

A Welcoming Place

Rev. Dr. Alan Lai

While I do not need to persuade anyone the need to welcome all peoples, there are roadblocks to practicing it in churches. Part of it is fear. Fear for not knowing what to do or fear comes from past failed attempts. There is another kind of fear. Fear for being overwhelmed by others and their ways. Insecurity and fear of change get the best of us.

There is another kind of fear – fear to be punished. We might have genuinely believed that this house the way it looks is good enough. We fear that if we allow the others to alter the assumed understanding of church life, God would be angry towards us. The fear of upsetting God turns us away from entertaining the possibilities.

But as gospel people, we learn not to fear. Living with all peoples with respect is an expression of God's gift of grace. We have Jesus as our mentor as he ventured out and dined with the despised others. Grace is truly grace when I let God's overwhelming bounty of generosity embraces me, even surprises me. I am willing to let go my own sense of righteousness, accomplishment, and insecurity. This is not an argument for "anything goes," but to recognize God's garden is big enough for surprises.

We easily think of many people of different races, cultures and religions as others. But wait! We cannot speak of "the other" without speaking of "ourselves." According to Miroslav Volf, a theologian, the idea of otherness is a two-way street. Welcoming entails a reciprocal relationship. That is, *if others are "other" to me, then I am an "other" to them.* Realizing reciprocity in our discussion of otherness give us reasons to be interested not only in what we think about ourselves and about others, but also in what others think of themselves and of us. Volf reminds us that we cannot live truthful lives if the only perspectives we are willing to entertain is our own. There is a saying: If we have only one perspective, we have none.

Welcoming does not just mean flinging wide the church door. It also mean, however, the willingness to listen, to learn, to adjust, to suspend judgment, and to change. This place we call church doesn't belong to us but for all God's peoples to experience acceptance and grace. Just like the hymn "Let us Build a House" in the United Church hymn book, *More Voices* says, "Let us build a house where love can dwell and all can safely live." May this newsletter help us share visions of hope and ideas on building a welcoming house.

一個歡迎的地方

黎嘉燐牧師

雖然我不需要說服任何人有歡迎所有人的需要，但在教會中實踐它卻有障礙。其中一部份的因素是恐懼。害怕不知道要做什麼或恐懼來自過去失敗的嘗試。還有另一種恐懼。擔心被其他人和他們的方式所推翻。對欠安全感和恐懼變化防外我們前進。

還有另一種恐懼 — 恐懼要受到懲罰。我們可能會真正的相信這個教會的方向已經很好了。我們擔心如果我們允許他人改變已經接納的教會生活及其理解，上帝將會向我們發怒。恐懼上帝向我們發怒會使我們不再考慮的理解的可能性。

但作為信徒，我們學會不懼怕。以尊重所有人的生活態度是表達上帝的恩典的禮物。我們有耶穌為我們的導師，祂拿冒險與不受歡迎的人共餐。恩典是真正的恩賜，當我讓上帝豐盛的恩典慷慨環繞著我，甚至讓我驚訝。我願意榆走自以為的公義、成就、和不安。這不是一個說“什麼都接納”，但要認識到在上帝的花園是那麼的大足夠使我們驚喜。

我們想起其他人，我們很容易想起其他不同的種族、文化和宗教。但是等一等！我們不能說的“其他”而不講“自己”。一位神學家米洛斯拉夫，他說討論我們與其他人的關係的時候是一條雙向或對頭車的道路差異性的想法是雙向的。歡迎需要互惠的關係。也就是說，如果別人對我來說是“其他人”，從這些其他人的角度來看，我就成了他們的“其他人”。了解這個雙向的關係，在我們的討論與其他人的關係之時使我們有興趣不僅在我們如何理解我們自己及，更希望去明白其他人如何理解他們自己 and 如何看我們。米洛斯拉夫提醒我們，如果只願意接受我們自己的觀點，我們便不能活出真誠的生活。有句諺語說：如果我們只有一個觀點，我們什麼觀點都沒有。

歡迎他人並不單是把教堂的門口大大打開。而是願意聆聽、學習、調整、中止論斷，並更新而變化。教會這個地方並不屬於給我們的，仍屬於所有上帝的子民去體驗接納和恩典。正如聯合教會歌集的一首讚美詩“讓我們建造一座房子”，說，“讓我們建造一座房子讓愛能住在其中，人們都能夠安全地生活”。願這教會通訊能幫助我們分享希望的遠象和如何建造一所歡迎的房子。

The TCUC Commission has been in existence since March, 2013. The Annual Report for 2013 will be available soon outlining developments over this period. The various task groups organized in December 2013 and January 2014 are beginning to function well. These task groups are transitional structures that are meant cover all areas of the Church's work. As they meet and carry out their work there are bound to be developments and changes. Some people ask, "What exactly is expected from each task group?" Questions like this will be answered over time. There may be areas of overlap or areas that have been overlooked. The experience of each task group will help determine what changes may be necessary. In due course a new governance structure for TCUC will be developed. The role of the Commission will be to help this process develop, but it will be the members of TCUC yourselves who will need to decide on what your mission is and what structures will be best suited to achieving your goals. Some workshops or congregational retreats can be important occasions to discuss your hopes and fears about the future and how we can all work together as faithful followers of Christ for the good of Toronto Chinese United Church. We are very encouraged by the leadership and dedication of church members and pray God will bless you as you move into the future.

多倫多中華聯合教會專責委員會已自2013年3月成立。2013年的年報將短期發佈，概述這段時間內事態的發展。各工作組已在2013年12月和2014年1月開始運作良好。這些工作組設立於在過渡的結構上，工作希望涵蓋教會所有的範圍。隨著他們要滿足需要和展開工作，必定會有些新發展和轉變。有些人問，“從每個工作組有什麼確切地的期望？”這樣的問題將會隨著時日去答覆。有些工作範圍可能有重疊或被忽視的。每個工作組的經驗將有助他們確定什麼事需要改善。在適當的時候，多倫多中華聯合教會新的管治架構將會可以產生。專責委員會將會幫助此進程的發展，但多倫多中華聯合教會的成員需要決定你們的使命，和什麼架構最適合實現你們的目標。透過一些研習班(工作坊)或會眾退修會可以是重要的良機，給大家討論你們的對未來的希望和恐懼，及我們作為基督的忠實追隨者如何為多倫多中華聯合教會共同努力。我們為教會成員的領導能力和奉獻的精神感到非常鼓舞，並祈禱上帝保佑你們向前邁進。

News From Finance and Administration Task Group (FATG)

Tasks Completed and Actions Taken:

- 2014 operating budget was completed for the Operation Fund and Building Fund. The budget is submitted to the Commission for review and approval
- The audit of 2013 financial statements was completed by Rev. Chris Cheung and Edwin Chan.
- The FATG had streamlined the reporting format of our financial statements. The offerings and donations from the Chinese service and the English service will be combined as our church has one united ministry. The expenses of Operation Fund are grouped into four categories; Salaries and Benefits, Ministry Work, Administration, and Services and Utilities. The monthly reimbursements from Cheer Day Care Centre and T.H. Chan Memorial Chinese School are included as negative expenses in Services and Utilities as these are reimbursements for utilities and building maintenance costs.

We, at TCUC are blessed with a beautiful building, a congregation with many gifts and talents, and its ministry work and programs. It is important that we take care of our building and support our ministry work and programs with appropriate resources as we journey forward. Please pray for the ongoing stewardship of our church.

財務及行政組消息

已完成的任務和所採取的行動：

- 常務基金和建設及維修基金2014年預算已完成。財政預算案已提交給專責委員會審查和批准。
- 2013年財務報告表已經張展雄牧師和陳永佳審核。
- 財務及行政組精簡了我們的財務報告表的格式。本堂現時為一個同事工，將中文崇拜和英文崇拜的捐獻將會合併。常務基金的開支分為四個類別：薪金和福利、事工、管理，服務和水電。懷熙中文學校和慈幼托兒中心每月的付費列入“服務和水電”負開支，因為這些付費是水電和維修保養教會報銷的費用。

蒙主恩典，多倫多聯合教會擁有美麗的教堂，教友不乏有能之任，配合堂內事工發展。在未來歷程之中，我們都應為教堂維修保養的工作盡心竭力，用適當的資源去支持推廣聖工。請繼續為本堂托管事工代禱。

The Building Management Task Group is moving on a number of issues. (1) On concern is about room use and storage areas. We are looking better space for the Sunday school supplies with easy access for teachers and convenient separation of different class materials. (2) Repair and upgrades for the kitchen are needed and will move ahead soon. (3) A new safety device for the elevator, now required, will be installed. (4) New locks and keys are being ordered as a safety concern after many years without change. (5) The lights in the sanctuary are difficult to access for changing bulbs. We are looking at various possible solutions. (6) In 2013 the gym roof was repaired and no new leaks have been noted so far. The air-con and heating equipment on the roof will be covered with a wooden structure to give them longer life and more efficient operation. The sanctuary south-side roof shingles have been repaired. The eaves troughs are to be cleaned out to avoid overflows that then freeze and create problems. (7) New mounted foldaway screens will be installed on each side of the sanctuary to improve sight lines for the projected readings and other visual materials. (8) We are satisfied with the efficiency of our snow removal contractor.

We invite church members to raise any concerns they may have or suggestions for improving our space and how we use it. You may contact any member of the Task Group: Kin Chan, Henry Lee, Wilson To or Ray Whitehead.

堂址管理組正在就一些問題邁進：(1)有關房間的使用和貯物的地方。我們正在物色更好的位置存放主日學的用品和教材，以便主日學教師按不同班級分類。(2)廚房需要裝修，很快就可以落實。(3)電梯現在需要一個新的安全裝置，短期內便完成。(4)多年來門鎖沒有轉變，基於安全將會更換門鎖和鑰匙。(5)聖堂內的燈泡十分難以更換。我們正在尋找各種可能的解決方案。(6)在2013年運動場的屋頂已完成維修，到目前為止沒有發現新的裂縫。屋頂上的冷氣和暖氣機將會加一個木柵覆蓋保護，使機器有更高的效率和壽命更長。屋所南方的屋頂瓦面已全部更換。簷槽渠道將需要清理，以免雨水溢出結冰和產生其他問題。(7)聖堂的每一面將會安裝新的折疊式螢幕，提高閱讀的視線和其他視覺的需要。(8)我們對鏟雪承包商的效率很滿意。

我們邀請會眾表達任何關注或建議，以改善教會的空間如何使用得更好。你可以聯絡堂址組組員：陳建江，李國基，杜國豪或白理明。

Faith Development and Education Task Group updates

- Sunday school teachers in both the Chinese side and English side were able to meet and share ideas. We plan to use the same curriculum, share resources and it includes sharing teachers in the future.
- Ideas have been discussed about future outreach, camp ministry and finding a gathering place for youth.
- Youth and Young Adult Working Group met and we plan to organize summer activities such as outdoor worship, picnic, and events for young adults.
- A new Cantonese-speaking Career Fellowship is launched in February.
- A sub-group is formed to look after the needs of seniors

信仰栽培和教育工作組

- 中、英文崇拜的主日學老師曾會面和分享意見。我們計劃使用同一個課程，共用資源，并且包括在將來調動兩個崇拜的主日學老師。
- 我們討論到將來的外展事工，露營活動及為青年人物色一個會集的地方。
- 青年和初青成年人工作小組有開會，我們計劃在夏天組織活動，如戶外崇拜、旅行和一些為初青成年人的活動。
- 一個新的就業團契在二月誕生。
- 已成立一個工作小組照顧年長者的需要

Our Choir: Renewal and Transformation

In the fall of 2013 we saw the most dramatic transformation of our church choir in recent years. With a high turnover of our membership in September, it was clear that we needed to make drastic changes to adapt to the new realities of the church. We began by asking this simple but important question: *what is the best way to restart and grow our music ministry?* From the start, it was apparent that while the choir has been reduced in size, we were still strong and dedicated, and very balanced in every section, from sopranos to bass. And so we began the renewal and transformation of our music ministry by doing the same with the choir.

Musically speaking, we re-invented ourselves as a small chamber choir. It was a tall challenge for us: we must learn to sing as soloists while singing as a larger group *at the same time*. Of course we struggled at times—most of us lacked experience as soloists, but it is safe to say that the choir has risen to the challenge. We began listening to one another, focusing on creating a consistent sound across the sections. Our Sunday-afternoon rehearsals were also streamlined to allow for more effective use of our time. What we lacked in size, we made it up in tenacity and flexibility. We did make a mistake though: we foolishly

assumed that without a large choir, we couldn't possibly tackle difficult songs anymore. Just a few weeks ago, for the first time in many years, the choir sang *a capella* (without accompaniment) during worship service. It was an exhilarating experience.

Since last fall, our membership has grown again. But we have not forgotten that a church choir has a more important purpose than merely performing every Sunday: while we lead the congregation in worship, we also lead people to Jesus. So, in the months ahead, the choir will look at new outreach projects to bring the Gospel outside of the church. To accomplish our goals, the choir is always recruiting new members. If you are interested in singing, come and join us! No experience is necessary. Do you play the piano? We are also looking for a few more accompanists.

我們的詩班：重整和轉變

在2013年的秋天，教會的詩班經歷了近年來最劇烈的轉變。九月末月詩班人事上變動很大，詩班的運作顯然需要作出重大的改變，以適應教會事工的新狀況和需要。我們開始問一個簡單但十分重要的問題：什麼是最佳的方向重新開展詩班和音樂事工？雖然詩班員人數明顯減少了，我們依然能夠緊守事奉的崗位。從女高音到男低音，詩班每個音部仍然非常平衡。教會中文音樂事工的更新和轉變便由詩班開始。

從音樂角度來說，新重組的詩班是一個「室樂合唱團」。新唱歌方法對我們是一個大挑戰：崇拜獻唱時，我們同時必須學會獨唱，又要學會做一個大詩班的一份子。我們大多缺乏獨唱的經驗，開始時都覺得非常吃力。但我們開始學習彼此聆聽，集中我們的注意力去唱出一個和諧的新聲音。主日下午排練也得簡化，以便我們更有效地利用時間。我們看來「人丁單薄」，但較小的詩班令我們歌唱方面更加有彈性。可以肯定的是詩班在這數月來得到了一個新的動力：我們唱得越來越好！我們起初有一個錯誤的想法：以為沒有大型詩班，我們不能再唱比較困難的詩歌。只是幾星期前，詩班多年來第一次用清唱方式在崇拜中獻唱。這是個令我們每一個詩班員興奮的經驗。

自去年秋天以來詩班員人數已經再次增加。但我們沒有忘記詩班在教會事工的崗位，不是每主日崇拜時「表演」：我們帶領教會會眾敬拜，我們也用詩歌帶到渴望聽到福音的人到主耶穌的家那裏。在未來數月，詩班將開始拓展外新的展事工，將福音帶到社會的每一個角落。去實現我們的新目標，教會詩班正在招募新成員和鋼琴伴奏。

Outreach Programs

These are the outreach programs and initiatives support or in the process of being considered by TCUC.

1. “Out of the Cold” program coordinated by Knox United Church. Our church supports and volunteer once or twice a year as host at Christian Center of Knox United

Church to prepare dinner, breakfast and lunch for the low income earners and the homeless. The program runs every Friday evening till Saturday morning from November to March of the following year.

2. “10,000 Trees for the Rough” Tree planting in April each year around Earth Day – to add more green to the planet earth.
3. “OtherHalf Stem Cell” Initiatives – volunteer group assisting Canadian Blood Bank to recruit Chinese stem cell donors for leukemia patients. Volunteering at their summer and fall events.
4. “Chi Heng Foundation Canada” Charity organization raising funds for Aids orphans' welfare and education in China. Volunteers at their annual telethon and fund raising events.
5. “CP 24 / CHUM Christmas Wish” collecting new toys for children in need living in the GTA and providing further support by visiting the warehouse to assist in sorting the toys.
6. “New Circles” collecting gently-used coats and other winter outerwear for this not-for-profit agency helping disadvantaged families in Toronto.
7. The Sunday school children/youths sponsors a World Vision child through fund raising activities such as congee, soup and bread, sushi meals.
8. The Red Door Shelter has received Family Christmas Hampers from TCUC.

外展事工

以下是多倫多中華聯合教會參與或考慮支持的外展事工：

1. 本堂支持由Knox聯合教會主辦的寒冬送暖流。我們組織義工團隊在其基督徒中心，每年負責一次或兩次為低收入人士和無家可歸者供應晚餐、早餐和午餐。這項活動於每年十一月至明年三月的星期五晚上直至星期六早晨。
2. “植樹節”這活動在每年四月舉行，在市郊荒蕪崎嶇不平的地面種植，去綠化地球。
3. “OtherHalf加華幹細胞協會”——協助加拿大血庫在華人中為白血病患者尋找合適的骨髓捐贈者。我們的義工參與其夏天和秋天舉行的捐贈者招募活動。
4. “智行加拿大基金”這個慈善機構為援助中國愛滋病者孤兒的生活和教育費用籌募捐款。我們的義工參與其每年舉行的電話募捐運動和其他籌款活動。
5. “CP 24/CHUM聖誕節願望”：為居住在大多倫多市接受生活援助的兒童收集新的玩具，並且去到其倉庫協助他們將玩具分類以進一步支持這活動。
6. “新的圈子”為這慈善機構收集舊(半新)外套和寒冬衣物，這個非牟利活動幫助多倫多市貧困的家庭。
7. 主日學兒童及青少年助養世界宣明會一個兒童，透過一些籌募活動：如售賣粥、湯、麵包、壽司飯等獲得款項支持這項事工。
8. 在聖誕節我們收集聖誕禮籃給予紅門庇護中心的家庭。

From Lent to Easter

大齋節至復活節

Ash Wednesday 聖灰日

This mid-week service starts the season of Lent. Lent is a season of meditation, repentance, and learning. During this season, liturgy and hymns will refrain from using the word “Alleluia.” Ash Wednesday usually is a simple worship with hymns and proclamation. The service ends with the imposition of ashes on worshipers’ forehead as a way to remind them of their mortality with these words, “Remember we are dust and to dust we shall return.”

這個崇拜是大齋節期的開始。大齋節是反省默想、懺悔和學習操練節制的季節。在這個「撒灰禮」崇拜的儀式和讚美詩將會避免使用「亞利路亞」這詞。星期三聖灰日通常是一個簡單的崇拜包含讚美詩和預告。崇拜結束時參與崇拜人士的額頭上撒上灰土，讀出「人由塵土而來，最後仍要歸於塵土。」

Palm Sunday 棕樹主日

Matthew’s Gospel tells us that the people cut branches from the trees and lay these on the road, along with their cloaks, signifying a pathway for royalty, similar to the way in which we might roll out a red carpet. Some churches (climate and weather permitting) begin worship outdoors, and then process into the worship area to one or more Palm Sunday hymns.

馬太福音告訴我們人們在樹上剪下一些枝幹連同放置在地上，沿著他們的外套，象徵一條為皇族而設的路，好像我們為隆重的儀式所鋪蓋的紅地毯。有些教會(在環境和天氣許可下)崇拜在戶外開始，然後列隊行進原有崇拜的地方唱一首或多首棕樹主日的讚美詩。

Maundy Thursday 濯足節

The Thursday of Holy Week is usually called “Maundy Thursday.” The word may come from the Latin *mandatum*, or “command” recalling the new command Jesus gave to his disciples to love one another, or the Latin *mundo* which means “wash,” referring to Jesus’ washing the disciples’ feet at the Last Supper.

The lectionary readings for this day are the same each year, and include the story of Passover, the earliest account of the Last Supper, and the story of Jesus washing the disciples’ feet. Many churches celebrate Communion this evening, often incorporating this into a simple communal meal. If the sanctuary was not stripped of its ornamentation on Palm/Passion Sunday, this is the appropriate way to conclude Maundy Thursday worship, in anticipation of the starkness of Good Friday.

聖週內(復活節前)的星期四通常稱為“濯足節”。“Maundy”這個詞源出於拉丁文 *mandatum*，或“command命令”，意思指耶穌一個新的命令給祂的門徒要他們彼此相愛，或拉丁文 *mundo*，意思是“洗滌”，提及耶穌在最後的晚餐時為門徒洗腳。

每年的經文誦讀選自都是一樣，和包括逾越節的故事，最後晚餐最早的記事，以及耶穌為門徒洗腳的故事。許多教會在當晚舉行聖餐禮，通常融入在一個簡單公共的晚餐。如果在棕樹主日聖堂不能有裝飾，這是最適宜在濯足節星期四崇拜結束這儀式，全然預備耶穌在星期五受難。

Good Friday 受難節

The somewhat ironic name for this sad day may come from a mispronunciation of “God’s Friday” although scholars are uncertain. A central act of worship on this day is the reading of the passion narrative from John’s gospel, and other complementary texts. Some churches offer noon worship services or evening ones, accommodating people’s work schedules. The focus of worship shouldn’t be just feeling sad, but to be motivated to do justice and kindness in the world.

有些諷刺的名字形容這哀傷的日子來自發錯音“God’s Friday上帝的星期五”，雖然學者不能斷定的。崇拜的重點是在這天讀出約翰福音書中悲哀的經文，和其他補充全文本。有些教會提供中午崇拜或晚間崇拜，以便做工的人士參加崇拜。崇拜的焦點不應該感覺哀傷，是要激發(誘導)人們在世上行公義和仁慈憐憫。

Easter Vigil 復活節守夜齋戒

Not many churches observe an Easter Vigil. For some this may begin at the close of Good Friday worship, with the sanctuary open for prayer and meditation around the clock until the first worship of Easter. There may be a simple liturgy connected with this, or simply a time of silence or quiet music, perhaps by candlelight. In some churches, candidates for baptism take an active part in the service culminating in a Service of Baptism on Easter morning.

不多教會遵守復活節守夜。這是在耶穌受難日崇拜結束時開始日以繼夜，在聖所中圍著一起禱告和反思直至復活節第一個崇拜。也許有一個簡單的儀式聯繫著，或簡單地沈默或安靜的音樂，或燃點燭光。有些教會在復活日清晨崇拜，邀請預備洗禮的人參與整個崇拜，直達到聖洗禮的高峰。

Easter 復活節

This is the joyous celebration of Jesus' resurrection from the dead. Various Christian traditions celebrate this event in many ways. Some churches conduct sunrise services while some begin with Easter breakfast. The word "Alleluia" is once again "resurrected" and be sung through the worship service.

這是歡欣的日子慶祝耶穌從死裏復活。許多基督徒用各種各樣的傳統方式來慶祝。有些教會以早餐開始，有些卻使用復活節晨曦崇拜。“哈利路亞”這個詞“再次復活”，並且在崇拜中唱誦。

歡迎參加聖週特別崇拜 Welcome to Join the Special Services

Maundy Thursday 濯足節

April 17, 2014

6:30 p.m.

Light meal and Worship

四月十七日(星期四)

晚上6時30分

簡單便餐和崇拜

Good Friday 受難節

April 18, 2014

11:00 a.m.

Joint Worship Service

四月十八日(星期五)

上午11時

聯合崇拜

Easter Sunday 復活節

April 20, 2014

10:30 a.m.

Joint Worship and Luncheon

四月二十日(主日)

上午10時30分

聯合崇拜及午餐



多倫多中華聯合教會

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