

2023 宣教月  
Missions Month

Oct 29 - Nov 19

和好的傳信者  
哥林多後書五19  
Messengers of Reconciliation

2 Corinthians 5:19



多倫多城北華人宣道會

North Toronto Chinese Alliance Church

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# 宣教月月歌

## 做鹽做光 (粵語版)

曲: Ken Yan 甄健俊  
詞: Ken Yan 甄健俊 / Brenda Li 李藹兒

耶穌 捨身為我  
祂寶血 已造全新的我  
逆境中我都可 繼續向主高歌  
慈愛恩光 一生照亮我

今天我 靠主不會再迷途  
兩手拖帶我 恩典總不更改  
軟弱無助已離開  
讓我活出信望愛  
主的愛 讓這生精采

做鹽做光 傳揚耶穌的愛  
主每日塑造鞭策我  
今要為祂興起發光  
奉獻一生 作主的所愛  
用信心將一切跨過  
唯獨耶穌給我盼望  
堅守方向 主我願擺上

因祂話語給我真光  
無懼攔阻挑戰更多  
堅守方向 主我為祂擺上

## 做盐做光 (国语版)

曲: Ken Yan 甄健俊  
词: Ken Yan 甄健俊 / Brenda Li 李藹兒

耶穌 為我舍命  
祢宝血 赐我全新生命  
祢的爱 改变我 给我新的盼望  
十架光芒 照亮我前方

仰望祢 我不再单靠自己  
祢慈爱声音 每天给我勇气  
祷告成为我力量  
软弱都变为刚强  
要为祢 活出大使命

作盐作光 传扬耶稣的爱  
每一天彰显祢恩典  
彼此相爱 改变世界  
献上生命 荣耀祢的圣名  
倚靠圣灵凡事祷告  
用信心向世界宣告  
耶稣是主 世界的真光

# Mission Month Theme Song

## Send Me

Brandon Lake, Jenn Johnson, Kari Jobe

CCLI Song #7183261

### Verse 1

If it's bandaging the broken or washing filthy feet

Here I am Lord send me

If it's loving one another even when we don't agree

Here I am Lord send me

### Verse 2

If I'm poor or if I'm wealthy

I'll serve You just the same

Here I am Lord send me

On the mountain or the valley

I will choose to praise

Here I am Lord send me

### Chorus

If I'm known by how I love let my life reflect

How much I love You I love You

And before You even ask oh my answer will be yes

'Cause I love You I love You

### Verse 3

If the truth cuts like an arrow I will say it anyway

'Cause here I am Lord send me

If it's means that they'll reject me

Lord I will still obey

Here I am Lord send me

### Verse 4

When I'm standing in Your glory

I'll be glad I chose to say

Here I am Lord send me

Well done good and faithful I live to hear You say

Here I am Lord send me

### Tag

Here I am Lord send me

Here I am Lord send me

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# 傳和好的信息給 本地南亞朋友

易暉牧師與翠鈴師母

主耶穌的大使命是使萬民作我的門徒，從耶路撒冷（同文化），到猶太全地，撒瑪利亞（近文化），直到地極（跨文化）見證主。上帝已將許多民族帶到大多市，特別是南亞朋友，讓我們在本地便能實踐跨文化工作。南亞包括印度、巴基斯坦、阿富汗、斯里蘭卡、孟加拉等，筆者常見的南亞未得之民主要來自印度和巴基斯坦。根據2021人口普查，南亞人口已達120萬，是大多市第一大少數族裔，絕大部份為印度教、伊斯蘭教、錫克教徒，基督徒只有4%，約30~40所教會。若加上30萬非南亞穆斯林（總穆斯林~60萬），福音需要十分巨大。反觀大多市第二大少數族裔華人有68萬，感恩地信徒有13%，有150所華人教會。上帝過去200年透過西教士跨文化向華人傳福音，今天也許是華人承擔跨文化福音的時候，值得考慮的將和好的信息帶給南亞朋友。因為得著他們，也有益於將福音帶回南亞大地20億未得之民中間！

文化趣談：為什麼我們叫印度朋友做阿差？阿星？

有說是1840年前後，英租界及香港大量僱傭印度錫克教徒（Sikh）當警察，廣東話稱警察為差人，阿差，推而廣之便稱印度人為阿差。也有可能是聽見印度人交談時經常搖頭說‘achcha’，印度話achcha及搖頭（並非點頭）是表示明白或同意對方所說，近似英語的yes。廣東人因此便稱印度人為‘阿差’。至於“阿星”，可能源於錫克教徒男仕的姓氏都叫XX星（Singh），例如 Amir Singh。“Singh”的意思是雄獅。我們只是泛化地用了“阿星”代表印度人，其實不太合適。

開展與南亞朋友交往的小貼士

## 1. 找到共同興趣

體育：例如板球Cricket，羽毛球，足球

食物：南亞朋友很多喜歡中國菜，如炒麵，炒飯等。但最好別提及牛和豬。最安

全是素菜、鷄、羊、海鮮

電影：印度有許多有意思的電影，例如剛得到奧斯卡最佳原創音樂的RRR，三傻等

## 2. 真誠的發問

例如問他們從那個國家來、那個地區、他們的母語、家庭狀況、就讀的學科、他們名字的意思，最好事先講講自己的資料，例如我是從香港來，來了20年，主要講廣東話，但也懂英語、國語，家中有四口人，我的名字是頌恩，意思是讚美神的恩典。

## 3. 祈禱

先徵求他們同意，一般不抗拒甚至期望你為他禱告。我們祈禱時可先感謝神創造這個世界，創造了亞當夏娃，享受及管理美麗的創造。但他們犯罪失落了神的祝福，世界也受損。神仍然差遣了先知亞伯拉罕、摩西、大衛等教導我們歸回正路，至終更差遣了耶穌來到世間施行神蹟，醫治趕鬼，大有能力，教導我們認識真理。所以我們今日奉主耶穌的名，為某某祈禱，神愛某某，耶穌愛某某，求耶穌為某某（預備學位 / 醫治眼睛 / 安慰心靈等），祈禱奉耶穌的名字祈求，阿門。這樣既解釋為何奉耶穌名求，也將福音大意放在他心裡。禱告中特別提到神愛某某，耶穌愛某某，讓他們知道有一位愛他們的神。若取得聯繫方法又可以將一些聖經金句放在美麗的圖案中發給南亞朋友。

## 4. 成長

最後是將這些南亞朋友介紹給南亞信徒，希望他們在群體中成長。

傳福音的路遙不可及嗎？

我們相信神正在動工，我們的責任只是聽從聖靈的差遣，將福音好消息和他們分享，最近我們就用了“五色珠”向一位從印度來的年輕女士傳福音。這位女士很願意進入神的國，還問我們怎樣可以成為神的兒女？我們就帶她一句一句禱告，認罪求主耶穌進入她的心，作她的主，又將一本約翰福音送給她，鼓勵她閱讀。

莊稼已經熟了，我們一方面求莊稼的主差遣工人收割，也隨時作好準備成為傳和好信息的本地信徒。

翠鈴師母



福音的契機：

## 本地烏克蘭族群

李士弘牧師

承蒙上帝的恩典，多倫多北宣在過去二十多年來，從本地以華人文化的傳福音工作，逐步發展至今天的海外宣教事工，並且不僅是向華人群體宣講耶穌基督的福音，同時開展了跨文化的宣教，先後向本地的原住民、以色列的猶太人，與及東歐羅姆人等不同的族群，宣告上帝的愛與救恩已然臨到他們，讓北宣在上帝的救恩歷史中，留下美好的見證和足跡，這實在是神的心意和恩惠。感謝主！

隨著2022年初俄烏戰爭開始以來，已有相當數量的烏克蘭人離開遭受炮火蹂躪的家園，流散於歐洲各國，甚至來到北美等西方國家，以逃避戰火，盼望有一天能回到屬自己的國土，重建家園。2022年，因著神的帶領，讓我有機會接觸到在東歐和多倫多的烏克蘭群體，得悉他們的境況，並且認識到他們的需要，並非想像般只是肉體上的缺乏，更是心靈上所承受的各種重擔和創傷，需要主的愛及福音所帶來的盼望，才能撫平他們內心那揮之不去的悲痛與不安。經禱告後，上帝對烏克蘭人的心意在我心裡更是清晰可見，烏克蘭遭受戰爭的侵害，並非偶發的事，因神是掌管歷史的主，祂要引導人從罪惡中、從過去的安逸生活和世界觀中走出來，認識主耶穌是真神，是他們唯一的拯救。事實上在戰爭期間，已有不少的無信仰或自認是東正教徒的烏克蘭人，因著基督徒和宣教士的見證、關懷與幫助，從戰爭的陰霾中走過來，並且得著主耶穌基督的救恩。

感謝主，神不但給予我這個異象與負擔，也藉見證和分享並聖靈的感動，讓北宣弟兄姊妹同樣看見烏克蘭人的需要，印證上帝的旨意，於是開始了一系列



透過多倫多烏克蘭教會，來支援抵達多倫多的烏克蘭群體；其中包括去年夏天，與剛到達多倫多的烏克蘭人有各樣聚會分享及外展活動、於感恩節期間的Walmart禮物卡募捐行動、又於聖誕節前後的衣物與食品募捐行動、並與北宣弟兄姊妹探望多倫多烏克蘭教會，一起有主日敬拜和分享、給予兒童聖誕禮物，帶出愛與關懷的信息。

今年四月復活節期間，北宣的兩個團契更是主動提出作本地跨文化宣教，再度探望烏克蘭教會，與烏克蘭群體相交，給予禱告與鼓勵，一起參與愛筵等，這些都是說明了上帝與北宣弟兄姊妹同在，藉著弟兄姊妹關懷的行動，彰顯了神的愛與恩慈，是神所悅納的祭。願意主繼續引導北宣的弟兄姊妹，以基督的心為心，看顧身旁的寡婦孤兒和有需要的人，特別為著烏克蘭群體禱告，並以行動支援他們身體與心靈的需要，使他們經歷耶穌基督的愛與拯救；又叫我們靠著愛我們的主耶穌基督，結滿仁義的果子，使榮耀稱讚歸與神。

愛筵



感恩節讚美分享會



外展活動



衣物食品募捐行動



聖誕節兒童禮物  
派發和分享



向烏克蘭社區派發食物與衣物



北宣弟兄姊妹參與烏克蘭教會的聖誕主日敬拜





# 告訴他 身處的禍

余東海牧師

每次出發短宣的心情，總會有點是去還債的感覺。我常常記得，“債”就是等於“人”加上“責”，欠了別人的，就表示有了一種責任，不還內心就不平安。成為基督徒，原來會有這份對福音的虧欠感。傳福音對於基督徒來說不是有沒有興趣或有沒有感覺，更不是因為現在沒有時間作為推卸的借口，因為我們不能說自己沒有興趣或感動就不去還債，更不該說沒有時間去還債。

中國人是最講情義的民族，有恩就不會忘記，會把握機會去報恩。既然得到從神而來的救贖之恩，豈能僅滿足於保持在自己身上呢？當我說我愛自己的祖國，也愛自己的同胞時，我能夠用甚麼去表達出來？惟有把自己已經領受到人生最美的祝福帶到他們的生命當中。弟兄姊妹，你能認同嗎？

有一次帶著朋友去辦理一些文件，可惜因程序原因被拒絕於門外，看見他無奈的神情，我也愛莫能助。但讓我想到的是，還好，這是政府部門，如果這是天堂的門口，眼巴巴看見他被拒絕進入，我想，他不單會是無奈的表情，而會是一雙絕望的眼神，會是永遠地絕望、充滿哀怨的眼神盯著你。想到這裏，我不禁心寒而慄。如果這是真的，我相信他肯定會拉著我，甚至指控我為甚麼不告訴他……。我那時不能否定一個事實，我不向他傳福音就是欠了他的債，也許是我沒有告訴他所身處的禍。

做生意的，總不會以自己所屬的產品為恥，而會因為自己產品有好的品質才有勇氣去推介給別人。弟兄姊妹，你有沒有以相信耶穌、接受了耶穌作你生命的救主為恥呢？如果沒有，那麼就鼓起勇氣來，把自己所經歷過的豐盛，不吝嗇地向人分享吧。

教會的差傳和宣教事工，就是帶動弟兄姊妹去承擔這個福音的責任。為城北宣道會而感恩，把你們的宣教牧師李牧師送到捷克布爾諾開拓一個新的華人福音工場，甚至將來可發展週邊更多的福音事工，鼓勵弟兄姊妹同心並積極參與李牧師這個充滿挑戰，却又充滿福音機會的宣教，我們只有一個共同目的，讓當地需要聽聞福音的人，透過教會的建立，與你們一樣能得到屬靈的餵養和成長，以至於在大使命的承傳中，被神使用和悅納，我們衆人也陪伴李牧師留下了佳美的腳蹤！

2023、9、13 余東海牧師





# 把握能參與**宣教**的時間和時機

黃建磐牧師

主耶穌說：『趁著白日，我們必須作那差我來者的工。黑夜將到，就沒有人能作工了。』（約9:4）

2012年，我首次踏足俄羅斯，在遠東地區的訪宣中，感到宣教的神，要我在這裡散居的華人中，作宣教服侍。自此，俄羅斯就成為我主要的宣教工場。在疫情前，除了要兼顧烏克蘭和東歐的事工外，我每年有兩、三個月，在俄羅斯遠東地區幾個城市作巡迴牧養、訓練領袖和帶領佈道。

三年疫情，加上俄烏戰事，我們更深體會『趁著白日，我們必須作那差我來者的工』！

一 • 當我們在面對黑夜時好像不能作工時，另一面卻是白日

因著國際形勢，我們作為加拿大人未能在這所謂「復常」時，重返俄羅斯和烏克蘭，繼續實體的散居華人事工，我們甚至面對難以為繼的處境。然而，在地球的另一邊，因著地緣政治，華人可以更方便進入俄羅斯。因此，我動員那些曾到俄羅斯短宣的同工，運用他們的有利身份，承接在俄羅斯遠東地區的宣教服侍。另一方面，留在俄羅斯的華人基督徒，他們正處在白日。以哈巴羅夫斯克的華人基督徒為例，他們多年來借用俄羅斯教會作聚會場所，但就在今年年初，他們在

經濟大環境不明朗時，自資蓋建教堂，堂址就在市場口，表明要在市場中向其他華人傳主耶穌和平的福音，工程預計在今年九月底完成。哈巴羅夫斯克的華人基督徒，趁著白日，作主的工。

## 二 • 我們更應把握白日這作工的時間和時機

作為加拿大人的身份，我們在其他地區的工場，正處在「白日」，有很好的作工機會和正是時機。我分享以下三個工場作為例子：

### 1 · 捷克布爾諾市

這個捷克第二大城，沒有華人教會，由2022年至今，我們多次往返，聯繫在當地幾個華人基督徒，組成一個團契，期間策動短宣隊與一些教牧同工協助，籌備開拓建立教會。這是一個蓄勢待發的事工。

### 2 · 巴西美景市

協助重建當地華人教會，這教會因疫情期間，流失了來聚會的人，去年，有巴西教牧同工與我聯繫，希望我們能與他們同工，協助重建這事工。巴西有約四十萬華人，分佈不同城市，是一個亟待開拓和需要堅固的工場。

### 3 · 中南美洲：巴拿馬和哥倫比亞

自2016年，我們協助巴拿馬幾間教會，作訓練門徒和佈道，並且聯同巴拿馬巴京堂往哥倫比亞麥德林，作開荒佈道，建立教會的工作。

結語：

在普世宣教的大禾場中，需要更多蒙召並願意受差的人，把握作工的時機和時間，進到禾場，作主的工。你是否就是其中一位呢？

黃建磐牧師  
加拿大國際差傳協會  
散居華人事工主任



# 從傳統到散聚：再思華人教會 普世宣教策略

譚文鈞牧師

世界華福加拿大聯區總幹事  
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今年十月，筆者有幸參加由世界華福中心主辦的全球華人宣教峰會，主題為「散居·滙聚·火炬」，會議地點為台灣桃園喜來登酒店。這場峰會共有230位來自世界各地的教會和機構領袖參與，讓我深入思考了宣教模式對華人教會的影響，特別是傳統宣教模式與散聚宣教模式之間的比較。本文旨在探討這兩種模式的優缺點，以及它們對華人教會普世宣教工作的啟發與影響。

## 傳統宣教模式

傳統宣教模式主要是一種策略，通常由已發展或被視為「基督教化」的國家向未發展或「非基督教化」的國家差派宣教士。這種模式通常涉及長期的承諾，包括對目標、文化和語言的深入學習。這種模式通常會選擇特定的地理區域作為宣教目標，並可能涉及跨國或跨文化的活動。它通常由教會或宣教組織以高度組織化的方式進行，這意味著宣教士通常需要做出多年甚至幾十年的承諾，以達到深入的文化融合和有效的福音傳播。

在優點方面，傳統宣教模式允許宣教士深入了解當地文化和社會結構，從而更有效地傳播福音。由於有教會或宣教組織的支持，資源和指導通常更為充足。這種長期的宣教工作通常能夠產生更持久和深遠的影響。然而，這種模式也

有其缺點。由於宣教士來自不同的文化背景，有時可能會無意中強加自己的文化價值觀。此外，長期的海外承諾需要大量的時間和財務投資，這可能不是所有教會或個人都能負擔得起的。最後，在快速變化的社會和文化環境中，傳統宣教模式可能缺乏足夠的靈活性和適應性。

總體而言，傳統宣教模式提供了一種深度和組織支持的方式來進行宣教工作。然而，它也需要解決文化敏感性和資源分配等問題，以確保其長期的有效性和適應性。

## 散聚宣教模式

散聚宣教模式是近來備受關注的嶄新宣教策略，它專注於那些因自願性或非自願性選擇，如教育、經濟機會、戰爭、政治因素等，而遷移到其他地區或國家的人群。在這種模式下，地理位置不再是主要的考慮因素；相反，更多的重點是放在特定的文化或族群上。

在實施散聚宣教模式時，文化敏感性是一個重要的因素。由於宣教士和目標群體通常有相似的文化背景，這使得宣教士更容易理解和尊重當地的習俗和信仰。此外，這種模式通常更依賴於社交網絡和社區結構，而不是正式的教會組織。這種依賴性賦予了散聚宣教模式極高的靈活性，使其能夠適應短期或長期的宣教活動。

散聚宣教模式有幾個明顯的優點。首先，它允許宣教士更有效地將福音信息融入特定文化的語境中。其次，由於通常不需要長期的文化和語言培訓，也不需要大量的財務投資，因此這種模式在資源效率方面具有優勢。最後，由於宣教士通常是目標社區的一部分，他們更容易建立信任和開展宣教工作。

然而，這種模式也有其缺點。如果僅依賴短期的接觸和活動，可能無法建立持久和深入的關係。此外，由於缺乏正式的組織結構，可能會出現問責和監管

的問題。還有一個需要注意的問題是，如果沒有嚴格的神學培訓和監督，可能會導致聖經教義混亂或偏離。

綜合以上各點，我們可以看出，散聚宣教模式是一種具有高度文化敏感性和資源效率的宣教策略。然而，要確保其在傳播福音方面的有效性和神學一致性，則需要謹慎的管理和監督。

## 對華人教會的啟發與影響

華人教會在考慮宣教策略時，會發現散聚宣教模式具有多方面的優勢和應用價值。這主要源於全球華人社群的多元文化特性和共享的語言基礎，這些因素為傳播福音提供了堅實的基礎。散聚模式的文化相關性不僅有助於建立與目標群體之間的信任，也使福音信息更容易被接受和理解。這一點尤其對資源有限的中、小型華人教會來說非常有用，因為這種模式不需要大量的財務投資或長期的文化和語言培訓。

海外華人教會下一代因熟悉當地文化和語言，具有獨特的跨文化宣教機會。他們通常更接受新媒體和技術，這有助於福音的廣泛傳播。同時，他們的文化開放性也有助於建立與不同背景人群的關係。然而，教會應提供必要的支持和培訓，以確保他們在面對文化身份問題時能夠保持穩固的基督教信仰，在散居的多元文化環境中有著實踐福音使命的獨特資源和機會。

從福音派基督教的觀點來看，散聚宣教模式與基於個人關係和社區的福音傳播是高度一致的。這種一致性不僅體現在教導上，也體現在實踐中，因為這種模式強調與人建立深厚的關係並在這些關係中分享福音。這種關係導向的方法與儒家和其他東亞文化中對家庭和社群的重視相吻合，因此特別適用於華人教會。事實上，我們看見華人教會過往數十年在差派宣教士上經驗了種種困難，在工人數目和資金支持上遠遠比不上美國及南韓等國家，求主幫助華人教會在未來普世差傳策略上有新的突破！

然而，華人教會在採用這種模式時也需要注意一些潛在的挑戰，尤其是在問責和神學培訓方面。由於散聚模式可能在遍地開花的情況下缺乏正式的差傳組織結構，教會應謹慎地實施嚴格的問責措施和神學培訓，以確保聖經教義的純潔和宣教工作的有效性。

總體而言，散聚宣教模式為華人教會提供了一個更為靈活、關係導向和資源有效的方式來進行跨文化宣教。這不僅有助於擴大普世宣教的覆蓋範圍，認領更多的未得之民，也讓教會能夠更有意義地參與不同文化和社群的福音工作。

## 結 論

在這21世紀的大敘事環境，散聚宣教模式似乎為華人教會提供了特別相關的多個優勢。它允許更大的文化相關性、靈活性和資源的有效使用，這些都與全球華人社群所面臨的需求和機會非常吻合。然而，重要的是讓華人教會能認識掌握此新冒起的宣教策略，採用神學嚴謹和問責性的方式來規劃實踐這一模式，以確保其在近文化及異文化領域上傳播福音的有效性。







# The Warfare of Missions

by: Kyle and Kate Balkissoon

Our family just got back from Japan on a one-month Vision Trip, seeing various ministries and talking to missionaries across the country about what God is doing in His Kingdom in Japan.

If there is one thing we can say is absolutely true about Missions, it is that Spiritual Warfare is real and Satan hates everything that God and His Kingdom stands for.

How can you tell that Spiritual Warfare is real? Well, some small moments that we experienced in Japan went like this:

The heaviness in your chest when you walk by a Shinto cemetery, witnessing generations of families in a single burial plot and not a soul in the entire cemetery has ever heard about Jesus.

The choking feeling you experience when you are walking through Akihabara, Japan's infamous anime district, and witnessing the emotionless and blind stares in the thousands of people walking around the streets.

The sorrow and sadness you feel when you discover that the entire neighbouring town has

been ravaged by elder suicide due to the extreme loneliness and lack of purpose, joy, and hope in the adult and elderly culture. Then you imagine the countless towns across the country with no churches, no Christians for miles, and no discipleship nor outreach.

These are moments of spiritual warfare when you realize that Satan has had his way within a country and culture for far too long. When sin and death have been the go-to answer for generations. The last thing Satan wants is for the Japanese people to come to the Living God.

Churches and Christians in Japan (both Japanese and non-Japanese) have the resources at the ready for an explosion of the Gospel that will go across the entirety of Japan. It is not a matter of resources as to why Japan is considered the last Asian Frontier for modern missions.

It is a matter of ***Worship***.

Joshua 6: 8-9 details the strategy that God gave to Joshua when coming against the high walls of Jericho, a place that was considered an unconquerable stronghold in the ancient world.

Instead of coming at it with conventional warfare, God turned the army of Israel into an army of worshippers. The ark of God marched around the city for 7 days and the military, instead of holding swords, held musical instrument. They worshipped God as the Ark of God and the Levitical priest followed with song and praise. On that final day, they repeated the same thing but 7 times. At that last lap, they let out a shout of praise with trumpet blasts, and the walls came down in utter victory.

Worship is what aligns our hearts to the truths of Scripture, the character and goodness of God, the reality of heaven that will be on earth (Mat 6: 9-10) and encourages our own spirit

to live a life that pursues the Holy Spirit in all things.

Worship causes us to pursue the Presence of God in every sphere of society (both private and public). It makes us love what God loves and hate what God hates and live for His Kingdom and throne above all!

Israel's history is full of moments when worship is the weapon of spiritual warfare, *reminding us who is Higher above all other gods, spiritual authority, demonic strongholds and spirits*. Every victory for Israel and the disciples of Jesus came because they were focused on naturally worshipping God, their lives as the expression of that very worship.

John Piper famously says this quote:

“Worship is the goal and the fuel of missions: Missions exists because worship doesn’t.

Missions is our way of saying: the joy of knowing Christ is not a private, or tribal, or national or ethnic privilege. It is for all. And that’s why we go. Because we have tasted the joy of worshipping Jesus, and we want all the families of the earth included.”

God is calling not just Missionaries but all people after his own heart and Presence who will worship Him in every sphere as the natural extension of that tasteful joy of knowing, experiencing, and thus sharing Jesus.





# *Messengers of Reconciliation to the poor*

## **North Toronto Chinese Alliance Church – Mission Fest**

**Frederick Dunganon**

<sup>17</sup> Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. 2 Corinthians 5:17-19

The message of reconciliation is the message of the Gospel. Christians were called not as viewers nor mere listeners of the Good News; we are called for action; we are called as the Good News people. In Christ we became new creation! Paul in this letter to the Corinthians is trying to prove his identity in Christ and calling from Christ, as a follower of Christ and as the apostle to the Gentiles. Some Corinthian believers are questioning his authority for their own desire to become the head of the Church in Corinth, causing division. This message of reconciliation is what the Gospel is all about, that we be reconciled to God, and so we be reconciled with one another as the body of Christ. A true believer is a messenger of reconciliation and not of division.

In Christ we are reconciled with God. Our sins are no longer counted against us for we are forgiven. But that is only the beginning of a new life in Christ! Paul is trying to prove his calling by first drawing the line that he was first reconciled to God, then he was called for the ministry. Reconciliation precedes Calling. And that calling maybe a special calling for Paul, being the apostle to the Gentiles, but the ministry itself is not. The ministry of recon-

ciliation is a calling for all those who are in Christ! You and me, who are followers of Christ are called for the ministry of reconciliation. Christ himself reconciled us to God through the cross and so He is expecting us to also be reconcilers for others. Not to die as sacrifice for their sins, that was done already by Christ, but to become like Christ.

In Matthew 4:19-20, when Jesus called his disciples, it is not a calling of being a student but a calling of being a Disciple! The Hebrew word for disciple is talmid, which means “apprentice.” To be an APPRENTICE, is to be like Jesus. The reason the disciples had to leave their nets and jobs was because it was clear to them that the calling of “talmid” was to be an apprentice of Jesus: to learn from Jesus, teach like Jesus, act like Jesus, and to become like Jesus. History tells us that his disciples, except for Judas Iscariot, all died for the sake of the gospel. For these eleven Apostles, and Matthias and for Apostle Paul, to die as a martyr was to imitate their teacher.

The late Patrick Hobbs together with Pam and their children made a decision to become missionaries in the Philippines in the early 80’s. They are Canadian missionaries from OMF and Patrick knew very well that his calling is to preach the gospel of reconciliation to the poor. He served the poor by living in slums for more than 5 years and have discipled the poor for more than 16 years, even during his final years while suffering from Cancer. This ministry is called Bukang Liwayway, or Dawn for the poor Ministries. For 27 years, the ministry was carried on by the disciples of Patrick and preach the Gospel to other poor communities in the Philippines. With limited resources, God is faithful. The ministry continued to grow and now serves in 11 different locations in the Philippines, with 180 church volunteer leaders, 180 House Churches, and our simple church continue to preach and live out the Message of Reconciliation. 200 Patients are under our care and we are sponsoring 300 students.

Maybe for Patrick, to be a missionary in the Philippines was a special calling. But the ministry of reconciliation for the poor is a universal calling for all of us. This is very clear both

to the apostles and to Paul. We are called to disciple those who are economically outcast in our society, those who are marginalized because of poverty, and those who are treated as less human because of their social class. Like Jesus did, like his disciples did, like Apostle Paul did! In Galatians 2:9b-10, Paul was reminded by the Apostles to preach the message of reconciliation to the Gentiles, but do not neglect the poor! For this is part of the message and works of the Gospel of Christ.

Unlike these Corinthian believers who are purposely propagating division in the church, we may be unaware that we are propagating division by not participating in the ministry of reconciliation to the poor. We are not living as apprentice of Jesus in reconciling the poor to His kingdom. The design of God for Israel in Old Testament as His covenant nation is that “There will be no poor among them.” <sup>1</sup> Though this didn’t happen because of their disobedience, greediness, and selfishness, the rich became richer, and the poor became poorer. Yet we saw this happened in the time of the apostles. In Acts 4:32-35, “The multitude of believers was one in heart and soul. No one claimed that any of his possessions was his own, but they shared everything they owned. **33** With great power the apostles continued to give their testimony about the resurrection of the Lord Jesus. And abundant grace was upon them all. **34** There were no needy ones among them, because those who owned lands or houses would sell their property, bring the proceeds from the sales, **35** and lay them at the apostles’ feet for distribution to anyone as he had need.

This is the scene of a church that the message of reconciliation is preached continuously. That they are always reminded of the grace and richness of God, that everyone shares their all to everyone, and there is no poor among them! I invite you to join us in preaching the Message of Reconciliation and live out our faith by helping the poor.

<sup>1</sup> Deuteronomy 15:4

# Today is the day



## Rev. Danny Kuranji

We simply do not know what the next day brings.

Marinko came to us like most of our young men that seek help from addiction. We know something they do not know. Addiction is not their main problem. It is separation from God that makes them go deeper and deeper into addiction.

They keep hurting themselves, and hurting those that love them, the closest members of their families. Marinko never had the chance to hear the good news of Christ. One day, a month after staying in our Rehab, he was deeply moved and spent most of that evening sitting and weeping. So unusual for a tough man. However, sorrow over sins committed towards so many people and toward God were pressing hard against him. He could not sleep. However, honest prayer, confession, and accepting the forgiveness that Jesus offered changed him. The new man he became in the morning told others around him about the experience.

The first time his family came to visit was months later. His dad came and as they embraced tears were flowing. Marinko asked his dad for forgiveness for all the pain he has caused him and the family... more tears and more hugs followed.

Couple of days ago Marinko received the saddest news. His dad did not wake up from his sleep. His life ended suddenly and unexpectedly.

Oh, the pain... but oh, what peace for Marinko to know that forgiveness was granted and all was well between them.

Peace with God, and peace with his father....

How important it is for us to be reconciled to God and to each other while we are able.

Today is the day.





# The Way of *Reconciliation*

**Pastor Bryan Fletcher**

Throughout the book of Acts, the author, Luke, mentions several times “the Way” without specifying further what he or those using it meant by this term. (Acts 9:2; 19:9, 23; 22:4; 24:14, 22) As a result, the reader is challenged with the task of constructing the meaning of this term through what is going on in the surrounding text and throughout the book’s narrative.

A consistent characteristic that seems to emerge about the Way is that it refers figuratively to a road or path of reconciliation between God and humanity, and between people. The apostle Paul, whose ministry and travels Luke documents in the book of Acts, is not only traveling on the Way, but also inviting others to walk with him by offering the opportunity to experience reconciliation in their lives for spiritual and physical wholeness.

One of the places in Paul’s writings where he refers to his message of reconciliation is in 2 Corinthians 5:19. It encapsulates the heart of the Christian message, and portrays believers as messengers of reconciliation. It is a profound declaration that speaks to the core of Christian faith and practice, revealing the role of Christians as ambassadors of God’s message of reconciliation to a fractured world.

## **The Verse Unveiled**

"That is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." (2 Corinthians 5:19, ESV)  
Here, the Apostle Paul elucidates a breathtaking concept: God, through Christ, initiated a process of reconciliation between Himself and humanity. The divine mission was not one

of condemnation but redemption, as God chose not to hold humanity's sins against them. Instead, He entrusted His followers with the profound task of carrying forth the message of reconciliation to all corners of the world.

### **Messengers of Reconciliation**

Christians, then, are inherently appointed as messengers of reconciliation. Their role is not merely to point out the sins of the world but to offer an eternal solution by proclaiming the possibility of forgiveness, redemption, and unity with God. This divine mandate invites believers to engage with the world in a way that fosters healing and restoration.

One might wonder how this grand mission translates into real-life scenarios. Let me share with you the story of Sarah, a dedicated Christian who embodied the essence of 2 Corinthians 5:19 in her life.

### **Sarah's Journey**

Sarah, a woman of deep faith in Christ, found herself working in a bustling urban hospital as a nurse. Her days were filled with the cacophony of beeping machines and the hurried footsteps of medical professionals. Amid this chaos, Sarah recognized an opportunity to be a messenger of reconciliation.

One day, a young patient named Emily was admitted to the hospital. Emily had a severe autoimmune condition that left her physically weak and emotionally distraught. She had been in and out of hospitals for most of her life, and her mistrust of the medical system was palpable.

Sarah, with her warm smile and compassionate demeanor, was assigned to care for Emily. Rather than just attending to her physical needs, Sarah recognized the deeper pain that Emily carried—the emotional scars of countless hospital visits, disillusionment, and a sense of isolation from the world.

Over the course of several weeks, Sarah not only tended to Emily's medical needs but also took the time to listen to her fears, hopes, and dreams. Sarah shared stories of her own faith

journey and how her faith in Jesus has given her a sense of purpose and hope, especially as she faced adversities in her personal life.

Through the relationship Sarah built with Emily, slowly but surely, a transformation occurred. Emily began to open up to Sarah, allowing the message of reconciliation to seep into her wounded heart. Emily found solace in the idea that God was loving and understanding, not counting her trespasses against her, and that through Christ, she could experience a profound sense of healing.

As Emily's physical condition improved, her spiritual and emotional well-being also flourished. She made the decision to trust in Jesus—a newfound faith that had been brought to life through Sarah's genuine care and the message of reconciliation she carried.

Sarah and Emily's story also brings to life Paul's words in 2 Corinthians 5:19. Sarah was not merely a nurse; she was an ambassador of God's love and reconciliation to others. Her compassion, care, and friendship, combined with the message of hope she shared, brought about a lasting transformation in Emily's life.

### **Walking the Way**

As we follow Jesus on the Way by faith, we become much more than just recipients of God's grace. We are messengers of reconciliation entrusted with a divine mission and a holy calling. We are empowered by God's Spirit to have an impact on other people's lives. The Way of reconciliation means walking in a specific direction with God and inviting others to join us. It is a path that leads to healing and wholeness for all who journey on it. As we travel along this path, we offer God's forgiveness and restoration to a broken world. Let us embrace our role as messengers of reconciliation, sharing the transformative message of God's love, and in doing so, come to embody what the Way is all about.



# Reconciliation between two nations: *A Biblical Perspective*

Pastor Alex Kovalenko

The ongoing war between Russia and Ukraine has been a source of pain and suffering for many people. However, amidst the political tensions and cultural differences, it is essential to find a path towards reconciliation, peace, and unity. A powerful source of guidance on reconciliation can be found in the Bible. In 2 Corinthians 5:19, we find a profound message that can serve as a guiding light towards healing the wounds between two nations.

2 Corinthians 5:19 (KJV) reads, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This scripture carries a message of hope, forgiveness, and the possibility of reconciliation knowing the example of God's reconciliation with humans.

To embark on the path of reconciliation, it is crucial to acknowledge the need for it. The tension and conflicts between Ukrainians and Russians have caused suffering on both sides. In the context of this conflict, forgiveness does not mean ignoring the past or pretending that the pain and suffering did not occur. Instead, it means acknowledging the wrongs and choosing to let go of the anger, resentment, and desire for vengeance.

The Bible reminds us that God reconciled the world to Himself, through Christ, by the forgiveness of our sins. This is an example that reconciliation is in fact a divine calling. But first, the evil must be admitted by the aggressor and stopped.

The will of God for people is not to create wars but to make peace, said Jesus in Matthew 26:52. And peace starts with forgiveness. We have the peace of Christ because we know that



we have been forgiven because of Christ. Forgiveness is a powerful act of love and grace. It frees individuals and communities from the chains of bitterness and enables them to embrace the potential for reconciliation.

Reconciliation requires a willingness to take responsibility for one's actions and their consequences. First and foremost, the aggressor must be open to self-reflection and acknowledge the role they have played in the conflict. This step is very important, otherwise the process of reconciliation cannot even begin. As we know from 1John 1:8-9, without acknowledging the sins there is no forgiveness.

God is the one taking the initiative to reconcile us, but He expects us to play a role by accepting the message of reconciliation. Similarly, both Ukrainians and Russians must actively participate in the process of reconciliation, taking steps to rectify past mistakes and avoid repeating them.

In a world filled with conflicts and divisions, the search for peace between nations remains an enduring aspiration. Amidst diplomatic negotiations and geopolitical strategies, a profound solution often overlooked is the powerful reconciliation with God.

Embracing the path that God paved for us through the works of Jesus at Calvary we can have empathy, compassion, and forgiveness, erasing the seeds of hatred that fuel international disagreements. When nations practice and prioritize their own peace with God, they can extend olive branches, instead of weapons, to the rest of the world.

Ultimately only Jesus will bring peace to this world. He is the "Prince of Peace," and He is the only mediator between God and humanity. Through his life, teachings, crucifixion, and resurrection, Jesus provided a path to reconciliation and forgiveness for humanity's sins.

The concept of reconciliation with God through Christ emphasizes the importance of repentance, faith, and acceptance of Jesus as the only way to establish harmony in rela-

tionship with God. Only having the correct relationship with God can help us in building correct relationships with other people.

Reconciliation is not a simple or quick process, and it may require great effort and sacrifice. However, the rewards of peace, healing, and a better future for both nations are worth the effort. As Ukrainians and Russians embrace the message of reconciliation, they can work together to build bridges, foster understanding, and create a more peaceful world for themselves and future generations. In doing so, they can fulfill the divine calling to be agents of reconciliation in a divided world.





# 2023 Ministry Report *of the* ROMA Church in Prilep

Pastor Edijan Salioski

May God's blessings be upon all of you. We hope that you are in good health and keeping us in your prayers. We, too, are praying for you and exploring ways to maintain our communication and further invest in the Kingdom of God in Macedonia.

We hosted numerous seminars and conferences, where we had the opportunity to connect with individuals who attended, as well as various organizations. In addition to our English classes, our church also introduced teenage classes.

We conducted evangelization efforts, during which we invited numerous people to come and hear the Gospel in our church.

*Here is a list of some of the activities:*



Evangelization:

# Teenage Class



Let's continue to pray, and may God bless and be with you. I hope that from time to time, we can stay connected and hear from you.





# Uganda STM – God's Power Revealed

Wendy Pang

Back in February, I attended a winter conference where Rev. Keith Lee presented the various ministries that he has been involved in around the world. As I was listening, I hoped that one day, I would be able to join Rev. Lee on one of his mission trips. I kept an open heart and was ready to go anywhere God sends me. To my surprise, Rev. Lee walked up to me right after he finished his presentation, and I told him the desire of my heart. He invited me to go to Uganda in May. I immediately said “Yes.” And so my journey begins.

The journey was not smooth sailing from the start. My body had an unexpected reaction to the yellow fever vaccine. I experienced the most severe flare up of my skin that I had ever encountered. While everyone on the team received their Uganda visa promptly, my application was on hold for over three weeks. At one point, some people commented that perhaps it was not God's will for me to go. Despite our team's consistent nightly prayers before our departure, I felt a deep need for God's intervention. So, I reached out to numerous prayer groups in my contacts, unaware that my requests would become a means for them to join me on a journey where we witnessed God's faithfulness and power. Miraculously, my visa was approved within three hours after their prayers.

Our team conducted bible training for local pastors and students in a remote town called Pakwach in Northern Uganda. The average daily temperature was around 34oC. Since there was no air conditioning in the classrooms, we spent the majority of our time outdoors under the shade. However, there was just a small problem. I have a fear of chickens. There were a few chickens roaming around in the school yard, which drew my attention away and disrupted the delivery of lessons.

On the third day, one of the reflection questions was “Are there any sins in our lives that we still need to deal with?” As I reflect in silence, the Holy Spirit convicted me and said “Didn’t you teach about God’s creation on the first day? Didn’t you proclaim that humans are made in the image of God and given dominion over all living creatures? Yet, you are afraid of chickens. You are not living as the image of God as you preached. Fear is not from the Lord.” In that moment, a strong urge compelled me to make the decision to never fear chickens again. So, I got up and shared what I heard from the Spirit and asked the students to pray over me and cast out my fear. They prayed as I requested. However, I was uncertain whether my fear was truly gone.

After school, we ventured into a village for the first time to visit a student’s family. We were greeted warmly, and settled in the courtyard. All of sudden, the hostess made a peculiar sound, and in an instant, a swarm of chickens rushed in, surrounding us. It was the closest I had ever been to so many chickens in my life. My teammates looked at me with concern, unsure of how I would react. However, to my surprise, I was filled with a transcendent peace, unlike anything I had ever experienced before. I was able to sit back and relax in my chair. What an intriguing way for God to show me that my fear had been conquered.

On the following day, I was able to testify to the students, sharing how God had delivered my fear through their prayers and proclaimed that God is greater than our fears. I encouraged them to confront their own fears, knowing that God is love and will be with them every step of the way. On the final day, 22 students committed to becoming a disciple of Jesus Christ. It was a testament to the power and grace of God.

I could never have imagined that I would have the privilege of being in a picture with these beautiful African children, whom I have seen countless times in World Vision mailouts. God’s power was revealed through this journey as He graciously healed my skin condition, delivered me from my fear of chickens, reignited my passion for missions, and deeply imprinted Africa in a special place within my heart. Furthermore, I witnessed the unwavering responses of the missionaries to God’s call, their faithful commitment to walking in His will, and their complete obedience and humility in Christ. Their lives demonstrated what it means to live as a “living sacrifice” as commanded in Romans 12:1. Finally, the young missionary encouraged me, “Never let your past experiences limit the infinite power of God actively working in you.”



# 北马其顿的 感恩宣教之旅

Lydia Chow

往北马其顿的短宣结束了。这次的短宣开阔了我的宣教视野，也坚定了我的宣教心，心中充满了感恩！

这次短宣是我第一次去到异族文化群体中宣教。之前在《宣教日引》中看到过有关罗姆人的相关介绍，这次进入了真情实景。

其间我们走访了罗姆人居住的村落。无论是城市还是乡镇，罗姆人的村庄都座落在城镇的边缘地带。房屋破旧，村庄的道路泥泞，房屋内水电缺乏，我们切实地感受到了他们贫困的生活和在社会中被忽略的地位。

我们也走进过他们的街道，在当地牧师和师母的陪同下，与之前刚刚在当地教会参加过我们的主日学，现正被送回各家，在街上玩耍的孩子们交谈，几位孩子的母亲也加入了我们的对话。尽管他们大多只会讲罗姆人的语言，但我们藉着几位会讲简单英语的孩子与他们做了简短的沟通，发给孩子们一些我们带去的糖果和小手工艺品。当我们离开的时候，孩子们跑到村口争相挥手与我们告别。让我们切实感受到了孩子们对爱的回应。他们需要爱，他们更需要神恩典的福音。

记得当地一位牧师在讲道中讲到，罗姆人是被忽略的族群，但上帝没有忘记他们！是的，上帝差遣祂的儿女服侍在罗姆人的群体中。在我们的行程中，我们见到了曾在那里宣教20年、返美、这个月又回去探访她曾宣教、牧养过的地区的宣教士；也见到了从多伦多去到北马其顿宣教的戏剧表演团；还有当地几间罗姆人教会的牧者。我们一起在湖边见证了3位罗姆人受浸洗礼的过程，并且分别在当地图书馆和教会，观看了宣教戏剧表演团和他们在4天当中培训的罗姆人青年团队表演的剧目《福音》。在这期间，我深受感动。我们在同一时间见证了神在罗姆人群体中的作为，我相信这一切都



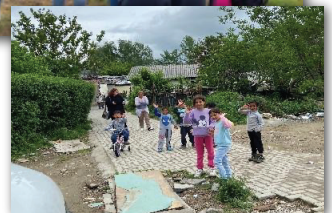
在神的安排之中，都有祂的恩典和美意！我们来自不同地区，同做主工，同为福音的果效作见证，共同坚固彼此宣教的心，感谢赞美神！

从服侍罗姆人的Sokrat 牧师和他的一家人身上，我们看到了舍己和奉献。他们甘心摆上，谦卑服侍，行走在罗姆人的群体当中。生活上关心他们、灵命上牧养他们、困难中帮助他们解决。Sokrat 牧师和家人是我学习的榜样。

在短宣行程中，我们也参加了几家当地罗姆人教会的主日崇拜。我们短宣队的牧者在其间讲道，短宣队员们也作了见证。敬拜中尽管我们不懂他们的语言，但我们的内心随着他们的歌声而被震撼，使我真实地体验到了什么是心灵和诚实的敬拜，那是语言的隔阂无法阻挡的。我们因着有同一位神，同心同灵地敬拜。

短宣结束了，但我们走过的当年使徒保罗在马其顿留下的足迹、孩子们挥手告别的笑脸、罗姆人一位年长姐妹要我们为她和她的家人祷告的迫切神情、罗姆人村落贫穷的景象、宣教士和当地传道人及家人服侍的身影依然留在我的脑海中。这些宝贵的记忆都将成为激励我传扬福音的动力！

“并且来传和平的福音给你们那处的人，也给那近处的人。因为我们两下藉着祂被一个圣灵所感，得以进到父面前。”（以弗所书2:17-18）感谢赞美神！







## FROM FIERCE COMPETITORS TO 'TRES AMIGOS'

Rosa Leung

It was a pleasant Sunday evening after church, many brothers and sisters gathered in a church member's house for fellowship. After dinner, we all sat down to chat... these 'tres amigos' (three friends) who used to be arch-enemies and fierce competitors, now turned friends and brothers in Christ, started to recall and share their past interactions with us.

Let me fill in some background. Their three wholesale distributing stores were located side by side on a very busy commercial street. They competed fiercely to win over one another's clients, using strategies such as lowering their prices to marginal profits, offering special promotions, discounts, and working long hours. You can image there was little friendly interaction amongst them. But the interesting fact was, two of these store owners were related. Their wives were sisters!

As we were listening to these 'tres amigos' recount their stories, the one who was married to the younger sister told us that in one of those competitive days, out of frustration, he grabbed his gun and threatened to harm the sons of the older sister. In other words, he threatened his own nephews. To that, the one married to the older sister replied: "you have a gun, I have a gun too..."

I thought to myself, "wow, how is it possible for these guys to sit together now and joke so loosely about it?" There was no trace of anger or revenge in their talk. This was indeed a miracle...

The theme of this year's missions conference is "Messengers of Reconciliation." Why do we need reconciliation? Reconciliation with whom? Reconciliation assumes a broken or disrupted relationship. Humanity has walked away in rebellion from our Creator God. Hu-

mans have become God's enemies; they have broken trust with Him. As a side effect, humans have also developed broken relationships with their fellow humans. Jesus came to mend this brokenness, to restore peace and harmony. This is the message of Jesus' cross. He came to pay the ultimate price for the sins of the world.

These 'tres amigos' recognized their broken condition, their sinfulness against God and against others. God worked in their lives one by one. First, one of the three obeyed God's call to repent from his sins and surrender his will to Jesus. Then the others saw true life transformation, were touched by God, and followed suit. They received the gift of reconciliation with God and new life in Jesus Christ. As disciples of Jesus, they learned to live peacefully with one another.

They are living testimonies of 2 Cor.5:17: ***Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.***

If you are a disciple of Jesus, you have been entrusted with this message of reconciliation as well: that in Christ, God has provided the means for our sinful world to be reconciled to Himself. His enemies can receive forgiveness and become His children instead!

This is not an easy message to convey. Our society does not like to hear about God and sin. They prefer to hear about a God of love, free from moral values. They are skeptical about claims of objective truths. Believe it or not, many Christians have also lost confidence in God's word and faith in the Holy Spirit's power to change people's hearts. The apostle Paul reminds us that we have this powerful treasure in jars of clay (2 Cor.4:7). God's power can change hearts of stones if we are willing to share this treasure with the people around us.

How can we start? Allow me to give a few suggestions. First, have a soul check. Ask God to reveal situations where you might need to initiate any process of reconciliation with someone you might have issues with. Second, live by modeling Jesus' kindness and humility in your daily interactions. If it is up to you, try not to pick a fight. Third, identify a few potential candidates from your daily relationships to share the Gospel with. Pray for them and plan ways you could start meaningful conversations.

Remember, the results are in God's hands; therefore, rely on His Spirit each step of the way. Your part is to be a faithful messenger, spending time in God's word, and learning how to be an effective witness for Jesus. Shalom!

# 2023

## 宣教年會 Missions Conference

會眾 Congregation	日期 Date	時間 Time	講員 Speakers	聚會 Event	地點 Location	講題/活動 Sermon Title / Program
青年 Youth	18 Nov	7:30 pm – 9:00 pm	Pastor Kyle Balkissoon	Missions Night	Gym	Title: Finding your Life (2 Corinthians 5:15 cf; Mt 16:25)
	19 Nov	11:15 am – 12:45 pm		Missions Sunday	Gym	Title: Partnership with God (2 Corinthians 5: 20-21, 2 Corinthians 6:1-2)
英語 English	18 Nov	7:30 pm – 9:00 pm	Frederick Dungganon	Sermon	Room 1	Title: Messengers of Reconciliation to the poor (Luke 4:18-19)
	19 Nov	9:30 am – 10:45 am	Rev. Darren Herbold	Sermon	Sanctuary	
粵語 Cantonese	18 Nov	7:30 pm – 9:00 pm	易暉牧師 與 翠鈴師母	Sermon	禮堂	講 題: 宣教大挪移
	19 Nov	11:15 am – 12:30 pm	Rev. Darren Herbold	Sermon	禮堂	
国语 Mandarin	18 Nov	4:30 pm – 6:00 pm	黃建磐牧师	Sermon	礼堂	讲题: 散居华人事工的挑战和机遇
	19 Nov	2:00 pm – 3:30 pm	余东海牧师	Sermon	礼堂	讲题: 差传使命的初心 (徒1：6–11)
兒童 Children	18 NOV	7:30 pm – 9:00 pm	Christina Tsang	Missions Night	Office Building	Program: Children Missions Program
	19 Nov	9:30 am – 10:45 am	Compassion Canada	Missions Sunday	Office Building	
		11:15 am – 12:30 pm				
		2:00 pm – 3:30 pm				

[illegible]



北宣家

# 北宣家

若沒有奉差遣，怎能傳道呢？

如經上所記：

“報福音、傳喜信的人，他們的腳蹤何等佳美！”

羅 馬 書 10:15

And how can anyone preach unless they are sent ?

As it is written :

“How beautiful are the feet of those who bring good news !”

Romans 10:15