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復活節已經過了一個星期，而年刊稿件尚欠數份，但編輯部亦開始審閱稿件，找尋適用的相片，真是密鑼緊鼓，而我這個編輯更是執筆維艱，對編者的話不知如何著筆，令我想到各部門部長、牧師們等要交來部門報告及牧者的話一拖再拖才能交齊，真有身同感受的感覺。但神是豐足的，雖然我們執筆是多麼困難，但見到神在過去一年中的恩典帶領下，在各部門的報告中充份表露出來，實在感謝主！

每一年年刊的出版，都要用很多人力物力心力，但最重要的是神的帶領及幫助，才可以順利完成。只要這本年刊能與神同工、能激勵弟兄姊妹、能使慕道的朋友得益處，那麼在年刊有份的兄姊們都樂意事奉，將榮耀歸於在一切萬有之上的神，阿們。

Editorial

Kit Ping Wong

It has been a week since Easter, but the year book is still missing a few articles. The editorial department has started to proofread the articles and is searching for suitable photographs in a real big hurry. It is very hard for me to write this editorial section, as I do not know what to write. Now I know why the department heads and the pastors took so long to hand in the department reports and articles. But God is gracious, although we were so difficult to write, yet under God's guidance in the past year, God's grace was revealed in the department reports, I really thank God!

In order to publish the year book every year, I need a lot of manpower, resources and efforts. Most importantly with God's guidance and help, only then the year book can be completed smoothly. As long as this year book can work with God, be able to motivate brothers and sisters, can benefit friends who seek God, then brothers and sisters who participated in the year book are all glad to serve God, and glory be to God in the highest. Amen.



二千零七年的教會主題是：「來、看、去、傳」。這四個動詞取自馬太福音28章6-7節耶穌復活的記載，天使指示兩個馬利亞來看耶穌空了的墳墓，然後去傳這消息給其他的門徒。教會選擇天使這指示成為二千零七年主題，期望在本年度教會參與許多差傳行動。

當我思想此段馬太的經文，我聯想到我們信仰的歷史基礎，基督徒信仰是建基在耶穌基督死而復活的歷史事實（林前15：17）。眼見社會中多元主義的盛行、認為所有宗教都是真實合宜的，耶穌的復活證明唯有他是真理（約14：6）。當我們邀請別人「來、看」，我們是請他們來看耶穌基督的獨突和超越性。

「來、看」提醒我們，傳福音不是單靠言語，也須靠行為，古代修士法蘭士曾說得好：「常常傳講福音，若是必須，便用言語。」今日世代的非信徒，往往這樣回答向他們傳福音的基督徒：「不單使我聽見福音，讓我也看見！」當旁人接近我們基督徒的時候，從我們生命中看出福音活的見證嗎？別人可以從我們教會中看出聖經的教訓嗎？

主耶穌將要升天之前，他吩咐門徒往普天下傳福音使萬民作主的門徒。我們教會應當正視主的吩咐和經常檢討差傳進度。最近我有福份參與一個課程名為「世界宣教運動面面觀」（Perspectives on the World Christian Movement）（筆者註：一個值得推介課程），我學習到神所命定全世界福音普傳的旨意是永不落空的，從人類的歷史中可以看見，無論神的子民順從大使命而蒙福、或不順命而蒙咒咀，福音始終要被傳到地極。我感謝神在過去二百年許多西方宣教士犧牲生命把福音傳到中國，今日許多教會在國內、海外已被建立。

目前的緊急要務是鼓吹非西方教會加入宣教行列，繼續地把福音傳到所有「未得之民」。

我們舉目世界，一方面欣喜福音在過去二百年有極大擴展，今日全球三分之一人口自稱為基督徒，另一方面可悲的事實就是三分之二的人類仍未信主，換言之約有四十億失喪靈魂！在這群人中，大約一半（二十億）是處於「封閉地區」，他們因為語言、文化等阻礙與福音無份，除非有基督徒刻意地跨越困難把福音傳到他們，他們是永遠失落的。在路加福音15章，耶穌講述失羊的比喻、他說一個牧人有一百隻羊，失落了一隻，便放下九十九隻去尋找失落的一隻，直到尋到為止。應用在普世宣教上，失落的是六十六隻羊，我們的大牧者期望我們如何回應？

「去、傳」福音給未得之民，不一定必須前往巴基斯坦、西藏、伊朗等國家，我們教會所處的賓頓市，聚居著許多不同的族裔，特別是南亞洲的移民，他們是我們的鄰居，工作同僚，學校同學，我們願意刻意地成為他們的朋友嗎？假若一天他們成為基督徒，他們就能成為同族人中有力的見證。

感謝主今年度有許多弟兄姊妹參與宣教行動，例如：

- 短宣隊到美國鳳凰城區的原住民
- 短宣隊到巴西的華僑
- 在中國教授英文及作見證
- 在尼泊爾兒童醫院侍奉
- 在非洲愛滋病患者侍奉
- 到中國海南島培訓教會領袖
- 邀請泰國宣教士作本年度差傳年會講員

願主繼續使用本教會成為宣教的流通管子。

在四福音書裡記載了許多耶穌與各種不同身份的人之間的對話，而這些對話往往是由一種問與答的方式展開來的。

提出一個問題不單只是滿足求知慾，同時也多少體驗了一個人的價值觀與世界觀。問一個有「建設性」的問題與獲得一個有智慧的回答可以說是同樣的重要，答非所問固然令人失望，但是問不對問題也是一樣表現了自己在觀察力上的缺失。

假設你今天是位記者，你正遇到一個千載難逢的機會，向一位平常極難接觸到又受世界矚目的重要人物採訪一段新聞，你所提的問題當然要一針見血，在有限的時間之內掌握到核心的所在，不是嗎？！

「要我為你做甚麼？」(可 10:51)成就了天父救贖計劃的耶穌基督可以說不單只是問那眼瞎的人，其實祂也向所有的世人藉著這個問題展現了神的憐憫與慈愛。但是令人感到惋惜的是在其他的經文當中我們也看到了世人在與神之間所謂的「問與答」的過程中表現出愚昧無知的一面：

- 法利賽人問「人休妻可不可以？」聖經指明了這其實是在試探耶穌，今日的世人在否定神存在事實的前題之下，仍然用各種不同的手段來向真理挑戰，如同性婚姻、娼妓合法化、複製生命等等。
- 那富有的人想要以最低的代價來獲得到一個有意義的生命(可 10:17-22)，不是也表現出人性上的弱點嗎？試問今天又有多少人因為對那福音的誤解而最終憂憂愁愁地離去，又有多少基督徒因為在屬靈的爭戰中跌倒，以致於無法完成這信心的旅程，結果就半途而廢呢？
- 雅各與約翰向耶穌要求在天國中最高的榮耀(可 10:35-45)而忽略了透過在今世的服侍中所能得到喜樂，今天許多人的

心態不也正是反應了美國前總統約翰甘迺迪的名言「不要只問國家為你做了些甚麼，要問的是你為國家做了些甚麼」嗎？

反觀那討飯的瞎子(可 11:51)本來可以只向耶穌要求經濟上的幫助，但是他卻提出了一個真正能夠解決生命的問題，那就是「我要能看見」！

今天有許多的時候不是神不要祝福我們(耶 29:11)，而是我們向神求的和要的都給弄錯了，更令人心痛的是有些人在一種「錯誤的失望」之餘卻轉向世界去尋求在屬靈裡真正需要的答覆。

今日我們用以戰止戰的方式來尋求和平，以基督教精神立國的美國，將聖經與公禱從公立學校的傳統之中排除出去(1963 最高法院的決議)來強調政教分離的要求，結果在四十多年後的現在，有人重倡要讓學校恢復教授聖經。

我們的生命有限，光陰一去不返，愈早與基督耶穌建立起一個有「有建設性」對話的機制愈好，這不單只是在盼望更多的人信主而已，那些在主裡的弟兄姊妹更要百尺竿頭，追求靈命的提升，要向神問對問題，並對神的旨意與呼召做出積極與正面的回應。

神對人一個有智慧的答覆，耶穌的恩典是「你離神的國不遠了」(可 12:34)，為什麼？因為祂知道我們已經掌握到信仰上的核心了。(可 12:32-33)

我們如何做好與神之間的問與答呢？是否有跡可尋？又有什麼範例或範本可用？當然有！就是我們每個星期天帶進帶出的這本聖經。對這神所默示的(提後 3:16)，我們用靈修、默想與禱告並藉著聖靈的感動來建立一個通暢的問與答管道！

引言

談到敬拜的概念，有不少基督徒還不太清楚。這是由於我們很多時候偏離了聖經的真道。敬拜學專家羅伯特·衛伯(Robert Webber)曾這樣批評基督徒對敬拜的無知：「大部份的福音派信徒對敬拜理解非常模糊。當我問道：『神為什麼要我們敬拜他？宣召、祝福的意義是什麼？為什麼要讀經、禱告、聽道？』常看到會眾臉上一團霧水。」

敬拜的重要性

有人可能要問，為什麼要如此重視敬拜這件事。在我們嘗試著給敬拜下定義之前，讓我們先來討論一下敬拜的重要性。

我們要學習敬拜的第一個原因，我們剛才已經提到了。簡單的講，我們要學習如何敬拜是因為我們對敬拜所知甚少，認識模糊。我們要從聖經上學習敬拜是因為錯誤的敬拜會帶來嚴重的後果。該隱的獻祭不被神悅納，因為那是錯誤的祭(創世紀4:5)由於亞倫錯拜金牛，使得三千人死於旦夕(出埃及記32)。以色列國的分裂也是因為整個國家拜偶像所致(列王記上11:31-33)。耶路撒冷的淪陷的直接原因也是敬拜錯誤(耶利米書1:16; 16:11; 22:9)。錯誤的敬拜也是舊約裡許多苦難的原因之一。在羅馬書第一章裡，保羅寫道，神會因敬拜的錯誤而降罰與人的。他們將神的真實變為虛謊、去敬拜事奉受造之物、不敬奉那造物之主。主乃是可稱頌、直到永遠，阿們。(羅馬書1:25)撒但是墮落的天使，因為他由順服於神轉到自我崇拜。撒但今天也在尋找願意敬拜他的人。(參：馬太福音4,9)

第三個原因，也是最重要的原因，就是神是看重敬拜的。這是在聖經裡有清楚

的教導，請看約翰福音第四章：

時候將到，如今就是了，那真正拜父的，要用心靈和誠實拜他，因為父要這樣的人拜他。(約翰福音4:23)

神要人們作他的敬拜者。但這敬拜必須是用「心靈和誠實」來做的。只是敬拜神還不夠；神要找真正的敬拜者。只有在聖經裡，我們才能學到什麼是討神喜悅的敬拜。

我們為什麼要學習敬拜呢？敬拜對神來說是非常重要的，因為錯誤的敬拜會帶來可怕的後果。要糾正目前在敬拜上的模糊認識，我們只有回到聖經的話語上來，學習如何進行討神喜悅的敬拜。

正確敬拜的內涵

敬拜的詞語

簡單的瀏覽一下聖經，就會發現有好幾個希臘和希伯來詞被翻譯成「敬拜」或「敬拜者」。在聖經裡有三對詞語裡包含了正確敬拜的基本成份。

謙卑：在新約和舊約裡，最常用到的一個詞就是俯首屈膝。這裡希伯來文是 Shahaà, 希臘文是 Proskuneo。兩個詞的意思都是屈膝敬拜。外在的姿勢反映了內在的謙卑。這個詞可以同時用在人和人之間，人和神之間。用在敬拜上時，這個詞就意為尊神為至高和降低自我。因此，正確的敬拜就是視神為至高、完美，視人為卑下、欠缺。

尊崇：另外一組詞強調一種尊崇的態度。希伯來文是 Yareà, 希臘文是 Sebomai。希伯來和希臘文都有敬畏神的意思。這裡的意思不是恐懼和害怕，而是由於看到神的完美和無限而產生的一種由衷的敬畏。「謙卑」和「尊崇」在意思上有

很大的不同。謙卑重在內心，因為我們知道神的無限和完美而看到我們的有限和罪性。尊崇重在對神的敬畏。沒有敬畏就沒有真正的敬拜。哥林多教會在主餐前的不敬導致了神嚴厲的懲罰，疾病和死亡（哥林多前書 11：29）。保羅說他們不解耶穌的身體。如果我理解得正確的話，保羅要說明的是，如果我們沒有敬虔的心來紀念耶穌，來領受主餐的話，我們也就是在領受主的懲罰。醉酒和輕率的敬拜，表示了不敬虔的心，也就是有悖於正確的敬拜。

侍奉：第三組詞在聖經裡被用來強調侍奉。希伯來文的意思是 *abad*，相對的希臘語的意思是 *latreuo*，「做工、勞動、服侍」。在舊約裡，這種侍奉常常是用來指祭司的侍奉。新約說我們都是神的祭司（彼得前書 2：5，9），所以這個詞對我們來講，不僅僅指的是個別人的侍奉，而是指所有基督徒的侍奉。另外，侍奉和敬拜常常是跟舊約聯系在一起的。難怪當撒但試探我們主的時候（路加福音 4：7），他不僅僅是讓耶穌屈身拜他，而是要他承認他的權柄，並服侍他。因此，耶穌回答說，你只能敬拜耶和華你的神。敬拜和服侍不可分割，因為它們在一起才是真正的敬拜。

敬拜的定義

我們現在可以給敬拜下一個定義：敬拜是人們對至高無上的神對我們的接納的一種回應。敬拜是通過神的介入而得以進行的。敬拜是面向神的，是通過敬拜者的語言來表達的。

應用

現在就讓我們將這個定義應用到一般福音派教會的敬拜活動上。

禱告：一般大家會把禱告和敬拜看成是同樣的概念。雖然說禱告也是敬拜的一部份，但它並不是敬拜的全部。我的禱告是否包含崇拜和讚美？我們是否著眼於神和他的作為？我們的禱告是否只是羅列我們的請求？換句話講，我們的禱告是注

重神的美善還是我們的所需所求？

我並不是說我們不應該將我們的請求向神表明，因為我們應該向神請求（腓立比書 4：6）。我的意思是，我們不應認為我們這樣做就是在敬拜了。我鼓勵大家專門花時間來崇拜和讚美神。如果你不知道如何開始，你就試著想神的屬性、神的憐憫、慈愛，等等。我們在教會聚集的時候，我們應該專門有時間來崇拜讚美神。閱讀詩篇會幫助我們進行這樣的禱告。

詩歌和音樂：看詩篇我們就會知道，以色列人的詩篇是唱給神的。對神的讚美是用詩歌和音樂進行的。音樂可以安靜我們的心，使我們專注於神和他的美善。音樂是我們表達對神的敬拜的工具。但是我們也應該清楚，許多所謂的基督教音樂並不是真正的崇拜音樂，有的不是內容不對，就是形式不妥。有些音樂並不是為崇拜而作的。例如，詩歌「信靠和順服」並不是用來歌頌神的，而是用來歌頌聖徒的。這是一首說教和鼓勵的詩歌。這樣的詩歌本身並沒有錯，但它並不是崇拜的詩歌。在詩歌本裡，我們有時會看到一些提示，告訴我們那些詩歌是用來敬拜的，那些不是用來敬拜的。我們用音樂敬拜的時候，一定要選讚美和崇拜神的歌曲。在我看來，像「你的信實廣大」和「你真偉大」都是適合崇拜的歌曲。讓我們記住這點。

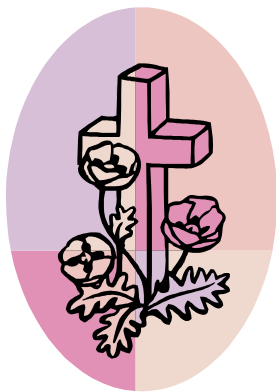
講道：有些人將崇拜與講道等同起來。羅伯特·衛伯 (Robert Webber) 這樣提醒追求正確崇拜的人們：「我們的問題是我們將教會變成了福音講座中心了。我們的服侍的重點在我們自己的需要上，而不是在神的榮耀上。比如在音樂裡，內容和曲調往往是注重娛樂，而不是注重敬拜。有時我們甚至本末倒置，將崇拜變成了講道的附屬部份。」

個人的講道不是崇拜，但將我們引向神的講道或以神為中心的講道可以促進崇拜。我們需要給會眾講道，但我們更要將

我們的心從我們自己的問題和煩惱中引到神偉大的美善上來。這樣的講道才會有助於崇拜。

如果敬拜是衡量新約教會的尺度的話，我不知道神會如何評價賓頓市華人浸

信會。假如敬拜是神對我們最高的召喚，我們該如何回應神的召喚呢？願神使我們能夠用心靈和誠實來敬拜祂。



教牧人員

Pastoral Staff

主任牧師：黃冠明牧師
國語牧師：郭定傳道
英語牧師：符之恆傳道
顧問牧師：馮津牧師

Senior Pastor : Rev. Ming Wong
Mandarin Pastor : Pastor Conrad Kwok
English Pastor : Pastor Ken Foo
Advisory Pastor : Rev. John Fung

理事會職員

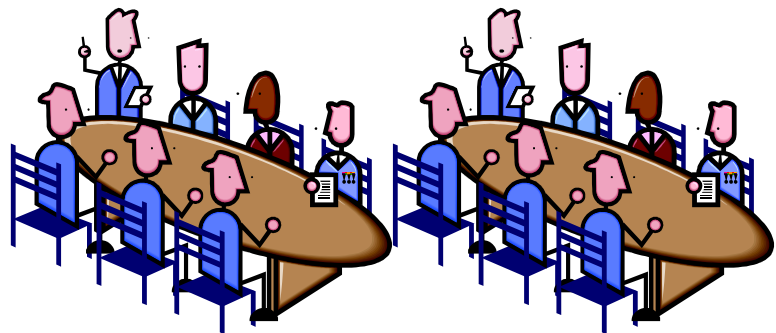
Executive Board Members

二千零六年至零七年

2006-2007

主席：關振鵬
副主席：余子建
文書：黃光耀
財務部：潘國麟
傳道部：趙國達
主日學部：王陳非比、劉廣彰
助道部：姚陳偉儀、瞿錦榮
兒童部：周啟明
聖樂部：區啟榮
總務部：張國榮
探訪部：吳余華

Chairman : James Quan
Vice Chairman : Jim Yu
Secretary : Kwong Yiu Wong
Treasury : Alan Poon
Mission : Danny Chiu
Sunday School : Phoebe Wang, Brian Lau
Fellowship : Amy Iu, Denny Chiu
Children : Colin Chow
Music : Erwin Au
General Services : William Truong
Visitation : Yu Hua Wu



二千零六年新會友名單

New Members in 2006

在本會受浸加入教會的有：

四月二日浸禮： 喬炳臣

柳淑蘭

四月復活節浸禮： 方惠卿

黃文麗

羅曉輝

毛雪楓

沈勝英

許曉紅

徐若琦

仲穎

十月感恩節浸禮： 易宏元

李海亭

林瑾

葛菊芬

張婉雲

陳世蘭

林小慧

張俊俊

十二月三日浸禮： 高強

轉會加入的有：

一月轉會加入： 楊羅拔

黃雲靖

Membership through baptism in our church:

April 2 Baptism: Qiao, Bing Chen

Liu, Shu Lan

April Easter Baptism: Selena Fang

Lilly Huang

David Law

Kent Mao

Ying Shen

Xu, Xiao Hong

Xu, Ruo Qi

Zhong, Ying

October Baptism: Yi, Hong Yuan

Li, Hoi Ting

Lin, Jin

Gu, Jen Feng

Zhang, Wan Yun

Chen, Shi Lan

Lin, Jenny

Zhang, June

December 3 Baptism: Gao, Qiang (Eric)

Membership transfer:

January transfers: Robert Young

Ashley Young



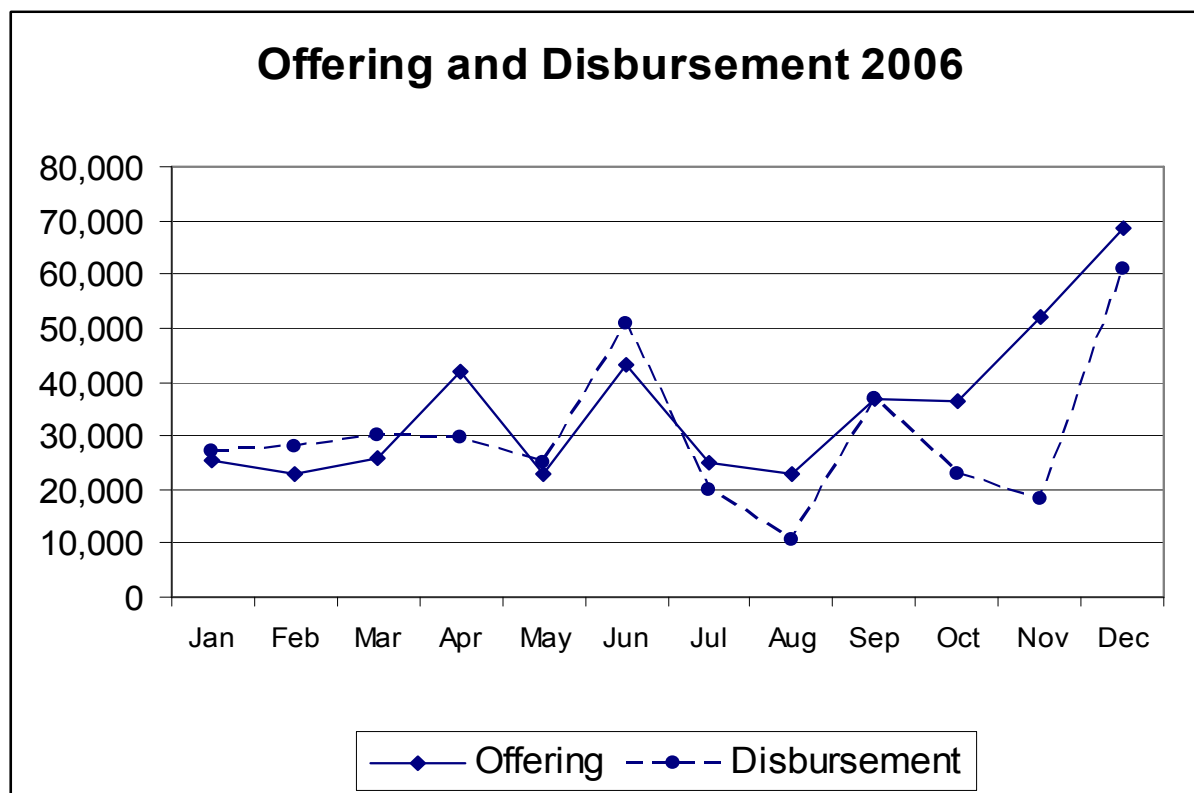
Brampton Chinese Baptist Church
Comparative Receipts and Disbursement
 賓頓市華人浸信會(部門)收支報告

GENERAL FUND	常費		
RECEIPTS	收入	2006	2005
Congregation offering	會眾奉獻	2,618.21	2,379.82
Individual offering	個人奉獻	315,497.68	295,465.00
Interest Income	利息收入	1,546.74	945.20
Other Income	其他收入	1,342.92	353.10
TOTAL RECEIPTS	總收入	321,005.55	299,143.12
DISBURSEMENTS	支出		
General service*	總務*	60,672.27	33,700.59
Mission - General	傳道	13,075.69	3,594.30
Mission - Scholarship	差傳助學金	-	-
Fellowship	助導	8,048.75	10,770.41
General Administration	文書	2,945.20	1,417.67
Treasury - General	財務	6,209.39	6,150.95
Sundry	會務	7,189.73	9,517.76
Children	兒童	1,193.59	4,552.62
VBS Program	夏令兒童聖經班	904.66	(774.99)
Education - Chinese	中文主日學	756.34	335.42
Education - English	英文主日學	686.64	834.07
Music	聖樂	2,156.67	5,684.85
Visitation	探訪	2,287.47	528.66
Bible (Recovery - Sales)	聖經	(260.67)	(1,332.25)
Wages & Benefits	薪津	176,040.64	198,192.54
Benevolent payment	慈惠金	-	2,000.00
TOTAL DISBURSEMENT	總支出	281,906.37	275,172.60
GENERAL FUND SURPLUS	常費盈餘	39,099.18	23,970.52
BUILDING OFFERING	建堂奉獻	20,313.00	13,193.00
MISSION FUND	差傳基金		
Mission Fund offering	差傳奉獻	85,477.31	88,079.00
Mission Fund disbursement	差傳支出	77,823.80	78,499.97
MISSION FUND (DEFICIT)	差傳盈餘	7,653.51	9,579.03
TOTAL SURPLUS	總盈餘	67,065.69	46,742.55

* General Services included Special Project spending: \$23,811.36 (20th Anniversary) + \$3,221.84 (LCD projector) = \$27,033.20

BRAMPTON CHINESE BAPTIST CHURCH
Summary of Monthly Offering and Disbursement for the Year 2006
 賓頓市華人浸信會二千零六年每月收支報告

Month	Offering				Disbursement		
	General Fund	Building Funding	Mission Fund	Total Offering	General	Mission	Total
Jan	20,123.03	1,520.00	3,674.25	25,317.28	26,976.38	-	26,976.38
Feb	16,734.05	845.00	5,252.00	22,831.05	26,961.11	1,000.00	27,961.11
Mar	18,724.57	2,100.00	5,099.00	25,923.57	25,683.85	4,500.00	30,183.85
Apr	29,757.27	2,642.00	9,709.00	42,108.27	28,164.43	1,500.00	29,664.43
May	16,549.31	1,302.00	5,072.00	22,923.31	23,361.92	1,500.00	24,861.92
Jun	29,142.23	1,005.00	12,932.00	43,079.23	19,706.86	31,000.00	50,706.86
Jul	18,697.29	670.00	5,789.25	25,156.54	18,432.74	1,500.00	19,932.74
Aug	16,664.29	881.00	5,252.00	22,797.29	10,676.53	-	10,676.53
Sep	24,699.33	2,240.00	9,971.31	36,910.64	35,117.48	1,500.00	36,617.48
Oct	28,145.39	1,700.00	6,405.00	36,250.39	21,522.43	1,500.00	23,022.43
Nov	41,300.17	2,365.00	8,407.50	52,072.67	16,338.08	1,823.80	18,161.88
Dec	57,578.96	3,043.00	7,914.00	68,535.96	28,964.56	32,000.00	60,964.56
Total	318,115.89	20,313.00	85,477.31	423,906.20	281,906.37	77,823.80	359,730.17
Interest, Other Income & Adjustment				2889.66			
Total				426,795.86	359,730.17		



二零零七年財政預算

2005 - 2007 Budget & Actual

Department	2005 Budget	2005 Actual	2006 Budget	2006 Actual	2007 Budget
Salary & Allowance	174,150.00	198,192.54	164,798.00	160,648.13	179,472.00
CPP & EI	6,000.00		7,709.32	8,235.57	9,059.00
Convention Pension	5,338.00		7,156.95	7,156.95	7,800.00
Mission General	12,800.00	3,594.30	18,000.00	13,075.69	18,500.00
General Services	38,075.00	33,700.59	43,575.00	33,639.07	41,660.00
Fellowship	19,847.00	10,770.41	18,050.00	8,048.75	20,600.00
General Administration	3,600.00	1,417.67	6,500.00	2,945.20	17,000.00
Treasury	7,000.00	6,150.95	7,500.00	6,209.39	6,500.00
Sundries	16,450.00	9,517.76	15,000.00	7,189.73	15,000.00
Education (Chinese)	1,500.00	335.42	1,500.00	756.34	1,500.00
Education (English)	2,150.00	834.07	2,200.00	686.64	2,350.00
Children Ministry	11,500.00	3,777.63	7,500.00	2,098.25	5,000.00
Music Ministry	9,650.00	5,684.85	5,000.00	2,156.67	19,500.00
Visitation	1,000.00	528.66	2,895.00	2,287.47	1,500.00
Benevolent Fund	3,000.00	2,000.00	3,000.00	0.00	3,000.00
Two LCD projectors			6,000.00	3,221.84	
New Organ			15,000.00		
20th anniversary renovation			33,120.00	23,811.38	
Total	312,060.00	276,504.85	364,504.27	282,167.07	348,441.00
Special Project Fund					
Bible (Cost Recovery)		(1,332.25)		(260.67)	
Mission Fund	86,500.00	78,499.97	83,000.00	77,823.80	85,500.00
Building Fund	100,000.00		100,000.00		50,000.00
TOTAL	498,560.00	353,672.57	547,504.27	359,730.20	483,941.00



二零零六年教會大事回顧

黃光耀

教會主題：「仰望基督，活出教會」

月份	日期	活動
三月	十一日	教會大清潔。
	十三至十六日	中學生春令會，在多倫多華人基督教會舉行。
	十五日及四月	慶祝二十週年照片展覽。
	十八日	四十多位弟兄姊妹參加大探訪，接觸六百個家庭，邀請他們參加二十週年慶祝及復活節崇拜。
四月	八日	在翠豪酒樓慶祝二十週年堂慶晚宴，四百多人參加。
	九日	慶祝二十週年主日聯合崇拜。
	十四日	受難節晚上聯合崇拜。
	十六日	復活節主日聯合崇拜及浸禮，連四月二日的兩位長者因簽證到期的關係提前受浸，共十位弟兄姊妹受浸（五位國語，三位粵語，兩位英語）。
	廿二日	林修德夫婦之子林明科弟兄與趙園碧姊妹的婚禮。
五月	二十日	重申婚約誓言典禮，共有十對夫婦參加。
	二十七日	瞿忠信夫婦之子瞿錦榮弟兄與鄭凱恩姊妹的婚禮。
七月	一至三日	教會退修會—Ridgetown College(一百七十人參加) 主題：「仰望基督，活出教會」 講員：麥希真牧師(中文)，林承昌牧師(英文)
	十六日	谷景雲夫婦之子谷祖達的婚禮。
	十七至廿一日	黃牧師參加在澳門舉行的第七屆世界華人福音會議。
	至八月	符傳道帶領五位青少年弟兄姊妹到鳳凰城參與短宣工作。
	十五日至八月	暑期乒乓球友誼比賽。
	卅一至八月十一日	暑期兒童聖經班日營。
八月	四至七日	國語露營聚會，崇拜中有九位慕道朋友舉手決志信主。
	二十日	畢業慶祝。
九月	九日	黎輝宇夫婦之子黎皓光與邵燕玲姊妹的婚禮。
	廿二至廿四日	第八屆差傳年會，主題：再創高峰 講員：梁耀文牧師(中文)，Pastor David Adcock(英文)
十月	八日	感恩節主日聯合崇拜及浸禮(八位弟兄姊妹受浸)-- 感謝主
		國語培靈佈道會，在士嘉堡和密市舉行，講員林治平教授。 粵語培靈佈道會，講員蔡元雲醫生。
	廿六日至十一月	郭傳道到中國、泰國和緬甸的五星期短宣工作。
	卅一日	家庭同樂之夜。
十二月	十六日	教會聖誕節慶祝聚會。
	廿四日	聖誕節聯合崇拜，聖誕報佳音。

什麼是新約教會？許多人對教會都有錯誤的觀念，特別是在非基督徒當中。或許最好用新約聖經中描述新約教會的幾處經文來解釋。那裏有些比喻或圖像使我們更容易理解。

一個新約對教會的描述

教會是由一群屬神的人所組成的，被建造在使徒和先知的根基上，有基督耶穌為房角石(弗2：19-20)。教會是基督的身體，以基督為元首(羅12：5；林前12：12；弗1：22-23；西1：24)。它是神的殿，是神的居所。所有的基督徒都是石頭，它們連在一起組成聖殿，以耶穌為房角石(林前3：16；弗2：19；彼前2：5)。教會同樣被指為基督的新娘。新郎愛新娘，並為新娘預備一切。所以耶穌基督愛教會，並為教會預備一切。教會也應愛主耶穌基督，保持聖潔(林後11：2；啟19：7)。教會進一步被指為神的群羊。主耶穌基督是牧羊人。祂引領、保護、關心和餵養祂的群羊。耶穌以祂的慈愛和關懷提醒教會，要我們依靠祂(徒20：28；彼前5：2)。

另一方面聖經從未把教會描述為：

- 傳統 - 我們一向都是這樣做的。目標是一成不變。改變總是被看為負面的，不變被解釋為穩定。
- 個性 - 領袖們想要什麼？教會的動向是決定於領袖們的背景、需要、和觀點，而不是由神或會眾的需要所決定。
- 財務 - 許多教會在起初被信心所驅動，而後來被財務所驅動。
- 程序 - 由程序驅動的教會裡，所有的工作是集中在保持和維護教會的程序。更新程序變得比更新人更重要。
- 教堂 - 擁有大而美觀的教堂比教會的事工更重要。
- 活動 - 一個由活動驅動的教會，給人

的印象是教會的目標是保持人繁忙。我們必須對這種傾向有所警覺，就是讓會議代替宣教事工成為信徒的首要活動。

- 尋求者 - 為了要讓不信者轉向基督，一些教會把不信者的需要變成教會的驅動力。神對教會的目的包括傳福音 - 而不是把他的目的排斥在外。

什麼是神對教會的目的？

我們今天所需要的是讓教會被神的目的所驅動，而不是其它的力量。箴言29：18說，沒有異像，民就放肆。

我們應該問自己的第一個問題是：

我們教會為什麼要存在？

答案：教會的存在是為了敬拜神。(太4：10)

一. 一個清晰的目的對一個健康教會的重要性。

- 一個清晰的目的建立士氣(林前1：10；箴29：18)
- 一個清晰的目的減少挫折(賽49：4；雅1：18；賽26：3)
- 一個清晰的目的能集中注意力(腓3：13)
- 一個清晰的目的吸引合作(箴11：27；腓4：15)
- 一個清晰的目的試驗信心(林後13：5)

二. 教會的五個目的：

- 目的一：你要盡心愛主 - (太4：10；太22：37)
- 目的二：你要愛人如己 - (太22：38)
- 目的三：去讓萬民做我的門徒 - (太28：19-20)
- 目的四：給他們施洗 - (成為神家裡的人 - 弗2：19)
- 目的五：教導他們順服 - (弗4：12b-13；西1：28)

三. 實現教會的目的要有一個過程:

- 定義這些目的
達成一個關於目的(使命)聲明的協議
- 交流這些目的
通過經文、符號、口號、故事、具體的行動和計劃
- 組織這些目的
必須有一個功能架構來平衡這五個目的
- 應用這些目的
 - 按目的同化新成員
 - 按目的擬定計劃
 - 按目的教導會眾
 - 按目的開始團契/小組
 - 按目的增加職員
 - 按目的組成架構
 - 按目的講道
 - 按目的預算

- 按目的排日程表

- 按目的評估

結論

神的話語教導我們, 教會是基督的身體, 以基督為元首, 會友是肢體。在祂裡面, 整個教會連成一體, 並被提升為神居其中的一個聖殿。

耶穌作出的二個聲明應成為我們教會的目的:

最大的誡命(太22: 37-40)

「你要盡心, 盡力, 盡意愛主你的神...」

大使命(太28: 19-20)

「你們要去, 使萬民作我的門徒, 奉父、子、聖靈的名給他們施洗...」

計劃, 程序和個性化不能長久, 唯有神的目的將永遠長存。(箴19:21; 林前3: 13-14; 林前3: 10-11)

傳道部

趙國達

感謝天父豐盛的恩典, 藉著眾弟兄姊妹對差傳事工的忠心, 讓教會在零六年各樣的差傳工作得以完成。其中有年青人短宣隊, 到美國原住民保留區作傳福音的工作、弟兄姊妹又用禱告和金錢上的奉獻, 讓教會一無所缺地支持我們的宣教士在海外的事工, 而且郭定傳道又直接地參與李

傳頌牧師, 在泰北的培訓和短宣工作, 將當地的需要, 和對普世差傳的異象帶回教會分享, 讓弟兄姊妹深受激勵。懇求天父繼續使用我們教會, 無論在本地或在海外, 能更加深入地、更加廣泛地作宣教的工作, 讓更多的靈魂得著拯救、讓神的名字得著最高的榮耀。阿們!

中文主日學部在年初與牧者傳道就主日學未來的方向，幾經禱告、研討，終於定下了一個三年計劃；務求能配合教會的主題，聖靈的帶領，神賜下的異象，在基礎、成長、進深、事奉裝備以及聖經課程上能提供弟兄姐妹們一個全面學習的機會。就如神曾藉著詩人的手，向祂的子民說「你要大大張口，我就給你充滿。」(詩81:10)；同樣地，神的兒女們只要願意帶著一顆謙卑的心來到祂面前，一顆慕義的

心抓住一切可學習的機會；我們在天上的父神，一切恩典的源頭，一定會照著祂所應許的給我們充滿。

在這裡，我要感謝神賜下忠心的教師們，每星期放上許多的時間來預備課程；也求聖靈感動弟兄姐妹，賜給我們一顆謙卑慕義的心，大大的張口，以致神可充滿我們、裝備我們，成為合祂所用的器皿。

助道部

姚陳偉儀，瞿錦榮

「應當稱謝耶和華，因他本為善，他的慈愛永遠長存！」(歷代志上16:34)

懷著頌讚和感恩，我們感謝神在過去的一年中對我們的供應。在教會，我們通常都要很努力發掘願意服侍神的人來作事奉的工作，但往往到年底我們都會發現，神總是會給我們豐富的供應去完成祂的事工。

在瞿錦榮忙著準備他的婚禮時，我們尤其見證了神在祂的事工上與我們的同在。神給了姚陳偉儀足夠的精神和體力忙裡忙外地處理各項工作。我們為有一位如此衷心事奉的姊妹而感謝神。

英語團契

成人團契繼續壯大 — 我們感恩的是神給了我們一個如此穩定的團契，他們永遠都歡迎新朋友加入他們的團體。

少年團契正在經歷一段過渡時期，由於去年參加少年團契(Faith)的人數太少，

我們決定暫時合併青年和少年團契(Alive & Faith)。

隨著越來越多的青年從高中畢業進入大學，然後踏上工作崗位，由於磐石團契擁有的成員年齡由十八至三十一歲!!在神的帶領下，磐石團契將要分拆成數個小組團契。現在已有一個弟兄團契，由鄭凱力弟兄帶領，每星期聚會一次，先早餐後分享。

若神許可的話，今年我們希望會有夫婦組、女子組、大學新生和其他小組，可以事奉我們新的一代。

國語團契

年度夏季退修會 — 是國語部最大型的活動，有一百五十人參加了今年的夏季露營。感謝神通過這次活動，有一些人接受了耶穌基督成為他們的救主。

以斯帖團契(國語姊妹團契)二千零六年的主題是「愛的溝通」，每月聚會一

次，人數約有二十至廿五人，其中三份之一人是非基督徒。

長者團契 — 約有十二至十五位長者參加。長者們都很期盼每月的聚會。大約95%的長者是非基督徒，通過團契活動，他們心靈的變化是有目共睹的。由於他們多是持有旅遊簽證，所以流動性很大。今年的復活節會有兩位長者受洗。

國語查經小組 — 現有八個。我們求神供給我們更多願意開放作為查經班的家庭。今年我們學習的經文是「使徒行傳」。二千零七年的新計劃是通過使每一個人都歸入一個查經班而加強查經班的功用。

粵語團契

二千零六年，迦南、以琳和以勒團契的弟兄姊妹們都努力地通過查經、看福音電影和閱讀書籍堅固與神的關係，加強與伴侶、孩子、親戚朋友的關係。今年每個團契都有出外的團契退修會。在不同的環境中，弟兄姊妹們通過個人和團契時間都有成長。

感謝神，粵語姊妹團契終於形成並取名為呂底亞團。她們有兩次聚會時間：每月的第一個星期三是不上班的姊妹們的聚會時間，上班的姊妹們於每月的第三個星期六聚會。每組約有八至十二人參加。今年會學習聖經中的婦女們。

摩西團像國語長者團契一樣，每月聚會一次。他們總是盼著每月的聚會和分享。

退修會和慶祝活動

今年我們又再次在安省、倫敦和溫莎之間的 Ridgetown 學院舉行了我們每年一度的夏季退修會。對於為了教會退休會籌備工作熱心事奉，投入大量時間的弟兄姊妹們，我們衷心感謝讚美主。我們已決定今年繼續在 Ridgetown 舉行我們教會的退修會。我們盼望能使用他們新的體育場和演講廳。

我們也舉行了高中和大學畢業的慶祝活動，求神引領他們以後的人生旅途。

探訪部：「走遍加利利」

吳余華

什麼是探訪部的工作？探訪部事工的異象又是什麼？這是我們一直需要思考的問題。我們是耶穌基督的門徒，自然我們可以從耶穌基督的所行所言中來思考這個問題。

「耶穌走遍加利利，在各會堂裡教訓人，傳天國的福音，醫治百姓各樣的病症。他的名聲就傳遍了敘利亞。那裡的人把一切害病的、就是害各樣疾病、各樣疼痛的和被鬼附的、癩癩的、癱瘓的，都帶了來，耶穌就治好了他們。當下，有許多人從加利利、低加波利、耶路撒冷、猶太、約但河外來跟著他。」

馬太福音4:23-25的這段經文很扼要又很清楚地概括了當年主基督的事工。這可分為三部份：

教導、傳福音、關顧(醫治)。

他所用的簡單方法就是「走遍加利利」。很顯然我們今天的探訪工作應當以當年主基督的這三部份工作為基礎，也就是說這三項工作都是我們探訪部應做的工作。既然可以「一箭三鵰」，我們理當盡力去做。

這段經文也明確的告訴了我們主基督的事工在當年所產生的直接的果效，就是：名聲得以廣傳，各樣有痛苦的人來到

耶穌的身邊，各地方都有人來跟隨他。這其實也是我們的異象：將耶穌基督的名聲傳遍我們所居住的地方，各樣有勞苦愁煩的因我們的見証來到教會並跟從主耶穌，其他地方也有人因著美好的見証信而跟從主耶穌。

在過去的一年中，國語會眾共有約五十次的外出探訪，在與傳道部聯合的春季

大探訪中，共登門拜訪了500多家的華人家庭，並有約1000封有關本教會的介紹和福音單張的信件郵寄到本地其他的華人家庭。同時也有每月一次的體育外展活動。但這些工作還不足以「走遍加利利」，所以我們求主加添我們力量，以便來年我們可以一起「走遍加利利」。

兒童部

余鄧愛玲

「兒童部在2006年令人十分鼓舞。首先，我們建立了一個核心小組去籌劃兒童事工的需要，這小組由兒童部主管周啟明弟兄帶領，計有黃師母、周陳麗怡、羅幼梅、阮偉廉、王李孝瑾及筆者，我們都感謝神給我們這特權去服事祂；另一方面，兒童事工的結構也被建立，見兒童部組織系統圖。

這個結構幫助我們有系統地運用我們的人力物力去有效地服事神。因著眾願意捨身及有忠心的同工，我們的兒童部邁進了一個令人奮興的新一頁。

王李孝瑾及伍陳健媛姊妹殷勤地在嬰孩房服事神。為了保障同工的衣著免受嬰兒嘔吐弄污，特別添置了新的同工制服；又棄掉了那些不利於嬰孩的玩具，同時亦買來新的嬰孩玩具，務求使嬰孩房安全舒息。

周陳麗怡、阮黃莉莉姊妹及其他同工亦殷勤地在幼兒級服事神。他們把崇拜及教室帶來樂趣和學習的精神。因著幼兒短暫的學習心態，幼兒主日學以手工藝及聖經金句小組來進行。

阮偉廉弟兄與老師們同心帶領小學級崇拜。阮弟兄預備及帶領詩歌而關程華思

姊妹負責整理主日信息，眾弟兄姊妹都同心協力服事神。

黃師母、羅幼梅及關程華思姊妹在教師甄選組同心甄選老師並安排教材，而黃曼玲姊妹亦忠心管理教師資源中心，感謝主讓我有機會在兒童主日中擔任教長一職。我真的很感謝神給我們教會這麼多同工去事奉祂。

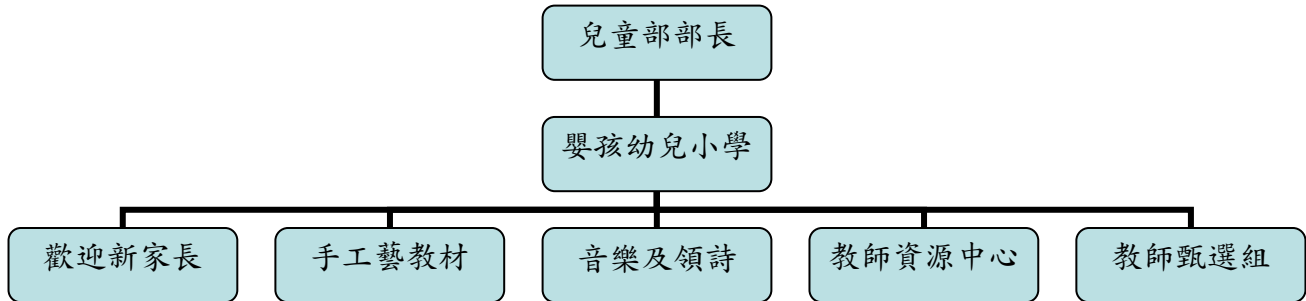
在這裏還有兩件喜訊分享，第一是兒童行政指南手冊已邁進完成階段，我們盼望明年初可獲牧師及理事們一致通過。另一歡欣的喜訊是我們連同牧者們成功地舉辦了教師訓練課程，這是兒童部的新里程碑，由現在開始，我們可以有根據我們的需要而設的教師訓練課程了。

回顧這一年，看到神有極豐盛的祝福臨到我們賓頓市教會，心中充滿敬畏及感謝。神首先賜我們一群活潑可愛的兒童(每主日平均有45位兒童)，接著祂引導我們建立一個穩健的組織系統，繼而賜給教會一群忠心事奉神的眾弟兄姊妹們同心服事祂，神實在恩待我們賓頓市華人浸信會！

「我每逢想念你們(那些同心在兒童部事奉的眾弟兄姊妹們)，就感謝我的神；每逢為你們眾人祈求的時候，常是歡歡喜

喜的祈求。因為從頭一天直到如今，你們是同心合意的興旺福音。我深信那在你們心裡動了善工的，必成全這工，直到耶穌基督的日子。」（腓 1:3-6）

亞們！



兒童部組織系統圖

聖樂部

區啟榮

一年過得很快。回想過去二千零六年，感謝神讓詩班員、學會了很多。在復活節的時候，詩班用英語唱了一套合唱歌叫！「阿們」，每一個詩班員都很用心的練習。我們更希望的是可以有說不同語言的弟兄姊妹一同參與事奉，在這次的獻詩，我們有英語崇拜的弟兄姊妹一同事奉。

在去年二月的時候，陳兆彬弟兄為我們邀請在渥太華居住的王教授給國語、粵語的詩班員在聲樂上的訓練，並有王教授的丈夫在兩個主日獻詩，深信每位詩班員都有所得著。

每年十月的時候，教會的差傳部有幾晚的差傳聚會，今次詩班員用國語唱出由邊雲波作詞、胡問憲作曲及編譜的「無名的傳道者」，我們只是唱了全書的一半，

已是另一個考驗及操練。

至於在年尾前的聖誕聯合聚會中，詩班員又有另一個操練，不單單在語言和新曲譜上的學習，我們更用了音樂背景的聲帶來獻唱這套「來，讓我們一同敬拜萬王之王」。我們對每首歌的編排都感到興奮，但最重要的是如這套歌的名稱一樣，我們一同敬拜萬王之王——主耶穌基督。

在以上所提及的一切，我們最希望的是能夠集合不同語言和不同年紀的弟兄姊妹一同參與事奉，用我們的歌聲讚美神。在每一次的聯合詩班練習期間，我們都可以學習怎樣唱和聲音的和諧，更有怎樣的協調，就如教會的運作一樣——不同年紀、不同語言、不同背景的弟兄姊妹在一起，目的都是榮神益人。

總務部 — 互相效力，彼此服事

張國榮

一年容易又過去，二千零六年重回總務部事奉，感謝神再次使用這個不配的器皿。感謝神給我們教會有一班愛主的弟兄姊妹，叫我們作工的時候能互相效力，彼此服事，如：「我們曉得萬事都互相效力，叫愛神的人得益處，就是按祂旨意被召的人。」(羅八：28) 和「各人要照所得的恩賜彼此服事，作神百般恩賜的好管家。」(彼前四：10)。

總務部的工作是多方面，由大堂、地庫裏面、到建築物外面，所需要的人手很多。感謝主，今年多了十幾位兄弟姐妹的參與，特別是每週所需要的清潔事奉，多謝他們的委身。

感謝主，今年的幾項較大的工程都能順利完成。那些有：

1. 年初時，將整個地庫內的午膳的地方、通道、廚房重鋪上新的瓷磚；
2. 更換了一台大功能的抽水機，使地庫不容易積水；
3. 在大堂的走廊裝上燈，使照明更好；
4. 將各洗手間都換上瓷磚，使這些地方常保持清新和每週清潔工作較易；
5. 在聖誕節前在崇拜大堂內裝上二部投影機，使崇拜時能幫助會眾看到各樣資訊。

在以上所提到的各項工程進行期間，感謝主，差派幾位有專門知識的兄弟來協助，提出很多重要可行的建議，使工程能有效地完成，在此我衷心的向你們致謝，你們的作為，神一定知道；同時也多謝多位弟兄姊妹的分工合作，如：浸禮的安排，聖誕節的佈置等。

感謝主賜各位弟兄姊妹都有事奉的心，「無論作甚麼，都是從心裏作，像是給主作的，不是給人作的。」求主幫助，操練我們的心。

願將一切榮耀，都歸給我們的天父！阿們。



日子過得很快，我連任迦南團團長，不經不覺已經踏入第四個年頭。以前迦南團每兩年左右，便會轉換一次團契工作人員。最近幾年來，不知是甚麼原因，四年來團契工作人員，尚維持不變。我只好繼續留任，等待下屆有人肯挺身而出。

回顧這四年來的事奉，感謝神的恩典，讓我們有很好的配搭，謝謝輝哥安排合適的查經內容配合團契主題，又謝謝副團長秀麗負責內部聯絡及總務。最令人鼓舞的，卻是在二零零六年年底黃佩乾姊妹自動請纓事奉，願意幫助電話聯絡團友的工作，願神悅納姊妹事奉的心意。

二零零六年的迦南團，沿用我們教會主題：「仰望基督，活出教會」，把重點

放在基督和教會，聚會內容主要環繞這兩方面經文的分享，如：作門徒、靈修、敬拜、事奉、作見證等，雖然這些題目在以前的主日學、團契也曾研究過，但重溫一次對我們也有新的理解和得著。適逢二零零六年是教會二十週年紀念，討論教會的事對我們更有雙重的意義。

感謝主，在二零零六年迦南團契新增了孫美玲姊妹，她因工作緣故於九月份到了星加坡，最近她回來，但好像是曇花一現，很快她又會回歸香港了。

最後謹以歌羅西書一章28節彼此互勉：「我們傳揚他，是用諸般的智慧，勸戒各人，教導各人，要把各人在基督裡完完全全的引到神面前。」

以琳團：珍惜平凡

在一個溫暖的大除夕晚上，按例是團契出席人數最整齊的一個聚會，我們一同享用了豐富的晚餐(POT-LUCK)後，圍著一團，唱詩、讚美、回顧，感謝神給我們各家庭的保守和祝福。雖然，我們的團契，並沒有多大的改變，成員依舊，各人也如往年忙於照顧家庭和教會事奉的需要，忙於兒女的學業、升學和活動等；或為不斷加重的工作壓力和就業的不穩定而擔憂；或為健康，或為生活階段的轉變，如有些夫婦要思想到「人生下半場」等等。素來，我們的團契就是包含了不同階段的家庭成員，雖然，各有不同的經歷，但已經歷過的，就成為未經歷或正處於經歷中家庭的借鏡和支持。無論怎樣，這些在現實生活

中，我們所經歷的，都是平凡的，看來是平平無奇的，這樣看來，我們便沒有什麼可以感恩嗎？

稀奇地就在當天晚上，各人竟從心底裡，就是為了那平凡的回顧而向神感恩。有人在分享當中，說到有時想不願意，但仍在工作後拖著疲憊的身體來到團契當中，卻得到享受其喜樂，並且釋放了心情回去。也有人感到在生活上遇到了困難時，總可以在團契中得以關懷、支持和引導。還有團友們也感受到對團契生活的珍惜和可貴，因而為到那沒有加入團契的弟兄姊妹們惋惜；並祈求神給我們團契的人數增多。

為什麼對這平凡的團契而珍惜呢？莫非是我們有好的主題，有好的節目，好的聯誼能力嗎？雖然，這些都是有益，但這些都是平凡的。團契中分享的經歷乃是平凡，但內心的體會卻是非平凡的；因為這是藉著主耶穌基督的愛，聖靈的感動和交通，就使這一切平凡的，顯得不平凡。

今年，我們仍舊的沿用去年同一的主題，也仍舊用平凡的現實生活作團契週會的題目。在最近一次週會的主題為「彼此認識」，當初看來，這是如此普通，平凡，並且近乎不合時宜的嗎？像我們的團契已有十七年多的歷史，大多數的團友已交往很久，還要研討這個題目嗎？況且，我們準備了十條題目，包括有不同程度的友誼

層次，從普通的到知深的題目，以遊戲方式，兩人一組，隨意選題並互相答問，及後以計分法來測試我們的相交和認識程度；雖然，結果頗算不俗，但當一位弟兄在分享他的感受時說：「若不是藉著這遊戲方式，讓我們可以互相答問和關心到這些話題，在日常的生活和團契的交往中，我們會否有機會去互相關心到這些呢？」

感謝神，給我得以反思，「彼此認識」那個題目，真是平凡嗎？是容易的嗎？一個平凡的主題，卻可成為非平凡的體會，一個平凡的團契，卻可成為非平凡的屬靈的家，成為神的使命，去愛和關心，求神帶領，願我們珍惜這平凡。

國語團：在耶穌基督裡

林霄

感謝神，國語團契在主榮美的恩典、憐憫和慈愛中渡過了二千零六年。回顧過去的一年，國語團契經歷了神恩手的帶領，弟兄姊妹的靈命漸有成長，信心也日益增加。

國語團契每月在教會有兩次定期的聚會。蒙神的恩典，團契的生活已經成為許多弟兄姊妹生活中不可缺少的一部份。每逢雙週的星期五晚上，大家像回到溫暖的家一樣相聚在教會，共同尋求主的道，過蒙神喜悅的團契生活。二千零六年團契聚會的人數有較大的增長，每次出席的成人大約在40-60人之間。聚會的內容形式有帶領禱告、詩歌分享、感恩見證、靈修、主題查經、團契同樂、導師勸勉、電影或講座等等。豐富多彩的團契生活當然還包括吃喝玩樂。每一次聚會前我們有 Potluck 的聚餐，我們也有郊遊、露營等，大家在一起享受神為我們預備的美好的生活。二

千零六年國語團契的年度主題是「在耶穌基督裡」，四個季度的主題分別是「彼此關顧」，「共同成長」，「合而為一」，「興旺福音」。團契聚會中的靈修和查經都是圍繞主題展開的，通過專題的學習來領悟神的話語，明白神的心意。弟兄姊妹懷著感恩和敬畏神的心在團契中事奉，無論在聚會中是做主席的、分享的，還是看顧孩子的、準備茶點的，都認真的對待，為要讓神得榮耀，讓他人得益處，得幫助。弟兄姊妹滿懷傳福音的心志，不斷邀請周圍的朋友來參加我們的聚會，為要讓慕道朋友們透過團契，透過弟兄姊妹生命的見證來認識神。一年來聖靈一直在做感動帶領的工作，二千零六年國語團有9位弟兄姊妹受洗歸入主的名下。他們是：仲穎、許曉紅、易宏元、李海庭、林瑾、葛菊芬、張婉雲、陳世蘭、高強。神不僅賜給我們9位得救者，還給尹杏芳、段征然、龔恆、

唐穎等4個家庭賜下了新生嬰兒。神讓我們國語團生養眾多，喜樂滿懷。5月20日國語團契有9對夫婦參加了教會舉辦的夫妻重申婚約的典禮，他們是：白石夫婦、郭丹青夫婦、李曉東夫婦、林霄夫婦、羅越奇夫婦、喬增海夫婦、吳余華夫婦、許明訓夫婦、張百順夫婦。他們在人和神面前，再一次莊重地宣告他們愛的結合，留下了許多感人的場面。

夏天是外出踏青的好時光。6月10日國語團契來到位於 Caledon 的 Glen Haffy Conservation Area 郊遊，有50多人參加。那一天雖然氣溫較低，但大家內心卻是火熱。大家在一起唱詩、跳繩、踢球，懷著喜悅的心享受神所創造的大自然。大家還品嚐到了熱氣騰騰的，鮮美的 BBQ 牛仔骨。夏天的時候，白石弟兄、許明訓弟兄受托組織了男子足球隊，定期參加訓練和比賽，加強了與兄弟教會的聯絡，也吸引了一些足球愛好者來團契和教會參加崇拜。

8月初是國語團契年度露營的時間，我們來到了 Lake Simcoe 旁的 Sibbald Point Provincial Park。參加這次露營和 Day Trip 的大人孩子有100人左右，為此我們預訂了17個營地。三天的時間大家彼此服事，營地的生活是那樣的井然有序，充滿溫馨。潘媽媽花了兩天的時間為我們準備了100多個粽子，每天早上還幫大家煮稀飯，我們感受到了老人家的愛心。神把黃牧師黃師母帶到我們當中，給了我們很好的分享。黃牧師踢足球時的矯健身影也給大家留下了深刻的印象。曾光華弟兄、孫曉東姊妹、黃英姊妹主持的營地晚會給大家帶來了歡聲笑語，吳余華弟兄的魔術表演帶出了福音的信息。彼此的交通、共同的生活，加深了相互間的愛，像一首歌中唱到的「兄弟姐妹和睦同居是何等的善，何等的美」。神不但讓我們渡過了一個美好的假期，也利用這次露營預備眾人的心來信

靠他。令人難忘的是，8月6日在營地的主日敬拜中，郭傳道講道後的呼召，共有9位慕道友決志。感謝讚美主，讓我們再一次經歷神的信實和同在。

12月9日國語團契組織了慶祝聖誕的特別聚餐和聚會。弟兄姊妹帶著主愛精心籌劃安排，20多個家庭為聚會準備了豐盛的佳餚，用餐的大廳被裝飾得富有喜慶的節日氣氛。大家熱情邀請鄰居、同事、朋友，共有150多位大人孩子參加了聚會。Alive 團契的 Terrance 為我們演奏了美麗動聽的 SAXPHONE 音樂，章瑤姊妹帶著眾人的祝福渡過了她那天的生日。曾光華弟兄帶領我們用讚美的詩歌，感恩的心來敬拜我們的神，慶祝主的誕生。郭傳道引用以賽亞書9:6「因有一嬰孩為我們而生，有一子賜給我們」，帶出了我們的救主耶穌基督降世為人的信息。整個聚會讓我們沉浸在主豐豐滿滿的恩典當中。一些與會的朋友們表示，他們是第一次走進教會，以後願意進一步了解基督教。求主保守這些朋友們的心。

12月24日聖誕夜，國語團契20多位弟兄姊妹在郭傳道、郭師母的帶領下分四組出去報佳音，把主誕生的大好信息帶給了10多個家庭。他們傳福音的腳蹤是何等的佳美！

陳琦、黃英、張百順、郭丹青和我被推選為國語團契2006-2007年的同工。我們這班軟弱小信的人能事奉神，服事弟兄姊妹，完全是神的恩典。感謝神，同工們能在主裡合一搭配，彼此接納。大家每月一次在一起同心禱告，為團契的各項事奉仰望神。

展望新的2007年，讓我們忘記背後，努力面前，向著標杆直跑。求主繼續使用國語團契，使用我們當中的每一個人。讓我們大家在主裡共同成長，願一切的榮耀歸於至高的真神。

以斯帖團契：愛的溝通

黃英

我們以斯帖團契(姊妹契)的活動時間是每個月的第一個星期五。一周的工作、家務後，姊妹們難免身心疲乏。但奇妙的是在郭師母家(偶爾在其他姊妹家)聚會兩、三個小時，唱唱詩，讀讀經，又談談心，居然又充滿了活力。

2006年的主題是「愛的溝通」。愛的關係存在於我們生命的不問層面，怎樣有效地溝通，可使我們享受這些愛呢？為此，導師非比姊妹精心準備了如下題目：「夫妻關係」「我們與子女的關係」「我們與父母的關係」和「我神之的」等等引用聖經的教導，也列舉了生活的實例，生動形象，引人深思，使姊妹們受益非淺。更可喜的是姊妹們將學到的心得運用到家庭 and 工作中，她們感慨地說「愛的溝通幫



我學做溫柔的妻子，耐心的媽媽，和可愛的僱員」。甚至有弟兄感恩「我們全家老小都喜歡以斯帖團契，因為它帶給我們全家歡樂」。

最後一次團契活是自由分享。郭師母為大家準備了豐盛的晚餐，姊妹們也帶來了各有特色的節目：配音散文詩朗誦、獨唱、個人生命見證，有歡笑，也有眼淚。真誠、和諧的氣氛感染著在場的每一位，大家爭相發言，分享自己對真理的追求和對父神的感恩。

「愛是恆久忍耐，又有恩慈」。愛的功課需要我們窮盡一生去學。願神賜福以斯帖團契，讓每一位姊妹都成為傳揚主愛的天使。

呂底亞團

黃鄔瑞雲師母

呂底亞團每月第一個週三上午(在教會)和第三個週六晚上(在家庭)聚會，不同的聚會時間為方便姊妹，讓她們多一個選擇。當中有多位是初信的姊妹，亦有慕道的朋友。每次聚會通常不超過十人。我們坦誠分享、互相關顧、彼此代求，也一起查考聖經。

願主賜福呂底亞團，姊妹靈命不斷的成长，結出聖靈的果子。努力傳福音，帶領家人朋友信耶穌。

團訓：聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制，這樣的事，沒有律法禁止。(加拉太書5：22-23)

我的見証

羅越奇

我在大學是學物理學的，雖然現在幾乎全還給老師了，但大學四年對我的人生觀，處理思考問題的方法起了決定性的作用。那時覺得我們所處的自然界，人類社會所發生的每一件事幾乎都可以用一個數學模型或物理，化學表達式完美地描述出來。真的感到我們人類自己非常的偉大，積累了如此豐富的知識，用我們的一生來鑽研也只能略知一二。當然偶爾也有想到終極或初始原動力的時候，也有困惑，是誰定下了這些原則，公理，讓這個世界能如此和諧地統一起來，讓人類社會代代相傳。但這些念頭僅僅是一閃而過，無神論已經根深蒂固。更多的是去尋找一些純理論的，苦澀難懂的假設。從來沒有想到這一切與神有什麼關係。

當時我們已經多多少少地聽說了基督教與耶穌基督，但我們把有關祂與祂的事和中國的「西遊記」與「封神演義」中的人物故事等同看待，根本不知道，也不相信歷史上真有耶穌基督其人其事。

出國以後，才有機會真正認識神。感

謝白石，征然夫婦將我們帶到賓頓市華人浸信會，踏上重生之路。我和曉東1998年來到加拿大，快七年了，從找工作到找到工作，從兩口之家變成了三口之家，從到加拿大時的兩個旅行箱，到擁有自己的房子。在這七年里，經歷了許許多多的風風雨雨，每當我們倆靜下心來回顧我們一起走過的歲月，似乎人生的每一個十字路口，都有一隻無形的手在引導我們，一步一步地走到了今天。以前我也許會講，這是幸運或這是我自己努力奮鬥的結果，現在我清楚的知道，如果沒有神的引導與眷顧，沒有神與我們的同在，不可能有這些幸運。

儘管我認識神才不過兩年，但當我呱呱墜地的時候，祂就一直與我同行了。今天關於神我仍有許許多多的疑問，在今後的人生道路上，還有許多未知的事情在等著我們，但我深信，有神與我同行，有耶穌基督的愛在心中，一定會過得平安，喜樂，豐豐滿滿。

我的見証

孫曉東

當有限遇到無限，短暫遇到永恆，有多條件的愛遇到無條件的愛，被造之物遇到造物主...那一切春風化雨之愛，讓我的心就如水洗過一般，如此地清晰明亮。回看來的路，慈愛的天父一步步奇妙地引領和看顧，原來都有深意。「你所定的日子、我尚未度一日、你都寫在你的冊上了。」(詩139:16)天父有祂的時間表，祂命立則立，一切皆按祂的旨意成全，祂的愛如此地長闊高深，即使在我悖逆之時，也一刻沒有丟棄我，因祂如慈父，等待浪子回頭，且

還要將她變為一粒種子，在世人中為祂作見証。

在來加拿大之前，我從未有機會接觸基督教，書有幾書櫃，居然沒有一本涉及此話題，可能又因在內地，也從來沒有什麼人或事來引發我探索這方面，如若要說「神」，就以為是一種神話故事中的玉皇大帝，觀音菩薩，與我的切身生活沒有什麼聯繫。終日忙忙碌碌，時不時地來點「為

賦新詞強說愁」，以顯示「眾人皆醉我獨醒，眾人皆濁我獨清」。一會自命清高，一會又隨波逐流，彷彿不甘心，又不知該如何，尤其有時一想到「宇宙無限」及「人的生死」這兩大問題，我就會變得又困惑又沮喪，這時候就勸自己，何苦呢，看看周圍的人，不想這些不也照樣活嗎？

98年5月28日，我和越奇踏上了北美這片神往的土地。連根拔起，從頭再來，個中滋味，感慨萬千。神總是在那最微妙的時刻，向你微笑，使我徹底明白了「苦難是化了妝的祝福」這句話。感謝白石，征然夫婦的邀請，我們來到了賓頓市華人浸信會，那一天，當黃牧師講到「我們每一個人心中都有一個洞，無論用金錢，地位，哲學，情愛...世間的一切都填不上，唯有神，主耶穌，祂能填上，你願意嗎？我似乎不是很明白，但那一瞬間，神的靈降臨，我熱淚長流，漂泊流浪的心終於找到了歸宿，我舉起了手，說「我愿意」，我知道，就在那一刻，神揀選我成為祂的兒女，得到這世間最寶貴的福份。

「然而我今日成了何等人、是蒙神的恩才成的、並且他所賜我的恩、不是徒然的。」(林前15:10)神使我的生命發生了奇妙地改變，我知道了，我原是罪人，虧缺了神的榮耀，因耶穌基督的救贖，我們才

有了盼望，有了完整的心，我們才有了那自然流淌的平安喜樂。每日起床後，我都來到樓下的落地窗前跪下，看著神造的美麗大自然，向祂獻上感恩的心，感謝祂顧念我，這地上小小的不起眼的我，無論我多麼卑微不配，在祂眼中，我都是無比珍貴的，我來這世間走一遭絕不是偶然，我一直是祂奇妙計劃的一部份，通過在我身上的作為，來見證祂無比的大愛。所以「我無論在甚麼景況、都可以知足、這是我已經學會了、我知道怎樣處卑賤、也知道怎樣處豐富、或飽足、或饑餓、或有餘、或缺乏、隨事隨在、我都得了秘訣。我靠著那加給我力量的、凡事都能作。」(腓4:11-13)

因著跟神的關係改變，跟人的關係也改變，我求神賜給我智慧，去明白祂的心意，也能照著去行。更求神賜我傳福音的心志，不僅自己享受這無上的救恩，同時也在這世上做鹽做光，把這生命的甘泉，帶給天下勞累飢渴的人。「應當一無掛慮、只要凡事藉著禱告、祈求、和感謝、將你們所要的告訴神。神所賜出人意外的平安、必在基督耶穌裏、保守你們的心懷意念。」謝謝天父。

我的見証

楊慧娟

我是在十多歲時，我的親戚信基督教，是她先影響了我。但之後的很長一段時間，我是糊裡糊塗，對聖經一知半解，我也從沒有想過將來。可我現在回想起來以前我經歷過的事情，經歷過的種種生活問題，才發現實際上神從來沒有放棄過我。在我幾次急病疼痛的危急之際，是神的保守和呵護，它大能的手，將我拉回來。

感謝神，給我帶來永生之盼望，讓我在風雨中不至于跌倒和沉淪，而是靠著祂慈愛的恩典，闖過一道又一道的關口，從今天起接受耶穌基督成為我的救主，讓祂的愛來改變我的生命和家庭。求神進到我的心中，用耶穌犧牲的寶血洗盡我的罪，以十字架的愛和復活大能。帶領我走進您的道路。

我中學在天主教讀書，由中一到中七，每天唸經，我對天主教有基本上的認識。

我也有去教堂，祈禱，雖不算十分有規律，但感覺到，神也有聆聽我向祂說的話。直至十三年前，參加了洗禮班，洗了禮成為正式的天主教徒了。當時，我也非常開心，能和神建立了關係，也參加了教堂的活動。

大約五年前，我被推薦到神學院，讀 deacon，我到神學院去參觀和問了很多問題，但當時，因工作繁忙，覺得仍未是時候。

我身體不大好，在十多年前發現有糖尿病，當初服食葯丸控制血糖，但用了十多年，功效漸漸減低，幾個月前，發覺體重減，也覺得體力越來越差，每天下班後，疲乏不堪。

此外，種種的因素，我和太太的關係越來越走下坡，兩年前，我們分了居。

在工作上，兩年前，開始覺得壓力越來越重，而且也越來越少了以前每天都渴望上班，處理公司裡大大小小的事項的感覺，到幾個月前，反而漸漸有厭棄上班的感覺。

我開始覺得我的生命有很多不妥，健康，婚姻，家庭和事業，都困難重重，是

否神向我啟示，我這幾年來走了歧途，應是時候反省一下。

去年年尾，我和太太上了賓頓華人浸教會的崇拜，會友們都非常熱情，還邀請我們去團契度新年元誕。那天晚上，團契有很豐富的節目，吃完了晚餐，便唱聖詩，然後，各人輪著說，過去一年有沒有達成去年元旦祈禱的事項，及今年的祈求，輪到我的時候，起先說感謝神恩賜，這幾年來，事業及經濟，都很順利，物質上可說豐盛，但是，健康，婚姻，家庭都有很大問題，說到這裡，我感覺到一股很強的力量，沖入我的心裡，便不自禁的哭起上來。這也嚇了我自己一跳，因為我是一個性格很強的人，絕少哭的，更何況在一群不相熟的教友呢？後來，我們分組為團員建議的事項祈禱，我那組連我共有三人，我是最後祈禱的一個，當時，我說了祈禱事項後，便很自然的說，我全意打開我的心，讓主耶穌進去，接受祂為我的主，引導我走應走的路。當時，我的眼淚，不停的流。那時，我便決定，重新再和主建立一個更新，更強的關係。

接受浸禮，對我來說，是有很重大的意義，是我放棄舊的充滿了罪生命，重新開始新的，和主建立的新關係而成新的人生。



很高興有機會在這裡和大家分享我的見證。當我五年前第一次走進這個教堂的時候，我做夢也不會想到我有一天會成為這個大家庭的一員！

當01年夏天我的好朋友周曉宇夫婦邀請我們來教會看一看的時候，幼稚的我把它理解成觀光，所以就很快爽快的答應了。但是當我知道我們是來參加團契的時候，我心裡很不高興，從此不願再踏進教堂。然而我太太和家人卻喜歡上了教會，很願意來參加活動。我太太當時還不會開車，儘管很不情願，我還是不得不開車接送她們。但我寧願在聚會前送她們來，再在聚會之後來接她們，自己也不願走進教堂。我無法接受自己是一個罪人的觀點，不喜歡唱詩，更不喜歡低頭禱告。至于要我接受有一位神，他創造了並且主宰著這個世界和世界上一切更是不可能了。它與我所奉行的個人奮斗的人生理念格格不入。

我出生在中國湖南的農村，從我開始懂事起就有了鯉魚跳龍門的夢想。在當時的農村，讀書是離開農村的唯一出路。所以當我5歲的時候就走進了學校，11歲就離開了父母獨立生活。從那時起，無論我作什麼，我都努力成為最好的。因為我知道我無以為靠，有的只有我自己！特別是當我看到我父母用盡了一切醫學和迷信的手段，耗盡了他們的所有包括他們自己的鮮血都不能挽救我弟弟的生命的時候，這種觀點就更加深深地植入了我的腦海！

從我16歲踏進大學校門的時候起，無論是作為學生、大學教師、科研人員或者外資企業的副總經理，我都是非常成功的。來到加拿大後，我也只用了十天的時間就拿到了我現在這份專業完全對口的工作。這些人生的經歷使我堅信個人奮斗是成功的不二法門，對於尋求神的幫助很不以為然，認為只有軟弱的人才會那麼做。

所以在隨後的幾年裡我一直都游離在教會之外。其間我一個最好的朋友信了主，作為在讀博士，在我看來他是最不可能信主的人，所以它給我一個不小的震動，但沒過多久我也就把它拋到腦後去了。

這一切在03年我們搬家之後出現了變化。由於離教會近，來教會的次數多了，我太太很快就信主受了洗。她的受洗把我推到了人生的一個十字路口。當劉杰姊妹要扇我耳光的時候，我知道我必須作出一個抉擇：要還是不要這個家！這是一個看似很難的選擇，但當它真的擺到我的面前的時候，它又成了一個非常簡單的問題。我愛我的妻子和孩子，為了他們我放棄了我的事業來到加拿大，我不可能離開他們。我知道我所能做的就是了解神，向她們靠攏。也就是從那時起我才開始定期地參加教會的活動，思考困擾自己的兩個問題：承認神的存在和承認自己是一個罪人。

過去不了解的時候，自己想當然地把罪和CRIME等同起來。而當我清楚地了解所謂的罪是SIN，是一種和對錯有關的概念，也就是中國人常說的「過」的時候，我就很自然地接受了這種觀點。人非聖賢，孰能無過，何況我呢？既然接受了這種觀點，我的心也就能謙卑順服下來。那到底有沒有神呢？

就我的人生觀而言，我是一個矛盾體。一方面我追求個人奮斗；在另一方面，我清楚地知道光靠我自己沒法取得我所有的成功，我總覺得在我人生的每一個重要關口都有一種無形的力量在幫助我得到最好的。我喜歡旅遊，每到一處，我都會燒香拜佛，希望這種力量永遠保佑我。當05年初我太太發生車禍，一輛新車被撞報廢，而我太太和兩個孩子卻安然無恙的時候，我的這種感覺就達到了頂點。正是由于這種感覺，加上從唐崇榮博士的佈道

會上感受到的那種道路、真理和生命的震撼以及對永生的盼望，來自郭傳道、師母和弟兄姊妹的關心以及我的幾位作為基督徒的好朋友和同事的生活榜樣，使我最終決志接受基督耶穌作我個人的救主，我相信就是這位三一真神揀選了我，而且一直保守著我！

我的決志也使我的生活有了更多的喜樂和寬容，對愛也有了更深的理解。每天的禱告也使我對生活充滿了感激。願慈愛的天父繼續引領、保守新的我、我的家人和各位弟兄、姊妹和朋友！願他在十字架上所流的寶血遮蓋我過去所有的罪！願一切榮耀都歸于我們的主！

受洗見證

李海亭

我在中國長大，接受的是無神論的教育。中國的教科書寫著：一切宗教都是統治階級愚弄和奴役勞動人民的工具。後來隨著年齡的增長，就有了一個奇怪的想法：宇宙可以大到沒有極限，微觀世界可以小到沒有極限，為甚麼人的生命就一定是「人死了如燈滅」一樣，戛然而止呢？當時我在農村裏也經常聽到，也親眼看到一些奇怪的靈異現象。那時我便很困惑，也很認真地思考這些問題，就經常找一些淺易的宗教書籍（如蔡志忠漫畫），試圖去解釋這些東西，雖然沒有甚麼收穫，但因此就形成了一個混沌的認識：「靈與肉是分離的，靈在我們所未知的世界」。移民之後，在一次很偶然的機會中，我和我的妻子進了賓頓市華人浸信會。從此這些腦中模糊的想法便不斷得以修正，也日漸清晰。並且不斷地指導著我的工作、生活，使我受益非淺。最令我難忘的有兩件事。第一件事，我參加完賓頓市華人浸信會二十週年晚宴之後，我拿起贈送的杯子，上面有一行我終身難忘的字：「耶穌說：『我

是道路、生命，真理。』。這行字我以前也見過，但沒有那天刻骨銘心。沒有這行字，我可能永遠都不知道甚麼是對的，甚麼是錯的，甚麼才是生命的真諦，甚麼才是令我坦然無懼，昂首面對世道的真理。第二件事，我很少念聖經，有一天偶然的機會，我在上班前打開『約翰壹書』，當我一直念到「小子們啦，我寫信給你們，因為你的罪藉著主名而得了赦免。」我的眼淚不禁奪眶而出。我像一個小孩一樣的淚流滿面。那時我彷彿見到父在天上注視我的眼神，是一種痛惜而無語的憂傷。而我一個迷失在這個物慾橫流的世界上浮沉了三十九年的小孩。三十九年來無時不生活在罪中，常沉淫其中不能自拔，並以此為樂。當我能轉過身來面對祂的時候，我才發現我是多麼希望能重回祂的懷抱，甚至一刻也不願多等！

從那天起，我就把我自己當作一位基督徒了。

我在無神論的教育下長大，以前我接觸到宗教時，總是習慣性地用「迷信」、「無知」來形容這些信仰，總以為這是虛幻的意識，但是很讓我困惑不已的是，在我青少年時期，我偶然地清清楚楚地感覺到「靈」的存在，並見證了一些「巧合」。這使我從「無神論」到「有神論」有一個關鍵的轉變。但對各種宗教仍處於半信半疑的態度，就祇能自以為是地把自己拼湊的「生活信條」來作自己的信仰了。

開始工作以後，工作和生活的關係，使我倍覺壓力，我自己的那一套「信條」難以應付，於是煩躁情緒日益滋長，甚至到了暴躁的地步，很多時，我都自以為是地以自己的「信條」為核心，換句話說以自我為核心，我便發現自己是對的，別人總是錯的，所以不能平靜地看待各種得失、爭論和責任。使自己的工作和生活經常陷入各種難堪境地之中。

到了賓頓市之後，似乎前一段去教堂都是在我先生的督促之下去的。我也抱著一種「聽聽又何妨」的心態走進教堂。隨著聽道的次數增加，我慢慢地覺察到自己的變化，我的「自我核心論」慢慢地轉成「耶穌核心論」。我就感覺我以神的話語來評判自己的過失，明顯地感到自己的罪，並深切地希望自己能悔改，慢慢就能用一顆平和的心態去思考，去看待生活、工作中的各種事了，家庭和睦了。這一切都讓我驚奇萬分，原來在聖靈的洗濯下，人的改變可以是如此的神奇，如此迅速，原來平安喜樂的獲得不是靠充足的物質條件，而是神的話語。

雖然我現在對聖經知之尚淺，雖然我現在對一些教義的信心還有搖擺，但我相信如郭傳道說的「沒有巧合，祇有安排」。我願意走這條神為我安排的路，做一名真正的基督徒。

感謝神的恩典

葛菊芬

我有幸來到信仰神的國度——加拿大。感謝主，讓我在這裡認識了這位至善、至尊、至愛的唯一真神——耶和華。感謝主，引領我們全家來到教會——神的殿堂，傾聽神的話語，使我的生命充滿美好與豐盛。感謝主的恩典使我蒙恩得救，蒙召得福。主說：「不是你們揀選我，是我揀選你們…」（約翰福音15：16）神的旨意是至高無尚的，主宰天上、地上以及他所創造的宇宙中的萬物。神的旨意是善良的，純全的，可喜悅的。學習聖經，聆聽神的教誨，使聖靈進入我的心田…感謝上帝使我今日能

受浸禮得重生。這是我生命中最激動的时刻。

回顧我們這一代人，經歷了許多不同形式的「政治運動」。目睹著世人犯下的種種滔天罪行，人們沒有信仰也就沒有依靠，生活在罪惡之中，被罪捆綁，無力自拔。我也不例外。因神愛世人，為我們在罪中痛苦掙扎的人預備了救恩。神派他的獨身子耶穌降世為人，作我們的替罪羔羊。用他在十字架上所流出的寶血洗淨我們的罪惡，使所有信他的人不再被定罪，成為神的兒女進入永生，這是多麼偉大的

愛啊！在我蒙恩前，自以為是個品德優秀、有良知的醫務工作者。我沒有罪。我怎麼會有罪呢？事實上，人人都有罪。我的罪可不小呢！我曾被醫院派去做人流手術，無意扼殺了許多胚胎期的生命，回想起來感到愧疚不安。是神的旨意安排我在退休後一個月女兒生孩子，我回絕了重金聘用

去做人工流產手術的工作。又是神的指引使女兒女婿來到加拿大定居，我也跟隨而來。感謝主拯救了我的靈魂，使我認罪悔改接受耶穌作我個人的救主，讓神的聖靈永住我身。將來進入天堂與神同在，享受平安、喜樂、豐盛的新生命，這是何等的美好啊！感謝神的恩典。

我的見證

張婉雲

我們今年六月底來到加拿大，兒子和兒媳讓我們和他們一起來教會，我說不去。他們再三的說，我都是堅決地回答不去，我又不信基督，我去教會干什麼？兒子又說你們在家很悶，教會裡都是中國人會有人和你說話。我想來到這裡的確很寂寞，來教會看看也可以。

七月二日是我有生以來第一次走進教會。到了教會我的感覺不一樣了。教會的兄弟姐妹前來問寒問暖，受到大家的關愛就像老相識。當他們聽說我睡眠不好時，給我送來了治療失眠的藥。我的心確實被

感動了。確實感到愛在教會裡，在基督徒當中。

從此，我開始願意來教會了。聽了牧師的講道心裡更是開竅。兒子和兒媳給了我很多關於基督教的書籍和雜誌，如「海外校園」，「進化，退化，神化」，「科學與信仰」，和「遊子吟」等。初步認識神，認識耶穌基督，相信有神，更願意成為基督徒，按神的旨意走好今後的路。像基督一樣去愛別人。我們禮拜三就要回中國了。我特別堅信今後的路我一定能走好，因為有神與我同行。

那是我在二零零四年十月的一天，經朋友介紹，我來到了教會參加主日崇拜。那也是我人生第一次參加這樣的崇拜活動。

會場中，我的心情特別的激動和新奇。因那崇拜場面的隆重、森嚴、莊重，深深地感染著我，特別是主席頌讀聖經的話語，成人詩班讚美神的嘹亮歌聲，還有牧師精彩的講道，和會眾站立歌唱耶和華的歌聲……等。真把我帶到了一個屬靈的境地呀！好像耶穌真的來到了我們會場之中。

最後是一首讚美聖詩結束了這場肅靜威嚴的主日崇拜。之後我便騎著自行車歡快地趕往回家的路上。因回家一路下坡，騎車是又快又輕鬆，而且邊騎車腦子都還沉浸在在崇拜活動的氣氛中，覺得那時好像耶穌真的到了我們的崇拜會場，到了我們的身邊。因以前我曾看過耶穌被釘十字架的電影，但就是不明白為甚麼那麼多人都崇敬耶穌基督？而且西方發達國家，信的人更多。經過那場崇拜活動，我才懂得了他們信耶穌的原因，想著想著，到了轉彎車道去按紅綠燈的按鍵了，但就是腦子也未去想，眼睛也未去看左邊的轉彎車道有無車來。這時突然一輛轉彎汽車從我前面疾馳而過，當時不知道為甚麼腦子想的是耶穌基督的事，而手卻不由自主地剎住了自行車。因我頭腦並未去指揮手剎車呀！而且車停下來時，腦子還再想著崇拜的事，所以當我頭腦回神過來，我真的感到又驚又喜，而且又險，覺得信耶穌好靈啊！因不早前我也曾經發生過車禍，那是轉彎車快快地開過來，撞傷了我的腿。回家我也不敢給兒子媳婦講，祇好自己忍受痛楚慢慢恢復。但那次教堂回去遇到的轉

彎車速之快，是呼地就開過去了。當時未把我嚇著，可過後就想好嚇人啊！那若撞上，將會是粉身碎骨的，因司機他看都不看就開過了。回家我就把這事告訴了我的家人。我說信耶穌真是太神奇了。今天是耶穌救了我，使我免去了這場車禍的發生。從此心中也暗想，我一定要信主耶穌。

說來也奇怪，就在當天晚上的睡夢之中，我看見一個人從我們地下室的窗子門縫中進來，後又從那個縫出去。我夢中想到這個人就是耶穌的化身，而且我在夢中，我祇能眼睛看見而手是摸不著的。等我醒來才知是一個夢。但是我想為甚麼會做這樣的夢呢？這天我聽了郭牧師講說耶穌復活，所以我覺得那次真是主的靈來給我報夢。

那時我也曾把這兩件事告訴過郭師母與她分享。

今天我給大家和弟兄姊妹共同分享我的親身感受和信主耶穌的見證。現在時間過了兩年之久，可回想起來，至今還在我們的腦海，記憶猶新地閃現。

兩年多來，由於不斷地參加主日崇拜，聽牧師們講道和對聖經的講解和學習，使我懂得了許多神的話語和旨意，懂得了神的旨意就是愛。我們要彼此相愛，愛我們身邊的每一個人，包括我們的仇敵。通過學習也改變了我的思想和認識，改變了我與人相處的關係，也改變了我的人生。

所以我信聖靈，信身體能復活，我信永生，我信耶穌的靈真的在我們每個信徒的心中，真的我很相信。

因信則靈嗎？以上就是我因信則靈，因信得救的親身感受和見證。阿們！

二零零六年三月十九日清晨，高高興興的與女兒一齊踏上加航往香港去。近五、六年，由於女兒的眼睛看得不好，許久已經沒有一起遠程旅行。這次是她手術後第一次遠行。我計劃返港後，讓她盡情大玩一番、喫喝玩樂，行街購物，還打算抽空往日本（實行大出血）購物，讓她高高興興。

「人算不如天算」到港後不及兩星期，一次意外受傷，右腳骨爆裂，不能企立、不能行動。住醫院大約一個月。預早安排好的節目，全部打消。神不允許我自尋歡樂，更把我放在醫院內。「原來體貼肉體的，就是與神為仇。因為不服神的律法，也是不能服，而且屬肉體的人不能得神的歡喜。」（羅馬書八章7、8節）。神所要作成的事，我們需要用信心配合，同時需要棄絕肉體。信心與順服是分不開的。蒙福的秘訣就是信而順服，惟有順服才能討神的喜悅，才能從神得著祝福。放下對醫院抗拒與恐懼的心情，祇好乖乖的安靜待下去。

住院期間，在醫療過程中經歷主的恩典，讓主握著我的手，帶領我經過苦痛的關口。「耶和華的眼目遍察全地，要顯大能幫助向祂心存誠實的人」（歷代志下十六章9節）。祂必幫助我，減少一切痛苦、憂傷及煩悶。藉著不同的環境，叫我更認識神。患難臨到我是有神的美意。人會出錯，但神不會錯。「耶和華本為善，在患難中的日子為人的保障，並且認得那些投靠祂的人。」（那鴻書一章7節）。苦難是磨練、是神裝備我們的辦法。不幸是上天給我的試練，幸福是上天給我們的賜予。要我困在醫院，多麼不願意。我由煩躁不安的心情下，突然明白今次是神的旨意。我所遭遇的是出於神，我就默然不語。我所能坦然面對，不是自己的力量，乃是神

的大能在我身上彰顯。

在醫院內，竟然意外地給我交上陌生的朋友，同房的病人及家人，護士小姐，助理人員。他們對我特別寬容友善。我抓緊機會傳福音，講見證，講救恩。感謝主！喜樂的靈充滿我，護士小姐們是我談笑的對象。她們對於我的編織、鈎線甚感興趣，晚上工作餘暇，圍在我床邊，問長問短，有講有笑，無形中建立了一樣特別的友情，留下地址，日後通訊（已收到多位小姐的來信及e-mail）。

數算神的恩典

1. 預備人手為我清潔家居：我到香港時，兒子家中裝修未竣，他已離港，去了大陸。當我回到家時，需要清潔整理乾淨方能入住。適值一位姊妹的母親由內地出來，由她們及另外兩位弟兄在幾天內打掃執拾乾淨，不用我費神，還代我添置了床鋪及被帳，因為我的兒子把我的物件丟棄了。我暫住酒店。因此我有時間去掃墓。整頓好的家居，我還未及返家享用我新添置的床鋪，竟受傷要住進醫院。

2. 得到額外的待遇：住院期間，幸獲友善的對待，護士小姐、助理人員和氣關懷。大家熟落了，時常講笑，生活不致無聊。晚上睡不著，兩三點亮了燈編織、看書或寫信都不被干涉。往醫院探望我的親友，不停的供應湯水、食物、水果，多到要分給同房的人享用。那時我才知道原來有這麼多人關心我，愛護我。是神額外的恩典。

3. 輪椅及時供應：為了出院時需要租借輪椅應用，女兒詢問過二十多間醫療機構，都無辦法找到一輛。惟有留下電話號碼以便聯絡。期間多位教會師母及弟兄姊妹為我禱告，求神賜我一張輪椅。十幾天過去，全無消息。一天，星期四下午，女

兒接到通知，有一輛退回。她立即放下一切，取回載返醫院，全椅消毒，放好待用。星期五早上醫生巡房，告訴我星期六早上可以出院。讚美神！及時為我預備。

4. 出院後的美好安排：因為我的腳不能站立及走路，不方便住兒子的家，打算登機前暫住酒店。託誼女訂房，因她開設旅行社，比較方便。當時適值澳洲有一隊知名球隊來港比賽及表演，所有酒店的房間都被訂滿，無論三星至五星級酒店都沒有辦法。有親友及弟兄邀請我作客，我不想麻煩他們。本來有一間剛裝修好兩個月的居所，主人祇住了兩個月，接到美國移民批准去了美國，本是好機會。但是問題來了，屋是空的，無人住，但是主人遺下了母親的骨灰未及下葬，放在屋內一個房間，讓他的姐姐去辦理。有此問題，我實在有點介意，我不想打擾那安靜的靈，我也不想它影響到我，祇好打消了去住的念頭。另一個選擇是在尖沙嘴，有一設備良好的居所，目前住了一個過境的旅客，要等二十號才遷出。若我在二十日前出院，就成問題了。住未得解決，惟有繼續禱告！我想祇要靠著神的恩典，跟從祂一步一步帶領。但我知誰掌管明天，許多未來的事，我現在不能識透，我也知誰牽著我手。縱使前面有幾多的挑戰，路途有幾多的艱辛，靠著祂的恩典和憐憫，我們必能安然渡過。「信靠的人必不著急」以賽亞書二十八章16節。有主的話，焦急的情緒又平靜下來。結果二十九日，我出院，當然我可以入住尖沙嘴那裏，既方便又舒適。神又為我解決了。

5. 機票的安排：返加拿大的機位又有問題。原來女兒在港祇停留一個月，我則會住上六個月。已購的回程機票，便不能使用，當時又遇著大陸放兩個星期的長假，往美加的機位都訂滿了。加航提示要買商務客位，但也未必有機會。每張單程票要港幣二萬四千元，兩張便要四萬八千

元。過了一天接到通知，五月八日，有兩個商務客位，要立即決定，在此緊急情況之下，也要接受。幸而誼女是開設旅行社的，她仍請職員每天繼續按電腦，希望能找到兩張經濟客位機票。感謝神！奇妙的恩典！竟然在五月九日有兩個經濟客位。於是立即取消五月八日的商務客位，為我慳回不少。哈利路亞！經過一關又一關，一切問題都解決。五月九日順利踏上歸途。

6. 恩上加恩：到達機場，我還是惦掛著行李，不放心於是又是不停的向主祈求，給我一切順利。四件大行李，加上關員額外多給我們一件手提行李寄倉，過磅後，五件行李全部超重，正想不知又要補多少運費。誼女與關員交涉幾句，竟然全部不用補錢。祂的作為何等奇妙。這奇妙的經歷，使我深深感受到神的真實。祂是聽禱告的神！神的恩典夠我用。我帶著輕鬆，感恩的心情與眾親友握手話別。

7. 最後的照顧：經過重重的波折與困擾，終於平安返抵加拿大。在機場領取行李時，方知遺失了四件大行李。辦了報失手續，然後回家。當時心中納悶。神呀！一切都不是好好嗎？為甚麼最後會遺失了行李？到家後，撥電話往香港各人報平安，告知他們一切順利，「誰知衰最尾」。失了四件行李，當時一位教會的長老，在電話中，哈哈大笑，「神真是週到！」他叫我放心，行李一定不會遺失，是神體貼你們，不想妳女兒太勞苦，要照顧妳，又要照顧這麼多行李，明天行李一定會送到妳家。翌日果然行李如數送到家門。感謝神！惟有把信心單單拋錨在神的手中，這才是最可靠，最穩妥的。

經過這次奇妙的恩典，深信主必親手引導我走完這一生的路程。祂是牧養我一生的主，所以我必不至缺乏。

願榮耀歸給神！

我在八七年由船民身份抵達馬來西亞，由於不懂英文，需要有直系親屬擔保，幸好我獲通過。在八八年抵達加拿大，當時我妹一家，鋒（我的丈夫）及幾位朋友合租一間泊文居住。因為大家都是初到移民，要節省開支才可以維持生活。在越南時，鋒與我們都是鄰居好友，因此我們都相當熟悉。而當時雙方都有自己所愛的人，惋惜分散各處一方。我的朋友過了美國，而他的女友去了澳洲。我們的緣份便開始發展。

緣份得又失，失又得：

在八九年我們就結了婚，婚後的我們，共同渡過一段快樂的日子。但時間很短。為了種種因素，雙方各有自己的見解，無論大小事情都不能一致同心去完成。產生無數的問題，故此難以得到共識，不能和諧共處地渡過日子，婚姻就開始出現危機，漸漸厭棄，那時已有了兩小孩，再受孕有了第三胎。當時我已決定分居，打算將胎兒落掉了，兩小孩便可對分，在九三年已將婚姻註冊証書廢去了。大家開始生活在一個單親的環境下，也不好受。因為兒子的健康欠佳，氣管很易發炎，時常要入院留醫或檢查。那時我相當吃力，言語不通，唯有領取福利金渡日，而他就靠自己養活一家。在九三年我擔保全家五人移民來此。剛出生的女兒亦得到祖母的看顧。那期間分了居的他，依然死心不移，一心一意想要得回原有的一切，無論父母怎樣勸他，但他總是不肯順從父母的心意而有反效果。他更向我訴苦，說他父親怎樣推使他返越南再娶，只要用三千元，婚事便可辦成了。但他對我說，原因有孩子，孩子需要有永遠愛著他們、伴隨他們成長的父母，可以說孩子是他的命根。他的父親卻認為：孩子是不重要的，離妻就要離子，若有妻子難道怕沒有孩子嗎？他埋怨

父親教他這些傻事，他不會笨著腦袋的跟著去做。直到九五年他手上有了一點小積蓄，便買了一間排屋，勸我回轉重新建立我們的家。但他唯一的要求是要我取消福利的援助，因他恨透福利帶給我一個這麼大的自由權。說我若得到了錢，就凡事隨心自由運用，福利援助的引誘會害我一生，故此：對方無條件的接納了。在九五年七月一日是國慶：也是我們重新攜手邁向這個家，由於婚姻証書失效已有十餘年，好幾位弟兄姐妹勸我做回這份証書，但律師很費貴。如果弟兄姐妹有認識律師收費較平宜，請介紹。

感謝主的美意安排：

神的恩手開始作工，附近鄰居有一家家庭是越僑的基督徒，熱心愛主、愛人的一位姐妹，因此我們很快就成了好友。當時亞鋒亦很嚮往與我們共聚，自從她帶了我返教會之後，亞鋒就與她們生疏為敵。感謝主有這麼好的預備，九七年在賓頓市越僑基督教會第一屆成立時，我是首屆受浸歸入基督的。但什麼是救恩我完全不懂，不懂得享受“救恩”兩字的可貴，也不明白水禮的意義，洗禮亦無需讀浸禮班。當時我只不過隨便浸下水吧！心裡想得好簡單，沒有什麼大不了吧，何必介懷呢？這樣就糊裡糊塗接受了這個水禮。原因何在，讓我回顧主的恩典，幕幕都擺在我前頭，帶領我走上十字架的道路，感謝主！當時的我只是受了一班基督徒的吸引而受洗，並不是得著什麼救贖而領受。感謝慈悲的天父啊！你一直沒有數算我的過犯、罪孽、說謊，反而不離不棄的愛護及帶領著我。回顧當年帶同孩子回教會學越文聖經，他們好吃力。況且並不容易回到教會聚會，因為孩子要受到各方面的阻攔，很多時師母來接我們，等得太久惟有獨自離開。九八年轉會，因為我姐姐路經附近賓

頓市華人浸信會，她就介紹我到這個教會來聚會。小孩子們都很開心，因為學習英文比較容易。我們就決定選擇到這間教會做崇拜。

孩子受物資引誘：

當年的孩子不過幾歲大，小小年紀他就懷著一個充滿貪念的心靈，無論去市場、學校，每一個角落或多或小總不放過，只要看中的物件就會隨即跟隨他了。我們發覺這事後，一直留意他的行為，我們也用了相當嚴厲的方式刑罰及管教，都是沒有效果，慶幸得到黃師母的加倍幫助及禱告支持。感謝主再次預備及安排，當時谷景雲弟兄是我的主日學老師，而谷太太是我孩子的老師，在他兩夫婦盡心盡力協助下，無條件付出寶貴時間、金錢、愛心、行動及禱告支持，使我孩子今日能回轉，謝謝你們的關懷、愛護。

做基督徒，需要順服靈的教：

過著多年的基督徒生活，從來都未做過禱告，要學習的功課就是“順服”。很多時沒有順服主，也沒有行在主的旨意當中，用自己的方式行事，對我先生返教會一事，他答應我卻不來，我就很不開心，用我的方式刑罰他、警介他。他的心不但不服氣，反對我們返教會就更加激烈。而我的經歷所吸取的教訓，真是要多學習順服，確實有益無比。

信心的軟弱，神的恩典是完全：

我喜歡教會聚會、唱詩、讚美。這是多麼喜樂，幸福人生。但從來沒有依靠神的恩典，為主而活，沒有禱告。是位死的基督徒，為什麼我會說出這句話呢？因為我是過來人，也感受到過去的經歷。小孩子Tommy生於九八年初，改他的名字“恩福”因為上帝有恩賜給他，連接九九年再度懷孕，這次有所不同的身份，身為基督徒用什麼方法去解決這個難題呢？原因又不想再要孩子，卻再次發生在我身上，怎麼好

呢？不如落掉吧！想起基督徒落胎，猶如殺了一生命。怎麼辦好呢？不如放棄教會吧！不再信主了，三番五次的思考，再返教會對他是無益的，前得主赦免，後還犯了更嚴重的罪，想到這點、那點要去實行的時候，感謝主突然間給我一顆蘇醒的心，醒悟過來，覺得好不值，好不值。當時自問還未決定心意做些什麼才好，不如試下做個禱告吧。只有禱告而沒有信心擺上主是沒法幫助的，主在這刻幫助我顯出“祂能”的意思，成就了禱告得應允，那時我的心開始寧靜下來，數日後胎兒自然流產了。賜給我一顆屬天的平安，主在我身上所行的神蹟，要我深深感受祂的恩典“凡事都能”主正確的幫助了我，讓我心裡明白，祂是一位賜生命的主，有能力賜生命、氣息，也有能力取回。這個胎兒的失去，並不是偶然的事。而是靠祂的恩典跨勝，由這刻開始，學習怎樣去信靠神，神的恩典一一數算。

多年來謝謝弟兄姐妹的接送我們往返教會。以前住舊址時得到張姐妹多年來接送我們，付出很多。後來轉新址接送有Jim弟兄及Ada姐妹，他們幫助了我們數年之久，多謝你們付出的辛勞。數位牧師、師母及弟兄姐妹，很多時要靠你們的幫助。相信主給你們力上加力，恩上加恩。願神親自報答你們。亞鋒的人際關係，他是一個很難相交的人，多謝教會的弟兄姐妹接納他，更加多謝以琳團的弟兄姐妹許多時請他返團契，他攪到亂七八糟，擾亂團契生活。再一次多謝你們用愛心包容用愛去接納他，更時常為我們代禱，謝謝。

奉獻的虧欠：

做了多年的基督徒，但我從來沒有照聖經的原則去奉獻，覺得教會比我家富有得多，又何必要奉獻呢？每月可領GST或小孩們的奶金錢，多年前只得二百多元的收入，後添多了孩子，現在可領三百餘，在越僑教會，每星期都拿著個奉獻袋，應

該奉獻的數目大約六元左右，但我只奉一或二元便算了，並不是不能，而是不願意。感謝主，這幾年來給我許多機會學習，原來奉獻是神祝福的活動，樂意奉獻是神喜悅的。

欠下福音的債務：

十年來隨風而逝，我這個基督徒真是好不配，因為沒有好的見證、生活行為、

愛心、信心，是空空一片，好遺憾！唯有求主施恩，賜我機會，有顆聰明智慧的心領人歸主。

榮耀主名：

主啊！多謝，謝謝。用自己的靈糧，能力引導我。彰顯的榮耀居首位，作主作王直到永遠。阿們！

教學相長

黃鄔瑞雲師母

我從十五歲開始當補習老師。不單賺取金錢幫助交學費，自己也得到很多寶貴的教學經驗。能夠將所學的知識教導別人真是賞心樂事。不錯學生從老師身上學習良多，但是我這當老師的，得著的比付出的更多。

在中學時期曾參加教會聚會，但是重生得救是在大學四年級。一位我不認識的人在校園餐廳裏向我傳福音。

信主之後，我把握每一個機會學習聖經，參加主日學，查經祈禱會及團契。多年來參與兒童事工，在兒童崇拜分享信息，在兒童主日學教聖經。能夠服事這群可愛的兒童，真是蒙福。當學到新的教學方法或特然發現某些與兒童溝通的技巧，真是開心極了。

主啊！求你賜福給我這個學生願意繼續學習，也樂意繼續當老師！

二零零七年教會的主題是「來看、去傳」，其內涵已在牧者的證道與分享中屢次講過。我們知道，唯有當我們一個基督徒都盡心追求神的時候，唯有當聖靈在我們每一個基督徒心動工的時候，我們才可以將這個主題行出來。

如果單從字面上的理解，「來」包括「誰來」，「來到甚麼地方」，「來做甚麼」；「看」包括「誰看」，「看誰」，「看甚麼」，「怎麼看」；「去」包括「誰去」，「去哪裏」，「甚麼時候去」，「去幹甚麼」；「傳」包括「誰傳」，「向誰傳」，「傳甚麼」，「怎樣傳」，「為甚麼要傳」。在國語團契的新春同樂會上，我們用「來、看、去、傳」寫了以下幾首短詩，希望可以從中欣賞語言的優美和作者的才華。更重要的是讓我們在主裏彼此激勵，立志在日常的生活和工作中見證神的榮美，傳揚主的慈愛。

(一) (二)

來到教會和團契， 新春大家歡聚來，
看見眾人喜洋洋， 精彩節目齊齊看，

去到鄰里作見證， 罪人蒙恩得益去，
傳揚基督大家庭。 要把福音處處傳。

(三) (四)

救主耶穌來人間， 五湖四海來，
降卑為人看世界， 要看主耶穌，
罪人因信去稱義， 回到萬邦去，
奇妙福音傳地極。 共把福音傳。

(五) (六)

問耶穌幾時回來， 來讚基督恩重重，
看末世群魔亂舞， 回看人生虛空空，
去播種收割福音， 勞苦愁煩去匆匆，
傳天父救贖大愛。 幸有主愛傳濃濃。

(七)

同心來，嘗過主恩的新人，
舉頭看，上天入地的真神，
四面去，找尋失散的靈魂，
立志傳，歸向基督的救恩。



The church theme in 2007 is “Come & See, Go & Tell”. These four verbs were taken from Matthew 28: 6-7. In the resurrection account of Jesus, the angel instructed the two Marys to come and see the empty tomb of Jesus, then to go and tell the good news to the other disciples. By choosing the angel’s instructions as our theme, we hope that 2007 will be a year of much evangelistic actions in our church.

As I reflect on the text in Matthew, I am reminded of the historical basis of our faith. The Christian faith is founded upon the historical fact of the resurrection of Jesus Christ (1 Corinthians 15:17). In view of the growing trend of pluralism in our society, where all religions are considered true and valid, the resurrection affirmed Jesus’ claim that “I am the truth” (John 14:6). As we invite people to come and see, we are inviting them to see the uniqueness and supremacy of Jesus Christ.

“Come and see” reminds us that evangelism is not just by words alone, it is also by deeds. St. Francis of Assisi once expressed it well: “Preach the Gospel at all times, and when necessary, use words.” When presented with the gospel message, the world of non-Christians is responding: “Don’t just tell me, show me!” When people come in contact with us Christians, is our life a shining testimony of the Gospel? Will people see our church as a living example of the teachings in the Bible?

Before our Lord Jesus ascended to heaven, he gave his disciples the Great Commission to “go and make disciples of all nations”. As a church we need to take the mandate seriously and to evaluate from time to time how are we fulfilling it? Recently I have the privilege to attend a course called “*Perspectives on the World Christian Movement.*” (Personal note: Excellent

course, highly recommended!) I have learned that the missionary purposes of God to the whole world will never fail. Throughout human history, God’s people either obey the missionary mandate and be blessed, or disobey the mandate and suffered the consequences. In any event, the Gospel will be spread to all nations. I thank God that in the past 200 years many Western missionaries had taken the Great Commission seriously and had sacrificed their lives to bring the Gospel to the Chinese people. Many churches have now been established in China and overseas. It is an urgent call for non-Western churches to join force in the missionary efforts to bring the Gospel to all unreached people.

We recognize on one hand, that the Gospel has made amazing advances around the world, especially within the past 200 years. Almost one third of the world population now call themselves Christians. Yet on the other hand, the tragic reality is that there are still two-thirds of the populations, or more than 4 billion lost souls. Among this group, half of them (2 billions) live in a “closed” area — totally cut off from the Gospel because of barriers in language and culture. In other word, unless Christians intentionally cross these barriers to preach the Gospel to them, they will be forever lost. In Luke 15, Jesus told the parable of the lost sheep. He said that the Sheppard has a hundred sheep and loses one of them. Out of love, he leaves the ninety-nine in the open country and goes after the lost sheep until he finds it. In the state of world evangelization today, we have 66 lost sheep. What would the good Sheppard want us to do?

“Go and Tell” does not imply that going to Pakistan, Tibet, Iran or other countries as the only way to evangelize the unreached people. The city of Brampton

where our church located is a very multi-ethnic city. There are many South Asian immigrants living among our neighborhood. Some of them are our co-workers and some are our fellow students. Will we intentionally befriend with some of them this year? If one day they become Christians, they will become potent missionary force to their home families.

Praise the Lord that many of our people are involved or planning mission projects this year. Here are some of the projects being planned so far:

- Short term mission trip to serve in Native Indian Reserve in Phoenix, USA

- Short term mission trip to evangelize Chinese immigrant in Brazil
- Teaching English and personal witnessing in China during summer
- Ministry to children hospital in Nepal
- Serving HIV, AIDS patients in Africa
- Training church leaders in Hainan, China
- Inviting missionary from Thailand to speak at our mission conference

May God continue to use our church as channels of blessing in the Gospel mission.

Worship Foundations

Pastor Ken Foo

Introduction

When it comes to the concept of worship many Christians find a great deal of confusion. A majority of the time this confusion arises because we have departed from the central truths of the Scriptures. Robert Webber, a leading scholar in matters of worship, made this condemning statement concerning the ignorance of the Christian in the matter of worship:

The majority of evangelical lay people don't have the foggiest notion of what corporate worship really is. To questions such as: Why does God want to be worshipped? What is the meaning of an invocation or benediction? What does reading the Scripture, praying, or hearing a sermon have to do with worship? I received blank stares and bewildered looks.¹

¹ Robert Webber, "Agenda for the Church: 1976-2000," *Eternity*, January, 1976, p. 15.

The Importance of Worship

Some may wonder why all the fuss over this matter of worship. Before we go on to try and define what worship is, let us first begin our study by dealing with the importance of worship.

The first reason for our study of worship has already been suggested. Simply stated, we need to study worship because there is so much confusion and so little understanding and practice of worship.

Negatively, there is a second reason why we should search the Scriptures on the subject of worship. It is because of the severe consequences of false worship. Cain's sacrifice was rejected by God because it was false worship (Genesis 4:5). Three thousand people died in one day because of the false worship of the golden calf fashioned by Aaron (Exodus 32). The kingdom of Israel was divided because of the idolatry and false worship of the nation (1 Kings 11:31-33). The fall of Jerusalem

was directly attributable to the apostasy and false worship of the nation (Jeremiah 1:16; 16:11; 22:9). Misdirected worship was the cause of untold hardship and suffering in the Old Testament. In the first chapter of Romans, Paul wrote that God was justified in condemning man because he worshipped in error:

For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. (Romans 1:25)

Satan fell from heaven because he sought worship for himself rather than submission to his Creator. Satan today seeks those who will worship and serve him. (cf. Matthew 4:9)

The third reasons, and by far the primary one for considering the subject of worship worthy of our consideration is because worship is of great importance to God. That is the clear teaching of passages such as John chapter 4:

But an hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshippers. (John 4:23)

God is seeking men and women to be worshippers of Himself. But this worship must be worship that is “in spirit and in truth.” It is not enough to be a worshipper of God; God is seeking true worshippers. It is only in the Word of God that we can learn what worship is pleasing to God.

Why, then, should we devote ourselves to the study of worship? Simply because it is a matter of great importance to God and because false worship leads to dire consequences. With all the current confusion on the subject, we must return to the Scriptures for our infallible guide to true worship which pleases Him.

The Essence of True Worship Words Used for Worship

A brief glance at a good Bible concordance will reveal that there are a number of Greek and Hebrew words which are rendered ‘to worship’ or ‘worshipper.’ In these Scriptures, there are three pairs of words which underscore for us the three primary elements of true worship.

Humility. The most frequent word in both the Old and New Testaments is one which means to make obeisance, to bow down, to prostrate.² The Hebrew word is *Shaha...*, and the Greek word is *Proskuneo*. Both words denote the act of bowing or prostrating oneself in submissiveness and reverence. The outward posture reflected an inner attitude of humility and respect. The word might be used of men showing respect for men as well as a response to deity. As the word relates to worship, it denotes a high view of God and a condescending opinion of self. Thus, true worship views God in His perfection and man in his imperfection.

Reverence. Another pair of terms underscores the attitude of reverence. The Hebrew word is *Yare...*, and the Greek term is *Sebomai*. The idea of both the Greek and Hebrew is that of fearing God. It is not so much the fear or terror and dread so much as it is the fear of wonder and awe at the majesty and greatness of the infinite God. There is a big difference between the words ‘**humility**’ and ‘**reverence**’. **Humility** focuses inward, we are aware of our finiteness and sinfulness in the light of His infinity and perfection. The word **Reverence** focuses outwardly upon the awesome majesty of God.³ Irreverence is antithetical to worship. It was irreverence of the Corinthians at the Lord’s Table that required such severe discipline as sickness and death (1 Corinthians 11:30). Paul said that they did not ‘judge the body rightly’ (1 Corinthians 11:29). If I understand Paul

² Francis Davidson, “The Scriptural Doctrine of Worship,” *The Evangelical Quarterly*, 1935, p. 54.

³ *Ibid.*, p. 65.

correctly, he is saying that to participate in the remembrance of the Lord's Table, to partake of the elements which symbolize the body of our Lord in a light or irreverent way is to bring upon ourselves the discipline of God. Drunkenness and frivolity at the Lord's Table reveals a spirit of irreverence which is diametrically opposed to true worship.

Service. The third pair of terms employed for worship in the Bible emphasize service. The Hebrew term, *abad*, and its Greek counterpart, *latreuo*..., denotes the idea 'to work, to labour, or to serve.' In the Old Testament this service was most often priestly service. In the New Testament we are told that we are all priests of God (1 Peter 2:5, 9), so that this term does not apply only to the service of the few, but of the entire congregation of believers in Christ.

In addition, service and worship were often linked in the Old Testament. It is not surprise, then, when we find Satan tempting our Lord to worship him (Luke 4:7). Satan was not asking our Lord simply to fall to the ground before him. He was asking the Lord to acknowledge him as sovereign and to surrender to him in service. This is why our Lord responded, "It is written, 'You shall worship the Lord your God and serve Him only'" (Luke 4:8).

Worship and service cannot be isolated, but rather they must be integrated, if it is to be true worship.

A Definition of Worship

From our consideration of worship thus far, we should be able to arrive at a working definition of worship:

Worship is the humble response of regenerate people to the self-disclosure of the Most High God. It is based upon the work of God. It is achieved through the activity of God. It is directed to God. It is expressed by the lips in praise and by the life in service.

Application

Now let's put our definition to work by applying it to four activities which take place in nearly every evangelical church and are often equated with worship.

Prayer. Prayer is often thought to be synonymous with worship. Although prayer can be worship, it most often falls short of it. Are our prayers marked by adoration and praise? Do they focus upon who God is and what He has done? Or do they turn into grocery lists of petitions for our needs? In other word, do our prayers focus upon God's goodness or our needs and desires?

Now I am not saying that it is wrong to make our requests known to God for we are instructed to do so (Philippians 4:6). I am saying that we should not deceive ourselves into thinking that in so doing we are worshipping. Let me encourage you to set aside certain times for prayer which are exclusively devoted to adoration and praise. If you have trouble beginning, simply start by considering the attributes of God, His mercy, love, longsuffering and so on. When we come together as a church, it would be good for us to set apart a certain portion of the meeting to worship where our prayers express our adoration of God. The reading of a Psalm may help to set a pattern for such prayers.

Singing and Music. While we are still thinking of the Psalms, let us remember that Israel sang many of their praises to God. The praises of the people were set to music and sung. Music can be used to quiet our hearts and minds and focus them upon God and His goodness. Music can also be an instrument through which our praise and adoration can be expressed to God.

We should realize, however, that all so-called Christian music is not the music of worship. Some music is flat-out worthless, either because of its message or its medium.

Other music is intended for other purposes than worship. For example, the song ‘Trust and Obey’ is not directed toward God, but toward the saints. It is a song of instruction and encouragement. There is nothing wrong with such music, but we should realize that it is not the music of worship. In our hymnals we may find headings which remind us that some songs are appropriate for worship, while others are not. If we intend to worship God in music, let us be careful to select music which focuses upon God and expresses adoration and praise to Him. A song such as ‘Great Is Thy Faithfulness’ or ‘How Great Thou Art’ is, in my estimation, a song of worship. When we come to the worship portion of our meeting, let us remember this.

Preaching. Some have unfortunately equated the worship service with the preaching service. These words of Robert Webber are words of warning to those who would pursue true worship:

*Part of the problem is that we have made our churches into centers of evangelism and instruction. The focus of our services are on us and our needs instead of God and His glory. This is true, for example in music, where its triteness in content and tune tends to entertain rather than provoke worship. Further, a fancy pulpiting has made worship seem peripheral or at least preliminary to preaching.*⁴

Preaching by itself is seldom worship, and then only by one person, but preaching which is God-centered and directs our attention and affection to Him may prompt worship. There is a need for preaching to people as they are, but there is also a need to draw our minds from our own problems and frustrations to God’s greatness and goodness. This kind of preaching will promote worship.

If worship is a measure of a New Testament church, I wonder how God evaluates BCBC. If worship is the highest calling of his people, how are we living up to our calling? May God enable us to worship Him in spirit and in truth.



⁴ “Agenda for the Church: 1976-2000,” p. 15.

Quite a few conversations are recorded in the Gospels between Jesus and diverse people with different identities; and these conversations often take a form of questions and answers.

When a question is asked, not only it satisfies a desire for knowledge, but it also shows the world outlook of the person who raises it. Therefore, a constructive question is just as important as a wise answer. An illogical response to a question can certainly be disappointing, but a wrongly asked question reflects a lack of perception as well. Imagine that you are a reporter who is in possession of a perfect opportunity to interview a well-known person in the world, and when you get to raise a question in the interview, you certainly wish to hit the nail on the head and get to the bottom of the issue in the shortest possible time.

"What do you want me to do for you?" (Mark 10:51) Jesus not only asked this question of the blind man; He was in fact asking this question of all men to show the mercy and love of God. Unfortunately, often times in the Scriptures, we see enough ignorance and folly of people in their Q & A sessions with God:

-- The Pharisees asked if it was acceptable to send away one's wife, which, according to the Scripture, was meant to test Jesus. The same happens now-a-days when people try every means to challenge the truth of God on issues about marriage, legalization of prostitution, and cloning of life, to name just a few.

-- When that very rich man wanted to inherit eternal life at the lowest cost (Mark 10: 17-22), was he not also showing a common weakness of human nature? How many people today would still walk away

sad because of their misunderstanding of the Gospel, and how many Christians fall in the spiritual battle and leave the race of faith incomplete?

-- When James and John asked for the glory of sitting by the left and right side of Jesus (Mark 10:35-45), did they not also ignore the joy of service for God in this world, which reflects a mentality captured so well in John F. Kennedy's famous quote: "Ask not what your country can do for you, but what you can do for your country."?

On the contrary, when the blind beggar saw Jesus (Mark 11:51), he did not ask Jesus for financial gains, as he was normally expected to do; instead, he asked for what would truly solve his life issue: "Rabbi, I want to see!"

Often times it is not that God does not bless us (Jeremiah 29:11), but that we ask the wrong questions of God. What is more disheartening is that such misplaced disappointment turns some people away to seek answers in the terrestrial world to the truth of the celestial world.

Today we seek peace through violence, and we drove God out of public schools in the United States (the 1963 Supreme Court Ruling) to accommodate the need for separation of church and state. 40 years later, many are seeking for the return of biblical instructions in schools.

Life is short and it flies by quickly, so the sooner it connects with Jesus through constructive dialogue, the better off it will be. This does not simply mean bringing more people to Christ, but also means constant growth in Christ. Ask the right questions of God and respond to the calling of Him positively and actively.

BCBC 2006 Major Events

Kwong Yiu Wong

Church Theme: Behold Christ, Being Church

Month	Date	Events
March	11	Church cleanup.
	13-16	Teens Conference- Toronto Chinese Community Church
	15-End of April	20th anniversary photo gallery display.
	18	Church Visitation: Over 40 brothers and sister go out to 600 families to invite them to celebrate
April	8	20th Anniversary Dinner Banquet, attendance over 400 people.
	9	20th Anniversary Sunday Service
	14	Good Friday Joint Worship
	16	Easter Sunday Joint Worship and Baptism (10 brothers and sisters) Praise our Lord!
	22	Wedding – Mark Lin and Jenny
May	20	Marriage Vow Ceremony with 10 couples.
	27	Wedding – Denny Chiu and Janice
July	1-3	Annual Retreat - Ridgetown College (Over 170 attended) Theme: Behold Christ, Being Church Speakers: Rev. Maak (Chinese); Rev. Alfred Lam (English)
	16	Wedding – Joda Kuk and Jennifer
	17-21	Rev. Wong attended the 7 th Chinese Congress on World Evangelization in Macau.
	- August	Pastor Ken Foo led 5 youths for a short term mission trip to Phoenix.
	15 - August	Ping Pong Tournament
	31 - August 11	Vacation Bible School Day Camp
August	4-7	Mandarin Fellowship camping retreat
	14-17	Alive Fellowship Camp
	20	Graduation Ceremony
September	9	Wedding – Chris Lai and Catherine
	22-24	8 th Annual Mission Conference Theme: Widows, Orphans Everywhere (W.O.E.) Speakers: Rev. Stephen Leung (Chinese); Pastor David Adcock (English)
October	8	Thanksgiving worship and Baptism (8 brothers and sisters)- Praise our Lord!
		Mandarin Revival meeting was held in Toronto and Mississauga. Cantonese Revival meeting was held in Toronto.
	26 - November	Pastor Kwok went to China, Thailand and Myanmar for 5 weeks short term mission.
	31	Family Fun Night Outreach
December	16	Church Christmas Celebration
	24	Christmas Joint Worship and Caroling

What is the New Testament church?

Many people have a misconception about what the church is, especially among non-Christians. It is perhaps best to use several descriptions among many found in the New Testament to describe the New Testament church. These are analogies or images that we can easily understand.

A New Testament Description of the Church

The church is made up of God's people, build on the foundation of the apostles and prophets, with Christ Jesus as the cornerstone (Eph. 2:19-20). The church is the body of Christ of which Christ is the head (Rom.12:5; 1 Cor. 12:12, Eph.1:22-23; Col. 1:24). It is the Temple of God where He dwells. All Christians are stones, together they make up the temple with Jesus as the Cornerstone (1 Cor. 3:16; Eph.2:19; 1 Pet. 2:5). The church is also referred to as the Bride of Christ. As the bridegroom loves and provides for his bride so does Jesus Christ who loves and provides for his church. His bride, the church, has the responsibility of keeping herself pure for her Bridegroom, the Lord Jesus Christ (2 Cor. 11:2; Rev. 19:7). The church is further referred to as the flock of God. The shepherd of the flock is our Lord Jesus Christ who leads, protects, cares and feeds it. We are reminded of Jesus' tender and loving care for His church and our dependency on Him (Acts 20:28; 1 Pet. 5:2).

On the other hand the Bible never described the church in reference to:

- Tradition – We have always done it this way. The goal is to perpetuate the past. Change is almost always seen as negative, and stagnation is interpreted as stability.
- Personality – What do the leaders want? The agenda of the church is determined by the background, needs, insecurity, and views of the leaders rather than by God, or the needs of the people.
- Finances – Many churches are driven by faith in their early years and driven by finances in later years.
- Programs – In program driven churches, all energy is focus on maintaining and sustaining the programs of the church. Developing programs becomes more important than developing people.
- Buildings – Having big and beautiful buildings takes priority over the needs of church ministries.
- Events – An event driven church gives the impression that the goal of the church is to keep people busy. We must be wary of the tendency to allow meetings to replace ministry as primary activity of the believers.
- Seekers – In an attempt to reach the unbelievers for Christ, some churches allow the needs of the unbelievers to become their driving force. God's purposes for his church include evangelism - but not to the exclusion of his purposes.

What is God's Purpose for the Church?

What we need today are churches driven by God's purpose instead by other forces.

From Proverb 29:18 (KJV): *Where there is no vision, the people perish.*

The first question we should ask ourselves is:

Why does our church exist?

Answer: The church exists to worship God (Matthew 4:10)

1. The importance of a clear purpose to a healthy church.
 - A clear purpose builds morale (1 Cor. 1:10, Prov. 29:18 KJV)

- A clear purpose reduces frustration (Isa. 49:4, James 1:18, Isa. 26:3)
 - A clear purpose allows concentration (Phil. 3:13)
 - A clear purpose attracts cooperation (Prov. 11:27, Phil. 4:15)
 - A clear purpose assists evaluation (2 Cor. 13:5)
2. The five purposes of the church:
- Purpose #1: Love the Lord with all your heart - (Matt. 4:10, Matt. 22:37)
 - Purpose #2: Love your neighbor as yourself – (Matt. 22:38)
 - Purpose #3: Go and make disciples - (Matt. 28:19-20)
 - Purpose #4: Baptizing them - (identification with the body of Christ - Eph. 2:19)
 - Purpose #5: Teaching them to obey - (Eph. 4:12b-13, Col. 1:28)
3. A process is required for fulfilling the purposes of the church:
- Defining the purposes
Come to an agreement on a purpose (mission) statement
 - Communicating the purposes
Through: Scripture, symbols, slogans, stories, specific actions and plans
 - Organizing the purposes
Must have a functional structure to balance the five purposes
 - Applying the purposes
 - Assimilate new members on purpose

- Program around the purposes
- Educate your people on purpose
- Start small/fellowship groups on purpose
- Add staff on purpose
- Structure on purpose
- Preach on purpose
- Budget on purpose
- Calendar on purpose
- Evaluate on purpose

Conclusion

The Word of God teaches us that the church is the body of Christ of which Christ is the head and the members are the parts. In Him the whole building is joined together and rises to become a holy temple in the Lord.

The two statements given by Jesus should be the purposes for our church:

- The Great Commandment (Matthew 22:37-40)
“Love the Lord your God with all your heart and with all your soul and with all your mind.”
 - The Great Commission (Matthew 28:19-20)
“Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”
- Plans, programs, and personalities don't last, but God's purpose will last forever. (Prov. 19:21; 1 Cor. 3:13-14; 1 Cor. 3:10-11)

1. Deffinbaugh, Bob. Introduction to the New Testament Church. Bible.org
 2. Warren, Rick. The Purpose Driven Church. Grand Rapids, Michigan: Zondervan Publishing House, 1995.

Mission Department: In Retrospect

Danny Chiu

With God's Grace and Mercy, as well as the continuous prayers and faith pledge of our brothers and sisters in BCBC, Mission Department was able to complete the planned mission work for 2006. May God continue to shower His Blessings upon our Church, guide us to use His resources wisely so that His Word can shine into more lives, into our nations and His Name can be greatly glorified!

Mission Department in 2007:

1. Pastor Foo will plan to lead a mission team for short-term mission work. Time and place TBA.
2. We will contact Rev. John Loh to coordinate a Chinese short-term mission team to Mexico City or other South America City.
3. 2007 Mission Conference will be held on 14th, 15th and 16th of September 2007. We will invite the Principal of the Bethel Bible Institute from North Thailand as our guest speaker for our Chinese Congregation and English.
4. We will support Rev. Wong going to Hai-Nan, China for training support for local churches.
5. We will support a short term mission to China.

English Sunday School

Brian Lau

The 2006 Sunday school classes were grade 7-8, grade 9-10, a combined class for students from grade 11-12, university students and young adults and an adult class.

The Sunday school teachers were Joanne Quan, James Quan, Fred Wong, Robert Young, Hoi Nang Li, King Kuk, Amy Iu, Denny Chiu, Janice Chiu, Ann Foo and Pastor Foo.

Praise God for the dedicated Sunday school teachers who spend many hours to research and prepare for the classes. They have made use of different resources to prepare and conduct classes, which include self study, use of teaching resources from various publishers and conduct on-line

classes. Also, we praise God for students who open their hearts and minds to learn and practice God's Word.

The English Sunday school ministry is not without challenges. In 2006, we were short of qualified Sunday school teachers, so we continue to seek God's plan for this ministry and how we can best support our church and English ministry.

I would like to ask you to continue to pray for this ministry. Ask God to prepare more spiritually mature teachers, and more students (both young and old) to attend Sunday school, for everyone to increase in the knowledge of the Bible and continue to grow spiritually.

“O give thanks unto the LORD; for he is good; for his mercy endureth for ever.” (1 Chronicles 16:34)

With praise and thanksgiving we are grateful for what the Lord has provided us this past year! As a church we always struggle to find willing and dedicated people to do the Lord's work, but at the end of every year we realize that God will always provide for us when it comes to serving in His ministry.

We especially witnessed His Presence in our ministry when Denny was busy preparing for his wedding. God gave Amy much energy and strength to run around and handle many little tasks that needed to be done. We are thankful for such a faithful sister in Christ!

English Fellowship:

The Adult fellowship is still going strong and we are thankful that God has provided such a stable fellowship through all these years. That being said, they always welcome new people to join their group.

The younger fellowships are going through a period of transition. We have decided to combine the Faith and Alive fellowships for the short term due to the small number of Faith kids attending the fellowship last year.

As more kids graduate and go to college and ultimately onto their careers, we have realized that the Rock group currently accommodates people from the ages of 18-31!! With the Lord's guidance we are undergoing a change from being a gigantic 'Rock' group to a bunch of Small Groups. We presently have a Men's group that meets once a week for breakfast that is led by Brother Eric Cheng.

In the coming year Lord willing, we hope to have Couples, Women's, New

College and other groups to service the needs of our new generation!

Mandarin Fellowship

Annual Summer Retreat - The biggest event was the annual summer camping trip where 150 people participated. We praise the Lord that through this event that some have received Christ as their Savior.

Esther Fellowship - 2006 Theme was *“We learn about loving relationship”* Usually 20- 25 people met monthly and about 1/3 are non-Christian.

Senior Fellowship - Average 12 - 15 seniors at each attendance. The seniors are longing for the monthly fellowship. Almost 95% are non-Christian, but the changes in their hearts are visible after their fellowship meetings. However, most of them are holding a visitor's visa, therefore, the turnover is high. There are two seniors getting baptized this Easter.

Mandarin Cell Groups maintain 8 groups in total. We pray that God will open up more families who will be willing to host the cell group. This year we are studying the Book of Acts. The new plan for 2007 is to strengthen the cell group by including everyone into a cell group.

Cantonese Fellowship

Year 2006 Canaan, Elim and Jireh Fellowships were all striving towards strengthening our relationships with God, spouse, children, relatives and friends through Bible studies, video and books. During the course of the year, each fellowship had their out of town Fellowship Retreat. In the different environments, brothers and sisters experienced growth through their personal and fellowship times.

Praise the Lord, the Cantonese Sister Fellowship finally formalized and was named Lydia. They have two meeting

times – first Wednesday morning at Church for the non-working sisters and the third Saturdays of the month for the working sisters. Each group has 8-12 people in attendance. This year we will study the women in the Bible.

Moses Fellowship meets once a month, same as the Mandarin seniors. They always look forward for the monthly meeting and sharing.

Retreat and Celebrations:

We once again held our annual Church summer retreat at Ridgetown College between London and Windsor, Ontario. We thank the Lord for the dedicated helpers who have provided their time not only physically but also spiritually. We have decided to hold our retreat at Ridgetown again for 2007 and we look forward to the use of their new double gym and lecture hall facilities!

We also celebrated the graduation of our high school and college students and continually pray for God's guidance on their journey.

Visitation Department: Go throughout Galilee

Wu Yuhua

What is the nature of the visitation work? What is our vision? As the Visitation Department, we have been contemplating on these questions for a while. Of course, as followers of Jesus Christ, we seek answers to these questions from His words and deeds.

“Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them. Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.”

Matthew 4:23-25 concisely and clearly summarizes the ministry of Jesus Christ in His time. His ministry consisted of three parts: Teaching, preaching and healing. His simple way of doing these was to “go

throughout Galilee.” Our visitation work, without doubt, should likewise be based on the three parts of Jesus' ministry.

Matthew 4:23-25 also tells us the direct effect of Jesus' ministry, which was that His reputation went far and wide, such that people began bringing all those who were suffering to Jesus. This is, in fact, our mission as well—to proclaim the name of Jesus Christ all over the place in which we live, bringing people with all sorts of worries and burdens to our church. Our testimonies bring them to Jesus and follow Him.

In the past year, the Mandarin congregation made about 50 visits. In our spring visitation activity, we visited around 500 Chinese families. We also held outreaching athletic activity once a month. Of course, these activities are far from “going through Galilee”, so we pray that the Lord will empower us to “go through Galilee” in the coming year.

2006 is a promising year in our children department. First of all, we have set up a core team to plan for the need of the children ministry. Leading by Colin Chow (director of Children Department), our core group has Mrs. Sharon Wong, Leslie Chow, Jenny Law, William Iun, Shao Lee and myself. We thank God for giving us this privilege to serve Him. Moreover, a children ministry structure has been set up as follow:

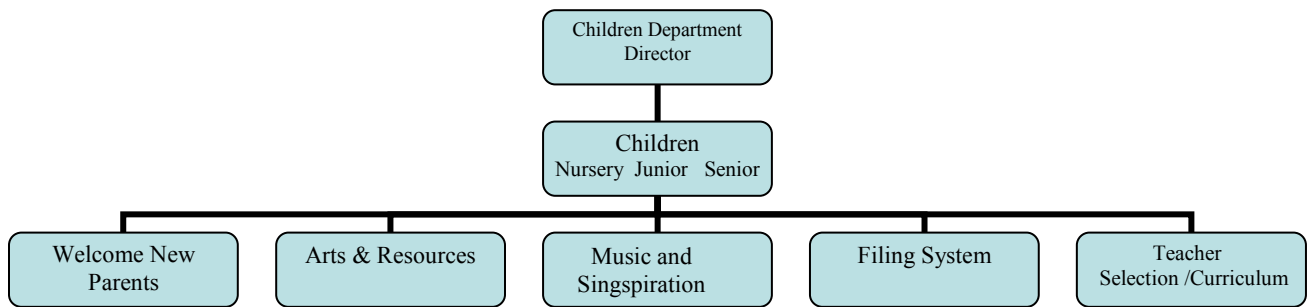
Children Ministry Organization Chart

This structure enables us to focus and

Sunday school is divided into centres (craft and Bible verse centres) in order to cope with the short learning span of young kids.

William Iun, with the help of many teachers, leads the Senior worship. William prepares worship hymns while Joanne Quan helps with the arrangement of worship messages. Everybody is working hard to serve God.

Mrs. Sharon Wong, Jenny Law and Joanne Quan are serving in the teacher selection group to seek and train new teachers as well as taking care of the Sunday



makes use of our resources to serve God efficiently. With the commitment and help of many faithful brothers and sisters, our children ministry is progressing toward a promising new chapter.

Shao Lee and Jenny Wu take good care of our Nursery ministry. Nursery uniforms are introduced for workers (so that their Sunday's suits will not be ruined). "Weapon" toys are discarded and baby toys are bought, in order to maintain a safer environment for our kids.

Leslie Chow, Lyly Iun and many other workers are working hard in the Junior worship. They bring in fun and learning spirit in worship as well as in the classrooms.

school curriculum, while Man Ling Thompson helps to maintain our teacher resources room. Thank God for allowing me to serve as the Children Sunday school principal. I thank God for giving our church such a strong team to serve Him.

There are two more exciting news to share with. The first one is the children policy, which has reached the final stage of compiling. We are looking forward to have the policy approved by our pastors and executive board next year. The other joyful news is that we have successfully conducted a teacher training course with the help of our three pastors. This is a new milestone for our children department. From now on we can train our brothers and sisters to be

Sunday school teachers according to our own need.

Looking back this year, although we have a lot of challenges (like finding new teachers), I have seen God's blessing upon our church abundantly. My heart is filled with awe and thankfulness. He first brings in a lot of lively children for us to care for (on the average, we have 45 kids each Sunday). Then He guides us to build up a strong foundation and He further gives us a

team of faithful brothers and sisters to serve Him. God is so gracious to our Church!

"I thank my God every time I remember you (all our brothers and sisters who serve faithfully in the children department). In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus." (Philippians 1:3-6) Amen!

Music Ministry

Erwin Au

One year has gone by so quickly. As I look back on the year of 2006, I thank the Lord that our choir members had learned a lot during the year. Our choir sang a cantata in Easter called "Amen". The joint choir practiced hard and they did very well in their presentation. We always try to involve members from all three different congregations and we did have some people from the English congregation to participate together with us at that time.

In February, our choir members had a great privilege to have Professor Wang to give us lectures and to help us practice on vocal training. We also had her husband to share a few hymns on two Sunday Worships. I am sure that our choir members did learn a lot in that special training arranged by Joseph Chan.

During mission conference in October, our adult choir coordinated with our Mission Department to sing another Mandarin cantata entitled "Missioner without Name".

Close to the end of the year, our joint choir had another opportunity to praise our Lord with our voices by singing "Come. Let Us Worship the King". It was a challenge to us, since we had not used a sound track as background music before. I am very excited with the song's arrangement which reminds us what Christmas is all about. After all, we would not have Christmas celebration had it not been for Christ's birth. Therefore, we should sing "Come. Let Us Worship The King".

Among all these events, we hope that one day we could have a joint choir involving members of the English, Mandarin and Cantonese congregations to praise and worship our Lord together. As a joint choir, we can learn how to sing and harmonize with each other. It is God's grace that we can have the privilege to sing to our God. Even though people will sing either high or low, yet together in unity, we can have a perfectly harmonized voice to praise God.

A new year has come once again. In recalling the services of our department, we would first like to thank God for using this humble vessel. The Lord brought a group of brothers and sisters so that we could work and serve together in the Lord.

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose” (Romans 8:28). *“Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms”* (1 Peter 4:10).

By nature, our work has always required many people, from the worship hall, to the basement and the outside of the church building. God has graciously added ten additional brothers and sisters to contribute to the general services, and we thank them for their help.

We thank the Lord for the following major projects that we have accomplished in the past year:

- Installation of ceramic tiles on the basement floor

- Upgraded the old draining machine with a newer, more powerful machine
- Installed lights to better illuminate the corridors
- Installed porcelain tiles in all bathrooms to make cleaning easier
- Installed two DVP’s in the worship hall to make possible multi-media communication

In the process of completing the above mentioned projects, we received with gratefulness, valuable assistance from brothers and sisters who provided much-needed knowledge and skills. We thank you for your ideas and help so that we could complete these projects on time. We are certain that the Lord knows of your sincere efforts.

We thank the Lord for the serving hearts of our brothers and sisters, *“For whatever we do, do it from heart and do it for the Lord, not for man.”* To God be the Glory.

Lydia Fellowship

Sharon Wong

The Lydia fellowship meets monthly, on Wednesday morning of the first week at church and on Saturday evening of the third week in a member’s home. This option was made available in order to accommodate the different needs of our members. Many of our members are new believers, but we also have quite a few seekers in our group and the number in attendance of each gathering is no more than ten. At these meetings, we share our life stories, bear one another’s

burdens, we pray together and study the Bible.

May the Lord bless our group. Together, we will grow in our spiritual life and bear the fruit of the Holy Spirit. We will encourage each other to share the gospel and lead our family and friends to Jesus Christ.

Motto: *“The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”*
(Galatians 5 :22 – 23)

"See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse." (Malachi 4: 5-6)

Dr. James Dobson, Focus on the Family presented the statistic of fatherless families: The children in absence of their father (either physical or moral absence) are more likely to commit crime, violence, drug and alcohol abuse, drop out of school and live in poverty. Numerous social studies have indicated a direct co-relation of children's crime rate in proportion with the fatherless families — a vicious circle perpetuating to the next generation.

For the gospel to be relevant in today's fatherless generation, we need to understand and present the truth about the Father's love as Christ so clearly presented it. *"No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known."* (John 1:18) In the gospel of John 14:6-7, Christ said to the doubting Thomas: *"I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."*

How deep and wide is the love of God our heavenly Father? In the gospel of Luke 15, the Pharisees and the teachers of the law muttered that Jesus welcomes sinners and eats with them. Jesus then told them three parables of the "lost-and-found" — the parables of the lost sheep, the lost coin and the lost son. In the first two parables, we see a vivid picture of God's compassion for the lost souls as he goes out his way and desperately seeks out the lost until they are found and brought home. Yet in the parable of the lost son, while the prodigal son was

wandering and lost in the world, God the Father did not go out to seek for the lost son. Why? Has the heart of God to seek and save the lost (Luke 19:10) been different now?

In the parable of the lost son, when the son demanded his father to give him his inheritance, the father granted his son's free will although it went against the father's blessed will and it was an insult to his social dignity. It was as if the son had desired an early-death wish of his father by asking him to divide his inheritance now. When the prodigal son found himself in a down-and-out situation, he came to his senses, and he remembered how all of his father's servants had plenty of food to spare. He remembered the goodness and generosity of his father even towards his lowliest servants.

The parable did not provide description of the time the father spent with his son during his childhood and yet it was evident that the father had deposited valuable precepts of God and loving memories deep in the heart of his son. So much so that, when the prodigal son came to his senses, he realized that he had sinned against heaven (God) and against his father, and he remembered the loving kindness of his father. The father knew it all along that, with the treasures of heaven which he had planted deep in the life of his son, one day the prodigal son will eventually come back to the father's house; even though he willfully turned away from his father.

In the Jewish culture and social background, an elder walks slowly with a respectful manner and it is rather undignified for an elder to rush and run in haste. While the son was on his way back to the father and still a long way off, the heart of the father was fully revealed—as he ran to his son, threw his arm around him and kissed him. That's the only passage in the scripture that God the Father is in a rush and

run. Heaven rejoices over one sinner's repentance and the father celebrated the son's return with extravagance. *"But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found."* (Luke 15:32)

In our role as parents, we are responsible for the salvation of our next generation to instruct them to walk in the way of the Lord. *"Train up a child in the way he should go: and when he is old, he will not depart from it from it."* (Proverbs 22:6) Children's perception of God our heavenly Father is shaped by the perception of their earthly father. In the formative tender young age of our children, what values have we deposited in their lives? Have we planted the seed of God's Word

and warm memories of God's love, joy, peace, patient, kindness goodness, faithfulness and meekness in their hearts and minds? When they grow up, facing the trials and crisis of life at a cross-road, will they have "the-moral-reason-why" — God's moral principle in them to make the right decision? As the Holy Spirit is able to remind them the Word of God planted in them. When they want to come home, will they remember the hands of judgment or the open arms of acceptance and unconditional love?

May the Holly Spirit help us to comprehend the love of the Father — *"Because God has poured out his love into our hearts by the Holy Spirit, whom he has given us."* (Romans 5:4)

Because He Lives

Bryan Suharly

To tell the honest and complete truth, initially when I began to ponder on my article for this year's yearbook I had no idea as to what topic to write upon. It is by no earthly power, intelligence, or any other attribute on my part that these words are written here, but in fact it is by the merciful love of God and unfailing guidance of the Holy Spirit.

This year, as I faced the inexorable challenge (of finding and being accepted into an acceptable university) that every high school student must face at one point or another, I was obliged by my circumstances to rely on the power and wisdom of God.

Though I disguised myself well from the rest of the world, I faced constant depression, shyness, and timidity every day, and because of the lies Satan had whispered into my mind, it seemed that I would not

ever amount to the man that God wanted me to be.

Even though I was what Jesus had referred to when He said "ye of little faith" in the book of Matthew, that did not stop Him from accomplishing the miraculous. Within a single week of February, God answered my prayer in a mighty way: I had been accepted into York University business administrative program with an entrance scholarship to match. *"All that I am, and ever hope to be, I owe it all to Thee – to God be the glory."* - My Tribute.

"Now faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1)

I praise God because His unconditional, majestic, and sacrificial love is not based upon my actions and deeds from day to day nor my accomplishments, but because of the

simple fact I am His, and His Son Jesus Christ had died and shed His blood to save me. I realize now that I may fall again in my daily walk, but also that nothing I could ever do or say would tarnish or lessen the love that He has so graciously bestowed on me.

There is indeed no other way to the Father other than through His living Son. With other earthly paths, there is the

constant requirement of the adherer to keep trying to do to earn salvation, but with Jesus Christ, our salvation has already been accomplished and secured with His death and resurrection.

“Because He lives, I can face tomorrow, because he lives, all fear is gone, because I know that I know, He holds my future, and life is worth the living, just because my Redeemer lives.” - Bill Gaither

Are you a Student or a Teacher?

Sharon Wong

I started working as a private tutor when I was fifteen, which was a great way of earning some extra money to help pay for my education. Looking back, the teaching experience has given me wonderful opportunity to mentor someone and pass on my knowledge. In the end, I found myself gaining more than I had to give.

My experience of being born again happened when I was in my final year at University of Toronto. A total stranger walked up to my table in the cafeteria and shared the gospel with me. Although I had been going to church in Hong Kong in my high school years, my walks with Jesus really began on the campus at U of T.

As a new Christian, my heart desires to learn the Bible that I take every opportunity to attend Sunday school, Bible study prayer meeting and Bible study fellowship group. Over the years, I have been very much involved with children ministry as Children Worship speaker and Sunday school teacher. I feel blessed that I am part of the lives of these lovely children. As I continue to learn new teaching techniques and discover amazing teaching tricks through interacting with our children, I am overjoyed.

O Lord, bless me as I continue to learn as a Sunday school student and teach as a Sunday school teacher.



I am truly grateful for BCBC sponsoring me to go to attend the Urbana (Intervarsity Mission Conference) last year. I'd like to thank the church for their support and hope that BCBC might continue to send out more people to become aware and contribute to the earth that we are put stewards over. This reflection stems from thoughts during travels and in contemplation of time down in St. Louis, Missouri where the conference was held.

Important note: This reflection is entitled 'reflexiones' (Spanish for reflection) to emphasize that the life God has given me did NOT just revolve around the Urbana conference from December 27-January 1, 2007.

Urbana was only "a part" of life during those days. Many encounters with people occurred during that time as a result of Urbana, but Urbana did not, does not and will never DEFINE life. God did, does and will continue to define life for us. (John 6:32-40) That being said, much of what I learnt from that week stemmed from being present at Urbana 06 (logically as that's where most time was spent).

Background: Before attending Urbana this year, I was burdened with the question. What is it that I am to share with the church? Having been back in Brampton for 8 months, I have been struggling to integrate into Christ's local body here (i.e. church). I have wrestled greatly with

- a) What Christ's body is.
- b) What it means to be part of the body of Christ.

I have since come to realize that life is not about me, but the body - Christ's body. We were bought at a price to be a fragrant offering to Him. (Generally, 1 Corinthians 6:19-20, 7:23; Ephesians 5:1-2) Shameless ad for a good book that a good friend

convinced a non-reader such as myself to read: "Being the Body" - Charles Colson & Ellen Vaughn

Reflection Begins:

There are many things that I'd love to share from the Bible studies, expositions and exhortations at the Urbana conference. But since returning, I have been having equally edifying conversations stimulating pain and joy from non-Christians and Christians that honor God. Through this, I am reminded that God is God of the past, present and future. (Hebrews 13:8) Therefore the reflection I have to share has brought me to reflect on the present situation based on the past experience and prior knowledge acting on faith in what I discern He wants to accomplish through the life He's given me. Note: God is experienced at ALL times not just at mission conferences. Let us seek Him first, for this is right. (Psalm 34:10; Proverbs 28:5; Isaiah 55:6; Matthew 6:33)

The theme passage at the Urbana conference was Ephesians. A resounding theme was that the church is incorporated "in Christ". There are many levels to this Truth (far beyond what we can ever grasp). My prayer is that this sharing and testimony will uncover another layer of who we are as the church before you fall asleep.

"With all wisdom and understanding, he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment - to bring unity to all things in heaven and on earth under Christ." (Ephesians 1:8b-10 TNIV)

So in our present time, we have been given wisdom/understanding of His mystery - to bring unity (oneness) ... to ALL things (you, me, my cell phone, computers, dog, cat, people, living beings, or material objects)

in heaven and on earth ... under Christ. Indeed Christ will be head over all, and from there peace (John 14:27) will emerge as a sense of oneness and harmony is restored as it was in the beginning. (Colossians 1:15-23)

Unity is only possible through the reconciliation of creation (every person and thing in heaven and earth) to Christ - the Creator and Author of life. Unity is commonly thought of as 'the state of being one'. This is correct, but perhaps our myopic selves see only our immediate community. Consider this: winter is coming (or maybe not with global warming). Regardless, I've been taught that my body is the temple of God. So, I take care of myself by purchasing a fur coat to keep me warm. My decision comes at a cost - a monetary cost which I wager and deem to be a good and wise investment. My decision makes logical sense to myself and I proceed. Me, myself and I are unified in this decision; but now zoom out and consider the world around me. How does my decision affect those around me? What causes do I support? The fact is, as a Christian, I have counted the cost and it makes sense to 'me'. While 'I' may be at peace with this decision, the world around 'me' is left in anything but peace. (<http://worldanimal.net/fur-trade.html>)

Taking a step outward, let us consider the local church. We decide to have a mission conference. Logically speaking, the spread of the gospel would be more effectively spread through the strategic mobilization of resources. But all too often (and this is my pessimistic side... or am I just a realist?) we fail to follow through with any action. We battle the motivation factor, physiological factor, social factor, environmental factor, etc. The fact is, there are countless other factors for which we cannot begin to account. This is essential why the Church must understand itself, the field we've been placed in and the influencing factors that come with the

territory. We must remind ourselves that in this world of flesh and blood, our battle - moreover - is against the rulers, authorities, powers of this dark work and spiritual forces of evil in the heavenly realms.

Christ is the head of the church.

The Spirit leads, directs and empowers the church.

The church exists for the glorification of God.

Firstly, our understanding of church must be one that recognizes Jesus Christ as the head of the church; and secondly one that recognizes its intrinsic properties (i.e. it is 'in Christ'). It is based on the absolute of Jesus Christ born of a virgin, lived a sinless life, died as an atoning sacrifice, was buried dead, raised again, and on the third day conquering sin and death, He ascended to heaven that the Holy Spirit would come. The church that recognizes Jesus Christ as the head operates in love and globally. (It is redundant to say 'true' love or 'global' church; for with the Christian context love is implicitly known as true and the church global.) Natural by-products of the church are love, holiness, faithfulness and unconditional acceptance as we exist organically (in Christ) in His creation. Some indications include the addressing the poor and hungry, orphans and widows, under-resourced and homeless, etc. (Matthew 25:31-46, James 1:26-27). To further understand how the church is to be let's consider the some of the references to 'church' in the book of Ephesians.

1. The church is ... subject to Him. (Ephesians 1:22-23 NASB)

"And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all."

Here we are reminded that God is supreme, Jesus Christ is our head and we are the body. It is important here to adequately

define church. The Greek word, ekklesia {ek-klay-see'-ah} implies the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be. ((http://www.blueletterbible.org/cgi-bin/word_s.pl?book=Eph&chapter=1&verse=22&strongs=1577&page=1&flag_full=1) Wow!

2. The church is ... to PREACH. (Ephesians 3:8-10 NASB)

"To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery for ages has been hidden from God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places."

Here the church is affirmed of its function to reveal the manifold wisdom of God. The following verses confirm that 'this was in accordance with the eternal purpose which he carried out in Christ Jesus our Lord, in whom we have boldness and confident access through faith in Him.' (Ephesians 3:11-12 NASB) The church is to preach the unfathomable riches of Christ to the Gentiles; hence bring to light the administration of the mystery. It is the church's duty to preach the word in and out of season. This is not an option, to be a natural outflow of His message is to preach it. God intended that the church faithfully, boldly and confidently preach the mystery. The mystery (musterion {moos-tay'-ree-on} - from a derivative of muo (to shut the mouth) refers to God's plan of providing salvation for men through Christ, which was once hidden but now revealed. This mystery is to be revealed by the church - in how we interaction amongst ourselves (John 13:35) and in the world. (1 Thess 4:11-12 - word for 'quiet life' is hesuchazo {hay-soo-khad'-zo} and defined as those who are not running hither and thither, but stay at home

and mind their business; James 1:26-27; 1 Peter 2:12. All this stems from our relationship with God. If this is right (i.e. we are right before God) then our personal perspective will be lost as God's Truth is made known in us - His body!

While I am burdened to share with you from Ephesians which was studied at the Urbana conference, I have also realized that what I am burdened to share what God has done (past), God is doing now (present) and what God wants to do (future).

In a pragmatic society, we are often tempted to gauge God's effectiveness and presence by the growth in physical numbers. While this may be an indicator, the presence of God is manifest in ways beyond physical measure. The church, Christ's body, has the potential to do immeasurably more than we could ask or imagine according to the power that is at work in us that our Father may be glorified in this generation. God Almighty has wonders in store for Brampton Chinese Baptist Church to claim. (Isaiah 40:28-31)

As with the Israelites under Babylonian, I believe that the promise of Jeremiah 29:11-14 still stands for even us - a generation under the grasps of digital technological gadgetry. And when we seek Him wholeheartedly and find Him and we'll be prompted to action. Obedience is the breeding ground for the immeasurable more than we could ask or imagine. Consider these testimonies which required action based on faith in God's words for the miracle to occur.

Exodus 4:1-17 (emphasis verse 4) (Signs for Moses) *Moses takes hold of the snake and then it turns back into a staff*

2 Chronicles 20:1-30 (emphasis verse 22) *"As they began to sing and praise, the LORD set ambushes against the men of Ammon and Moab and Mount Seir as they were invading Judah, and they were defeated"* (Jehoshaphat Defeats Ammon and

Moab - hmmm... who gets credit?) But notice 'AS THEY BEGAN TO SING AND PRAISE; then God does the miracle.

Luke 17:11-19 (emphasis verse 14) "...
And as they went, they were cleansed."
(Healing of the 10 Lepers) Notice 'AS THEY WENT'

An example of continual obedience or abiding to God's word:

Exodus 17:11 Israel's battle against the Amalekites

I have learned at my time in St. Louis that God has something new and fresh in store for us - the church daily, by the second since He is the One that gives us each breath of life. As well, a task for us - to preach the word revealed to us. I hope that you got something from your time reading this and that you too will share with other parts of the body.

Resounding themes at this conference were the need to embrace different parts of the body. That is, Brampton Chinese Baptist Church needs to be: a) mutually dependent, b) reciprocal (symbiotic for all you science geeks) and c) learning and discovering with different churches (whether conservative, charismatic, denominational or not) within the Brampton area, Canada, North America, Africa, Asia, Russia, etc. (i.e. other parts of the body in different geographical locations with different cultures, backgrounds and expression of worship)

It would do us well to be more globally aware since God is beyond our scope of graspable knowledge and sight.

May our eyes be opened as we seek God together to see His Kingdom come!

Good-bye to Eric Gao

Anonymous

We lost Eric only days ago, but we have missed him for a long time. We have missed his kindly presence, his reassuring smile, his humorous stories, and encouraging conversations we have all had with him at one time or another.

Eric was a very family-oriented gentleman. In a life blessed with good fortune, he valued above all the gracious gift of his wife, Wendy. During his life, Eric passed through many crowded places; but there was only one person, Wendy, who could make him lonely by just leaving the room. Before Eric left us, he was worried about Wendy. One of the very few wishes Eric made before he passed away was that he wished all his friends and family would

be willing to help Wendy move on to a new life.

My wife (Shuli) and I have known the young couple since they landed in Toronto as new immigrants about five years ago through a mutual friend of ours. I still remember the first day we met on a quiet street in North York. From total strangers, it did not take us too long to become close friends: We have similar cultural and educational backgrounds; enjoy the same hobby; and most importantly, share the same vision towards family, work, and life. All the great times we spent together are so vivid in my mind that it is just like a film replaying over and over – our creative landscape work in the backyard; the

excellent trip to Wasaga Beach, and the most enjoyable activity: playing cards and chess on the weekends and on holidays together.

I still remember the last chess game we played on Halloween. Eric was so passionate to give away candies to the kids in the neighborhood. He was in tremendous pain caused by his sickness, but always managed to have a smile on his face at all times. I sometimes even forgot he was a cancer patient because of his great courage in fighting his illness and not allowing it to get his spirit and joy for life.

The life for a new immigrant is not easy, especially at the start. But Eric, just like his Chinese name, Qiang, meaning strong and persistent, has been making the best effort possible to establish a rewarding career and to start a new life with Wendy in Canada. During the year and half battling with the disease, Eric has never given up any hope and exhausted all avenues of medical treatment available. He passed without any regrets. Most amazingly, I never heard any whining or complaints from Eric about his unfair fate, nor did I ever see the desperate look in his eyes. I only saw an intelligent, brave, optimistic man that encouraged everyone to be strong.

We are all here to honor you, Wendy, for the loyalty and love you gave this man on a wonderful journey, and to that journey's end. Today, everyone here grieves with you and so does your family thousands of miles away in China.

His spirit will be with us forever, and we will always remember that during our lives, we once had the honor to have such a good friend among us. The same chess set is still on the table in my family room. When I sit in front of it in the quiet night, I would never feel lonely. I feel that I am talking to Eric with our hands moving the stones on the board ...

We will honor your wish to take care of Wendy and to encourage her to have a fulfilled journey for the rest of her life.

Go peacefully, my dear friend Eric. God must have HIS own reason to call you so early at the age of 33. Instead of endless sadness, we are happy to have known you and loved you, and pray for you because we know you are serving God in a better place and that you are free from the pain and suffering of this life. We will be seeing each other someday and until then we all say, with all of our love – Good Bye for now.

May God bless Eric, and the family he loved so much.

My Personal Testimony

June Zhang

I was raised in a Christian family: One which tries to live out Christian core values and beliefs daily, prays and attends church regularly. As a result of my early instruction in Sunday school (I attended several churches as a child with my parents), the church, the Bible, and Jesus Christ were familiar points of my childhood as I remember them growing up. My acceptance

of Christ was a culmination of my parent's strong faith and my passive obedience.

Now that I have received Christ, I am announcing it publicly to tell everyone that I am committed to my faith, and to let others to celebrate with me. Jesus helps to make my life a lot easier to live. His sacrifice enables me live freely, and he will direct my life according to his will. Also, Jesus helps

me to be a better person. The trials and tribulations that occur in our daily lives seem trivial compared to what Jesus has suffered for us.

My favorite verse is Philippians 4:13 “*I can do everything through him who gives me strength.*” My rationale is that this passage

not only gives me hope for something better, but also provides me with the strength to persevere through everything. Hardships do not seem so hard when I have God on my side.

Testimony

Jenny Lin

I have lived in Canada practically my whole life, and have attended BCBC for almost 16 years. The decision to get baptized was a difficult one for me, one that I have been pondering for the past five years, the last one in particular. Although I am not exactly sure why, before now, I did not feel that it was the appropriate time for baptism but now, at 21 and only two months from graduating from university and becoming an adult, I feel the time is now right. I believe the matter has to do with how much I have matured through the experience I have endured.

Within this past year, I have really turned to God in prayer. These past six months have been very difficult for me, as I tried to deal with both school and life. I would often find myself stressed, struggling with the world around me, and crying a lot. I started to pray more frequently than usual, and I have to say, I have really noticed a significant change in my life.

I am standing up here today, to tell you that I believe in God’s only Son, Jesus Christ. He has done so much for me that I simply cannot reject the blood he shed for my sins. He has guided me through all of my struggles and helped me emerge victorious

from them. He has blessed my life in so many ways, and for that I am thankful.

As a Christian, I understand that there is still much to learn and improve upon, there will be moments when I will stumble and fall in my daily walk, but I know that Jesus loves me and he will pick me up and lead me once again in the right direction.

John 15:4 reads: “*Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine, neither can you bear fruit unless you remain in me.*” This verse reminds me to trust Jesus to direct my life to help me achieve a life that is spiritually fruitful and filled with joy.

So, on the verge of becoming an adult and now being a child of God, I have already seen changes in my life. I have noticed that I have slowly begun to live a more godly life. For example, I have noticed a greater appreciation for the power of prayer; I have noticed that I have a feeling of comfort knowing God is in my life; my improved punctuality for morning service; and I’m a lot more patient and a lot more compassionate. Granted, I still have a lot to work on but I think as long as I trust in Jesus and remember he is always there watching over me, I will be able to live a spiritually satisfying life.

VBS has been one of the most different experiences for me. During VBS, I was a storyteller. While performing that role, along with some others, I encountered and interacted with people I probably would otherwise have not. I also learned a lot of things about the people I worked with, myself and the people I taught. I found myself and discovered my strengths and weaknesses. These will prove to be valuable when I choose what role I want for next year, so that I can use my strengths and be more effective. I also learned a lot about the personalities of others that only could have been possible through VBS. I had the chance to witness some people meeting Christ for the first time. Seeing those things happen made me ponder a lot.

In addition to learning about people, I gained valuable experience in communicating with other people, whether they were my age, a few years older or the young students in VBS. I also learned the importance of being punctual, the importance of preparation and the importance of confidence. As well, I discovered how being informed helped the VBS run more smoothly. Because every “teacher” had a schedule of the programs, I found that people were where they were supposed to be on time. I compared it to cadets where no one had schedules, and it could lead to confusion sometimes when someone was absent.

Briefly, VBS was two weeks of a different lifestyle, life lessons and fun that I could never have gotten anywhere else.

My experience at VBS

Michael Yu

VBS was very tiring indeed. Even so, it was a good experience for me and it was an improvement from the past VBS programs. Everyday, we would sing songs; do skits, play games, tell Bible stories, and have a science presentation among other things. There were times where we would have to be patient with some of the kids, because all they wanted was non-stop attentions. I still remember one kid, who could not stop talking even when we told him to be quite a thousand times and he would still keep on yapping. There were those who would chase

after you, and in the end, they would just grab hold unto you and would not let you go.

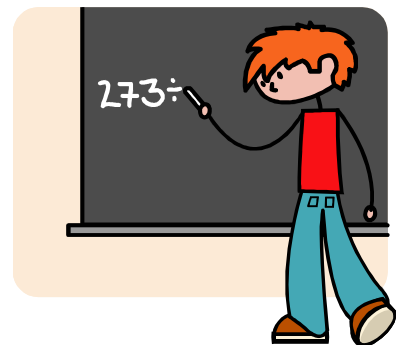
Sometimes, we would become a little lazy. I learned that by doing the best you can, the kids would appreciate what you would do for them (most of the time anyways!) There were times where I wanted a break (so badly), due to the fact I was extremely tired, but even so, I knew that in the end, someone had to do that certain job, and it would be better to do it myself than to place the hard work on someone else’s shoulders.

My experience With VBS

Timon Lee

My experience of VBS has been a joyful one, through it, I have learned to have more patience with kids, as we played and talked with them for many hours. I can vividly remember the many delicious hot lunches carefully prepared for us by Auntie Joanne, which allowed many VBS workers to be reenergized to look after the kids.

New friendships have been made as a result of VBS, as well as many good memories. For example, the incident with Wilson's backpack is one that everyone will remember. VBS has been a good experience and the one which I will never forget.



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圖 一：二千零六年、二十週年堂慶晚宴



Figure 1: 2006 – 20th years Anniversary Banquet

圖 二：二千零六年教會理事會職員合照



Figure 2: 2006 Executive Board Members

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Figure 3: BCBC 20th Anniversary Schedule

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Figure 4: BCBC 20th Anniversary Cake – Glory to God

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Figure 5: Easter Sunday – Children Choir

圖 六：林明科弟兄與趙園碧姊妹的婚禮



Figure 6: Janny and Mark Lin's Wedding

圖 七：重申婚約誓言典禮之十對夫婦



Figure 7: 10 couples in the Reconfirm Marriage Ceremony

圖 八：重申婚約誓言典禮之美女獻詩



Figure 8: Reconfirm Marriage Ceremony – Lady Choir

圖 九：重申婚約誓言典禮之花女



Figure 9: Flower Girls in the Reconfirm Marriage Ceremony

圖 十：瞿錦榮弟兄與鄭凱恩姊妹的婚禮



Figure 10: Janice and Denny Chiu's Wedding

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Figure 11: 2006 – Retreat at Guelph University

圖 十二：教會退修會之兒童節目



Figure 12: Church Retreat – Children Program

圖 十三：教會退修會、圈子向內？



Figure 13: Church Retreat – Circle Facing Inside?

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Figure 14: Church Retreat Group Picture

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Figure 15: The 7th Chinese Congress on World Evangelization

圖 十六：第七屆世界華人福音會議在澳門舉行



Figure 16: The 7th CCWE in Macau

圖 十七：鳳凰城短宣工作



Figure 17: Phoenix short term mission trip

圖 十八：鳳凰城短宣隊成員



Figure 18: Phoenix short term mission members

圖 十九：暑期兒童聖經班日營



Figure 19: Vacation Bible School Day Camp

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Figure 20: VBS Day Camp – Outdoor Activity

圖 二十一：郭傳道在泰國與伯特利聖道學院的同學們合影



Figure 21: Pastor Kwok short term mission in Thailand

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Figure 22: Gospel rehabilitation center in Thailand

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Figure 23: Christmas Caroling

圖 二十四：二千零七年、農曆新年



Figure 24: 2007 – Chinese New Year