



Jurong Christian Church

The Vine Committee

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Editor's Word

Highlights of the 2008 AGM held on 26 April 2009. One of the most important motions passed in this AGM is the approval of the members to proceed with the Rebuilding of the church in phases, with the first phase likely to cost around \$3 million. There wasn't really much debate on the topic and the project was passed quite smoothly.

Thank God that the Finance Report was accepted without question. However, if you do have any questions, I am willing to listen to them. I am still looking for my replacement come 2010. Please make sure you are eligible to run for office.



This AGM was also the swansong of Bishop John Tan. He is stepping down from the role of bishop after serving for 12

years. He will be starting out again as a pastor in Bedok.



NEW 2009JCC COUNCILMEN



Samuel Tay, Thomas Tan, Richard Lee and Derrick Lee are stepping into the role of Council men for 2009 and beyond.

The task ahead of them is never as great as the Power behind them.

Always Worthy, Always Responsible to Everyone

One day before the AGM, the Dialect Ministry held a meeting at Peter's condo. It was a ministry meeting to discuss some operational issues. Rev. Chang opened the meeting with a call for unity because the one thing that could destroy the ministry would be disunity among the members.



There was food, there was fun and there was fellowship.



Many matters were discussed and I hope we can progress towards a greater synergy of various talents to help the dialect speaking people to know Jesus as their Savior.

Finally, as I am writing this, news that the Orange alert will be stepped down to Yellow in about 5 days time is most welcomed because our Church Retreat Committee is in a quandary on whether to carry on with the June Retreat given the threat of the Swine Flu. I hope this will encourage them to press on.

For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline. (2 Timothy 1:7)

Strengthen the feeble hands, steady the knees that give way; say to those with fearful hearts, "Be strong, do not fear; your God will come,.....He will come to save you." (Isaiah 35:3-4)

Finding Your Leadership Style

Ten different ways to lead God's people.

by Bill Hybels

1. Visionary leader

These leaders have a crystal-clear picture in their minds of what they want to happen. They cast visions powerfully and possess indefatigable enthusiasm to pursue the mission.

2. Directional leader

The directional leader has the ability to choose the right path at those critical intersections where an organization starts asking hard questions: "Is it time for a wholesale change or should we stay the course? Do we focus on growth or consolidation? Should we add facilities or relocate?"

These are directional issues, and they are capable of immobilizing an organization. But a leader with a directional style is able to sort the options.

3. Strategic leader

Visions excite and inspire people. They compel action. But unless people eventually see progress toward the fulfillment of the vision, they conclude the vision caster is just blowing smoke.

A strategic leader forms a game plan everyone can understand and participate in, one that will eventually lead to the achievement of the vision. A strategic leader challenges the organization to work the plan.

4. Managing leader

You'd be surprised how many visionary leaders are inept at managing people, processes, and systems. Many directional and strategic leaders are incapable of actually putting the players, resources, and systems in place for the goals of the organization to be achieved.

Managing leaders often aren't as popular as the leader who can give the big vision talk or make the big decision around the board-room table or put the big plan in place. But in the day-to-day world, someone has to manage the process to make sure we get where we want to go.

5. Motivational leader

These leaders possess insight into who needs a fresh challenge or additional training. They can sense who needs public recognition, an encouraging word, or a day off. They know when a change is needed.

Motivational leaders know that teammates get tired, lose focus, and experience mission drift.

6. Shepherd leader

This man or woman loves team members so deeply, nurtures them so gently, supports them so consistently, listens to them so patiently, and prays for them so diligently that the mission of the team gets achieved.

It's a different dynamic with shepherding leaders and their teams. Team members support their shepherd, and teammates often feel, whatever cause is important to the leader is fine with me. If you can shepherd a group of people, you're a leader, and you can really make a difference.

7. Team-building leader

Team-building leaders have supernatural insight into people. They find or develop leaders with the right abilities, character, and chemistry with other team members. They place people in the right positions for the right reasons who will then produce the right results.

8. Entrepreneurial leader

These leaders possess vision, boundless energy, and a risk-taking spirit. Their distinguishing characteristic is they function best in a start-up operation. They love being told it cannot be done.

The apostle Paul was an entrepreneurial leader. He wanted to build churches where Christ had not been named. He wanted to pioneer them, then let someone else run them so he could move on. He made no apologies for his leadership style.

9. Re-engineering leader

Some leaders thrive in a situation that has lost vision or focus. This kind of leader says, "Oh boy, I get to re-engineer this whole situation." They find out what the mission was and what it needs to be now. They decide how progress and success will be measured. They love to tune up, heal, and revitalize hurting organizations.

10. Bridge-building leader

This leader brings a wide variety of constituencies together under a single umbrella of leadership so that a complex organization can achieve its mission. This feat requires enormous flexibility in a leader - the ability to compromise and negotiate, to listen, understand, and think outside of the box. It requires not only the ability to be diplomatic; it requires also the gift of being able to relate to diverse people.

He or she seeks to unite them and focus their efforts.

Whatever your style, recognize it, celebrate it, and step up to the plate and lead.

Pulse Retreat 2009 – *Facing the Giants*

By Yeo Zheng Lin

Over the weekend from 20th to 22nd March 2009, many of our youth leaders gathered at Aranda Country Club for a time of retreat and sharing. This retreat is also opened to the younger ones who might be leaders in the future, and ex leaders who have step down.



The theme of the retreat is **Facing the Giants**, and the objective is **Stand firm in faith in unity**. All the activities are tied to this theme and objective. Our speaker, Ron, who was from Campus Crusade for Christ and is now studying in TTC, shared with us his invaluable life experience and also on the topics Chosen, Blessed and Brokenness. One of the topics which touches me is the Brokenness, in which that God is always by our side even though we feel broken, and through him, we can overcome this brokenness.

As most of us usually talk among the people within the same age group and our cliques in church, we were divided into groups with people from different age group. This actually foster tie especially between the younger and older ones, and we also get to play games and fellowship together.

We also shared with each others about our struggles and life experience, and on our last night, we mould out our 'Giants', which

is what we always look onto instead of God, or the things that draw our attention away from God. After we shared with each other on our 'Giants', we crushed them together and mould it into an empty cave, which symbolizes that Christ has risen and has forgiven us of all our wrongdoing and sins.

The most encouraging part of the retreat is to see our 3 youths, Joshua, Kenny and Evania, who attended the SERVE program, taking their step of faith to conduct a workshop on Evangelism. For them, it is also their first time to stand up and speak in front of so many people, and it is very encouraging for us to see that. I think the program really helps to train up our future leaders.

This retreat has really been a refreshing and encouraging time for me, and to get closer to God. It also helps to break the bond between the older and younger youths, through our sharing and fellowship in our groups. I do hope that all these will not stop after the retreat, but continues on in every day of our life.



The empty tomb

Thank God with all my heart and love
For sending me a blessing from above.
I know I'm blessed, I'm like no other
because I've got you for a mother.

Happy Mother's Day!



MACAU MISSION TRIP

The purpose of the Macau trip is to distribute Christian literature to Mainland China tourists visiting the various tourist destination regions in Asia Pacific (namely Singapore, Hong Kong, Macau, Thailand, New Zealand, and Taiwan).

On top of bible distribution and targeted gospel-sharing, we were required to do various outreach activities with the locals in Macau too and I was grouped to minister to the final year students in the local Macau secondary school.

Lesson learnt:

This trip rekindles my heart for mission once again since my last Mission trip two and a half years ago.

Initially before the trip I thought that there will be no chance or almost impossible to share the gospel to the mainland Chinese tourists because we are told that we only have a couple of minutes to talk to them, therefore I set for myself 3 pre-believers to share the gospel with and one receives Christ. However amazingly, God led me to share with 14 pre-believers in total for the whole trip.

As I looked back on the trip, God indeed has encouraged me through various incidents that happened there. God opened my eyes to see that people are seriously seeking and hungry for God!



Glossolalia

(Speaking in Tongues)

A child asks his mother a question about some Christians he observed speaking in an unintelligible language during worship. The conversation goes like this:

Child: *“How come some people in church speaking so funnily like crazy talk when they pray?”*

Mother (not herself familiar with the subject of glossolalia):
“Don’t ask so much. Have you not learnt that curiosity killed the cat?”

Child: *What was the cat curious about, Mummy? My kindergarten teacher told us it is good to be curious. Teacher said many people’s achievements started with their curiosity.*

On the subject of glossolalia, should one be curious or not? Even if curiosity would kill the cat; I believe that when tongue-speaking is in manifestation before a gathering, curiosity will be stirred. To some, it may just be a passing interest; while to others, the desire to seek more understanding and to “go for the experience” may turn out to be either spiritually a blessing (of edification) or jeopardy (of spiritual disillusionment due to misconception). This is because speaking in tongues as actively encouraged by some Christians (especially the Charismatics) is actually a personal experience between one and God. Not everyone who seeks is promised to receive the gift. This is evident from Scripture. Paul asked the rhetorical question in 1 Cor. 12:30, “Do all speak in tongues?” The answer is obvious.

Some glossolalia crusaders (usually Pentecostals)¹ might argue that tongue-speaking is for all Christians and the tongue mentioned by Paul in his rhetorical question refers not to glossolalia but different human languages, claiming that the phrase “different kinds of tongues” in v. 28 supports this contention. It could be accepted that Paul was indeed talking about different Christians endowed with different public ministry gifts in v.28, but it could also be asserted that Paul, in addressing the Corinthians for the purpose of encouraging their unity as one body of Christ and being on the subject of spiritual gifts did in a natural course of progression in his address move on to examples of gifts of prophecy, healing and speaking in heavenly tongues to illustrate the full spectrum of gifts within the body spanning ordinary and extraordinary spiritual empowerment of the parts making a comprehensive whole that serves Kingdom’s purpose. Significantly, in v. 28 he chose to qualify the word ‘tongues’ with the descriptive “different kinds of” and this was immediately after he mentioned “gifts of administration”. However, when he then moved on to ask the question “Do all speak in tongues?” in v. 30, this was closely following sequential mentions of special blessings like miracles and gifts of healing (“Do all work miracles? Do all have gifts of healing?”) It is clear that “Do all speak in different kinds of tongues?” would be a very different construction from “Do all speak in tongues?” Paul chose the latter construction and it would be remiss for anybody to vary the construction to suit his argument.

¹ The terms ‘Pentecostals’ and ‘Charismatics’ are not synonymous. However, the groups do overlap in their beliefs in tongues. Pentecostals (beginning early 20th Century) are more forceful in preaching their theology on the events on the day of Pentecost narrated in Acts 2, on supernatural healing and on speaking in tongues as evidence of “baptism of Holy Spirit”. Charismatics were groups arising out of a so-called Charismatic renewal around 1960 because of a developing interest in the concept of spiritual gifts (charismata). Charismatics did not align themselves totally with the beliefs of the Pentecostals. This description here about the Pentecostals vs. Charismatics is just general. In ordinary conversations among Christians, the two terms are sometimes used roughly interchangeably. I see that it is only important to differentiate when there is need to go into their deeper theological distinctives.

If you are into seeking the gift of tongues, you may be happy to note that your Christian denominational affiliation is not a pre-condition for God to decide whether to pour the gift on you. You may be a Charismatic, Lutheran, or belong to any other denomination. However, it is also possible that you come into tongue-speaking without being aware, like one experience I would like to share here.

I was a member of a Charismatic Church before I joined the Lutheran Church. I have shared previously my transfer of membership as a result of the gradual progress of my key involvement with the newsletter ministry in Bedok Lutheran Church (BLC), and so I wish for no misunderstanding that it was due to any issue with my first church. I remember there was this occasion when I attended a Christian gathering in town with a brother from BLC. I vaguely remember that it was DBS auditorium but I can't recall whether it was before or after the event when there was a spiritual possession case. I was quite brave in stepping forward to join other Christians in the laying of hands on the afflicted individual. After some time of prayers, everything was back to normal and so I left with the brother. Then, the brother asked me, "Do you know that just now you were speaking in some unknown tongue?" I was quite surprised because I wasn't aware. Throughout the time of laying of hands, I felt quite normal. On hindsight, it was an experience of God's unction without me being actively aware of, and it was in the context of praying against evil rather than a manifestation in worship and praise. It was also not the result of a direct seeking for the 'gift'. There was also once a night session in BLC when some foreign ministers were the invited guests and there was tongue-speaking involved with the approval of the church. So I am not a stranger with glossolalia. I do feel comfortable when I am in the midst of others who speak in tongues even if I do not personally join in the tongue-speaking. My experience tells me that one may be aware or unaware when speaking in tongues. Occasionally, I still visit my first church, which is doing quite well. Praise God!

If you care to observe congregations of Charismatics, not everyone possesses this spiritual gift. It also seems to be that it is easier for a believing Christian to receive the gift of speaking than the gift of

interpreting tongues. The vast majority of Charismatics who share about speaking in tongues do not have the gift of interpretation. Could this perhaps be due to the fact that ministers who encourage tongue-speaking are not as active in encouraging congregation members in seeking the gift of interpretation? It is not sensible to make the case that God is more interested in dispensing the gift of speaking than that of interpreting. Whatever be the reason, there is an obvious imbalance in the prevalence or popularity of tongue-speaking and tongue-interpreting even though the latter is equally if not more important than the former. Such importance is raised by Paul in 1 Cor. 14:27, “If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret.” If there is any argument over whether the phrase “a tongue” refers to a foreign language or a Spirit-inspired utterance of a heavenly language, the same uncertainty also applies to the phenomenon described in Acts 2:1-4 (on day of Pentecost), as biblical scholars have variously interpreted the “other tongues” (Acts 2:4) as either real foreign languages or Spirit-inspired unintelligible utterances. Whatever be the correct interpretation², the tongues were intended to be understood, as God did enable the concomitant miracle of having the crowd hear the tongues, each person in his own language. (v. 6) So there is a unity between Paul’s instruction to the Corinthians and the happening on the day of Pentecost – the tongues were to be grasped. It is thus scripturally supported that tongue-speaking (whether it is a human language or an unintelligible heavenly language) when it gushes from our mouths for audience hearing ought to have interpretation (be understood). By 1 Cor. 14:28, if there is no interpreter, the speaker would do better to keep the tongue-speaking quietly to himself and God for the sake of orderly worship. (cf v.13) This does not amount to

² The word ‘tongues’ in Greek (transliterated) is *glossa*, same in Acts 2 (in connection with Pentecost) as well as in over 40 occurrences elsewhere in Acts and other books of the Bible (Mark, Luke, Philippians, Romans, James, Revelation, 1Cor, 1John), with various meanings including the organ in the mouth (e.g. 1 Pet 3:10 & James), a language of speech (e.g. a foreign language) and a heavenly vocal utterance that is humanly unintelligible. So it is understandable the difficulty sometimes encountered to place the exact meaning at an occurrence of the word even with the best effort in studying the context. Therefore, ambiguity cannot be totally eradicated. Ambiguity begets debates.

a denial of tongue-speaking *per se*, but it does tell us something about how one should handle the gift.

While there is no claim of wrongdoing for a Christian to seek the gift of glossolalia, caution is advised against anyone seeking with the wrong attitude whereby he becomes spiritually dejected when not granted his wish for the gift. In the first place, is the gift essential or not? My understanding is that most Charismatics regard tongue-speaking as a privilege, not a pre-requisite for salvation. **In Singapore, the National Council of Churches is a body that has as members Charismatics and non-Charismatics. There is peace within the body with members accepting one another as fellow brothers and sisters in Christ.** If this is so, what then is the big deal over the seeking of the gift? Let's refer to the Bible:

1 Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.

2 For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.

3 But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

5 I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified. (1 Cor 14:4-5)

It is evident that notwithstanding the desirability of spiritual gifts, desirability is not the be-all and end-all of Christian living. Significantly, while Apostle Paul advocates the seeking of spiritual gifts in v. 1, he does not bring out the speaking in tongues as primary for Christians to pursue. While he acknowledges the edification value of tongues in v. 4, he speaks in the same breath the contrast between self-edification (by speaking in a tongue) and church-edification (by prophesizing), clearly intimating the latter's superiority over the former. Note that this is further reinforced in v. 5 when he states unequivocally – firstly, the greater worth of prophesying

compared to speaking in tongues; and secondly, the importance of interpretation to go with speaking in tongues (the point I have dwelled on, two paragraphs above). Reading verses 4 & 5 as a whole, one cannot miss the fact that tongue-speaking by itself (without interpretation) edifies self but not the church, and the Apostle would rather have Christians place importance of church over self.

Self-edification is a reason for seeking the gift of glossolalia, but not a compelling reason. Perhaps, speaking in tongues gives Christians some spiritual lift. This lift would be valuable if it is applied in the Lord's humble service to spread blessings across the church. **If God by His grace grants you the gift (even if it is in your private time with Him) to give you a spiritual lift, it is not meant for you to boast of your spiritual superiority but for you to serve more and better. Otherwise, what is the use of the lift?** I know (with admiration) tongue-speakers who are great in personal testimony of holiness (limited only by the fact that "all have sinned and come short of God's glory"), and (with sadness) those at the opposite extreme of being rather poor witnesses for Christ by their out-of-church conduct. (Of the latter group, I wonder what good the edification does.) It is not difficult to find examples. Generally, in both groups (tongue-speakers and non-speakers), Christians of the same range from 0 – 10 in faithfulness to God's Word and diligence in servanthood to Christ can be found. God confers the gift of glossolalia for edification or whatever purpose associated with His glory's sake, not for one to do the "I am more spiritual than thou" or "My prayers are more likely to be answered than yours" kind of show.

In being curiously enquiring or enthusiastically seeking the gift, one must also be careful to ensure that he falls on the blessed side and not the jeopardy side in the end result. Pentecostals often cite Mark 16:17 as the evidence for every Christian to speak in tongues,

"17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues;"

Cognizant of the principle of proper scriptural interpretation, I do not feel secure to regard v. 17 in isolation from the next one that closely follows

(accompanies) it in a continuous (connected) passage, and then impute to it a held opinion. The next verse says,

18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well." (Mk 16:17-18)

Essentially, verses 16 & 17 form one continuous discourse, the two verses separated only by a semi-colon. I do not need to enter into a discussion of grammar and punctuation. By common sense, it is impossible to claim that the whole discourse (rather than a particular choice verse) says one thing without saying another. Truth is that the discourse says that the believers will not only speak in tongues, but also drive out demons, drink deadly poison, etc. Obviously, a lot of work has to be done to do a good contextual interpretation of the message. We can leave this to Bible scholars; suffice me now to say that it is not entirely convincing to extract a small portion of the discourse to support an unequivocal stand, "See, this is what the Bible says about believers and speaking in tongues!"

Arguing against "curiosity kills the cat," a popular rejoinder is "satisfaction brings it back." For a cat with nine lives, it is ok; but for man, once he loses his one life to the wrong guidance (like what Matt. 24:24 warns about), then the satisfaction of curiosity will not bring it back. Here are a few points from Wikipedia (<http://en.wikipedia.org/wiki/Glossolalia>):

- 1. The modern Christian practice of glossolalia is often said to have originated around the beginning of the twentieth century in the United States.*
- 2. Glossolalia has also been observed in shamanism and the Voodoo religion of Haiti.*
- 3. Aside from Christians, certain religious groups also have been observed to practice some form of theopneustic glossolalia.*

4. *Some Christians practice glossolalia as a part of their private devotions; some accept and sometimes promote the use of glossolalia within corporate worship.*
5. *The controversy over tongues is part of the wider debate between continuationists who believe that glossolalia has a role to play in contemporary Christian practice, and cessationalists and dispensationalists who believe that all miraculous gifts, including glossolalia, featured only in the time of the early church*

Looking at #1 and #5 above, there was a gap between the time of the Apostles (early church) when tongue-speaking was practised and the time at the beginning of the 20th Century (i.e., the birth of Pentecostalism) when the "modern Christian practice" originated. This is one of the reasons for controversy. Is this tongue the same as that tongue? Whether same or not, it is impossible for us to categorically deny that God is able and willing to manifest the spiritual gift with similarity or difference among His people any time. However, I have the inclination towards the idea that a true tongue is possible for interpretation by specific individuals with the gift of interpreting tongues or by the Holy Spirit's miraculous enabling. (Note the mention of interpretation closely following the mention of speaking in different tongues in 1 Cor. 12:10, apart from what I have discussed above on interpretation.) Roughly speaking, it is like saying that a true foreign language that we don't comprehend can be interpreted by those who have the ability to interpret, whereas a person who feigns a foreign language will be such that what he speaks is simply gibberish without possibility of interpretation. Unfortunately, if someone speaks a true foreign language that we don't comprehend and no interpreter is around, how can we tell whether it is true or false? Is telling by observed outcome 100% reliable? It has even been claimed that tongues can be faked although, personally, I have not come to know of any phony case.

Glossolalia does carry a mysterious allure. (*“For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.” 1 Cor 14:2*) It is understandable if different members of the church share different levels of comfort and discomfort with the debate. On one hand, we as God’s subjects have no *locus standi* to object to such a spiritual manifestation that is true. On the other hand, like anything else that the church faces up to in a world of sinfulness, we have to be suitably guarded against inroads of pretensions. Isn’t it the warning of Scripture for us not to believe every spirit, “but test the spirits, whether they are of God ...” (1 John 4:1)? I see true tongue-speaking as a manifestation by God's will and it does not require deliberate human effort to propagate. If it is God's will for more of His people to display the gift, or even the gift of interpretation of tongues, we can do nothing about it. However, as a fallible person everyone is, it is always better to be circumspect that we may not always sense the clarity of whether a particular tongue is true work of the Holy Spirit, an imitation or pretension.

Given the global nature of church debate on this subject, especially in the context of the church being in the end days, I humbly admit that I cannot profess having the last word on it. To each Christian his prayerful and meditative contemplation with reference to Scripture for guidance. Bearing in mind Timothy 3:16, let our understanding of the subject fit what Scripture says and not vice versa. Do not forget that the body is a unit and that we are all baptized by one Spirit into one body, “whether Jews or Greeks, slave or free.” (1 Cor. 12:12-13) I see no wrong to add this: Regardless of whether we speak in tongues or not.

John Lee



4 – 7 June 2009
at Harris Resort
in Batam

My Years in 9th Singapore Girls' Brigade Company

First of all, I definitely enjoyed these four years in school and in the Girls' Brigade (GB). Thanks to my Secondary One form teacher, Miss Tay Yanfen, that I have got to enjoy my four years in GB. During my very first week of my secondary school, she was already promoting and encouraging the girls in my class to join. Six of us joined (I, Huishi, Jiachyi, Felicia, Shinyi and Xueyi).

Over the years, I have become more confident of myself. I remember how I struggled to do learn my drills, trying not lag behind the rest when I first started out. My perseverance paid off well. In time, GB gave me the opportunity to be a leader – a surprise because I was never as outspoken as my peers. Being a leader, I learnt to plan meetings and lead worship.

I have always enjoyed worship. It impressed me a lot when I saw my Maths teacher, Miss Song Lijie, playing the guitar and singing her heart out. She really inspired me when I saw the way she praised God. GB allowed me to build a stronger relationship with God; loving Him more and more and to be a better person and a better Christian. Madam Pei'en taught us many important lessons and values in life.

One of the highlights of my years in GB would be the Cambodia Trip. I never knew that there are so many others out there who are suffering. I encountered children who are less fortunate than us. I learnt to be less complacent and treasure everything that is given to me, knowing how fortunate I am.

The trip allowed me to extend a helping hand to others. I remembered we brought toys and snacks for the children there. They all smiled and said "thank you!" in the Khmer language. Seeing their smiles and knowing that I had brought joy to them made me very happy. That experience is something that will stay in my memory.

We used to be looked down by other CCAs, because we never had many achievements. But we proved them wrong these few years by getting first twice in our school inter-UG competition. We persevered on and learned the importance of teamwork just like what our officers said, "Working as a team, marching as one and not 18 individuals".

No matter how many conflicts, problems and difficulties we face, we are still one big family, learning how to forgive and respect one another. Even though we are not as big as other CCAs, we have something that makes the GB a worthwhile CCA. We are unique in our strong friendship, love and care for one another.

I'm really grateful for everything GB has done for me over the years. Without GB, I would not be who I am today. I love all the girls in GB. I wish them all the best in everything they do. I believe that they will bring GB to greater heights, and I am proud to say that I am a GB girl and proud of my CCA!

I LOVE GB!

Sergeant Melissa Lim Yi Hui
Westwood Secondary School

GB Enrolment - 19 April



BB Enrolment - 5 April



BUMPER ISSUE

Small yet Significant

It was a normal routine day as I drove along Bukit Timah Road to fetch my children from school.

There were many cars at this peak hour and usually everybody was in a rush. Some were rushing home but the majority would be trying to grab the nearest carpark lots next to the entrance of the school.

I was enjoying listening to a sermon as I was early that day.

As I made a left turn, suddenly a car appeared on my lane, and I immediately braked in order to avoid it. I managed to do so yet, before I could breath, a loud bang came from behind. A school bus, as big as 3 elephants, hit my car.

My first reaction – Oh Nooooooo! Another accident! My wife had one last year. I really thank God that only the car plate was slightly damaged with a slight dent on the body (car). After some discussion with the bus driver, I continued my journey.

Though it was a “small” accident, it is significant enough to be reminded that God’s Hand is always there for His children; and in all things – Give Thanks!

Pastor Anthony Loh



19th April – GB Enrolment Day. I had come to church early in the morning to help take photos of the event for the GB. I toiled the whole morning taking photos. Apparently, there were no other photographer in attendance that day and I enlisted the help of Joshua and Caleb.

After everything was over and I had taken my lunch, I decided to go over to retrieve my car from the HDB carpark. As I turned into the church and moving inwards towards my left, suddenly, I heard a crunching sound as a tiny car rammed into my right front bumper. Apparently, this lady was picking her daughter from the GB event and was reversing her car. She looked very distraught so I did not want to stress her more with whose fault it was. She had reversed into me. Good thing her car was small so the dents on my bumper were minimal and I can live with it.

I could not understand why after toiling at God’s work, this should happen to me until I heard Rev Oh Beng Kee’s message later that day. He said that when disaster hits, even Christians are not spared, example when the SARS hit, Christians also died. However, Christians have a hope and they have peace. Maybe that was why I was quite peaceful about the whole incident.

Martin Cheah