

THE LUTHERAN 信义之声



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Give of the Best of Your Youth 献出最美好的青春

by Chia Kylie



Work Together in Unity

MESSAGE FROM THE BISHOP



会督的讯息

When Jesus finished the Last Supper, He prayed for the unity of His disciples, so that they can be His witnesses, and serve Him with the ultimate purpose of proclaiming the Gospel of Christ.

Sequoia trees are magnificent, reaching a height of 70-80 meters, and can withstand high winds and torrential rains. Their roots don't go as deep into the ground as pine trees, but they remain unmoved because their roots extend far and are intertwined and support each other. In the

同心合一，
齐心协力

当耶稣吃完最后的晚餐时，他为门徒们的合而为一祷告，使他们成为他的见证人，并以宣扬基督的福音为事奉他的最终目的。

加利福尼亚的红杉树是壮丽的，高度可达70-80米，能经受狂风和暴雨的考验。它们的根系并不如松树那样深入地里，但它们依然屹立不倒，因为它们的根系延伸得很远，并且彼此交织在一起，互相支撑着彼

same way, Christians need to support each other in order to strengthen each other. We are not wholly reliant on others, but to be interdependent and deeply rooted in Christ. As Ecclesiastes 4:12 says, “Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”

Faith is contagious; your faith enables my faith to grow. When we share our faith stories with each other, whether in good times or bad, our faith grows and affects another person. As members of the faith community,

“You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”

1 Peter 2:5

we need to do this because the growth of the church as a whole depends on each individual.

In a 2006 “Our Daily Bread” devotional, a group of explorers went to Peru and discovered some ancient Inca structures that were more than 2,000 years old. The buildings are made of rock, some 3-sided, some 4-sided, and some 7-sided. Even without the use of any mortar, each building fits together perfectly and has withstood the test of earthquakes over the years. God is also building His church through the Holy Spirit, and

此。同样，基督徒需要互相支持以便彼此坚固……我们并不是要完全依赖他人，而是要彼此相互依存，同时深深的扎根于基督。正如传道书4:12所说的：“有人攻胜孤身一人，若有二人便能抵挡他，三股合成的绳子不容易折断。”

信心是有感染力的；你的信心有助于我的信心的成长。当我们无论处在顺境或逆境中，借着彼此分享我们的信心故事，

“你们来到主面前，也就像活石，被建造成灵宫，做圣洁的祭司，借着耶稣基督奉献神所悦纳的灵祭。”

彼得前书2:5

我们的信心都会增强并影响另一个人。身为信仰团体的一员，我们需要这样做，因为整个教会的壮大取决于每个个体。

在2006年《灵命日粮》的一篇灵修作品中写到，一群探险家前往秘鲁，发现了一些有2000多年历史的古老印加建筑。这些建筑是用岩石堆砌而成的，有些是三面的，有些是四面的，也有些是七面的。即使没

the Bible portrays the church of Jesus Christ as a building in which all of us are like living stones (1 Peter 2:5). As Paul says in Ephesians 2:21-22, “In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

It is not an easy process for us to come from different backgrounds and have different talents and

interests, but God can accomplish His task by moving and shaping us with the Holy Spirit in us.

Just like a sailing vessel, it needs every part to support each other to function properly and sail smoothly to its destination. The Lutheran Church in Singapore needs all our brothers and sisters to continue to work together in unity and serve God’s ministry and His kingdom together.

*BISHOP
LU GUAN HOE*

卢元和会督

有使用任何灰泥, 每个建筑物都完美地结合在一起, 并且经历了多年地震的考验。上帝通过圣灵同样在建造他的教会, 圣经将耶稣基督的教会描绘成一座建筑物, 我们所有人就像是其中的一块活石(彼得前书2:5)。又如保罗在以弗所书2:21-22所说:“各房靠他联络得合式, 渐渐成为主的圣殿, 你们也靠他同被建造, 成为神借着圣灵居住的所在。”

我们虽来自不同的背景并拥有不同的才能与兴趣, 却为了

传福音这一个共同的目标, 同心在基督的教会中服事, 这并不是一个容易的过程, 但上帝可以借着在我们里面的圣灵感动和塑造我们来完成他的任务。

就像一艘帆船, 它需要每个部分都相互支持才能正常的运作, 顺利航行到达目的地一样。新加坡信义会需要所有的弟兄姐妹继续同心合一, 齐心协力, 为上帝的事工和他的国度齐心服事。

Give of the Best of Your Youth

by Chia Kylie

Amongst our church members are devoted young people 35 and below who have chosen to serve God in various ministries full-time. Whether as laymen in missional agencies or having formally completed theological studies and discipling in the church, they share God's heartbeat for the lost. We asked seven of them to share their spiritual journey and their reason why.

KELLY KUO, CHRISTIAN FELLOWSHIP (JCC):

I grew up attending church, but never really understood the gospel for myself until I had to explain it to others as part of a 3-month internship with Singapore Youth for Christ (SYFC).

When I shared the gospel material "2 Ways to Live" with strangers on the streets, they came back with various questions. Through the process of trying to answer their questions, God convicted me of the historical truth of Jesus' resurrection, and showed me His Word could be trusted.

I came to full-time ministry

献出最美好的青春

谢凯莉

在我们的教会成员中，有一群热忱为主、年龄在35岁以下的年轻人。他们选择从事不同全职事工侍奉上帝。但无论是作为宣教机构的信徒，还是在教会里已经正式完成神学课程和门徒训练的圣职人员，他们都怀着一颗与上帝同工、关怀迷失的灵魂的心。我们邀请了其中七位分享他们的属灵（灵修）旅程和选择服侍的原因。

郭凯俐，新科大校园团契 (JCC)：

虽然我在教会里长大，但直到参加新加坡青年归主协会 (SYFC) 的三个月实习中，我才理解福音的意义。当我在街上向陌生人分享福音材料《人生二路》，就他们的各种疑难试图提供解答时，上帝借此使我深信耶稣复活的历史真相，并向我展示祂的话语的信实。

选择全职事奉是因为我喜爱通过神的话向人们宣告基督奇妙的真理。我很荣幸能够在年轻时就

because I love to serve the Lord by showing people the amazing truths in His Word. I consider it a privilege to enter full-time ministry at a young age, since it means many more years (God-willing!) of doing my favourite thing.

In a regular day, I read the Bible with whoever is willing in different settings—one to one, small group Bible studies, or evangelistic Bible studies with keen seekers. Together we look at what it says about God, about His Son and about us, and

we pray His Word transforms our hearts. Also I meet with my co-workers to plan for the week ahead and pray for the students under our care.

For leisure, I like to play table tennis, learn new languages and work on small coding projects.

My big hope is that Christ is glorified through the work He has given me to do—that people, including myself, see how trustworthy (John 2:18-22), humble

(Phil 2:5-11), compassionate (John 11:32-53), righteous (2 Cor 5:21), and powerful (Rev 19:11-16) He is. And that as a result, our lives will be radically transformed to live for Him instead of for ourselves.

Young people, just like anyone else, need the solid food of Christ's gospel through the Word to grow up into maturity. So if you have the chance to interact with young people, please feed them just that!



Campus ministry staff and interns usually consist of young people. Kelly is in grey at the back.
其他校园同工和实习生其中包括很多年轻人。凯俐是在后面那身穿着灰色衣服的。

投入事工, 因为这也意味着我能够拥有更长的岁月(如果上帝恩准的话!) 做自己最喜欢的事。

在平时, 我不论何时何地都愿意与慕道者一起阅读圣经——或一对一、或小组查经, 或向热心寻道者传讲福音。我们会探究圣经里关于天父、圣子以及关于我们的论述, 并祈求上帝的话语

转变我们的心。我也会与主内其他同工开会, 计划接下来一周的工作, 并为在我们辅导的学生祷告。

在休闲时, 我喜欢打乒乓球、学习新语言和进行小型编码项目。

我最大的盼望是能够藉由基督托付与我的工作荣耀祂——使人

们(包括我自己)看到主的信实(约翰福音2:18-22)、谦卑(腓立比书2:5-11)、怜悯(约翰福音11:32-53), 公义(哥林多后书5:21)和权能(启示录19:11-16)。让这些见证将我们的生命彻底改变, 从此为主而不再为自己而活。

青少年需要通过神的话语来摄

SARAH KOH, SYFC (JCC):

Being raised in a wonderful Christian family, I grew up with a good foundation in the Bible and Christian values and faith. However, in junior college, a non-Christian friend asked me “Why are you a Christian?” and “If you were not born into a Christian family, would you still be a Christian?” That really stumped me because I realised I had no idea why I was a Christian nor what that meant.

This ignited my journey in thinking harder and deeper about my faith over those two years in junior college, where I learnt much

**“Him we proclaim,
warning everyone
and teaching
everyone with
all wisdom, that
we may present
everyone mature
in Christ. For this
I toil, struggling
with all his energy
that he powerfully
works within me.”**

Colossians 1:28-29

during my time in the Singapore Youth For Christ (SYFC) life group in my school. The “aha” moment came for me during a Bible study on Romans 1 where God was grieved with wickedness and “gave [us] up” to our sins. I was taken aback when I saw “disobedient to parents” in the list of sins from Romans 1:29-31. Being a “good girl” all my life, I had never thought of myself as a bad person. Disobeying my parents didn’t seem like a big sin either. So when it hit me that God was grieved with even these seemingly small sins in my life to the point of wanting to give me up to my sins, I was shocked. It was the first time in my life I realized I was a sinner with no way of saving

取基督福音的干粮，以成就属灵的成长。若您有机会跟他们交流，就请您供应他们主的灵粮！

许永安姐妹，新加坡青年归主协会 (JCC):

我在一个温馨的基督化家庭里成长，所以不论在圣经或关乎信仰价值观方面都打下了一定的基础。直到我在初院求学，当非信徒朋友问我：“为什么妳是基督徒、若妳不是出生在基督化家庭，你是否还会是个基督徒？”我才意识到自己并无法给予他们满意的答复。因为我不明白自己为什么选择基督教，也不了解成为基督徒的意义。这个疑难也激发了我就读初院二年时期的属灵探索之旅。

**我们传扬他，是用
诸般的智慧劝诫
各人，教导各人，
要把各人在基督
里完
完全全地引到神
面前。我也为此劳
苦，照着他在我们
里面运用的大能尽
心竭力。**

歌罗西书1:28-29

直到通过参与新加坡青年归主协会 (SYFC) 的佈道小组，我才逐渐在信仰中成长。在一次罗马书1章的查经班上，我领悟到上帝因我们的邪恶而悲痛，并“任凭”我们的罪恶。当我在罗马书1:29-31中看到“忤逆父母”在罪恶的清单时，我大吃一惊。作为一个“乖孩子”，我不认为自己是一个恶人，以为不服从父母似乎也不是什么大罪。因此，当我意识到上帝甚至为我生活中这些看似微不足道的罪而感到悲伤，甚至任凭我在罪中堕落时，我感到震惊。这是我有生以来第一次真正意识到自己是有罪的，并且认识到无论我多么“乖”也无法拯救自己。我迫切需要耶稣的救赎。

当我在大学期间参与SYFC事工

myself no matter how good I was and I desperately needed Jesus to save me.

“Are you a part-time student and full-time SYFC staff?” This was the question my parents constantly asked me during my university days when I served in SYFC as a volunteer. University days consisted mostly of attending classes in the mornings and rushing down to various schools to meet students or do street evangelism. It was a period of being stretched to handle increasing leadership

responsibilities in SYFC, in church ministry and university – all of which gave me great joy and growth in the Lord. As such, it convicted me to spend my life investing in young people, reaching them while they are teachable and open to explore identity, faith and role models for their life.

After graduating from university, during my three years working in the marketplace, my colleagues eventually stopped asking me the question “What did you do over the weekend?”

Because my answer was the same week after week – that I spend my weekday evenings and weekends meeting other fellow leaders, volunteers and students in the ministry. The decision to quit that job and serve in SYFC as a full-time staff was natural because I wanted to be able to devote my energy and working hours to youth evangelism.

I now serve in the Secondary School and Junior College Ministry, supporting leaders and volunteers



Sarah (right) making dumplings with students after an evangelistic bible study.
许永安姐妹（右）在福音查经班后与学生包饺子。

时，父母就经常问我：“你到底是兼职的大学生还是SYFC的全职同工？”。我的大学生活主要包括上午上课，然后匆匆赶往各个学府会见学生或进行街头佈道。在那个阶段，我逐渐在不同的领域（包括SYFC、教会事工和大学生活）担任更多领导职务；这些责任也带给了我主里的喜乐和成长。因此，我决意投身于青少

年事工，与嗷嗷学子共同探索他们在可塑成长期所关注的问题，如个人定位、信仰及人生的楷模典范。

大学毕业后，在职场工作了三年，同事们也不再问我“周末过得怎样？”这类话题，因为我的回答总是一样——周日晚上和周末都在教会的青少年团契事工中度

过。因此我最终决定辞去职场工作，并成为SYFC的全职事工是自然之举，因为我更希望将自己的精力和时间更多地投入青年佈道圣工。

我如今在SYFC负责中学和初级学院的事工，与教会其他领导和义工同工，向非信徒学生分享耶稣，并鼓励基督徒学生参与播种

in sharing Jesus with non-believing students and mobilising Christian students to join as labourers in the harvest field.

This is how it looks practically in a day: in the mornings, I meet with my colleagues or volunteers to look at the students under our care and how we can follow up with them. In the afternoons, I meet students for life group after school to read the Bible and teach them to evangelise, or go for street evangelism. In the evenings, I pick my daughter up from childcare and enjoy playtime and dinner with my daughter and husband.

Every time I feel discouraged by work or my own struggle with sin, what keeps me going are my

“I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit”.

John 15:5

coworkers, who have laboured in full-time ministry for so many years. They have encountered greater disappointments and yet have not given up. Their faithful presence and wise counsel constantly encourages me to “lift [my] drooping hands and strengthen [my] weak knees” (Hebrews 12:12).

When students that we’ve invested and poured our lives into decide to reject Jesus, it’s heart-breaking. When this happens, I bring my dismay to the Lord and ask Him to help me keep on trusting that His Word will not return void, and that all the efforts were not wasted (Isaiah 55:11).

和收割的工作。

我的一天工作安排如下: 早上与同工或义工见面, 讨论在我们督导下学生的近况以及如何具体跟进他们。下午他们放学后, 组织小组聚会, 查经并培训他们传讲福音, 或者进行街头佈道。晚上, 接女儿回家, 与家人共进晚餐、享受亲子时间。

每当我因工作或自己与罪性争斗而感到灰心丧气时, 我都得到主内同工们的支持。他们全职事奉多年, 虽然比我经历过更多挫折, 但却从未放弃。在他们忠诚的陪伴和智睿的鼓励下, 我才能将“把下垂的手、发酸的腿、挺

我是葡萄树, 你们是枝子。常在我里面的, 我也常在他里面, 这人就多果子; 因为离了我, 你们就不能做什么。

约翰福音15:5

起来” (希伯来书12:12)。

我总会为那些因我们已投入大量时间和精力栽培的学生拒绝相信耶稣时, 感到心碎忧伤。我会因此来到主面前, 祈求祂帮助我继续相信祂的话语不会徒然返回, 我们的努力不会白费, 而是必定成就神所喜悦的事 (以赛亚书55:11)。

议云, Logos Hope (JCC):

诗篇23: 1 耶和华是我的牧者, 我必不致缺乏。 我出生在一个基督教家庭, 从小就在主日学中认识基督。在8岁的时候, 若在学校里感到孤独, 就会安慰自己说耶

HANNAH KOH, LOGOS HOPE (JCC):

I was born in a Christian family and learnt about Christ since young in Sunday school. When I was 8, I felt lonely at school and remember reassuring myself that Jesus is my friend. I began to understand and have a relationship with Christ after I turned 13 and joined a youth ministry, where we were encouraged to spend time with God daily in devotion. And

so I developed the discipline of praying and reading His Word before doing my homework. This drew me closer to the Lord.

I had known about the ship Logos Hope's ministry because my dad brought my sister and I to visit it when we were kids. In university, I attended a mission conference with my sister, where the speaker Jia Min shared about her experience on the Doulos. We even bought a book about it. But I didn't give this

mission work much consideration since I was graduating and had a four-year bond to serve. When the bond ended in 2022, I asked God if I should continue working as a pharmacist or do something else. Serving Him and carrying out the Great Commission was constantly on the back of my mind, hence I sourced for opportunities and felt God opening the door for me to join Logos Hope on their mission mentoring programme. I enquired and Jia Min got back to me.



Hannah exploring Iraq with fellow sisters in Christ.

议云与主内的姐妹们探索伊拉克。

稣是我的朋友。在13岁加入青年事工后,我开始理解圣经真理并与基督建立关系。当时我们都被鼓励每天拨时间灵修。这也使我养成了在做功课前祈祷和阅读神话语的习惯。从此我与主的关系也变得更亲近了。

我知道关于Logos Hope (望仆号) 这艘船的事工,因为爸爸在

我和妹妹还小的时候曾带我们登船参观。在大学里,我和妹妹一起参加了一个宣教大会。演讲者Hui Min分享了她在Doulos船上的经历。我们也买了一本关于它的书籍。在毕业后履行四年工作契约的期间,我并没有考虑过是否要投入这项事工。一直到工作契约在2022年期满结束时,当我问上帝是否应该继续从事药

剂师工作或从事其他职业。事奉祂和执行大使命的念头就开始在我脑海中浮现。为此我主动寻找机会并感受到上帝已为我开启了大门。Hui Min回复了我的询问,让我加入Logos Hope的使命指导计划。

我目前是项目总监的私人助理,负责记录会议纪要、安排上司的

I now work as the director's personal assistant, typing meeting minutes, arranging his schedule, hosting guests and organising events that the boss is in charge of. I do get down time when I would watch movies with friends and explore the port that we dock in. Following Christ is a journey of faith. I am still not sure what I will do after serving on board Logos

To this end I labour, struggling with all his energy, which so powerfully works in me.

Colossians 1:29

Hope for 2 years, however, I know He holds my future. It is my hope that through the work I do, more will be exposed to missions and desire to reach the lost.

HO JIA HUI, SYFC (JCC):

I was exposed to Christianity since young as I followed my parents to Jurong Christian Church (JCC). I was familiar with Bible stories

Hannah and the crew on-board Logos Hope departs from Iraq.

议云和Logos Hope上的船员从伊拉克出发。



日常行程、接待访客、以及组织上司所负责的活动。闲暇时，我会同朋友一起看电影和探索所停靠的港口。

跟随基督是信心之旅。虽然我不能确定在Logos Hope事奉2年后将何去何从，但肯定的是，我的未来在祂掌控之中。我希望我的工作能让更多人投入宣教事工，启动他们寻找迷失灵魂回归基督的心。

我也为此劳苦，照着他在里面运用的大能尽心竭力。

歌罗西书1:29

何佳慧, SYFC (JCC):

我从小就接触基督教，跟随父母到裕廊基督教会崇拜。我熟悉圣经故事，但却没有把它们放在心上。我感觉这些故事并不真实，也不像是上帝精心安排的事件。虽然在许多人眼中，我似乎是一名好基督徒，但老实说，我并不是真正的基督徒。我对上帝以及圣经的真理一点都没兴趣。我只

but did not take them to heart as they didn't actually feel real nor orchestrated by God. I was a good Christian girl in the eyes of many, but if I were honest, I was not really a Christian as I had zero interest to know God nor to live in His way. I did what I deemed fit.

I only got to know the gospel for myself when I joined a full time internship with SYFC. God opened my eyes to see my depravity and sin, eventually convicting my heart

with the need for Jesus. I had done nothing to achieve my salvation but God had revealed to me the richness of the gospel because of Christ. I therefore endeavour to love and follow Jesus who gave Himself for me.

I now serve God in a full-time capacity because I would love to be spent for Him and to invest in the eternal souls of men. God opened my eyes to see the need to reach the youth in Singapore with the gospel.

He further affirmed my gift in mentoring and influencing young people... And so I believe the best way to serve in youth ministry is now, while I still have the energy to interact with them.

On some mornings, what I typically do is I attend meetings and discuss God's Word—a necessary and refreshing time for me. In the afternoons, I often go out to meet with students in small groups. Usually for Christians, I



Jia Hui (front row, left) and her co-labourers in the gospel work.
佳慧（前排左）与她在福音事工上的同工。

喜欢做自己认为合适的事。

一直到我加入SYFC 的全职实习时,我才真正了解福音。上帝开启了我属灵的眼睛,让我察觉到自己的堕落和罪恶,最终使我确信自己需要耶稣的救恩,因为我无法靠自己的力量得救赎。神因着

基督向我启示了福音的丰富性。从此我努力去追求耶稣的爱,并决意跟随为我舍身的基督。

我目前全职事奉上帝。我愿意为上帝付出,将今生投入基督拯救灵魂的永恒事业。上帝让我看到将福音传给新加坡年轻人的必

要性。祂也进一步肯定了我在指导和影响年轻人方面的天赋.....所以我坚信,趁现在我还有精力与他们互动,青年事工是最合适我的服事选择。

我在某些早晨必须参加聚会并讨论上帝的话语——对我而言,

encourage them using God's Word to share the gospel with their schoolmates and pray for them. Where God has provided students who are spiritually open, I read the bible with them and share about Jesus. I get excited when they are curious and ask many deep questions about Him. However I am still personally challenged by street evangelism... It's daunting because there's always a fear of rejection and unfruitfulness in this area of ministry. Nonetheless I have learnt to always rely on the Lord for wisdom and to just go in faith.

**He answered,
“Love the Lord
your God with all
your heart and with
all your soul and
with all your
strength and with
all your mind’;
and, ‘Love your
neighbor as
yourself.’”**

Luke 10:27

Moreover, I pray that many will come to know Christ our Lord through my outreach efforts, no matter how feeble and inadequate I may feel. I long for the Day when I can witness them sing and give honour and praise to the Lord!

**PREACHER MARK LAI,
ENGLISH CO-WORKER (BLC):**

I attended Yishun Christian Church (Lutheran) for most of my life since I was born. My parents received Christ there and so when I turned 1 month old, they, my elder brother and I were all baptised together. My first tangible encounter with God



Here is one of Jia Hui's students (left) praying to receive Christ; she is now attending JCC.

这是佳慧的一名正在祷告接受基督的学生（左）；她目前是JCC会友。

这是必要且沁人心脾的时刻。到了下午，我们各个小组会经常出去会见学生。我鼓励基督徒学生用神的话语与其他同学分享福音并为他们祷告。对于灵性上对上帝渴慕的学生，我和他们一起阅读圣经并分享福音。当他们好奇地提出许多关于神学的深奥问题

他回答说：“你要尽心、尽性、尽力、尽意爱主你的神，又要爱邻舍如同自己。”

路加福音10:27

时，我都会感到很兴奋。然而，街头佈道对我来说是个挑战，也是一项令人生畏的圣工，因为我害怕被人拒绝及徒劳无功。尽管如此，我已经学会了凡事依靠上帝的智慧并凭信心行事。

此外，我祈祷更多人会通过我在外展的努力而认识主基督。不论我感到多么软弱和不足，我渴望在末日时，能见证他们的欢唱，并将荣耀和赞美归于上帝。

was in a Sunday school worship session at 11 years old—it was a semi-charismatic experience as I thought I had been transported somewhere else when I closed my eyes to sing. It felt like a long time until I opened my eyes and realised we were still on the same song. It was then that I knew God was real.

I had no similar supernatural experience before this. It marked the beginning of my personal spiritual journey, and I continue to encounter God while sitting quietly or on my knees. When my family moved to a charismatic church where we learnt to experience God through the Holy Spirit's moving, I

**For I will pour
water on the thirsty
land, and streams
on the dry ground;
I will pour out
my Spirit on your
offspring, and my
blessing on your
descendants.**

Isaiah 44:3

would still feel drawn to the Word of God. The balance between emotional (experiential) and Word (fact, truth) is how we can see God reveal Himself to us in a complete manner.

From then on as a child, I wanted to be a pastor. I hadn't fully comprehended who God was but I felt the urge to tell people about Him. Academically I was in a constant dilemma, but participating in the Fellowship of Evangelical Students (FES) in poly paved the way for me to join full-time for one year as a FES staff after my National Service in 2010. It also allowed me some time to deliberate

黎伟亮传道, 英文部传道 (BLC)
:

我从小就在义顺基督会堂(信义会)参与主日崇拜。因为我的父母是在那里接受了基督。当我1个月大时,父母、哥哥和我一起接受了洗礼。第一次与上帝的具体接触发生在我11岁的一次主日学敬拜会上——那是一场近乎灵恩的经历。当我闭上眼睛高歌赞美主时,即感觉自身忽然被带到了另一个空间、过了一段不短的时间,直到我睁开眼睛,才意识到适才的那首敬拜诗歌还未结束。我蓦然明白神乃真实不虚的。

这是我未曾有过也是至今未再经

**因为我要把水浇灌
干渴之处,把河水浇
灌干旱之地;
我必把我的灵浇灌
你的后裔,把我的福
降给你的子孙。**

以赛亚书 44:3

历的超自然体验;这也是我个人属灵之旅的起步。我会在平时以静坐或跪地的方式与上帝沟通、期遇。当我的家人转会到一所灵恩教会,我们学会通过圣灵的感动来经历上帝。但是我仍旧被上帝的话语吸引。能在情感(个人体验)和圣道(实事、真理)之间取得平衡,这是洞悉上帝对世人完整启示的关键。

从那时起,我就立志想成为一名牧师。虽然我还没有完全理解上帝是谁,但我内心有一股不可压抑的宣教热情。在学业抉择方面,我常觉得进退两难,一直到参加了义安理工学院的基督徒学生福音团契(FES)后,我的事奉道路方得辅平,我终于在2010年

over a secular or seminary degree. Interestingly, my pastor suggested getting corporate experience first, so I could relate to what most people were going through. He specifically recommended doing sales, so I would know how to simplify matters and communicate effectively with lay people (eg. to tactfully communicate ideas with church leaders or get council buy-ins).

With a major in psychology and minor in sociology, I graduated university and worked my first year in B2B events and sales, then another year in an employment agency doing 14-hour work days. When I finally caught a break at a Japanese corporation that let us leave on time and paid better, God said it was time to go to seminary. Furthermore, Rev Soh prepared

me to expect a lower pay and possibly no work-life balance as a ministry staff. It does get harder in our comforts and convenience when we have to obey God to go into the big unknown.

I completed my 3-year seminary and was assigned to Bedok Lutheran Church in 2020. Most days I meet with ministries and people, and if I'm preaching, I



Pr Mark is a tech geek and spends his leisure time watching tech review videos, or brewing his own coffee like a connoisseur would.

(伟亮传道是一名科技极客, 闲暇时喜欢游览科技评论视频, 或如美食品味家享受自泡优质咖啡。)

国民服役后加入FES全职工作一年。我也利用这段期间考虑是否应就读世俗学位或神学学位。值得一提的是, 我的牧师当时便建议我先到企业工作, 装备我对一般社会工作挑战和经验的认知。他特别推荐我从事销售行业, 这样我就懂得如何将事件化繁为简, 并能够与人更有效地沟通(即更有技巧的与教会领袖交流及说服执事会)。

我的本科是心理学, 副修社会学。在大学毕业第一年从事B2B活动和销售工作。后来又在一家职业介绍所工作了一年。每天工作14小时。后来我找到一间自己以为是能做为事业歇脚处的工作, 工作定时并且支付更高薪酬的日本公司, 这时上帝却说是时候去神学院了。此外, 苏牧师预备我调整心态, 因为作为一名神职人员, 薪金待遇会偏低, 也

可能会失去工作与家庭生活间的平衡。当我们因信而服从上帝, 踏入未知的未来时, 确保自身的舒适与便利也将成奢望。

完成了3年的神学院课程, 我于2020年7月被差派到勿洛信义会。其大部分时间我都会用在与事工和会众交流上。每个星期我也会用1-2天的时间写讲道稿。我的服事群有30-45岁的成年人以

spend 1-2 days writing the week's sermon. I ministered to adults 30-45 years old, and in the last year, to youths in their 20s. I pray for them the same way I pray for myself: that we'll know God intimately and serve Him passionately in any vocation (obeying Luke 10:27). I have a newborn son and already I feel a lack of energy but I want to give the best years of my life to God and plant fruits, because it's exciting to reap the harvest.

For those considering pastoral work, there is a lot of enjoyment in it and is worth doing. The things we choose to give up are small compared to what God can give us. The opportunity cost is small because there is a sense of

**He tends his flock
like a shepherd: He
gathers the lambs
in his arms and
carries them close
to his heart; he
gently leads those
that have young.**

Isaiah 40:11

satisfaction that no corporate job can fulfill. To add on, there is no one set of skills or gifts that qualify a person, rather, it is humility and teachability that you need to put on—what you lack can always be learned on the job when you are willing to. Not all are strong in teaching or preaching, but a humble and open heart is fundamental in serving.

**LIM YING, FELLOWSHIP OF
EVANGELICAL STUDENTS
(BLC):**

I am working in FES, supporting student ministries in tertiary level campuses across Singapore. Currently I am supporting Singapore Polytechnic Christian

及自去年起的青年人。我为他们祈祷的内容与为自己所祷告的相同的：祈求能够跟上帝有更亲密的关系，并在目前所从事的任何职业中以炽热的心为祂服务（顺从路加福音10:27）。尽管我刚得一新生儿，感到精力不足，但我愿将生命中最美好的年华献给上帝，为祂栽种，因为丰硕的收成是令人兴奋鼓舞的。

对于那些想要从事教会牧养工作的人而言，牧养是一项不乏乐趣，极有意义的人生抉择。与上帝所赐予的恩典相比，我们所放弃的物质享受显得微不足道。投入神职所耗的机会成本很小，而其所带来的满足感却是其他职场所不能及的。此外，不是仅凭

**他必像牧人牧养自
己的羊群，像用膀臂
聚集羊羔，
抱在自己的怀中，
慢慢引导乳养小羊
的。**

以赛亚书 40:11

一项技能或天赋就能成就一个人，而须有谦和受教的心态。凡自身所缺乏的总能在工作实习中学到。并非人人都擅长讲道或教导，但能够虚心学习乃是从事圣工的基础。

**林颖，基督徒学生福音团契
(BLC):**

我在基督徒学生福音团契（FES）工作，协助新加坡各高等院校的学生事工。目前，我参与新加坡理工学院基督徒团契（SPCF）、詹姆斯库克基督徒团契（JCUSCF），并领导英语组理工学院团队，同时协助沟通团队。我之前是新加坡国立大学基督徒团契（VCF）的一员，毕业后

Fellowship (SPCF), James Cook University Singapore Christian Fellowship (JCUSCF) and leading the English Section Poly Team, as well as helping in the Communications Team. I was part of the Varsity Christian Fellowship (VCF) in NUS, and joined FES after graduating.

The church is the primary body in which the people of God gather in. While its context is unique and challenging in its own right, I chose to serve in a parachurch

organisation as it exposes me to the wider Christian scene outside of the church. The opportunity to join FES is something that I feel blessed to have, and is a unique experience that I cherish.

Furthermore, I am passionate and excited about ministry work, and there is no strong reason not to serve now. And so instead of asking why I'd serve full-time while I'm young, a better question would be: why not serve now? Having said this, I do recognise

that my interests may change or my passion for FES' work may deviate in the future. Hence, I am allowing myself the freedom to explore my current career (and other viable options) and learn more about myself, instead of rushing into another industry.

There are pros and cons to what I do. My peers in the marketplace have fixed working hours, whereas my work with students is dictated by their schedules. Each CF holds weekly gatherings on top of their

Lim Ying (second row from the back, rightmost), with JCUS CF students at Welcome Day.

林颖（后排第二排，最右边）与 JCUS CF 学生在欢迎日上合影。



才加入了FES。

教会是神子民聚集的首要主体。虽然它的背景本身是独特和具有挑战性的,但我选择在一个福音机构中服侍,因为它让我接触到教会之外更广泛的基督教圈子。有机会加入FES是我感到很幸运的事情,也是我珍惜的独特经

历。

由于对圣工的热衷,我认为应该趁现在还年轻时,就投入全职服侍基督。然而,我并不排除自己对FES工作的热情将来会有所更变的可能性。因此,我也给予自己对目前的职业(以及其他行业选择)更多的尝试空间,以期增

长更深的自我认知,而不是断然就投入另一行业抉择。

我目前的工作有利也有弊。职场上其他同龄朋友大都有固定工作的时间,而我的工作时间却由学生的日程安排来决定。为了配合大多数学生领袖仅在晚上或周末有空的日程,每个团契除了每周

committee meetings at night since the majority of student leaders are only available at night or on weekends. Nonetheless, during the day, we have the flexibility to work at our own time and arrange for project meetings within the organisation.

Meanwhile, I still have some things yet to try on the job. Being a part of the FES communications team, I am exploring different means of communicating our vision and life to stakeholders in an innovative

and engaging manner. I hope to experiment with different models of communication and creative ways to execute them.

Finally, the integration of faith and life is very important to me. Christians often view the world with a sacred-secular divide—for example, clearly distinguishing between Christian and secular music, or Christian literature and secular books. Instead, because all things are created by God, I believe we are able to find God in all

aspects of the world. One such way is through reconciling faith and academics, where we can recognise God in our pursuit of knowledge of the world.

LIM JIE, FELLOWSHIP OF EVANGELICAL STUDENTS (BLC):

Growing up, I was active in BLC and served in various ministries through my youth. However, upon entering university, a struggle that I faced in university was seeing



Lim Ying (left-most), with SP CF at welcome tea.

林颖（最左）与 SP CF 在欢迎茶会上。

委员会会议外，在晚上还会加办一次聚会。尽管如此，我却能够利用在白天更有伸缩性的工作时间，计划机构内的项目会议。

与此同时，我还需要有新的工作尝试。如作为 FES 传播团队的一员，我正在探索以创新和吸引人的方式向关怀我们的人，传达我们的愿景和生活方式。我希望透

过不同的沟通模式和开创性方式去实践。

最后，信仰与生活的融合对我来说是非常重要的。基督徒通常以神圣与世俗的界限去看待世界。例如，清楚地区分基督教音乐与世俗音乐，或基督教文学与世俗书籍。相反，因为万物都是上帝创造的，我相信我们能够在世界

的各个方面找到上帝。一种方式是通过调和信仰和学术，我们可以在追求世界知识的过程中认识上帝。

林颖，基督徒学生福音团契 (BLC):

在成长过程中，我活跃于勿洛信义会，并在年轻时在各个教会的

how God and faith mattered in my studies of computers. Previously, faith seemed to be as simple as being a good steward, doing well and honouring God in my deeds and life. This led me to feel that a big part of my life, my studies and career, was just a means to an end—to simply earn enough to live a good life. Thankfully, entering Christian Fellowship (CF) challenged my thinking and led me to be convicted that God's will and grace do indeed extend to all parts of life. In doing so, I explored

more about what God was specifically saying about my academics and found renewed passion and value in studying. It matters to God that I am studying computers, and this field is part of His Creation. Having gained a shift in my worldview, and the value of such a shift, I decided to join FES full-time to mentor students in this area as well.

Similar to Lim Ying, I'm currently supporting the

development and growth of CFs in tertiary campuses. We aim to raise future Christlike leaders for the church through leadership and theological training within CF. I achieve this by training, guiding, and counselling student leaders to be effective salt and light on campus and in society. Additionally, I support the IT infrastructure in FES, allowing me to apply the skills I learnt in university.

Many people cite a need for work-life experiences as the main



Lim Jie (second from right) having an hybrid session with students during Covid times.

林颀（右二）在疫情期间与学生进行混合课程。

事工服事。然而,进入大学后,我面临的一个挣扎是要了解上帝和信仰,与我所唸的电脑学科有何关系。以前,信仰似乎很简单,就是做一个好管家,在我的行为和生活中做得好并荣耀上帝。这让我觉得我生命里的很大部分、学业和职业,只是达到目的的一种手段——简单地赚到足够的钱过上好生活。值得庆幸的是,

加入FES后,挑战了我的这种想法,让我确信上帝的旨意和恩典确实延伸到生活的各个方面。在这样的过程中,我更多地探索了上帝对我所唸的学科的意义,并在追寻中找到了新的热情和价值。我所唸的电脑科学是很重要,这个领域是他创造的一部分。在我的世界观发生转变之后,我决定全职加入

FES,以指导该领域的学生。

与同事林颖一般,我目前正在支持大专基督徒学生团契在校园中的发展和增长。我们的目标是通过CF内的领导力和神学培训为教会培养未来基督化的领袖。我通过培训、指导和咨询学生领袖,在校园和社会中成为有效的盐和光来实现这个目标。此外,

reason to serve full-time later in life. However, I find that with an increasingly complex church and society, work experience is insufficient in equipping ministry workers to relate to individuals. I believe a spirit of learning and exploration is more beneficial and thus, I dedicate as much time to God as possible while learning about the world.

Nonetheless, I feel the stark

contrast in working hours between my peers and I. In student ministry, our work hours coincide with when students are free for meetings or fellowship, which is usually at night. The upside is at times it frees me up for lunch fellowship with friends or family.

My hope for my ministry is to bring passion and conviction to young students. I have felt the effects of growing up as a second

generation believer in a family church, so I understand that it can be challenging to have ownership over one's own faith. Hence I hope to guide believers in forming their own intimate relationship with God and delving deeper into His Word, so they can have a better grasp of the One they believe in.

(To learn more about FES, go to fellowship.sg.)

Lim Jie (rightmost) having lunch with colleagues.

林頡（最右）与同事共进午餐。



我支持FES 的信息技术基础设施,使我能够应用我在大学学到的技能。

许多人认为具备工作经验及生活体验,对日后的全职事奉是重要有益处的。然而,我发现随着教会和社会的日益复杂,单靠工作经验,不足以装备事工人员与人相处。我相信具备不断学习和探索的精神更为有益,因此,我在了解世界的同时尽可能多把

时间献给上帝。

尽管如此,我还是觉得我和同龄朋友在工作时间上形成了鲜明的对比。在学生事工中,我们的工作通常是在晚上,因为学生才有空参加聚会或团契。积极的一面,有时这能让我腾出时间与朋友或家人共进午餐。

我希望我的事工能为年轻学生带来热情和信念。我已经感受到

作为生长在家庭式教会中的第二代信徒的挑战,所以我深知对自己的信仰的认知与确信是具有挑战性的。因此,我希望能引导信徒与上帝建立亲密的关系,更深入地钻研他的话语,能更好地紧握他们所信的那位耶稣。

(要了解有关 FES 的更多信息,请访问 fellowship.sg 网站。)

Light in Dark Places: A Praise Report on TGNC's 30 Years

by Rev Terry Kee

Thai Good News Centre held its last service in Golden Mile Complex, a popular hangout for Thai people, on Sunday, 19 March 2023, due to the en bloc sale of the building. Bishop Lu was there to preside while Rev Terry Kee gave a sermon on the various responses of man to the gospel and how God had used TGNC to convert hundreds of Thai people over its 30-year tenure in a shopping mall:

When the idea of a Thai ministry came about in 1986 (by Rev Tapio from Lutheran Mission to the Thais and Rev Suk of the Evangelical Lutheran Church in Thailand) and to have it in Golden Mile Complex, there was a notion of how dark and sinful the location was. Despite the darkness, the light of God can shine through. After much planning and discussion about the sensitivity of the work, they developed a name which was

黑暗中的光：TGNC 30 年的颂扬报告

纪木和牧师

被誉为“小泰国”的地标黄金坊已集体出售，泰国福音中心(TGNC)于2023年3月19日主日举行了最后一次礼拜。由卢会督主礼，纪木和牧师讲道。纪牧师阐述了人类对福音的各种反应，以及TGNC如何在其30年内带领了数百人归主：

“1986年，来自信义会泰国宣教的Tapio牧师和泰国福音信义会的Suk牧师提出在新加坡开创泰国事工的想法，并将其设在黄金坊，当时大家觉得那里是多么黑暗和罪恶。尽管如此，神的光依然照透了黑暗。在对这事工的敏感性进行大量计划和讨论后，终于在1989年，他们拟定了一个争议

not so sensitive. And finally, in 1989, the Centre was set up by a Finnish missionary called Salli, who could speak Mandarin and Thai.

In that era, many people were flocking to Singapore to work with the hope of better job opportunities, but life was still tough for them. For the Thais, they would attribute their suffering and difficulties to their karma, which means what you sow, you will reap in the next reincarnated life. Most Thais thought they had to endure trials now because they had been deficient in their past life.

In John 9, Jesus was likewise queried by his disciples regarding a man born blind, whether this was the consequence of his parent's sin. Theologically, what is called original sin came into the world through Adam and Eve, and as a result, it brought pain, suffering and eventually death to all human beings. But it was not Jesus' focus at the time—what was important was not to analyse the problem and who to blame but to help the man out of his predicament. Whether in psychiatry or theology, one can debate and argue till the cows come home, but it is more pertinent to consider the person's needs.

The Bible often uses the physical to illustrate man's spiritual condition—in this case, it was blindness. And if one is blind, he cannot see his condition nor which way to go. I recall a game I played in my youth where all were blindfolded and told to manoeuvre an obstacle course and escape from the room through a door. After a few minutes of stumbling and uncertainty, we removed the blindfolds and realised we were in the opposite direction of the door. It is likewise with the lost who need to be shown the way so they can see clearly and know where to go.

Ms Salli, in her loving welcome



不大的名称。该中心由一位名叫Salli 女士的芬兰宣教士建立；她会讲华语和泰语。

在那个时代，很多人涌向新加坡打工，希望获得更好的工作

机会，但他们的生活依然很艰辛。对于泰国人来说，他们会把他们的痛苦和困难归咎于他们的因果报应——当下所种的，成为来生收获的果。大多数泰国人相信他们是因为前

世的亏欠而不得不在今生忍受愁烦。

在约翰福音9章，耶稣也同样被他的门徒问及一个生来瞎眼的人，这眼瞎是否是他或他

of the Thais, was used by God to lead many lost to Christ. I also remember Thavorn coming to the Complex on his off days, eating and drinking with the Thais, spending time with them by giving tracts and sharing the gospel.

As a result, many accepted Jesus, and more than 10 became full-time

ministry staff serving in Thailand; even after their retirement, they continue to serve. One was setting up a farm when he was approached by Thai Christians seeking fellowship due to a lack of churches. He shepherded them, and recently a piece of land was donated to aid in building a church.

Another tent-making pastor ran a language school on the church premises to sustain himself and the ministry and sold second-hand cars in the lot beside it. Once there was a gospel rally, and villagers slept over in the church building on their way to the rally. The pastor let them use all the cars in his lot the next day. All these are beautiful



父母犯罪的结果。从神学上，原罪(从技术上讲，罪)是通过亚当和夏娃来到世界上的，结果它给所有人带来了痛苦、苦难和最终的死亡。但那一刻，耶稣所关切的并不在此——重要的不是分析问题和责备谁，而是帮助这个人摆脱困境。人们可以就一个问题在精神病学或是神学上争论不休，但与当事人更加切身相关的是体贴他需求。

圣经经常用物质来说明人的属灵状况——在这个例子里是失明。如果一个人是瞎子，他就看不到自己的状况是否糟糕，甚至看不到正确的道路。我记得我年轻时玩过的一个游戏，所有的人都被蒙上眼睛，并被告知要避开障碍物，然后从一扇门逃出房间。经过几分钟的跌跌撞撞和迷茫，我们取下眼罩，才发现到我们与出口南辕北辙。迷失的人也同样需要被指明道路，这样他们

才能看得清楚，知道该往哪里去。

Salli 女士受到泰国人的热情欢迎，被上帝用来带领许多迷失者归向基督。我还记得 Thavorn，他在休息日时会来黄金坊，与泰国人一起吃喝，通过分发小册子和分享福音与他们共度时光。

许多人因此接受了耶稣，其中超过10 人成为在泰国服事的

testimonies of God's love, as they are the fruit of the gospel work through TGNC.

God continues to use the faithful for His work, whether here or in Thailand, to bear His testimony and shine for Him in dark places. We simply need to be the faithful ones.

TGNC acquired a space in Golden Mile Complex in December 1994 and became a part of Lutheran Church Malaysia and Singapore (LCMS) in August 1995. When subsequently the Lutheran Church in Singapore (LCS) was formed, as a national church, TGNC became a ministry under LCS. Bishop Lu and Rev Martin Yee deconsecrated the

altar and transferred the crucifix, the Holy Communion vessels and the Bible to Bedok Lutheran Church at the close of the service.



全职事奉人员,甚至在退休后继续事奉。有一位牧师,当他正在建立一个农场时,当地的泰国基督徒因缺乏教会而寻求与他团契.....他因此牧养了他们,最近有人捐赠一块土地以帮助建造教堂。

另一位带职的牧师在教堂场地经营一所语言学校(以维持他自己和事工),和出售二手车来维生和资助教会事工。有一次在城里举行福音聚会,村民们在教堂过夜,(但最终不得不被运送到城里参加集会)。隔天那牧师让他们使用他的

所有汽车作交通工具。这些都是上帝的爱所带来的美好见证,也是通过泰人福音中心所结的果子是一个美妙的景象)

上帝继续使用忠心的人为他工作,无论是在这里还是在泰国,为他作见证并在黑暗的地方为他发光。我们只需要成为那个忠心的人。”

TGNC 于1994年12月购买黄金坊的一个办公室,并于1995年8月成为马星信义会LCMS的一份子。随着新加坡信义会的成立,泰人福音中心也成为其属下的事工。卢会督和余有伟牧师举行除圣礼,将圣坛,圣经,十字架和圣餐器具,转移到勿洛信义会。

MEN HURT TOO: Support Circle for Men Experiencing Intimate Partner Violence

By Kelvin Tan and Josiah Yeo

The LCCS team started men's support circle to address the needs of men experiencing intimate partner violence. The support circle serves to provide a safe space for these men to connect and share their stories. Through sharing their experiences, we hope that these men gain a deeper understanding of their situation and learn from each other to cope with their situation within a community of support. The support circle also provided opportunity for the men to learn about the different forms of violence, including emotional abuse and social isolation, which are experienced by men more than

LUTHERAN COMMUNITY CARE SERVICES 信义社区关怀服务

男人也会受伤!: 男性家暴受害者的互助圈

陈慎康和杨玮铨

信义社区关怀服务(LCCS)团队成立了一个致力于协助男性家暴受害者的互助圈, 以提供一个能够让他们更真实彼此联系、分享各自不幸经历的适当环境。我们希望通过坦诚的交流, 男性受害者能够更为客观地认知自己的处境, 并且在分享过程中, 学习到如何互勉互助以应对困境。我们的目标不仅是为他们提供情感上的支援, 也让他们了解各类形式的暴力, 如情感虐待及社交孤立等更为

physical violence.

Our first group that started in October 2022 attracted three men to participate. During the meetings, they recounted their struggles coping with the violence and the effects it had on them and their children. They also shared how they attempted to manage the situation. Through narrating their stories, these men began to make sense and meaning of

“Being in a group like this has been meaningful. I can use my experience to help others who are suffering in silence.”

– Paul (not his real name)

their experience and gained new perspectives. A sense of solidarity was established amongst them through sharing both positive and difficult emotions.

These men desire to further the cause of addressing the needs of men experiencing family violence.

One of them, Mr Dairen Foo, spoke at LCCS' REALink! event in May 2023 to encourage these men



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常见的男性家暴对待。

互助圈于2022年10月启动，吸引了三名男性的勇敢参与。他们在聚会中诉说了自己面对家暴的艰辛历程，以及自身子女所受到的影响。透过坦述个人的经历，这群男性受害者逐渐以更清晰的认知了解自

“参与互助圈对我而言意义非凡。我可以用自己的经验来帮助那些正在默默承受家暴之苦的男人。”

– Paul (化名)

己所处的境遇，从崭新观点出发，走出生命的黑暗。透过彼此所分享不论积极甚至负面的情感路程，成员之间也建立了实质的精神共识。

互助圈成员甚至渴望更进一步地推动社会大众对男性家暴受害者的关注。

to seek support.

The 8 sessions for the group may have ended but the camaraderie amongst the men continues.

It is undeniably a privilege and an enriching experience for the LCCS team to connect with these men to learn about their lived experiences. Their resiliency is an inspiration.

If you know of anyone who may benefit from the support circle, please contact the LCCS team at connect@lccs.org.sg.

其中一位成员, Dairen Foo先生, 就于2023年5月曾在LCCS REALink!活动中发表演讲, 鼓励男性家暴受害者寻求援助。

虽然互助圈的所应进行的八次交流会已经结束了, 但成员之间的友谊依然延续着。

与互助圈男性家暴受害者成员建立联系、并进一步了解他们的人生经历, 是LCCS团队的殊荣, 也赋予了我们宝贵的操作经验。他们坚韧的精神令人由衷钦佩。

如果您知道有人可以从互助圈中受益, 请通过 connect@lccs.org.sg 联系 LCCS 团队。

“I feel liberated. I feel free, and I feel safe expressing my thoughts and feelings without being judged. I can also relate to the experiences and the stories told by my fellow group mates.”

– Haziq (not his real name)

“我感觉到自己被释放, 得到自由了。我不用担心他人的批判、能够毫无顾忌地表达自己的想法和情感。我也能够同情并理解其他男受害者所叙述的经历。”

– Haziq(化名)

LCS Family Day and the Power of Community

by Rev Rita Wong

The gathering at Fort Canning was an inaugural Church-wide event organised by the new Lutheran Church in Singapore Sisters' Fellowship committee. With two recently recruited members and a short runway of less than six weeks, the committee began work in earnest.

The grace of God was remarkable, enabling us to forge ahead despite prevailing weather conditions,

concern for the seniors, food considerations and games options. Working through various logistical matters, the committee emerged a very collaborative team with everyone pitching in to plug gaps and seeing to every concern.

On Saturday 11 March, atop Fort Canning and in the expanse of a clear sky, our spirits soared as Rev Sarah Ang and her musicians led us in praise of our resplendent

WOMEN IN CHURCH & SOCIETY 在教会与社会中的女性

信义会家庭日和社区的重要性

黄美兰牧师

信义会家庭日实现了让每个人彼此更亲近和更亲近上帝的目的——我们所有参加的人整个星期都同心为好天气祈祷，因为新加坡的天气常是阴沉、持续不断的倾盆大雨。

在福康宁山举行的聚会，是新加坡信义会新成立的姐妹团

契委员会所举办的首次全教会活动。委员会与两名最近招募的成员，在短短的六周内认真的筹办节目。

上帝的恩典是令人瞩目的，使我们能够克服欠佳的气候条件、对老年人的关注，食物和游戏选择的情况下继续前进。通过各种后勤事务，委员会形

King who is “clothed in majesty”. Availing himself to us as the Three in One: Father, Son and Spirit, individually distinct yet indivisible, the Holy Trinity drew us into a worshipping community, never mind the age range, language preferences, or theological persuasions.

As God’s people we are called

into community—and that was precisely what our returned missionary, Rosanna Hutagalung of Thai Good News Centre, spoke about in her devotions.

What is community? It is about having common goals, beliefs and values. It is about coming together for mutual benefit. It is about building relationships. As over 130

of us huddled in groups, sharing mats, warming up to others, praising the Lord, passing the food and drinks around, entertained and challenged by the games, the Holy Trinity mingled among us. In that space and time, the lawns of Fort Canning were momentarily transformed from the command post of artillery and foot soldiers it once was, to a gathered people



The LCS Family Day achieved its purpose of bringing everyone a little closer to each other and to God—all of us prayed as one for good weather for a week because of the dreary, unrelenting downpours consistent with Singapore’s weather.

信义会家庭日达到了将每个人彼此和上帝拉近一点的目的，我们都作为一个整体为一周的好天气祈祷，因为一直持续不断的阴雨与新加坡的天气相符。

成了一个非常协调的团队，每个成员都积极参与配搭来解决遇到的问题。

3月11日星期六，在福康宁山上，在晴朗的天空下，我们的精神高昂，汪思恩牧师和她的音乐团队带领我们敬拜赞美，赞美我们三位一体的上帝。不

论年龄、语言或神学信仰，主将我们吸引进入一个敬拜的团契里。

作为上帝的子民，我们蒙召进入社区里——这正是我们回国在泰人福音中心服事的罗珊娜 (Rosanna Hutagalung) 宣教士、在她的短讲中所分享的。

什么是社区？它是关于拥有共同的目标、信念和价值观。这是关于为了互利而聚在一起。也关乎建立关系。当我们130多人挤成一团，分享垫子，为他人热身，赞美主，传递食物和饮料，通过游戏娱乐和竞赛时，三位一体的上帝把

raising hallelujahs to the Most High God. For me, it was like “Heaven came down and glory filled my soul”.

Here are a couple of stanzas from that song:

*Born of the Spirit with life from above
Into God's family divine
Justified fully through Calvary's love
O what a standing is mine
And the transaction so quickly was made
When as a sinner I came
Took of the offer of grace He did proffer
He saved me, O praise His dear name*

*Heaven came down and glory filled my soul
When at the cross my Saviour made me whole
My sins were washed away
And my night was turned to day
Heaven came down and glory filled my soul*



我们融合在一起。在那个时空里，福康宁山的草坪瞬间从曾经是炮兵和步兵指挥所，转变成了聚集的人群，向至高的上帝高唱哈利路亚。对我来说，这就像“天堂降临，荣耀充满我心灵”。

这是那首歌中的几节。

从灵而生，生命从上而来
进入神的家庭
因各各他的爱而完全被称义
哦，我的地位如何
这交易那么快就完成了
当我作为一个罪人来到
接受了他所提供的恩典
他救了我，赞美他宝贵的名

天堂降临，荣耀充满我的心灵
当在十字架上我的救主使我得完全
我的罪孽已被洗净
我的黑夜变成了白昼
天堂降临，荣耀充满我的心灵



Bishop Lu, WICAS Working Group and youth game facilitators huddle for a group photo.
卢会督、WICAS工作组和主持游戏的青年人一起合影留念。

Everyone gave their best in this high frequency singing competition.
每个人都全力以赴参与这场高难度的歌唱比赛。



Rev Sarah Ang led worship atop Fort Canning with the accompaniment of instrumentalists and singers.

汪思恩牧师在福康宁山伴着乐器与歌手带领敬拜。

God's Kingdom in the Kingdom of Wonder

Transcribed by
Kylie Chia

Cambodia is known in Khmer as “*Preah Reacheanachak Kampuchea*”, or “Kingdom of Wonder”. And it was made more wondrous with the gospel being shared among its people as Yishun Christian Church (Lutheran) set out on a mission trip to Cambodia in end May.

Senior Pastor Rev Dr William Chang led his team to bless Cambodian believers and those yet to embrace the faith. The team was in turn blessed by the warm reception of the people they met, and some of them share their reflections below:

MISSIONS 宣教

神国度里的奇跡之国

转录者谢凯莉

柬埔寨在高棉语中被称为“*Preah Reacheanachak Kampuchea*”，即“奇跡之国”。义顺基督教会（信义会）于今年五月底，在张从治牧师博士的带领下，组队前往柬埔寨进行宣教活动，向当地信徒以及未接受基督的群众分享福音和神国的祝福，让奇跡之国更添神迹。与此同时，宣教团队也在当地民众的热情款待中感受到深厚的祝福。以下是一些队员的心声：

地信徒以及未接受基督的群众分享福音和神国的祝福，让奇跡之国更添神迹。与此同时，宣教团队也在当地民众的热情款待中感受到深厚的祝福。以下是一些队员的心声：

LEON CHENG:

The mission work began in 2004 in partnership with Christian Broadcasting Network as a pioneer missional group to Cambodia. We spent years to venture and determine a suitable location for planting the Lutheran Church in Cambodia. We later also set up a hostel ministry and later a city church that supports and ministers to students in Phnom Penh city in 2011 and 2014 respectively.

The last time we went to Cambodia was in 2019, so when we could finally travel, a small group of us went back for a recce in 2022 to meet up with the leadership of

Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

Matthew 9:38

LCC. We agreed we needed to strengthen our partnership with the local Lutheran church, hence YCCL worked to publicise new preaching points of LCC as well as find new opportunities for outreach. We ran medical clinics, children’s programmes and visited some abjectly poor families in the villages. We also visited a squatter community in Phnom Penh. This is an outreach area of the Lutheran Outreach in Cambodia (LOC), a Cambodia outreach ministry of the Evangelical Lutheran Church of Hong Kong (ELCHK).

DESMOND TEO:

Working in tandem with Kandal

张国汇弟兄:

我们自2004年始便与基督教广播网络合作。作为柬埔寨的先锋宣教团队,我们经历多年的探索以确定在柬埔寨境内信义教会的合适基地。我们随后还建立了学生中心事工,并分别于2011年和2014年在金边市创设了城市教会,为当地学生提供生活支持和属灵事奉。

我们于疫情爆发前最后一次到柬埔寨是2019年。因此当我们获知今年可以再次造访该国时,一小队人员就预先在2022年进行考察,与柬埔寨信义教会的领导层接洽,致使我们过后都认为有必要加强与当地信义会的合作

“于是对门徒说,要收的庄稼多,做工的少,所以你们当求庄稼的主,打发工人出去,收他的庄稼。于是对门徒说,要收的庄稼多,做工的人少。所以你们当求庄稼的主,打发工人出去,收他的庄稼。”

马太福音 9:38

关系。因此义顺基督教会将不遗余力地宣传及开拓信义会的各个新布道点,并寻找更多在当地宣讲福音的契机。为此,我们也开办了医疗诊所、举行一些儿童活动、探访生活在乡村里极度贫困的家庭。我们还参访了金边的一个贫民社区,即香港福音信义会(ELCHK)的柬埔寨外展事工(LOC)。

张天厚弟兄:

我们与堪达教会携手合作,将食物包裹带到当地,与居民们互动。令人鼓舞的是,我们获悉在接下来的几个月中,将有一些人接受洗礼。神也恩待我们,给我们良好的天气,使我们能够安全

church, we brought food parcels and interacted with the locals. We were encouraged to learn that a number would be going through baptism later in the coming months. God also blessed us with good weather, so that a river-crossing we had to make with our transport vehicles would not get stuck in the mud and was safely rafted across, allowing safe and quick passage to our next destination.

In a particular Keittama village, while running the clinic, we were initially dismayed that only a

handful of children arrived in the morning and worried that there might have been some miscommunication about our scheduled appearance. However by lunchtime, children from the nearby school began streaming in, and they soon overwhelmed us in droves. We took the opportunity to play games, sing worship songs and share the gospel with them. During a lull period, I wandered over to the school and noticed it was run by a principal and five teachers, one of whom was carrying her baby and conducting

classes. It was heart-warming to see their commitment.

In the late afternoon, over two hundred children flocked over and tired as we were, having cut short our lunch, we joyfully pressed on and blessed them too.

Visiting the slums of Phnom Penh to do ministry, we passed a child washing dishes for his family in a bucket of dirty water, climbing up rickety stairs to enter his home. The team distributed packs of food to these families with the intention



顺利地穿越那条必须借助船隻方能渡过的河流、避过陷入泥泞的困境, 迅速而安全地抵达下一个目的地。

我们在开达玛村开设诊所。一开始只有少数几个孩子前来, 让我们感到有些沮丧, 担心他们是否对我们的行程在沟通上有所误解。然而, 到了午餐时间, 附近学校的孩子们开始蜂拥而至, 让我

们顿时应接不暇。团队成员与孩童一起玩游戏、唱赞美诗、分享福音。期间, 我走进一间当地校园, 留意到学校由一位校长和五名教师管理; 其中一位教师还怀抱着自己的婴儿上课。他们对教育的献身让我由衷感动。

到了下午较迟时分, 大约有两百名学童突然出现。尽管当时已感到疲倦, 我们还是缩短了午餐时

间, 满怀喜悦地坚持下去, 将神的祝福带给他们。

郑玉明姐妹:

在贫民窟里, 我目睹了一位坐在轮椅上正努力穿梭于繁忙街道间的小女孩。这样的情景在新加坡应该是不会有的。我开始思考新柬两国之间的差异... 虽然这些村民处境贫乏, 但他们坚信上

of taking time to talk to the needy and pray for them.

LAURA CHIENG:

In the squatter community, I witnessed a little girl on a wheelchair struggling to cross a busy street zipping in and out of traffic. I felt that this would not be the case in Singapore.

Then I got to thinking of the differences between the two countries... Though these villagers were poor and in need of many things, they believed in God. In comparison to fast-paced first-world Singapore, it seems that

many people reject the existence of God, even blaming or questioning Him for their problems.

It was with simple joy that these people lived their lives, and I felt it was a field very ripe for harvest. They were open to what we had to say as we used coloured beads to explain the gospel - black to represent sin, red for Jesus' blood shed for them, green for growth in Christ and gold for heaven. After sharing, we'd ask if they would want to receive Jesus in their life and they willingly put up their hands without hesitation. I was so touched, feeling how sparse these responses would usually

come from Singaporeans on the other hand. We'd put the beaded bracelets on their wrists (while letting them know these were not charms) as reminders of who they now have with them, telling them "*preahyesaouv srleanh anak* (Jesus loves you)" and to pray "*arkoun preah* (thank you God)".

These are the hungry people waiting, and we cannot make them wait any longer. We need to go, bringing the ray of hope that only God can give.



帝。反观生活在节奏更快的第一线国家如新加坡,更多人不信而质疑上帝的存在,甚至将自己的困境归咎于上帝。

柬埔寨人以单纯的喜悦过活。这是一片非常成熟的禾场。他们也肯打开心门倾听我们所传讲的。队员尝试用彩珠解释福音——黑色代表罪恶、红色代表耶稣为他们流的宝血、绿色代表在基督里的成长、金色代表天堂。分享之

后,当我们问他们是否愿意接受耶稣进入他们生命当中,他们毫不犹豫地举起的手,这真令我深受感动。这样的回应在新加坡是寥寥无几的。我们将彩珠手链戴在他们的手腕上(同时告诫他们,这不是护身符),而是提醒他们,这是上帝与他们同在的象征,也告诉他们“*preahyesaouv srleanh anak*(耶稣爱你)”,并祷告“*arkoun preah*(感谢上帝)”。

我们不能再让这些渴望主恩的人继续等待,而应该更积极地前往宣教、带给柬埔寨只有神才能赐予的希望之光。

Centering on the Welfare of Seafarers

by Kylie Chia

A sea breeze and partly cloudy sky offered temporary relief from the Singapore heat as fishermen huddled under the shade on the exterior of the Migrant Workers Welfare Centre, a small container-sized building on the wharves of Jurong Fishery Port (JFP). In June 2023, for the first time in three years, the sailors could finally disembark from their vessels whenever they arrived

within Singapore's harbours, to escape their cramped quarters and the baking heat within their ships.

The Welfare Centre that had sat empty now bustled with renewed purpose, as crews from various ships took turns lounging in the air-conditioned space for up to half an hour before returning to the humid air and allowing the next crew to enter. (Limiting to

INTERNATIONAL LUTHERAN SEAFARERS' MISSION 国际信义会海员事工

以海员福利为中心

谢凯莉

在这潮热的新加坡，一阵海风和部分多云的天空，为渔民们提供了临时的缓解。他们蜷缩在裕廊渔港 (JFP) 码头上的海员福利中心的外部遮阴处。从2023年6月开始，船员们终于可以在他们的船只进入新加坡港口时，暂时离开拥挤的住处和船内

炙热的空间，使用福利中心的设施，这是三年来的首次。

这个过去空荡荡的福利中心，现在带来新的使命，船员可以轮流在有空调的中心里休息半小时，然后才返回闷热的船舱里，让下一组的船员进入（一次限制一组船员是为了减

one crew at a time is meant to reduce the chances of a Covid outbreak.)

Besides relaxing in the cafe-style environment, the seafarers enjoyed instant foods and snacks provided by Food Bank Singapore (cooking was disallowed by Singapore Food Agency) and made video calls back home to their wives and children. Despite the language barrier (majority

were Indonesian, with some Filipino crew members), the men remained disciplined in obeying port chaplain Rev Andreas Latz's orders to clear their own trash and maintain the place for the benefit of other users. Smoking, gambling and alcohol use were also prohibited for their safety and to prevent accidents on the floating platform.

Rev Andreas shared that as much

as possible, he did not want to collect money from the visitors, as some container yards and seafarer clubs were prone to do, resembling a supermarket or minimart. It was simply to bless the men as they were not well-off. He related an incident where approximately 25 sailors were shortchanged by their captain, being paid \$200 instead of \$600 over nine months. They campaigned for fair



Migrant Worker's Centre staff meet at the Seafarers' Welfare Centre with Rev Andreas after the restriction for fishermen to disembark is lifted.

客工中心的工作人员在渔民可以登陆的限制解除后，在船员福利中心与安德烈亚斯牧师会面。

少新冠疫情爆发的可能性)。

除了在咖啡馆式的环境里得以放松，船员们还可享用了新加坡食品银行提供的速食和零食(新加坡食品局不允许烹饪)，并可与妻子和孩子进行视频通话。尽管存在语言障碍(大部分是印尼人，还有一些

菲律宾船员)，但船员们遵守港口牧师，安德烈亚斯牧师的规定，自觉地清理自己的垃圾，并保持场所的整洁，以造福其他使用者。为了确保安全，并防止浮动平台上发生事故，因此在那里严禁吸烟、赌博或饮酒。

安德烈亚斯牧师表示，他尽可能地不向访客收取费用，虽然一些集装箱场地和船员俱乐部，常常会像超市或便利店般作生意。福利中心的成立，只是为了祝福这些不富裕的人。他讲述了一件事，有一次25名船员被船长少付了工资，九个月的工资本来是600美元，他

compensation but the captain yelled and insulted them, even when Rev Andreas interceded. The men had been working and living off the vessel for two years and were ready to fly back to Indonesia with their flights and transfer papers in place. The irate captain backed off only when Rev Andreas invoked the

power of God, the Ministry of Manpower and Migrant Workers' Centre (MWC). Later, the MWC agreed to investigate the case and promised compensation for the fishermen upon their return home.

In a recent discussion, MWC learned about the various needs

of the seafarers, ranging from food to SIM cards to indoor entertainment. They prioritised providing manpower to assist Rev Andreas in running the Welfare Centre, while ILSM sourced for an additional part-time hire (JFP being one of many ports Rev Andreas ministers to). It was heartening that the



们只拿到200美元。他们争取公平的待遇，即使安德烈亚斯牧师出面调解，但船长还是大喊大叫并侮辱他们。这些船员已经在船上工作和生活了两年，也准备好返回印尼，他们的航班和转移文件已准备好。只有当安德烈亚斯牧师借助

上帝及客工中心(MWC)的力量时，激动的船长才肯退让。客工中心后来同意对此进行调查，并承诺在渔民返回家乡时给予补偿。

最近的一次讨论中，客工中心了解到海员的许多需求，从食

品到SIM卡及室内娱乐。他们优先提供人力来帮助安德烈亚斯牧师管理福利中心，同时国际劳工组织也努力寻找额外的兼职人员(JFP是安德烈亚斯牧师服务的众多港口之一)。令人鼓舞的是，信义会的信徒们也迅速行动起来，组织

Lutheran congregations also quickly contributed to clothes donation drives, which blessed 60-80 fishermen each time.

Though weather-beaten and hardened by tough living conditions, the sun-burnt sailors expressed their gratitude for the Centre being opened to them and

the generosity of the donations. Each one left beaming and some, with their limited English abilities, thanked the reverend for his efforts.

Despite strict regulations and lack of facilities on the floating platform, the good work continues unhindered, only

by the grace of God and the sustaining support of multiple entities.



Some crew members select their clothes from generous donations by the Lutheran congregations. It is a rare occasion for sailors to cool off in an air-con environment.

一些船员从路德教会们的慷慨捐赠中挑选衣服。对于水手来说，在空调环境下纳凉是难得的机会。

衣物捐赠活动，每次为60至80名渔民带来祝福。

虽然海员们经历了风吹雨打和艰苦的生活条件，但晒黑的他们对福利中心为他们开放和慷慨的捐赠，表达了感激之情。每个人在离开时都笑逐颜

开，一些英语能力有限的人，也感谢牧师对他们的付出。

尽管浮动平台上有严格的规定和缺乏设施，但是在上帝的恩典和多个机构的持续支持下，这项美好的工作继续顺畅运作。

“*The Ragamuffin Gospel*” by Brennan Manning

by Ray Soh

Ragamuffin. I was unfamiliar with this word but suspected it did not connote anything positive. My suspicion was confirmed after I entered the word in an online dictionary by Cambridge.

Ragamuffin: “a dirty untidy child in torn clothes”.

Brennan Manning chose this word “ragamuffin” to be juxtaposed with “gospel” as the title of this book. Manning, who passed away in 2013, was a Roman Catholic. He had been

a Franciscan priest but left the order almost thirty years later. In addition, he struggled with alcohol addiction right until the end of his life. So what has an ex-priest, once-married-but-divorced alcoholic got to tell us about the gospel? Turns out, a lot.

In this day and age, there are two extremes to preaching the gospel: based on what you must do to deserve salvation and God’s love, and hypergrace where you do nothing to deserve His love and so He lavishes riches and wealth on you. Manning’s approach is right

BOOK REVIEW

书评

《破布偶人的福音》 作者 布伦南·曼宁

苏锐桦

“破布偶人”这个词我之前并不熟悉，但我怀疑它并不代表什么积极的含义。在我在剑桥在线词典中查找这个词后，我的猜想得到了证实。

破布偶人：指的是一个衣衫褴

褛、肮脏不整的孩子。

布伦南·曼宁选择了“破布偶人”这个词作为他的书名，与“福音”相对应。曼宁于2013年去世，他是一位天主教徒。他曾经是一名方济各会修士，但近30年后离开了修会。此外，

there in the narrowest of valleys, stretching grace to its maximum, skirting dangerously close to but never going past the flimsy barriers fencing hypergrace.

Manning calls the gospel of grace a “shock and scandal”. Quoting Fyodor Dostoyevsky, Manning wrote, “Come, drunkards! Come, weaklings! Come, children of Shame!...Lord why do you welcome them?...If I welcome them, you prudent men, it is because not one of them has ever been judged worthy.” Therein lies the heart of the message in this book. No one has ever been judged worthy of salvation or deserving of the love of God. This person is a ragamuffin. This is why God’s love is “shocking and scandalous” to prudent men, and to people who think they

他一直与酗酒问题斗争到生命的尽头。那么，一个离开教会的前神父、曾经结过婚但离了婚、有酒瘾的人能给我们关于福音的什么启示呢？事实证明，有很多。

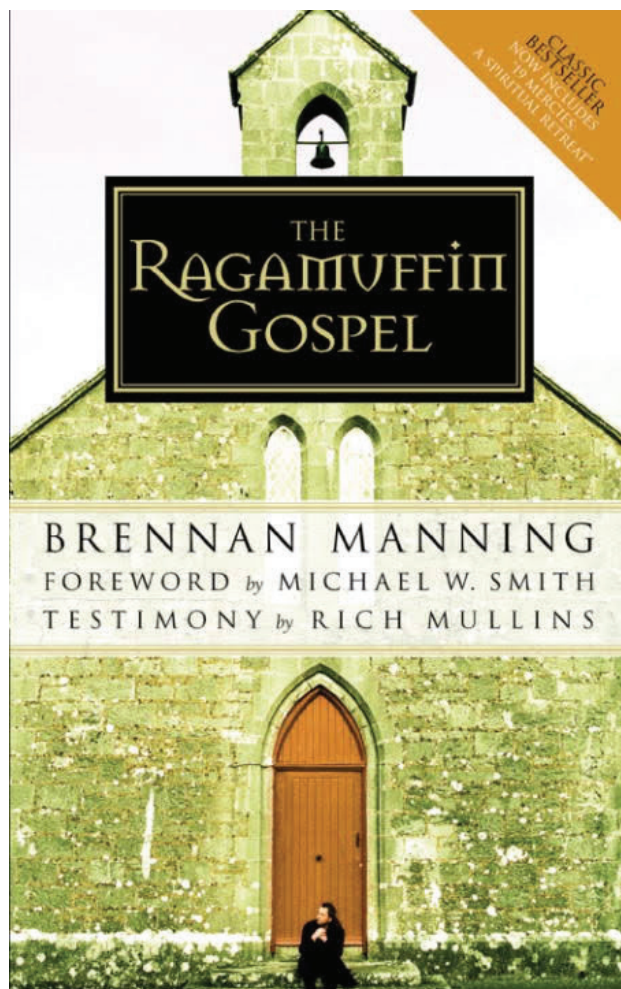
在当今社会，传扬福音有两个极端：一是基于你必须做些什么来配得救恩和上帝的爱，另一个是超级恩典，你无需为他的爱做任何事情，因此他会慷慨给予你财富与丰富。曼宁的方式正处于最狭窄的山谷中，将恩典发挥到极致，危险地接近但从未越过那些脆弱的超级恩典的屏障。

曼宁将恩典福音称为“震撼和丑闻”。他引用了陀思妥耶夫斯基的话，曼宁写道：“来吧，酒鬼！来吧，软弱者！来吧，耻

should abide by certain moral codes or observe regular prayer times, fasting and abstinences.

Manning is right there with Martin Luther when he says “I believe and I doubt, I hope and

get discouraged, I love and hate, I feel bad about feeling good, I feel guilty about not feeling guilty. I am trusting and suspicious. I am honest and I still play games.” I suspected he knew and had totally experienced what Luther termed



辱的子女！...主啊，你为什么欢迎他们？...如果我欢迎他们，明智的人，那是因为他们中没有一个曾被判定为有价值。”其中蕴含了这本书的核心信息。没有人曾被判定为配得救恩或值得上帝的爱。这个人就是一个破布偶人。这就是为什么上帝的爱对明智的人以及那些认为自己应该遵守特定道德准则或定期祈祷、禁食和克制的人来说是“令人震惊和令人不安”的原因。

曼宁与马丁·路德站在一起，当他说：“我相信，又怀疑；我有希望，又感到沮丧；我爱，又恨；我对感到快乐感到内疚，我对不感到内疚感到内疚。我相信并怀疑，我是信任的又怀疑的。我诚实而仍然玩弄游戏。”我怀疑他知道并且完全经历了路德所称之为“同时是圣徒和罪人”的状态。这就是恩典的信息的重要之处，恩典的力量无法限制，恩典的广度

as *simul iustus et peccator* – saint and sinner at the same time. This is where the message of grace is important, the power of grace unrestrictable and the breadth of grace unimaginable. Forget about how little we regard grace in its modern usages – “disgrace”, “fall from grace”, “ungraceful” – and be once again keenly aware of grace’s “raw, imaginative power” as you journey with Manning in this book.

Children deserve grace not because of their innocence. They are, Manning suggested, people who have no standings in life and without status. They are the ones who cannot lay claim to heaven. They have no competence, and do not work for anything. But they are the ones called by Jesus to come to Him. They are the ones who can repay Jesus with nothing. Now

I know why Manning titled his book as such. Hence, grace here is clearest seen as a gift. Children can only receive without paying.

In this way, Manning highlights how shocking and scandalous God’s love through Christ is for us. His self-deprecating tone is constant throughout the pages and he lets no one, not least himself, forget that he is an alcohol-addicted ragamuffin in need of God’s grace and mercy.

In case you might think Manning positions grace as something that is spiritual only, he highlighted that God manifests His love in the physical things around us, and that our response to this aspect of God’s grace can only be “amazement and rapture”. There is no need to react to hypergrace by adopting a moral-legalistic approach to the gospel,

or assuming a devil-may-care attitude to life. Therefore Manning challenges his readers to take risks and to invest all they have, like the woman in the alabaster jar story, into a Saviour who lavishes love on us.

Against the risk of revealing too much about the book, I will let Manning (who in his own words “stuttered and stammered”) reveal the “furious love of God”. He may have failed time and again right up to the end of his life, but he shows us how to jump into the Saviour’s arms in pitch black circumstances, guided only by God’s voice that says “Come to me, all you who are weary and burdened, and I will give you rest (Matthew 11:28).” Whether you are clergy or lay, be once again astonished by the outrageous grace of God in “The Ragamuffin Gospel”.

不可想象。让我们忘记我们在现代对待恩典的观念是多么轻蔑，如“耻辱”、“堕落”、“不优雅”，并再次敏锐地意识到恩典的“原始而富有想象力的力量”，与曼宁一同踏上这本书的旅程。

儿童之所以配得恩典，并不是因为他们的天真无邪。正如曼宁所建议的，他们是那些在生活中没有地位和身份的人。他们是那些不能宣称拥有天堂的人。他们没有能力，不为任何事情努力。但他们是耶稣召唤来到他身边的人。他们是那些无法回报耶稣任何东西的人。现在我明白为什么曼宁给他的书取了这样的标题。因此，在这里，恩典最清晰地被

看作是一份礼物。儿童只能无偿接受。

通过这种方式，曼宁强调了上帝通过基督的爱对我们来说是多么震撼和令人震惊。他始终保持自谦的态度，并让任何人，尤其是他自己，都不会忘记他是一个需要上帝的恩典和怜悯的酗酒破布偶人。

如果你认为曼宁将恩典仅仅看作是一种属灵的东西，他强调上帝在我们周围的物质事物中彰显他的爱，我们对这方面的恩典的回应只能是“惊奇和狂喜”。没有必要通过采取道德法规主义的方式来对超级恩典做出反应，也没有必要对生活采取漫不经心的态度。

因此，曼宁挑战他的读者要冒险，把自己所有的一切都投入到那位将爱丰盈地洒在我们身上的救主身上，就像那个倒香膏的妇人一样。

为了避免透露关于这本书的太多信息的风险，我将让曼宁（他用自己的话说是“结结巴巴”）揭示“上帝的狂热之爱”。他可能一次又一次地失败，直到生命的尽头，但他向我们展示了如何在黑暗中跳入救主的怀抱，只听从上帝的声音说：“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。”无论你是神职人员还是信徒，都要再次为“破布偶福音”中上帝的令人不可思议的恩典感到惊讶。

The Lutheran Pastor¹

by Rev Dr Samuel Wang

A Lutheran understanding of the pastoral ministry is usually called the “Office of the Ministry”. Lutherans understand this office as founded on God’s Word, established and created by God.

The pastoral ministry is an office. The word “office” means a position to which a person is called and entrusted with prescribed functions and duties, along with the authority to perform them in the service of others. The congregation entrust

a pastor to preach the Word and give the Sacraments and pastoral care to members of his flock.

God calls the pastor through the authority of the church,² as scripture declares that the church is “a royal priesthood” (1 Peter 2:9). Hence, the Lutheran Confession teaches from this verse that “These words apply to the true church, which, since it alone possesses the priesthood, certainly has the right of choosing and ordaining ministers.”³ The public confirmation of this call is

LUTHERAN TEACHING 信义宗教导

信义会的牧者

王琦恩博士

信义会对牧养事工有个特有词语“Office of the Ministry 牧养的职事”，信义会所了解的职事是基于神的话语，是出于神，而由神所建立的。

“Office 职事”这词语，是指一个蒙召者被授予指定的任务，并赐予权柄去服事他人。另一方面，教会将宣讲、施行

圣礼以及牧养会众的责任托付给牧者。

神通过教会的权柄呼召牧者，就如圣经宣告教会是“君尊的祭司”（彼前2:9）因此，信义会的信条里有这样的教导：

“这些话语是对真教会而言，因为教会对圣职人员的确是

¹ This article is a summary and excerpt of “A Theological Introduction to the Ordained Ministers Policy of the Lutheran Church” written by Rev. Soh Guan Kheng.

² Acts 6:1-7; 13:1-3; 2 Tim 2:2; Tit 1:5.

the rite of ordination, generally by a bishop.⁴ He represents the church to call and ordain a person to the office of public ministry and accord it its God-given authority.

Therefore, the pastor's ministry is also public. Luther explains:

For since we have proved all of these things to be the common property of all Christians, no one individual can arise by his own authority and arrogate to himself alone what belongs to all....But community rights demand that one, or as many as the community chooses, shall be chosen or approved who, in the name of all with these rights,

**Be shepherds of
God's flock that
is under your
care, watching
over them—not
because you must,
but because you
are willing, as
God wants you to
be; not pursuing
dishonest gain, but
eager to serve.**

1 Peter 5:2

shall perform these functions publicly...Publicly one may not exercise a right without consent of the whole body or of the church.”⁵

What are the specific duties of a pastor? The pastor is to proclaim, promote and provide.

Firstly, the pastor proclaims the Word of God. He forgives sins, administers baptism and Holy Communion, judges doctrine, and offers sacrifices of praise and prayer in the Divine Service. The Divine Service is God graciously serving us so that we sinners may enter His presence.

有选择权和通过会督施行按立礼的权柄。”

神赋于会督权柄，代表教会呼召与按立蒙召的人去担任圣职。

所以，牧者的职事是公开的，路德曾作这样的解释：

“我们已证明所有的这些事情，都是所有的基督徒的共同产业，我们当中没有一个人可以用自己的权

务要牧养在你们中间的 神的羊群，按着 神的旨意看顾他们。不是出于勉强，而是出于甘心；不是因为贪财，而是出于热诚。

彼得前书 5:2

力，把属于大家的产业占为己有...但是这群体的权力要求个人或当选为代表者，负起在大众面前执行所托付的任务...在群体或教会未授权下，不应运用任何权力。”

牧者的特殊职事是什么？牧者的职事是宣讲、推动和供应。

首先，牧者宣讲 神的道、宣赦、施洗和施圣步，分辨圣道以及在敬拜中献上感恩与祷告的

³ Kolb, Robert and Wengert, Timothy J., (eds.), 2000. *The Book of Concord. The Confessions of the Evangelical Lutheran Church*, Augsburg Fortress, Minneapolis, 341:69. Here onwards KWBC.

⁴ KWBC, 341:70.

⁵ Luther, Martin, 1523. *Luther's Works Volume 40, Church and Ministry II*. Conrad Bergendoff, Editor, Muhlenberg Press, Philadelphia, 1958, 34. Here onwards, Luther's Works will be referred to as LW.

The chief duty of a pastor is to enact God's Word as he acts on behalf of God to absolve sins. The sermon is an exposition of God's Word, applying law and gospel, showing up sin and proclaiming the Saviour Jesus Christ to his congregation. In the liturgy, the pastor's public ministry of forgiving sins, speaking, convicting, and comforting the conscience, giving Christ's body and blood, blessing and sending all to the world, comes together as soul-care for his flock.

Secondly, the pastor promotes good order in the church for God's Word to move among the people without impediment. It means involving all laity in using their God-given gifts to fulfil their vocation as the royal priesthood while preserving the primary concern of the public ministry's focus on "prayer and the ministry of the word" (Acts 6:4).

He also promotes a partnership of clergy and laity together in planning and decision-making, with shared responsibility, and the pastor is a fellow servant and guide rather than the wielder of power. This good order involves connecting the local congregation to the synodical body that it comes under, such as the LCS, so that members have a more comprehensive view of the church and may share resources for ministry.

Thirdly, the pastor provides soul care with the Word of God through the public and individual proclamation of the Word as law and gospel, public and personal prayer, and public and individual exercises of the keys (forgiving on behalf of God to repentant sinners).

The chief means of soul care is through the Divine Service, which is the principal responsibility of a Lutheran pastor and is the primary means of pastoral care.

This public ministry extends to the individual through visits by the pastor to give Holy Communion to members who are physically incapacitated, thereby representing the congregation's support. This sharing of the consecrated elements with that member is so that he can proclaim Christ as truly present to that person just as Christ Himself is with the congregation. The pastor ministers individually in three categories: Visiting, counselling, and giving absolution.

祭。藉着敬拜，滿有恩典的 神让我们这些罪人得以进入他的跟前。

牧者的主要职事是宣讲 神的道。他是代表 神宣赦。讲道是引用律法与福音去阐述 神的道。换言之，向会众显明人的罪性和宣告耶稣基督的救恩。在礼仪崇拜时，牧者通过宣赦、讲道、劝戒和安慰，施行圣餐、祝福与差遣，这些都是牧者表达对其羊群的关怀。

其次，牧者在教会里应有规律性的教导 神的话语。牧者应动员所有的信徒，用 神所赋予他们的恩赐，去完成他们的呼召，成为“尊贵的祭司”。牧者应“专心以祈祷传道为事。”（徒6:4）

牧者也促成与信徒在筹划事工与决策上分担责任，作决定，但绝不是权力的持有者。他也应是堂会与总会 的联系者，促使堂会里的信徒有更完整的教会观，从而可在圣工上有更好的分享资源。

第三方面，牧者用神的话语提

供灵命的牧养，藉着律法与福音宣告 神的道，在私祷与公祷，在私下或会众面前应用钥匙职 (Office of the Keys)，就是代表 神对认罪的会众宣告罪得赦免。通过敬拜 (Divine Service) 关顾会友，是信义会牧者的最主要责任与事工。

牧者通过探访分派圣步，给行动不便的会友，是表达教会对肢体的关怀与支持。这种与肢体分享圣步，可以让领圣步者体会到基督的临在，就如基督临在会众当中一般。牧者对个人的服事可分为三种类别：探访，辅导与宣赦。

牧者的探访事工是因基督的

The visitation ministry of the pastor is because of Christ. Our Lord Jesus Christ made many visits (Mark 1:39; Luke 17:11-12; John 12:1-2) and commended his disciples for it (Matthew 25:31-40). The chief purpose of the pastoral visit is to bring the Word of God to the member, that through the Word, the member is blessed and built up in the faith. Where appropriate, he gives Holy Communion to offer God's forgiveness of sins and sanctification. The visiting call is a vital and regular work of the pastoral office. It helps the pastor know and care for his flock in their everyday vocations and challenges. God works through him as he ministers in prayer and the Word. God's Spirit works in this way through the pastor.

The ministry of pastoral counselling is an integral part of shepherding (1 Peter 5:2; Acts 20:28). Pastoral counselling is

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

Acts 20:28

a way for the pastor to bear the burdens of his members (Gal 6:2), and it is essentially a ministry of reconciliation (2 Cor 5:17-20) by which God transforms minds and help members to embrace His will as good, pleasing, and acceptable (Rom 12:1-2).

In discussing "Faith and Good Works", Article XX of the Augsburg Confession states: "For consciences cannot be calmed by any work, but only by faith when they are certain that they have a God who has been reconciled on account of Christ. As Paul teaches in Romans 5:1: "Therefore since we have been justified by faith, we have peace with God."⁶

This whole teaching concerns the struggle of the terrified conscience. This quote is relevant to pastoral

原故, 耶稣基督曾作许多探访的工作(太1:39, 路17:11-12, 约12:1-2), 他也吩咐门徒去作探访的工作(太25:31-40)。探访事工的主要目的, 是把神的道带给会友, 使他们因而得福, 信心得以坚固。在适当的时机, 施行圣步并把神的赦罪与成圣带给他们。经常性的探

圣灵既然立你们为全群的监督, 牧养神用自己的血所赎来的教会, 你们就应当为自己谨慎, 也为全群谨慎。

使徒行传 20:28

访是牧者工作中重要的一环, 通过探访牧者更能关怀认识他的羊群的生活状况以及所面临的挑战。神也通过牧者的祷告与劝勉, 使羊的灵命得到滋养。

牧者的辅导工作是牧养不可缺少的部分(彼前5:2, 徒21:28), 辅导工作也是牧者分担会友的重担(加6:2), 使人和好(林后5:17-20)。通过辅导让神改变人的心思意念, 教

⁶ KWBC 54:15-16.

counselling as it deals with the troubled conscience, which often brings a member to seek pastoral counsel.

The ministry of confession and absolution is administered publicly in the Divine Service. But it is also given privately to individuals in visits or counselling sessions. Here the pastor is seen in the use of the office of the keys,⁷ entrusted by the church, for the benefit of the gathered congregation and the individual member. Luther also includes a simple private confession and absolution rite in his *Small Catechism*, where this theology is encapsulated and enacted. Here he guides personal confession based

on the Decalogue and vocation, examples of possible admissions of guilt, and a confession of faith that the absolver's forgiveness is that of God Himself.⁸

If you consider being a Lutheran pastor, the following are helpful pointers. From 1 Timothy 3 and Titus 1, we understand the qualifications for elders or overseers (Greek: *episkopos* = bishop). In the Lutheran church, these qualifications are for the pastors. There are two kinds of calls; one is called the internal and the other the external.

Internally, God calls through a personal conviction through the Spirit-filled Word in individual reading and reflecting, as well as in public proclamation (preaching) at the Divine Service. At the prompting of the Holy Spirit, the person will examine himself in the light of the Word that he receives. Such self-examination may involve affirmative personal convictions to such questions as:

人察验何为 神的善良纯全可喜悦的旨意 (罗12: 1-2)。

在研讨奥斯堡信条第廿条款“论信心与善功”说：“人的良心无法靠善工得平安，只有藉着信心才得安慰，因他们确知因基督的原故，他们有一位施恩的神。正如保罗在罗5:1 所说：‘我们既然因信称义，就藉着我们的主耶稣基督得与神相和。’”

这整个教训与受惊吓良心的挣扎有关，也是牧者的辅导工

作相关联，因为辅导关乎人的良心挣扎，这也是会友来寻求帮助的原因。

在会众参与敬拜时，牧者就施行认罪与宣赦礼，牧者也可在私下探访及辅导课里施行，这是牧者为了会众与个人的好处，而应用教会所托付的钥匙权。

路德在《基督徒小问答》里也包括一个简约的个人认罪与宣赦礼，这是依据 Decalogue and vocation (十诫与召命) 所述的例子，如：承认罪债的可能性，在认信文里了解到宣

赦者的宣赦是来自于神本身。

如果你考虑想作个信义会的牧者，以下的几点可能对你有帮助。从提前3章和提多书1章，我们了解到長老和监督的职份。在信义会里，这些职份是牧者所应具备的。

呼召有二类：内在与外在。内在的呼召是神通过个人的读经与默想，在圣灵的引导下，藉着圣经的亮光省察自己。在这过程中，对自己发出类似以下的问题。

- (提前3章与提多1章)的经文，是否不断的提醒我去考虑进入全职的事奉？
- 我是否能诚实而谦卑在神

⁷ KWBC 360:15ff.

⁸ SC: *Baptism*; KWBC 360-361.

Do these biblical texts (1 Tim 3; Tit 1) constantly prompt me to consider full-time pastoral ministry?

Can I honestly and humbly say before God and the church that I fulfil these qualifications where possible?

Do other biblical texts which speak of God's calling, such as God calling Samuel (1 Samuel 3:4-20) and Jeremiah (Jeremiah 1:4-19) or Jesus calling Peter to "Feed my sheep" (John 21:15-19), prompt me in the same manner?

Am I willing to give up my life to serve others in the church and

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation

2 Cor 5:18

beyond and, if necessary, lead my family into similar sacrifice?

Do others recognize suitable spiritual gifts in me, encourage me to serve, and express willingness to support my candidacy, and do I enjoy helping with these gifts?

Am I fully aware of my sinfulness and thus very aware of God's grace that I should even consider such a call (1 Tim 1:15-17)?

Am I willing to be trained as required and to submit to the church's authority? Have I considered my personal and family circumstances, including spouse support and financial issues?

Earnest and prayerful self-examination using questions such as these, and the support of pastoral prayer and counsel, help

与教会面前说, 我会尽力达到这些事奉的条件?

- 其他有关呼召的经文: 撒母耳的蒙召(撒上3:4-20), 耶利米的蒙召(耶1:4-19), 彼得的蒙召(约21:15-19) 对你来说是否也有同感?
- 我是否愿意在教会或其他领域里, 为服事他人而作牺牲。若有必要的话甚至将整个家庭也献上?
- 别人有否发觉到我有一些适合事奉的恩赐吗? 是否有人鼓励并表达愿意支持我去唸神学?
- 在我考虑呼召时, 我是否真实的了解自己的罪性, 也深深地体会神的恩典?(提前1:15-17)
- 我是否愿意顺服教会的权

**这一切都是出于
神, 他借着基督使
我们与他自己和好, 并
且把这和好的职分
赐给我们。**

哥林多后书 5:18

柄去接受所安排的训练课程? 我有否考虑到自身与家庭的经济状况?

藉着殷勤的祷告去反思以上的问题, 加上牧者的辅导与代祷, 会进一步肯定你的内在呼召。

- 外在的呼召是藉着教会对个人或某些人所发出的呼召, 去作宣講神的道与施行圣礼的事奉。堂会应设立小组拟定程序来回应

affirm the call internally.

Externally, God calls through the public act of a church to extend a call for a person or persons to the public administration of the Word and Sacraments. The local church should establish the proper procedures and committees for such a call. Such policies may include steps such as interviews by the potential candidate's local pastor and council followed by their written recommendation, the subsequent discussions and guidance of the appointed committees of the LCS, the approval of the bishop, the acceptance of a candidate into an approved theological institution for training at the required levels set by the church (e.g., the minimum of a bachelor's in theology). The common objective for this call process is ordination, which is the public confirmation of the call.⁹

So, after the theological training, the process for ordination can start. These may include a period of assessment in a local congregation, appointing the candidate as a preacher first so that he can preach God's Word as law and gospel. There are additional classes, an ordination thesis, and interviews, which assess and help guide the preacher.

The process should culminate in a public Rite of Ordination whereby the office is bestowed upon a person through the Word of God, prayer, and the laying on of hands (Acts 6:6; 13:2-3; 20:28; 2 Tim 1:6). In and through this rite; we firmly believe that the Holy Spirit will help the preacher and that

the Spirit will empower and guide following the Word.

Furthermore, for good order and service to the larger church body, such as the LCS, ordination authorizes a pastor to serve any member congregation or exceptional work, mainly when the LCS bishop performs the ordination.

Therefore, we believe that God calls through the church internally and externally, and both are necessary. Thus, without a divine call through the church, a person will not be regarded as having been called to the public ministry of Word and Sacrament.

这类呼召。这些程序可包括：由所属堂会牧师和执事会面试合适人选，呈交教会推荐信，接着由总会所指定的小组讨论与指导，经过会督的批准，最后安排准神学生进入神学院受训。（如：神学士学位为最低要求）。

在这呼召的过程里，确认呼召以及在会众见证下按立为牧师是最终的目标。

修毕神学课程后，就启动按立的程序。首先毕业生会被派到堂会里为传道，宣讲律法与福音，并接受堂会对他的评估。在这期间也需上一些辅助课程，准备按立论文及面试等。

呼召过程的最高峰是在会众见证下举行的按立牧师典礼，牧者的职事将通过神的道，祷告和按手礼托付给牧者。（徒6:6, 13:2-3, 提后1:6）在这按立礼，我们坚信圣灵通过神的

道的引导，加添力量给传道人。

除此以外，在总会里保持一个良好紧密的按立程序是有必要的。通过总会会督主持按牧礼，授权给牧者可在信义会任何一间堂会或机构事奉。

我们深信 神通过教会内在与外在的呼召是有其必要性。所以，一个没有经过教会推荐的人，是不会被接纳为蒙召去作宣讲与施行圣礼的事奉。

⁹ KWBC 341:70

OUR CONGRATULATIONS TO:

Congratulations on the retirement of Rev Martin Yee, who is Assistant to the Bishop, Rev Terry Kee and LCS' Administrative Assistant Winnie Yoong! They were presented with tokens of appreciation at the LCS Annual General Meeting on Saturday 20 May.

Rev Martin has worked with JCC as English Pastor from January 1998 before transferring to LCS Office in July 2004, while Winnie came on board in September 2010.

Rev Terry was pastor at BLC, JCC, LCOR, QLC and ILSM from 1982-1996 before being posted to Thailand for ten years. After three more years with QLC, he served as Bishop for 12 years till 2021, and is currently with JCC as Senior Pastor of their Chinese congregation.

We thank them for their many years of service in God's kingdom and with the Lutheran church.

祝贺纪木和牧师、会督助理余有伟牧师和信义会行政助理熊雪玉姐妹荣休。在5月20日星期六举行的信义会年议会上，他们收到了感激礼金。

纪牧师在1982年至1996年期间曾担任BLC、JCC、LCOR、QLC和ILSM的牧师，然后被派往泰国任职十年。再度在QLC事奉三年后，他担任会督长达12年，直到2021年，目前担任JCC华文部的牧师。

余牧师从1998年1月开始在裕廊基督教会担任英语牧师，然后于2004年7月调任信义会办公室，而雪玉则于2010年9月加入。

我们感谢他们多年来在上帝的国度和信义会里的事奉。



LCS congratulates Rev Terry Kee (top left), Rev Martin Yee (above) and Administrative Assistant Winnie Yoong (left) on their retirement.

新加坡信义会祝贺纪木和牧师（左上）、余有伟牧师（上）和行政助理熊雪玉（左）退休。



LIVING A WHOLESOME LIFE

By Guest Speaker: Sharon Poon

Organised by
LCS Sisters' Fellowship - WICAS (Women in Church and Society)



JOIN US

📅 Saturday, 12 Aug 2023; 3pm - 6pm

📍 Queenstown Lutheran Church, Parish Hall

REGISTRATION FEES

S\$7 per pax (includes dinner & door gift)

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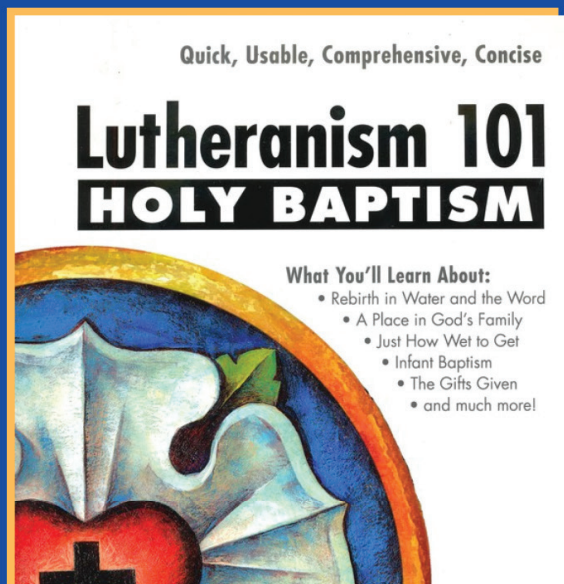
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Come in comfortable attire!

HURRY!
Register by
31 July 2023

Lutheranism 101 - Baptism

Baptism is not only an act of obedience, it is also a sacrament that makes us children of God. Come and learn how it has current and future implications.



📅 Saturdays 2 Sep - 21 Oct

🕒 10.30am - 12pm

📍 Bedok Lutheran Church & Zoom

📝 Registration \$10, textbook \$12.50

🎓 Rev Jimmy Khoo (BLC)
and Rev Fredric Lee

➡ Register at

go.lutheran.org.sg/baptism2023

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