

伟讯

CAC⁺NEWS

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促进沟通 • To Communicate

增进了解 • To Understand

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复活的主说： “愿你们平安！”

Christ is Risen, Peace Be With You

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新加坡卫理公会华人年议会
Chinese Annual Conference
The Methodist Church in Singapore

MCI (P) 013/01/2021



吴乃力牧师 (博士)
华人年议会会长
Rev Dr Gregory Goh Nai Lat
President, Chinese Annual Conference

心灵相簿 The President's Gallery

再思十字架

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Making Sense Of The Cross

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约翰福音15:1-8

我就是真葡萄树，我父是栽培的人。凡属我不结果子的枝子，他就剪掉；凡结果子的，他就修剪干净，使枝子结果子更多。现在你们因我讲给你们们的道已经洁净了。你们要**常在我里面**，我也**常在你们里面**。枝子若不常在葡萄树上，自己就不能结果子；你们若不**常在我里面**，也是这样。我就是葡萄树，你们是枝子。**常在我里面的**，我也常在他里面，这人就多结果子，因为离了我，你们就不能做什么。人若不**常在我里面**，就像枝子被丢在外面，枯干了，人捡起来，扔进火里烧了。你们若常在我里面，我的话也常在你们里面，凡你们想要的，祈求，就给你们成全。你们多结果子，我父就此得荣耀，你们也就是我的门徒了。

约15:1-17谈到住在基督和祂的爱里面。这段经文对我属灵生命非常重要，它帮助我了解上帝于十字架的大爱，让我明白在属灵道路上如何更好的做上帝所喜悦的儿女。

第1至第7节中，有一句重复的话，就是耶稣告诉门徒的，要**“常在我里面”**。耶稣用当时常见的葡萄树比喻门徒跟祂的关系，就像葡萄树和枝子一样。天父是栽培的人，祂会做修剪的工作。树跟枝子是不能分隔的；枝子不能独立存在，它需要依赖树所提供的营养，才能发芽，开花结果。

最近因疫情关系，长时间被关在家中，我也开始种些花。若我希望植物开花，就不能让它有太多的枝子或叶子。它需要被修剪才会开花。葡萄园里不接果子、不开花、枯干的枝子，都会被修剪掉。若我们不结果子，也将被修剪。这是一个提醒，让我们在上帝的爱里谨慎我们的生命，当连接于葡萄树，使我们的生命可以结出许多果子。

著名的复兴家以及南非基督教牧师慕安德烈 (Andrew Murray) 在其著作《住在基督里》对约翰福音15章做了详细的解释。他说枝子跟葡萄树的结合是生命的联系；枝子的生命流着葡萄树的生命。这结合并不是机械性的联系，用螺丝凑合在一起；而是一种能使枝子结果的生命性结合。

透过葡萄树与枝子，我们看到与耶稣结合是领受祂丰盛的生命，以致我们的生命能结出许多果子。耶稣基督在十字架上的成就使我们罪蒙赦免，也使我们连接于这真葡萄树，我们的生命才能领受上帝所赐的丰盛、祂的大爱与恩典。

葡萄树与枝子也告诉我们结合的完全性。没有葡萄树，枝子就不能做什么。主说：离了我，你们就不能做什么。只有借着主耶稣的大能，祂的宏恩，我们才能享受上帝赐予我们的赦罪恩典。葡萄树也需要枝子，没有枝子它就不能结果子。

能结果子。枝子替葡萄树结果子，把这份恩典临到别人的身上。

上帝愿意把自己与我们绑在一起，就如今天耶稣的大使命一样，耶稣愿意进入我们的生命，成为“约”的桥梁。祂要让我们生命成为别人的祝福，成为福音的管道，去结许多果子，让天父上帝能够得荣耀。身为门徒的你我就是成为耶稣的使者。

葡萄树所有的都属于枝子。上帝愿意把祂一切，祂能够施予的，都毫无保留地给了我们。上帝爱世人，甚至将祂的独生子赐予，也施予世人。那么枝子所有的是否也都属于葡萄树？今天我们从上帝领受了一切福气，是否忘了所拥有的一切都属于天父？

当我在读慕安德烈著作时，我有很大的解脱。还记得那时候我一直努力，希望作一位主所喜悦的门徒，但总觉得做得不够，又遇到许多试探。在挣扎时，读到这一段经文，我开始明白，其实不是靠着自己的能力，乃是愿意在上帝的爱里，确保自己与这葡萄树结合。如想在上帝面前成为完全顺服的人，就得保守自己常在基督的恩典里。透过祷告、灵修、敬拜，祂的生命就必然在我的生命带来改变，产生丰盛的生命。

耶稣说：“我爱你们，正如父爱我一样…你们若常遵守我的命令，就会常在我的爱里，正如我遵守了我父的命令，常在祂的爱里。”遵守这命令使到我们能在上帝的爱里。它并不是一件苦差，乃是透过顺服的心，使我们常常在上帝的爱里，心中是喜乐和满足的。葡萄树与枝子让我们更加明白在这个结合里，就是在上帝的爱里。所以耶稣说：你们要彼此相爱，像我爱你们一样，这是我的命令。

在圣周，我们要纪念耶稣为我们受难。每一次当我看电影“The Passion of Christ”时，尤其来到耶稣被鞭打的那一幕，我心中非常的痛，甚至看不下去。耶稣的受难不是为了博取我们的同情，而是表达祂对我们的爱，并且告诉我们这份爱胜过死亡。

今天我们怎么确保自己向上帝的恩典敞开，常在上帝的真葡萄树上，遵从主耶稣的教导呢？“门徒”源自于拉丁文，意思是“一个愿意完全委身来学习师傅思维、技艺和精神的学生”。忠心的门徒生活不只是建立在悔改、赦免以及和好的基础上，更是建立在属灵操练上。历代的基督徒就是通过这操练向上帝的恩典敞开，跟随主基督的教导。所以我们需要把属灵操练放在基督徒的生活中，在主面前有纪律，使到生命能常连接在这真葡萄树上面，让上帝的生命通畅无阻地流到我们的生命里。

在基督的爱里，我们与上帝的关系有一份爱。在这份爱的结合中，不是靠我们的努力而能领取的。它是一份不能完全解释的奥秘，我们能做到的就是让自己成为上帝恩典的管道。在祂里面遵守命令，上帝的丰盛就会流到我们生命里，直到我们成为不一样的人。而在这爱里，我们也常常彼此守望。十字架不是让我们同情耶稣。十字架是一个爱的呼唤。十字架是上帝告诉我：我是如此的爱你们，在我的爱里，在我的真葡萄树上，我把一切的丰盛给你。要成为我的枝子，离了我，你不能做什么。十字架是上帝爱的邀请。在受难节期间，让我们学习进入基督的爱里面。

John 15:1-8

*I am the true vine, and my Father is the vine dresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. **Abide in me**, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you **abide in me**. I am the vine; you are the branches. Whoever **abides in me** and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not **abide in me** he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you **abide in me**, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.*

John 15:1-17 speaks of how we live in Christ and His love. This passage has been instrumental in helping me understand God's great love as revealed through the Cross, and guided me in understanding how to be a better child of God. Let us think about God's love in this article.

In verses 1 to 7, Jesus repeatedly uses the phrase “abide in me”, when speaking to His disciples. Jesus used a parable of vines, a common sight during those times. He likened the relationship between His disciples and Him to that of a vine and branch, with our Father Lord as the Planter, responsible for pruning. The vine and its branch cannot be separated; the branch cannot exist independently, it relies on the nutrients provided by the vine to germinate, flower and bear fruit.

Recently, I stayed home much more during the pandemic, and started gardening. If I desired my plants to bloom, I needed to actively prune them, and not allow too many branches or leaves to grow on them. All the dry branches in the garden that do not bloom or bear fruit will be pruned. If we do not bear fruit, will we similarly be pruned? This is a timely reminder; so let us stay vigilant and abide in Christ, live our lives closely connected to the vine, and bear fruits.

The famous revivalist and South African Christian pastor Andrew Murray gave a detailed explanation of John 15 in his book “Abide in Christ”. He said the connection between the vine and the branch is a living one. The branch draws from the life-sap of the vine. This union is not a mechanical construct that had been soldered together; but rather, a living union, that allows the branch to bear fruit.

Through the parable of the vine and branch, we can see that to abide in Christ is to receive His abundant life, so that our life can bear many fruits. The crucifixion of Jesus Christ allows us to be forgiven of our sins and connects us to the True Vine so that we may receive God's abundant blessings and His immeasurable love and grace.

会长摄于2021年2月新加坡，碧山公园连道。

Photo taken by President at Bishan PCN, Singapore, February 2021.

The parable also teaches us the completeness of the union. Without the vine, the branch cannot do anything. The Lord says: Without me, you can do nothing. Only through the power of the Lord Jesus Christ dwelling within us, can we experience the redemptive grace of God. The vine also needs the branch, for without the branch, it cannot bear fruit. The branch bears fruit for the vine, and in so doing, passes on this grace to others.

God's willingness to bind Himself to us, is akin to Jesus' Great Commission today. Jesus is willing to enter our lives and act as a bridge for our covenant with God. Jesus wants to make our lives a blessing to others, a channel for His Gospel to be witnessed. When we bear many fruits, we glorify our Heavenly Father. As Jesus' disciples, we have a duty to carry out His Great Commission.

All that the vine possesses belongs to the branch. God is willing to give His all to us without reservation. For God so loves the world, that He bestowed His one and only Son to the world. So does all that the branch possesses also belong to the vine? Today we have received much blessings from God, yet we seem to have forgotten that everything of ours belongs to our Heavenly Father.

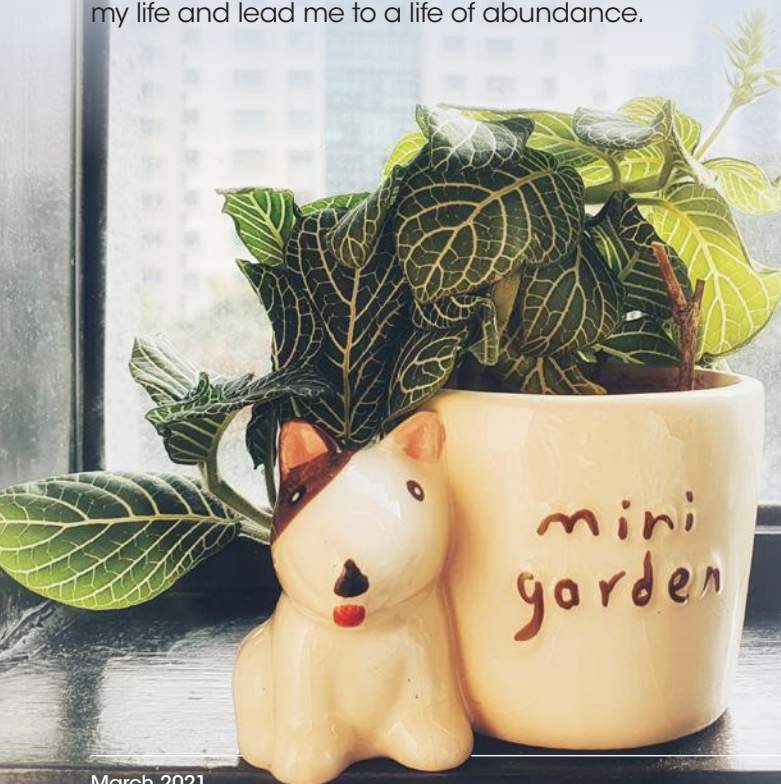
When I was reading Andrew Murray's book, I received great relief. I still recall that I had been working hard at that time to be a disciple that was pleasing to God, but I had felt that I was not doing enough, and was plagued with many trials. In the midst of my struggles, I came across Murray's book and finally came to realise that I should not be relying on my own might. I had to surrender to God to ensure a close union with this true vine. To fully submit to God, always keep in the grace of Christ: through prayer, spiritual discipline, and worship. Only then will Jesus' life bring about transformation in my life and lead me to a life of abundance.

Jesus said: "As the Father has loved me, so have I loved you... If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remained in His love." To obey God's commands is to enable us to be in God's love, and is not an onerous task. A heart of obedience makes us joyful and contented to be in God's love. The parable of the vine and branch makes us more aware of our union with God, one born out of the love from God. So Jesus said: Love one another as I have loved you. This is my command.

During the Holy Week, we remember Jesus' suffering. Every time I watch the film "The Passion of Christ", especially at the scene when Jesus was whipped savagely, I feel so much pain that I cannot bear to continue watching. The crucifixion of Jesus was not enacted to draw our sympathy. Jesus' crucifixion is an expression of His great love for us, that His love triumphs over death.

Today, how do we ensure that we are open to God's grace, and remain in the true vine of God, obeying the teachings of our Lord Jesus Christ? "Disciple" is derived from a Latin word and means "a student who is willing to fully commit himself to learning the mind, skills, and spirit of the Master". The life of a faithful disciple is based not merely on a foundation of repentance, forgiveness, and reconciliation, but on one built on spiritual discipline. Christians throughout the ages have opened up to the grace of God, and followed the teachings of Jesus Christ. So we need to be spiritually disciplined as Christians to always remain connected to this True Vine, and to allow the life-giving goodness of God to flow uninhibited in our lives.

In abiding in Jesus' love, we draw closer in a loving relationship with God. This love is not gained through human effort. It is something so amazing yet so hard to comprehend: that all we need to do is to allow ourselves to be a channel of God's grace. By observing God's commands, we allow the abundance of God to flow into our lives and transform us. And as we love, we watch over one another. Jesus' crucifixion does not ask for our sympathy. The Cross is a call of love. The Cross is God's message to us: I love you, I love you so much, abide in my love, in my true vine, and I will give you all that I have. For without me, you are nothing. This Good Friday season, let us learn to abide in the love of Christ.



会长摄于2021年1月。
Photo taken by President, January 2021.

“疫情阻断回乡路，主恩联结四海情” 疫中庆新年

任谁也猜想不到。2019年的疫情竟然如此长情，她逗留了一整年，还没有预备打道回府的归期。我们2021年的农历新年只好遵守阻断措施，每家宾客只限8位。大家仍然怀着喜乐的心邀请子然一身于狮城奔波的游子分享《异乡游子的除夕夜》、与家人共度《疫中过年的全家福》、缅怀过去，踏入《不一样的年》。

异乡游子的除夕夜

王健霞，女皇镇堂传道（本处）

除夕对于华人来说是家人团圆的大日子。这一天家人团聚，品美酒、享佳肴、共叙美好。

但是对于许多在新加坡求学、工作的外籍华人来说，能够在除夕夜和家人团圆却成了难以实现的奢望，化作了丝丝缕缕的乡愁。

唐代大诗人王维的名句：独在异乡为异客，每逢佳节倍思亲。我想这是许许多多像我一样的异乡游子在除夕夜时的感受。因此，每年的除夕我都会邀请几十位异乡游子来我家同话主恩，共度除夕。可是今年因为疫情的原因，仅仅能够邀请八位客人，这对于我来说真是个大难题。几经斟酌，最后我邀请了八位独自一人在新加坡学习、工作的年轻人，他们分别来自马来西亚和中国。

2021这个不平常的除夕夜，八位客人如同来我家团聚的八位亲人。我们数算主恩、享用美食，透过视频和远方的家人连线拜年，爱 and 喜乐在新、马、中三国的家人中洋溢。正所谓：疫情阻断回乡路，主恩联结四海情。



疫中过年的全家福

《卫讯》编委，梁志诚

按以往惯例，大年初一早上先参加教会的新春崇拜，随后便逐一去向亲友拜年，行程先后的约定由来已久，次序分明。内子共有5位兄弟姐妹，需要拜访的家庭不只两口。

到了年初二，所谓礼尚往来，这些家庭成员就会聚集于寒舍，一起捞鱼生，话家常，满屋的欢声笑语。若要计算人数，这天的访客远远超过所限制的8人。所以，为进一步配合抗疫措施，今年我们毅然取消了年初一的拜访，也停办初二的集体团拜。这个决定，获得大家的体谅和接受。我们只通过网购平台，给亲友送上小礼品，同时发送恭贺简讯，聊表敬意。

不过，自家的年夜饭还是少不了。传统年菜是孩子们的最爱，火锅则是我们初二的桌上佳肴。感谢天父，纵使病毒仍在伺机作乱，但有温馨的天伦之乐围绕，我们的新年依然充满欢乐。初七人日那天，即兴涂写了两行文字，用来总结过去的一年：



人生起伏有恩主守护，

日子无常蒙上帝眷顾。

不一样的年

李佳训，女皇镇堂执行委员会文书

还记得去年的农历新年在家乡渡过。

那时候，疫情主要在中国蔓延，新加坡也刚出现零星的境外输入病例。大多数的人虽然精神紧绷，但普遍认为疫情再过一阵子就能受控制。我的父母也非常担心我的情况，不停的叮咛我出外要小心，随时要注意卫生，不要随便乱碰其他的东西。父亲还特地到附近的药店买了体温计，也塞了几个当时已经几乎断货的口罩给我带回新加坡。万万没想到，那将是我2020年最后一次与父母团聚。

过了一年，很多事情都因为疫情而改变了。每一次都期待疫情有转机，能够回家与父母团员，却都以失望收场。感谢神的带领，今年农历新年虽然无法回家，却能够与在新加坡的家人共享团圆饭，并且也能够与一群同在新加坡打拼的中学同学相聚。教会弟兄姐妹的关怀，也让我倍感温馨。虽然如此，身为独生子的我，每当想起和父母亲分隔两地，还是会有点失落。科技虽然能够帮助缩短沟通的距离，但我想大家都认同，这一切都取代不了与家人的拥抱所带来的温暖吧！

求神怜悯，让这个疫情赶快结束。

When Lent Meets Chinese New Year 当大斋节与新春相遇时



蔡伟山牧师

主理，直落亚逸堂

Rev Chua Ooi Suah

Pastor-in-Charge, Telok Ayer Chinese Methodist Church

今年2月17日，按教会年历 (Church Year) 是大斋节 (Lent) 的第1天，就是圣灰日 (Ash Wednesday)。这代表我们将开始40天的属灵之旅，一直到复活节。

很巧的是，这天是华人大年初六。当两个不同气氛的节期相遇的时候，求主赐给我们智慧来调整我们的心态，好拥抱信仰与文化之间的差异，同时找出这两个节期之间共同的精神。

第1个共同的精神是除旧迎新

华人在迎接新春前有大扫除的习俗：把家里打扫干净，甚至平时没去整理的角落，也趁这时候腾出时间，来把它整理干洁，再把一些陈旧无用的物品丢掉。大扫除后，往往家里都感觉焕然一新，我们的心情也会比较愉快。

而大斋期原本的目的，是一个受洗者预备心和洁净自己，好在复活节洗礼。以后，大斋期的目的逐渐扩大成为信徒忏悔和守斋的日子，为要帮助信徒省察自己的属灵生命，因为人的过犯经过日积月累之后，就好像所穿的衣服会越来越脏，就像以赛亚书64章6节所说的：“我们都像不洁净的人，所有的义都像污秽的衣服。”圣经除旧的重点是讲求内在生命的除旧，脱去旧人和旧人的行为（西3:9）。除旧并不是否认过去的价值，更不是将所有的传统丢弃或除去；而是在上帝面前认清自己的本相，并靠主的恩典脱去旧人和旧人的行为。

第2个共同的精神是联系团契

对于华人传统来说，拜年不仅是民间普通百姓彼此祝贺，也是增强家庭成员，甚至家族之间的团结。拜年的功能是增进人与人之间的感情和加深亲友之间的关系。

当然，今年的拜年，我们因着疫情，彼此拜访受到限制，带来许多不便。但感谢上帝，至少一天我们还可以接待8位访客。透过科技，我们可以与亲友拜年、甚至海外的亲友也可以在网上拜年，彼此联系。

大斋节40天藉着读经祷告、禁食等等的操练，刻意付出更多的时间来亲近主，目的是思念耶稣受苦舍己的爱，效法他在世美好的榜样。主耶稣常常分别时间，地方，与上帝建立一个亲密的关系。

弟兄姐妹，新春佳节，大斋节都邀请我们过一个除旧迎新的生活。靠着主的帮助，我们得胜罪恶；靠着主的恩典，我们穿上新人的生命。

若要把旧的、坏的习惯除掉，最好的方法是与上帝建立好的关系，来克服这些旧有的坏习惯。就让我们在新的一年里，在大斋节，我们每一日灵修，好好地灵修，以实际行动和方式在灵性上除旧迎新，并与上帝建立亲密的关系。阿们！

翻译/Translator:
洪培正传道 Pr Timothy Ang

According to the church calendar this year, February 17 was Ash Wednesday, the first day of Lent. It marked the beginning of a 40-day spiritual journey lasting till Easter Sunday. Coincidentally, that day was also the 6th day of Chinese New Year. The convergence of these two seasons of differing atmospheres prompts us to ask the Lord for wisdom, to cultivate a heart posture that embraces the differences between faith and culture, while also identifying the common aspects shared by these two seasons.

1st Common Aspect: Remove the Old, Welcome the New

The Chinese have the custom of spring cleaning to welcome the Lunar New Year: to clean and tidy our homes, even including the corners we normally neglect, and to discard old or useless items. After spring cleaning, our homes are renewed, and our spirits are lifted.

The original purpose of Lent was for a baptismal candidate to prepare his heart and consecrate himself to be baptised on Easter Sunday. Over time, the purpose of Lent gradually expanded to become a period of repentance and fasting for every believer, to help believers examine our own spiritual lives, because our sins accumulate over time, just as the clothes we wear accumulate dirt. As it is written in Isaiah 64:6: "All of us have become like one who is unclean, and all our righteous acts are like filthy rags." The biblical emphasis on removing the old is to remove the old inner life, to take off the old self with its practices (Col. 3:9). Removing the old is neither about denying the value of the past, nor about discarding or abandoning tradition; rather, it is to acknowledge our true selves before God, and trust in God's grace to take off the old self with its practices.

2nd Common Aspect: Interpersonal Connections and Fellowship

In Chinese tradition, New Year greetings and visitations are not merely for the purpose of wishing one another well, but also for strengthening the bonds of unity within our families and even our clans. New Year greetings serve the purpose of building interpersonal intimacy and deepening relationships between family and friends.

Of course, this year, due to the pandemic, New Year visitation restrictions were imposed and this might have caused some inconvenience. Nonetheless, we thank God that at least we could host 8 visitors each day. Using technology, we could exchange greetings with our relatives and friends, and even connect with those living overseas.

During the 40-day Lent season, through reading the scriptures, prayer, fasting, and other practices, we intentionally spend more time to draw near to the Lord, with the aim of meditating upon Jesus' sacrificial love and following the perfect example He set for us on earth. Our Lord Jesus often set aside time and sought suitable places to build an intimate relationship with God.

Brothers and sisters, the Chinese New Year and Lent seasons both invite us to put off the old and welcome the new. With God's help, we can overcome sin; with God's grace, we can put on the life of the new self.

The best way to get rid of old or bad habits is to develop a good relationship with God, so as to overcome these habits. In this new year, and during this Lent season, let us properly practice our devotional disciplines each day, taking practical steps to seek spiritual renewal and to grow in intimacy with God. Amen!

Let's Celebrate Easter Well This Year

欢庆今年的复活节良日！



荣誉会督张振忠牧师 (博士)
Bishop Emeritus Rev Dr Chong Ching Chung

主日 Sunday 是一周之头一日

今年的复活节又逢在 **月首** 第一个主日；这是难得的良日。本来按照罗马年历，主日是太阳日 Sunday，为一周之首日，这非常符合犹太人传统里称这日为七日的头一日。耶和華上帝在第一天造光，“……祂说要有光就有光，上帝看光是好的，就把光暗分开……” (创世纪 1:3-4)。

一周之末是土曜日 Saturday

上帝用六天创造万物，尤其在第六日按照上帝的形象和样式造男造女，这是上帝至极的创造，至此上帝就完成了创造之工，在第七日安息。所以犹太人称第七日为一周之末，按照摩西五经的记载，摩西在十诫里，要以色列百姓把安息日定为神圣的日子，叫安息日。当罗马殖民以色列人在巴勒斯坦的国土后，施行罗马年历，称第七日是土曜日 Saturday (拉丁文: *Sāturni*, 意为土星)。

基督徒是在七日的头一日聚会

按照四福音的记载 (太 28:1, 可 16:2, 9, 路 24:1, 约 20:1), 耶稣从死里复活正是七日的头一日天未亮的时候，当第一道曙光划过黑暗时分，正如创世记记载当渊面黑暗时，上帝创造的光划过了宇宙，驱赶了黑暗，那是第一日光的创造！上帝的儿子耶稣基督已经不在坟

墓里，祂已经复活了！从此以后，耶稣的门徒习惯在七日的头一日 (太阳日 Sunday) 聚集一起欢庆他们所相信和跟随的主，已经战胜死亡，从死里复活。到了使徒行传 20:7，使徒和信徒们在七日的头一日掰饼聚会成为了初期教会的习惯。

初期教会在复活节举行盛大的洗礼入会仪式

使徒行传所记载的新约教会让我们看到福音被传讲后，有人信了福音就为他们洗礼领受圣灵。从新约书信以及文献的记录，可看出教会历史的三百年，无论是保罗、彼得、雅各、徒们或教父们，他们在以色列境内以及各地外邦人的教会，认真积极的在信徒洗礼后，有完整的信仰教义的教导。从第四世纪，尤其当基督教的禁令解除后，教会有系统的为慕道友预备洗礼入会仪式。预备期可以从数月到三年，并且复活节前几个星期是最重要的预备期。洗礼通常就在复活节的清晨。所有洗礼后的人将被领到之后所举行的复活节崇拜，与全体会友欢庆复活节，并且藉着圣道礼仪之后举行的圣餐礼正式融入基督的身体。

总结

本文首句我说“今年的复活节是难逢的良日”，因为我们多数的教会，在每月的第一个主日举行圣餐崇拜。因此，今年的复活节主日是最适合举行复活节讲道、欢迎刚洗礼入会者、以及举行圣餐礼融合在一起的主日礼拜了。

【注：洗礼入会礼式可以考虑在主日崇拜前举行，或在星期六晚上举行，主日就无需在崇拜流程里安排洗礼入会仪式】

Sunday is the First Day of the Week

This year's Easter falls on the *first* Sunday of the month again; it is a rare and blessed occurrence. According to the Roman Calendar, Sunday is the Day of the Sun, and thus the first day of a week. This is consistent with the Jewish tradition of deeming this day as the first of the seven days in a week. God created light on the first day, He said "Let there be light", and there was light. God saw that the light was good and He separated the light from the darkness (Gen 1:3-4).

Saturday is The Last Day of a Week

God created all things in six days, and on the sixth day, He created man (male and female), in His image. This was His ultimate creation. His work of creation was then completed and God rested on the seventh day. For this reason, the Jews deemed the seventh day as the last day of the week. As stated in the Ten Commandments documented in the *Five Books of Moses*, the Israelites were instructed to mark this day of rest as a holy day and called it Sabbath. When the Romans colonised the Israelites in Palestine, they implemented the Roman Calendar and named the seventh day, Saturday (Latin: *Sāturni*, meaning Saturn).

Christians Gather on the First Day of the Week

It is recorded in the 4 Gospels (Matt 28:1; Mark 16:2, 9; Luke 24:1 and John 20:1) that Jesus rose from the dead very early on the first day of the week, at dawn. The first break of dawn was as depicted in Genesis when God first created light—that first ray of brightness that beamed across the deep abyss of darkness and illuminated the universe, chasing away the foreboding darkness. The first creation of Light! Jesus Christ, the Son of God, has left the tomb, He has risen! From then on, Jesus' disciples would habitually gather on the first day of the week—Sunday, to remember their Lord, whom they believed and followed, and to celebrate His resurrection and victory over death. In Acts 20:7, we learn that it has become a practice of the early church for the disciples and believers of Christ to meet and break bread on Sunday, the first day of the week.

The Early Church held large baptism ceremonies on Easter

Looking at the New Testament church recorded in the book of Acts, believers are baptised and brought to receive the Holy Spirit whenever the Gospel is preached and received. We can see from the New Testament letters and literature that in the 300 years of church history, be it with the apostles Paul, Peter or James, or church fathers, there was active and earnest teaching of the complete faith doctrine following the baptism of believers in churches within Israel or other gentile locations, to provide comprehensive teaching and guidance in the faith. From the 4th Century, especially after the ban on Christianity was lifted, the Church systematically prepared catechumens for baptism and membership ceremonies. This period of preparation could last from several months to three years, with the most significant period being the few weeks leading up to Easter. Baptism ceremonies were usually held in the early morning of Easter, after which, those who had been baptised will be invited to join the church body in the Easter service held then, where they will also be formally welcomed into the body of Christ through the Holy Communion held after the liturgy of the Word.

Conclusion

I mentioned at the beginning of this article that this year's Easter falls on the first Sunday of the month, a rare and blessed day when the majority of our churches will observe Holy Communion. This makes this Easter Sunday an exceptionally befitting day for the preaching of Easter sermons, and to welcome newly baptised members to join in the Body of Christ as we observe Holy Communion.

(Note: Baptismal Ceremonies can be held before the Sunday church service, or even on the Saturday evening; the baptismal ceremony then need not be part of the Easter worship service.)

History of Baptism 洗礼的历史



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We are perhaps familiar with the Trinitarian formula employed at each of our own baptisms, whether it be through aspersion, effusion, or immersion.¹ We know also that as an initiation rite, it is patterned after Jesus' baptism by John the Baptist. But how did the church come to adopt baptism as one of the sacraments practised?

There is little doubt that the early church used baptism as an initiation rite in expressing the new reality of the Christian life. However, various scholars (such as Jon Isaak and Jeffrey Truscott) remind us that the New Testament provides us with little direct teaching about baptism. Instead, the New Testament authors wrote more pointedly in discussing the implications and consequences of baptism. Jeffrey Truscott, the former worship and liturgy lecturer at Trinity Theological College, wrote:

*The New Testament actually tells us very little about baptism. It gives **no** full service order of baptism. It **may** give us hints about formulas used in the apostolic-era church ("in the name of Jesus" "in the name of the Father and of the Son...")... It **seems** to indicate a connection between hand-laying and baptism (Acts), but the evidence for that in the NT is very sparse. The New Testament does not say anything about ministers, preferred days for baptism, the mode of baptism, catechesis, a candidate's confession of faith....*

The early Jewish antecedents to Christian baptism include such as the Jewish rite of circumcision as well as the Jewish rites of ceremonial purification/washings. While both the rite of circumcision and ritual washing are indeed initiation rites, both however do not provide an adequate basis for understanding Christian baptism. Water baptism signifies a spiritual rebirth in water and the Spirit, which is a perspective not attached to circumcision. Concurrently, washings do not provide a sufficient basis for Christian baptism primarily because baptism is not about achieving ritual purity.

Another distinctive practice that pre-dated and foreshadowed Christian baptism was the baptisms of John the Baptist. It should be noted that John's

Photo by Josh Applegate on Unsplash

¹ According to S. Anita Stauffer, church history attests to four different modes of conferring baptism throughout history: submersion (the candidate goes completely under the water); immersion (water is poured over the candidate who stands in the water, or the candidate's head is pushed partially under the water); affusion (water is poured over the head of the candidate); aspersion (the candidate is sprinkled with water).

baptisms were distinct from the ritual washings (of the Jews and even those of the Essenes), in that, they were baptisms of repentance that prepared the people for the work of the coming Messiah. Truscott noted that the fact that John's baptism was in the Jordan is important; since the Jordan (river) was regarded as ritually unclean, it is indicative that John's baptisms were hence, not purification baths. Instead, the "significance lies in its historical connotations: it is a new Jordan experience that transforms the people of Israel." As with his life and ministry, John's baptisms foreshadowed and eventually gave way to a baptism by the Messiah Himself – one that is of water and the Holy Spirit. Just as John himself was insistent that "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire." (Luke 3:16), John's baptism (and ministry) essentially proclaimed and ritually enacted the dawning of the new age.

The association with the Holy Spirit at baptism is significant, who was present at Jesus' baptism. In that regard, the Holy Spirit is in fact that which distinguishes the baptism of Jesus (and Christian baptisms) from John's baptisms. Correspondingly, the accounts of Jesus' baptism in the synoptic Gospels not only described what happened to Jesus but also provided the basis in understanding what happens in Christian baptism. In other words, Jesus' baptism demonstrates for us that we become sons and daughters of God and receive the gift of the Holy Spirit in baptism. Recall Acts 2:38: "Repent and be baptised every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."

Yet it should also be understood that through the history of the church, baptism (and the later rite of confirmation) is also regarded as initiation rites for the church; they are about entrance into a new (faith) community, necessitated by conversion and faith. Though scanty on the historical development of baptism, the New Testament authors do present us with various interpretations of baptism itself. It was the later works of such as the *Didache*, (a late first or early second-century Syrian teaching on church order), the *Didascalia Apostolorum* (an early third-century Syrian document) as well as the writings of second-century apologist, Justin Martyr that provided the framework for later developments in the baptismal order.

*For more information on the history and development of baptism, please refer to Maxwell Johnson's *The Rites of Christian Initiation: Their Evolution and Interpretation*

大家或许都熟悉我们洗礼时，不论是用滴水、浇灌或浸水礼，当中所使用的，那提及三位一体上帝的礼文。我们也晓得这入会礼仪，是效法耶稣本身所受的，那施洗约翰的洗礼。但洗礼是怎么成为教会的圣礼之一呢？

毋庸置疑，初期教会已经开始以洗礼作为入会礼，象征一个基督徒信仰生活的开始。众学者 (如: Jon Isaak 和楚士格) 都提醒我们，新约圣经中并没有太多关于洗礼的记载。没有很多关于洗礼的教导。新约作者所编写的，更多是针对洗礼之后，当中的意义和结果。前任三一神学院崇拜与礼仪讲师楚士格，这么写道：

新约圣经对于洗礼的记载不多。也没有记录完整洗礼的礼仪。虽然当中有让我们看到了使徒时代教会所使用的礼文 (“奉耶稣的名” “奉圣父和圣子的名”)… 这似乎指出按手和洗礼之间的关联 (使徒行传)，但新约中的论证不多。新约中也完全没有提及牧者的角色、该在什么时候洗礼、洗礼的形式、教理、受洗者的信仰宣言等。

基督的洗礼源自犹太人的传统，包括割礼，以及犹太礼仪中的洁净礼。尽管割礼和洁净礼都算是入会礼，两者却无法提供我们对于基督教洗礼的正确认识。水的洗礼，象征着透过水和圣灵的属灵重生，这样的理念就不存在于割礼之中。同时，洁净礼也无法正确地表达基督教洗礼的意义，因为洗礼的目的显然不是为了达致某种礼节上的洁净。

另一个更早并预表着基督教洗礼的传统，就是施洗约翰的洗礼。值得一提的是，施洗约翰的洗礼，有别于洁净礼 (包括犹太人的，甚至是爱色尼人的传统)，约翰的洗礼是悔改的洗礼，为要在弥赛亚到来之前预备大家。楚士格指出，约翰洗礼的地点——约旦河，是别具意义的，因为约旦河在律法上是不洁的，这也证明了约翰的洗礼不是一种洁净礼。其实，当中的“意义在于它的历史意涵，这是一个改变以色列子民的新约旦经验。”如约翰的生命和事工一样，他的洗礼预表并最终形成了弥赛亚的洗礼，圣灵与水的洗礼。正如约翰自己强调，“我是用水给你们施洗，但有一位能力比我更大的要来，我就是给他解鞋带也不配。他要用圣灵与火给你们施洗。” (路加福音3:16)，约翰的洗礼 (和施工) 在根本上宣告，并演绎出这新时代的开始。

在耶稣洗礼时出现的圣灵，祂在洗礼中的位置是至关重要的。就此而言，圣灵的工作也是耶稣的洗礼 (基督徒洗礼)。这是和约翰洗礼之间最大的差别。相应的，对观福音中对耶稣洗礼的记载，不单形容了发生在耶稣身上的事，也提供了我们对基督教洗礼的基本认识。换句话说，耶稣的洗礼，向我们示范的是，在洗礼中，我们将成为上帝的儿女，并得着圣灵。回想起使徒行传2:38，“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必须受所赐的圣灵”。

另外，我们也从教会历史中看到，洗礼 (和之后的坚信礼) 被视为教会的入会礼；象征受洗者，带着归向基督的决心和信心，进入一个新的信仰群体。尽管我们缺乏洗礼历史发展的资料，我们却能够从新约作者的写作中认识到洗礼的不同意义。一直到后期，我们才能够从一些资料中认识到洗礼的发展和礼仪，包括十二使徒遗训 (第一世纪末或第二世纪初叙利业教会礼仪的教导，宗徒训诲录 (第三世纪初的叙利业文献)，以及第二世纪护教家，殉道者游斯丁的著作。

*想了解更多关于洗礼的历史与发展，可查阅Maxwell John的作品《The Rites of Christian Initiation: Their Evolution and Interpretation》

Social Concerns Sunday 2021

社会关怀日2021

CAC's Social Concerns Sunday falls on 21 March this year. A Special 2nd Offering will be collected on this day and disbursed to the beneficiaries as identified by the Board of Social Concerns and Outreach (BOSC). This year's allocations are as follows:

今年3月21日是华人年议会安排的社会关怀主日。当日将会收第二次特别奉献，并计划分配给以下的受益单位：

10%
each

1. Ang Mo Kio Chinese Methodist Church MWS Kebun Bahru SAC
卫理福利服务哥本峇鲁乐龄中心（宏茂桥堂）
2. Changi Methodist Church Punggol Preaching Point ministry 榜鹅布道站（樟宜堂）
3. Charis Methodist Church MWS CharisACE SAC 卫理福利服务颂恩乐龄活动中心（颂恩堂）
4. Geylang Chinese Methodist Church MWS Greentops SAC
卫理福利服务Greentops 乐龄活动中心（芽笼堂）
5. Seng Kang Methodist Church (MWS SAC and Oikos Ministry)
盛港堂 Oikos 爱家事工及卫理福利服务乐龄中心
6. One Hope Centre 一望中心
7. Prison Fellowship Singapore 监狱事工

20%
each

8. MWS Chaplaincy 卫理福利服务校牧

5%
each

9. Breakthrough Missions Ltd 突破宣教事工
10. BOSC General Fund 社会关怀与外展部普通基金

BOSC supports a wide variety of social concerns. These comprise programmes hosted by Methodist Welfare Services or CAC Churches, including: befriending programmes and social activities to engage Seniors, school ministry through the Boys' and Girls' Brigades, free tuition for low-income families, mentoring and character building programmes for students and food blessing and community projects. BOSC also supports organisations that assist persons struggling with drug, gambling and other forms of addiction. Your generous contribution to the Second Offering on Social Concerns Sunday will help the above ministries and beneficiaries.

We hear from Queenstown Chinese Methodist Church and Charis Methodist Church on how they extended outreach recently.

Project Samaria

Charis Methodist Church's ministry for the homeless

"... and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."
- Acts 1:8b

On April 18, 2020, the Social Concerns Ministry of Charis Methodist Church (CMC) sought the Lord's guidance as we contemplated CAC BOSC's request, as well as the Government's appeal, to help house the thousands in Singapore who were made homeless during the COVID-19 Circuit Breaker.



社会关怀与外展部在经济和服侍上关怀各项社会需要。这些包括由卫理福利服务以及年会堂会承办的事工，例如：与乐龄人士互动的活动、通过学校的男少年旅和女少年旅进行的学校事工、为低收入家庭提供免费补习、为在籍学生提供模范指导和培训课程，以及派送食品礼包等。该部还支持一些为在毒瘾、赌瘾和其他形式成瘾中挣扎的人们提供服务的机构。您于社会关怀主日的第二次特别奉献将帮助上述所有事工和受益者。

女皇镇堂及颂恩堂于以下也分享他们近期在关怀与外展事工所做的服侍。

Acts 1:8b was the Lord's answer for us. He impressed upon our hearts to reach out and share the Good News with family (Jerusalem), friends (Judea), and strangers (Samaria). Thereafter, Charis derived the name "Project Samaria" for our initiative to assist our homeless brothers.

When the Lord calls, He is faithful in providing resources. Project Samaria took shape swiftly. Charis' House of Peniel building (where Project Samaria was to be located) was approved as a Safe, Sound Sleeping Place (S3P) by the Ministry of Social and Family Development (MSF), and Project Samaria received our first two stayers on May 7, 2020.

We thank God for providing us the right contacts at MSF, and to the local charity *Homeless Hearts of Singapore* and Pasir Panjang Hill Brethren Church's Pastor Tang Kok Fai, who shared with us their ministry of housing the homeless. Project Samaria supported up to 8 stayers and our primary purpose was to extend God's love to them by providing them with food and housing. Through this, we also hoped that they may come to know Jesus and His salvation. We also offered healthcare assistance and fostered a sense of well-being and community support with our medical and volunteer befrienders. The medical team screened incoming stayers before admittance and were on call for ad-hoc medical consultations. Our volunteer befrienders provided social support and shared the Gospel to stayers who were receptive. Some were even open to being prayed for by our pastors, Rev Lui Yuan Tze and Rev Daniel Teoh. We pray that the seeds planted will continue to grow in their hearts and bear fruit one day!

Due to renovation plans for the House of Peniel, we bid farewell to our guests on July 1, 2020. The Project Samaria Team surprised our guests with a treat of durians at the farewell dinner, and presented a video featuring messages from our church, songs by our Sunday School children, as well as prayers of blessings.

Our guests were visibly touched by the love and warmth they felt from us. All glory to God for all that He has accomplished through Project Samaria. We thank God for His hand of protection in keeping our guests and volunteers safe and healthy throughout the pandemic.

Though our guests have moved to other S3P locations, we believe that God has given us a foretaste of the homeless ministry through Project Samaria. Many from the Team sensed that God may intend for Charis to build this as a long-term ministry after we return to our redeveloped church premises in 2022. A formal proposal was submitted to the LCEC and in February 2021, the Samaria Ministry was approved as a new initiative for Charis' Social Concerns Ministry. Please pray with us as we expand the Samaria Ministry in time to come, that God will transform CMC, both physically with the church redevelopment, and also spiritually as a disciple-making church. May we grow to be a more attractive community in our nation!



以“礼”待“客”——客工宿舍探访小记

社会关怀与外展委员会与女皇镇堂合办

农历新年是华人最重要的节日，是阖家团圆相聚，畅叙亲情友爱的节期。每到此时，家人爱中翘首期盼，游子渴慕踏上归程。家，是爱的守候，是温暖的召唤。

今年，由于疫情的影响，许多人不能回家过年。这其中有一个群体，他们为新加坡的建设作出了极大的贡献，他们被称为“外籍客工”。由于防疫措施的限制、机票价格的飞涨、家庭生活的重担等因素，他们虽想家却不能回家与亲人团圆。他们大多数在本地没有亲友，收入又偏低，新年期间

许多都靠加班多赚钱，也熬过想家的寂寞。他们需要更多群体的关怀。

爱人如己是主对我们的呼召和命令，关怀这群客工是我们对主爱的回应。2021年2月7日傍晚，在社会关怀与外展部的协调推动下，牧师、传道和几位同工代表女皇镇堂全体会友来到位于 Neythal Road 的一所外籍建筑工人宿舍，慰问这里的三百位外籍客工。

我们为他们准备了富有南洋新年特色的年柑，祝福他们新的一年大吉大利，生活甘甜如蜜。我们也特别为其中的中国籍客工准备了90份新年礼包。其中包括年柑、年饼、广受欢迎的中国辣酱老干妈、肉干、花生等。

客工们走下放工的巴士，从我们手中接过新年礼包时，虽然我们都戴着口罩，只可简短的问候“新年快乐”，但从他们眼睛里的笑意、点头、致谢中能感受到他们心中的喜悦。虽然无论怎样的礼包也无法完全消解他们的乡愁，但相信透过这小小的礼包能够让他们感受到一丝温暖，一些慰藉，感受到从上帝而来的爱！

上帝就是爱，上帝的儿女是蒙爱的。上帝也呼召我们将这爱在世界中传扬。亲爱的弟兄姐妹们，您可将上帝的爱带给您周围的谁呢？

Digital Missions In The Wesleyan Spirit



Rev Erick Tan

Member, CAC Board of Missions
Associate Pastor, Bukit Panjang Methodist Church

World missions in the Wesleyan spirit, in broad strokes, is about:

- **Wesley's concept of prevenient grace**—the notion that God is at work in every people group, revealing something of God's self and nature, preparing them for saving grace and eventually sanctifying grace.

- **The integration of evangelism with social ministries.** This means that we hold together both the Great Commission and the Great Commandment. Jesus is calling people to repentance and eternal life as well as responding to their daily needs, their broken bodies, and their damaged spirits.

Empowered by the Holy Spirit 136 years ago, Methodist missionaries preached, "Not by might, nor by power, but by my Spirit, says the Lord of hosts." Zechariah 4:6b (ESV) was then planted in Singapore, and the Methodist missions in the Wesleyan spirit served that generation, "that yields its fruit in its season, and (where) its leaf does not wither. In all that he does, he prospers" (Psalm 1:3b, ESV). Indeed, the Methodist Church in Singapore inherited the prosperity of our forebears, but we must not rest on our laurels! We are also empowered, and privileged to continue the momentum of spreading scriptural holiness, expressed through personal and social holiness. If it took a global pandemic for us to realise that our generation is at the core fundamentally broken, then God has interrupted our "bull run" of power and privilege, constraining us to pay attention to the downtrodden, broken, sin-filled physical *and* digital world!

Throughout 2020, Covid-19 social distancing compelled us to change the way we engage with people at work and even in worship. Prohibited from gathering physically, organisations and congregations switched gears to hyper-drive speed; we digitalised our processes, and began sending content through the internet and to screens located in digital spaces where people "gather" to interact online. If you are still wondering how all this is happening, perhaps I could encourage you to look at the tools, strategies, and partnerships from a missional perspective. You will discover "yielded fruit" which churches can use to serve our generation that embraces onsite and online engagement.

Tools

What would you do differently if the tools available today virtually reaches the eyeballs of all in need of

God's mercy and grace? The potential of connected mobile devices has expanded the potential of your church's worship service to engage both church and unchurched people! Even as you read this, redeemed geeks are developing more tools to reach the remaining tribes and languages, so that every touchscreen and every sound card could project and amplify the good news. Along with the plethora of devices, God is raising a new generation of media creators that is producing holistic movies and bringing the bible to the whole world in ways that are relevant and engaging.

Strategies

Unless our preachers can travel great distances at the speed of data navigating the information superhighway, we will need all missions strategies to embrace a "both; and" approach to meeting onsite and online objectives. The dominion of this world continues to push back God's Kingdom despite the Covid-19 lockdown; but because disciples of Christ are recognising the value of digital outreach and know how to use it, Gospel for the whole world is no longer a lofty and blurry vision. The new (ab) normal will be characterised by every small group, church, denomination, and missions organisation, strategising and collaborating to reach both the physical and digital frontiers; bringing the worship of God the Father, Son, and Holy Spirit to communities that do not yet have bodies of believers.

Digital strategies speed up the process of finishing the great commission, in which time Christ will come again in final victory, and we will feast at His heavenly banquet. I hope you would share the excitement with me, seeing the potential that digital strategies bring to the tasks of missions and evangelism.

Partnerships

Finally, digital missions in the Wesleyan spirit means we can relate virtually, and serve the world together, as one body of Christ.

Physical interactions are advantageous in building relationships with other missionaries, but video conferencing made it possible for me in Singapore, to speak to missionaries spread over the Himalayan region. Using online forms accessible by scanning QR codes, my wife and I can receive responses to God's Word, and prayer requests from the fellowship. This was unimaginable in the 90s when we both started in full time ministries.

We, His Church, the universal body of Christ, are in a season when we can now converge to serve in greater unity to bring scriptural holiness to every country. Digital platforms have enhanced our partnerships where we can come together, "that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honoured, all rejoice together." (1 Corinthians 12:25-26, ESV).

Photo by Nastya Dulhieu on Unsplash

COVID-19 Challenges and Opportunities in Central Asia

Grace Methodist Church

We have seen much of how Covid-19 challenged but at the same time also opened opportunities for the advancement of the gospel through our churches here in Singapore. As countries went into lockdown mode in the last few months, we connected with our brothers-and-sisters in Christ in Central Asia to find out how they were doing:

"Greetings from the country which bridges Europe, Middle East, and Central Asia!

Our church went online much earlier in 2020, before the formal lockdown in December 2020. With church services and meetings going online, our ability to connect and care for our people has experienced both hindrances, but also empowerment.

As some were without advanced telecommunication devices, they were not able to participate in online church activities. We did our best to stay connected through daily exchanges of SMS and continued to entrust them to the Lord. Praise the Lord, for we saw that this obstacle did not impede the decision of one such believer, who did not own a smartphone, to be baptised! On the sunniest day of November 2020, just before the weekend lockdowns, we were able to witness the baptism of three of our congregation, held at a baptism tank near the burial site of the Apostle John!

Despite challenges since Covid-19, we have noticed an increase in the average weekly attendance of our prayer meetings and Sunday services. Before Covid-19, factors such as being the only Christian in the household and having to travel long distances were disincentives for some believers to attend church physically. This season, we are seeing many "Zoom regulars" and have even extended to having morning and afternoon services.

We also continue to see regular attendance from believers and inquirers from nearby towns. This helps our city centre members catch a vision for "outreach".

A 20-year-old girl, who was previously forbidden by her parents from going to physical church, can now join our online Bible studies. Through these weekly online studies, we have also been able to meet with a lady whom we had otherwise only visited once a month as she lived 1.5 hours away.

Not knowing when the lockdowns would end, we look towards our online church service with enthusiasm as we continue to reach out to more with geographical constraint now removed.

In addition, we have started to nurture our members in church leadership: once a month we have a video "Guest Speaker Input"! Before the formal online service starts, we help to organise a pre-meeting gathering time! We have "chat rooms" as part of every online meeting: sometimes immediately after my sermon, sometimes to allow for small group praise/ thanksgiving/ prayer requests. This allows for the deepening of relationships even in an online environment. We facilitate "Breaking of Bread" at the main Sunday service. Our small pastoral team ensures that everyone is contacted at least once a week. Parents are given a range of practical online resources to help them develop Christian family worship during lockdown weekends.

Former church members who have moved to distant cities have connected back to our meetings. Using Instagram and Zoom, we can "fish" across a wider region. This represents a "new norm" and allows us to reach out to those who live more than an hour away from a known congregation."

As we pray for the pandemic to end soonest possible, we also thank the Lord for the "new normal" that had evolved and where online activities become a way of life for many including those who would not otherwise have been able to attend physical church services.

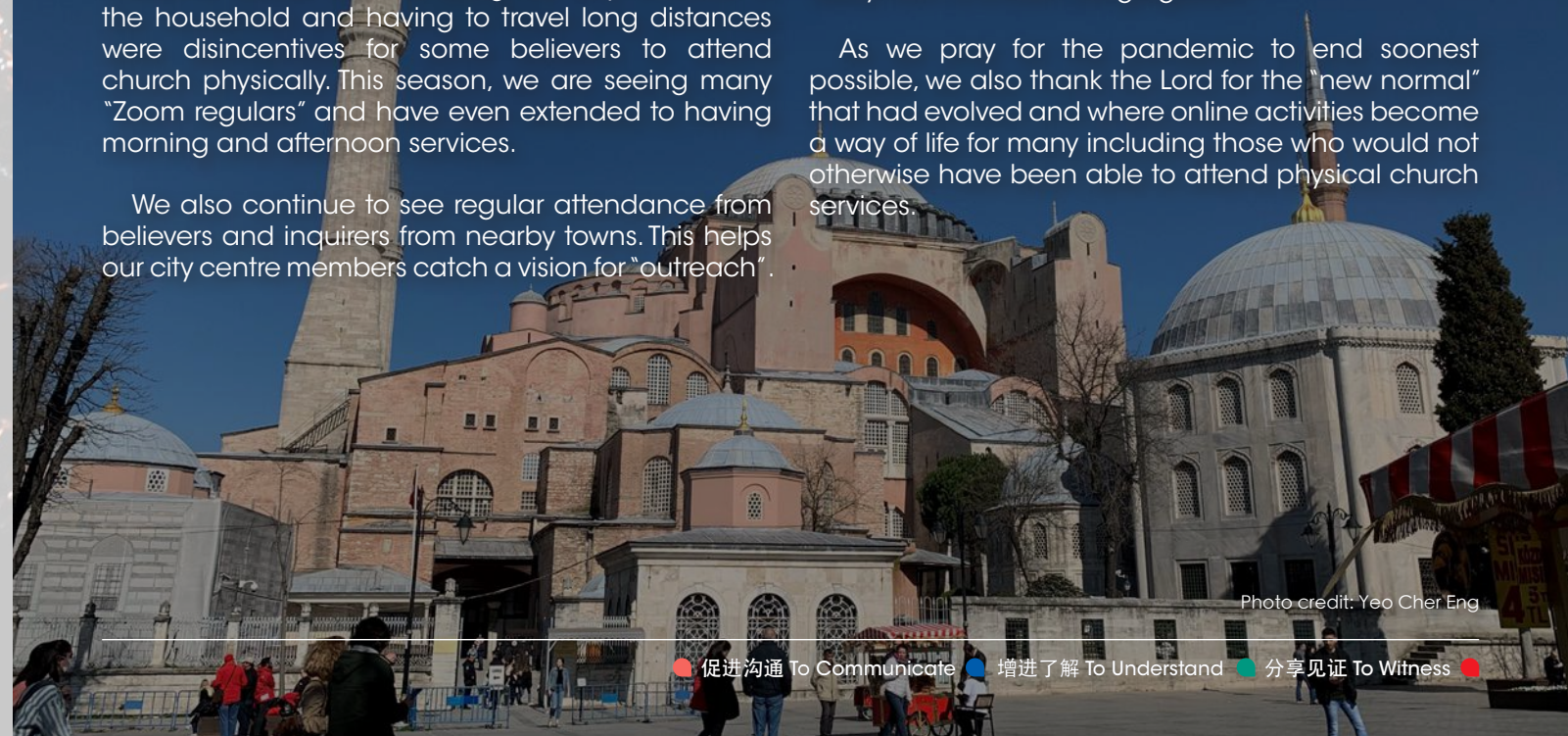


Photo credit: Yeo Cher Eng

KYMC's 103 Years of Rich Heritage



LCEC Chair, Mr. Keith Leong (right) and Rev Khoo Cheng Hoot (left) pictured at the unveiling of the Foundation Stone that was reset as close to its original location as possible.

Kum Yan Methodist Church (KYMC) celebrated its 103rd Anniversary on 14 March 2021. The congregation heard from guest speaker Rev Khoo Cheng Hoot, who was a long-time pastor at KYMC, as he gave his sermon *Be my Macedonia Vision* from Acts 16:6-15. This anniversary also saw the unveiling of the foundation stone that the church had reset. This Stone was first laid on 3 March 1957, when the church building was first established on 1 Queen Street and was of great significance to the church as it marked the start of their having a permanent place to worship. The Stone also serves to remind KYMC of God's faithfulness, and that Christ is the foundation of the church.

We hear from Priscilla Pearly Tan, a youth from KYMC's Youth Connection, as she reflects on their recent church anniversary celebration and the valuable lessons she drew from her time in KYMC.

Kum Yan Methodist Church (KYMC) has a rich heritage of 103 years and I've been here for a very small part of it: the recent 3 years. While I don't have as much to share as those who've been present for much of KYMC's history, I do look forward to and really enjoy hearing the amazing stories that the older members and people like Pastor Lilian and Uncle KC have to share about our church. Their stories about their experiences with the elders and the founding generation of the church really stuck with me. These stories illustrate the DNA and the heritage of KYMC, and how those who served had an immense zeal for God and His people.

A story about a church leader who had fallen ill was particularly memorable for me. Ps Lilian shared that during their visit, the hospitalised leader's first words were neither about her condition nor about the pain she was experiencing, but rather to ask about the church and how its people were doing. Stories like these urge me to reflect on my priorities and to

constantly place God, His people, and His kingdom at the centre of my heart.

During KYMC's 103rd Anniversary Service, I discovered another important part of our rich heritage and DNA; it ties very closely to how the church was started and how several of our ministries were birthed. The sermon shed light on how the church's founding father, Mr. Lam Lu Cheung started the church because he sensed the needs of the people around him.

As a teacher at Yeung Ching School, his heart was stirred and filled with compassion for the Cantonese migrants who did not yet know Christ, and so he started a fellowship and reached out to them with the Gospel. Subsequently, as the congregation grew, he introduced a Sunday worship service at the school to provide people with a place to worship.

Other ministries like the one in Woodlands also originated from leaders who devotedly answered their call to meet the needs of their community. Rev Philip Lim encapsulated it very beautifully in the foreword of the commemorative coffee table book given out at the Anniversary Service, that *from the very beginning, the church was established with outreach as its mission.*

With each season that followed, every generation of leaders came together faithfully to seek God's direction and to discover where the needs were in that time. It is there where they would find the context to apply the responsibility, mission and vision that God has ordained for KYMC. With a deeper understanding of KYMC's heritage, and therefore, my spiritual heritage, I am inspired to consider where and to whom God is calling us for outreach in our times.

Rev Khoo Cheng Hoot delivered a powerful sermon at the Anniversary Service about the Macedonian Vision. He drew parallels between Lydia in the Bible, a recipient of the gospel, and the people who surround us in Singapore in our times. As a dealer in purple cloth, Lydia was perhaps one who lived in abundance, just like many of us in Singapore. However, despite this abundance, the *one thing* needful remains—the renewal of our fallen nature.



Photo credit: Sam Cheng and Rex Wu

上帝所设立的婚姻



年会家庭部2021年【“疫”起打造“心”家园】讲座系列于3月25日开办第一堂讲座，由吴乃力会长分享“上帝所设立的婚姻”。在此也与《卫讯》读者回顾讲座要点。记得报名参加下个月的家庭讲座。



婚姻的地基是什么？

台北101大楼内装了巨大风阻尼器，帮助稳固大楼在地震风暴时受摇动的危机。你的婚姻地基是什么？

婚姻是建立在上帝创造的

创1:27 上帝就照着自己的形象造人，乃是照着祂的形象，造男造女。



婚姻是一男一女，是上帝的意思

创2:18 耶和华神说：“那人独居不好，我要为他造一个配偶帮助他。”

创2:23 那人说：“这是我骨中的骨、肉中的肉！可以称她为女人，因为她是从我身上取出来的。”



上帝是生命的主，不是另一半

两个完整的个体，只有上帝能填满空虚。

当两个人的需要都在上帝里被满足，他们的婚姻就能成为许多人的祝福。

弗1:7-9⁷ 我们借这爱子的血得蒙救赎，过犯得以赦免，乃是照他丰富的恩典。⁸ 这恩典是神用诸般智慧聪明，充充足足赏给我们的，⁹ 都是照他自己所预定的美意，叫我们知道他旨意的奥秘，



上帝是婚姻的建筑师

两个完整的个体，只有上帝能填满让我们带着上帝的爱与智慧和圣灵充满迈向成熟。



家庭沟通指引

- | | |
|--------------------------------------|---------------------------------|
| 1 倾听他人，听完再回话
(箴18:13) | 6 用温柔和爱心回答
(箴15:1) |
| 2 先想清楚，说话不要轻率
(箴15:23, 28, 29:20) | 7 避免啰嗦 (箴10:19) |
| 3 以爱心说真话
(弗4:15) | 8 承认自己的错，原谅他人过犯 (雅5:16, 弗4:32) |
| 4 不要以缄默为武器 | 9 以鼓励和开导挽回
(加6:1, 帖前5:11) |
| 5 不要争持不下
(箴17:14) | 10 尝试了解他人意见，关心他人的兴趣
(腓2:1-4) |



至于我和我家，我们必定事奉耶和华。(书24:15)

你们要去，使万民作我的门徒 (太28:19-20)

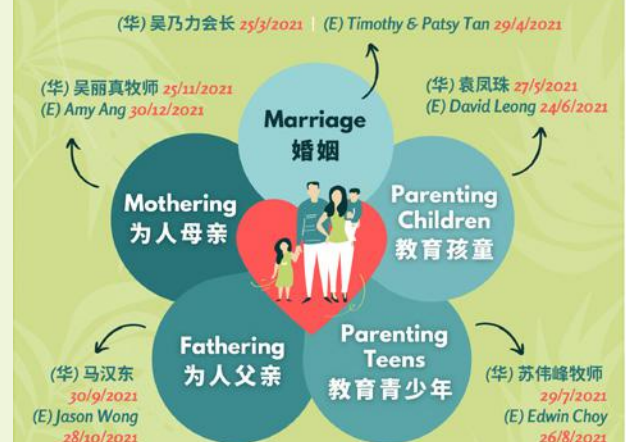


Board of Family Life 家庭事工部
Family Life Webinars 2021 家庭讲座系列

Building Up Your Family: Step-By-Step

“疫”起打造“心”家园

Monthly Talks 每月讲座 | 晚上 8pm - 9.15pm via zoom 线上讲座



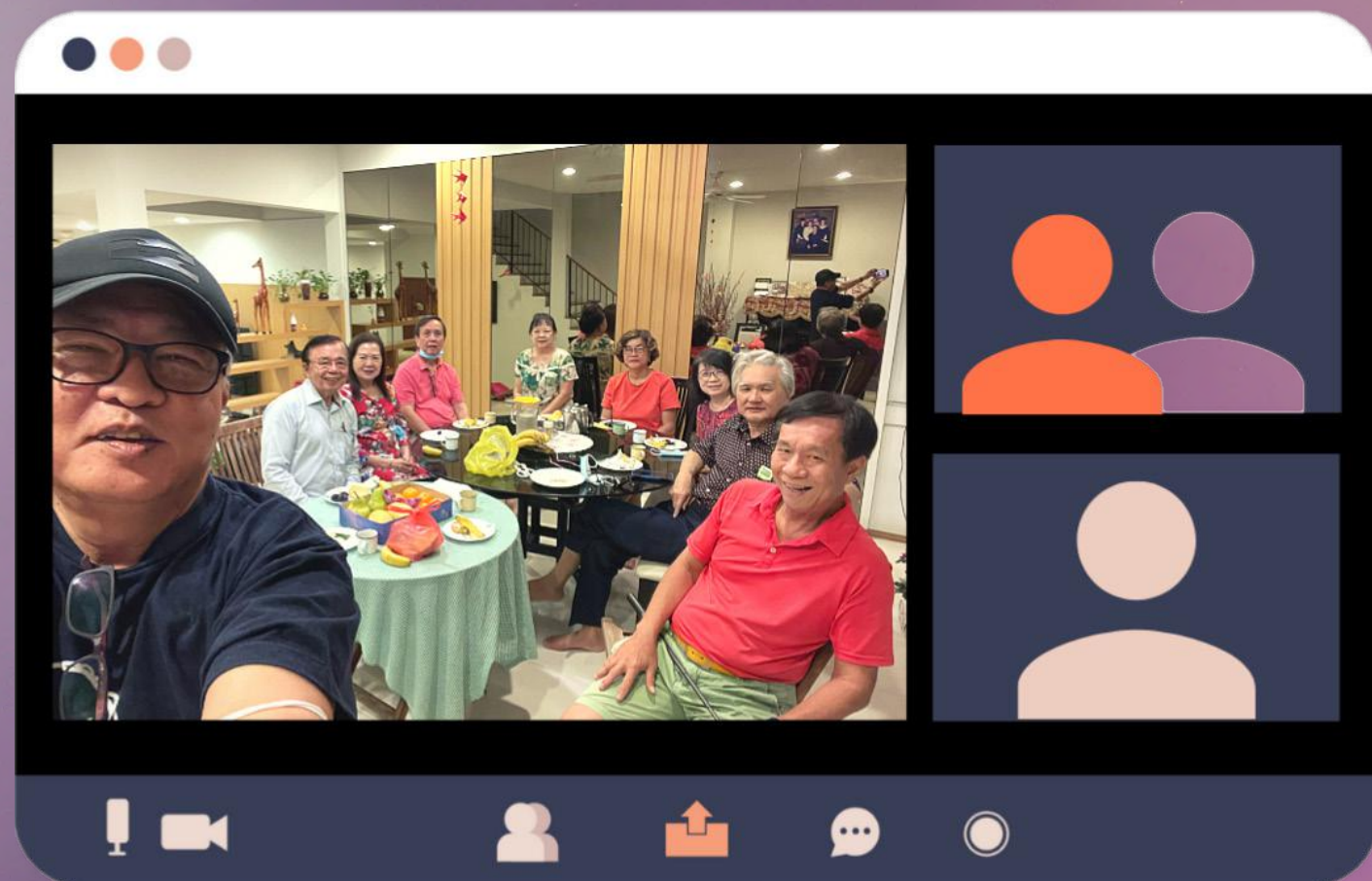
Registration
报名:
tinyurl.com/FamLifeWebinar



卫理公会华人年议会
Chinese Annual Conference

Not Giving Up Meeting Together

Lynette Tan
Member, CAC News Editorial Committee



Hebrews 10:25 NIV writes:

"not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching."

For John Wesley, holy living is meant for believers to share their lives in regular meetings. He developed small groups and provided a framework to help people grow spiritually, towards leading lives of holiness.

Being a believer requires community and fellowship, and Grace Methodist Church's Connect Groups ("CG") comprise small groups of people committed to doing life together and growing spiritually through bible studies, the exchanging of care and concern, and praying for one another. We believe that God transforms and matures His people through their relationships within communities.

While implications of the COVID-19 pandemic still lurk, the announcement of Phase 3 which allows

for the re-opening of physical church meetings was received with great relief. The new rule permitting up to 8 visitors to homes enabled CGs to re-convene. With that, we had our very first physical meeting in March 2021, since January 2020's suspension.

To be able to meet face-to-face for bible study and fellowship is definitely a God-given privilege and a much-welcomed change. With more than 8 members in our CG, we had a hybrid meeting with some gathered physically at the host's home and the rest joining in via Zoom video-conferencing. Those on Zoom were able to see all of us together, captured in one large screen.

On the one hand, we pray that the pandemic will be over soon so that our entire CG could meet physically, and engage with each other without the restrictions of safe management measures; on the other hand, "...we give thanks in all circumstances; for this is God's will for (us) in Christ Jesus." (1 Thessalonians 5:18 NIV)

Worship Leading: Purpose, Process & Preparation

带领崇拜：目的，过程及预备

Inaugural Board of Worship & Music (BOWM) Contemporary Worship Leaders Forum
崇拜与音乐部首次举办现代崇拜主席座谈会

CAC Board of Worship and Music (BOWM) organised an inaugural Contemporary Worship Leaders Forum on 6 March 2021. Two esteemed speakers and inspirational worship leaders shared with us on the following topics. Links to the sessions' recording are attached below!

TOPIC 1: The Dynamics of Worship Leading and Musicianship: Preparation, Process, and Purpose (Rev Raymond Fong, Pastor-in-charge of Wesley Methodist Church)
<https://youtu.be/U-WpUnOzKxY>

TOPIC 2: Preparation: Knowing the Basic Components of a Song (Mr Justin Chan, Methodist School of Music)
https://youtu.be/_JhT41tg3Uk

We share some of the main highlights of the session here.

PURPOSE 目的

(A) Faith Formation 信仰的培育

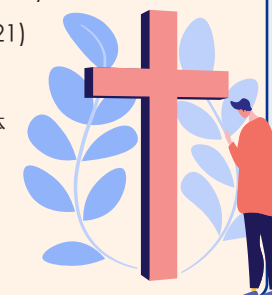
- Magnify God rightly 正确地尊上帝为大
 - Who He is 祂是谁 (nature and character 本性和个性)
 - What He has done 祂成就了什么 (works and purposes 所有工作和目的)
- Respond to God humbly 谦卑地回应上帝
 - Rest and Reflection 安息与反思 (adoration 崇敬)
 - Surrender and Submission 降服与顺从 (obedience 顺服)
- Encounter God wholly 全然与上帝相遇
"Spirit" and "Truth" "心灵"与"诚实"
(John 翰 4:23-24)

(B) Corporate Unity 社体的合一

Speak to, teach and admonish each other with Psalms, hymns and spiritual songs
当用诗章、颂词、灵歌彼此对说，彼此教导和互相劝诫
(Ephesians 弗 5:18-19; Colossians 西 3:16)

(C) Discipleship Journey 门徒训练的旅程 (worship team 敬拜团)

- Stewardship 管家 (Romans 罗 12:6-8)
- Submission 顺从 (Ephesians 弗 5:21)
- Servanthood 仆人 (Mark 可 9:35)
- Authentic community 真正的社体
 - Honour each other 互相尊重 (Romans 罗 12:10)
 - Love each other 彼此相爱 (John 翰 13:34-35)



Notes from the Forum 座谈会笔录: <http://tiny.cc/BOWMForum>

Remember to follow BOWM on their Facebook page 记得关注崇拜与音乐部的脸书
www.facebook.com/CACBOWM

年会崇拜与音乐部在2021年3月6日首次举办了一场现代崇拜主席座谈会。我们邀得两位尊敬的讲员和鼓舞人心的敬拜赞美主席与我们分享了以下主题。两堂信息的视频链接附上。

信息一：带领敬拜和演奏音乐的动力：预备，程序和目的
(邝烈文牧师，卫斯理堂主理)

<https://youtu.be/U-WpUnOzKxY>

信息二：预备：认识一首诗歌的基本组合
(陈文彬先生，卫理音乐学院)

https://youtu.be/_JhT41tg3Uk

下文分享该座谈会的一些主要亮点。

PROCESS 过程

- Process exists to accomplish the purpose 过程是为了能达到目的
- Be intentional with song selection/order and music arrangement 要刻意处理歌曲的选择/顺序和乐曲的编排
- Take note of the movement and depth of faith formation 关注信仰培育的乐章段落和深度
 - Suggested movement 乐章段落的建议:
 - Who God is 上帝是谁
 - What God has done 上帝成就了什么 (salvation story 救恩的故事)
 - How I will respond 我将如何回应



PREPARATION 预备

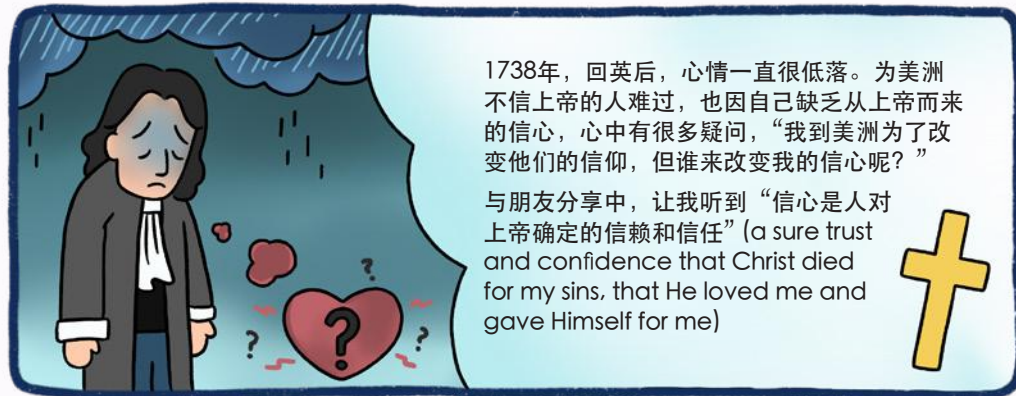
- Discern the songs 诗歌的分辨
 - Over-arching theme 超然的主题
 - Compelling story 带动人的故事 (flow 流动)
 - Distinctive message 明确的讯息 (aligns with sermon 配合讲台信息)
 - Worship with the songs 以诗歌来敬拜
- Pray earnestly 虔诚祷告
- Arrange the music 编排乐章
 - To enhance, not distract 当增强敬拜，避免让人分心
 - To give space and not over-crowd 给予适当空间，避免过度拥挤
 - Examine your motives 省察自己的动机
 - Practise, Practise, Practise 练习，练习，练习
- Evaluate to do better 评估为了做得更好
 - Have proper debrief after service 敬拜后做适当的检讨
 - Encourage! 鼓励!
 - Speak the truth in love 以爱心说诚实话
 - Surrender the ministry rendered 将完成的事工交给主



约翰·卫斯理说故事

“奇异的温暖”

1738年5月24日
— 雅德门经历






作者：杨姿英
年会同工

漫画设计：庄偲琦
大巴窑堂会友

@thecheepcheeps_

“考考自己”

猜猜“卫理基督徒”的手语是怎么样的标志？Guess how “Methodists” is represented in Sign Language?

- (a)  双手托在一起，表示我们领受满满的祝福。Pair of hands cupped together, to show our receiving of abundant blessings.
- (b)  竖起大拇指的手势，表示上帝最棒！Thumbs-up sign, to show that God is great!
- (c)  揉搓双手，表示我们感受到“奇异的温暖”。Pair of hands in rubbing gesture, to show how we are “strangely warmed”.

请在华人年议会脸书  /cac.singapore 查询问题与答案。

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