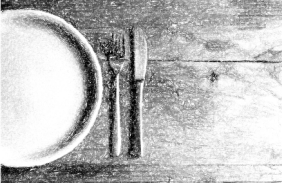


The Vine



For Internal Circulation



SHOW AND TELL
by Alicia Wong



MAUNDY THURSDAY
by John Lee



NURTURING A CHILD
by Jonathan Tan



LAMP UNTO MY FEET
by Joyce Tan



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Cover Photo:
Palm Sunday Wor-
ship Service



HOM Editorial

First there was the BB and GB, followed by the tambourine dance on Palm Sunday and then the streamers dancers on Easter Sunday. Unknown to many, there were also the flag dancers at the Dialect service. Is dance an acceptable form of worship? Most of us will remember that David danced (2Samuel 6:16). Then there were mention of dance in the Psalms:

Psalm 30:11, *“You turned my wailing into dancing.”*

Psalm 149:3, *“Let them praise his name with dancing!”*

Psalm 150:4, *“Praise him with tambourine and dancing!”*

However, all mention of dance stopped in the New Testament.

There are no records of Jesus or the apostles dancing. Using an argument from silence, some churches do not regard dance as a suitable form of worship.

In Acts 3, we read of the healing of a lame man. After he was healed, it was recorded in Acts 3:8b, *“Then he went with them into the temple courts, walking and jumping, and praising God.”* Was he performing a dance to praise God? I cannot assume he was dancing but certainly he was moving with emotion. One of the definitions for dance in the Merriam Webster dictionary is - to move or seem to move up and down or about in a quick or lively manner.

Dance has its negative side; it can be seductive like in a tango which is why some churches are not in favour of it. Shall we dance? Follow us in the next issue of



There were many dance worship forms in the sanctuary in the month of April.



The Vine for a deeper study of this thorny subject, as another MMM team member shares her views on this topic.

Martin Cheah

Show and Tell?

When I was young, I had a feeling that people seemed to favour extroverts, seeing them as people having more positive vibes. There were times when I felt that those who acted and spoke louder were favoured. As I grew older, I noticed that in different societies, silence carries different meanings. For Japanese people, silence is an essential form of non-verbal communication – it is a sign of respect and personal distance. For Westerners, silence means something is wrong.



As time passes, I begin to realise that being quiet can be a choice. I can choose to be more outspoken in specific scenarios or more withdrawn in others. I have noticed that being quiet allows me to listen and reflect more. I admit it is certainly hard to be quiet in this distracting media driven era with all the social media notifications, Netflix binging, constantly being surrounded by others and overloading our calendars with events. Finding a quiet moment to spend time with God, penning down my thoughts, writing for The Vine is not easy and it takes a conscious effort for me to put things aside, clear my mind and focus. I know some of us are deathly afraid of silence; but think about it, what do you associate silence with? Is silence really the absence of noise? Not really. Sometimes, God looms large and speaks in this silence. In one of these moments of silence, a question grew in my mind and could not be shaken off. The question is this: Can I **show** others about God instead of *telling* them about Him?

When unbelievers or even believers are repulsed by us, we cannot chalk it up to the secular world hardening their hearts. Sometimes Christians shoot ourselves in the foot by appearing judgmental (I wrote about [this](#) before - the presence of judgment almost always guarantees an absence of love), indifferent, hypocritical (my walk doesn't always match my talk) or even being pushy.

Judgement

If you have been following news from Hong Kong, you would be familiar with the name Joshua Wong. For the uninitiated, he is an activist who is internationally known for his prominent role during the 2014 Umbrella Movement, a political movement that emerged during the Hong Kong democracy protests of 2014. In August, he was sentenced to six months in prison for his involvement in leading the demonstrations.

While most news focused on Joshua Wong, one article stood out to me. It was an interview of his father, a devout Christian, who shared his heartbreak and pride of watching his child come of age as one of the leaders of a protest movement for free elections and also, the pressures he faced from fellow believers. One of the things his father said was that the worst kind of attention he received came from fellow believers or friends, who would, out of nowhere, offer to pray for his son to 'repent of his sin'.

We must understand that unbelievers do not understand our faith and what they do not understand can lead to annoyance if we keep shoving it into their faces. Now, it does seem to be quite a dilemma - always talk about faith and we are turning the relationship into a project. Never talk about it and we miss the most important thing in life.

I know it feels like having hands tied behind our backs if we cannot talk about God when He has such a positive influence on us. How do one go about convincing people about God's love if we cannot talk about Him? Don't be mistaken. I am not saying that we should deliberately omit God's name out of every conversation we have. I am saying that **empty words and long praises without the conviction of the Holy Spirit do not get people closer to God**. Words spoken without the prompting of the Holy Spirit, without wisdom, are simply white noise filling in the silence.

Influence vs Example

Let us consider how we ‘hear’ God. He allows His message to come through the Bible, sermons, miracles or sometimes we can ‘hear’ Him speaking in a still, small voice, in sighs and prompts instead of Him shouting in our ears trying to convince us of something. We should be guided by the Holy Spirit for the right timing to share our faith. Telling people about our faith is just one way. Showing them through example may be a form that is more easily understood by non-believers and even our fellow brothers and sisters. Sometimes, what the world can see in us is more important than what we can teach them.

When the crowds came to Jesus for food and healing, He did not say, “I’ll pray for you,” and then walk away. No, He acted. He fed them. He healed them ([Matthew 14:13-21](#)). He touched the man with leprosy ([Matthew 8](#)). He stood toe to toe with demons to save a life ([Matthew 8:28-34](#)). He defended the sinful woman from the Pharisees ([Luke 7:36-50](#)). Jesus certainly got His hands and feet dirty. His sharing of moments, meals and life with people would scandalise the religious leaders in His day.

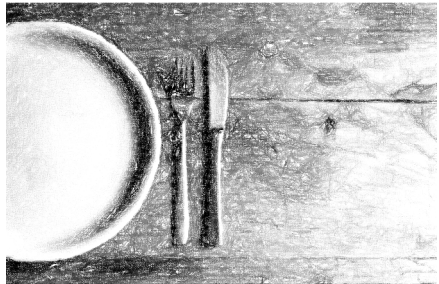
Maybe we do share friendship with people who are far from God and we desperately want them to know our God. In our zeal, we should also take care to remember that people are not projects; people are people. People can smell it a mile away if we see them as a project, not a person.

Let’s take a look at the Bible again. Extraordinary acts of healing could have easily made Jesus a household name but Jesus told the people not to tell anyone about Him. In fact, when the crowd grew too big, He withdrew at times into the mountains. He never sought to rally people to divisive politi-

cal causes. He retreated to pray and to wait for the right time, God's appointed time, to move. In no way was His actions unintentional.

Jesus did not need to rely on a PR team or any marketing tools to influence the world. Maybe our problem isn't the fact that we are unable to influence others but more of us going about it the wrong way.

So...back to the question that started this article... can I **show** others about God instead of *telling* them about Him? I believe I can but it will only work if I walk close to Him. There is always going to be a challenge in developing ways to honour God while living and loving with those who think differently. I know, at times I cut corners. It is always easier 'feeling' the presence of God on a Sunday than doing the hard work of being in the presence of God every day. However, it is only in the presence of God that I am fed. Otherwise, I can be at His table but be surprisingly starving.



Already, He has shown me ways...opportunities to show and share about my faith. As I move along in life, I pray that whatever I do, in word or deed, they may glorify God.

Alicia Wong

“DO ...,” AS OUR LORD SAYS SO

Commemorating Maundy Thursday

Christians are familiar with Good Friday and Easter Sunday. In Singapore, even non-Christians are reminded of Good Friday every year because it is a public holiday. To some, it is anticipated “long weekends” for travelling. The stories of Easter bunnies and Easter eggs also form mental images of Easter even in children.

Before Good Friday is Maundy Thursday. What is Maundy Thursday???

Alright, if you are in the Lutheran church every year celebrating Maundy Thursday and listening to related sermons, you would not be unacquainted with the Lord’s washing of His disciples’ feet and the Lord’s Supper (Institution of the Eucharist) on this day. These two acts of the Lord make it important for us to remember the day (Maundy Thursday). There are weighty messages that Maundy Thursday convey.

In our Service, we remember and reflect on the 2 commands (“mandata”) of Jesus given that night. By emphasizing His word, not only His acts, we are drawn to receive and appropriate His promises as well – “for the forgiveness of your sins” and “as I have loved you.”

Washing of Feet (Servant Leadership)



On the face of it, this act showed that Jesus was a very kind and helpful person to those around Him. In the custom of that time, it was usually the duty of a servant to wash the feet of others, and

never would it be for a person of higher status to stoop down to wash the feet of someone of lower status.

Rather than being ignorant of the custom, the Lord was doing the act with deliberate purpose. This was shown by the instructions He gave immediately following the act (John 13:14-15, 17):

- *“Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.”*
- *“Now that you know these things, you will be blessed if you do them.”*

More than just telling His disciples to be humble, kind and helpful as good collective etiquette, Jesus was giving a demonstration of servant leadership.

In one-dimensional understanding, servanthood is for those who are servants (those who serve), and leadership is for those who are leaders (those who lead). You are, in one dimension, a servant to your boss; and, in a separate dimension, a leader to your subordinates. As a servant, you play the role of serving others (“doing feet-washing”); but as a leader, you play the role of sitting back and be served (“have your feet washed”). So, you are both a servant and a leader as you consider yourself as a servant-cum-leader. **Surely, this is not the Lord’s idea of servant leadership.**

What is the Lord’s idea of servant leadership?

After washing His disciples’ feet, Jesus said to them, “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am.” (John 13:13)

Evidently, Jesus performed the role of servanthood knowing Himself as a leader to those whom He served.

This is what I would describe as a two-dimensional idea of servant leadership whereby one can be concurrently a servant and leader in his relationship with the same people. A person with servant-leadership

quality is always ready to perform the role of serving others knowingly as a leader who exercises strong leadership upon the same people.

When Jesus told the disciples to “wash one another’s feet”, it was also implied that between themselves of the same level of relationship, they should also not shun the idea of serving one another.

In the church, a leader with servant leadership quality who is leading or co-working with his fellow brethren should not be averse to lift a finger to serve those under him or collaborating with him where it is helpful for the overall objective of service to the Lord.

The Lord said, *“Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him.”*

This put to rest any misgivings that the leaders might have about forming wrong ideas in the servants’ minds when they (the servants) are being served – for the subordinates will still not be relieved from their dutiful roles despite the help given by their servant-leaders.

(Jesus’ model of servant leadership neither means that the leaders do the jobs of the subordinates for them nor does it breed irresponsibility in any way.)

Maundy Thursday reminds us that Jesus also linked the foot washing to the words “love one another; *just as I have loved you*, you also are to love one another”. In pure, divine love He washed His disciples’ feet, including Judas’ feet – thus giving us a demonstrated promise of His love for us sinners, who are totally incapable of God-pleasing servanthood, much less servant-leadership. This is the promise which we remember through the rite of foot washing, and which enables us to obey His command to love, even to love those who would betray us.

Look at the example of Mother Teresa. To thousands of the poor and weak, she was willing to be their servant. She lived her life in servanthood with a meek heart and sacrificial love. She carried an unassuming personality, never thinking of herself as a leader. However, in the eyes of the public and her followers, she was a great leader who trans-

formed lives spiritually by her influence and her dedication as a disciple who followed Jesus Christ. So, was Mother Teresa a servant or a leader? She was a humble servant-leader.

Mother Teresa was also a very apt example of how servanthood and leadership can be concurrently demonstrated by oneself in a relationship with the same people.

Mother Teresa did not aspire to be a leader. Most people like to be called a leader. (It sounds nice.) 😊 Few feel prides in saying “I am a servant.” 😞 Therefore, many aspire to leadership and aim to do their duties with dedication to aspire to higher leadership. It is called “climbing the leadership ladder”, which comes with growing recognition and satisfying emotional rewards. Where there is positivity in leadership aspiration, this is to be encouraged. Imagine it if nobody aspires to be leaders. The church cannot function without leaders. However, the best kind of leadership in anyone’s ambition should not be the “pure” kind of leadership. It should be “alloy” – leadership mixed with the “impurity” called servanthood. I call servanthood “impurity” because, by excuse of “pragmatism”, it is something fewer people primarily display.

It is common knowledge that an alloy is usually stronger than the parts. **Is the church prepared for the challenge to raise up more of the strong “alloy” called servant-leaders?**

Returning to what our Lord Jesus Christ said, “*I have set you an example that you should do as I have done for you.*”

The Lord’s Supper (Institution of the Eucharist)

The Eucharist (Sacrament of Holy Communion) was instituted by the Lord on Maundy Thursday. It took place on that evening just after Jesus pointed out Judas as His would-be betrayer. (Mt 26:23-25) Therefore, in setting up **the new covenant**, it was in Jesus’ full knowledge of

the event to happen – the sacrifice of His body and shedding of His blood on the Cross:

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body.”

*Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. For this is My blood of **the new covenant**, which is shed for many for the remission of sins.*

But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.

– Mt 26:26-29 (NKJV)



Note Jesus’ use of the words “the new covenant”, which suggests to us that the institution of the last supper was in replacement of an old covenant. The old covenant was a covenant between God and His people (the Israelites). If only man obeyed God’s rules in the old covenant, he would be blessed by God. Unfortunately,

the Jews violated many of God’s commandments and had to rely on many sacrificial rituals to cleanse them from their sins.

The Lord’s Supper instituted by Jesus on Maundy Thursday is a sign and seal of the new covenant. More generally speaking, this new covenant is between Christ and those (including us who are Gentiles) who trust in Him as Saviour.

In celebrating Maundy Thursday, we recognize that Christ has become the once-and-for-all sacrifice, the pure lamb on the Cross, and we no longer must perform the animal sacrificial offerings practised by the Jewish High Priests in the OT times.

In some Bible translations, “the new covenant” is mentioned as “the new testament”.

We are in the NT era, or New Covenant era, and we remember this passage of Scripture which is relevant to both Jews and Gentiles:

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

For God did not send his Son into the world to condemn the world, but to save the world through him.” – John 3:16-17

On Good Friday, when Jesus received His last drink of wine vinegar from the Roman soldiers while He was on the Cross, He said, “It is finished.” With that, he bowed his head and gave up his spirit. (John 19:30)

So, we know that the new covenant was set up by Christ himself on Maundy Thursday and settled on the Cross on Good Friday. The once-and-for-all sacrifice on the altar (the Cross) was the body and blood of God’s only Child, our Lord Jesus.

Looking at the bread and the wine that Christ gave to His disciples to take and drink, it is not implausible that people’s first thought of the Holy Communion is in physical terms and symbolism. Similarly, looking at the body of Christ crucified on the Cross and the blood of Christ shed on the Cross, it is not implausible for people to think only in physical terms and symbolism. Let us not stop our contemplation at the physical point. Let us go further:

- Of the bread given for His disciples, the Lord said, “Take, eat, this **is** my body.” (Mt 26:26) Note that He didn’t say, “Take, eat,

this represents my body.” (You can check this out in all the bible translations online.)

- Of the cup handed to His disciples to drink from, the Lord said, “... this **is** my blood of the new covenant ...” Note that He didn’t say, “... this represents my blood ...” ((You can check this out in all the bible translations online.)

Unequivocally, all the bible translations present the same fact that the bread and wine of the Holy Communion **are** (do not merely “represent”) the body and blood of Jesus Christ.

- The physical bread and wine are *“the external visible elements through which the body and blood of Christ are communicated, and the Holy Supper is the sacred act in which this takes place.”*¹
- According to the Lutheran Book of Concord, *“we confess our belief that in the Lord’s Supper the body and blood of Christ are truly and substantially present and are truly offered with those things that are seen, the bread and the wine, to those who receive the sacrament.”*²

One may feel challenged to fathom the spiritual attributes of the bread and wine of Holy Communion, but challenges in themselves do not negate the truths that many in their meditations on tough spiritual issues get to discover.

The Holy Communion was instituted on Maundy Thursday with the following words direct from the Lord’s mouth (1 Cor 11:23-25):

¹ Schmid, H. (1889). *The Doctrinal Theology of the Evangelical Lutheran Church, Verified from the Original Sources.*

² Tappert, T. G. (Ed.). (1959). *The Book of Concord the confessions of the Evangelical Lutheran Church.*

- “... eat ... this is my body...”
- “... drink ... this is my blood ...”
- “... do this ... in remembrance of me.”

The bread and wine of Holy Communion are as real and true as the crucified body and shed blood on the Cross whereby our participation in the sacrament (as instituted by Christ on **Maundy Thursday**) bears intimate nexus to our participation in the remission of sins on the Cross (on **Good Friday**) and to us being united with Christ in His resurrection on **Easter Sunday**. (Rom 6:5)

Conclusion

1. Do meditate on the significance of Maundy Thursday in our commemoration.
2. Do be servant-leaders ... as the Lord says so.
3. Do partake of the Holy Communion in remembrance of Christ ... as the Lord says so.

John Lee

Acknowledgement:

Thanks to Rev. Soh Guan Kheng for his helpful advice on this article.



What does it take to Nurture a child's faith ?

<< Compilation from Jonathan [HOM - Children Ministry]>>

It says, "It takes a village to raise a child", would you agree with this proverb? We cannot live for ourselves alone. Our lives are connected by a thousand invisible threads, and along these sympathetic fibers, our actions run as causes and return to us as results. We are created for one another, created for relationships, just like iron sharpens iron.

Children, regardless of age, are not rugged individualists. They depend on the adults they know and on thousands more who make decisions every day that affect their well-being. All of us, whether we acknowledge it or not, are responsible for deciding whether our children are raised in a community that doesn't just espouse family values but values families and children.

On 14 April 2019, a group of Sunday School teachers and parents attended a workshop on "Nurturing a child's faith" conducted by a passionate and enthusiastic guest speaker & his wife in view of the upcoming Celebration of Hope (COH).



So, what does it take to nurture a child's faith?

Let's hear from (1) a young Sunday school teacher's perspective, (2) an experienced Sunday School teacher's perspective and (3) from 2 parents' perspective.

A Young Sunday School Teacher's Perspective

Did you know that a pre-schooler can only see you in one role? That's something new that I learnt at the 'Nurturing a Child's Faith' Workshop. I knew children took things literally but not to the extent that they were unable to see their Sunday School teacher in their housing estate and immediately relate the "two persons" as one. When speaking to children about matters of faith, care-givers may find the lack of or numerous questions daunting. While "I don't know" or "the pastor has not spoken about it" sounds reasonable, as our speaker David Leong said, the Word has been given to us and such an excuse (if we're honest) should not be used.

To increase the effectiveness of the lessons learnt at Sunday School, it was shared that the parents are the best enforcers. Sometimes it is hard to gauge if a child has truly understood what they have been told, but we were assured in the workshop, that children do remember what teachers taught and God can use those lessons in time.

A touching example shared by Cynthia, David's wife (a kindergarten principal for 12 years) was how a mother who was going through a rough time, was comforted by her daughter's singing of God's presence and strength, a song she learnt in her kindergarten. With God's enabling, we can adequately nurture a child's faith. --- Gilda.



An Experienced Sunday School Teacher's Perspective



Home - Sunday School Partnership should be emphasized in Church too!

Expecting to hear what we as Children Ministry teachers need to do to nurture a child's faith from Uncle David's workshop, I was enlightened that

it is also important for us to work hand in hand with the parents to nourish our children in their life of faith.

As a parent myself, I could not but admit that at times I had the mentality of outsourcing my work to the church teachers to help develop my children's faith. When I took up the role as a church teacher, I was so focused on preparing for the lessons that I also neglected the importance of having the parents to follow up on what their children have learnt from the lessons.

The Four Stages of Faith Development Uncle David shared helps me understand why it is so crucial to have home-school partnership in the church.

The first stage is the discovering stage for children up to five years old.



An Experienced Sunday School Teacher's Perspective (cont'd)

This stage involves helping the children to build positive feelings towards Christianity and cultivating their desire to know more about God. The second stage is the discerning stage (4 to 8 years old), which is a time when the children start to raise questions, gather facts and explore the bible.



Their seeds of faith start to grow through observing, having someone as role model, to teach them and to answer their questions. The third stage (7 to 12 years old) is the deciding stage, when the children need to make personal decision to commit to Jesus. This is a critical time for the Gospel to be clarified, for their struggles to be understood and for their conviction to be supported. The last stage is the discipling stage (10 years old and up), when they have to establish life time of sharing the Gospel. Every stage has their unique tasks and every stage requires a lot of work and consistent efforts from the adults to support and nurture the young ones.

How could we achieve these if we merely rely on that 1.5 hours of Sunday School lessons? How could we as parents do it alone when it is sometimes hard for us to even squeeze half an hour every day to talk to our children about God?



An Experienced Sunday School Teacher's Perspective (cont'd)

I guess the best way is to adopt home- Sunday school partnership. As parents, we could ride on what were taught during our children's Sunday School lessons and consolidate their learning at home. Just a simple act of asking our children to tell us what they have learnt in their Sunday School would help to encourage our children to pay attention to the lesson, consolidating their learning, as well as allowing us to answer and clarify their questions if they are too shy to approach their Sunday School teacher.



Knowing what the children have learnt would also allow us to plan how we could help them to apply what they have learnt at home. Uncle David shared that "nurturing our own kids is our first and most important ministry". As Sunday School teachers, we are not only here to teach, but to support the children in applying what they have learnt in their daily life. This is not possible if we don't have close communication with the parents.

Hence, what are we waiting for, parents and teachers? Let's stretch out our hands to support each other in order to nurture our precious little ones!

--- Mong (Sunday School Teacher & A mother of 2 kids)

A Parent's Perspective

Despite all that rushing around on a hot Sunday afternoon, Mr David Leong was full of enthusiasm and passion about this oft-neglected group of people that God had Himself placed so much emphasis on.



David shared in detail about the essence of what it meant to nurture a child's faith.

Being trained in Early Childhood education myself, I am in total agreement with him regarding the home being the most vital factor in childhood growth and where (Christian) values are more caught than taught.

Duo-income families are the norm in our society now. As parents get so caught up in the rat race, there is only so much time and energy one can have with their children on a daily basis.

Many a times, even in Christian homes, parents focus a lot on the academic aspect; gradually neglecting the moral development of the child, forgetting that godly habits are just like sports or Mathematics where regular practice is much needed to excel and thus as a Church, we need to remind parents of their godly task to pass on the faith from generation to generation instead of rendering such important faith-building work to the Sunday School teachers.

A Parent's Perspective (cont'd)

David and his wife shared cheekily that in setting our children's relationship right with God, we are also helping them to earn three degrees.

B.A

• Born Again

M.A

• MARVELOUSLY
ALTERED

Ph.D

• Praise Him Daily

These three degrees are truly super useful because it is only when we, as parents, have fully embraced and lived out these 'degrees', then our children could role model from us and be right with God. Thereafter, His

immeasurable blessings will flow and that is surely the best we want for our children.

Besides sharing about the importance of forming good home-church partnership as well as the need for effective and purposeful follow-up when establishing the role of the Sunday School ministry, David also shared many fun and useful strategies to engage the young new believer so that every seed sown will take root firmly and blossom in His time.

A good number of adults tend not to get the little ones to help pray for our needs in a bid to be seen as strong or share our testimonies of how God answered our prayers, deeming them too young to understand but the trainers shared several testimonies to prove otherwise.



A Parent's Perspective (cont'd)



In fact, by having such prayer intercessions with our little ones, we are actually allowing them to experience in live context that everyone needs God, He is real and He listens to our cries.

Some people shared, "It is good to have something to be busy about, otherwise your company won't need you." All of us are

always busy at work or in our different ministry work but let's remember that **-The parents' first ministry is to their own family.**

--- Karen (*Early Childhood teacher and A mother of 4 kids*)



"We must not put our spiritual opportunities before our spiritual responsibilities. My family is my first ministry." (Josh McDowell)



Another Parent's Perspective

I was asked to share on the workshop conducted by the children ministry about the nurturing of a child's faith. This was of good timing because I had a few thoughts floating in my head and this helped me to organise them and put it into words. I felt like I was journaling.

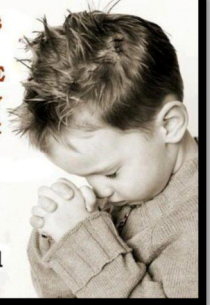
David Leong and his wife Cynthia were the speakers and they have been in the ministry for more than 25 years! It had a good mix of parents and teachers of various ages, from the senior teachers who have been in the ministry for about 20 years to those who are just starting out.

The first is that the parent's first ministry is to their family. I find this especially so when the children are young between 1- 6 years old. A very wise sister in Christ reminded me that most of the children's values are being formed within that period.

So time needs to be invested to impart these values to them.

The speaker shared an example that a primary school going child in Sunday school refused to go to church because she felt that her parent was spending too much time serving in the church and did not give her the attention that she needed. Thus I think it is important that we need to have a good balance of family life, work and ministry. There is a time and season for everything and as parents we need to do some soul care in order to minister to our children. May God give us the grace and wisdom to work that out.

**As long as
there is
SOMEONE
in the sky
to protect
me ,
There is
NO ONE
on earth
who could
break me.**



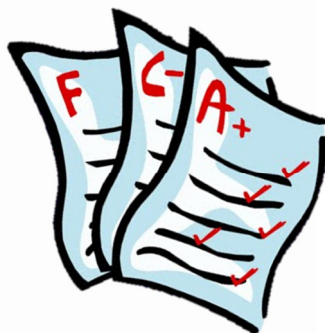
Another Parent's Perspective (con't)



Secondly, as parents, we need to keep in mind that we are preparing our children for eternity in heaven rather than just the life here on earth. Before this workshop, I attended the pre-AGM in the morning. One of the challenges that was brought up by the youth

ministry leader was that the youths were spending a bulk of their time in their studies and probably thus were unable to take part in some of the youth activities. This issue was also brought up in the workshop as well about the emphasis that parents and our society place on education. I have to admit that I struggle in that area as well, now that my son is in primary 2, the homework given in school is still not much and manageable. I also need to clarify that sometimes it is not the parent that stresses the child but the system and their own expectations.

I was just talking to a parent the other day and he mentioned that his son was very stressed out over his studies, but his hope is that his son will take it easy because his mental health is more important. As a parent, I hope that my emphasis is not on the grades but on his attitude towards learning and giving his best based on his aptitude.



Another Parent's Perspective (con't)

But it's something that I have to constantly remind myself that his educational level will not have much standing in the kingdom of God. God chose unschooled, ordinary men to be his disciples. On the flip side, I also have to remind my son that whatever wisdom and knowledge he attains, comes from God, so that we remain teachable.

Psalm 78:4-7

*⁴ We will not hide them from their descendants;
we will tell the next generation
the praiseworthy deeds of the LORD,
his power, and the wonders he has done.*

*⁵ He decreed statutes for Jacob
and established the law in Israel,
which he commanded our ancestors
to teach their children,*

*⁶ so the next generation would know them,
even the children yet to be born,
and they in turn would tell their children.*

*⁷ Then they would put their trust in God
and would not forget his deeds
but would keep his commands.*

What stood out to me was He commanded our fathers (other translations use "ancestors") to teach to their children, that the next generation might know them and set their hope in God, not forgetting the works of God but keep his commandments.

Another Parent's Perspective (con't)

I am thankful that I had a loving father who set a good example for me on what it means to be a follower of Christ. He may not have taught as much in terms of words, but he showed it in terms of his actions. As a saying goes, actions speak louder than words. I am also glad to see that our church has many godly fathers who are actively working out their faith in action.



Even though actions have more bearing but words are needed as well. The word of God that is being shared will accomplish its purpose and not return empty (Isaiah 55:11).

We hope to encourage more families to begin family devotions at home because as each generation passes, times are getting more challenging as the end draws near. I am aware of the challenges of setting aside the time in our busy scheduled lives, so even if we can manage to have a family devotion once a week or fortnightly, or whatever our schedule permits, it would be of great benefit for our children and our marriages.

This probably needs to start from young because it gets increasingly challenging, as they get older. Thus we need to anchor our faith in God and what more better way than within the bonds and roots of the family.

--- Fellow Sojourner (A mother of 1 kid)

The Anchor



Families Anchored in Christ

Thy word is a lamp unto my feet and a light unto my path

Many years ago, a friend and I had the privilege to have a pastor wash our feet during one of the bible studies that we attended. I was startled because it was so unimaginable that someone would want to wash my feet! It was a male Pastor and I was naturally shy even though I understood then the significance of feet washing during the LENT season. The importance of what Jesus has done in the Upper Room for His disciple; the humility of washing the feet of others and the evidence of God's love in this episode before the Last Supper was indeed remarkable. It teaches us what the Love of God is all about, even at the last hour, close to His upcoming death which cannot be avoided because of His Love for us.

Thy word is a lamp unto my feet and a light unto my path x2

When I feel afraid, think I've lost my way Still
You're there, right beside me

And nothing will I fear
As long as You are near
Please be near me to the end

Thy word is a lamp unto my feet and a light unto my path x2

I will not forget Your love for me and yet
My heart forever is wandering
Jesus be my guide and hold me to Your side
And I will love You to the end

Thy word is a lamp unto my feet and a light unto my path x2

Dirty & Washed Feet

The Abundance Cell Group (CG) decided to dedicate a session of washing each other's feet at Danny & Mong's place on 6 April 2019! Many in the CG were apprehensive if we needed to do this at present time whereas it was a situation when the disciples' feet



were dirty that feet washing was necessary. Well, some of us decided to take the path of what Jesus did and you cannot fathom the feelings of how it felt after washing one another's feet. Participation was voluntary.

Clean & Happy Feet

Now we have feet that felt loved and taken care of by someone whom you know or sometimes we do not know. Imagine if it was Jesus who had washed your feet. The true meaning of feet washing happened all in the Upper Room. While we meditate on it and let the servant-hood part of us internalise the meaning of this act by Jesus, we will not forget what Jesus had done for us even before He laid down His life for us. The journey with Jesus started even before we knew Him and now when we do, how much more do we love Him because He first loved us?

Pastor Andrew Ang preached over 2 Worship services on the Upper Room making reference to the John Chong Ser Choon's book, "In the Upper Room." I like what Pastor Andrew Ang said as a prelude to reading the book.

"With 'In the Upper Room', Ser Choon took me on a journey into the heart of Jesus, and through Jesus, into the heart of the Father, Son and Holy Spirit. I was invited to be part of this Holy Communion and to join in the conversations in the Upper Room, not as an outsider, but as a friend of Jesus and as a son of His Father. What an honour!"

"Foot" for Thought?

"Will you wash my feet?" Let me wash your feet. Let's wash each other's feet!

As thy Word is a lamp unto our feet, it never fails to guide us to the light on our path. Let's walk together in love, my brothers & sisters-Christ!

Joyce Tan