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SALTSHAKER



TRINITY
Methodist Church

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FORGET

ABOUT THE

PRICE TAG

SO RIGHT YET
SO WRONG
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CONFESSIONS OF
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FORGET ABOUT THE PRICE TAG

In George Eliot's novel, *Silas Marner*, a reclusive weaver living in nineteenth century England, spends his evenings counting the gold he has hoarded from his earnings. Silas has been framed by a friend, wrongly accused of a crime, and cast out of society. He lives only for his work, allowing the love of money to eat into his soul until the unexpected arrival of a golden-haired toddler opens his world to a whole new purpose.



Silas never spent his money and gold as he loved it too much. Singaporeans however, not only love making money but they like spending it too. An informal survey conducted by the *Sunday Times* at the beginning of this year found that Singaporeans were expecting lower bonus payouts than the previous year. Despite this, they had no plans to curtail their spending. They intended to spend 46.5 per cent of their payout, set aside 7.5 per cent for investments, and save the remaining 46 per cent. The number one item they would purchase was a holiday, followed closely by clothes and gadgets. This probably explains the popularity of travel fairs and IT fairs in Singapore, and the congested roads leading into and out of such venues.

Helping us along are credit card companies that have eagerly created new service levels beyond the now commonplace platinum card. These new tiers come with name tags like Centurion, Ultima, Infinite, Elite World. Figures from Credit Bureau Singapore (CBS) show that last year there were at least 559 people here who spent an average of \$50,000 per month on credit cards. Spending among this ultra-rich group has been scaling new heights, with a Singaporean paying for a \$1 million car with his credit card last year, reported the *Today* newspaper.

The character of Silas may be more true to life than we care to admit. Are we, too, counting the number of digits in our bank accounts? The rich young fool admired his bountiful harvest, and concluded that the only reasonable thing to do was to build bigger barns to store his grain.

As Christians, what is our compass where money is concerned? Clearly we should not be ruled by materialism, as we worship God and not mammon. What however are our spending boundaries? Everything is relative in today's world. One man's barn may be to another his maid's room. Here, we may look toward John Wesley, who lived a life consistent with his teachings on this important topic. Wesley believed that one should gain or earn all you can, save all you can, and give all you can. He was not opposed to Christians earning a good income, for he himself earned a decent income from his fellowship at Lincoln College at Oxford University. There he earned a wage of £30 in the first year. He spent his new-found wealth on

playing cards, tobacco and brandy, things that were consistent with his position in society and social circle (In contemporary terms, we may think that since we can afford it, why shouldn't we buy that one more black handbag. No matter that we already have three black handbags in our wardrobe – it is not the 'it' bag that this one is.)

Then, one day, Wesley felt God's disappointment when Wesley found he had no money left in his pocket to give a poor shivering chambermaid so that she could buy warm clothing. This was after he had just paid for some paintings for his office.

Thereafter Wesley's spending habits changed. He realised that economical living and responsible spending was the duty of every believer. He found that he could live on £28 per annum. Given that a farm worker earned around £8 a year back then, Wesley did not live the life of a pauper. He merely determined a reasonable sum to live on, and gave everything else away to the poor. The following year, when his income rose to £60, he had £32 to give away. Even when his income rose to £1400, he still managed to live on £30, giving away the rest to charity.

As Wesley so famously said, what should rise is not the Christian's standard of living but the standard of giving. Today, we view an increase in our standard of living as a basic human right. When it is time to buy a new car, it will always be one that is "better" than the last one, meaning one that has a more prestigious label, costs more, consumes more petrol and costs more to insure than the older one.

On the other hand, Methodism was not founded on irresponsible giving either. Wesley taught that one's financial responsibilities are to one's family, creditors, and business. Surplus funds left over can then be available to be a blessing to those around us.

In the words of English singer-songwriter Jessie J, it is not about the money itself, but how we can make the world dance. For the early Methodists, making the world a better place meant funding charity work to right social injustices such as slavery, lack of welfare for prisoners, widows and orphans, and poor standards of education. Today we should also take stock of what this means in our society, and find the answer in our wallets.

*"It's not about the money, money, money,
We don't need your money, money money,
We just wanna make the world dance
Forget about the price tag."*

*Ain't about the oh cha-ching, cha-ching,
Ain't about the yeah, ba-bling, ba-bling,
We just wanna make the world dance,
Forget about the price tag."**

* Lyrics from "Forget about the Price Tag" by Jessie J, January 2011

忘掉 价码吧

乔治艾略特（George Eliot）的小说人物，马南 - 是位英国19世纪的织工，生活深居简出，他将晚上的时间都花在数他从收入所囤积起来的黄金。马南被朋友诬陷、被控犯罪并被社会撇弃。他为工作而活，灵魂逐渐被爱钱的心态所吞没，直至一位金发的婴孩出现，开阔他的世界，使他有个全新的目标。



林素燕

因马南太爱钱和金子，所以从不花一分一毫。新加坡人不但爱赚钱，也爱花钱。今年年初,星期日泰晤士报 (Sunday Times) 进行的一项非正式的调查，发现新加坡人普遍预计今年的花红会比去年少。尽管如此，他们没计划减少开销。他们打算花掉薪资的46.5%，拨出7.5%做投资，储蓄其余的46%。他们优先选择去旅行，紧跟其次便是购买衣服及电玩。这可解释为何新加坡的旅游展和电脑展大受欢迎，以及通往此场所的道路何等拥挤。

为鼓励我们花钱，信用卡公司急切地创新服务水平，超出了现在已是司空见惯的白金卡。这些新层次标记有百夫长（Centurion），终极（Ultima），无限（Infinite），优越世界（Elite World）。从新加坡信用局（Credit Bureau Singapore）的数字显示，去年至少559人通过信用卡平均每月开销是\$ 50,000。超富裕的一群人，花费不断创新高，今日时报（Today newspaper）报道有位新加坡人在去年用信用卡支付一辆价值一百万元的车。

马南的人物可能比我们所愿意承认的更接近真实生活。我们是否也计算着银行账户的数字？（路加福音12章）富裕的年轻人欣赏着自己的丰收，所得结论尽是唯一合理的事情是建造更大的谷仓来储存粮食。

身为基督徒，在钱财方面，什么是我们的指南针？显然，我们不应该被唯物主义主宰，因为我们崇拜上帝，不是财神。什么是我们的开支范围？在今天的世界，一切是相对。一个人的谷仓，可能是另一个人的女佣房间。

我们或许该探讨约翰卫斯理，他对这重要主题的教学与他的生活一致。卫斯理认为应该获得或赚取你所能，节省并提供一切你所可以。他不反对

基督徒赚大钱，他本身在牛津大学林肯学院的收入还算不错。他第一年的薪资是30 英镑。他将这新发现的财富花在打牌，烟草和白兰地，这些东西是在他社会与社交圈的地位一致的（就当代而言，我们可能会认为，既然我们能负担得起，为何不多买一个黑色手袋。尽管我们衣橱里已有三个黑色手提袋了 - 此袋非彼袋）

有一天，卫斯理感到神的失望。他刚为他的办公室添置一些画作，因此口袋空空。没钱施舍给一个寒冷至发抖的贫穷女服务员，让她买保暖衣物。

之后，卫斯理改变了消费习惯。他意识到，生活得经济和有负责任的花费，是每个信徒的责任。他发现，他每年只需28英镑生活费。当年，一个农场工人年薪大约是8英镑，卫斯理并没有活得像一个穷光蛋。他只是确定了一个生活所需的数额，将其余的捐献给穷人。隔年，当他的收入增加到60英镑，他捐出32英镑。甚至当他收入是1400英镑时，他仍然只靠30英镑维持生计，其余全拿去做慈善。

卫斯理有句名言：“不断升高的不应该是基督徒的生活标准，应该是给予的标准。” 今天，我们认为增加个人生活标准是基本人权。当买新车时，总是要比上一辆“更好”，既是比起旧车，声望更高的商标、更贵、消耗更多汽油及保险金更高。

另一方面，卫理公会法则不是建立于不负责任的给予。卫斯理教导我们，一个人的财务责任是对于一个人的家庭、债主和企业。有过剩基金，方可用来祝福周围的人的。

如英语创作型歌手杰西J所说：“问题不是钱本身，而是我们如何才能使世界舞动起来。” 对于早期的卫理公会，使世界成为一个更好的地方意味着以资金赞助慈善工作，来纠正的社会不公，如奴隶，缺乏福利的囚犯，寡妇和孤儿，及低劣的教育水准。今天，我们得从新评估在我们的社会什么是“使世界更好”并在我们的钱包里找到答案。

“不是钱，钱，钱，
我们不需你的钱，钱，钱，
我们只想使世界舞动起来
忘掉价码吧” *

* 歌手杰西J “忘掉价码吧” 的歌词，2011年1月

WHERE DOES GOD'S MONEY GO?

connect with God

connect with God



Contact 123 at SAFRA Yishun for some activities such as rock climbing



WSCS Missions outreach to women in a factory in Cambodia



Reaching out at Christmas 2011



by Ong Hon Yuh
Chairperson,
Finance Committee



We may accumulate wealth through hard work, diligence, prudence and thrift. But as we grow in material riches, we also run the risk of becoming proud, loving the world and losing the passion for evangelism and concern for the poor and the needy. This is not just true for individuals, but also for the larger body of Christ.

This is the paradox of economic success highlighted by John Wesley in his sermon, "The Causes of the Inefficiency of Christianity". This worldly tendency is something we as a church would be wise to be mindful of as we consider how we should spend the money the Lord has blessed us with in the lead-up to August, the beginning of the Methodist church's financial year.

It is a time for us to make our gift commitments to the Lord on Pledge Sunday in support of the Lord's work in TMC. A new financial year also means that a new budget is presented to the congregation. The budget shows the amount of money TMC needs for her ministries, administration, maintenance, utilities and staff salaries. Your tithes, offerings, and donations go toward helping to meet these needs.

In line with Wesleyan thinking, we recognise and acknowledge that TMC's financial resources belong to the Lord. He has installed us as responsible and faithful stewards of these resources to do His work on earth. "Everything under heaven belongs to me...for all the earth belongs to me" (Ex 19:5; Job 41:11).

As a church, we should also seek to live out the Wesleyan call to

"Gain/ Earn all you can, Save all you can, Give all you can".

Gain/ Earn

TMC's income is derived mainly from the tithes, pledges, offerings and donations which members and worshippers give unto the Lord, in thankful response to His sacrifice, grace and blessings.

The church provides opportunities for the congregation to give through pledges, weekly offerings, floral and folder donations, special collections and second offerings for our various Designated Funds (Community Fund, Missions Fund and Properties Development Fund).

The current active congregation, numbering around 500 to 600 (out of an enrolled membership of about 890), tithes and gives around \$1.7 million each year. Only 40 per cent of our active congregation pledges each year. We thank the Lord that this has been sufficient for the church to serve Him and build up reserves in the past few years. We pray that the Lord will continue to provide through the congregation's faithful and joyful giving.

Save

We want to be found faithful by future TMC generations by building up reserves consciously. We also want to exercise prudence in how we spend our present

resources. The reserves will tide us through difficult economic periods.

As costs in Singapore rise each year, any future work done on infrastructure and/or redevelopment of the church premises will become more expensive. The redevelopment of our church building in 2002 cost us \$12 million. A redevelopment project in 2030, for example, may cost us \$25 to \$30 million. We need to be prepared for this costly reality while we are able to do so.

Therefore, besides providing for the contingency of major works over a ten-year period, we also wish to put aside \$150,000 to \$250,000 into the Properties Development Fund each year. In our budget, we intentionally and deliberately budget for a sinking fund with the aim of building up the Properties Development Fund for major infrastructure works and future renovation or redevelopment plans of the church site. We have been in our current redeveloped premises for about eight years now, and infrastructure works will be needed in time to maintain the building in good shape.

Give

From the congregation's tithes and offerings, we "tithe" 10% of that income as donations to fellow Methodist organisations and Christian causes to support them in their work for the Lord. This 10 per cent tithing is a pattern that our father of faith Abraham has set for us, and what God commanded in the Mosaic Law (Gen 14:18-20, Deut 14:22-29).

Being part of our Methodist connectional system (of which

there are 20 TRAC churches), we also contribute an amount each year to TRAC (\$425 per TMC member). This supports the Methodist pastors' salaries (more than 70 ministers), ministries and administration costs. This is known as "Conference Commitments".

About 60 to 70 per cent of our expenditure is therefore, on Conference Commitments, and internally, on TMC's utilities (about \$150,000 annually), maintenance, administration, staff salaries and the sinking fund. These are responsibilities that we fulfill as a church to provide a physical place for people to meet God, with one another, and to the Methodist Church.

As the Lord exhorts us to make disciples, serve and minister to one another and the community in Singapore and in Cambodia, the remaining 20 to 30 per cent of our receipts, and the collections for the Community Fund and Missions Fund are spent on our ministry programmes and activities.

Our projected expenditure for the next financial year is estimated to be around \$2.3 million.

As we prepare ourselves to intentionally pledge our tithes and offerings to the Lord this coming August, may we prayerfully and joyfully consider how we, as individuals, can "gain all we can, save all we can, and give all we can". May 2 Corinthians 9:6-13 help you in your reflections.

DEFINITIONS

To **"Pledge"** is to formally declare and commit the amount a person wishes to tithe and offer to the Lord in the financial year. All pledges are kept strictly confidential. Visit www.tmc.org.sg/resources.html for contents of pledge card.

To **"Tithe"** is to give to God the portion (usually 10%) of the blessings He has given to us in the form of salary and bonuses, profits and other income.

"Community Fund" is a fund that supports outreach and social concerns efforts in the community such as community programmes and financial assistance for poor and needy families.

"Missions Fund" is a fund that provides support for missionaries, missions-related organisations, and also TMC's mission fields in Cambodia, in particular, Takhmao Trinity Methodist Church.

"Properties Development Fund" is a fund to provide for major property-related works which includes redevelopment projects, major structural repairs and maintenance (whether planned or contingency in nature).

Together, the Community Fund, Missions Fund and Properties Development Fund are known as the

"Designated Funds".

"TRAC" stands for Trinity Annual Conference to which TMC belongs. The Methodist Church in Singapore consists of 44 local congregations, and is organised in conferences: general conference, annual conferences, district and local conferences. TRAC is an annual conference.

主的钱去了哪里？

我们可以通过努力工作，勤奋，谨慎和节俭积累财富。但正当我们的物质越富裕，就越会变得骄傲、酷爱世俗，失去传福音的热情和减少对贫困人的关心的危险。这不仅是针对个人的事实，也发生在教会整体上。

卫斯理在他的讲道中指出经济成功的吊轨“基督教低效的原因”这世界的趋势是我们教会需要有智慧去考虑我们应该怎样使用上帝所赐与我们的钱财一至到八月份卫理教会的财政年。

认捐主日即将来临，又到了我们向主做出奉献承诺的时候，支持卫理公会三一堂的事工。一个新的财政年度，也意味着要向众会友呈现一个新的预算。预算显示的是本堂用在事工、管理、维修费、水电和同工工资等方面的金额。你的十分之一奉献和捐赠，旨在帮助支付这些需求。

与卫斯理想法一致，我们认同本堂的财政资源属于主。祂托付我们对这些资源因负的责任和忠心的管家，在世上完成祂的事工。“全地都是我的。。。天下万物都是我的”（出埃及记19章5节、约伯记41章11节）

作为一个教会，我们须活出卫斯理召喚

“获得或赚取你所能，节省并提供一切你所可以”

获得/赚取
本堂的收入主要来自会友和信徒因感谢主的恩典和祝福，而献给主的十分之一承诺、奉献和捐赠。

会众可通过许多不同的机会做出捐献，如承诺奉献、每主日奉献，花卉和秩序单封面的捐款，特殊奉献和为指定基金（社区基金，宣教基金和产业发展基金）筹款的第二次奉献。目前每周活跃的参加崇拜的会友大约是500至600人（会员数据库，约890人），每年奉献数额约170万元。每年只有40%的活跃会友做出承诺。感谢主，过去几年这已足够本堂来服事祂，并有少许储蓄。祈求主会继续通过会众的忠实和乐意的给予提供本堂所需。

节省
希望本堂的下一代会发现我们是忠实的，小心翼翼地积累了后备基金。也希望我们审慎使用的现有的资源。这后备金将带我们度过经济不景气的时期。

随着新加坡每年的费用增加，未来任何教堂内的基础设施和/或重建工作将更加昂贵。在2002年本堂重建的成本是1千两百万美元。如在2030年重建的话，成本可能高达两千5百至3千万美元。我们必须还有能力时为这个昂贵的现实做好准备。

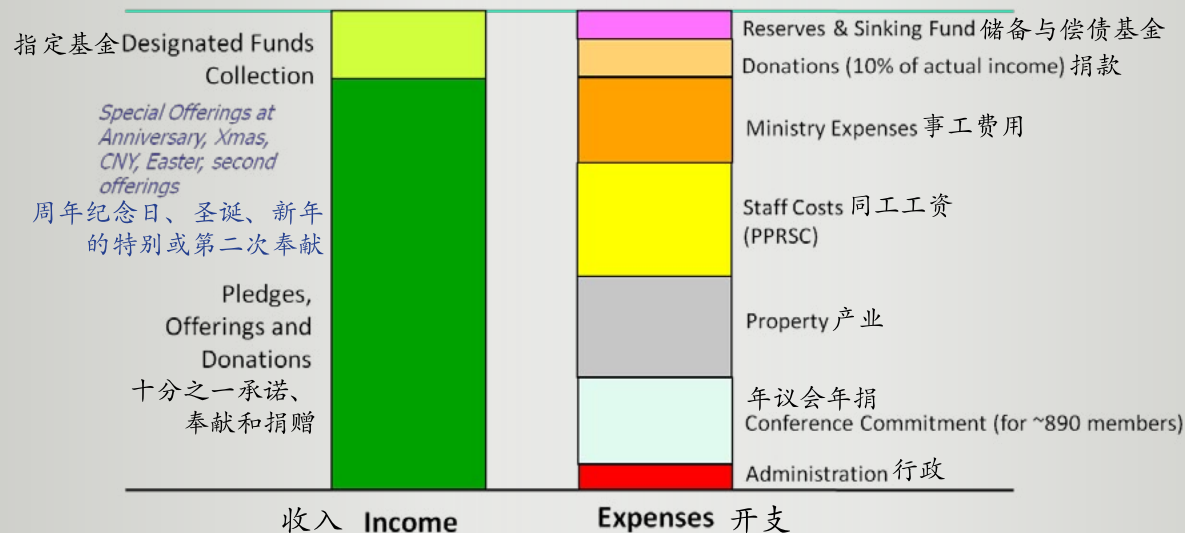
因此，除了在未来十年期间为应急提供规划外，我们也希望每年将15至20万美元存入产业发展基金。我们刻意地为偿债基金做预算，目的是要累积起产业发展基金，以免将来本堂有必要进行基础设施工程和重建计划。目前的教堂我们已使用了8年，到时一定会有些基础设施的维修以保良好的建筑状况。

提供
从会众的奉献，我们将十分之一捐给其他的卫理公会组织及基督教事工，支持他们在主里的工作。这10%的奉献模式是我们信心之父亚伯拉罕为我们设的榜样并是神吩咐摩西的法律（创世记14章18-20节、申命记14章22-29节）。

我们是卫理公会连接系统的一部分（三一年议会Trac，总共有20间教会），每年年捐给三一年议会数额是每位三一堂会友425元。这年捐是用于卫理公会牧师的工资（多过70位牧师）、事工及行政。这被称为“会议承诺”。

因此，约60%至70%的开支是会议承诺，以及三一堂的水电费（每年约15万元），建筑维修，行政，同工工资和偿债基金。作为一个教会这是我们得履行的责任，提供个实际地点好让人们能来敬拜神，互相团契，并对整体的卫理教会负责。

Figure: A pictorial depiction of how the income we receive is expended across the various responsibilities and needs of the church
图：描绘本堂的收入与各项责任和需要的支出的对比



因主勉励我们成为门徒、事奉、互相照顾及帮助在新加坡与柬埔寨的群体，其余20%至30%的奉献将用于我们事工的计划 and 活动。

我们估计下一个财政年度的开支预计为2百30万元左右。

当我们预备心，准备在来临的8月作出奉献承诺时，让我们以祷告与喜乐的心思考，我们个人应该如何做到“获得或赚取你所能，节省并提供一切你所可以”？大家可凭着歌林多後书9章6-13节反思这个问题。

认捐主日目前预定在7月8日。你可到 www.tmc.org.sg/ministries.html 浏览我们的事工目录。

定义

“承诺” 是正式声明个人在一个财政年内所乐意奉献给主的数额。我们会严格保密所有承诺。请到 www.tmc.org.sg/resources.html 浏览承诺卡的内容。

“十分之一奉献” 指神给予我们祝福，如工资、花红、利润和其他经济来源的一部分（通常为10%）。

“社区基金” 支持我们的外展与社区关怀事工，如组织社区活动以及在经济方面援助穷人和有需要的家庭。

“宣教基金” 为传教士、有关宣教团体以及三一堂在柬埔寨的宣教事工，尤其是Takhmao卫理公会三一堂提供支持。

“产业发展基金” 用于产业相关的事项，如教堂发展与重建、常年维修工程(无论是计划或应急性质)。

所谓**“指定基金”**就是“社区基金”、“宣教基金”和“产业发展基金”。

卫理公会三一堂属于**三一年议 (TRAC)**。在新加坡卫理公会共有44个教会，由不同会议组成：三一年议大会、年会、地区和地方会议。TRAC是一个年度会议。

So Right Yet So Wrong

Let's Hear It Again!



by Rev Dr Mark Chan

Jesus was teaching in the temple. Yet even as he was giving out the living truth of God, in walked the "teachers of the law", or the "scribes", and the Pharisees hauling with them a woman caught in the very act of adultery. Using her as a springboard, they sought to hoist Jesus onto the horns of a dilemma: "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" (v4-5).

What do YOU say?

The scribes and the Pharisees in this narrative are breathing warnings to us of two related dangers that continue to plague us in the church today.

1. The subtle transition from truth-seeking to witch-hunting

As we read the Gospels, it is easy for us to treat it like a movie with its simplistic division of the good guys versus the bad guys. Jesus and the apostles obviously represent on the one hand the good guys, while those religious leaders from Jerusalem the bad guys.

This may add drama to our reading of the text, but it is too simplistic. In reality, they were by and large good people - sincere and rightly concerned about piety and theology. Perhaps many of them started off with a genuine concern to hear Jesus out, to see how his teachings could help illumine their own understanding of the Law and the rest of the Hebrew Scriptures.

But something else kicked in. They felt threatened by what they heard and saw. It did not take long for them to turn from being defensive to being offensive. And at some point, perhaps subtly and inadvertently, many of them crossed the invisible line that separates truth-seeking and tradition-preserving to witch-hunting and scheming to get rid of Jesus.

Sometimes, in our zeal to defend the truth and maintain standards, we can become ungracious and even conniving. We can make use of a good cause or go off on our hobby horse on a particular point of theology just so that another person will be made to look bad.

We see this witch-hunting sometimes in evangelical Christianity. "If you do not subscribe to this view of Scripture, or this view of eschatology, or this view of tongue-speaking, or whatever... then you're not part of Christ!" Unfortunately, much of this so-called theological wrangling can be put down to a political jostling for power, position and control.

We see this danger at work even within the local church situation. Be alert to the fact that sometimes, people who seem to be concerned about the purity of the church, who seem to be worked up about doing the right thing, may simply be putting up a smoke screen to attack those who disagree with them or differ from them. We can be so right and yet so wrong!

2. The insidious tendency to use people to score religious points

Those religious watchdogs were not in the least interested in justice. If they were, they would have taken the lady to the proper authorities. The law is clear: stoning could only take place after a careful trial. Furthermore, in such a careful trial, an opportunity must be given to the condemned to confess his or her wrong. There was none of this. If she were caught in the very act, then that would mean that they knew the identity of the man. Certainly, the man with whom this woman had had an adulterous affair should be indicted as well. Both parties in the adulterous relationship are guilty, and both must pay for their sin (Lev. 20:10; Deut. 22:22). Why

wasn't the man brought before Jesus alongside the woman? Yet they were unflinching in their condemnation of the woman. Sometimes in our zeal to promote a cause or safeguard a tradition, or achieve a goal, we can, like the scribes and Pharisees in our story, inadvertently treat people like things, like pawns to be moved around to win whatever contest it is that we are engaged in. Whether it is a programmatic drive to grow an organisation, or a desire to achieve, evident in the rhetoric to do "great things for God" there is a danger that we forget that people are people and that they cannot be treated as things. As Immanuel Kant reminds us, people are ends in themselves; they are not means to our own ends.

The scribes and Pharisees had put the woman as it were on the stand, and they wanted Jesus to pronounce judgment on her. Instead Jesus turned the tables on them and put them on the stand. He was saying in effect: "Yes, there is sin here. Yes, judgment is justified and needed. But who is in a position to deal with this sin?" "If any one of you is without sin, let him be the first to throw a stone at her."

Jesus is not sanctioning adultery, or making light of it. Neither is he minimising the woman's sin. Beware that we do not use this Scripture to support a free and easy, and non-judgmental attitude towards sin. He is calling us to check our own hearts, to recognize the log that is in our eyes before we go around getting rid of the speck in other people's eyes (Matt. 7:3-4). **Only those who are most acutely aware of the duplicity of their own hearts and most acquainted with sin within will understand the plight of those who are under the weight of sin. Those who desire to judge must first be willing to stand under judgment.**

Here is a call to honesty, not self-righteousness. Jesus's statement goes to the heart of the limitation of the Mosaic Law. The Law has the power to condemn but not the power to liberate. It is here that Jesus steps forward as the realisation and fulfillment of the Old Testament.

Slowly one by one, beginning with the eldest, the accusers left the scene. What Jesus said hit home. There was still honesty in them yet as they recognised their own sinful part in the entire diabolic scheme. As Jesus continued to write in the dust, the accusers quietly slipped away until there was just the woman and Jesus. He straightened up and asked her, "Woman, where are they? Has no one condemned you?"

3. The Judge who judges yet pardons

After the accusers filed out one by one, Jesus turned to her and said, "Woman!" By so doing, Jesus returns to the woman her humanity. He addresses her as a person - someone with the ability to respond, to answer, to speak. Interestingly, the text tells us that Jesus stood up twice for the woman - first to defend, and then to dignify!

It is as if Jesus cast aside the distorting looking glass from hell and offered instead the mirror of grace through which the woman gained a true reflection of her condition. "You are not that scum-bag that the world says you are. Never mind if religion thinks you're no good. If you look through their mirror, you'd come out looking like a hag. But I don't see you like that. I see you as a person. As one worthy of love."

Sinners are still people, and they deserve to be treated as people.

The image of God may have been severely tainted and distorted. But it is there nevertheless. Even the most despicable sinner is a person made in the image of God, a person loved by God, a person for whom Christ gave his body and his blood. I will always remember Ray Anderson's suggestion that Jesus stood so near to the woman that if there were any stoning done that day, he too would come under the rain of those stones. That is a picturesque and powerful reminder of the depth of the incarnation, of divine identification with sin and sinners.

Do not beat on people who are already down and beaten. The woman was probably already crushed under the weight of her public humiliation. Perhaps waves of regret and remorse were crashing upon her heart. I suspect that sinners already know their sins. There is no way to hide the fact of one's guilt. Conscience will not go on leave. It bugs us and convicts us.

Jesus did not add to that pounding. Jesus shows himself to be gentle with the hurting and the humiliated. He demonstrates most clearly in this passage the truth of his own assertion in 3:17 - "God did not send his Son into the world to condemn the world, but to save the world through him." We cannot go wrong when we are magnanimous.

Do not condemn the sinner. But neither must we condone the sin. Jesus was asked to pronounce a judgment. He did. He gave a word that rocked the religious accusers and caused them to disperse. And he went on to say to the woman, "Neither do I condemn you. Go your way, and from now on do not sin again."

In saying this to her, Jesus made it clear to the woman that in his

judgment, what she did was a sin. Yet the Judge who judges is at the same time the God who pardons, who forgives, who will not condemn but offers the sinner a new start. It is not the infringement of the law that has the last say. It is the pardoning word of Jesus and the holding forth of a new beginning and future in Christ that counts in the end. Is this not the Gospel message?

Instead of the distorting mirror that twists all that is good and glorious into what is ugly and despicable, Christ holds up a new mirror in which we see ourselves as Heaven sees us - sinners saved by Grace.

The sermon was preached from the pulpit on 18 March 2012 for the 8.45 am and 11.15 am English services. The sermon has been edited for the purposes of this newsletter. Rev. Dr Mark Chan is the Research Co-ordinator, Faith and Society, for the Centre for the Study of Christianity in Asia, at Trinity Theological College. He can be reached at mark@ttc.edu.sg



Quiet Times at the LCEC Retreat

Letters to God revealed

In March 2012, LCEC Retreat was a time when many members of the LCEC heard from God and responded to Him. The Word of God is indeed living and active: the same passage from Matthew 17:1-9 spoke to these two sisters-in-Christ, Patricia and Kim Ling, in completely different and very personal ways. Here are their responses to God's Word:

Arise, Do Not Be Afraid



by Patricia Yong

I went for the recent LCEC leaders' retreat with some trepidation. The first part of the retreat consisted of a silent retreat, which I was not comfortable with. But in obedience to the Lord, I decided to give it a try.

On arrival at Pulau Desaru Resort and Spa, I was thankful that the beach before us was beautiful with much space to roam. A plus point was that there were few people within sight. We started the retreat under the guidance of our facilitator John Chong. He used the bible verse Matthew 17:7 and taught us using the Lectio Divina* method. John stressed the Transfiguration of Jesus in the presence of his disciples on the mountain.

My take-away verse from this bible reading was when Jesus touched the disciples and said, "Arise, and do not be afraid". During my meditation at the serene beach where I sat under a shelter, I felt that Jesus was touching me, through the gentle breeze sweeping by. I felt lifted in my spirit, that I had to live in His strength and that He was all I needed in all times. In total surrender, I said, Yes Lord!

On the second morning, while marveling at His awesome wonder at the beach, the word that He gave me when I searched Him for answers on the state of my beloved TMC was: "Seek Him". He reminded me of Matthew 6:33: "Seek Ye first the kingdom of God and His righteousness and all these things shall be added unto thee". It was after the lunch break that I recollected and was thankful for His reminder that "when we

seek Him with all of our hearts, we will find Him". His message was to do the "one thing" first.

Reflecting on the events that unfolded at the meeting later, I was much encouraged that indeed He was in the midst of all that happened. Even though the agenda was to craft a mission statement, the LCEC allowed Him to change those plans. When His people humbled themselves and came to Him in humility and weakness, it moved His heart. I sensed the passion of leaders for TMC through their open sharing and testimonies.

Dear God, thank You that the leadership recognised the need for transformation of the church so as to live our lives as disciples of Christ. This transformation can only begin with us. The commitment that we all made was Your hand at work. Only You could move our hearts to hear Your heartbeat. The touch of Jesus was upon each and everyone of us as You called us to "Arise, do not be afraid".

This retreat also gave me a great opportunity to break away from the hustle and bustle of Singapore, work, family and ministry and intentionally quieten down, unclutter my mind and soak myself in Your presence. It was indeed "a mountain top experience" of sorts.

Be Still and Listen



by Chew Kim Ling

Dear God,

I was prepared to be led by You as we started the LCEC Retreat in Desaru from 22-24 March.

What I didn't expect was how clearly You could speak to me through Your Word when I truly quietened down and sat at Your feet. Our retreat facilitator introduced the concept of Lectio Divina, which helped me to be still and silent, read Your Word repeatedly, and meditate on the verses to allow You to speak Your specific message to me and for me to respond in prayer to You.

We were guided to read the passage from Matthew 17:1-9 on the Transfiguration. After listening to our facilitator read the verses thrice and reading the same verses myself another three times, the words from verse nine: "...Don't tell anyone what you have seen, until the Son of Man has been raised from the dead" seemed to pop out from the page for me.

You know each of us better than we know ourselves: You knitted us in our mother's wombs. So You knew that I am constantly in the "Do" mode and love to share, especially good news and things. This is not necessarily bad, but there is a time for everything, which I need to be sensitive to.

The disciples Peter, James and John, after witnessing the awesome sight of Jesus being transfigured with his face shining like the sun and his clothes turning white, wanted to build tabernacles and must have been eager to share the experience with the other disciples down the mountain. However Jesus cautioned them otherwise. Like the disciples, in my eagerness to do things and share news, I may be missing out on the bigger purpose and plan.

I therefore pray for Your Holy Spirit to remind me to be still, slow down and listen for Your Voice, knowing that You are Lord and sovereign over all.

**The Lectio Divina method is a traditional practice of scriptural reading, meditation and prayer. The reader of Scripture goes through four steps: read, meditate, pray and contemplate, for the passage that he or she is reflecting on. This is intended to promote communion with God through studying the Bible as the Living Word of God.*

If you, too, received a word from God – during the LCEC retreat or otherwise – do share the excerpt from your quiet time journal with us!

Drop us a message at
tmccomms@gmail.com – you never know how your walk with God may touch the lives of others.

Spirit of God, Descend Upon My Heart



by Terri Koh

Acts 2:1-4 (NIV)

"When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."

What a powerful image Acts 2:1-4 presents. It is a fulfilment of Jesus's promise to his disciples and to us, in John 14:16, where He said:

"And I will ask the Father, and he will give you another advocate to help you and be with you forever— the Spirit of truth."

For Christians, the season of Pentecost is a celebration of God's continued work among His people. It is a renewal of our purpose, mission and calling as Christ's witnesses and a recognition that God's work is done through us by His Spirit.

The hymn "Spirit of God, Descend Upon My Heart" is a stirring reminder that the Holy Spirit is our Helper and Enabler of our being. It was written by the Rev George Croly, an Anglican minister from Dublin who served in a small parish church in London in 1810. He was also an active literary writer of poems and novels.

In 1835, he was asked by the church leadership to reopen a church in the worst slum area of London, St Stephen's Church. The church had been closed for more than 100 years. Because of his forceful and magnetic preaching, the church began attracting large crowds and it began his ministry in the slums for more than two decades. As he served in the heart of the slums, he saw many people turn back to Christ and was convinced of God's power to change those who truly desired to follow Him.

His convictions are reflected in the hymn, which exhorts us to desire to change the focus of one's life from earthly temporal things, to the spiritual and eternal things of God and to dedicate our whole being completely to God.

The hymn also presents an honest account of man's dependence on God's Spirit in his struggles, rebellion, doubts and impatience. Yet, it also promises that we will be aflame with passion for Christ when we have the Holy Spirit dwelling within us.

Is your heart aflame for Christ, burning fiercely with the knowledge of God's purpose and mission for your life? Or is it struggling to keep alight against the winds of the world, with its many trials and temptations?

Regardless of your answers to the questions above, there is no denying God's promise that the Holy Spirit has been sent to dwell in each of us to strengthen and equip us while we are on earth before we meet Him again.

Claim His promise for your life, this Pentecost season and beyond.

**²⁸ And afterward,
I will pour out my Spirit on all people.
Your sons and daughters will prophesy,
your old men will dream dreams,
your young men will see visions.
²⁹ Even on my servants, both men and women,
I will pour out my Spirit in those days**

Joel 2:28-29

WHAT'S NEW ON THE TMC WEBSITE? WWW.TMC.ORG.SG

Serve God - Serve like Jesus



by Vinitha Jayaram

TMC needs YOU!

There are countless opportunities to serve God, so why not start now? Check out the new feature on the TMC official website, entitled SERVE GOD which suggests various areas within the church's ministries where you can bless others with your time, expertise and skills. Whether you serve as a volunteer driver, a newsletter layout designer or a musician, God works through your willingness to serve and will minister to you even as you serve.

For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.
Ephesians 2: 10

Think not that you are limited, because of what you cannot do, but think instead of all you have, all the talents God has given you!

The 'Serve God' page can be found at <http://www.tmc.org.sg/servegod.html>
Contact details for the different ministries are found on the page itself.

QUICK LINKS



Serve God - Serve Like Jesus

Volunteer Drivers
We need drivers to pick up and send back elderly people who want to attend the 10am, 12pm, 7pm sessions on the 1st Wednesday of every month. If you can help, please contact vol@tmc.org.sg

Layout Designers
Your help is needed with designing pages of our church newsletter, Subscribers: Familiarity with Adobe InDesign is required. Commitment: Once in 2 months. Please contact the Communications Team if you are able to serve.

Resource Centre
Love books? The Resource Centre is looking for 3 members to join our team! Please contact books@tmc.org.sg for more details or to sign up.

Worship & Music Committee
If you can serve as:
• Organist / Pianist
• Sound Crew
• Display Co-ordinator
• Chorus / Soloist / Cantor
please contact worship@tmc.org.sg

Contact 123
Contact 123 is in need of tutors to assist primary and secondary school children in their school work, volunteers to manage the reader or any other area you can assist.
Contact contact123@tmc.org.sg or 88 and this form to volunteer.

IN & ABOUT TMCK

CHECK OUT THE LATEST SNAPS
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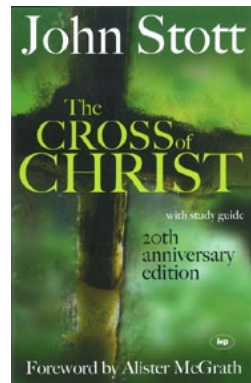


EASTER &
GOOD
FRIDAY



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by SKS Books Warehouse

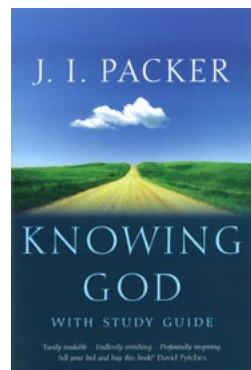


Format : Hard cover
Price : \$37.50

The Cross Of Christ

by John Stott

John Stott, one of the world's most influential thinkers, takes an in-depth look at the heart of the Christian faith and reminds Christians why the cross takes centre stage in God's redemption plan for the world. Stott's careful study of Scripture uncovers a pattern of how hope and worship should be an integral part of a Christian's life while bringing the majesty and the love of God to the front. The book now includes a study guide to help readers have an even clearer understanding of the different topics covered.

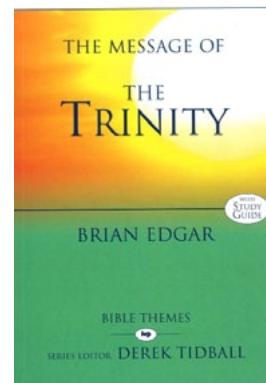


Format : Soft cover
Price : \$15 (was \$20)

Knowing God

by J I Packer

Many Christians think that they know who God is. But do they know Him personally or do they just know about Him? In this book, J. I. Packer brings readers on a journey to find out about what is revealed in the Bible and how we are to know Him. J. I. Packer asserts that the "ignorance of God" is seen as the root weakness in today's church as many believers are not fully aware of the nature of their Creator. Through this book, Packer systematically examines the unchanging nature of God and what this means to us as believers. Packer reveals that the essence of Christianity can only be found through knowing God.

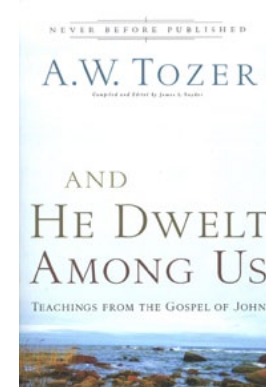


Format : Soft cover
Price : \$20 (was \$27.50)

The Message of the Trinity

by Brian Edgar

One God in three persons - Father, Son and Holy Spirit. While that describes the Trinity, the term does not appear in the Bible and is expressed only in the biblical teachings developed by the early Christians. Brian Edgar helps readers understand that the Trinity is not an abstract concept that is obscure or irrelevant. With his warm and clear writing style, he looks at a range of biblical texts to show that God can indeed be known and experienced in Christian life in the Trinity's glorious three-in-oneness.

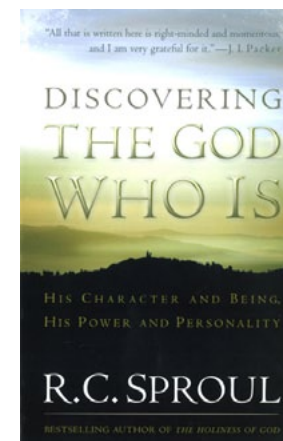


Format : Soft cover
Price : \$20.50

And He Dwelt Among Us

by A.W. Tozer

The Gospel of John was A. W. Tozer's favourite book in the Bible as no other New Testament writer presents Christ with a passion equal to John's. This book is adapted from Tozer's sermons on the book of John and it focuses on how Christ came down to earth so that the people could know their God at a personal level. He illustrates the implications of the incarnation and what it means for the lives of believers. The writings in this book capture the spirit of John and present an enthralling portrait of Christ that will captivate readers anew.



Format : Soft cover
Price : \$17.50

Discovering the God

by R. C. Sproul

Readers will journey with R. C. Sproul to discover the magnificence of God's character and being. His power and personality as Sproul asks the questions which many of us wonder about such as how God created something from nothing. Sproul communicates deep truths in a fresh and easy-to-understand style as he shares his passion for God and excites the reader to dig deep and know the living and real God - one who is real and is able to relate to each and every one of us.

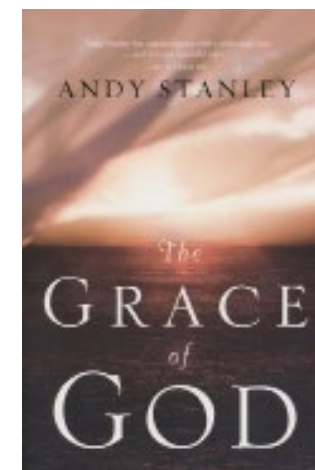


Format : Soft cover
Price : \$21.50

Small Faith, Great God

by Tom Wright

Based on sermons originally given by N. T. Wright, the book is part devotional and part apologetic and starts off by focusing on the character of God. Wright's vast knowledge of biblical history shines through as it not only shows readers the character of God as depicted in the Scriptures but it looks at the lives of various biblical characters and how their faith in an unchanging God has impacted their lives. This is an excellent book to remind us of important truths, introduce us to new ones, and challenge us to remember the greatness of our God.

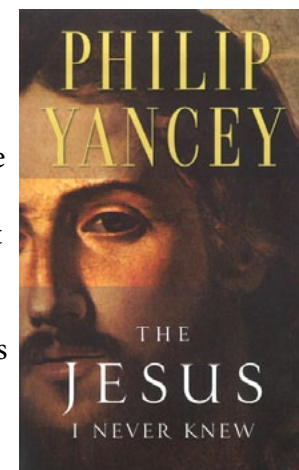


Format : Soft cover
Price : \$22.50

The Grace of God

by Andy Stanley

None of us deserves a life free from the ravages of sin and hope for a glorious future but it is ours because of God's grace. Yet many continue to live a graceless life that results in our churches being filled with disillusioned Christians, weary of the demands of religion, struggling with personal defeat. Pastor Andy Stanley brings readers through the Old and New Testament to observe God's grace at work in the lives of some of the bible's best and worst characters and how His grace changed their lives. He also shares deep personal insights from his own life and reveals how grace is not a natural response but is the most essential one. Together these stories unravel the mystery of grace and tell of its transforming power to set us free.



Format : Soft cover
Price : \$22.00

The Jesus I Never Knew

by Philip Yancey

Philip Yancey helps discover who Jesus really is as he illustrates what it would be like to grow up Jewish as Jesus did. He gives such clear insight to the importance of Jesus's Jewish roots that readers will have a better understanding of who Jesus really is. In the book, readers can clearly understand Jesus, His kingdom and the role of being a Christian. The book won the Evangelical Christian Publishers Association's Gold Medallion Christian Book of the Year Award and people will have a clear vision of Christ and a closer walk with Him.

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SMALL GROUP CONNECT

THE EXPANDABLES



"It's really a source where we can grow in faith together with friends and it makes me feel part of the TMC family."

Daryl Lee

"It's a brotherhood where there need not be walls between us and we don't need to hold anything back."

Timothy Tan

"The Expandables is about being accountable and supportive to my brothers and having people I can trust and confide in. It also means learning the Word of God together, being able to share what we feel freely and being able to learn from each other!"

Josh Yee

"I love everything about our life group. But the things that really stick with me most are the memories and moments we have together."

Ming Xuan



Aug 9 is special to me not just because it's our nation's birthday. That date also marks the anniversary of The Expandables, which was formed on that day in 2010. The Expandables is really about a group of young guys coming together to be serious about their faith and to grow together as a band of brothers. Why the name The Expandables? While the idea came from a movie that was screening during the period when the group first met, it also encapsulates well what we are about. We started our group with the aim of expanding in our love for and faith in God, and growing in the Word. At the same time, we wanted to see the group expand in

numbers. God has been so good in blessing us in so many ways. We have seen our numbers grow from the original 9 to the current 14. And because we're not so small anymore, we no longer call ourselves a small group but a life group. Another reason is that we also believe that our group is really about doing life together.

Our meetings can get quite chaotic and messy, as you would imagine with a group of 15-18 year old guys. But that's really the beauty of it all. We aren't a group of perfect people, but we're a group of people being perfected in Christ.

"Life Group is an avenue where I can learn about God, and also be accountable for my daily actions. It has helped me to better understand the Christian life, and has taught me how to solve the problems of life as I share these experiences with my brothers who understand what I'm going through."

Jeremiah Roshan David

"My favourite thing about life group is that each of us gets the opportunity to facilitate the lesson and share fresh ideas with others in the group. This will help us to develop one another's spiritual walk as different opinions are freely expressed."

Mark Tan

"Being in the Expandables is a God-given opportunity to share experiences and my faith to those who are younger than me. It's really encouraging to see members grow in their love and passion for Christ!"

Dominic

A typical life group session involves having fellowship over dinner first, before heading to a designated venue ranging from one of our homes, to parks and even on top of myVillage shopping centre in Serangoon Gardens. We take turns to facilitate the lesson for each meeting. We are just about to start a study on the book of Romans.

More about small groups at TMC can be found at www.tmc.org.sg/smallgroup.html. Or contact Park Ming at Parkming@tmc.org.sg



A lot of our meetings are about doing activities together for a better understanding of the lesson for that day. On this occasion, we are doing a four-man push up.



More than half the group went to Cambodia last year on a mission trip. It was so good that this year, we're hoping to all go together on a Life Group Mission Trip.



Our life group photo last year, just before our first-year anniversary. Since then, we have had two more brothers join us.



We the Khmers Reach Out Too

The Methodist School of Cambodia's outreach activity to Prak Padov School in Kandal Province on 24 March 2012 was its first. Through it, the students learnt how to work together and how to show friendship and love to the children there. They share with us some of their wonderful lessons and experiences.

Where did the idea come from?

My name is Banabas.

I study in Grade 11A at the Methodist School of Cambodia (MSC).

When I was in grade 8 and up until grade 10, a team from Singapore would come to teach the students in the school. One of the lessons was about obedience, how to become a good student and how to share the good news about Jesus.

Most of the teachers were youths who studied in grades 11 or 12 in Singapore. I was so envious because they were the same age as me.

I asked myself how they could teach me and my friends, and I knew that my classmates thought the same way.

If they could do well, why couldn't we? This was when we started to think that we should go out to get some experience, learn how to work together and share God's love.

Meanwhile, my father had also set up a primary school in Kandal province.

We began to think about conducting a similar programme – like what was taught us by the Singapore team - in this school and we prayed about it. This plan started to fall into place in March this year.



Planning for outreach

I started to plan the programme with my friends. But first, we went round our class to ask other students to volunteer and to help us.

We spent one month planning, holding four meetings to confirm what we needed to do. We started each meeting with prayer. Then I would share with them my plans.

We discussed our preparations for the games and the lessons and split our team into three groups to take charge of the children. We also decided on our duties for the various groups – singing, performance and art and craft.

We also decided to share the cost of the programme with the school. Each student donated some money while my father donated US\$20.

We presented our proposal to Miss Violet Khor, the principal of MSC, and asked her if the school could fund the other half of the cost. She agreed.

We were very happy and thanked God for His love and faithfulness, and so went out with joy and confidence.



Visiting the village with joy and excitement

Our group visited the school in a village called Prak Padov, about one-and-a-half-hours away from our school. There, we taught students from grades 3, 4 and 5.

Before going round to the various classes, we prayed together as a group. From our observation, every student was smiling and happy with his or her teachers.

While there were many things we wanted to teach the students, the main lesson we taught was about God and obedience.

As this was a Christian school, our group taught the students how to sing new songs to praise the Lord.

We also asked the students to teach us their songs too. During our free time, we went outside of the school for a walk. We went to a mango farm where some of my friends climbed the trees like monkeys. It was so funny to see some of my friends acting like children.

In the afternoon, we had an enjoyable lunch with the students in the village. Then, we continued with the other activities such as art and craft. We really enjoyed this outreach programme and would like to do it again soon.

What we learnt from this mission

When we first arrived at the school, we felt so happy. The children were friendly and delighted to see us.

We have learnt how to trust in God. We have also learnt to pray and praise God together as a group and to pray before we start anything.



We realised that we are able to conduct activities such as games, art and craft and perform skits. One skit was about Abraham showing obedience by being willing to sacrifice his son to God.

The aim of the skit was to teach the students to obey God, their parents and other people.

Through this outreach activity, we also learnt how to lead a programme, how to manage children, how to work as a united group. We thank God for this opportunity.



"I am very happy to see the Methodist School of Cambodia students come and help our children to improve and to share what they have learnt to the children in the village, because I always see groups from other countries come and help, but now I really can see that Cambodian children can help and develop our country."

- Violet Khor
Principal of MSC

This article was contributed by
16 students of Grade 11.

Chay Banabas - Leader
Chhom Darareaksmeay - Asst. Leader
Va Benjamin - Photographer/Game Leader
Pi Kesha - Teacher/Music
Thuk Raksmeay - Teacher/Music
Lim Chomneas - Teacher/Equipment
Keo Maraday Aden - Teacher/Singing/Helper
Ly Kim An - Teacher/Music
Un Rath Linda - Song Leader/Prepared breakfast
Soy Socheata - Teacher/Prepared breakfast
Sinn Sokun Sothea - Prepare Video/Game Leader
Ith Pisey - Teacher-singing/Prepared breakfast
Pov Sokpier - Teacher/Prepared lunch
Mop Marong Rith - Teacher/Song Leader
Khim Srey Leap - Teacher/Singing
Sok Chanty - Teacher/Drama Leader



Last July, I was accepted into the polytechnic course of my choice via the Direct Polytechnic Admissions (DPA) exercise.

To demystify the jargon, the DPA exercise is like a shortcut to the polytechnic course of your choice through a series of interviews.

As I was set on the course I wanted, I opted for that route. The results were positive and my school term was to start in January this year, earlier than most of my cohort.

At first I did not think much about it, being preoccupied by the O levels, which I still, had to take. However, when the O levels were over, and the polytechnic term was about to start, I began to get worried.

But it wasn't my studies I was worried about. It was a new paradigm - the paradigm of appearance.

Appearance seemed to be everything in polytechnic! Unlike in primary and secondary school, polytechnic students are not required to wear a uniform. School rules based on appearance are also more lax, meaning it was common to see students sporting nice brown curls and a good pair of skinny jeans.

I would also be attending school with girls! This was

something that was rather daunting for someone like me who had spent 10 years in an all-boys' school.

Another concern I had was what my new classmates would be like. Thanks to social networking, I found my classmates on Facebook, and we had already created an online group to get to know each other even before the term started.

Thus I did some of my own "cyber-reconnaissance".

One prominent figure in the group was F, the classmate who posted most frequently and enthusiastically on the online group. He also initiated online conversations with many students with.

At first I was slightly taken aback by his friendliness. So even before meeting him in person, I was already forming the impression that he might be an insincere or slightly hypocritical person.

However, after meeting him in person in the first week of school, F completely shattered my preconceived ideas of him.

He turned out to be a very amiable individual, genuinely sincere about helping others. I then realised that if I had let my judgments get the better of me, I would have lost the chance to get to know one new good friend.

What does the bible tell us about judging others? Is judging others wrong?

Well, the Bible clearly states in Matthew 7:1-2:

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you."

Simply put, the Bible tells us not to judge others as no one likes to be judged and measured by others.

In Matthew 7:5 it also states: "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

God dislikes a person who judges his neighbor as it presents a lack of self-reflection. Each person on Earth is a sinner.

Therefore, how can one sinner judge another without presenting himself as a hypocrite? I had made that mistake by coming to school hoping people would accept me for who I was when I was already putting up walls against people I didn't like.

To answer my questions about how people saw me, I conducted a short survey and asked my classmates what their initial impressions of me were. The replies turned out to be rather diverse:

"I thought you were scary at first."

"I thought you were a responsible person, not someone that jokes when situations are serious."

"Bubbly. Approachable. Oh, and I thought you were the flirty, flirty type at first."

Those were interesting findings. Yes, being judged is fortunately, or unfortunately, a part of life and how we communicate with people.

However, we must be mindful of how we judge others, and how we respond to our judgements. Are we showing less concern to a person just because we "dislike his guts"? Or because he or she is different from others? Or just because others ostracise him or her? If we behave as such, how does it reflect on us as children of God?

Since we're on the topic of judgements, both adults and students alike give me "weird looks" when I tell them I'm studying in a polytechnic.

That's a judgment too! In my experience, polytechnic students are a hardworking bunch of and are not unlike their JC counterparts!

It would be really nice to see this social stigma of elitism broken down, and it can start with you!

So then, these are the confessions of a polytechnic freshie, who is currently studying in a campus with students who have multiple piercings, dyed hair, vertical hairstyles, and come from diverse backgrounds. But none of these are any less of a friend to him.

**"Judge not, that you be not judged.
For with the judgment you pronounce you will be judged,
and with the measure you use it will be measured to you."**



Matthew 7:1-2 (NKJV)

SERVICES

www.tmc.org.sg/servegod.html

1) Drivers needed to transport elderly living in Serangoon Gardens to and from the Yum Cha session in church on the 1st Wednesday of every month. If you can help, please contact Victor Seah at 9619 6176 or vseah@singnet.com.sg

2) If you can serve as:

- Organist / pianist
- Sound Crew
- Display Co-ordinator
- Drummer / Bass Guitarist

please contact: Patricia Zoey Tan at 9818 8447 / patriciazoeytan@yahoo.com.sg

3) Contact 123 is in need of tutors to assist primary and secondary school children in their school work, and volunteers to manage the counter. Block 123, Serangoon North Ave 1, #01-149. Contact Cathrine at cathrine@tmc.org.sg / 6285-8450. For more information, visit www.tmc.org.sg/osc.html

EVENTS

Sat May 26 – Sun Jun 24

School Holidays

Every 1st and 3rd Friday

9.15 – 11.15am

WSCS Bible Study by Esther Wong. Contact Mrs Diana David / Mrs Joanne Wong at 96507126 / 98585517 for more details. www.tmc.org.sg/regular.html/wscsbs

Every Fri

8.00 – 10.00pm

Healing Ministry in the Prayer Chapel

Every Sat

9.00 am – 12.00pm

Contact 123 IT Courses from basic computer, to the use of Facebook and movie-making. <http://www.tmc.org.sg/c123/c123course.pdf>

Every Sat

3.00 - 4.30pm

WSCS Line Dancing. \$10 per month. Contact Eunice at 6288 4061 for further details

Every 2nd and 4th Sunday

7.30 – 8.30am

Church Prayer Meeting in Prayer Chapel
www.tmc.org.sg/prayer.html

Sat Jun 2

10.00am – 1.00pm

Small Group Leaders' Get-Together – "Leading Together"
Contact :
Lee Park Ming (parkming@tmc.org.sg)
Colin Yip (colinyip@gmail.com)
Sue Yien (sueyien@gmail.com)

Sun Jun 3, 10, 17

2.00 – 4.00pm

Membership Class. Visit <http://www.tmc.org.sg/baptism.html> for details

Wed Jun 6, Jul 4 and every 1st Wed of the month

10.00am – 12.00pm

Yum Cha is an opportunity for people to come together for fellowship, and serves as a platform for TMC-ers to meet one another as well as non-Christians in the community mid-week. Devotions in June and July will be on how to handle one's anger and loneliness. www.tmc.org.sg/osc.html#yumcha

Thurs Jun 7

12.00 – 5.00pm

Contact 123 Outing to Kids' Kampung at Pasir Ris
Contact Jestyn (church office) / Cathrine (6285 8450)

Sat Jun 9

9.00am – 5.00pm

10 Kensington Park Drive, Function Room
WSCS Retreat – Sensing God. A day retreat, drawing away from the hustle and bustle of life, to read scripture with all our senses and so experience and explore how God speaks to us, and invites us to respond with our whole being. Fee = \$10. To register, please contact Katherine Loh at 9749 9068

Sat Jun 9, 23, Jul 7, 21

9.00 – 11.00am

Fellowship of Ukulelians meet to fellowship and play the ukulele of course
www.tmc.org.sg/regular.html#ukulele

Wed Jun 13 – Sat Jun 15

Youth Ministry Camp – Freedom
More on YM's Facebook page
<http://www.facebook.com/#!/pages/TMC-Youth-Ministry/194806094431>
and registration forms from hernshung@tmc.org.sg

Wed Jun 13, Jul 11

3.00 – 5.00pm

Tea @ 3 organised by Glowing Years Ministry

Sun Jun 17, Jul 15 and every 3rd Sunday thereafter, 10.00am

WSCS Visitation to Homebound. Those interested to cheer up old folks, please contact Lucy Chan at 97482733

Wed Jun 20, Jul 18

10.00am – 12.00pm

God's Master Works: A Concerto in 39 Movements is an overview of the Old Testament conducted by Rev Peter Goh
www.tmc.org.sg/regular.html#gym

Sun Jun 24

Reception of New Members at both English services
For more on baptism and membership classes, visit www.tmc.org.sg/baptism.html

Sun Jun 24, Jul 29 (and every last Sunday of the month), 9.00am

Visit to Institute of Mental Health by Outreach & Social Concerns. Contact Yvonne Tan at 9091 8589 / yvnn_tan@yahoo.com
www.tmc.org.sg/osc.html

**Thu Jun 28, Jul 26
10.00am – 12.00pm**

St Luke's Eldercare Centre Devotions at Blk 217 Serangoon Ave 4 on how to handle one's inferiority and temptations. TMC's ministry to SLEC brings hope, help and the love of Christ to many needy elderly. www.tmc.org.sg/osc.html#slec

Fri Jun 29 – Sun Jul 1

Children's Ministry Workers' Retreat in Desaru, Malaysia.
www.tmc.org.sg/cm.html

Sat Jun 30 – Thurs Jul 5

Missions trip to Cambodia by Communications Team
www.tmc.org.sg/missions.html

Sun Jul 1

Youth Sunday, celebrated at both English services

**Sat Jul 14
1.30 – 5.00pm**

Befrienders' Training – Helping Skills and Self-Care.
Visit www.tmc.org.sg/highlights.html
or contact Lee Pak Kheng at 8288 7736 / leepakkheng@hotmail.com

Sun Jul 15

Stewardship Sunday
Visit www.tmc.org.sg/resources.html for how to pledge on Pledge Sunday, 5 Aug



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Further details on TMC's events can be found at www.tmc.org.sg