

THE LUTHERAN

信义之声



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LCS 25th Anniversary: Thanksgiving for the History of Lutheran Pre-Schools

by Lim Chee Peng



Giving Thanks and Moving Forward

MESSAGE FROM THE BISHOP



As I look back on the past one year of ministry, my heart is filled with gratitude, as the apostle Paul reminds us in 1 Thessalonians 5:18 to “give thanks in all circumstances; for this is God’s will for you in Christ Jesus.” This journey is entirely by the grace of God. During this journey, God the Father constantly encouraged

会督的讯息

谢恩前行

在回顾过去一年的事奉的时候，我心中就充满了感恩，正如使徒保罗在帖撒罗尼迦前书5:18提醒我们要“凡事谢恩。因为这是神在基督耶稣里向你们所定的旨意。”这一路走来，完全是靠着上帝的恩典才能走过来。在这旅途中，天父上帝借着教牧

and supported me through the pastoral staff and executive committee members, and gave me wisdom at the right time to face various situations, which made me experience what the apostle Paul says in Philippians 4:13, “I can do all things through him who gives me strength.”

I also thank God for the co-workers. First of all, one of our female co-workers, after successfully completing all the requirements of the ordination procedures, Preacher Sarah Ang was ordained on Reformation Day last year. Also, congratulations to her for her marriage to Bro Gabriel Yuen in February this year.

“Give thanks in all circumstances; for this is God’s will for you in Christ Jesus.”

**1 Thessalonians
5:18**

Secondly, in September last year, the reassignment of the pastors in the Chinese congregations went well. The co-workers were generally able to cooperate with the council leaders and brothers and sisters to serve the congregation.

Thirdly, Rev Chung Tze Lu and Rev Rickson Leong retired from their pastoral ministries at the beginning of this year after serving 28 and 35 years, respectively in the Lutheran Church. We thank them for their hard work in the past. May God continue to bless them in their retirement.

Finally, missionary Rosanna Hutagalung completed her service in the Evangelical Lutheran Church in Thailand in January this year, and was posted back to Singapore and was assigned to the Thai Good News Centre to take over from Rev Rickson Leong to shepherd the brothers and sisters there. Pray that the Lord will give her the strength to take on this new assignment.

同工及执行委员们从旁不断给予鼓励和支持，并在适当的时候赐我智慧来面对各种不同的处境，使我体验到使徒保罗在腓立比书4:13所说的：“我靠着那加给我力量的，凡事都能作。”

我也为同工们感谢上帝，首先是我們的一位女同工，汪思恩传道在顺利完成一切按牧程序的要求后，在去年的改教节当天的联合崇拜中被按立为牧师，并恭喜她在今年二月与Gabriel袁耀昌弟兄共结连理。

其次，去年九月中文部同工的调动一切顺利就绪，同工们大体上都能与执事领袖及

弟兄姐妹配搭服事。

第三，锺子路牧师与梁星友牧师分别在信义会忠心的服事了28年与35年后，在今年年初卸下牧职荣休。我们谢谢他们过去辛劳的服事。愿上帝继续赐福他们的退休生活。

“凡事谢恩。因为这是神在基督耶稣里向你们所定的旨意。”

**帖撒罗尼迦前书
5:18**

最后，罗撒娜宣教士于今年一月完成了在泰国福音信义会的服事，调回来新加坡并被委派到泰人福音中心接替梁星友牧师牧养那里的弟兄姐妹。求主赐她力量来负起这新的任务。

接下来让我们来看总会方面的事工动态。经过一番的讨论后，我们把原先所关注的7个E归纳为四方面：

(一) 数值上的增长 - 会友人数的增加、开设新的布道点。

(二) 在基督的身体里更新 - 重新激起教牧服事心志、促进朝气蓬勃的堂会事工；

Next, let's take a look at the ministry developments of the LCS. After some discussion, we have summarized the seven Es that we were concerned about, into four aspects:

(1) Numerical Growth

– increase in membership, establishing of new preaching point;

(2) Renewal in the body of

Christ – rekindle the mindset of ministry for pastors and promote thriving church ministry;

(3) Strengthening Identity

– enhancing identification with the LCS family and embracing Lutheran theology;

(4) Leadership Development – strengthening pastoral ministry skills and deepening councilmen's understanding of their responsibilities.

Therefore, we will gather all the council members of the church on July 23. The purpose is to help the councilmen, especially those in the new councils understand their roles and responsibilities according to the church's constitution.

In the church, how can the councils in cooperation with the pastor, establish a harmonious relationship, working as one body to promote the development of the church ministries, attracting the younger generation and revitalise our church.

During the second part of the day, we will share with you the direction and plan of the Lutheran Church of Singapore and how LCS and the congregations can work together to implement the plan. May God bless us with a wonderful gathering which is meaningful and fruitful.

I originally wanted to arrange a three-day, two-night pastors' retreat in September in a hotel near the Johor Bahru custom checkpoint. But since many co-workers still have reservations about going abroad, we changed the plan to two days of workshop locally. We have invited Bishop Emeritus Robert Solomon of the Methodist Church as speaker to encourage our fellow co-workers.

(三) 加强身份认同 – 增进对总会这大家庭的认同、欣然接受信义宗的神学；

(四) 领导力的发展 – 强化教牧事奉上的技能、深化执事对职责的了解；

为此，我们将在7月23日召集所有堂会的执事会成员齐聚一堂，目的是帮助执事们，尤其是新进的执事能了解按照堂会的章程，执事们在堂会中的职责及他们所扮演的角色。在堂会中执事们可以怎样与教牧配搭，建立和谐的肢体关系，齐心推动堂会事工的发展，使堂会的事工对青少年一代更具吸引力，叫我们的堂会更加朝气蓬勃，也变得生气勃勃。

在当天的第二段时间里，我们将与大家分享新加坡信义会的事工动向，并一起来讨论总会与堂会可以如何配搭以落实新加坡信义会的事工计划。愿上帝赐给我们有个富有意义与果效的美好相聚。

在今年九月，原先想要在新山关卡附近的酒店安排一个三天两夜的教牧退修会，但由于好些同工对出国仍有保留，因此将计划改为在本地进行两天的工作营。我们邀请了卫理公会的所罗门荣誉会督来激励我们的同工。在那两天里，我们也将一起讨论要怎样有效的策划和推展

堂会的事工，同时也会安排个人反思与集体祷告的时间。恳求主的灵借此更新每一位的同工。

今年是新加坡信义会成立25周年，我们将在十月卅日早上十一点假裕廊基督教会举行25周年纪念感恩暨改教主日联合崇拜。我们为今年的庆祝定下了一个主题：建基真道、扩展神家、塑造未来。当天晚上，我们将在胡姬乡村俱乐部的万兴酒楼举办25周年纪念感恩晚宴。让我们带着喜乐与感恩的心

During those two days, we will also discuss how to effectively plan and carry out the ministry of the congregation, and we will also arrange time for personal reflection and group prayer. Pray for the Spirit of the Lord to renew every co-worker through this.

This year marks the 25th anniversary of the Lutheran Church in Singapore. We will hold the 25th Anniversary Thanksgiving cum Reformation Sunday Combined Worship at Jurong Christian Church at 11am on October 30th. We have set the theme for this year's celebration: Build On (the Gospel), Build Up (the House that Bears the Name of the Lord), Build For (the Future Generation). In the evening, we will hold a 25th Anniversary

Thanksgiving Dinner at the Ban Heng Restaurant at the Orchid Country Club. Let us celebrate and witness the glory of God with joy and gratitude.

This year also coincides with the 20th anniversary of the Lutheran Community Care Services (LCCS) which was established as a social arm of LCS. A Thanksgiving 20th Anniversary Gala Dinner will be held on 2nd September at the Grand Hyatt Hotel at Scotts Road. LCCS has distinguished itself providing noteworthy services and care to the community in Singapore these past two decades. As we rejoice with LCCS, moving forward, I

also urge all LCS congregations to step up and continue to give their full support to LCCS to enable it to propel itself to greater heights, to serve and create a positive impact on society in the years ahead. As LCS members, let us do our part to show ownership and commitment to LCCS. Therefore, let us join hands and do our bit for LCCS! For more information I encourage you to also read the article contributed by LCCS.

Together let us move forward!

一同来欢庆并见证上帝的荣耀。

今年也恰逢是LCS所创建的社会服务事工 - 信义社区关怀服务 (LCCS) 成立 20 周年。九月二日当晚将在史格士路的君悦酒店举办一场20周年感恩晚宴。在过去的二十年里, LCCS脱颖而出的为新加坡社区提供了引人注目的服务和关怀。

当我们为LCCS欢欣鼓舞, 向

前迈进时, 我也敦促LCS的众堂会齐心努力, 继续全力支持LCCS的事工, 使其能够在未来的几年里将自己推向更高的境界, 来为社会服务并产生积极的影响。身为LCS的兄弟姐妹, 让我们尽自己的一份力量来对LCCS展示拥有权和委身。

因此, 让我们携手同心, 为LCCS尽点绵力! 若要了解更多, 我鼓励你也阅读由LCCS所提供的文章。

让我们一起向前行!

LCS 25th Anniversary Thanksgiving for the History of Lutheran Pre-Schools

by Lim Chee Peng

In recent years, the preschool sector has become a competitive one with much discussion of popular organizations charging hefty fees, all fueled by parents vying for limited places in top preschools. The Lutheran congregations started their respective preschools (kindergartens and childcares) four to five decades ago for a different

reason. We wanted to provide a church-based preschool to the families in the neighbourhood and to imbibe children with good moral values. There was also a dearth of preschool services in the housing estates where our congregations were founded as they are new HDB estates at the time and our congregations started a much-needed work then.

信义会25周年感恩节， 为信义会学前教育的 历史献礼

林志平

近年来，学前教育行业已经成为一个竞争激烈的行业，很多人都在讨论一些受欢迎的品牌收取高昂的学费，所有这些都是由于家长争夺顶级学前教育机构的有限名额所造成的。信义会各堂会在四、五十年前由于不同的原因，就已开始了各自的学前教育班（幼儿园和托儿所）。我们想为附近邻里的家庭提供一个教会学前

班，并为孩子们灌输良好的道德价值观。

裕廊基督教会和女皇镇信义会分别于1970年和1975年开办幼儿园，接着勿洛信义会、信义会救主堂和义顺信义会在1982年、1984年和1986年开办幼儿园。各个信义会堂会考虑到政府对托儿费的补贴在1980年代后期才开始，因此都以合理的成本



Photos from Green Pastures Childcare at Lutheran Church of Our Redeemer 来自信义会救主堂青牧园托儿所的照片。



The Queenstown Lutheran Church (QLC) and Jurong Christian Church (JCC) preschools started in 1975 and 1978 respectively, followed by Bedok Lutheran Church (BLC), Lutheran Church of Our Redeemer (LCOR), and Yishun Christian Church - Lutheran (YCCL) in 1982, 1984, and 1986 respectively. The various Lutheran congregations provided their facilities at a reasonable cost to house the preschools, considering

that government subsidies for childcare fees started only in the late 1980s. Pastoral staff worked closely with lay leaders to pioneer the respective preschool centers; they viewed the work as the church's ministry to their community. Many non-English speaking parents enrolled their children in Christian-based preschools, hoping their children would pick up English and acquire moral values. The parent's expectations were modest: learn

something, keep safe, make friends and have fun!

Preschool teachers were among the lowest paid of all teaching professions and many were perceived as mere childminders. Yet undeterred, they served with dedication and distinction. While they may not have had degrees or diplomas in the early years, they were guided by a godly call to serve and care for their young wards. In the process of working



Photo from Our Church, Community, Family. Celebrating 50 years of service. Queenstown Lutheran Church 1966-2016.
庆祝50周年。女皇镇信义会1966到2016年

提供设施来设置幼儿园。教牧人员与平信徒领袖密切合作，开创各自的学前中心；他们将这项工作视为教会对其社区的事工。许多不讲英语的父母让他们的孩子进入基督教幼儿园，希望他们的孩子能够学习英语并获得良好的道德价值观。家长的期望不苛刻：希望孩子学习一些知识，在安全的环境中结交朋友并玩得开心！

学前教育教师是所有教师职业中薪酬最低的，许多人被视为仅仅是保姆，但他们并不气馁，以奉献和卓越的态度服务。虽然他们在早期可能没有学位或文凭证书，但他们是在上帝的呼召下服务和照顾他们年幼的受监护人。在撰写本文的过程中，我从以前信义会学前班学生讲述他们丰富多彩的经历中得到了最大的喜悦。他们现

在都是30多岁和40多岁的成年人。

Mdm Wee Mei Lan
(1975年到2000年，前校长)

从1975年到2000年，我在女皇镇信义会幼稚园服务了25年，最后4年是校长。它最初是一所幼稚园，在公元2000多年才成为托儿所。我记得老师们之间有一种浓厚的

on this article, I derived the greatest joy from the accounts of former Lutheran preschool students recounting their rich and varied experiences. They are now adults in their thirties and forties.

Wee Mei Lan
(1975-2000 ex-Principal)

I served at QLC preschool for 25 years from 1975 to 2000 and was the principal for the last four years. It started as a kindergarten

before becoming a childcare in the 2000s. I remembered there was a strong sense of camaraderie amongst the teachers as we enjoyed teaching, undeterred by the low salary. I recalled a Mrs Gopal who served for 40 years in the kindergarten. We organised a kindergarten choir that performed during the church service and some of the kids started attending Sunday school after that. More than a dozen of our former kindergarten children are now

adult members and parents in QLC. I remembered names like Gina Chong, Chua Koh Peng, Alison Kao, Agnes Kao, Alicia Kao, Lionel Chiok, David Loh, Lee Hwa, and Chee Meng, to mention a few.

Or Lee Hwa
(1972 studied at QLC kindergarten)

When I was staying in Chinatown I went to a PAP kindergarten. My



1978 - in the past the kindergarten provided a school apron for students who come in their home clothes
1978年- 过去裕廊基督教会幼儿园为穿着家居服来的学生提供了一条学校的围裙

友情，

因为我们喜欢教学，并不为工资低而退缩。我想起了一位在幼儿园服务了40年的Mrs Gopal。我们组织一个幼儿园唱诗班，在教堂崇拜时献唱，之后一些孩子开始参加主日学。我们以前幼儿园的十几个孩子现在都是女皇镇信义会的成年会友和家。我记得的名字有Gina

Chong, Chua Koh Peng, Alison Kao, Agnes Kao, Alicia Kao, Lionel Chiok, David Loh, Lee Hwa, Chee Meng 等等。

Or Lee Hwa
(1972 年就读于女皇镇信义会幼稚园)

当我住在唐人街的时候，我去了一个政府办的幼儿园。我的父母是文盲，所以我不

认识ABC。我因为不认识ABC而被嘲笑和惩罚。那是一段可怕记忆! 第二年，我搬到了教堂附近，并在1972年上了女皇镇信义会的幼稚园，那简直是天堂! 他们并不指望我认识ABC。所有的老师都很好。有唱歌，有很多游戏..... 我们有12间教室，每间教室都是满的。我目前在新加坡基督青年会服务，已经做了34年了。

parents were illiterate, so I didn't know my ABCs. I was ridiculed and punished for not knowing the alphabet. That was an awful memory! The next year I moved [near] to church and attended QLC kindergarten in 1972. It was heavenly! They didn't expect me to know my ABCs. All the teachers were so nice. There were singing and a lot of games. We had twelve classrooms and every classroom was full. I am currently serving at Singapore Youth For

Christ (SYFC) and have been doing so for 34 years and worshipping at QLC.

Betsy Yee
(1994-2020, ex-Principal)

JCC Kindergarten was established in 1970. Back then, the objective of the kindergarten was to prepare children for primary school and the curriculum was more academic-oriented. I served at JCC Kindergarten from 1994

to 2020, starting as a teacher for the first 12 years and serving as the principal for the next 13 years. In the late 1980s, kindergartens were under the purview of the Ministry of Education (MOE) while the childcare centers were under the Ministry of Communication, Youth and Sports (MCYS). By 2010, both entities came under the Early Childhood Development Agency (ECDA), which is a part of MOE. The National Curriculum



John - 2nd boy from the right of the top row with the distinctive red-brick wall of the original JCC building
John是最上面一排右起第二个男孩，那墙是原本裕廊基督教会大楼的独特红砖墙。

Mrs Betsy Yee
(1994年至2020年, 前校长)

裕廊基督教会幼稚园 (JCC) 成立于1970年。那时, 幼稚园的目标是为孩子们上小学做准备, 课程也更注重学术。我从1994年至2020年在裕廊基督教会幼稚园工作, 开始的12年是担任教师, 后来13年担任校长。

在20世纪80年代末, 幼儿园

属于教育部 (MOE) 的管辖范围, 而托儿所则隶属社区、青年和体育部 (MCYS)。到2010年, 幼儿园和托儿所都归属教育部的幼儿培育署 (ECDA) 的管辖范围。国家课程框架的指导方针是通过儿童主导的游戏进行学习, 而教师的角色则是学习的促进者。裕廊基督教会幼儿园最近转为提供托儿服务, 并改名为大卫与巨人学前教育中心。

John
(从1988-1989年就读于裕廊基督教会幼稚园)

我从裕廊东的家坐校车去裕廊基督教会幼稚园, 有一次我的手被车窗夹伤了。我的伤口需要缝针, 我当时还被父母责骂。

我在十多岁的青少年时期就不再去教堂了, 直到二十几岁的时候才回来。裕廊基督

Framework guidelines were geared toward learning through child-directed play with teachers playing a facilitator role. JCC Kindergarten has recently been converted to offer childcare services and was renamed 'David & Goliath Preschool'.

John
(1988–1989 studied at JCC Kindergarten)

I took the school bus from my

Jurong East home to JCC Kindergarten and once I injured my hand when it was caught in the bus window. I think my injury required stitches and of course, I was scolded by my parents.

I stopped attending church in my early teens and only returned in my mid-twenties. The JCC Kindergarten laid a foundation for my faith development. I believe that no matter how young, the seeds of the gospel sown will grow

over time. I can't recall any of the kindergarten curriculum. However, I remembered learning there is only one God – the God of the Bible. I am currently working as a life science researcher at National University of Singapore (NUS) and serving in the Sunday School team at an Evangelical Free Church.



BLC kindergarten staff photo taken in 1992 with Rev John Nelson, Mrs Mary Gay is seated fifth from the right.

1992年幼儿园教职员与John Nelson牧师一起拍摄的照片

教会幼稚园为我的信仰奠定了基础。我相信，无论多么年少，播下的福音种子都会随着时间的推移而成长。

我已经记不起幼稚园的任何课程了。然而，我记得我学会了只有一位上帝，即圣经中的上帝。我目前在新加坡国立大学担任生命科学研究员，并在一个自由福音派教会的主日学团队中服侍。

Mrs Mary Gay
(1982年到2010年, 前校长)

我从1982年到2010年在勿洛基督教信义会幼儿园任职，从1987年开始我担任校长。我记得当时的起薪是600元。我们可能是勿洛南区的第一所幼儿园，因为勿洛信义会是与勿洛南区的组屋发展同步进行的。我在加入勿洛信义会幼儿园时有“O”水准和基本儿童护理证书，退休时有

领袖训练专业文凭。在20世纪80年代，当勿洛南发展时，由于对幼儿园的需求超过所能提供的200多个名额，幼儿园有一个很长的等待名单。在80年代末，我们也进行了教学转型，从传统的课堂教学转向学习角落，注重从游戏中学习。这一变化对教职员来说是个挑战，要赢得家长的支持也不容易。值得庆幸的是，当时的主席Charlie Chang鼓励大家坚持

Mary Gay
(1982-2010, ex-Principal)

I served at BLC Kindergarten from 1982 to 2010 and I led as the principal from 1987. I remember drawing a starting pay of \$600

back then. We were probably the first kindergarten in Bedok South as BLC started in tandem with new Bedok South HDB developments. I joined BLC Kindergarten with my 'O' Levels & Basic Childcare Certification

and retired with a Diploma in Leadership.

In the 1980s when Bedok South was growing, we had a long waitlist due to overwhelming demand for the 200+ spaces in the kindergarten. In the late 1980s we also did a pedagogical transition from traditional classroom instruction to learning corners with a focus on learning through play. This change was challenging for the staff and it was not easy to win over the parents. Thankfully, Deacon Charlie Chang, the chairman at the time, encouraged people to persevere and work through the challenges in unity and we did. Rev John Nelson & his wife Betty Lou were also very encouraging and supportive of the kindergarten ministry.



Bible story role play at BLC kindergarten, Sharon on the extreme right
勿洛信义会幼儿园的圣经故事角色扮演，Sharon在最右边

不懈，团结一致地应对挑战，我们也做到了。John Nelson牧师和师母Betty Lou也非常鼓励和支持幼儿园的事工。

Sharon
(1991 - 1994年 就读于勿洛信义会幼儿园)

勿洛信义会圣堂的彩色玻璃窗对我来说有着特殊的意义。当彩色玻璃以一种令人着迷的方式过滤阳光时，我想起了《创世纪》1:3-4的记载：神说：要有光。就有了光。神看光是好的，就把光和暗分开了。

我可以清楚地记得，当我在勿洛信义会幼儿园上学时，通过彩色玻璃窗学习圣经故



Sharon is the 4th person from the left in the back row
Sharon是后排左起第四位

事(参考 <https://youtu.be/m2yd9HIvWpc>。)我们全神贯注在那迷人的色彩和老师生动地讲述的故事中。我还回忆起我在幼儿园的第一次表

演，在“耶稣爱我，我知道”的歌曲中跳舞。我们经常进行圣经故事的角色扮演，附带的照片描述了其中的一个环节。这些经历对我的基督教

Sharon
(1991–1994 studied at BLC Kindergarten)

The stained-glass windows of BLC sanctuary hold special meaning for me. When sunlight filtered in through the stained glass in a mesmerising way, I was reminded of the account from Genesis 1:3-4: “And God said, ‘Let there be light,’ and there was light. God saw that the light was good, and he separated the light from the darkness.”

I can vividly recall learning bible stories through the stained glass

windows (refer to this YouTube <https://youtu.be/m2yd9HIvWpc>) when I was attending BLC Kindergarten. We were held in rapt attention to the captivating colours and the teacher’s lively narration. I also recalled my first performance in kindergarten, dancing to the song “Jesus Loves Me, This I Know”. We often role-played bible stories and the accompanying photo depicts one of the sessions. These experiences helped seed my Christian faith development.

I am not from a Christian family, so I stopped attending church

after kindergarten. I returned to church only in my late twenties and was baptised in 2017 at LCOR. We all have different journeys, but God is always the same – He loves us no matter what! I am currently doing business development work at an e-commerce company.

Grace Lu
(1985 – today, Principal)

LCOR started Green Pastures in 1984. We were formed by a group of God-loving and devoted parents including Dr and Mrs Leong Seng Kee and the late



Graduation photo taken in 1990 with the original A frame LCOR church building in the background from left to right Rita, Grace Lu & Xie Laoshi (Mrs Chia).

1990年拍摄的毕业照，背景是原来的A架信义会救主堂的建筑，从左到右依次是 Rita、Grace Lu和Xie Laoshi

信仰成长大有帮助。

我不是来自基督徒家庭，所以我在幼儿园之后就不再去教堂了。我在20多岁时才回到教会，2017年在信义会救主堂受洗。我们都有不同的旅程，但神永远是一样的--无

论如何，他都爱我们!我目前在一家电子商务公司做业务开发工作。

Mrs Grace Lu
(1985年知道今日, 校长)

信义会救主堂于1984年成立

了青牧园托儿所。我们是由一群敬爱上帝并虔诚的父母所成立的，其中包括Dr and Mrs Leong Seng Kee 以及已故的Mr Ng Ek Khiam。其成立的唯一目的是向附近邻里的家庭提供教会托儿所服务。“青牧园托儿所”这个名字是

Mr Ng Ek Khiam for the sole purpose of reaching out and providing a church-based childcare to the families in the neighbourhood. The name Green Pastures was coined from a naming contest won by Chua Bock Chin from the English second service. We started with an enrolment of about 60 children in 1984 and grew to 117 children in the early 1990s. I served at Green Pastures since 1985 and became the Principal in 1987 till now. Most of the staff stayed with the childcare for many years and Mdm Tee Beng Choo, our chef extraordinaire, has been dishing out healthy and wholesome food for our children for 35 years since 1987.

Marcus Li
(1993-1995 studied at *Green Pastures Childcare*)

Green Pastures was a popular childcare center, and I was put on the waitlist for about a year whilst attending another childcare center before I got my spot at GP in 1993. My sister, who is two years older than me, also attended GP. I remember that Mrs Chia (currently a member of LCOR worshiping in the Chinese section) was my Chinese teacher and we were well fed by Auntie Beng Choo's cooking. My family members were non-believers and my mum started attending LCOR services as a result of us attending GP. Then she accepted Christ and we also attended LCOR. I had some skin problems and the church members helped to pray

for healing and subsequently the skin ailment was under control. I am now running an F&B outlet and doing some legal projects.

Agnes Loo
(1986 – today, *Principal*)

I served at YCCL childcare from 1986 and I am currently the principal. I remember my starting pay being \$390, a fraction of my previous banking job which paid close to three times more. Unlike other Lutheran preschools, we are the only one located outside of the church premises, and at the void deck of Block 124. We were one of the earliest childcare centers in Yishun and we used to have a long wait list due to the growing Yishun population. In the early days, parents' expectations were more modest, and they were

由第二堂英语崇拜的Chua Bock Chin在命名比赛中赢得的。1984年，我们开始招收约60名儿童，到1990年代初，发展到117名儿童。我从1985年开始在青牧园托儿所服侍，1987年成为校长至今。大多数员工都在托儿所工作了多年，而我们的特级厨师Tee Beng Choo女士自1987年以来为我们的孩子提供了35年的健康和卫生的食物。

Marcus Li
(1993-1995 年就读于青牧园托儿所)

青牧园托儿所 (GP) 是一个很受欢迎的托儿所，我在等待名单上大约一年，在等待期间在另一间托儿所上学，然后在1993年得到了青牧园托儿所的位置，我的姐姐比

我大两岁，也在青牧园托儿所上学。在我的记忆中，谢老师是我的中文老师，Beng Choo阿姨的厨艺让我吃得很好。我的家人是不信主的，我妈妈因为我们就读于青牧园托儿所，所以开始参加信义会救主堂的崇拜。后来她接受了基督，我们也到信义会救主堂崇拜。后来，我有一些皮肤问题，教会会友为我的皮肤病得到医治祈祷，后来我的皮肤病得到了控制。我现在正在经营一家餐饮店。

Mdm Agnes Loo
(1986年知道今日校长)

我从1986年开始在义顺托儿所服侍，目前我是校长。我记得我的起薪是390元，比我以前在银行工作的工资少了

近3倍。与其他信义会的幼儿园不同，我们是唯一一个不在教堂内，而是设在大牌124座组屋底层空间的托儿所。我们是义顺最早的托儿所之一，义顺人口不断增加，我们曾经有很长的等待名单。在早期，家长们的期望不苛刻，只要孩子安全和快乐，他们就很高兴。

从2000到2010年，政府以其惯有的效率和速度从依赖私营和非营利学前教育机构急剧转向实施国有化的学前教育计划。幼教行业的专业化、质量标准的引入、结构化课程的要求以及品牌和营销的需要，给所有学前教育经营者带来了巨大的震撼和不安。政府给与主力和合作办学机构的大量拨款，导致小型宗教办学机构在竞争环境

happy as long as their child was safe and happy.

These are the reflection by principals and students of our Lutheran Pre-schools. From 2000-2010, the government pivoted sharply from reliance on private and non-profit preschool providers to implementing a nationalized preschool sector plan with its customary efficiency and speed. The professionalization of the preschool teaching profession, the introduction of quality standards, the requirement for a structured curriculum, and the need for

branding and marketing have brought much upheaval for all preschool operators. The substantial government grants for anchor and partner operators have also tilted the playing field against smaller faith-based operators. Parents' expectations soared in the age of competitive parenting as more parents placed greater emphasis on academic results rather than a more holistic educational outcome.

How can Lutheran preschools keep up with the changes and stay current in this competitive

landscape? How can we stay faithful to the *raison d'être* of caring and inculcating godly values amongst the young? Drawing from the pioneering spirit of the 70s and 80s, the pastoral and lay leadership in the various congregations need to partner and work closely with their respective preschool staff teams to bring Lutheran preschools to the next level.

Singapore churches decided to collaborate on the national level when faced with an increasingly competitive preschool landscape.



Graduation concert at Yishun childcare, Rev Noel Anderson on the right with his wife. Rev Dr William Chang on the left in white shirt.

义顺托儿所的毕业音乐会，右为Noel Anderson牧师和他的妻子，左为穿白衬衫的张从治牧师（博士）

中处于不利的情况。在竞争激烈的育儿时代，家长们的期望提高，越来越多的家长更加重视学术成果，而不是更全面的教育成果。

信义会学前教育如何跟上变化并在竞争激烈的环境中与时并进？我们如何才能忠于在年轻人中关心和灌输敬虔价值观的存在理由？汲取 70

年代和 80 年代的开拓精神，各教会的牧师和平信徒领袖需要与各自的学前教职员工团队密切合作，将信义会学前教育提升，更上一层楼。

面对竞争日益激烈的学前教育环境，新加坡众教会决定在全国层面进行合作。2019 年，信义会与其他宗派和教会会面，设立了

Kingdomgarden 学前教育服务 (KPS)，为基督教教会的学前教育提供领导支持、最佳实践、教师培训以及营销和课程方面的指导，因为确保基督教学前教育在新加坡持续下去是至关重要的。

在教会层面上，会友们也能有机会与参与学前儿童和他们的家庭接触与互动。救主

In 2019, the LCS met with other denominations and churches to start the Kingdomgarden Pre-School Services (KPS) that provides leadership support, best practices, training of teachers and guidance in marketing and curriculum for the preschools in Christian churches with the goal of ensuring the continued and vital presence of Christian preschools in Singapore.

At the congregational level, there's opportunities for members to creatively engage the pre-school kids and their families. LCOR

started budding efforts from mid-2022. We organised a nature & heritage walking trail for the K2 kids and the event was attended by close to 80% of the K2 kids and their families. The parents enjoyed the opportunity to be part of their kids' learning process and church member volunteers also got acquainted with the parents who attended. We also started chapel sessions for the kids focusing on moral & character development.

Amid the changing competitive landscape in the pre-school sector, Rev Eric Chan, the LCS

Education Standing Committee chairperson said: "Preschool Education is a ministry. Ultimately, we have to go back to this mission and objective for our preschools." On LCS' 25th Anniversary this year, let us look back and give thanks to God for our principals, teachers, pastors and lay leaders, and all Christian parents who supported the work of LCS in the preschool ministry. Let us be inspired by their faithful and humble ministry and go bravely forth in continuing this ministry to preschool children and their parents into the future.



1997 - Agnes Loo, 2nd person from the front right.

1997-右前方第二位是Agnes Loo

堂就从2022年中期开始进行这方面的活动。该堂会为K2的孩子们组织了一次自然与文化遗产徒步游，而有将近80%的K2孩子和他们的家人参加了这次活动。家长们很高兴有机会参与孩子们的学习过程中，堂会的志愿者们也认识了参加活动的家长们。堂会还为孩子们开始了有助于发展道德和性格的礼

拜聚会。在学前教育领域不断变化的竞争格局中，信义会教育委员会主席陈志强牧师说：“学前教育是一项事工。归根结底，我们必须回到我们的学前教育的使命和目标”。

在今年新加坡信义会25周年之际，让我们回顾并感谢上帝，感谢我们的校长、

教师、牧师和平信徒领袖，以及所有支持信义会学前教育工作的基督徒家长。让我们从他们忠心谦卑的事工中得到启发，勇敢地走下去，把这项对学前儿童和他们的父母的事工延续到未来。

Theology of the Cross: Why it Matters?

by Dr Samuel Wang

Martin Luther's contribution to Christian theology is often captured in the phrase, "theology of the cross" (*theologia crucis*). It concerns more than the atonement, and the rephrasing of St Paul's words in 1 Cor 2, "For I resolved to know nothing while I was with you except Jesus Christ and him crucified."

In the Lutheran tradition, the *theologia crucis* refers to a paradox concerning the cross. This paradox is that God, although he revealed himself in Jesus Christ, hides so profoundly that we human beings cannot fully understand it without faith. So, this theology is about God's self-revelation.

LUTHERAN TEACHING

信义宗教导

十架神学：为何重要？

王琦恩博士

马丁路德对于基督教神学的贡献经常体现在“十架神学”(theologia crucis) 这词句中。该神学关涉超乎赎罪，或是单纯重述圣保罗在哥林多前书二章中的话——“因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督并他钉十字架。”

在信义宗传统中，*theologia*

crucis 指的是关于十架的吊诡，亦即尽管上帝在基督里显明了他自己，却又隐藏得如此之深，以至在信心之外，我们人类无法对这启示融会贯通。因此，这是关乎上帝之自我启示的神学。

对十架神学最明确且著名的表述记载在路德的《海德堡辩论 (1518)》一文中。其

The most explicit and well-known reference to the theology of the cross is found in Luther's Heidelberg Disputation (1518) where he wrote about being and seeing as a "theologian of the cross" rather than a "theologian of glory". A theologian of the cross' theology is grounded in the defining event of Christ crucified. This is a theology of God's self-revelation in Christ. Luther was addressing scholastic theology's interest in understanding God through philosophy to help

explain the church's doctrine and mysteries of the faith.

According to Luther, the revelation of God is paradoxical and contrary to human reason. When God reveals himself, he also hides. For instance, when Moses boldly asked to see God's glory (Exod 33:18), God rejected his request but said: "When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. Then I will remove my hand, and you

will see my back, but my face must not be seen." (Exod 33:22-23)

God's glory (his face) is not to be seen, but only his back (*posteriora Dei*). We now know that God is not what God is in himself, but only as he is hidden in his revelation. The cross is the supreme example of this.

At Golgotha, where Jesus was crucified, God's back (*posteriora Dei*) is seen in the humility and shame of the cross. Being human, we look not for a God who is sentenced to die, wrongly accused as a rebel, stripped naked and hung dying on the cross. How can "humiliation", "foolishness", "weakness", and "death" be adjectives that describe God?



中，路德写到关于作为“十架神学家”而不是“荣耀神学家”的观点。十架神学的神学家建根于基督被钉十字架的这核心事件上。这是神在基督里自我启示的神学。借此，路德意在回应经院神学的一种关切，即通过哲学来解释教会信条及信仰奥秘，由此认识上帝。

对于路德来说，上帝的启示是吊诡、并与人类的理性相

对立的。上帝自我启示的同时，祂也隐藏。例如，当摩西斗胆求见上帝的荣耀时（出33:18），上帝拒绝了他的请求，并说“我的荣耀经过的时候，我必将你放在磐石穴中，用我的手遮掩你，等我过去。然后我要将我的手收回，你就得见我的背，却不得见我的面。”（出33:22-23）上帝的荣耀（祂的面）是不能被看见的，只得见祂的背（*posteriora Dei*）。因此，

我们现在知道，上帝并不是在他里面的上帝自己，而只有当他隐藏在他的启示中。十字架就是最好的例子。

当耶稣在各各他山被钉十字架时，上帝的背（*posteriora Dei*）就在十字架的谦卑与蒙羞中显明了。作为人之常情，我们不愿看到一个被判死刑、被诬陷为叛国者、被剥去衣裳、赤身露体，又在十字架上吊死的上帝。怎么能用“羞辱”、“愚蠢”、“软弱”、“死亡”这些词来形容上帝呢？

面对基督钉死这一残忍画面，信心的眼睛却能看见上帝的权能与荣耀：祂将能力隐藏于软弱之中；将怜悯隐藏于怒气之中；将智慧隐藏

Confronted with this terrible spectacle of Christ crucified, the eye of faith can behold the power and glory of God; a God whose strength is hidden in weakness, whose mercy is hidden in wrath, whose wisdom is hidden in foolishness. The *theologia crucis* emphasises a God known primarily in the cross and suffering, both Christ's and the Christian's. Thesis 20 of Luther's Heidelberg Disputation states: "The person deserves to be called a theologian, however, who understands the visible and the 'backside' of God seen through suffering and the cross."

Furthermore, the *theologia crucis* rejects the moralist's attempts to reach God by obedience to the law. Luther did not just restate

the purpose of the atonement or Christ's death on Golgotha, he argued for a theology which is utterly different from the theology of glory.

Within a year of writing the Heidelberg Disputation, Luther wrote, "The cross tests everything" and "the cross alone is our theology", meaning that the *theologia crucis* is the hermeneutical principle for all theology. He thus eliminates any basis for salvation by the power of human reason and action.

What are the implications of the theology of the cross for the Christian life?

A Christian will suffer spiritual attacks.

The devil will cast doubts: "Did God say..." or "Do you think God will forgive you again and again"? The Christian will have to grapple with such doubts and in his struggle believe that he is not forsaken by God just as Jesus was not when he hung on the cross (Mark 27:46). In times of such spiritual attacks, a Christian must constantly turn to the gospel for comfort.

A Christian is ever a forgiven sinner.

Our righteousness is always hidden under our sinfulness. The individual Christian cannot claim to be righteous unless hidden under Christ's righteousness. So, the Christian needs to repent from sin and turn to Christ for

于愚钝之中。*Theologia crucis* 推显的上帝，是在基督与其门徒的十字架与苦难中首先被认识的上帝。在《海德堡辩论》第20条论纲中，路德说到：“然而，配得被称为神学家的人，是通晓在苦难与十字架中显明的上帝之可见性与上帝之背的人。”

再者，*theologia crucis* 反对道德家要通过遵行律法来达至上帝的意图。路德并非单纯重述赎罪的目的或基督在各各他山上的死；他是在为一种神学申辩，一种与荣耀神学截然不同的神学理论。

在著述《海德堡辩论》的那一年里，路德写道：“十字架查验一切”，又道“十字架本身就

是我们的神学”，这意味着 *theologia crucis* 就是诠释一切神学的原则。由此，祂便将人类理性与行动能力从救恩的基础中消解掉了。

十字架神学对于基督徒的生活而言有什么意义呢？

基督徒会遭遇属灵攻击。

那恶者会使我们心生怀疑：“上帝说过……吗？”或“你真的认为上帝会一次又一次地饶恕你吗？”基督徒会遭遇这些怀疑的纠缠，又在这般挣扎中相信，就像十字架上的耶稣一样，他们并不会被上帝抛弃（可27:46）。经历属灵攻击之时，基督徒需要不断回归福音，以寻求安慰。

基督徒始终是被赦免的罪人。

我们的义总是隐藏在我们的罪性之中。若非隐藏在基督的义之下，基督徒无法自行称义。所以，基督徒需要悔罪，转向基督、以得赦免。就如圣保罗在哥林多前书7章18至20节中所描述的一样，基督徒在罪中挣扎，但在归向基督的那一刻，挣扎便终止了。

基督徒背负十字架、却也满有喜乐。

虽然基督徒所受的苦难或许与其他还未接受基督的人并没有什么区别。但他在基督里的喜乐使之有区别。

forgiveness. Just as St Paul describes it in 1 Cor 7:18-20, the Christian struggles in sin, but ends his struggle by turning to Christ.

A Christian bears his cross joyfully.

Although the Christian's suffering may seem to be no different from the suffering of those who are without Christ, nevertheless, his joy in Christ makes it different.

One who lives according to the flesh is not rooted in the cross and lives apart from Christ. His joy is often superficial, shrouded with death, and only temporary. Even if he recovers from an illness, another disease will come, and death will triumph inexorably over life.

In contrast, the joy of the

“So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.”

John 16:22

Christian is rooted in the comfort of the gospel. By denying himself and carrying his cross, the Christian rejoices in the knowledge that his suffering draws him closer to Christ. Jesus makes this point when he likens a Christian's life of faith to a woman who has birth pangs—

when the child is born, her grief will turn to joy (John 16:22).

The *theologia crucis* is a Reformation heritage for our doctrine and life. Joy in the midst of suffering is not beyond the Christian's experience in the face of pandemics and wars—for in life or death, the gospel of our Lord Jesus Christ is our most genuine comfort.

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凭肉体活的人没有扎根于十字架之中，且与基督隔绝。他的喜乐常常是肤浅、短暂、且被死亡阴影笼罩的。即便他从某种疾病中康复，另一种疾病可能接踵而至，死亡也终将不可逆转地胜过生命。

相反，基督徒的喜乐扎根于福音的慰藉之中。在放下自我、背起十字架时，基督徒找到喜乐，因知他的苦难将引他归向基督。耶稣用经历阵痛的妇人比喻基督徒的信心生活，便是阐明了这一点——当孩子出生时，妇人苦楚便转为欢喜（约16:22）。

*Theologia crucis*是宗教改革留给我们的教义与生命。即便疫情与战争当前，苦难中的喜乐也没有超乎基督徒的经验之外——因为或生或死，

“你们现在也是忧愁，但我要再见你们，你们的心就喜乐了；这喜乐也没有人能夺去。”

约翰福音 16:22

我们主耶稣基督的福音依旧是我们最真切的安慰。

这篇文章转载于抄自英文 Trumpet, 三一神学院杂志, 4月-7月, 2022年版, 经允许并感谢。

A New Reinforcement from Germany for the ILSM

*by Rev Andreas Latz and
Yuen Ho Tian*

The International Lutheran Seafarers' Mission (ILSM) of Singapore has been restaffed since a few months ago. Rev Andreas Latz from Northern Germany has succeeded Deacon Mike Hoffmann from 8 March 2022, taking up the work alongside co-worker Yuen Ho Tian in our ports that have just reopened.

Rev Andreas Latz has plenty of experience accompanying seafarers having worked previously as a seafarers' pastor in ports along the North Sea in Germany. A pastor in one of our partner churches, the Lutheran Church in Bavaria in Southern Germany, he was sent to Singapore on 16 January 2022 after a sending-out

MISSIONS
宣教

德国为国际信义会海员 事工注入新的支援

Andreas Latz 牧师
和袁浩添

新加坡的国际信义会海员事工几个月前重新调配职工。来自德国北部的Andreas Latz牧师从二零二二年三月八日起接替贺福满牧师，与同工袁浩添在我们刚重新开放的港口一起共事。

Andreas Latz牧师在伴随海员

的事工上经验丰富因为他曾在德国北海沿岸的港口担任过海员的牧师。他是我们伙伴教会之一的德国南部巴伐利亚福音信义会的牧师。他在被派到新加坡服事之前，德国Neuendettelsau的Mission EineWelt在二零二二年一月十六日，特别为他举办了差遣与祝福的仪式。

service and blessing by Mission EineWelt from Neuendettelsau, Germany.

Given how entry and visit restrictions from port authorities in Singapore have relaxed since mid-April, the resumption of ILSM activities at this moment in

time have been very timely.

With God's guidance and His good timing, permission to enter all ports of Singapore was quickly gained, especially with the energetic support of Yuen Ho Tian.



Rev Andreas Latz with sailors.
Andreas Latz牧师与水手们在一起。



Sailors receiving the care packages.
收到关爱包裹的水手们。

鉴于新加坡港务局的入境和限制自4月中旬开始有所放松，在此刻恢复ILSM活动是非常及时的。在神的引导和祂赐的良机，同时在袁浩添同工积极的支援下，很快就获得批准能进入新加坡所有的港口。

与此同时，ILSM团队也在多间堂会的英文部和华文部的崇拜中，包括在Golden Mile Complex的泰人福音中心这小堂点里介绍他们的事工。他们汇报有关他们对海员所作的工作，以获得LCS会友们的支持。

“Speak up for those who can't speak for themselves. Speak up for the rights of those who are poor. Speak up and judge fairly. Speak up for the rights of those who are poor and needy.”

Proverbs 31:8-9

“你当为哑巴（不能自辩的）开口，为一切孤独的伸冤。你当开口按公义判断，为困苦和穷乏的辩屈。”

**箴言
31:8-9**

Meanwhile, the ILSM team have also presented themselves to most of our English and Chinese congregations during their Divine Services, including the small congregation of Thais in Golden Mile Complex. They reported about their work with seafarers, gaining support from LCS members.

Not to be forgotten, however, are the fishermen who have so little legal protection. ILSM maintains its newly built centre in Jurong

Fishery Port, with the centre's interior being improved through generous donations over the past two years. Unfortunately, the fishermen are still unable to disembark and our contact with them remains restricted to passing out give-away bags over ship railings. Together with the seafarers' churches and the Migrant Workers Council (MWC), we will continue in our efforts to allow fishermen to visit this centre, which was designed as a place for them to relax

and unwind.

Solomon's Proverbs say: Speak up for those who can't speak for themselves. Speak up for the rights of all those who are poor. Speak up and judge fairly. Speak up for the rights of those who are poor and needy (Proverbs 31:8-9).

With this task and obligation, we will not slacken in the accompaniment and care of our seafarers and fishermen.



Yuen Ho Tian, Rev Andreas Latz and Willy Lau.
袁浩添, Andreas Latz 牧师和刘育伟。

然而，别忘了渔夫所得到的法律保护是非常有限的。ILSM过去两年通过慷慨的捐赠来维持和改善裕廊渔港新建的中心的内部设施。可惜的是，渔民们仍然不能登岸，我们与他们的接触只限于在船的栏杆上递送赠品袋。我们将与海员教会和外籍劳工中心继续努力让渔民能造访这个中心，好让他们有个放松心情和休闲的地方。

所罗门在箴言三十一章八至九节这么说：你当为哑巴（不能自辩的）开口，为一切孤独的伸冤。你当开口按公义判断，为困苦和穷乏的辩屈。

我们心中怀着这个任务和义务，绝不会懈怠对我们的海员和渔民的伴随和关怀。

In Remembrance of Yeshua

by Keziah Simon

“Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that You are the Holy One of God.”

These words of confession are familiar to Christians from all denominations. Many would, however, have long forgotten the context in which Peter confessed his faith. “Truly, truly,” preached our Lord Jesus, “unless you eat the

flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.” (John 6:53-54).

EDUCATION 教育

为的是纪念耶稣

Keziah Simon

“主啊，你有永生之道，我们还归从谁呢？我们已经信了，也知道你是神的圣者。”

这些承认信仰的话语对所有教派的基督徒来说都很熟悉。然而，许多人早已忘记了彼得承认其信仰的背景。我们的主耶稣说：“你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面。吃我肉，喝我血的人有永生，在末日我要叫他复活”。

我们的主耶稣的讲道对虔诚的迦百农犹太人来说是如此的令人反感（如果你还记得，他们遵守严格的饮食法规--“只是你们要心意坚定，不可吃血，因为血是生命，不可将血与肉同吃”），以至于许多人离开了他。犹太人互相争论，说：“这个人怎能把他的肉，给我们吃呢？”然而，这位好老师并没有呼唤

So grossly offensive was our Lord Jesus' preaching to the devout Jews of Capernum (who, if you recall, kept strict dietary laws - "Only be sure that you do not eat the blood, for the blood is the life, and you shall not eat the life with the flesh") that many turned away from Him. The Jews disputed among themselves, saying, "How can this man give us his flesh to eat?" (John 6:52). Yet, the Good Teacher did not call out to them and stop them from turning away. Nor did He pacify the masses and say that He was merely speaking metaphorically about His body and blood. Quite to the contrary, so solemn was our Lord about this message that He merely turned to the Twelve Disciples and asked, **"Do you want to go as well?"**

And that is a question that we should all ask of ourselves. Do

we believe in what the Lord has said about eating His flesh and drinking His blood, or do we reject it as something so utterly ridiculous that we believe in consuming mere bread and wine as symbols of His flesh and blood?

If I were honest (and perhaps in ignorance), I did not even realise that Christians - across time and space - believed in the true body and blood of Christ. I had always believed that the bread and grape juice were mere symbols of His body and blood, consumed to mentally remember our Lord. All that changed when I stumbled upon *Summa Theologica* by Thomas Aquinas, a brilliant theologian and Dominican friar who lived in the 13th century. Back in September 2018, I picked up his works to study only the part relating to natural law theory

for school. Soon I found myself reading through the entire *Summa*. As it turned out, a portion was dedicated to "The Sacraments", of which the Eucharist (meaning, "Thanksgiving") is one. Just as it is the receiving of the Holy Spirit that marks Baptism (and not the water on its own), Aquinas explains, the "bread and wine produce no effect except from the virtue of Christ's true body". I found it extremely difficult to disagree - for although ordinary bread and wine may nourish the physical body, what good could they do to nourish our spiritual life apart from the true body and blood of the Son of Man? Indeed, so holy is the Lord's Supper that Paul rebukes "anyone who eats and drinks without discerning the body" (and that was why many were "weak and ill, and some have

他们，也没阻止他们离去。他也没有安抚众人，说他只是在比喻他的身体和血。恰恰相反，我们的主对这一信息是如此严肃，以至于他只是转向十二个门徒，问道：“你们也要去吗？”

这也是一个我们都应该问自己的问题。我们是相信主所说的吃他的肉、喝他的血，还是把它当作完全荒谬的事情来拒绝，相信仅仅食用面包和酒作为他的肉和血的象征？

如果我坦诚地说（也许是无知地说），我甚至没有意识到基督徒--跨越时间和空间--相信基督的真实身体和血。

我一直认为，面包和葡萄汁只是他的身体和血的象征，食用它们是为了在精神上纪念我们的主。当我偶然发现托马斯-阿奎那的《神学大全》时，这一切都改变了。他是一位杰出的神学家和生活在13世纪的多米尼加修士。早在2018年9月，我在学校里拿起他的作品，只为了要学习与自然法理论有关的部分。很快，我发现自己读完了整个《神学大全》。结果发现，有一部分是关于“圣礼”的，而圣餐（意思是“感恩”）就是其中之一。正如接受圣灵是洗礼的标志（而不是水本身），阿奎那解释说，“面包和酒除了基督真身体的优点外，不会产生任

何效果”。我发现其言很难反对--因为尽管普通的面包和酒可以滋养肉体，但如果没有人子的真身体和宝血，它们对滋养我们的灵命生活有什么好处？事实上，主的晚餐是如此神圣，以至于保罗斥责“凡吃喝不分辨是主的身体”（这就是为什么许多人“软弱患病，有的已经死了”）。赞美上帝，在研究圣经多年之后，我现在可以相信祂的信息，并像彼得那样凭着信心承认信仰！

于是我开始了寻找一个敢于宣认同样真理的教会的旅程。我决定离开我以前的教会--同时也避开其他否定圣餐元素中基督真身体和血临在

died”) [1 Cor 11:29-30]). Praise be to God that after years of studying the Scriptures, I can now believe His message and in faith confess the same words that Peter uttered!

So began my journey of finding a church who boldly confessed the same truth. I decided to leave my

former church - and with that, the rest of mainstream Christian denominations that rejected the true body and blood of Christ in the elements of Holy Communion. It was an agonising and lonely journey, during which many friends asked if I had turned away from Christ. More

confusing still was the fact that each tradition had their own understanding of the Eucharist. For three years, I visited a number of churches, spoke to pastors from different denominations, and even attended a Papal Audience at the Vatican City to appreciate the fullness (and history) of the Roman Catholic faith.

It was by the Holy Spirit’s guidance that I decided to look into the Lutheran tradition. After watching an interview with Reverend William Weedon of St Paul Lutheran Church who graciously explained Lutheranism with much patience and passion, I wondered whether a Lutheran church also existed in Singapore. To my pleasant surprise, I found the Lutheran Church in Singapore (“LCS”). By the Lord’s provision and perfect timing, that was also



Having been born into a Christian family spanning many generations, Keziah grew up in a loving Christian community. In addition to attending a Methodist church for most of her life, she had also studied in Methodist schools between the ages of 11 and 18 and a Roman Catholic university during her international exchange. In February 2021, she signed up for and attended the first course in the Lutheranism 101 series. She attends Divine Service at the Lutheran Church of Our Redeemer and Jurong Christian Church. Professionally, Keziah works in the legal industry. Outside of church and work, Keziah enjoys ice skating.

的主流基督教宗派。这是一段痛苦而孤独旅程，其间许多朋友问我是否已经离开了基督。更令人困惑的是，每个传统都有自己对圣餐的理解。三年来，我参观了许多教堂，与不同宗派的牧师交谈，甚至到梵蒂冈城亲身

听教皇讲道，以全面性的了解罗马天主教的信仰（和历史）。

正是在圣灵的指引下，我决定研究一下信义会的传统。在观看了圣保罗信义会的

William Weedon牧师的采访后，而在该访问中他是以极大的耐心和热情解释信义会教义，我想知道在新加坡是否也有信义会的存在。令我惊喜的是，我找到了新加坡信义会（“LCS”）。主的供应和时机是如此的完美，在那时候信义会也开始了《信义宗101》第一部分的课程。由于我不认识任何信义会的会友，就发了电邮报名并购买了一份课程教材。五堂课程之后，就是2022年的5月，我完成了《信义宗101：主的晚餐》。我感到无比的感激和喜悦，就因为我找到了新加坡信义会！

在信义会中，圣餐的中心地

when the LCS commenced the Lutheranism 101 (Part 1) course! Not knowing anyone in LCS, I e-mailed in to sign up and purchased a copy of the course textbook. Fast forward five courses later to May 2022 and I have recently concluded Lutheranism 101: The Lord's Supper. I could not be more thankful or joyful to have finally found LCS!

The centrality of the Sacrament of the Altar cannot be missed in a Lutheran Church. Unlike many other Protestant Churches, where a speaker stands centre-stage, it is the Altar that is at the centre of every Lutheran sanctuary. Indeed, it is at the Altar where our Lord Jesus feeds His sheep. He nourishes our spiritual life with His body and blood, truly present in, with and under the bread and wine. Strengthened by the

Sacraments, may we always be fervent in our faith and shine brightly as testimonies for all the world to see.

Now, Sunday service is undoubtedly the highlight of my every week and I look forward to it with anticipation. Not only are we reminded of our desperate need for the forgiveness of sins through the preaching of the Word, but we also receive the Lord's forgiveness through the Sacrament of the Altar. If Christ offers His true body and blood to you, would you also not run to recline at His table? As the Greeks visiting Jerusalem during the Feast of Dedication once said to Philip, so too may we always humbly say, "Sir, we wish to see Jesus." (John 12:21).

位不容忽视。与许多其他新教教会不同的是，在圣所的中央不是讲员的讲台，是祭坛，而这祭坛才是每个信义会圣所的真正中心。事实上，我们的主耶稣正是在祭坛上喂养他的羊。祂用祂的身体和血滋养我们的灵命，真实地临在于面包和葡萄酒之中，与之同在，并在其下。在该圣礼的坚定下，愿我们在信仰上始终保持热忱，并在世人面前作闪耀的见证。

现在，主日崇拜无疑是我每周的焦点，而我满怀期待地等着主日的到来。我们不仅是通过讲道被提醒我们迫切需要罪的赦免，而且还通过

圣餐直接接受主的赦免。如果基督把他真实的身体和血献给你，你是否也会俯伏在他的桌前？正如在修殿节期间访问耶路撒冷的希腊人曾经对腓力说的那样，我们也可以永远谦卑地说：“先生，我们愿意希望见耶稣”。
(约翰福音 12: 21)

LCS Education Committee presents Course for Credit (C4C)

The LCS Ministerium on 4 May 2020 in a regular Ministerium meeting, resolved to “strengthen the Lutheran identity for all the churches.” Rev Dr Samuel Wang then plan and co-ordinated with LCS pastors to teach a series of courses under the programme title “Course for Credit (C4C)”.

The first course “Lutheranism 101” series was launched in Nov 2020. It is a package of five books, which is used to teach Lutheran identity. There are six courses from this series:

**Lutheranism 101
(Part 1);**

**Lutheranism 101
(Part 2);**

**Lutheranism 101:
All About Jesus;**

**Lutheranism 101:
Holy Baptism;**

**Lutheranism 101:
Lord's Supper;**

**Lutheranism 101:
Worship.**

These courses are taught online over two years and will be repeated.

**Look out for them on
Eventbrite, LCS Facebook
or your congregation's
announcements.**

圣经天地

是专为以华语为第二语言的学生(3至16岁), 教师和家长所编写的教材, 让非华语圈的各地区华人教会能帮助下一代使用华语来阅读、理解并欣赏圣经。

在学生材料的编写上, 我们以新加坡中小学华文课程的进度为参考, 为学生提供生词的解释及英文翻译; 教学手册也有留心华文为二语的教师和家长之需要, 在一些较难的词汇上加注解及英文翻译, 以帮助教师或家长掌握华文的词汇。

《圣经天地》的教材分为学前系列(3至6岁)、小学系列(7至12岁)和中学系列(13至16岁)共十四个年级的教材。每一年级分为A、B两册, 上半年使用A册(新约部分), 下半年使用B册(旧约部分)。每册四个单元, 共20课。

教材内容包括: 教学手册(Teaching Guide), 圣经天地画册(Bible Picture Book), 圣经天地教学图片(Bible Pictures), 圣经漫画(Bible Comic)以及学习活动纸(Learning Activity Sheet)。

《圣经天地》K1B和P3B两个年级于2022年6月份接受订购。其他年级的教材将按计划, 逐步于每年4月和10月推出, 预计在2025年10月完成全套教材的出版。各年级的教材, 一旦发行以后, 教会可随时订购。



若教会的主日学负责人有任何问题, 请电邮至 admin@ebic.org.sg 询问, 谢谢!

贡献者: 陈志强牧师

LCS Alpha by QLC

by Ivan Neo and Kwan Bee Soon

February - April 2022

BLC participated in the “LCS Alpha Organized By QLC” program which started from February this year, albeit a hybrid form. Out of the twenty invited, eleven responded and attended the run.

We were blessed to have the



Ivan Neo receiving his Alpha Certificate from Rev Andrew Thinagaran
Ivan Neo 从Rev Andrew Thinagaran 牧师手上领取他的启发证书

OUTREACH 外展

由QLC组织的 LCS启发课程

梁惜國和关美顺

二零二二年二月至四月

BLC (勿洛信义会) 在今年2月参与了由QLC (女皇镇信义会) 所举办的“LCS启发课程”。这个项目是以混合形式来进行的。在二十位受邀者当中，十一位回应并且参加了这次的活动。

following members from BLC who volunteered to form the organizing committee: Ivan Neo, Grace Heng, Andrew Heng, Samuel Goh, Goh Lay Peng and Kwang Bee Soon. Wang Yan Jun and Chen Pei Tang, who graduated from the previous BLC Alpha program, also participated as first time helpers.

At the end of the Alpha run, we witnessed participants who

accepted Christ, with many dedicating their lives to Jesus after experiencing the strong presence of the Holy Spirit, especially on the Alpha Day Away. It was truly a life-changing experience for many.

A gathering was organized and held at Bee Soon's house after the run ended to keep up with one another. We shared God's Word and enjoyed a fellowship

meal. (refer photo below)

Keeping the momentum going, Preacher Mark Lai from BLC will be organizing an Evangelistic Bible Study titled "Knowing God" which will cover the Gospel of Mark. This will be held at BLC with 7 sessions, starting on the 11th June from 2 to 4 pm.

All Glory to God!



Gathering at Bee Soon's house (From left: Bee Soon, Christine, Andrew, Grace, Soon Hock's wife, Michelle and Lai Rui Bin, Soon Hock, Ivan Neo, Wang Yan Jun, George Lua, Paramjit and Pastor Jimmy.)
在 BeeSoon 家中的团聚

我们很庆幸能有几位会友组建了BLC志愿委员会：他们是：Ivan Neo, Grace Heng, Andrew Heng, Samuel Goh, Goh Lay Peng 和 Kwang Bee Soon。当中两位成员-Wang Yan Jun和Chen Pei Tang是上一届启发课程的毕业生。这是他们首次以助手的身分参加。

启发课程结束之前有一个特别活动日，大家都同聚在女

皇镇信义会。在那天参与者感受到圣灵强烈的同在，有些人甚至身体得到神的医治。当天也有好几位接受了救恩，将他们的生命献上，让耶稣基督成为他们的救主。对许多人来说这真是一次改变生命的经历！BLC委员Bee Soon在课程结束后，特地邀请参与者到他家中聚会以保持团契。大家尽兴分享神的话语，并享用了一顿丰富的团契餐。

(参考下面的照片)

为了保持学习神话语的热忱，BLC的Mark Lai传道将从六月十一日开始，开设了一个“认识上帝”的马可福音读经班。这班共有七节课，于周六下午2点到4点在BLC举行，同时这班也开放给所有慕道者参加。

我们把所有的荣耀归于上帝！

QLC ComCare Ministry

by Florence Wong

Community Care (ComCare) Ministry in QLC is a combined church ministry comprising of members from the English Ministry and Chinese Ministry. Our mission is to reach out and improve the lives of the needy by sharing love and providing care through the body of Christ.

With grace from God and led by the Holy Spirit, these are the activities that will be carried out in 2022:



CNY Reconnect

CNY Reconnect

Mandarin oranges and masks were distributed to the four rental blocks in the neighbourhood just before Chinese New Year (CNY), to re-connect with them. Many of these families do not have friends or even relatives to visit them during CNY.



Easter Bread & Eggs Distribution

Annual Easter Bread & Eggs Distribution

Unlike previous years where distribution was carried out on Easter Sunday itself, this year we brought it forward to Easter Saturday to bless more families (as more families are at home on Saturday). The packs of bread and eggs were increased from 600 to 900 packs. We had more than 60 volunteers who came to help with packing, and then joined their CGs for distribution.



Community Love Pack



Haircut Ministry

Community Love Pack (CLP)

A 12-month project from February 2022 to Jan 2023. This is a project between ComCare Ministry and Queenstown Care Corner, a non-profit charitable organisation supporting vulnerable and disadvantaged needy families. We have adopted 10 beneficiaries, providing them monthly with infant milk powder, diapers (for young families) and household items etc. Each month we have a rotation of CGs that prepare items for the families and we have QLC Befrienders who have become their friends and will journey with them through the 12-month duration, showing

them love and care, and creating an opportunity for us to share the gospel. At the same time, we provide a free haircut service for the family members, and the service is also open to people who walk-in from the community.



Shake & Shape

Shake and Shape (S&S) exercise class

This is an exercise programme that started in February 2020. Due to Covid-19, the class went online in 2020. The exercises are conducted on Mondays, Thursdays, Fridays, and Saturdays in the morning on Zoom. With the easing of Covid measures, we were able to resume onsite exercises, two Sundays a month. Through word of mouth, S&S now has participants zooming in from Malaysia. In 2021, we introduced recorder music lessons and line dancing to the participants. It is a 3-in-1 and participants can select and join whichever section they like.

Mid-Autumn Family Day

The Family Day will be a combined church event where members from English Ministry and Chinese Ministry congregation will come together for a celebration that focuses on outreach to the community. One

of the highlights of the event will be the lantern walk-about in the community, where our members will distribute free lanterns and encourage people to walk with us. We will end the walk in QLC premises where we will share a story with a quiz, eat mooncakes and snacks, drink tea, and fellowship together.

Christmas Outreach Programme

This outreach programme is on hold at the moment and it is certainly another opportunity to engage and evangelise to our friends in the community.

We are thankful to God for the opportunities to partner Him in His kingdom work!

Foundation of Love: Strengthening Marital Relationships

by Kelvin Tan

Foundation of Love is an initiative born out of the need of former residents of a halfway house (HCSA Community Services) to strengthen marriages and families towards successful integration into society. Many of these former residents are playing

catch up for lost years with their spouses and families.

LCCS tailored a 7-session workshop for the former residents and their partners to gain greater self-awareness, develop a better understanding of their partner

*LUTHERAN COMMUNITY
CARE SERVICES*
信义社区关怀服务

爱的基础： 加强婚姻关系

陈慎康

“爱的基础”是一项新方案，而它是诞生于一个中途之家（HCSA社区服务）的前居民对加强婚姻和家庭以成功融入社会的需求。这些前居民中的许多人正在与他们的配偶和家人一起追赶失去的岁月。

信义会社区与关怀服务（简称LCCS）为前居民和他们的伴侣量身定制了一个7堂的讲习班，以获得更多的自我意识，对他们的伴侣有更好的了解，并提高沟通和解决冲突的技能，以加深他们的关系。育儿的话题也被包括在

and improve communication and conflict resolution skills to deepen their relationships. The topic of parenting was also included as the couples strive to build positive relationships with their children.

Throughout the sessions, the couples gained new insights about themselves and their partners. There were intimate moments when the couples confronted their past hurts through difficult

conversations that allowed healing to take place. The sessions were also punctuated with bouts of laughter and jovialness which drew closeness amongst the participants and set a platform for mutual support.

The workshop ended with a marriage vow renewal ceremony that helped to cement the relationships. It was a heart-warming experience for all

involved as it showcased the couples' love for each other and the commitment to move forward as a couple. As shared by a participant, he was grateful for the knowledge and the awareness gained from the workshop experience.

Through facilitating the workshop, the LCCS team also learns much from the enthusiastic and resilient couples.



Kelvin Tan conducting the training
陈慎康进行培训

其讲习班，为了有助于夫妻双方努力与他们的孩子建立积极的关系。

在整个课程中，夫妇们获得了关于他们自己和他们的伴侣的新见解。该讲习班也见证了一些亲密的时刻，就是夫妇们通过艰难的对话来面对他们过去的伤害，从而使

疗伤得以发生。课堂上还夹杂着阵阵笑声和欢快的气氛，使参与者之间的关系更加亲密，并为相互支持搭建了平台。

讲习班结束时举行了重立婚约宣誓仪式，帮助巩固夫妻的关系。这对所有参与者来说都是一次感人的经历，

因为它展示了夫妻之间的爱和作为夫妻前进的承诺。正如一位参与者所分享的那样，他对从讲习班的经历中获得的知识和意识表示感谢。

通过促进研讨会，LCCS团队也从这些热情和坚韧的夫妇身上学到了很多。

Take it
Taste it
Give it

LCCS
20^{YEARS}22

Spirit of Relationships

click here to find
out more!!

Celebrating Lutheran Community Care Services (LCCS) 20 Years of Service in the Community

Lutheran Community Care Services (LCCS) is into its 20th year of service in 2022.
This is made possible only with the constant support of the congregations.

We are humbled that we are involved in supporting individuals and families experiencing poverty, family violence, bullying, sexual harm, and those involved in the criminal justice system to promote healing and well-being. Believing that relationship is key for people to thrive, LCCS also builds relational capacities through training in restorative practice for schools, social service agencies, and corporations.

To commemorate LCCS' 20th anniversary, we have organised the following events to appreciate our supporters and raise funds for our work in repairing harm and restoring relationships:

2 July (Saturday): Wine Appreciation at Wine Mansion@Aljunied

25 July (Monday): Whiskey Tasting at OneTwo@Pickering

13 August (Saturday): LCCS Digital Art Sales at Café One O & Arena@Orchard Central

On **2 September 2022**, we will host a Gala Dinner at Grand Hyatt.
For the Gala Dinner, we need your support to:

1. **Purchase a table at \$2000**
2. **Donate cash for purchase of auction items**

If you wish to know more about the events, please contact
Mr Carl Chan at carl.chan@lccs.org.sg

*Your contribution can certainly propel the work of LCCS to serve
and create a positive impact in the community.*

Take it
Taste it
Give it

LCCS
2022
YEARS

Spirit of Relationships

click here to find
out more!!

欢庆信义会社区 关怀服务 (LCCS) 在社区中20年的服事

信义社区关怀服务 (LCCS) 于 2022 年将进入其服务的第 20 年。
这只有在众堂会的不断支持下才能做到。

我们很荣幸地参与支持遭受贫困、家庭暴力、欺凌、性伤害的个人和家庭，
以及为那些涉入刑事司法系统的人推介疗愈并带来福祉。LCCS 相信人际关系
是人们茁壮成长的关键，并通过为学校、社会服务机构和公司提供修复性实
践的培训来获得建立关系的能力。

为纪念LCCS成立20周年，我们举办了以下活动，以感谢我们的
支持者，并为我们的修复伤害和恢复关系方面的工作筹集
资金：

7月2日（星期六）：于Mansion@Aljunied的葡萄酒鉴赏
7月25日（星期一）：于OneTwo@Pickering品尝威士忌
8月13日（星期六）：LCCS于Café One O & Arena@Orchard
Central 的数码艺术展卖

2022年9月2日，我们将在君悦酒店举办晚宴。我们需要您
给予晚宴的支持为：

1. 以2000元购买一桌席位
2. 捐赠现金购买竞拍物品

如果您想了解更多有关活动的信息，
请通过 carl.chan@lccs.org.sg 联系陈先生

您的捐献必然可以促进LCCS的事工，来为社区服务并产生积极的影响。

Martin Luther: Reformation Fire

by Phyllis Chin

An overview of the life of Martin Luther from 1483 to 1546.

As a child, Martin Luther was talented and bright beyond his years. He did very well academically and went on to study at the University of Erfurt to be a lawyer. A thunderstorm that he was caught in changed his whole thinking and he went into a monastery to become a monk instead. He did not abandon his education and went on to get his doctorate in Theology.

As a monk, Martin had first hand experience and was very much saddened by how the people were being led astray and exploited by the many false teachings of the church at that time. He wrote the famous 95 Theses (written arguments to show what was wrong with buying indulgences) and nailed them on the door of Castle Church in Wittenberg. It propagated rapidly, helped by mass production of the newly invented printing press. That brought on the Reformation

shaped by his ideas. Martin Luther got married. Together, both he and his wife, Katharina von Bora made many contributions to the Reformation.

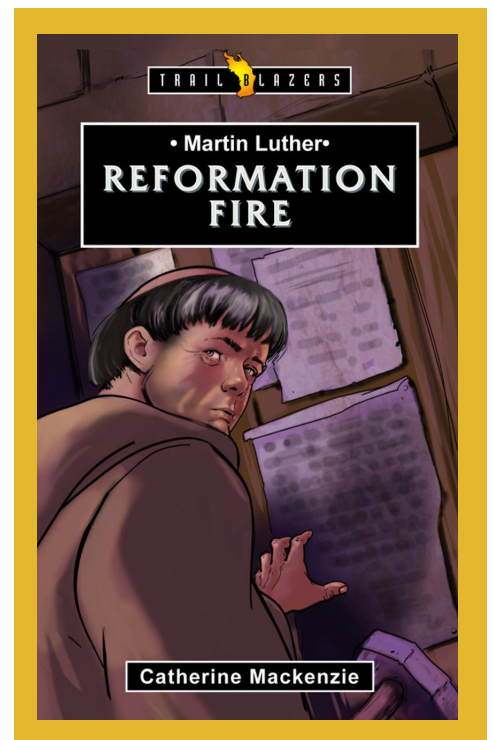
What I like about this book?

Martin was very well brought up by his God-fearing parents. He was taught the 10 Commandments at a very young age. I believed these help to shape the values that he had when he entered into adult life that eventually brought on the Reformation.

I admire his bravery in voicing out the injustice, false teachings led by the church at that time via the exploitation of people in the name of religion. This is all at the expense of ex-communication by the church and maybe even the loss of his life.

He was also a very talented musician and wrote many family hymns. One of the hymns that we sang in our church-A Mighty Fortress is our God was written by him.

I would recommend this book to everyone in the Lutheran family



as we celebrate Reformation Day on October 31st.

This beautifully written story is in stock as a paperback at Bookdepository.com

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Misfits Welcome

by Wong Yan En

Sometimes I feel like a misfit too.

It is tough, really, cruising along to the nonsense, migraines and paraphernalia life throws at you, not knowing when, where, or what your destination will be. Or the crushing sense of watching others surf the waves of life with a surety that you can never muster.

But that's just what life is about.

Life is uncertain. Regardless of all the doom and gloom life has in

store for us, it is all part of God's plan to work on us—and that is what Matthew Barnett's *Misfits Welcome* wants us to know.

From his humble beginnings as the son of a pastor to his success in opening Dream Centre, Barnett's message is one that is universal and uplifting. It is a message of kindness and compassion, of reaching out and normalising a culture of giving and loving. It is about learning to look at someone and seeing the

欢迎离群者

黄燕恩

有时候我也觉得自己是个离群的人。

一个人在凌乱、伤脑筋和面对种种问题的生活上奔波实在是不容易！这尤其是当终点是在何时何地何处还是个未知数，眼看着其他人一帆风顺，呼风唤雨地活着，自己却永远无法达到那种境界的感受使人感到压迫万分。

然而，这正是生活的意义所在。

生命就是充满了不确定的因

素。无论它带来多少厄运和低谷，这都是上帝在我们生命计划中的一部分，这也是Matthew Barnett的《Misfits》这本书想要我们意识到的。

从他作为一个牧师儿子的卑微开始，直到他成功的开设了“梦想中心”，Barnett所传达的意念大致上让人感到振奋和鼓舞。Barnett想传达的乃是本着仁慈和怜悯，伸出援手去关爱和给予，再使之成为一种普遍文化的一个信息。这个信息想让我们学习

value and potential within them, because it's not our role to define what someone could amount to. Only God knows how our unpredictable lives would turn out.

While we may not be the drug addicts living along Skid Row, we too have encounters with what some may term as 'karma', 'fate' or 'dead ends'. Yet, Barnett's time in his ministry shows us that it is alright. It's perfectly reasonable to feel like a misfit, and it's comforting to know that we should embrace the misfits in us.

No one is perfect, and that is exactly what makes life beautiful. It is the notion that we're all, to a certain degree, messed up on the inside. But we have still been given the power and responsibility to

去看见别人身上潜在的价值和潜力，而不是让我们去定义别人的价值，因为只有上帝才知道我们会如何活出那不可预测的生命。

我们虽不是生活在贫民区的吸毒者，我们也会遇到一些所谓的“命中注定”、“命运”或“走投无路”的情况。然而，当时Barnett在他的事工中告诉我们：遇见这些倒霉的事情其实也没什么大不了的，有时候感觉自己不合群是完全合理的，更令人感到欣慰的是我们可以去包容自己不合群的趋向。

没有人是完美的，而这恰恰是生命美丽之处。正是因为

help those who may be even more messed up than us, and we have every right to, because: *Messed up people, Helping messed up people, Really messes up the devil*

I still struggle to stand by my own opinions and actions, especially when they are deemed unpopular by society's standards. However, Barnett's faith journey in establishing the Dream Centre and the dilemmas he faced when making his mark in society, if anything, has taught me the



这个概念，在某个程度上，使我们的内心感到困惑。虽然如此，我们仍然赋予能力和职责去帮助那些可能比我们更搞砸的人，并且我们绝对有必要这样做。那是因为：‘搞砸的人帮助搞砸的人倒是搞砸了魔鬼’

我还是努力的坚持自己的观点和立场，尤其是当它们因为不符合社会的一般标准而被否定的时候。看到Barnett建立“梦想中心”的信仰历程以及他在社会上崭露头角时所面临的困境，更让我明白拥有一颗重振之心的重要性！

importance of having a heart to restore—to use the talents and gifts that have been bestowed on me, and try to (as cliché as this may sound) make the world a better place.

‘We have the power to make a difference, but are we willing to pull the trigger?’

The doors to the kingdom of God have been opened for you. In all your flawed, chaotic, misfit glory. It is your turn now to bring others in, misfit or not.

那就是利用上帝赐予我的才能和天赋，奋力（虽然这听起来很老套）让世界变得更美好。

‘我们是有能力做出改变的，只是我们是否愿意付于行动？’

神国度的大门已经为你打开。神的荣耀仍然在你所有的缺陷、困惑、不合群中显现出来。无论你是否是一个离群者，现今是轮到你把其他人带进这国度里的的时候了。

Testimony: Living with Eternity in Mind

by Rev Sarah Ang

“What is 80-100 years of your life compared to eternity??”

It all started with this thought-provoking question about where I should place the focus of my life knowing that our time on earth is so short compared to eternity. I could either have a “YOLO” (You Only Live Once) mentality and focus on living in view of the eternal or “YOLO” and enjoy the temporary pleasures and successes this world brings.

Formative Years

I am a second-generation Christian who grew up in church and went through Sunday School, Confirmation, Youth Cell Group and Young Adult Small Groups etc. In my early years, I was in church because my parents faithfully brought me there. As I grew into a teenager, it was mostly because of friends and belonging to the youth cell group. By the

time I hit young adulthood, I attended because of desire and duty.

This challenge to live with eternity in mind began as I completed secondary school, and I was convinced to place my focus on what I deemed to be spiritual things; attending church and its related activities. So I poured myself into ministry, sometimes at the expense of my studies and this went on till after polytechnic.

It was after graduating from polytechnic that I heard the Lord’s calling to full time ministry and considered joining a parachurch organisation. However, after some discussion with my parents, it was deemed premature for me to make such a decision. Some pastors that I spoke to also advised me to spend a few years working before re-visiting this calling. So off I went into the working world!

Faith and Work

Working in the corporate world was boring and unmeaningful to me. Why was I wasting my life slogging away in the rat race when there are lives to be saved and be disciplined for Christ? I could not enjoy work and only looked forward to the end of the day where I attended church meetings and be in the company of church friends. This continued for six years till I completed university overseas and returned to Singapore.

I remembered spending time lamenting over this till we started conversations regarding faith and work in the Young Adult CG. Amid these conversations and while researching on it, I came across the theology of vocation redefined by Martin Luther. In this redefinition, vocation no longer only referred to church-related callings such as a priest,



Rev Sarah in Youth Ministry



Classmates in Trinity Theological College



with QLC young adults

monk or nun but every calling that a Christian has at their regular work or at home. This is also termed the “theology of the ordinary life”. Having this understanding opened a way for me to find meaning and joy in the work I do.

However, the specific calling to Christian ministry in a church or Christian organisation remained strong with opportunities coming and going for the next four years after returning to Singapore.

Calling and Equipping

Just when I was enjoying everything about work, the opportunity came for me to apply to seminary, to equip myself and discern my calling. I begin to wonder, “To which area of full-time ministry am I called? Do I really want to do this?”

Thankfully with the blessing of my parents this time and support from the church, off I went to Trinity Theological College where I was not only equipped academically but formed spiritually through the ups and downs of academic rigour, attending and leading chapel services, participating in the choir as well as community living in the hostel and interacting with classmates.

In my three years there, I was celebrated for who the Lord made me to be but also confronted with my limitations, inadequacies and insecurities. Despite these, I was loved, accepted, supported beyond my imagination and still am today. Prayer, discussions in and outside the classrooms as well as internships aided in discerning where the Lord was leading. Some considerations were; I was

comfortable standing in front and leading a service, I enjoyed bringing the word of God to people and didn't mind doing it in front of many people although with some fear and trembling. I did not sense a call to go overseas, as I have a burden for the local church. With some indication and a little faith in God, I started my journey toward ordination.

Ordination

The ordination process is like this: Over four sessions, you will be interviewed on selected sections of the Book of Concord, you are required to write a thesis on a given topic and you are to continue attending prayer and study retreats.

These are not all but most of the ordination requirements. The process developed in me an understanding of the Lutheran Confessions as well as questioned my conviction. The interviews did not seek to test whether the Confessions were memorised but to make sure it was understood in practice. Prayer and study retreats hoped to inculcate in me a rhythm of prayer and reflection which would be helpful in years to come and the thesis writing further strengthened my thoughts and convictions.

It was a gruelling process. Complaints and questions filled my mind on many nights on whether the process was necessary. Thankfully, I was able to voice them out to my supervisor and of course to the Lord, who assured me of His help and calling every step of the way. By the grace of God and by the calling of God and the church, I was ordained to the ministry of Word and Sacrament on 31st October 2021. The calling remains for me to love



Ordination Day

God and neighbour in this vocation.

Eternity didn't start the day I answered the call of God into the Ministry; but it is the day the Lord saved me from sin, death and the devil. May the Lord have mercy as

I live to focus on and know Christ more and more.

Please continue to pray with and for me as I seek to obey this calling with zeal and fervour for the rest of my days on this side of eternity!

SPIRITUAL RETREAT

Do you have a call to Christian ministry?

Join LCS Theological Students on their spiritual retreats, where you can devote time to prayer, worship and asking questions concerning God's calling to Christian ministry.

If you are interested to find out more, write to **Rev Dr Samuel Wang,** samwang@lutheran.org.sg

TTC
OPEN HOUSE
2022



Considering a theological education?

Come join us for lectures, worship at our chapel, dine with our community, tour our campus, and interact with our faculty and students.

Wed 31 Aug 2022 | 8.30am–2.30pm
Trinity Theological College
490 Upper Bukit Timah Rd

Register at ttc.edu.sg/english/OpenHouse2022
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OPEN HOUSE
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与我们共进社体午餐、参观三一的校园，
并与我们的讲师和学生互相交流。

2022年8月31 (星期三) | 上午8点30分至2点30分
三一神学院
490 Upper Bukit Timah Rd

请通过网上报名 ttc.edu.sg/english/OpenHouse2022
或扫描以下二维码 QR code



220727

OUR CONGRATULATIONS TO:

The baptism of **Su Shibo, Li Ning, Jeremiah Chong, Amy Chong** and **Esther Chong** on 3 July 2022.

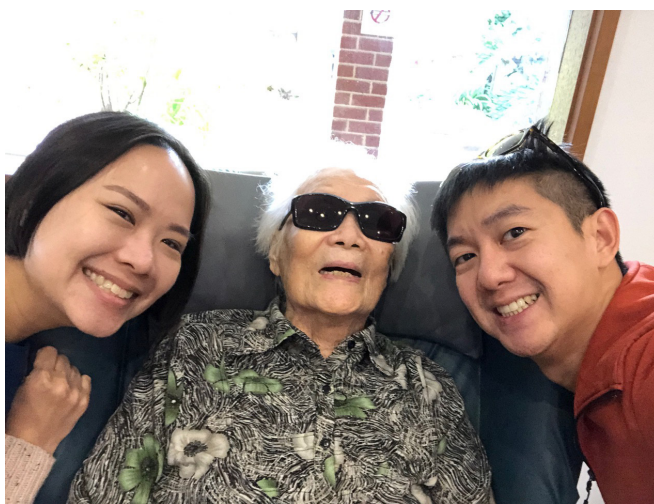


Su Shibo and Li Ning came to faith in the Canaan Fellowship that meets every Saturday at JCC (Chinese Section). Esther Chong inquired about the Chinese Worship Service for her parents, and after some pastoral visits, they regularly worshipped and joined the Happiness Fellowship and then the Baptism class. They were all baptized on Pentecost Sunday.

From the left: Su ShiBo, Jeremiah Chong, Amy Chong, Esther Chong, Rev Terry Kee and Li Ning

OUR CONDOLENCES TO:

We offer our condolences to Preacher Mark Lai's Maternal Grandmother, **Mdm Chow Lye Eu**. She slept in the Lord on 1 July 2022.



“She was a firm and gentle mother of five, and a loving, joyful, pampering grandmother of 13, and eight great-grand children. She will always be remembered for her fierce loyalty to her husband, children, and friends. She always shared God’s love and warmth with her actions, and brought laughter with her quick wit and stories, living with such a patient and independent spirit. We take comfort that she is now with God, and we will meet her again in a place where there is no more death or mourning or crying or pain - a place where God will dwell among His people forever.”

Preacher Mark and his wife, Chessa with Grandma

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If you are interested to join the LCS editorial team, we need proof-readers, translators, reporters, layout and designers and photographers to help us produce our newsletter, please email the editor,

Dr Samuel Wang
samwang@lutheran.org.sg

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