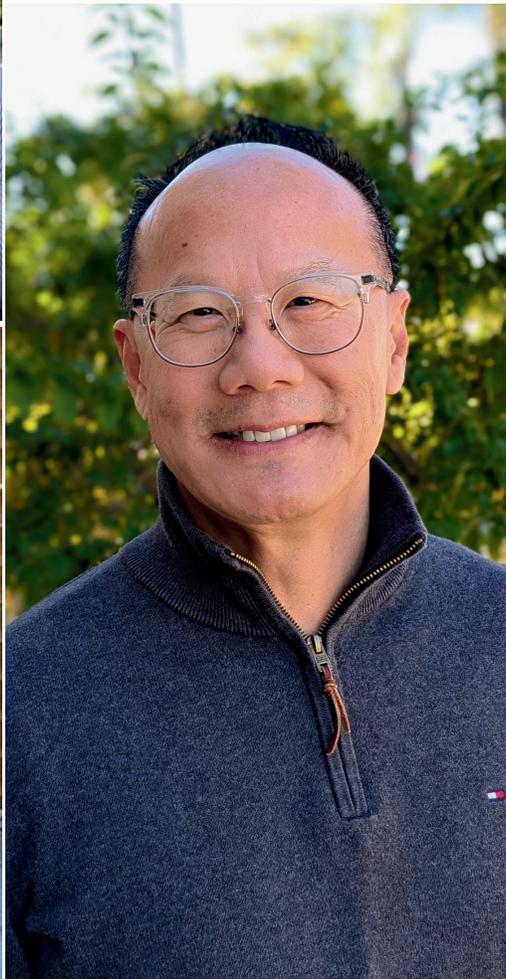




January 2026



Newsletter



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Connect Corner

Member Spotlight *Liz Gye*

Member since 2008 (18 years!) - 7th grade teacher, Fullerton, CA
Superpowers: Working mom of 4 children and she can sing!

What do you love about MPCBC?

I love how we take care of one another and those that have been here a long time to watch the evolution of how our members grow, get married, have kids etc.

What is one thing you're praying for this week?

That the kids' transition back to school from winter break goes well.

One word that you would use to describe God today?

Big.



Liz's Local-to-MPCBC Restaurant Recommendation
Kang Kang Food Court. Affordable, great variety, delicious beef noodle soup / Shanghai pan friend dumplings.

Physical Bible or App on your phone?

We asked the congregation, and this is what they said.



55%



45%

The Connect Challenge

- I met someone from the other congregation today.
- I prayed for a church staff member.
- I shared a meal with a brother or sister in Christ

Family Gratitude Jar

We asked one of our congregation families what they're thankful for in this new year. Here is what they said:

I am thankful for Pastor Ed. He is a bright light that leads our congregation into positive change that brings us closer to God.
-Nadine Hsu

I am thankful for the new middle school Sunday school class, what we study has been interesting and on our level.
- Sabine Hsu

I am thankful for my family.
- Callista Hsu

I'm thankful for a nice place to live.
- Elise Hsu

I'm thankful for the good health of our family.
- Benson Hsu



THE MESSAGE OF THE CROSS AND ITS PACKAGING

BY REV. CALEB CHEUNG, PH.D.



Introduction

In today's world, the cross has become overly familiar. It is hung on walls, worn around the neck, and even turned into a cultural symbol or fashion accessory. Yet it rarely startles us anymore. We have forgotten that the cross was not originally an ornament, but an instrument of execution—designed specifically for humiliation, suffering, and public death.

When the cross loses its original shock, faith itself often becomes gentle, manageable, and even exploitable. The question, then, is not simply whether we still believe in the cross, but whether the cross still shapes the form of our lives.

It is precisely this question that Paul addresses in 1 Corinthians 1–2. His concern is not only whether the content of the gospel is correct, but whether the gospel is lived and communicated in a fitting way. In other words, do the message and the package truly belong together?

The Word of the Cross and the Wisdom of the World

Paul declares, “The word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” This statement does more than contrast two opinions; it points to two fundamentally different logics of life.

Paul names three figures: the wise, the scribe, and the debater of this age. These figures represent three postures that remain deeply familiar in our own time.

Three Postures Resistant to the Cross

1. The “Wise Person”

The first is the “wise person,” esteemed as an expert in worldly wisdom. Like the temptation of the tree of the knowledge of good and evil in Genesis 3, this wisdom consists in humanity making itself the final arbiter of its own life. It emphasizes autonomy, competence, and choice. We often hear phrases such as, “My life is mine to decide.”

The problem is not responsibility or effort as such, but that this kind of wisdom no longer needs God. Good and evil, success and value, are determined within a closed human framework. Against this backdrop, the cross—with its obedience, self-giving, and dependence—appears less like wisdom and more like failure.

2. The “Scribe”

The second figure is the “scribe”—religiously proficient and theologically knowledgeable. Such people know Scripture, theology, and doctrine well. The danger lies in faith hardening into a closed system. Every question seems to have a ready answer, leaving little room to listen anew to God or to be genuinely challenged.

In this posture, the cross no longer summons people to repentance and transformation. It becomes merely a correct concept within a doctrinal structure.

3. The “Debater”

The third figure is the “debater,” a skilled rhetorician or advocate. The central concern here is not truth, but effectiveness. Translated into contemporary terms, this becomes a fixation on what attracts people, what works, and what produces applause and growth. As a result, the uncomfortable dimensions of the cross—sin, suffering, self-denial, waiting—are gradually softened or sidelined.

Though different in appearance, these three postures share one thing in common: none of them can truly carry the message of the cross.

Continued on next page

THE MESSAGE OF THE CROSS AND ITS PACKAGING (CONT'D)

BY REV. CALEB CHEUNG, PH.D.

Paul's Way: Letting Life Become Part of the Message

Paul does not respond to these postures merely with argument. He responds with his own life.

He reminds the Corinthians that when he first came to them, he did not arrive with lofty speech or rhetorical brilliance, nor did he deliberately display strength. Instead, he describes his ministry as marked by “weakness, fear, and trembling.” This is not a personality trait, but a deliberate theological choice.

Why? Because Paul understands that a crucified Christ cannot be packaged in modes of display, authority, or technique. Even if the message is doctrinally correct, if the life that carries it is shaped by self-reliance, control, and self-presentation, the message itself is distorted.

Paul does not reject preparation, thinking, or clarity. What he rejects is making the messenger the center. He wants the believers' faith to rest not on his ability, but on God's power. Paradoxically, his weakness thus becomes the most authentic witness to the cross.

Tensions in the Contemporary Church

For the church today, this is an unsettling reminder. We easily—and often unconsciously—measure spiritual success by worldly standards: numbers, influence, efficiency, and attractiveness. We may still speak of the cross, yet pursue a version of Christian life that avoids the cost of the cross. At times, we are governed by worldly wisdom and turn faith into a tool for achieving an ideal life. At other times, we become closed systems, possessing correct answers but lacking compassion and attentiveness. At still other times, we chase effectiveness, allowing worship and preaching to drift toward performance.

The issue is not sincerity versus insincerity. The issue is whether our form of life still corresponds to the cross.

The Cross as a Form of Life

A genuinely cross-centered faith does not place the cross merely at the beginning of the Christian journey and then move on to techniques for success and growth. Rather, the cross is an ongoing pattern that continually shapes our lives. It teaches us to learn dependence in weakness, to redefine gain through loss, and to practice hope in waiting. It calls the church to become a community capable of bearing vulnerability—where people need not pretend to be strong, nor feel ashamed of failure.

Such a church may not be dazzling, and it will certainly not be perfect. But it will be real. It does not prove God's presence through performance; instead, it learns again and again, by returning to the cross, how to live as God's people.

Conclusion

When message and life are reunited, the cross is no longer merely a symbol. It becomes a lived reality. What others see then is not only what we say, but what we have become.

Perhaps this is what Paul ultimately believed:

that God's power is not most clearly revealed in our moments of greatest success, but quietly at work wherever we allow the cross to truly shape us.

- Rev. Caleb Cheung Ph.D.

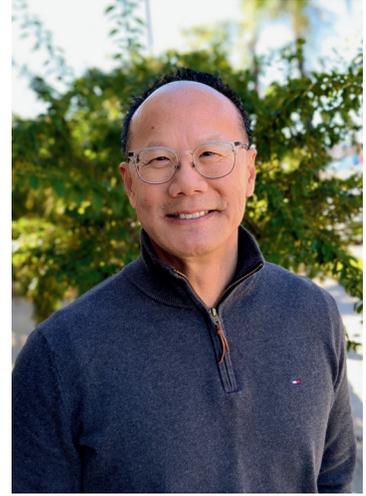


MINISTRY REFLECTION - DISCOVERING GOD'S HEART FOR HIS CHURCH

BY PASTOR EDWARD LU

As I reflect on this season of ministry, I'm reminded again how faithfully God has been at work among us. Some of His work is visible, and some of it is quiet and slow, but all of it points to His love for His church. My prayer is for us to remain immersed in His amazing grace—the same grace that, according to the apostle Paul, motivated his passion and perseverance (1 Cor. 15:10). That grace continues to shape us, sending us out to live faithfully and to bear witness to Christ in our daily lives.

A personal encouragement this year has been the support of our church family. The care, prayers, and steady presence of our members have strengthened my own walk and helped lighten the ministry load in meaningful ways. At the same time, this season has reminded me of my own need for spiritual and emotional renewal. Ministry has a way of revealing both strengths and limitations, and I'm learning again to rest, recalibrate and abide more deeply in Christ—because lasting fruit always flows from intimacy with Him.



Both Margaret and I are deeply grateful for the friendships that have carried us.

I am deeply thankful for our **Deacons**, whose commitment and dedication remain unwavering. Their steady presence—often behind the scenes—creates stability and strength for the whole church. Their faithfulness not only builds trust but also models what it means to serve humbly and consistently for the sake of God's kingdom.

I'm also grateful for our **Worship Co-Workers**, who are becoming more consistent and comfortable in their roles. Their willingness to learn and grow has contributed to a healthier and more stable worship rhythm. Worship is not just about music; it is about shaping our hearts toward God and anchoring us in truth, so that we are formed into a people ready to love, serve, and share Christ beyond our walls.

I've noticed that our **Families** are beginning to see areas where help is needed, and this growing awareness is a healthy sign. It creates opportunities for shared responsibility and reminds us that the church is not built by a few, but by the collective faithfulness of many. As we serve together, God uses our shared efforts to nurture faith in one another and to extend His love to others.

When I think of our **Young Adults**, I see a respectful and considerate group—kind, open-hearted, and still discerning what deeper involvement may look like for them. This encourages me to walk patiently with them and to keep praying that God would continue stirring their hearts. Spiritual growth takes time, and I trust the Lord to complete the good work He has begun.

A key area on my heart remains the **Junior High** ministry. These early teen years are formative, and my prayer is that we will continue rebuilding a space where students feel seen, mentored, and spiritually nurtured—where seeds of faith are planted that God will grow in His time.

MINISTRY REFLECTION - DISCOVERING GOD’S HEART FOR HIS CHURCH (CONT’D)

BY PASTOR EDWARD LU

I am also encouraged by the response to our Youth and Children’s combined services. Partnering across ministries strengthens our intergenerational unity and broadens our witness. Likewise, our Neighborhood Outreach during Thanksgiving week offered quiet but meaningful signs of hope—simple hospitality, sincere conversations, and seeds of the gospel planted in trust that **God will bring the growth.**

As we look ahead to 2026, I’m drawn to Paul’s words in 1 Corinthians 3:6–9: “I planted, Apollos watered, but God gave the growth.”

This truth grounds us. Our calling is faithfulness—faithfulness to share the gospel, to grow in Christ, and to serve together with unity and love. We plant and we water, trusting God to produce fruit for His glory.

My prayer for the coming year is that we will continue discovering God’s heart for His church, advancing in personal spiritual growth, and walking together in obedience to Christ’s mission. May every act of service, every conversation, and every prayer draw us closer to the church God desires us to be.

To God be the glory for what He has done—and for what He will yet do.



PRAYER OF DEVOTION

BY MINISTER LILI TIAN



My holy father my lord
 I saw your eye in my dream full of stars
 I felt your power extend to boundlessness
 I walk through your land with milk and honey
 The leaves on my branches are always green
 I won't feel tired because you give power to me
 I won't worry about anything because you have plan for me
 I won't thirsty and hungry because your wisdom words feed me

My holy father, my lord
 I will take the Noah's ark to your wonderland
 I will be rooted deeply in your riverside
 I will live in your garden with fresh fruits and green shade



My holy father, my lord
 I come from you and belong to you
 My surface of ground won't dry
 My soul in the body won't die

My holy father, my lord
 I will go back to your kingdom
 Where you call it's heaven
 I will lie in your arms and rest in peace



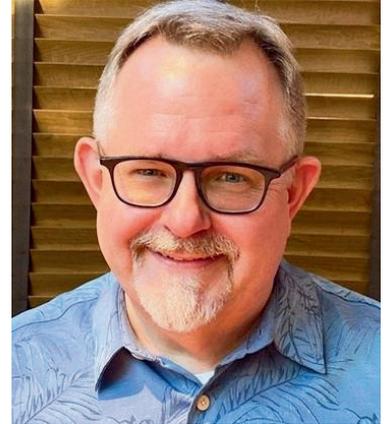
A MINISTRY OF SPURRING

BY PASTOR ERIC KUYKENDALL (张易安 牧师)

Hebrews 10:24-25 – “And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.”

Serving at Gateway Seminary

During our 10-month furlough (Stateside Assignment) Su Jeong and I are honored to serve at the Gateway Seminary in Ontario, California, as Professionals in Residence. This role allows us to connect students with the International Mission Board (IMB) and open doors for them to consider short-term, mid-term, or even long-term service overseas. It is such a joy to sit in classrooms, meet students over meals, and share coffee and conversation as we testify about what God is doing on the mission field.



Sharing the Paris Vision

We also continue to build partnerships with local churches here in California. Eric has preached several times at the Arcadia Chinese Baptist Church’s English Congregation, sharing both God’s Word and the vision of Paris. Our prayer is that this fellowship will grow into future partnership, with teams joining us in Paris for short-term missions.

Another highlight has been reconnecting with my former student, Pastor William Shan, who with his wife is planting a church in Temecula, California. Meeting with their sweet fellowship was a blessing. Even though their numbers are still small, Pastor Shan told us with confidence that they would one day send a team to Paris. What an encouragement to see the next generation of leaders stepping forward in faith!

Last summer, a team from the First Chinese Baptist Church of San Gabriel Valley served with us in Paris. By God’s grace, they had witnessed to seven people who came to Christ. Now, this church is preparing to send another team in December 2026. Praise God for the ripple effects of their obedience!

Eric is blessed to visit his parents and brother, Rev. Charlie Kuykendall at the First Baptist Church, Dadeville, Alabama. His brother is a Minister in Music and Senior Adults. It is a joy to feel the love and warmth of this small-town congregations. Pastor Ben

Hayes did not only pray for Eric but also express a genuine desire to send a team to Paris in the future! We have visited several other churches to share our vision for the nations and in particular our work in Paris. They include the Ascent Christian Fellowship in Arcadia and our home church, the Monterey Park Chinese Baptist Church in Alhambra. We are very thankful for your support.

Looking Ahead: ‘Christmas in Paris, 2026’

All of this “spurring” is leading somewhere. In December 2026, we will be organizing the “Christmas in Paris, 2026”—a large-scale mission effort to bring together churches from across North America. Together, we will share the gospel of Christ in the streets of Paris, hold Christmas-themed evangelistic services in local partnered churches, and then send smaller groups into the surrounding cities such as Lille, Lyon, Brussels, Orléans, and Bordeaux.

Many of these smaller churches lack full-time pastors and rarely, if ever, receive visits from missionaries. We believe Christmas in Paris will not only proclaim the Good News to the lost but also breathe encouragement into leaders and congregations who often feel isolated.

Friends, that is why our Stateside season is so important. It is a time of spurring—urging the Body of Christ to press towards love, good deeds, and faithfulness in the mission. Thank you for standing with us in prayer, encouragement, and support. Your partnership makes them all possible. Blessings in Christ! – Pastor Eric and Su Jeong



WAIT NOT

DEACON CHARLES LEUNG



On every living day of our Christian life, we stand as Christ's ambassador to those inside our church and our community. The call of being an ambassador is simple: Love people deeply.

Among many lessons we learn from Paul, one lesson stood out on how we can put love into practice:

Paul said in 1 Corinthians 9 NASB, 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some." This writing teaches Christians a strategy of reaching out with humility. By "becoming all things to all men," Paul is not suggesting a compromise of his values, but rather a willingness to bridge cultural and social gaps to meet people where they are.

Putting this charge into practice involves three key actions:

- **Active Listening:** To "become weak to the weak," you must first understand their struggles. This requires listening without judgment to the needs of your community.
- **Cultural Sensitivity:** Paul adapted his approach depending on whether he was speaking to Jews or Gentiles. Similarly, effective ministry today requires communicating the Gospel in a language and context that resonates with your specific audience.
- **Self-Sacrifice:** Being an ambassador means setting aside your own preferences or "rights" to ensure that others feel welcomed and valued.

It definitely feels like to face opportunities that require faith-filled action—a phone call to make, a hard conversation to start, a hand extending to people with diverse personalities, a hand shake to someone new at church this week. The most spiritual thing you can do is stop hesitating and move forward in obedience.

Deep love is never an easy task but love helps people drop their defenses. It creates space for the gospel to take root. And it allows Jesus to meet people where they are.

Colossians 3:23-24, "23 Whatever you do, do your work heartily, as for the Lord rather than for men, 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve." Nothing you do in love is wasted—not the hard conversations, not the late-night prayers, not the moments you choose patience over frustration, and not the quiet sacrifices no one sees. Every day ministry brings opportunities. Seize the moment, make your call to a hurting person or a word of encouragement to a co-worker. The longer you delay obedience, the heavier the burden grows. The Bible reminds us not to assume we have tomorrow. In Luke 9, Jesus says, "... No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

Whatever God has been prompting you to do—do it today. Wait not!

Make the call. Write the note. Start the conversation. Begin the habit. When God opens a door, step through it. When he prompts your heart, act in faith. Seize the moment with no delay—and watch how Jesus meets you there in 2026.

REFLECTION ON 2025

BY DEACON JEFF CHA

One thing that keeps coming back to me as I reflect on 2025 is my ordination. People asked me why I took so long to agree to be ordained since I have served as a deacon for more than twenty years. I pondered on the question but ultimately, I could not pinpoint to a solid reason.

Perhaps it was the thought of being official or permanent or maybe the fear that I would no longer be able to back out from the position. Believe me, the thought of backing out has crept into my mind many times.



After taking on the role for two decades and being more mature with my walk, I have come to realize the importance and obedience of my part in God's will as a coworker in His ministry.

I have been called to serve as a deacon and the Lord has no plan for me to back out. A deacon is like a servant. The role of a servant is to serve.

Why is it important to serve in the church? It is to build up the body of Christ. That entails ministering to the needs of the body; encouraging and uplifting those who are discouraged; helping to restore the relations of brothers and sisters; supporting the work of the church with my time and finances; and teaching the word to the brothers and sisters that they may grow in both knowledge and spirit.

So, these are the tasks I endeavor to uphold. I need your prayers and support.



Jeff's Joke Corner

How does Moses make his coffee?

Hebrews it.

Why did the man think the church was a great place to exercise?

Because every time he walked in, he felt his spirit lift!

Why didn't they play cards on the Ark?

Because Noah was standing on the deck!

WALKING IN PURPOSE: A DEACON'S JOURNEY OF GROWTH & SERVICE

BY DEACON EVELYN HSU

The word "deacon" simply means servant. As a relatively new deacon at MPCBC, I have discovered that this calling to minister to our beloved congregations under pastoral guidance is both humbling and exhilarating. 1 Timothy 3:9-13 reminds us that deacons must "keep hold of the deep truths of the faith with a clear conscience," having been tested and found faithful. This responsibility feels enormous, yet I am reminded daily that while we are a small church, we are undoubtedly a great church—one where we lift each other up and genuinely care for one another's journey.



Last year, God stirred my heart to launch our Women's Fellowship—a vision that requires patience and faith to nurture. Though we met only four times in

both 2024 and 2025, I have learned that faithfulness matters more than frequency. Our annual Mother's Tea Party has blossomed into a joyful celebration that draws women not only from our congregations but also from our broader community. As I look forward to 2026, my heart is excited about adding special outings and extending our warm invitation to all women at MPCBC, transcending language and cultural boundaries.

For five transformative years, I have had the privilege of teaching our Youth Sunday School class. What began with six young girls has evolved into a tight-knit community of ten students. Now it includes both young men and women. This year brings an exciting new challenge: launching a middle school class. Partnering with Pastor Ed and Ed Yee, we are discovering the thrill of helping these young minds understand Scripture and weave biblical truths into their daily lives.

Each day, God graciously reveals new gifts He has placed within me and shows me fresh ways to shepherd His flock. Under the wise guidance of Pastor Caleb, Pastor Ed, Charles and Jeff, I find myself growing in ways I have never imagined possible. As 2026 approaches, my heart overflows with anticipation. God is writing a beautiful story through our small but mighty congregations, and I am honored to play whatever part He has scripted for me in this ongoing adventure of faith, fellowship, and service.

The journey continues, and His mercies are new every morning.



DEACON EVELYN HSU



GROWING TOGETHER IN FAITH & FELLOWSHIP

MONDAY NIGHT FELLOWSHIP REFLECTION BY ANSON HSU



As we celebrate this blessed Christmas season, my heart overflows with gratitude for the wonderful journey of our Monday Night English Fellowship this past year. What began as a simple gathering has blossomed into something truly special – a testament to God's faithfulness and the power of a Christian family.

A Home Away from Home

Every Monday evening at 6:30 PM, Deacon Evelyn Hsu graciously opens her home in West Covina to welcome us. The aroma of a home-cooked meal greets us as we gather around her table. We do not only share the food but also the joy and challenges of the week. It is remarkable how a simple meal can turn strangers into friends and friends into family.

Deacon Jeff Cha and I have the privilege of leading our Bible study discussions. Candidly, we learn as much as we teach. Each Monday evening becomes a sacred space where God's Word comes alive through our shared explorations and honest conversations.

United in Diversity

One of the most beautiful aspects of our fellowship is the incredible diversity that enriches our gatherings. Our youngest member aged sixteen brings in fresh energy and perspectives that challenge us to see the faith through younger eyes. Our most seasoned member at the age of seventy shares wisdom learnt from walking with the Lord in decades. Between these two ends of the spectrum, we have members representing every stage of our life's journey.

This age span of over five decades has created something extraordinary. Our teenagers share the pressure and hope for their generation while our older members offer guidance from experience. Young parents discuss the challenges of raising children in today's world while grandparents share stories of God's faithfulness through changing times. Single professionals, married couples, students, and retirees – each group brings in unique insights that strengthen our collective understanding of God's love.

Growing Deeper Together

What strikes me the most is how naturally our fellowship has become a genuine sharing. We have grown from carrying casual conversations to revealing real struggles. We celebrate victories together and support one another in ups and downs. We feel safe to share prayer requests, seek advice and offer encouragement because we have built the trust through constant fellowship.

Our Bible studies is not merely lessons. It becomes lively conversations that God's Word intersects with our daily lives. Whether we are exploring parables, studying Paul's letters, or reflecting the Psalms, our diverse perspectives illuminate the Scriptures in ways that would not have been possible in a homogeneous setting.

GROWING TOGETHER IN FAITH & FELLOWSHIP (CONT'D)

MONDAY NIGHT FELLOWSHIP REFLECTION BY ANSON HSU

A Christmas Reflection

As we celebrate the birth of our Savior this Christmas, I am reminded that Jesus Himself gathered diverse followers – fishermen, tax collectors, zealots and former prostitutes. Our Monday Night Fellowship represents this similar spirit of inclusion and love.

Our bond extends beyond the Monday evening gathering. We text each other throughout the week. We have become genuine friends who celebrate milestones together. We have witnessed how God uses our different backgrounds, ages, and life experiences to minister to one another in ways that we have never expected.

Looking Forward

As we are entering into 2026, I am excited to see how God will continue to grow our fellowship. We welcome anyone who desires to deepen their relationship with Christ while building meaningful connections with others. Whether you are sixteen or seventy years of age, single or married, new to the faith or mature Christian in your walk with God, there is a place for you at Deacon Evelyn's table.

Thank you for everyone who has made our Monday Night English Fellowship such a blessing. Special gratitude to Deacon Evelyn Hsu for her incredible hospitality and Deacon Jeff Cha for his faithful partnership in leading our studies.

This Christmas, let's remember that the greatest gift isn't found under a tree, but in the relationship we build and the love we share in Christ.

THE MONDAY NIGHT ENGLISH FELLOWSHIP
MEETS EVERY MONDAY FROM 6:30-9:00 PM
AT DEACON EVELYN HSU'S HOME IN WEST
COVINA. DINNER IS SERVED AT 6:30 PM
FOLLOWED BY BIBLE STUDY AND
FELLOWSHIP. ALL ARE WELCOME!

PLEASE CONTACT THE CHURCH OFFICE FOR
MORE INFORMATION.



十字架的信息與包裝

BY REV. CALEB CHEUNG, PH.D.



在今天的世界裏，十字架往往變得太熟悉了。它被掛在牆上、戴在頸項上，甚至成為一種文化符號或時尚配件。然而，我們很少再被它震撼。因為我們已經忘記，十字架原本不是裝飾品，而是一件刑具：一種專為羞辱、痛苦與公開處死而設計的工具。

當十字架失去它原有的衝擊力，信仰也往往隨之變得溫和、可控，甚至可被利用。問題不只是我們是否仍然「相信」十字架，而是：十字架是否仍然塑造我們的生命樣式？保羅在《哥林多前書》一至二章中，正是處理這個問題。他關心的不只是福音的內容是否正確，更關心福音是否被「用對方式」活出來。換句話說，信息與包裝是否一致。

十字架的道，與世界的智慧

保羅說：「十字架的道，在那滅亡的人看來是愚拙；但在我們得救的人卻是神的大能。」

這句話不只是描述兩種不同的觀點，而是指出兩種完全不同的生命邏輯。

他提到三種人物：智慧人、文士、今世的辯士。這三者，其實代表三種我們今天仍然很熟悉的姿態。

第一，是「智慧人」——被尊崇為屬世智慧的專家。屬世的智慧跟創世紀第三章中分別善惡樹的試探一樣，就是人以自己成為自己人生的裁決者。這種智慧強調自主、能力、選擇權。我們常聽到類似的話：「我的人生我作主。」問題不在於負責任或努力，而在於這種智慧往往不再需要神。善惡、成功、價值，都在一個封閉的人類框架內被決定。十字架所呈現的順服、捨己與依靠，看起來不像智慧，更像失敗。

第二，是「文士」——宗教上非常熟練的人。這些人對聖經、神學、教義都非常清楚，但危險在於：信仰變成一套封閉的系統。所有問題似乎早已有答案，卻很少再真正聆聽神、也不再讓自己被挑戰。十字架不再是呼召人悔改與更新的力量，。

第三，是「辯士」——能言善辯的說客。他們關心的不是「真理」，而是「是否有用」。放在今天，這很容易表現為：什麼吸引人？什麼有效？什麼能帶來掌聲與增長？於是，十字架那些令人不舒服的面向——罪、受苦、捨己、等——便逐漸被淡化。

這三種姿態看似不同，卻有一個共同點：它們都難以承載十字架真正的信息。

保羅的方式：讓生命成為信息的一部分

面對這些姿態，保羅並沒有只是辯論。他選擇用自己的生命作出回應。

他對哥林多人說，當初來到他們中間時，他並沒有用高言大智，也沒有刻意展現能力。相反，他說自己是在「軟弱、懼怕、戰兢」中服事。這不是性格描述，而是一種刻意的選擇。

為什麼？因為保羅深知，一個被釘十字架的基督，不能用炫耀、權威或技巧來包裝。若福音宣講得再正確，但承載它的生命卻充滿着信靠自己、操控與自我展示，那麼信息本身就被扭曲了。

保羅不是否定預備、思考或清楚表達，而是拒絕讓「人」成為焦點。他要信徒的信心，不是建立在他的能力上，而是建立在神的能力上。於是，他的軟弱，反而成為十字架最真實的見證。

十字架的信息與包裝 (CONT'D)

BY REV. CALEB CHEUNG, PH.D.

當代教會的張力

這對今天的教會，是一個不容易的提醒。

我們很容易在不自覺中，用世界的標準來衡量屬靈的成功：人數、影響力、效率、吸引力。我們可能仍然講十字架，但實際上卻追求一種沒有十字架代價的「美好信仰生活」。

有些時候我們被屬世智慧主導，把信仰變成實現理想人生的工具；有些時候我們成為封閉系統，擁有正確答案卻缺乏憐憫與聆聽；也有些時候我們過度追求效果，使敬拜與講道逐漸變成表演。

問題不在於用心或不用心，而在於：我們的「樣子」，是否仍然與十字架相符？

十字架作為一種生命形態

真正以十字架為中心的信仰，並不是把十字架放在信仰的起點，然後就轉向成功與成長的技巧。相反，十字架是一種持續塑造我們的生命模式。

它教導我們，在軟弱中學習依靠；在失去中重新定義得着；在等待中學習盼望。它呼召教會成為一個能夠承載脆弱的群體——在其中，人不需要假裝剛強，也不必因失敗而羞愧。

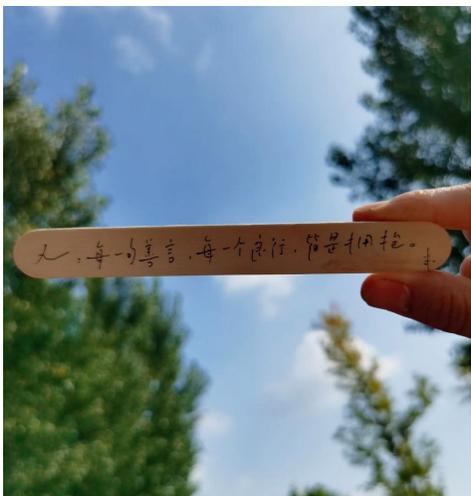
這樣的教會或許不耀眼，也不完美，但它真實。它不是靠表現來證明神的同在，而是在一次又一次回到十字架時，重新學習如何作神的子民。

結語

當信息與生命重新合一，十字架就不再只是象徵，而成為一種活出來的現實。那時，人看見的，不只是我們在說什麼，而是我們成為了什麼樣的人。

或許，這正是保羅所相信的：神的能力，並不是在我們最成功的時刻顯明，而是在我們願意讓十字架真正塑造我們的地方，悄然運行。





PRAYER OF DEVOTION

BY LILI TIAN 田俐力傳道

我抬头仰望祢，要祢也看着我
 祢虽不曾向我转脸，却一直注视着
 我如尘粒般渺小，祢却视如珍宝
 我在祢的羽翼下，永不会变老
 祢造我祢的模样，我们都一样
 头戴华冠、手持权杖，身穿洁白衣裳
 祢遣我们来到世上，赋给我们形象与思想
 祢赐我们的旅途，风景各有各样
 坎坷崎岖、通达平坦，直通祢的天堂
 唯一路有祢相伴，与我们同在
 我睁开双眼，看见祢所造的日光
 我闭上双眼，感受祢所造的黑暗
 我打开双耳，听见祢所造的雷鸣
 我闭上双耳，感受祢所造的寂静
 我张开双唇，呼吸祢所造的空气
 我闭上双唇，感受祢所造的麦粒
 总有一刻，祢让我们停下静下
 感受祢造这世间万物原本的样子
 看枝条随风而起的姿态
 闻没有雾霾浑浊的空气
 观雀鸟振翅而飞的行迹
 听飓风呼啸而过的声音
 听由祢而出，智慧的话语
 行坎坷路时，祢教会我刚强
 行平坦路时，祢警示我谦卑
 祢虽不向我转脸，我却坚信
 祢一直在身旁
 祢赋给我使命，赐给我产业，
 并供给我的一切
 我定不辱使命，用手播种、用爱栽种
 让言行透着祢的爱和光
 直到有一天
 回到祢的天堂

神与我们同在

Lili

2020-02-19

詩篇 23 篇分享

BY REBECCA LAM 林惠珍姊妹

詩篇第 23 篇大概是整卷詩篇中最受人喜愛的篇章之一。它向我們揭示了天父如同良善的牧者，時刻看顧、保護並引導祂的羊群。這篇經文充滿了神的愛、憐憫與安慰。

在這次眼疾當中，我深深感受到家人的關心與照顧，以及弟兄姊妹的代禱。靠着主的保守，我的身體慢慢走向康復。在病情最不穩定、最令人不安的時候，我一字一句默念詩篇 23 篇。經文像清泉般滋潤我的心，使我在困惑與痛楚中重新得着平靜。主的恩惠與慈愛如同柔和的光，覆庇着我，陪伴我度過黑暗的時刻。

「耶和華是我的牧者，我必不致缺乏。」

這句話確立了我們與神奇妙而親密的關係——祂是牧者，我們是祂的羊。祂知道我們真正的需要，供應我們，引導我們，保護我們。使恐懼、焦慮和不安在祂面前逐漸消散。

「他使我的靈魂甦醒，為自己的名引導我走義路。」

藉着真理的聖靈，神提醒我們、光照我們，使我們看見罪與義，並在迷失時回轉。祂親自引領我們走在正路上。因祂是道路，真理，生命。

「我雖然行過死蔭的幽谷，也不怕遭害。」

即使前面的道路充滿未知與艱難，神仍與我們同行。祂的同在是我們最大的倚靠，使我們在黑暗中不致動搖。

「在我敵人面前，你為我擺設筵席。」

即使遭遇挑戰與壓力，神仍為我們預備，使我們在逆境中仍能得着供應，靠祂勝過困境。祂是我們的預備者，供應者。

「你用油膏了我的頭，使我的福杯滿溢。」

神不只看顧我們，更賜豐盛的恩典，使我們所領受的遠超過所求所想。祂的恩典總是夠用，甚至滿溢。

「我且要住在耶和華的殿中，直到永遠。」

既然神的慈愛與信實如此可靠，我們何等的蒙福能一生與祂同行。沒有什麼比住在神的同在中更寶貴、更穩妥。



勿忘恩典，放下重擔——從兩位亞拿尼亞看見前行的力量

BY DEACON MORGAN LAM 林斯勤執事



在一次教會的祈禱會分享聚會中，我選擇了「亞拿尼亞」這位聖經人物作為主題。起初，我先問大家：「你們認識亞拿尼亞嗎？」當時，有人立刻回答：「是那個欺騙聖靈，被擊殺的亞拿尼亞吧？」這樣的回答十分普遍，因為在《使徒行傳》中，這位欺哄聖靈的亞拿尼亞與他的妻子撒非喇的故事，確實令人印象深刻。

那位欺騙聖靈的亞拿尼亞記載於《使徒行傳》第五章。他把賣田產的一部分私自留下，卻假裝奉獻全部，試圖在神面前隱瞞真相。結果，他和妻子都因此失去了生命，成為初期教會中一個嚴肅的警戒。這個故事之所以容易被記住，是因為它帶有震撼與警惕，讓人難以忘懷。

然而，那天我真正要分享的，不是這位欺騙聖靈的亞拿尼亞，而是另一位亞拿尼亞——那位順服神的呼召，為保羅按手禱告，使他重見光明、接受浸禮、歸向基督的亞拿尼亞。

這位亞拿尼亞記載於《使徒行傳》第九章。他是一位敬虔的門徒，雖然知道掃羅逼迫教會，但當神呼召他去探訪掃羅時，他沒有推辭，而是順服前往。因為他的順服，改寫了教會歷史；神使用他，帶領了後來成為偉大使徒的保羅。

若將這兩位亞拿尼亞放在一起對比，一個是欺哄聖靈、留給教會警戒；另一個是順服神、成為祝福管道。一個讓人感嘆人的軟弱；另一個卻彰顯神改變生命的大能。

為什麼我們常常記住失敗、過錯與不如意的事情，而忽略神在我們中間所做的美好與恩典呢？人心往往習慣把痛苦記得深刻，卻把祝福放得輕輕。我們記得一次傷害，卻不記得無數次的扶持；記得一次衝突，卻忘了多年的交往與愛心。

我想到教會巴拿巴團契聚會，曾經有一次爭執。一位弟兄至今仍無法釋懷二十多年前一位執事一次不合他心意的言行。雖然事情已過去多年，那位執事也很忠心地服事，人也不在了，但弟兄心中那個結卻一直沒有鬆開。這不僅成了他的重擔，也讓他無法在教會中自由、平安地交通和事奉。

因此，我願意用兩位亞拿尼亞的對比，來提醒每一位弟兄姊妹：我們要學習「忘記背後，努力面前」，好讓神的恩典在我們生命中不受過去的傷害所限制。教會的執事、同工、弟兄姊妹都會有軟弱，但神卻讓我們在彼此包容和饒恕中長大成熟。

教會執事亦不可能做到事事完美，而是要用生命去見證基督的愛；不可能沒有缺點，而是願意彼此勉勵，在服事中學習謙卑、忍耐與合一。若我們只看別人的過失，而不記住他們多年忠心的付出，那麼我們的心就會被怨恨抓住，而不是被恩典塑造。

讓我們一起學習：

不是記住那位欺哄聖靈的亞拿尼亞，而是記住那位順服主、讓別人重見光明的亞拿尼亞；不是記住那些不如意、傷害人的事，而是記住神在我們身上與教會中所成就的美善。願我們都能放下背後的重擔，迎向神為我們預備前面的道路。忘記背後，努力向前，成為教會中合神心意的僕人，努力成就神交托的事工。

給耶穌的一封信

BY CONNIE SO 蘇鄒婉儀

親愛的寶貝耶穌：

這是我第一次這樣稱呼你。今天在課堂上聽見有人這樣叫你，真是意想不到，卻又喜出望外。我心內覺得很溫暖，也讓我忽然明白：主啊，你視我如珠如寶，也讓我以你為至珍貴，這樣真好！

我開始每天寫信給你，領受一句話，和你好好談談心。不過之前心裡有個疑問：無所不談會變成無地自容嗎？我從小喜歡說：「無事不可對人言，只是不必向所有人言」，自以為坦誠良善。一直以來，竟以為沒犯大錯就算可以了。今天聖靈光照，原來一直厚顏地自以為義，實在是自欺欺人。

靈命塑造課程提醒我，清潔的心不只是外面大家看見的樣子，而是內裡最深的意念。主啊，我要對付內裡隱藏、蠢蠢欲動的勢力：

平日口中那些看似無傷大雅的「善意謊言」；
 在家裡「安全的環境」下，對人的論斷；
 對生病的丈夫少了體諒，不願與曾詐騙我錢財的親友和好；
 事奉忙碌，但又並未與你建立親密的關係；
 還有最嚴重的是屬靈操練，總是按自己的意思，怠惰鬆懈，兩天捕魚，三天曬網.....
 唉！我真可憐，在風浪中快要沉沒，主啊，救我！

昨天劉牧師提醒我們：講道得力，是因為不斷悔改認罪。我要緊記這個教誨，要懷着「認罪」和「悔改」的心，面對日常的試探，就像尼尼微城的百姓，聽到神的信息後，悔改、禁食，披麻認罪。我也漸漸明白，要認真對付罪，絕不是輕描淡寫，而是會痛的，不再是隔靴搔癢，而是要有剝掉眼、砍掉手那樣的決心。

我生命中最大的掙扎，就是不願交出主權。但若沒有痛，就沒有真正的成長。要被修剪，就不能一直與老我糾纏。我要清空了內心的污穢，騰出空間來讓你來充滿。主啊，幫助我！你要的不是我變得更好，而是要我真誠地面對自己，面對祢。昨天劉牧師說：我們有問題，就要像孩子一樣，每天到父面前，把重擔交給祂。我渴望自己也能活出這樣單純的生命。每次看見劉牧師，良善又忠心的老僕人跪下禱告，心繫神國，這都很令我感動。他那單純的樣子，真的像個孩子。主啊，你說：「若不回轉，變成小孩子的樣式，就不能進天國。」原來屬靈的榜樣，不是因為他們多有學問或地位，而是因為有一顆清潔、順服的心。

為了效法這樣的榜樣，我每天晚上也下跪禱告，學習謙卑順服，把心裡的負擔全然交給你。每天領受一句話，寫信給你，老師說用手機、電腦都可以。這個提議真好，每天每時每刻不間斷。就像當年談戀愛時，兩地相隔，天天寫信，如今我與你傾心吐意，讓我的心每天都被你更新。

前些時姊妹提到一切為時已晚，我們的孩子都已成年或中年，他們靈命低落，或早已離開教會。主啊，想起我的兒子，他們小時候，我們還能一起上教會；他們上大學，我們還會為信仰辯論，但如今，他們完全拒絕接受。作為父母，我失望，有時也覺得束手無策。但主啊，我不是開始每天寫信給祢嗎？讓我也把這些信件發給兒子。盼望他們能讀到我寫給你的信，看見媽媽並不是完美的，但卻是個一直願意被祢修理、被祢愛的人。也讓他們看到媽媽不斷地為他們祈求，這不是出於責任，而是出於愛。正如祢怎樣愛我們，我也怎樣在軟弱中學習愛他們。我的禱告或許不能立刻改變他們的心，但願這份不停息的祈求，成為我們之間一道橋樑，讓聖靈溫柔地行走在其中。主啊，幫助我在家庭中先成為祢的見證，讓我學會把兒子全然交在祢的手裡。

親愛的耶穌，我受浸了19年。在教會學習，日常的品行好像變好了一點點。但如今我不要只停在外表的敬虔；我要從旁觀者走到跟從者，從外圍走進內圍，從內圍走向核心。那是心意更新而變化，不只是感動，更要有行動。主啊，祢不只是救主，也是我生命的主！

你的寶貝女兒，
 （我也是這樣第一次自稱）
 婉儀



“標竿人生”與“使命人生”：我的學習和感受

危鳳鳴 (SARAH FUNG-MING NGAI)



有生必有死，在一般世人的普遍認知當中，都認為生是偶然，死是必然。此一生死，乃人之一生，所以稱為“人生”。

同為一個人生，但每個人的一生，卻大大的不同。舊約聖經傳道書記述了傳道者的感歎：在日光之下的一切，包括名利，智慧，享樂和勞碌，都是“虛空”，都是“捕風”，最終都是一無所得。所以傳道書教導我們需要建立以神為中心的人生觀，認識到敬畏神和享受神每日所賜的恩典，才是世人超越虛空，得著永生和明瞭生命永恆意義的唯一出路。

世人通常會說：人生如

戲劇內容變化萬千，或是人生如戰爭你爭我奪，或是人生如賭博有輸有贏，或是人生如流水行雲如煙似夢，或是人生如不同味道的宴席，或是人生如圖畫幅幅意境不

同。這種種說法都包含一個共同的元素：人生就是一個過程。在這過程當中，有人追尋人生的終極意義，或尋覓人生的理想，或渴求自我的實現和精神上的滿足，或追求事業的成就和輝煌的聲譽，或建立千秋功業名揚後世，或茫然癡心地去追逐豐厚的財富和縱欲享樂的人生。

感謝主。主賜給慕道園華人浸信會無比豐足的恩典，主恩滿載。在2025的短短一個年度，主的僕人張建庭牧師為我們設計及安排了：“標竿人生 (The Purpose Driven Life)”的四拾天學習課程，粵語堂主日崇拜當中的“舊約聖經傳道書”的證道和解說，和粵語堂退修會中“使命人生 (Missional Life)”的交流學習。現在回想起來，這一切都是主的奇妙和美好的安排。可以讓我們一眾弟兄姊妹在一年的時間裡，接受教會牧者和執事同工的悉心服事，牧養和造就，目的是讓我們更加認識聖經，更加懂得世界，和更加瞭解人生。感謝主。

聖經中的傳道書教導我們要認識虛空人生的現實；敬畏神，順服神和依靠神是我們唯一的出路。“使命人生”與“標竿人生”就詞語字面意思來看，好像是表達兩種不同的基督信仰人生觀，而且兩者看來似乎是彼此競爭。

其實不然。在基督信仰中，標竿人生和使命人生兩者是對我們的人生各自提出了不同的分析角度和概念框架去作說明和闡釋。即是兩者雖然各自具有不同的向度 (dimension)，卻是兩者相輔相成，互相補足，而且缺一不可。

標竿人生教導說：我們的一生不是關乎你自己 (羅馬書11: 36；以賽亞書43: 7)。我們是被創造主所做，有主的美意在內。我們蒙恩得救，身份更新；所以我們要建立和裝備自己，成為靈性成熟的門徒。一生都要遵行神的旨意，要培養出成熟的生命，去過敬虔，聖潔和榮耀神的生活。



“標竿人生”與“使命人生”：我的學習和感受 CONT'D

危鳳鳴 (SARAH FUNG-MING NGAI)

使命人生教導說：我們是被神創造和受神託付去治理世界和作福音的見證（創世記1：28）。我們不是偶然存在，而是帶着福音使命的受造者。正是因為我們蒙恩得救，所以我們的人生，就是要忠心完成神所交付的使命：“所以，你們要去，使萬民作我的門徒，奉父，子，聖靈的名給他們施洗；我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了”（馬太福音28：19-20）總括來說：“標竿人生”與“使命人生”的教導相輔相承，互為補足，成為一體。在神的奇妙旨意和安排下，兩者的教導自自然然地融為一體，湊成一幅人生取向的美好樂章。所以：

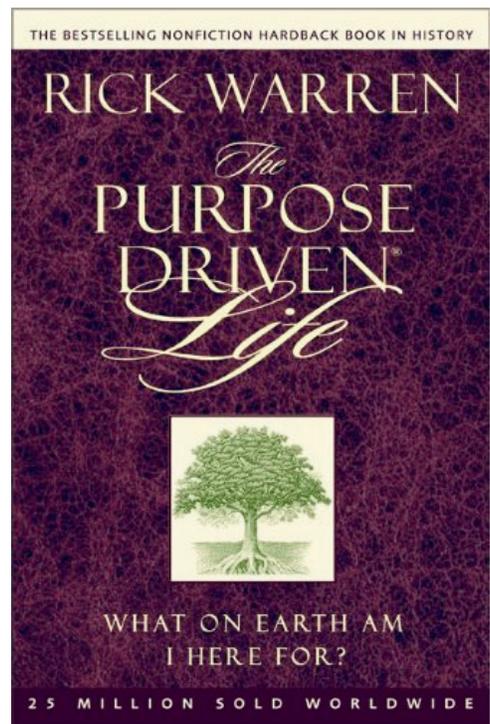
我們的一生，是以神為中心，不應該以自我為中心（標竿人生與使命人生）；

我們的一生，是要為榮耀神而活。人生的首要目標是敬拜和榮耀神（標竿人生）；我們在世上一切的服事，和參與大使命的福音事工都是將人生指向神的榮耀（使命人生）；

我們的一生，是需要接受教會的牧養；參與團契中弟兄姊妹的相互交流，學習，扶持和勸勉；積極努力去學習聖經話語的教導，和進行門徒訓練的操練；這些都是預備我們進入神的永恆國度（標竿人生）。我們要積極參與福音使命的工作，因為這是主的囑咐，也是關乎個人生命的永恆價值和意義（使命人生）；

我們的生命不是偶然被造。我們的一生也不應該隨意虛度，漫無目的。我們的一生，就是要活出神給與我們的獨特呼召，滿有神國子女的特質（標竿人生）；既然如此，我們是需要忠心完成神所交付的福音使命（使命人生）。

教會是神國的延伸地。感謝主，在2025年的這一個年度，主奇妙地給我們安排接受忠心的僕人：華克里牧師（REV RICK WARREN），蔡偉成牧師和張健庭牧師將神的話語熱誠地教導我們。讓我們在基督裡長進的路上得到美好的導向。感恩我們可以成為慕道園這個屬靈大家庭的成員，可以盡享福音的福份。



為甚麼我沒有想到？

BY DOROTHY CHAN 黎錦紅姊妹

我雖然是慕道園文字事工及會刊編輯部的其中一位同工，但我本來是沒有計劃在2026年初出版的最新一期的教會會刊撰寫任何題目的文章。但是在2025年12月17日晚舉行的教會線上祈禱會中，張健庭牧師和我們一起討論到現今的世俗化社會都很看重關於銷售貨品或服務行業質素的公眾評審 (product/service review) 結果。

我也看過慕道園華人浸信會在Yelp這個評審網址中共有四個評審的結果，都是一致地給予五粒星的優異成績，但是慕道園不是位列於最好的十大教會名單之內。在慕道園教會網址內收到了12個評審：其中11個是五星級的成績而餘下的一個是四星。有一個評審結果是給予我們教會五星級的成績但同時提出了不合事實的指責：參加慕道園華人浸信會活動時是需要自備飲用水，這是因為這教會的牧者講道時間長達五小時。又說慕道園自數年前已經取銷了在主日為會眾提供點心和茶水的款待。



對於這則不盡不實的外界評審結論，慕道園教會網址的執行人已經作了適當的回應。

先不討論對教會作出評審的對或錯，不管對錯與否，我們也得在社交媒體中存在，那麼，我可以善用這樣的平台去吸引尋找神的朋友嗎？我自己買東西也會先看評審因為很多有心人會分享實用的心得，例如有一次我想買一部跑步機，有評審說這個產品要求付月費才可以使用程式來開動這部跑步機，我一向反對定期付費文化 (subscription culture) 這種附帶條件，這位評審的建議正中我下懷，讓我馬上卻步購買，我想，假如我真心為教會寫一則評審會否投中某人尋找上帝的心懷呢？

記得當我年幼的時候跟從教會的哥哥和姐姐們一起到街上派發福音單張的情景。有一單張的設計是嬰孩耶穌睡在小小的棺木內。這個畫面令我非常感動，印象難忘。我確信透過聖靈的感動和工作，當我們在為福音事工努力事奉時，簡簡單單的幾句誠懇和熱情的話語是可以打動人心的。

現在我這篇短文寫好了，但我仍然未完成為慕道園撰寫個人評審的工作計劃。這是因為我還需要繼續恆切禱告，期望領受到主的感動讓我可以在线上平台去分享個人的真心說話。

為什麼我以前沒有想到為教會寫線上評審呢？假若教會是我正在計劃去開業和經營的一間小店，我想我可能會在開業之前就會籌謀計劃，用盡方法去推銷和自薦了，而且是會薦完又薦！為甚麼我沒有想到？



DOROTHY CHAN



《感恩的淚》

張瑛華姊妹 (SISTER YINGHUA ZHANG)



1. 禱告的恩賜
 2. 神奇妙的醫治
 3. 十一奉獻是蒙恩的渠道
- 一. 禱告的恩賜

2025年6月，經過恆切的禱告，神帶領我到慕道園華人浸信會，參加主日崇拜。從華、粵、英三堂的同工，用心靈和誠實忠心事奉神！兒童崇拜及主日學老師中都能看到，教會屬靈的生命。

主任牧師張健庭牧師、師母完全擺上，牧養教會，關心每一個會眾，讓我深受感動，得到生命的牧養。

因合租的同工，工作調動，要搬家。租約還未到期，我也得另找租房搬家。房東卻找藉口說我每週六晚上電腦服事兩個團契查經時的稱讚，唱讚美詩，使他頭疼噁心想吐，要我立刻搬家。

10月21日錦紅姊妹退修會回到家，不顧疲勞和陳弟兄帶我去看幾處出租房。並將尋找租房子的需要發在教會禱告群內。得到張牧師、師母、和弟兄姊妹的關心與代禱。

10月25日周六我在團契查經時，請弟兄姊妹為我租房子的代禱。一位姊妹因神恩賜她收到10年的綠卡。她為了感恩，將家裡的一間房子租給我，每月\$650包水、電、煤氣、網路和洗衣機等。10月26日主日崇拜，我向張牧師、師母及弟兄姊妹報告，大家一致的感謝神，垂聽我們的禱告！師母說10幾個小時神奇妙的恩賜大能！哈利路亞！

下午張洪姊妹帶我到銀行提款機去取現金。到姊妹家付租金拿鑰匙。請搬家公司連夜搬家。

二. 神奇妙的醫治

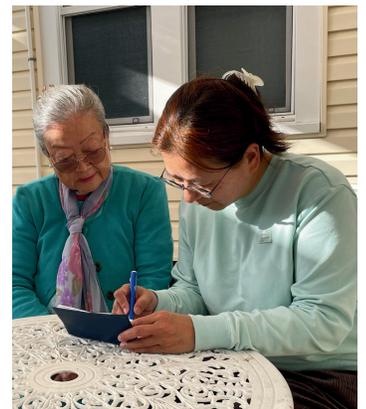
新址在埃爾蒙特，離教會較遠，敬愛的主任牧師張牧師，無微不至的關心我，讓譚弟兄、鳳仙執事主日帶我回教會崇拜神！11月9日不知吃壞了什麼東西？加上搬家的疲勞，開始拉肚子，到新址不知藥店在哪裡？又不願麻煩別人，只能吃自己有的黃連素、蓮花清溫膠囊，效果不好。血壓下降至高壓100/55。

11月13日收到譚弟兄信息，說主日來接我回教會。這時聖靈教導我，向譚弟兄求救，請問他家有止瀉藥嗎？並把藥名發給他。譚弟兄回答家裡沒有，神感動他馬上為我買藥。並告訴我20分鐘送藥到家。當我看到了止瀉藥，感恩的淚水不斷的流下。從譚弟兄的身上他將基督的愛行出來真誠的關心我！讓我看到我們的主，我們的神！親自醫治祂多年的使女！服止瀉藥後，第二天血壓恢復到正常，血氧也恢復到正常。沒有神即時的親自醫治，譚弟兄的愛心付出，也許我就脫水而昏迷了。11月15日週六我參加團契查經，身體已經康復了。感謝主讚美主！

三. 十一奉獻是蒙恩的渠道

通過神慈愛的醫治，11月14日和15日傾盆大雨，讓我深思，如何來侍奉神？沒有神的恩賜，我是一包塵土，沒有神的救恩，我不知道認罪悔改！我現在有的一切，都是神恩賜給我的，要讓神家豐盛，拓展聖工宣道、植堂、牧養更多的群羊，讓教會的金燈塔高高舉起，照亮更多的地土，搶救更多的靈魂！讓萬人得救，不讓一人沉淪！有了耶穌，我就有了一切！有了耶穌，我還要什麼？不為神做工，我就沒有生命！不傳福音，我就有罪了！

11月16日主日崇拜前，我請鳳仙執事，為我填寫宣道的奉獻支票，今後每個季度，都按時奉獻，將我每年的退休金，十一奉獻給教會。這是蒙恩的渠道，感恩節流的是感恩的熱淚，愛神愛教會！愛每一位弟兄姊妹，從小事做起，處處討神喜悅！榮耀神！



以「使命人生」的教導來回應人生晚年旅途的種種風景

BY STEVEN CHAN 陳汝華

在中國文壇享有極崇高名譽的「茅盾文學獎」（注釋1）的其中一位得主周大新在其出版的長篇小說「天黑得很慢」中，把老年人的晚景說得非常透徹，擲地有聲；在年長者的心坎裏引起觸動，迴響不絕。

人生從65-70歲開始便踏入年老期。依據書中所說，直到天色完全黑下來，還有一段頗長的時間，所以感覺起來，就像天黑得很慢。在這段時間裡經歷到的有些風景，是應該要牢牢記住。記往了，就自自然然心中有數，可以籌謀應對或尋求幫助，而不致慌張害怕。

第一種風景：在身邊陪伴的人，越來越少

父輩，祖輩等等的親人大都離你而去；同輩們多是自顧不暇。晚輩們都為自己的家庭和事業等事情忙碌。即便一生中最高為親密的妻子或丈夫也可能因為病患或意外提前撤走，離你而去。可以陪伴你的，也只有空空蕩蕩的日子。在這個階段，你必須學會獨自生活，去面對孤獨生活的情景。

第二種風景：是社會對你的關注，會越來越少

不管你以前的事業曾經怎樣輝煌，賺得如何亮麗的名氣和聲譽，身體的衰老會毫不留情的將你變成一位普通的老頭子和老太太。目光和焦點不會再集中在你的身上。年長的你需要學習安靜地坐在一角，去欣賞在你身邊的年青後來者的熱鬧和風光。你需要去學習克服對這些意氣風發的後來者的忌妒和內心抱怨的不平衡心理狀況。

第三種風景：是前行路上險情不斷

身體機能會隨着年齡增長而消退。跌倒以致骨折，心腦血管疾病，腦退化，腦萎縮，記憶失衰退，視力及聽力減弱，關節發炎，肌肉疼痛，慢性疾病，甚至癌症都可能來拜訪你；可是你想退避不去接待卻不可行。你得學會與疾病共處，過着帶病的日常生活和視病如友。不要再存身無一點疾病的幻想。你可以做的，就是保持良好的心態，作適當和適度的運動；這些都是你需要擔當的任務。你需要勉勵和督責自己不斷努力。

第四種風景：是準備到床上生活，重新返回幼年狀態

母親誕下我們，帶來人世，就是在床上。經過了一生的艱難曲折和奮鬥，我們最終還是要回到人生的原點：床上，去接受別人的照料。不同的是：我們來世時是有母親照料；但當我們離世前，卻不一定有親人或至好朋友可以提供照顧或幫助。即使有親人的，也可能遠遠不如母親般悉心呵護，無微不至，無怨無悔。更多的可能是你需要住進護理院，每天遇到的都是面帶微笑但內心卻可能是對你厭煩和不滿，與你無親無故的護理人員。

第五種風景：是沿途的騙子很多

很多騙子都知道許多老人家身邊都有些少積蓄，於是想盡辦法要把你的老本騙走。他們給你打電話，發簡訊，發視頻，噓寒問暖來安慰你那顆孤獨和寂寞的心。甚麼延年益壽，舒緩老年人疾病的保健產品，食療補品或健身器材，都會向你不斷介紹和推銷。所以應當提高警惕，不要輕易上當。

第六種風景：就是要好好珍惜和善待你的老伴和身旁好友

身邊的老伴，特別是你的丈夫或妻子，就是你人生中最後的一筆存款。孩子們都已長大成人，有自己的子女，事業和家庭忙於照顧。最後還是老夫妻兩人相依為命，朝夕相伴。到了這把年紀，老伴雙方誰也不會變心，只是害怕因為病患或意外而突然失去了對方。



以「使命人生」的教導來回應人生晚年旅途的種種風景 (CONT'D)

BY STEVEN CHAN 陳汝華

作者在小說中指出：「天黑之前，天黑得很慢」。人生最後一段路程的光線逐漸變暗，而且愈來愈暗直至黑夜完全降臨，自自然然地增加了難走的程度。因此，年長後，更要看透人生，活在當下，盡情珍惜，享受人生。不要再去費心費神，自告奮勇去包攬子孫的瑣事。更不要自以為是，以老賣老，說起話來居高臨下；結果是傷了大家和氣，既傷他人也傷自己。人老了，要學得尊重他人，談吐處事和和氣氣。要對人生最後的旅程看得淡然，過得泰然。

蔡偉成牧師在慕道園華人浸信會2025年10月舉辦的「使命人生」(MISSIONAL LIFE)的退修會中指出：我們要過有意義和豐盛的人生和參與福音大使命的事工，必須牢記以下三個要旨：

1. 主為我牧 (詩篇23)：

主為我牧，時刻與共；
主為我牧，滿足無求；
主為我牧，越走越親；
主為我牧，事主一身。

2. 保持平穩安定的心 (詩篇131)

我的心專注神；
我的心享受神；
我的心仰望神。

3. 專心跟隨神 (約書亞記14:6-15;15:13-19)

蔡偉成牧師教導我們，基督徒是出於心底裡順服基督作王的命令去接受傳揚福音這個使命的呼召，矢志不渝，一生奉行。我們要有平穩安靜的信心，更要培養出被基督型塑的門徒品格（敬虔與聖潔，愛的實踐，忠心與堅忍）。主基督的門徒既需要認識聖經，也需要懂得世界：我們可以在日常生活中實踐宣教和活出福音的真實。

蔡偉成牧師勉勵我們要過使命人生的生活。使命人生就是讓個人的一生，家庭，鄰里，職場，朋友圈子，和教會都成為神的國度的延伸地。我們可以將蔡牧師的教導擴闊應用，再加上聖經的盼望來回應周大新作家在「天黑得很慢」一書中所提及的老年人所面臨的種種光景，從而活出有意義，為主作工，蒙主喜悅的晚年人生。

我們要在基督裡找到陪伴，要持續在教會中服事和為主作工。要以禱告和智慧去繼續追尋和傳承基督信仰，務求活出人在晚年卻仍然榮耀主名的生命。

作為福音派基督信仰的信徒，聖經確實為我們對晚年生涯提供了不同的良好視角：

1. 在孤獨中有主同在

「我總不撇下你，也不丟棄你」（希伯來書13:5）。即使身邊的人漸漸離去，基督是永遠與我們同在。透過禱告，參加教會舉辦的團契活動，主日學及成長小組課程，社區及外展事工，學習和默想聖經的真理和教導，來享受與主的親密同在。

2. 雖然已在社會退場卻仍然願意為主服事，為主作工。可以在教會中成為屬靈的長輩，參與探訪，代禱，分享人生智慧和生命見證，進而成為年輕信徒的榜樣（提多書2:2-5）。可以回顧神的恩典，將生命故事，為福音作見證的信仰經歷寫成文字，作為基督信仰的傳承，勉勵年輕一代記念造物主。

3. 參與慈善工作及成為社會關懷服務的志願者

福音的力量常在愛中彰顯。愛鄰里，關心貧困，寬恕和接納罪人，都是活出使命人生的具體行動。晚年時仍然可以用有限的精力專注於愛神及愛人，讓他人從愛心行動中看見福音的真實，並且利用作為義工的機會去傳揚天國的福音。晚年是「安靜服事，為主作工」的良好時機。簡簡單單的善行：陪伴家人或朋友，對有需要的人提供協助，關注鄰舍和社區，亦可以支持宣教的事工。

4. 身體衰退中卻仍得享主的恩典

使徒保羅提醒我們：「外體雖然毀壞，內心卻一天新似一天」（哥林多後書4:16）。即使身體受限，仍然可以用文字及言語為他人代禱，給予陪伴，安慰和鼓勵。

以「使命人生」的教導來回應人生晚年旅途的種種風景 (CONT'D)

BY STEVEN CHAN 陳汝華

5. 年青時努力學習，認識及銘記聖經真理，會在晚年時成為心靈的良好伴侶和慰藉。即使晚年時記憶力有所衰退，在年青時期學習和牢記起來的聖經教導，可以在晚年成為你的靈魂安慰。

6. 死亡的盼望

使徒保羅在腓立比書 1:23 中說：「死了就是與基督同在，那是好得無比的」。死亡是人生。旅途中必經的階段，但這不是黑暗，而是進入永恒的光明。有了這樣的確信，晚年。便會內心平靜，處事坦然，生活泰然。

總結：周大新作家筆下的「天黑得很慢」一書提醒我們，晚年是有孤獨與衰退。蔡偉成牧師的「使命人生」的教導，明明確確的指出，雖然身處晚年，但因為在基督裡與基督聯合為一，這段「天黑得很慢」的晚年旅程是可以成為我們靈性的最深成熟期。我們可以繼續為主作工，為福音作見證，為福音持續撒種。所以基督徒的晚年不是消逝，而是預備迎見主並以禱告，事工，和愛心繼續服事他人的使命人生。

注釋：-

中國的「茅盾文學獎」是由中國作家協會主辦的長篇小說最高榮譽獎，設立於1981年，旨在鼓勵優秀長篇小說創作，被視為中國文學界最具影響力和權威性的獎項之一。

作家周大新以其創作小說「湖光之色」獲得2008年的第七屆茅盾文學獎。「天黑得很慢」是其在2018年出版的另一本創作小說。

中國另一位著名作家莫言所創作的長篇小說「蛙」獲得2009年第八屆的茅盾文學獎。莫言後來在2012年更獲領授諾貝爾文學獎。



使命人生

吳牛霖 (LAM NG)

使命人生：一個令人振奮及雀躍的慕道園粵語堂退修會研習主題，因其中有主的美意！使命導向的人生令人不致隨波逐流，如無舵之舟；有強烈使命感的人生才具價值及意義。作為主的門徒，沒有比實踐主升天前頒佈的大使命更重要的了。實踐大使命首先以認識神為基礎（耶和華是我的牧者），并以活出基督的樣式為人生目標（個人生命有如玻璃海也如同水晶般平靜，光潔和明亮）；聯於主基督及全然依靠聖靈（專心跟從耶和華）；竭力為主作工，使萬民作主的門徒。

耶和華是我的牧者，我必不致缺乏（詩23:1）

主（神）說：我是阿拉法，我是俄梅戛，是昔在，今在，以後永在的全能者（啟1:8）

摩西曾問神（耶和華）：你叫甚麼名字？神（耶和華）回答說：我是自有永有的（I Am Who I Am；出3:14）這真是極為珍貴無比的宣告！在主施行五餅二魚神蹟之後，發生了驚心動魄的一幕：主在狂風大作的晚上，行走在波浪翻騰的海面上！難怪主的門徒以為看見鬼怪。但是主說：你們放心，是我（I Am），不要怕。這也正正是神回答摩西那時同一樣的宣告：I Am（我是）。主曾說：「我是（I Am）好牧人」，「我父比萬有都大」

「我與父原為一」。耶穌基督宣告祂賜予信徒永生與保護，并且強調信徒在祂和天父手中是絕對安全的（誰也不能從父及子手裡把他們奪去；約翰福音10:28-



29)。主耶穌這個宣告體現了神給予我們完全不可動搖，堅如磐石般信實的救贖和永恆的雙重保障。「我是（I Am）阿拉法，我是（I Am）俄梅戛，是昔在，今在，以後永在的全能者」（啟1:8）。全能的神由始到終都掌管和看顧着萬有，所以我們可以完全放心，內心完全滿足，完全足夠了！因為耶和華是我的牧者，我必不致缺乏。

聖經中也教導和提醒我們，我們的生命，身，心和靈都需要：

心意更新，作完全人，過蒙主喜悅的人生

寶坐前好像一個玻璃海，如同水晶（啟4:6）

心裡柔和謙卑，學主的樣式（太11:29）

活着就是基督（腓1:21）

我們都經歷過實踐大使命不是件容易的事情。要在他人面前為主作見證，我們的行為和舉止許多時會像如履薄冰，充滿着熱誠向他人傳福音但往往感到無從下手，繼而遭到拒絕，令人自自然然產生無能為力的挫折感及內心難受的感覺。唯有與主作更緊密的聯合及更加認識神，用身教重於言教的方式：以柔和謙卑的心去活出主基督的樣式，和以行動及關懷去與未信的人們作交流接觸，促使他們心受感動進而反思生命之道，我們繼而向他們介紹基督信仰。在傳福音及領人歸主的過程中，我們會與主更加聯合及對神的認識更深，進而活出基督的樣式。透過懇切的禱告和聖靈的感動和工作，傳福音的活動會有主引導和扶持！這正是主的美意!! 我們的心靈會如同玻璃海也如水晶般的平靜，安穩和光潔，這是因為在我們身體力行中活着的就是基督，要讓個人的生命反映出神的榮美！

專心跟從耶和華我的神（書14:9）

使命人生 (CONT'D) 吳牛霖 (LAM NG)

因為離了我，你們就不能作甚麼 (約15:5)

現今資訊發達，娛樂事業蓬勃發展，各類的職業運動充滿着無比的吸引力。在這世俗文化泛濫的年代，加上生活上大大小小的瑣事及工作和事業上的壓力，我們要專心一意追隨主，談何容易！我們的老我與聖靈從不間斷的角力，「因為立志為善由得我，只是行出來由不得我。」(羅7:18) 但是我們需要堅持事情的優先次序，滑手機，追劇集，觀球賽只可當作日常生活中的調劑，任何事情縱使是好的嗜好亦不可沉迷。「凡事我都可行，但不都有益處，凡事我都可

行，但無論那一件，我總不受他的轄制。」(林前6:12) 我們要持續的與主聯合，像葡萄樹與枝子的關係，「因為離了我，你們就不能作甚麼」(約15:5)。要依靠着聖靈懇切祈禱，像雅各擁抱神一樣，才能在角力中得勝！且要時刻仰望為我們信心創始成終的耶穌(希12:2)和專心跟從耶和華我的神。

我們原本活在罪惡過犯之中，藉着神白白的恩典得蒙揀選成為神的兒女，得享那永恆及不能朽壞的基業作憑證。

我們原本是絕望必死之軀，藉着主耶穌復活的大能及人神一體的唯一完美中保，得與父神和好及得享美好的永生盼望。

我們原本充滿罪性的老我，藉着聖靈的重生，督責及提醒，得以進入神的國，對罪敏感及排斥，才會讓生命逐漸結出聖靈的果子及活出主的樣式。



我們得着神的恩典，罪得赦免，與父神復和，有永生的盼望，出死入生，且可以得嘗天恩！更應當一無掛慮，以路加福音16章中有關「財主及乞丐拉撒路」敘事中主的提醒為鑑，那是每個人對永死(地獄)或是永生(天堂)的重要抉擇。應當常常緊記：「天上地下所有權柄都賜給主了」。「我靠着那加給我力量的，凡事都能作」(腓4:13)。所以我們要去竭力傳揚福音，如同一人去實踐主耶穌升天前頒佈的大使命：使萬民作主的門徒。

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