marriage in a framework where religious protections are weak and where the ongoing campaign for gay rights and transformed norms in our society is designed to further weaken the freedoms attached to individual liberty and religion, some of the most vital freedoms we possess.”

On 22 November 2017, PM Turnbull announced the appointment of an Expert Panel to examine whether Australian law adequately protects the human right to freedom of religion. The Ruddock report has been given to the government on May 18th 2018, but not available to the public at time of writing.

Browsing through some of the submissions from those advocating more religious freedom protection, there are submissions on familiar issues like the religious activity itself, employees of the religious body adhering to doctrines, provision of goods and services to those whose actions and behaviour do not accord with doctrines, teaching of doctrine (freedom of speech) and education (parental rights).

Of note are submissions calling for a fundamental change to the way religious freedom protection is framed – not ‘negatively’ as exemptions to anti-discrimination laws, but ‘positively’ as a general limitation provision. Some see it as a ‘balancing clause’ as the debate is essentially about ‘balancing’ of competing rights – one’s right to act and live according to own conscience vs the rights and obligations of others.

Such submissions reflects recognition by Christian and Catholic leaders of the cultural shift in Australia. As Angela Shanahan writes ‘we have always managed, in the spirit of the Constitution, within the act itself and in our pre-existing tradition... to balance religious freedom with the rights and obligations of all citizens, religious or otherwise. We also have managed to operate within the anti-discrimination laws by claiming religious exemptions, in limited cases where that would apply. In the past, that was enough.’

But culture has become too toxic for this to work. Australian culture has always place one’s faith and religion as a matter of *personal belief*, hence social etiquette pressures one to keep them out of the public sphere. Now anti-religion secularists go further - in some instances certain religious positions will be deemed as interfering with individual’s right, socially unacceptable, even ‘immoral’.

From their submissions, its clear the anti-religion secularists

are happy to concede religion into the 'religious confines', so as to consign them to oblivion in the wider society.

Against this background, we must recognise our right to place Biblically based beliefs and positions in the public square. It's a right that cannot be taken for granted but guarded vigilantly and exercised diligently.

Firstly, don't buy into the talk religion has no place in a 'secular' society, or that 'religion-free' is best for everyone. 'Saeculum' (Latin) originally simply means "of or belonging to a generation or age". Later it was used to refer to present (temporal) age as opposed to future (eternal) realm, and in that context, its use has always been at most religiously - neutral, never anti-religious. Sure the different religions have deep differences, but as many countries can attest - people of different faiths can accommodate to each other (the real trouble-makers are the militant fringe).

Secondly, while one's position is not always intrinsically legitimate, but in a democracy, it is still afforded a place in the political process.

Finally (and fundamentally) Christians take up the right to engage in all aspects of society, not necessarily because the society facilitates us to do so, but because we are following God's command and fulfilling our commission. God has sovereignty over all his creation, and thus his commission confers his agents the mandate to act.

2017 October 31st marks the 500th anniversary of reformation (i.e. the events of 1517). Three and half years later, Martin Luther was asked to recant his works as heresies. The words "Here I stand, I can do no other" "God help me. Amen." commonly attributed to Martin Luther are generally regarded as not actually spoken by him. However it does capture the

spirit of his response.

Before pope and prince, Martin Luther responded "Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. Amen."

Not backing off is not a case of puffed-up bravado. Making a stand on what the Bible says as it applies to society is to acknowledge and affirm two things.

Firstly, It acknowledges that our right comes from the hand of the sovereign God, not by the generosity of man. It would be a stretch to describe Christians in Australia as being oppressed (much less persecuted), but there is a strong contingent that is anti-religion in general and anti-Judeo-Christianity in particular. So secondly, when we refuse to be intimidated, it affirms our faith and hope in God that His Will will be done on earth, echoing the Methodist Social Creed (which stood up to the economic oppression of its day) "We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen." ■

Note:

Tosca Lloyd - Rationalist Society of Australia, Executive Officer.

Kylie Sturgess - Atheist Foundation of Australia, President.

Paul Kelly - the Australian (newspaper) editor-at-large.

Angela Shanahan - the Australian (newspaper) columnist.

PULPIT MINISTRY

EP

LOVE IS EVIDENCE OF FORGIVENESS

LUKE 7:36-50



Rev. Albert Chiew
Calvary MC

There is a famous story in the Gospel, and the main characters are: a sinful woman, Simon the Pharisee and the Lord Jesus.

Simon the Pharisee invited Jesus to a meal in his house. In those days, it was not an unusual thing to invite a rabbi to the house for a meal; the purpose might be to discuss theological issues raised during a Sabbath meeting in the synagogue. The Pharisees were unfriendly to Jesus and He knew it. Simon might even have intended to find something to charge Jesus with during the meal! Nevertheless, Jesus wanted to give Simon a chance to know Him. He had come to seek and save the lost, and that included Simon the Pharisee.

When such a meal with a rabbi was held, you would often

find uninvited local people who had come to observe at the perimeter. They might have wanted to hear the latest talk of the town! It is in this situation that the sinful woman comes into the picture, carrying an alabaster jar of perfume. She is described as a "sinful woman", which during those days meant that she was an immoral woman, a prostitute. Luke does not tell us the name of this woman, and it is unlikely to be the same woman as recorded in Matthew 26, Mark 14 and John 12. It is also not likely to be Mary Magdalene as her name was mentioned later in Luke 8:2.

While having dinner, it was customary for people to recline at the table, with the head at the table and the feet as far away from the table as possible. When the woman appeared, the Bible says, "As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them

with her hair, kissed them and poured perfume on them.” Why had she wept so profusely when she saw Jesus? What had the Lord Jesus done in her life? Yes, her sins had been forgiven. Had her sins been forgiven before this encounter with Jesus or at Simon’s house? It was before. In the NASB version for Luke 7:48, Jesus said, “Your sins have been forgiven.” This shows that her sins had been forgiven before this event. Therefore, she had come to Jesus wanting to show Him her gratitude and love. This is like many of the hymn writers who wrote of love and praise for the Lord Jesus for His forgiveness and mercy. For example, John Newton in his hymn “Amazing Grace” said, “Amazing grace, how sweet the sound, that saved a wretch like me; I once was lost, but now am found, was blind but now I see.” John’s heart was full of love and praise for the Lord Jesus for His saving grace. This is also the experience for many of us who have been forgiven and touched by Him. The woman wanted to anoint Jesus’ head with oil, but because He was reclining at the table, she was unable to reach His head, and since she was drying His feet with her hair, she then anointed His feet as well with the oil.

Luke goes on to talk about Simon’s response as the host. He shows the sharp contrast between Simon and the woman. Simon was indignant, and he said, “If this man were a prophet, he would know who is touching him and what kind of woman she is — that she is a sinner.” Jesus would not allow the situation to pass without imparting a lesson. He told Simon a parable: “Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?” Simon replied that the one who had had the bigger debt forgiven. Jesus then went on to explain the parable, addressing Simon’s question and comparing the woman with him at the same time since Simon had been indignant about the woman’s improper behaviour in the room. Jesus said to Simon, “Are you disgusted by her behaviour? I tell you, see that woman, I see great love out of her.” “What do you mean, Rabbi?” Simon asked. Jesus explained, “I came into your house. You did not give me any water for my feet,

but she wet my feet with her tears and wiped them with her hair. You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. You did not put oil on my head, but she has poured perfume on my feet. Therefore, I tell you, her many sins have been forgiven — as her great love has shown. But whoever has been forgiven little loves little.” Simon the Pharisee tried to criticize the woman’s improper behaviour, but it was in fact Simon who had not shown Jesus proper respect and courtesy. Though he had invited Jesus to his house, he had not invited Jesus into his heart. Spiritually, he was worse off than the woman.

The principle of the parable is: whoever has been forgiven much loves much; whoever has been forgiven little loves little. Love is the evidence of having received forgiveness from God for our sins. The depth of our love for God is directly related to our knowledge of the depth of our sins, and it is through confessing our sins that we receive forgiveness.

How can we be more aware of the depth of our sins? Oftentimes we feel that we are quite alright compared with others. We admit that we have sin in our lives but we would not say that we have committed grievous sins against God. King David said, “But who can discern their own errors? Forgive my hidden faults” (Psalms 19:12). There is sin lurking in our hearts which we are not aware of. We need to pray to God like David, “Search me, O God, and know my heart; Try me and know my anxious thoughts; And see if there be any wicked way in me, And lead me in the everlasting way” (Psalms 139:23-24). When David committed adultery and murder, he was not immediately aware of his terrible sins. Only when the prophet Nathan pointed out his sins did he realize his own wickedness. We need to ask God to show us our hidden faults also. The more we realize the depth of our sins and confess them to God, the more we receive forgiveness from God and the more we will love Him. May our love for our Lord Jesus and others grow ever deeper. May He use us to share His love in a needy and broken world. ■ Amen.

SHARING

E10



James & Lily Lau
Sherwood MC

WHY DID JESUS CHOOSE FISHERMEN?

Not even one of the twelve disciples had ever been a shepherd. Were shepherds scarce in Jesus’s day? Actually, there were plenty of shepherds in that area of Palestine. Jesus intentionally avoided choosing shepherds to lead the Christian church.

Over and over the Bible talks about Christian pastors feeding their sheep. Three times in John 21:15-17, Jesus instructs Simon Peter, “Feed My sheep...Take care of My sheep... Feed My sheep.” It was to the shepherds on the hillside that the Heavenly angel first appeared in glory to announce the

birth of Jesus. God handpicked David the son of Jesse, a lowly shepherd boy, to be the leader of His people.

Jesus did not refer to Himself as the good fisherman but as the Good Shepherd! So why didn’t He choose shepherds as the future leaders of His church just like God did in the Old Testament? Why fishermen and not shepherds? We were curious about this for a while.

Many of the great leaders of God’s church in the Old Testament were shepherds. Abraham, Isaac, Jacob, Moses



— they were all good shepherds. All of them were entrusted to lead the people of God before Jesus came. How curious then for Jesus to not assign shepherds to His New Testament church.

First: TO FULFILL THE PROPHECY

In Jeremiah 16:16— “But now I will send for many fishermen,” declares the LORD, “and they will catch them.” Again in Ezekiel 47:10, “Fishermen will stand along the shore... The fish will be of many kinds like the sand of the Great Sea.”

Second: CHURCH GROWTH

A shepherd is usually given an existing flock and maintains that flock in good fashion. A fisherman, by nature, is more aggressive than a shepherd. He must go out to catch new fish every day.

The new church must grow and grow fast, and fishermen are the best suited to perform this task. Peter, James and John were all fishermen and they were the closest to Jesus. Fishermen must work in all kinds of weather or they will starve. The fisherman who avoids rainy days or stays at home when the weather is uncertain will soon become bankrupt. The fisherman’s enterprising nature is necessary in order to accelerate the growth of the Christian Church.

Thirdly: INVOLVEMENT.

We think Jesus chose fishermen because God needs more fishers than shepherds. In the Christian church, every member, like the disciples, is called to be a fisherman. Matthew 4:18-19 —“As Jesus was walking by the sea of Galilee, He saw two brothers, Simon called Peter, and his brother, Andrew. They were casting a net into the lake, for they were fishers. ‘Come and follow Me,’ Jesus said, ‘and I will make you fishers of men.’”

Every Christian should take part in spreading the gospel. We are to be fishers of men; missionaries fishing for unsaved men and women, unsaved boys and girls. Jesus wants us to be involved. Not every person can be a shepherd but everyone can be fishermen. Peter was a fisherman first and only later did Jesus tell him he could be a shepherd. We should never cease to be fishermen.

“Too many Christians are no longer fishers of men but keepers

of the aquarium.” Our job is not to be aquarium keepers, but to go out and fish for men. Our church must never forget its mission. Our mission is to fish for men. It is not a special activity for special people to carry out on special occasions, but the normal activity of every Christian every day.

Fourth: FELLOWSHIP INSTEAD OF FASTINGSHIP

Shepherds often live in isolation but fishermen are not hermits. They are social people and mingle with others. It takes a team of spirited strong men to catch fish with large nets. If a fisherman does not learn to work with others he will not be successful. The successful fisherman must deal with boatmen and he must compete with many others in the fish market. He is not a loner. Jesus never upheld the monastic life before us. We are not called to be secluded from the world but to go into the world.

Look at what Matthew 28:19-20 has to say: Jesus will go with you as you go out into the world; you will not be alone, as fellowship is Jesus’s way. As a former monk, Martin Luther said, “More and greater sins are committed when men are alone than when they keep themselves in fellowship.” Only when Adam and Eve were alone, away from God, could Satan deceive her. Only when King David was alone and idle did he fall into adultery.

Fifth: JESUS WANTS YOU TO BE A FISHERMAN

Whether your occupation is sitting at a desk, or driving a truck, or doing surgery; whatever it is, Jesus’s call to Andrew is also meant for you. You are not called to sit idly by but to roll up your sleeves and be involved in outreach. You are called to be missionaries, to go into global evangelism, to work in building up the cause of Jesus. A Christian who does not evangelize will fossilize. We have to go out and do something for Jesus, not just squabble among ourselves — try leading somebody to Jesus this year.

Do you know what is the greatest impediment to successful fishing for Christians today? It is our impoverished personal relationship with Jesus. That is why we don’t catch fish.

Acts 1:8 —“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” So, go. Go somewhere. ■

CMCA PRAISE METHODIST CHURCH NW TASMANIA PREACHING POINT CHURCH BUILDING'S DEDICATION SERVICE REPORT



Johnny Hii
NW Tasmania Preaching Point

The Praise Methodist Church Northwest Preaching Point has finally accomplished her mission and vision, to set up a permanent home, for God, in Northwest Tasmania.

The Acton Chapel was a well-known 'landmark' in Burnie. It was built in the 80s by the Brethren Church. Since the news of Acton Chapel was put on sale was made known to the congregation on the 2nd January 2018, the Praise Methodist Church and the Preaching Centre had fervently prepared to purchase the property.

By God's Grace, in a short period of three months, the goal was achieved. It was a collective effort exhibited by the big family of Methodist Churches in Australia, Malaysia through the Love of Christ. The mission of expanding God's Kingdom in this regional part of Australia was shared among us. The amount of \$300,000 was successfully raised before the handover date on April 12th.

Since then, the Preaching Centre had its Sunday Worship moved from the rented Baptist Church building to this new "home."

On the 16th of June, a grand Dedication Service was held at 10:30 am, a beautiful Saturday morning bestowed by the grace and mercy of our Lord. The forecast was gloomy and wet, but God opened up the sky and let rays of sunshine welcoming all the participants to come before His throne.

Our Bishop Rev Dr James Kwang and Mrs Kwang were invited to officiate the Dedication Thanksgiving Ceremony. They were accompanied by other guests of honour namely the South District Superintendent, Rev Tiong Ting Ling, the Lay Leader of CMCA and the Lay Leader of the South District, brother Joseph Ting and brother Thomas Ling, respectively.

The Ministers-in-charge of both Methodist churches in Tasmania and their representatives were also present during this divine moment. The Northwest Preaching Point had also made an effort to outreach to their local communities by inviting the Burnie local churches pastors, members and residents of the Acton neighbourhood to attend this special occasion. Indeed, many had made an effort to come. The number on the tally did not lie, it reached 160. The Northwest Preaching Point felt uttered blessed by this turn up.

The worship service was conducted in both English and Chinese language. Pastor CJ Kwang and Brother Johnny Hii were the liturgists, and Sister Maria Ting and her worship

team led the Praise and Worship session. After Rev Ling led the congregation with the opening thanksgiving prayer, Johnny Hii went through a brief history of the Preaching Point with the congregation.

It was followed by the solemn dedication ceremony which was conducted by Bishop Dr James Kwang and rounded up by Bishop's sermon on "Abundant Grace of God". The cake cutting session was next, and we ended the ceremony with a group photo taking session before adjourning to the Annex Hall for a sumptuous buffet lunch prepared by Sister Doris Yii and her team.



It was indeed a memorable day and will be remembered in the church planting history of CMCA. When God's children merrily gathered together to witness the opening of the Lord's Temple. Just as the Israelites roamed in the wilderness, experienced God's presence, in the form of pillars of cloud during the day, and pillars of fire at night; God was truly among us in this construction of His 'Tabernacle'.

Words are never enough to express our gratefulness in our God. This three-month donation campaign is definitely a journey of Faith in Him. He has put us on a path of Grace to witness his own mighty work in this island called Tasmania. His promises are always true that even the heaven and earth might fade, His words still remain.

In return, brothers and sisters, we must faithfully carry out the Great Commission entrusted to us by our Lord Jesus Christ by lighting up ourselves and the church, becoming the Zion on this Island, being a blessing to the northwest community of Tasmania. God with Us.

2 Chronicles 7:16 (NIV)

"I have chosen and consecrated this temple so that my Name may be there forever. My eyes and my heart will always be there." ■



Rev. Alan Lau
Youth Director

Pura Vida! means Greetings! in Costa Rica. It was a great pleasure that, under the leadership of Bishop Kwang, I was able to represent the Chinese Methodist Church Australia Annual Conference Youth Fellowship at the World Methodist Evangelism Young Adult conference in Costa Rica. The conference was styled as a Metanoia, which means CHANGE in Greek, and which refers to the changes that happen in our lives after we become Christians. The 8-day conference in Costa Rica involved theme talks, bible study, recreation, movement groups, presentations from different countries, and evening worship. We stayed at the Seminario Evangelico Metodista (Methodist Evangelical Seminary) hostel. It was definitely an eye-opening opportunity to learn and meet with brothers and sisters from all over the world: from the United Kingdom, United States, Kenya, India, Philippines, Honduras, New Zealand, Slovakia, Samoa, Panama, Paraguay, Nigeria, Romania, South Africa and of course, Costa Rica.

than 4 hrs on a coach that took us to a resort called Arenal Reserve, which had hot springs and ziplines. I chose to go horseback riding for the first time in my life. What a great experience.



D. Sunday Worship

We spent the first Sunday of June in the city of Costa Rica, and I attended a Methodist church service delivered in the local Spanish. The church had asked a brother and sister to translate for us since most of us didn't understand Spanish. We experienced the love and caring of the church, and although we didn't understand the lyrics, we were still able to worship our Heavenly Father in spirit. Also, we joined the local church members to receive the communion at the Lord's table.



Physical Experience of Metanoia

A. Food

We would have rice and scrambled eggs for breakfast, then have rice with vegetables and minced meat for lunch, and primarily meat, either chicken or beef, for dinner. Beginning the day with rice was comforting, and I was grateful to be able to taste the local food.



B. Accommodation

We stayed at the Methodist Evangelical Seminary hostel, with 2 or 3 people to a room. I boarded with two brothers-in-Christ from Slovakia, Martin and Timo.

C. Recreation

One day was set aside for recreation, and we spent more



E. Language differences

Participants were from all over the world, and for some of them, especially those from Costa Rica, English wasn't their main language. Nonetheless, I truly experienced that we were one family in Christ. Language wasn't a barrier to communication. Everyone was patient in delivering their ideas and the whole conference was united. Of course, it has to be mentioned that technology like Google Translate was a huge help.



Spiritual Experience of Metanoia Apart from a physical experience of Metanoia, the main purpose of the conference was to deepen our faith, to learn to share it with integrity and grace, and to be prepared to impact the world on behalf of Jesus Christ.

A. John Wesley's Vision

The very important reminder that ran throughout the entire conference were the words of John Wesley; he said that all he needed was 100 people – they did not need to be ministers and they did not need special training. All they needed was to love God and hate evil and they would shake the gates of hell and usher in the Kingdom of God.

B. Chapel Holy Communion

Apart from Sunday and Monday, the chapel was open at 7.00am every morning for prayer and Holy Communion. It was a good spiritual practice to start the day with prayer and Holy Communion.

C. Bible Study

Rev. Dr. Anne Kiome Gatobu opened us to God's Word in the daily morning bible study. We received great insight from this Asbury Pastoral Care and Counseling Lecturer.



D. Theme Talks

The theme speaker was Rev. Dr. Kimberly D. Reisman, executive director of World Methodist Evangelism. She spoke on the theme of EMBRACE, which comprised four talks: 'The Ground on Which We Stand', 'Humility & Clarity', 'Waiting in the Power of the Spirit', and 'Integrity & Boldness'.



E. Presentations

Apart from the theme talks, there were presentations from Brazil, Cuba, Canada, Honduras and Kenya. God is using Methodist spiritual leaders, whether clergy or lay people, to do great works for Christ around the world.



F. Evening Worship

In the evening, we listened to the preaching of pastors from Cuba, Nigeria and Africa. What a lovely opportunity to hear from other pastors of different cultural backgrounds.



G. Movement Groups

The message of Social Holiness was strongly emphasised throughout the conference. The Methodist Wesleyan Movement has connected the inner life of the Spirit with the outer needs of the world in ways that have transformed societies across the globe. Movement groups are action-oriented and are formed around important challenges facing our world today, such as caring for God's creation, migration, human trafficking, and poverty. I chose to join the poverty movement group.

Conclusion



I learnt a lot from the pastors who came from different countries, and also made a lot of friends. Before the conference started, a lot of people wondered what the programme would be like for the 8-day conference. This is the longest conference camp I have ever attended. However, on the last day of the conference, many brothers and sisters expressed the wish that the conference had gone on for 14 days. You can imagine how everyone's hearts were touched by the camp, and how much they looked forward to another Metanoia in the year 2021. I strongly encourage brothers and sisters from CMCA to try your best to attend the next Metanoia, which will be held in Europe. Let us all start saving and make it happen! ■



“HERE I AM, SEND ME” ANSWERING THE CALL TO FULL-TIME SERVICE

Rev. Pin Hien Lam
Kingsway MC

Few things are more enjoyable, encouraging and exciting than to see how God calls His people from within the local church into full-time service, prepares them for ministry, and continues to enable them as they faithfully seek to serve Him. In Kingsway Methodist Church, I have had the privilege of knowing a few of these brothers and sisters in Christ who have been moved to serve the Lord full-time.



Michael Ting was one such person who answered the call to full-time ministry. Michael was holding a full-time job as an engineer in a construction company when he felt God calling him to pastoral ministry. At that time, he had already been actively serving the Lord as mission steward of the church while taking up part-time theological studies

at Morling College. In 2014, he resigned from his job and started full-time theological studies at Trinity Theological College while he continued to serve as an associate lay leader, then as lay leader and local preacher in the church. Michael graduated with a Master of Divinity in 2016, was appointed intern pastor of the Chinese Methodist Church in Australia, and then posted to serve as Supply Pastor of Hope Methodist Church while holding the concurrent appointment of Assistant Pastor at Immanuel Methodist Church. How is Pastor Michael doing? He says, “I thank God for this opportunity to serve in the CMCA. He is always good and kind, and I pray that I will continue to be faithful (Psalm 86:5).”

More recently, one of our younger worshippers, Si-En, became our very first full-time and long-term missionary. Si-En was an active member of our youth committee when, in 2015, she felt God’s calling for her to be a missionary. The following year, she started her training as

a full-time student at the Disciple Training School of Youth With a Mission (YWAM) in Perth. After two years of preparation, which included theological studies, evangelism in the city, and several



short-term mission trips overseas, Si-En believed that God had called her to a mission field in East Asia. She answered the call and was commissioned by the church on 14 January 2018. Si-En is currently on staff with YWAM and serving in the mission field.

Jonathan and Rebecca were working as a doctor and nurse respectively in Perth hospitals when, in 2013, God used a time of illness to call them to serve Him with their whole lives. Wondering what this meant, they prayed and explored several options, and ended up getting involved in two short-term mission trips overseas in 2014. “The experience opened our eyes to the immense need in unreached people groups, and the road since then has been a time of searching and reflecting on God’s potential plan for us.”

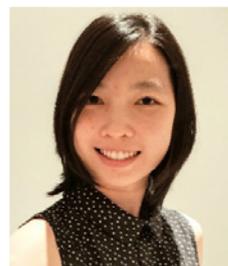


Jonathan finished his training as a GP in 2017, while Rebecca has been busy being Timmy’s mother and preparing for a second baby on the way. They are both currently studying part-time at Vose Seminary, preparing themselves to be full-time missionaries wherever God may lead them. They hope to be able to use their vocational skills wherever they may go.



Sean Kao studied part-time at Trinity Theological College in Perth for several years while he continued to run his own business and serve the Lord through the church. He graduated with a Master of Divinity in 2017 and is actively involved in the preaching and teaching ministries of the church. He facilitates DISCIPLE classes, teaches the Bible in small groups and fellowships, leads

in worship, and serves as local preacher of the church. His passion is to reach out to Chinese migrants, share the gospel of Jesus with them, and eventually disciple them. Sean plans to go into full-time pastoral ministry sometime this year, and is seeking the Lord’s guidance as to where he should serve.



Yee She Lee has been an active member of Kingsway for many years. She served on the Chinese Methodist Youth Fellowship committee and eventually became the president of the fellowship. She was then elected as a steward of the local church, serving several terms as secretary on the local church executive committee. She is

grateful for the opportunities provided by the church to grow in faith through the DISCIPLE programmes and the courses conducted by Logos Academy. During a Revival Meeting in August 2016, Yee She felt the call of God and made herself available to serve Him. In 2017, she started full-time

theological studies at Trinity Theological College and in 2018, she was appointed a local preacher of the church. Yee She is looking forward to graduating in 2019 and serving as a pastor of the CMCA in 2020.



Hua Jian started attending Kingsway Methodist Church in 2009. Over the years, he has developed a hunger for God's Word and a desire to be better equipped to share and teach the Word of God. In 2016, he took up full-time theological studies at the Singapore Bible College. His passion is to teach and preach the Word of God so that people will

know the richness of the Bible and the depth of God's love for them. Hua Jian believes that God is leading him into pastoral ministry after he graduates with a Master of Divinity in May 2019.

Baptised into the Christian faith in 2014, Reeta has long since felt the desire to share the love of Christ with others. She started attending the Disciple Training School of Youth With a Mission (YWAM) in Perth in 2017, during which time she has participated in short-term mission trips to Nepal, Japan, and



the Philippines. She is currently actively involved in the music ministry and the Chinese School, an outreach programme of the church. Reeta still has a couple of semesters of study left at YWAM. After that, she plans to go into full-time theological studies. She has a heart to be a pastor and a missionary.



Kim Tan was already studying full-time at Vose Seminary when he started worshipping at Kingsway in 2017. A psychologist by training, Kim worked with the Department of Corrective Services for a number of years before becoming a full-time theological student. He is currently conducting our fortnightly Conversational English Class,

during which he shares with the participants a short message from the Bible. God willing, Kim will graduate with a Bachelor of Ministry in 2020. He believes God is calling him into full-time ministry, but he is still seeking God's guidance as to which area of ministry (an evangelist, a missionary, or a pastor) and where.

Indeed, "how beautiful are the feet of those who bring good news". I thank God for the way he is working with and through the people of Kingsway Methodist Church to impact Perth and beyond for His kingdom and His glory. To Him be the glory! ■

FAMILY COLUMN

E15

"WOULD YOU LIKE TO ATTEND THE ALPHA MARRIAGE COURSE?"

You might respond with "We are too old to attend", "We are all right", "We have young children", or "We are too busy". Or you may also be thinking that the course is only for couples who have marriage issues.

Rev. Chew and I had the privilege to attend the Chinese version of the Alpha Marriage course which was held in Melbourne last year. We were grateful to have a team from Singapore facilitated the course for Chinese church leaders. We were so very blessed by the course and saw the importance of building fences around the marriage before casualties occur. We have since run this course twice in our church with a total of 12 couples who attended and participated.

Many marriages break down due to a process of growing apart, lack of communication, and/or failure to work on the relationship. The aim of this course is to establish patterns of relating that will help couples become closer and keep their marriages growing over a *lifetime*. The course covers the following and is presented by Nick and Sila Lee in DVD format:

1 Building strong foundations

- Make marriage time (dating) a weekly priority in your

diaries.

- Discover and seek to meet your spouse's needs by knowing and understanding each other.

2 The art of communication

- Talk about your thoughts and feelings with your spouse.
- Listen to your spouse's feelings without interrupting, criticising or offering advice.

3 Resolving conflict

- Express your appreciation for your spouse every day.
- When you disagree, discuss the issue rather than attack each other.
- Grow and pray together.

4 The power of forgiveness

- Deal with unresolved hurt and anger.
- Identify, apologise for and forgive the ways you have hurt each other.

5 The impact of family past and present

- You can seek counsel from your parents but be sure you make the final decisions with your spouse and support each other.



Amie Chew
Camberwell MC

- Build the best possible relationships with your parents, in-laws and extended families through resolving conflict and thinking about their needs.

6 Good sex

- Tell each other what you enjoy – don't leave it to guess work.
- Seek to meet your partner's desires rather than your own.

7 Love in action

- Learn to speak the primary love language that means the most to your spouse, such as loving words, thoughtful presents, physical affection, quality time or kind actions.

The following are testimonies from a couple who attended the course:

“The course has helped me to appreciate the beautiful gift of marriage ‘life’ and how, like any living being, it requires investment of quality time, love, giving and listening in order for our marriage to nurture and grow and strengthen for our life-journey ahead together. Thank you Camberwell Church for this wonderful opportunity.”

“It has been a very relevant course at our stage of life: young kids, work and family commitments, lack of time with my husband, poor communication, being complacent about marriage. But the 7 sessions provided very practical, biblical, informative, step-by-step guidance and advice on the above day-to-day problems and issues and most importantly, to learn how to apply them. Wonderful course, would highly recommend.”

Again I extend the invitation by asking, “Would you like to attend Alpha Marriage course?” I hope your answer is “YES”. May our marriages be witnesses of Christ's love!! ■

Note:

Please contact Jessen Yeoh, Chinese Church Relationship Coordinator, at jessen.yeoh@alpha.org.au to obtain the DVD and manual in Mandarin.

For further information, please visit the website of Alpha Marriage in Australia to register or run a course: <http://www.marriageandparenting.org.au/tmc/>

SPECIAL REPORT

E16

MY PERSONAL REFLECTION ON THE 6TH WFCMC WESLEYAN THEOLOGICAL FORUM 05-07 JUNE 2018, TAIPEI

Rev Dr Y C Liong

Dean of Melbourne School Theology

I am thankful to be invited again by the Theological Committee of World Federation of the Chinese Methodist Church (WFCMC) to present a paper at the recent Theological Forum. The theme of the 6th Theological Forum was “The Ecclesiology of Methodism.”

1. The Participants: All heads, presenters, respondents, leaders, and committee members of the various WFCMC committees representing the Chinese Methodist churches worldwide, i.e. Taiwan, Hong Kong, West Malaysia, Sarawak, Sabah, Singapore, and Australia. It was so good to be in such a big family of God under the Wesleyan tradition.

2. The Process: As it was a serious theological Forum, seven papers were duly presented covering the biblical, historical, theological and pastoral aspects of the given theme. In my opinion, the papers were well presented,

responded and debated. Hence, the Forum was fruitful and beneficial with papers scholarly researched and presented with solid practical ramifications for the Chinese Methodist churches of the 21st Century.

3. The fruit: As I have been to most, if not all, of the Wesleyan theological Forum, one thing I can claim is that the people of God under the Methodist banner today are much more informed of their Wesleyan heritage than before.

4. The goal: It is important to know and appreciate our own tradition before we can work effectively together with people of other theological traditions. Our trinitarian God is, indeed, a colourful God who uses all biblically sound trends of Christianity for His purpose. We thank God that we are an integral part of Christ's body in carrying out the great commission in Australia for Him! ■



HOLY MC

Norwood Preaching Point (NPP) was established in 2004 on the day of Pentecost. The preaching point was established to spread the gospel to the Chinese community in the eastern Norwood suburbs of Adelaide.

In the first two years, NPP rented a church building from the Salvation Army in Norwood. However, in 2006, the Salvation Army decided to take the church building back for their own ministry. Hence, the preaching point was relocated to Wesley Uniting Church in Kent Town.

In 2010, the Annual Conference endorsed NPP as a Chinese Methodist Church in Australia, and it is now known as Holy Methodist Church (HMC). Our current Sunday service attendance is 45 adults. In addition, there are 11 kids on average who attend Sunday school. The service is bilingual as there are non-Chinese speaking Christians who attend HMC on a regular basis. Every month there are dedications by the church choir and also the kids' choir.



Church Choir



Children's Choir

In the first half of the year 2018, we had the installation of the LCEC, Young Adult Fellowship and Youth Fellowship committee members. With brothers and sisters in Christ bearing witness, we had the initiation of two sisters and also the baptism of two children. We also had a farewell for our former pastor, Reverend Yu, and welcomed Reverend Cheong.



4 March 2018 Farewell, Reverend Yu



2 April 2018 Church Outing



2018 LCEC Installation



Children Baptism: Kaitlyn Ting and Joie Tiong



2018 Youth Fellowship Committee Members



Parents' Sunday

HMC has set goals for the next three years. The goals for this year are: to reach an attendance target of 75 people in the Sunday service; to organise Mooncake Festival Evangelical Night on 22 September; and to have air conditioning units installed.

Please pray for the brothers and sisters of HMC. May God guide us in spreading the gospel in North Adelaide. We have a remaining loan of two hundred thousand dollars to cover since the purchase of our current church in June 2016.

If anyone is interested in helping out financially, please contact Reverend Cheong. ■



Young Adult Chinese New Year Gathering

HMC Weekly Fellowship Program:

Prayer Meeting Thursday 7.30pm	Sunday Service Sunday 10am
Youth Fellowship Friday 7.15pm	Sunday School Sunday 10am
Young Adult Fellowship Saturday 4pm	Children's Choir Sunday 12.15pm
Junior Youth fellowship Saturday 4pm	Church Choir Sunday 1.30pm

CITY LIGHT MC

The beginning of City Light Methodist Church can be traced back to 23 July 2000 when Camberwell Methodist Church started the first Sunday worship service in a student accommodation office at 300 Little Lonsdale Street in Melbourne CBD.

As God added to our numbers, we moved to Welsh Church, then moved again to Fu Yin Church at Little Bourke Street, then to Chinese Mission of the Epiphany Church at 123 Little Bourke Street. In 2006, we moved to 717 Flinders Street, Docklands, and we still gather here today. In 2007, as our numbers continued to increase, City Worship Service developed into a local church, "City Light Methodist Church". The Church's Chinese and English worship services commence concurrently at 11am every Sunday morning. Our Church School starts at the same time. We have choir practice on Sunday at 9.15am. Our English small group meets on alternate Saturdays.

This year, we started our church prayer meeting on 4 February, and weekly Chinese and English prayer meetings have commenced since 11 March. Besides that, we started our Chinese Bible Study gathering on 4 March, and we also started a family group on 17 March. We also prayed for our Sunday School students in our Sunday service on 18 March. We thank God for the successful Church Camp held at Summit Camp from 30 March to 1 April. The theme was "Rising against the tide". Our speakers were Rev. Chii Ann Su and Moses Khor.

We give thanks to God for the PA, multimedia, music and ushers training on 8 April. We would also like to thank God for helping us to start a monthly fellowship over refreshments, the first of which was held on 29 April after the Chinese and English worship services respectively.

We are blessed to have been able to use the Mission to Seafarers' building at 717, Flinders Street, Docklands as our place of worship for the past twelve years. As the building is going to be renovated this year, please pray that we will be able to find another suitable place of worship. May God bless us as we shine for Christ in the city. ■



2018 Church Camp



2018 Choir



2018 Lunar New Year Celebration



Weekly Bible Study



PA, multimedia, music and ushers training

EIGHT MILE PLAINS MC

1. The Conference has appointed two full-time ministers to Eight Mile Plains Church in 2018.

God is Jehovah Jireh, He will provide. We have two faithful retired ministers (Rev. Paula Ting and Rev. Col. Fitzsimmons) and a very devoted local preacher (David Chiang) working side-by-side with our two full-time ministers. Nowadays, Rev. Lui takes care primarily of the English congregation, Rev. Tay takes care primarily of Wishart Preaching Point, and both reverends take care of the Mandarin congregation together.



Rev Paula Ting

Rev. Col. Fitzsimmons

We thank our leaders for their diligence in managing the relevant worship ministries with the ministers. We are also renovating the main building's entire roof. Please pray that the project will be carried out smoothly and effectively.

2. We had Bishop James Kwang, Rev. Alexis Lui, Rev. Col. Fitzsimmons, Kevin Zhang, Michael Fong, Dr. Charles de-Jonge, Joseph Kapeleris, Peter Empson as our speakers in our English Worship. We also invite other guest speakers who have been approved by Bishop.



Kevin Zhang Michael Fong

3. We thank the Lord for Kevin and Michael and their extensive help with the English ministries despite holding down full-time jobs as a lawyer and

accountant respectively. We are looking seriously into the possibility of getting Australian Bible teachers or pastors to guide our English Bible study groups, fellowships and/or English Sunday school.

4. Methodist Brisbane Youth Conference

Our young people have readily participated in inter-church leadership training and evangelism movements; with support from EMP MC and Sherwood Methodist Church, our youth counsellors will run a Brisbane Youth Conference from 3 to 6 July 2018 at Camp Somerset, Crossdale (100km from Brisbane). The details are as follows:

Purpose: To train our youth to lead, and to foster their awareness of evangelism.

Characteristics of the Youth Conference:

- Excellent resources e.g. nationally renowned speakers.
- Self-catered food prepared by aunties and uncles. (with seasoning and love)
- The expectation of running more such conferences in the future.

5. Wishart Preaching Point (WPP) and Its Building Project

There are around 60 worshippers in WPP and the general offering is enough to financially support a minister. A building project has been in place for more than a year, and the details are as follows:

Target: Preferably a warehouse (price issue), or a suitable church building

Budget: \$1.5 million

Capacity: 300-400 people

Time frame: 3-5 years from end of 2017

Size: 10,000-20,000 sq. meters

Location: 5-10km from Wishart

Funds collected/pledged: \$140,000 ■

诸位主内弟兄姐妹：在主里平安。

【卫理之声】双月刊每期提供〈广告栏〉版位。欢迎主内弟兄姐妹刊登各类感恩纪念贺词与图片，例如：婚礼、结婚周年庆、毕业礼、弥月、开张等之类喜事以及纪念先人等等。黑白费用：全页为一千元，半页为五百元，四分之一为二百五十元。藉此也可帮补本刊之出版经费。诚盼大家爱心支持卫理之声文字事工，神必纪念。有意者请联络本双月刊之执行编辑于建华牧师，电话：0417 479 734，谢谢。

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Dear brothers and sisters in Christ ,

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[Methodist News] in Australia welcomes readers to place notices and advertisement in the bi-monthly bulletin . Such notices include a note of congratulations on a marriage, anniversary, graduation,

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The cost is dependant on the size of the note /advertisement and are broken down as follows :

Full page - \$1,000

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Your contributions will help to meet some of the publication costs and we hope that you would contribute generously as you support this ministry.

If interested , please contact our Executive editor Rev Jian HuaYu , phone number: 0417 479 734

Thank You .

email : methodistnews@cmca.org.au

Bishop's Schedule & Prayer Items

21/06 - 10/07/2018	Taking Annual Leave. (18 July one extra day leave)
11/07 - 17/07/2018	Attending the World Methodist Council Meeting in Seoul, Korea.
22/07/2018	Preaching at Camberwell MC.
28 - 29/07/2018	Ministries in Australia West District .
02/08/2018	Program Boards Chair meeting & Meeting with District Superintendents.
03/08/2018	Board on the ministry meeting.
04/08/2018	Conduct Executive Board meeting.
05/08/2018	Preaching at Trinity MC.
12/08/2018	Attending Trinity MC 25th Church Anniversary.
16 - 21/08/2018	Ministries in Solomon Islands.
26/08/2018	Preaching at EMP's 29th Church Anniversary combined service.
31/08/2018	MM&M Board meeting.
02/09/2018	Preaching at Camberwell MC.
03 - 06/09/2018	Attending Cambodia Methodist Church Provisional Annual Conference.

Thanksgiving & Prayer Items:

THANKSGIVING

Thank God for:

- Church Building Dedication and Thanksgiving service on 16 June conducted by Bishop Dr. Kwang with Annual Conference Lay Leader Bro. Joseph Ting, Australia South District Superintendent Rev. Tiong Ting Ling and District Lay leader, Bro. Thomas Ling.
- The 10th Church Anniversary Thanksgiving service of Faith Methodist Church on 17 June combined with the Wesley Uniting Church congregation.
- All the safe travel of Bishop and Kim, and for all the Pastors & Leaders in their faithful labor in carrying out their various ministries faithfully.
- Meeting all the financial needs of the Annual Conference having the full support from all the local churches and preaching centers.

SUPPLICATION

CMCA – Pray for:

- The theological students that God give them the strength and wisdom to do well in their studies.
- God to continue to lead and guide all the Pastors to carry out the various ministries entrusted to them in the new year 2018 to continue to preach and teach on the theme of "Reforming the Church, Transforming the Community".
- All the CMCA local churches / preaching centers to keep focusing on the importance of prayer and fasting.
- All the Local Churches / Preaching Centers to catch on

the vision of Disciple making, and their involvement in Missions, and to form Covenant Disciple Groups.

- More young people to take up LAMM Courses to equip themselves to be local preachers, or to be fulltime workers in God's Kingdom.
- The Lord to provide the monthly expenses of Board of Missions for mission work around Australia and overseas. Pray that His people will continue to support and give \$1 a day to the Mission fund.
- The fund needed for the Methodist Medical & Mission ministries and mission work in helping and reaching out to those underprivileged in countries like Cambodia, Nepal & PNG.
- The organizing committee for the Annual Conference 2018 to be held in Adelaide. Rev. Gloria Ling & Rev. Peter Yong together with the organizing committee.
- The election of the new Bishop and all the other elections to be held at the coming AC Session from 22 to 25 November.

Local Churches – Pray for:

- All the local churches/ preaching centers to work together with the Annual Conference to implement all the plans adopted by the Conference for 2018.
- The building fund required for the Holy Methodist Church, and Faith Methodist Church.
- The building fund needed to purchase a shop lot to be used as a place of worship in our Solomon Islands Preaching Centre.
- All the pastors to serve faithfully in the local church or preaching center that he or she has been appointed. The members to give generously towards the various funds for ministries in the local churches.

CMCA Pastors and their families – Pray for:

- The physical, mental and spiritual well-being of all the pastors. Pray for God to use his servants to minister to His people and to further God's Kingdom.
- Bishop Kwang & Kim for good health, and sufficient grace and strength for safe travel and to cope with the many ministries engagement.
- Our 3 District Superintendents, Rev. Milton Nee, Rev. Tiong Ting Ling and Rev. Alexis Lui for grace, wisdom and strength to co-ordinate the ministries in each District.
- Rev King Ming Wu, Rev Mei Hua Chan and Rev Xiao Min Cai & his wife, Vanessa, Pastor Stephen Wang & his wife Maggie who are serving in our Mission District in PNG, and all the brothers and sisters in PNG. Please pray for protection and good health.
- Pastor Esther Yung serving in Solomon Islands Preaching Centre.



2018年 第二学期课程

Upcoming Modules for Sem 2, 2018



课程 Module	语言 Lang.	老师 Lecturer	日期 Dates
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墨尔本 Melbourne

青少年事工 Youth Ministry	中, E	李世耀牧师 Rev Sai Yew Lee	14/7, 16-19/7
基础教牧辅导*	中	林宝强牧师	24-26/8, 21-23/9

珀斯 Perth

信徒的事奉与领导	中	方友义牧师	28-29/7, 11-12/8
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布里斯本 Brisbane

基督徒灵程学	中	周家熹牧师	27-29/7, 10-12/8
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阿得雷德 Adelaide

基督徒灵程学	中	周家熹牧师	14-16/9, 12-14/10
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* 《基础教牧辅导》将开放给其他中心的同生在网络上课，若有兴趣，请尽早与办公室联系。以上上课时间可能会变动，请联系办公室确认。The dates above may change, pls contact office to confirm.

电邮 Email: admin@lamm.org.au; 电话 Phone : (03) 9973 6137

24TH ANNUAL METHODIST YOUTH CONVENTION

EARLY BIRD 晨鸟报名费

\$195 (WA,QLD,ACT,TAS)

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FULL FARE 普通报名费

\$240

REGARDLESS OF STATES

EARLY BIRD : NOW - 1ST JULY

REGISTRATION CLOSES: 31ST JULY

捍卫己心
SAFEGUARD



DATE

25 NOVEMBER- 28 NOVEMBER

VENUE

ENCOUNTERS CONFERENCE CENTRE

CONTACTS



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澳洲基督教华人卫理公会
Chinese Methodist Church in Australia

妇女成团第十二届联合退修会

AC Women Fellowship & Adults Fellowship Combined Retreat

25-28 November 2018

信仰传承

PASSING THE BATON OF FAITH

主题:	(一)	(二)	(三)	(四)
	重修家庭祭坛	重思教会团契	重申文化使命	重拾福音使命
Topic:	Rebuilding Family Altar	Reviewing Church Fellowship	Reiterating Culture Mandate	Regaining Gospel Mandate

龚紫阳牧师 Rev. Dr. Adrain King

- 讲员:**
- 纽西兰华人临时年议会会长 NZ CMC Provisional AC President
 - CST 教牧博士 Doctor of Ministry
 - 纽西兰颂恩堂主理牧师 Christchurch CMC Minister

.....
 报名费: \$270(澳西澳东教区) \$290(澳南教区) Registration Close 15th of October
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Nunyara Conference Centre
 5 Burnell Drive, Belair, SA 5052

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思恩堂主理牧师: 林文光牧师
 Rev Gloria Ling 0420 227 956

思恩堂协理牧师: 鄢礼银牧师
 Rev Peter Yong 0429 030 390

专题 Special Talk:

与青少年孩子的爱之语

The Love Languages with
 your teens

Special Speaker 专题讲员:

林宝强牧师 Rev. Milton Nee
 澳西教区长 AWD Superintendent

澳洲基督教华人卫理公会通讯录

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布里斯本 Brisbane, Queensland (QLD)

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E: alexislui@bigpond.com
郑日强牧师 Rev. David Tay - 0422 091 598
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崇拜时间 Sunday Service:
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Wishart Preaching Point,
Cnr. Ham Rd & Wishart Rd, Wishart, QLD 4122
崇拜时间 Sunday Service: 3:00pm (华语 Mandarin)

主恩堂 SHERWOOD METHODIST CHURCH

405 Oxley Rd, Sherwood, QLD 4075
Tel/Fax: (07) 3278 6899
Rev. Sean Kong - 0431 346 138
E: seankong14@outlook.com
附属: 陈周荣牧师
Rev. Dr. Michael Tan (退休Retired) - 0414 639 859
附属: 王连进牧师
Rev. Paul Wong (退休 Retired) - 0413 993 292
崇拜时间 Sunday Service:
9:00am (华语 Mandarin/英语 English)
Chinese Preaching Point
11 Hamish Street, Calamvale, QLD 4116
崇拜时间 Sunday Service: 10am (华语 Mandarin)

坎培拉 Canberra, (ACT)

坎培拉佈道所 CANBERRA ACT PREACHING CTR.

Cnr. Launceston St. & Melrose Dr., Lyons ACT 2606
Tel: (02) 6247 6249
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崇拜时间 Sunday Service: 1:30pm (华语 Mandarin)

悉尼 Sydney, New South Wales (NSW)

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李金龙牧师 Rev. Kam Loong Lee - 0430 369 382
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张济富牧师 Rev. David Tiong - 0433 749 238
E: redeemer@cmca.org.au
崇拜时间 Sunday Service:
2:30pm (华语Mandarin/英文 English)

澳南教区 AUSTRALIA SOUTH DISTRICT

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阿德雷德 Adelaide, South Australia (SA)

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鄢礼银牧师 Rev. Peter Yong - 0429 030 390
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崇拜时间 Sunday Service:
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圣恩堂 HOLY METHODIST CHURCH

7 Churchill Road, Ovingham, SA 5082
钟美琼牧师 Rev. Christina Bee Kheng Cheong
- 0421 993 927 E: christina.cheong2012@gmail.com
崇拜时间 Sunday Service: 9:30am (华语 Mandarin)

墨尔本 Melbourne, Victoria (VIC)

谢恩堂 CAMBERWELL METHODIST CHURCH

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- 0433 231 415 E: solomentaga1953@outlook.com
附属: 雷雯冰牧师 Rev. Wen Ping Loi (退休Retired)
- 0412 182 088 E: wplloi@hotmail.com

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8:30am/11:00am (华语Mandarin) 11:00am/4:00pm (英文English)

Wyndham Preaching Point
200 Tarneit Road, Werribee, VIC 3030
崇拜时间 Sunday Service: 2:30pm (华语Mandarin)

沐恩堂 CITY LIGHT METHODIST CHURCH

717 Flinders St., Docklands, VIC 3008
彭能顺牧师 Rev. Neng soon Pang - 0450 065 775
E: pangnengsoon@gmail.com
崇拜时间 Sunday Service:
11:00am (华语 Mandarin /英语 English)

荣恩堂 GLORY METHODIST CHURCH

1393 High Street, Wantirna South, VIC 3152
方友义牧师 Rev. Yu Ngee Houng - 0430 576 633
E: hymarudi@gmail.com
崇拜时间 Sunday Service: 2:30pm (华语Mandarin)

思源堂 MONASH METHODIST CHURCH

118-122 Wellington Rd., Clayton, VIC 3168
黄永森牧师 Rev. Dr. Albert Wong - 0433 015 363
E: ingseng@hotmail.com
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怀恩堂 PRESTON METHODIST CHURCH

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三一堂 TRINITY METHODIST CHURCH

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刘晋福牧师 Rev. Michael Lau - 0413 233 222
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Casey Preaching Point
426 Princess Highway, Narre Warren, VIC 3805
崇拜时间 Sunday Service: 3:00pm (华语Mandarin)

塔斯马尼亚 Tasmania (TAS)

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56-58 Melville Street, Hobart TAS 7000
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65 Kingston View Drive, Kingston TAS 7050
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- 0403 861 508 E: peckkui53@yahoo.com.au
崇拜时间 Sunday Service: 10:00am (华语 Mandarin)
North-West Preaching Point,
57, Mount Street, Burnie, TAS 7320
崇拜时间 Sunday Service: 2:00pm (华语 Mandarin)

澳西教区 AUSTRALIA WEST DISTRICT

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珀斯 Perth, West Australia (WA)

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崇拜时间 Sunday Service:
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神恩堂 IMMANUEL METHODIST CHURCH

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信望堂 HOPE METHODIST CHURCH

28-32 Nicol Rd, Parkwood 6147, WA 6147
Mailing Address: 3, Joolleen Way, Thornlie, WA 6108
陈芳恩传道 Ps. Michael Ting - 0422 243 770 (兼)
E: tfh83@yahoo.com
崇拜时间 Sunday Service: 4:00pm (英文English)

蒙恩堂 KINGSWAY METHODIST CHURCH

38-40 Kingsway, Nedlands, WA 6009
Tel: (08) 9389 9248
蓝秉贤牧师 Rev. P.H. Lam - 0422 199 980
E: lamph12@gmail.com
黄敬平牧师 Rev. Wong King Ping - 0405 088 979
E: kingping.wong@yahoo.com
崇拜时间 Sunday Service:
9:00am (华语Mandarin) 11:15am (英文English)

宣恩堂 GOSPEL METHODIST CHURCH

62 Royal St. Kenwick, WA 6107
Mailing Address: 34 Firefalls Close, Huntingdale WA 6110
Tel: (08) 9398 8220
丁华镇牧师 Rev. Dr. Hwa Jin Jung - 0402 141 544
E: dinghwajen@gmail.com
崇拜时间 Sunday Service:
9:00am (华语Mandarin/英文 English)

真恩堂 CALVARY METHODIST CHURCH

4/41 Action Rd., Malaga, WA 6090
周政强牧师 Rev. Dr. Albert Chiew - 0420 844 278
E: albertchiew@gmail.com
崇拜时间 Sunday Service: 10:30pm

巴布新几内亚 Papua New Guinea

天恩堂 METHODIST CHURCH IN PNG

Lot 29-33, Section 171, Malolo Estate, 8 Miles
Port Moresby, NCD, Papua New Guinea
Mailing Address: P.O.Box 592, Vision City Waigani NCD,
Papua New Guinea
吴庆明牧师 Rev. Ngu King Ming +(675) 7000 8798
E: kingmingwu@gmail.com
崇拜时间 Sunday Service: 9:30am (华语 Mandarin)
Vanimo Methodist Preaching Centre
陈美花牧师 Rev. Chan Mei Hua +(657) 7133 2348
E: tenlex2@yahoo.com
崇拜时间 Sunday Service: 7:30pm
Kimbe Methodist Preaching Centre
蔡晓明牧师 Rev. CaiXiaoming+(675) 7303 7710
陆亚萍本处传道 Ps. Lu Yaping
E: cxm081689@gmail.com
E: 20110701lyp@gmail.com
崇拜时间 Sunday Service: 7:30pm
Madang Preaching Centre
Lot 3, Section 128 Modilon Road
王涛传道 Ps. Stephen Wang Tao +(675) 7931 1888
E: stephenamy585@gmail.com
崇拜时间 Sunday Service: 7:30pm

所罗门岛屿佈道所 Solomon Islands Preaching Centre
Sunvalley Cross Rd., Lungga, Honiara,
Solomon Islands
杨小琳传道 Ps Esther Yong +(677)7405 054
Elite Enterprise Ltd., P.O. Box 1388, Solomon Islands
崇拜时间 Service: 2:00pm (华语 Mandarin)

真理事奉与宣教学院

Logos Academy for Ministry & Missions (LAMM)
卫理大厦 Methodist House
刘利宇院长 Rev. Dr. Timothy Lau - (03) 9973 6137
E: principal@lamm.org.au

本会在神学院服事的牧者

Ministers serving in other Organizations
陈廷忠牧师 Rev. Dr. Justin Tan - (03) 98 817 800
廖玉强 Rev. Dr. Yuk Chong Liong - (03) 9881 7800