

Between Friday and Sunday – Faith in Times of Uncertainty

By Adrian Toh



There are moments in life when nothing seems to be happening, yet everything feels unsettled. We wait for news that has not yet come, for clarity that does not arrive, for answers that seem delayed. The world continues to move, but inside us there is a sense of suspension, as though we are caught between what has been lost and what has not yet been restored. We may still go about our routines, fulfil our responsibilities, and keep up appearances, yet inwardly we carry a quiet unease.

Human experience, supported by psychological research, suggests that uncertainty itself, rather than difficult outcomes alone, often lies at the heart of our anxiety. It is not only suffering that troubles us, but the waiting, the not-knowing, and the sense that the story has paused without explanation.

Holy Week invites us into such a moment. We are familiar with the drama of Good Friday and the joy of Easter Sunday, but we often pass too quickly over what lies between them. Scripture is largely silent about the day after the crucifixion. There are no recorded conversations or words of explanation. Jesus is in the tomb. The disciples are scattered. Nothing is resolved. And yet this day of waiting (often called Holy Saturday) may be the most recognisable of all.

The Silence After The Cross

The Gospel writers linger on the events leading up to the crucifixion. We are told of betrayal, denial, fear, injustice, suffering, and death. On Good Friday, everything that the disciples had hoped for appears to collapse. The One they believed to be the Messiah is executed as a criminal. The kingdom they expected does not arrive. Their teacher, healer, and friend is gone.

What follows is not immediate reassurance, but silence. The women prepare spices. The body is laid in a borrowed tomb. A stone is rolled into place. The Sabbath begins.

Scripture does not tell us what the disciples said to one another that day, or how they made sense of what had happened. But we know enough about human experience, and about the depth of their commitment to Jesus, to imagine the confusion and fear they must have felt. They had left everything to follow Him. They had staked their hopes on Him. Now they were left with unanswered questions, unfulfilled expectations, and real danger in being associated with a condemned man.

The resurrection had not yet occurred. Whatever Jesus had said about rising again on the third day had not yet been understood. From their perspective, the story appeared to have ended in defeat.

A Faith That Does Not Hurry Past Pain

It is tempting to read the Easter story backwards, that is, to allow the joy of resurrection to soften the weight of the cross too quickly. But the Gospels resist this. They allow the full reality of loss to be felt. They do not rush to resolve the tension.

This tells us something important about the nature of faith. Faith, in Scripture, is not the absence of fear or uncertainty, nor is it confidence generated from within ourselves. Rather, faith often takes the form of waiting, remaining before God when understanding is incomplete, and trusting His promises even when their fulfilment is not yet visible.

Human wisdom, too, recognises that waiting is not a passive state. It is an emotionally demanding one, requiring endurance and restraint, and the ability to live faithfully without immediate resolution. In this sense, Holy Saturday is not a failure of faith, but one of its quietest expressions. As David W. F. Wong (in *Waiting: A Necessary Pause in Time*) reflects, "Waiting is not an interruption to life, but part of the rhythm through which God works in time."

The Psalms give voice to this posture: "*I wait for the Lord, my soul waits, and in his word I hope*" (Psalm 130:5). Waiting here is not inactivity, nor resignation. It is a deliberate turning towards God's Word when certainty is withheld, and circumstances remain unresolved.

The cross itself already assures us that God is not absent from suffering. In Jesus Christ, God enters fully into human pain, injustice, fear, and abandonment. And when the resurrection comes, it does not erase the wounds of the cross. The risen Christ still bears the marks

(Continued on Page 3)

CONTENTS

Between Friday and Sunday - Faith in Times of Uncertainty	<u>1</u>
Extraordinary Congregational Meeting (ECM) 2026	<u>4</u>
LADIES' MINISTRY Upcoming Events	<u>6</u>
New Beginnings: Blossoming in Christ [Spring]	<u>7</u>
WORKSHOP REFLECTIONS Pressed Yet Beautiful: PSPC Spiritual Formation	<u>8</u>
PSPC Christmas Service 2025	<u>9</u>
CHURCH CAMP 2026 A Sneak Peek	<u>9</u>
CEDAR TREE CHAPEL SERVICE Christmas Outreach 2025	<u>11</u>
MISSIONS Chiang Mai: Through the Eyes of a Mission Tripper	<u>12</u>
Digital Ministry - A New Mission Field	<u>14</u>
LIVING STONES OF PRINSEP Arnold Tan - Son of PSPC	<u>15</u>
BOYS' BRIGADE (BB) 1ST COMPANY - 1st Quarter Update	<u>18</u>
Children's Ministry Corner	<u>19</u>
PSPC UPDATES New Births	<u>20</u>
THE ARTS FELLOWSHIP (TAF) Easter Art Jamming Session	<u>21</u>
GETTING TO KNOW Tan Hui - Overcoming the Waves of Trials	<u>22</u>
Baptisms, Confirmation & Transfers	<u>23</u>
Prinsep Lighthouse (PLH)	<u>24</u>

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A Personal Note

The church theme for 2026 is "Foundation in Christ, Building as One".

As we embark on the Building Renewal Project, as approved at the Extraordinary Congregational Meeting on



25 January 2026 (see report on page 4), the church facade has been covered up by scaffolding, and everything looks closed up. Inside, however, church life is still vibrant.

March was an extremely busy month at work for me, and I did not really have much time to spare. Yet, as the various events were publicised, I found myself signing up for the Ladies' Ministry High Tea (page 7) and The Arts Fellowship's Easter Art Jam (page 21). I'm glad I did, because it was an opportunity

to be centred on God, to look after myself spiritually and to spend time in the company of brothers and sisters in Christ. I would also like to say a big Thank You to all who labour faithfully in the various ministries to build up the spiritual body of Christ as one, even as the physical part of the church is being renewed.

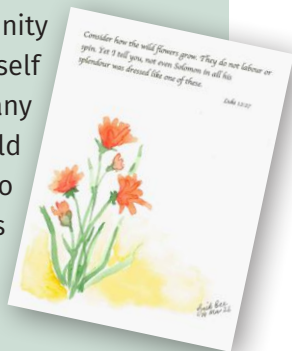
This year, we are blessed to have the first of a series of articles written by Adrian Toh looking at aspects of mental, emotional and spiritual health. His cover article, a reflection on the unsettling time of waiting between Good Friday and Easter Sunday, also speaks to us as conflicts around the world bring uncertainties, challenges, hardship and suffering. As the events play out on the world stage, let us put our faith in Christ, our Rock and Redeemer, to shine in a darkening world.

Christ is Risen. He is Risen indeed!

Chia Gaik Bee

April 2026

If you have any feedback on *The Messenger* or would like to be part of the writing team, do let us know at pspcmessenger@gmail.com



of crucifixion. Redemption does not deny suffering; it redeems it.

Living With Uncertainty Today

Our world today is marked by uncertainty on many levels. Global conflicts, economic instability, political tensions, environmental crises, and rapid technological change shape the background of our daily lives. Even when these do not affect us directly, they contribute to a pervasive sense of unease about the future.

Closer to home, uncertainty takes more personal forms. We wait for medical results, job decisions, examination outcomes, relationship clarity, or guidance about the next stage of life. We may find ourselves asking questions with no immediate answers: *How long will this last? What if things do not improve? What if the future looks very different from what I had hoped for?*

Experience and psychological research show that anxiety often intensifies when outcomes are delayed and information is limited, when we are required to live in the “not yet.” Such questions are not signs of weak faith. They are signs of our finitude as creatures who do not see the whole. David Wong (in *Waiting: A Necessary Pause in Time*) observes that waiting becomes difficult not merely because of the passage of time, but because it confronts our reluctance to surrender control of outcomes.

Jesus Himself acknowledged this human tendency to be drawn anxiously into the future. When He said, *“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble”* (Matthew 6:34). Jesus was not forbidding thoughtful concern or responsible planning. Rather, He was calling His hearers to resist the temptation to carry tomorrow’s burdens today, and to trust the Father who knows what we need.

The disciples lived through precisely such a season. Scripture records their fear and confusion plainly, without ridicule or humiliation, and bears witness to a God who remains faithful even when His people do not yet understand what He is doing.

God At Work In The Waiting

What is striking about Holy Saturday is that, although nothing appears to be happening, God is not inactive. The resurrection does not emerge abruptly or accidentally. It is prepared in the silence.

Reflection on suffering, both theological and human, suggests that when pain is held within a larger framework of meaning, it becomes more bearable, even when circumstances remain unchanged. The Christian faith offers such a framework, not by providing immediate answers, but by anchoring hope in the promises and character of God.

This draws our attention to the quieter ways God works. Much of His transforming work takes place beneath the surface, unseen, unannounced, and often unnoticed. We may be tempted to measure God’s activity by visible change or immediate relief, but Scripture repeatedly

testifies to a God who works through time, patience, and hidden faithfulness.

Waiting, then, is not mere passivity. It is a form of trust. It involves resisting the temptation to declare the story finished before God has spoken His final word. It involves holding open space for hope, even when hope feels fragile.

The apostle Paul names this reality plainly: *“For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?”* (Romans 8:24). Hope, by definition, is exercised in the presence of uncertainty.

The women who went to the tomb early on Sunday morning did not go expecting resurrection. They went in faithfulness to do what love required of them. Their hope was not yet formed, but their obedience was. And it was there, in ordinary, faithful presence, that they encountered the risen Christ.

A Hope That Does Not Deny Reality

The hope of Easter does not deny suffering or uncertainty. It does not promise that every situation will resolve quickly or according to our expectations. Rather, it assures us that suffering and uncertainty do not have the final word.

Faith does not remove fear altogether, but it provides a secure ground upon which fear can be faced rather than fled from. The resurrection proclaims that God is able to bring life out of death, meaning out of loss, and hope out of despair, according to His timing and purposes.

For those who find themselves in an “in-between” season, between loss and restoration, between prayer and answer, between Friday and Sunday, this is good news. Waiting is not failure. Uncertainty is not abandonment. Silence is not the absence of God.

Remaining In The In-Between

As we observe Good Friday and prepare to celebrate Easter, we are invited not only to remember what God has done, but also to recognise where we are. Some may be standing in the joy of resurrection. Others may find themselves still in the shadow of the cross, unsure of what lies ahead.

The Christian story has room for both. It allows us to grieve honestly, to wait patiently, and to hope quietly. Growing in awareness of our anxiety and uncertainty does not diminish faith; rather, it can deepen humility and compassion, for ourselves and for others who are waiting too.

Faith, at times, is not about having answers. It is about remaining; remaining before God, remaining with one another, and remaining open to the truth that even now, God is at work in ways we cannot yet see.

Between Friday and Sunday, the story is not finished. And neither, perhaps, is ours.

Adrian Toh is a Clinical Psychologist and currently serves as President of the Singapore Psychological Society. He is involved in clinical practice and teaching, with a focus on making psychology thoughtful, practical and accessible.

Extraordinary Congregational Meeting (ECM) 2026

By Thaddaeus Tan

Building as One, Anchored in Christ

On Sunday, 25 January 2026, Prinsep Street Presbyterian Church gathered for an Extraordinary Congregational Meeting (ECM) following the worship service. The purpose of the ECM was to consider and vote on key resolutions relating to Phase 1 of the Building Renewal Project (BRP), as well as to update the congregation on the plans and adjustments ahead.

The meeting opened with a prayer by Rev Darryl Chan, and was called to order by Eld Andrew Aw. A quorum was duly confirmed, with 375 members present, representing 47.7% of communicant members. What distinguished this year's ECM from previous ones was the introduction of e-voting; each member submitted their vote via a unique, single-use QR code. With e-voting, the counting process was also swift and precise.

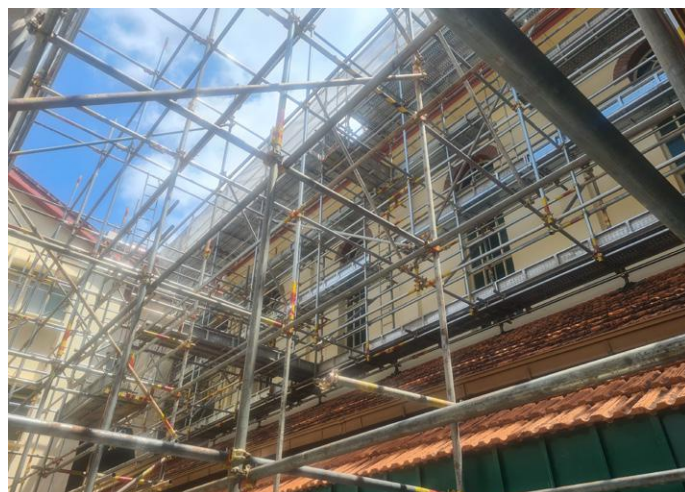


Building Renewal Project Phase 1

Eld Andrew Ong presented a comprehensive update on BRP Phase 1, which focuses on the restoration of the sanctuary. He shared that Phase 1 consists of three main components:

- 🏠 **Essential repairs**, including roof and ceiling works, upgrading of electrical systems, and the construction of a catwalk to enable safe inspection and maintenance;
- 🏠 **Accessibility improvements**, such as levelling uneven flooring and supporting the needs of elderly and hearing-impaired members; and
- 🏠 **Enhancements**, including improvements to lighting, audio-visual and streaming systems, air-conditioning, security features, and refurbishment of pews.

Throughout the presentation, Eld Andrew emphasised that the sanctuary is a gazetted national monument, and that the works are therefore subject to stringent conservation requirements by the National Heritage Board (NHB). Preserving the historical character of the sanctuary remains a key priority, even as necessary upgrades are carried out. Artist impressions of the proposed works were also shared with the congregation.



The tender process was explained, including the use of the Price-Quality Method (PQM), which places greater weight on quality and expertise given the specialised nature of heritage conservation works. After a careful

evaluation process, Dong Jian (Singapore) Pte Ltd was selected as the preferred contractor, with a tender sum of S\$2.796 million (excluding GST). The overall capital expenditure cap proposed for approval was S\$3.8 million, which includes GST, professional fees, and a project contingency buffer.

Questions, Answers, and Voting

Members raised thoughtful questions on issues such as preservation of original features, sustainability considerations, and seating capacity. These were addressed by Eld Andrew for and on behalf of the BRP Committee. He clarified that while some limitations exist due to conservation requirements, options for future improvements would be explored in Phase 2.

Following the Q&A, the congregation proceeded to vote electronically on two resolutions:

- (1) to approve the capital expenditure for BRP Phase 1, and
- (2) to authorise the Elders' and Deacons' Court to appoint and remunerate contractors and consultants for the project.

We are thankful to share that both resolutions were passed with strong congregational support. For **Resolution 1**, approving the capital expenditure, **363 out of 365 votes** cast were in favour (99.45%). For **Resolution 2**, authorising the appointment and remuneration of contractors and consultants, **362 out of 365 votes** cast were in favour (99.18%). This reflects the congregation's strong affirmation of the BRP Phase 1 plans and the process undertaken.

Adjustments During Renovation

Rev Darryl then outlined the adjustments to worship services and ministry spaces that will take place during BRP Phase 1. These arrangements are guided by three

principles: minimising logistical challenges, minimising congregational disruption, and minimising additional costs to the church. Relocations will be staggered over several months to allow the congregation time to adjust, and most cell groups will remain largely unaffected.

Rev Darryl encouraged the congregation to support these adjustments with patience, unity, and grace, reminding members that while worship spaces may change temporarily, God's presence with His people does not. Drawing on PSPC's long history, he affirmed that just as previous generations have walked through seasons of change faithfully, the church today is called to journey together, trusting the Lord as we continue to build upon the foundation of Christ.

The meeting concluded with prayer by Eld Andrew Aw, giving thanks for God's faithfulness over PSPC's 183-year history, and committing the BRP and all involved into God's hands.

As we move forward, we do so together, **building as one, anchored in Christ**, trusting that the God who has been faithful through generations will continue to lead us in the days ahead.



LADIES' MINISTRY

Upcoming Events

By Huang Chern Nee

The Ladies' Ministry is happy to share that our vision is to be led by God in nurturing an inclusive, authentic community of ladies, supporting one another to live out Christlikeness, through different seasons and generations. During our planning retreat held in November last year, through prayer and reflections, the committee agreed on this mission:

- To engage ladies in different seasons and across generations
- To encourage one another to be authentic disciples of Christ Jesus

Thus, we decided to launch four talks in 2026, anchoring on the theme "Rooted in Christ through Every Season" from Colossians 2:7. These four talks will centre on the four seasons of Spring, Summer, Autumn and Winter, respectively. We would love for each theme to bring encouragement to our ladies:

Spring – renewal and growth in our spiritual life (Isaiah 43:19 "See I am doing a new thing!"). **Speaker Pr Janelle Ong**

Summer – abundance, joy and fruitfulness (Psalm 92:13 "Those who are planted in the house of the Lord...shall flourish"). **Speaker Jemima Ooi**

Autumn – trust in surrendering, letting go of grief and burdens (Ecclesiastes 3:1 "For everything there is a season"). **Speaker Joan Swee**

Winter – reflection and rest in solitude (Psalm 46:10 "Be still and know that I am God"). **Speaker Rev Beatrice Kang**

Ladies' Ministry

Upcoming Events

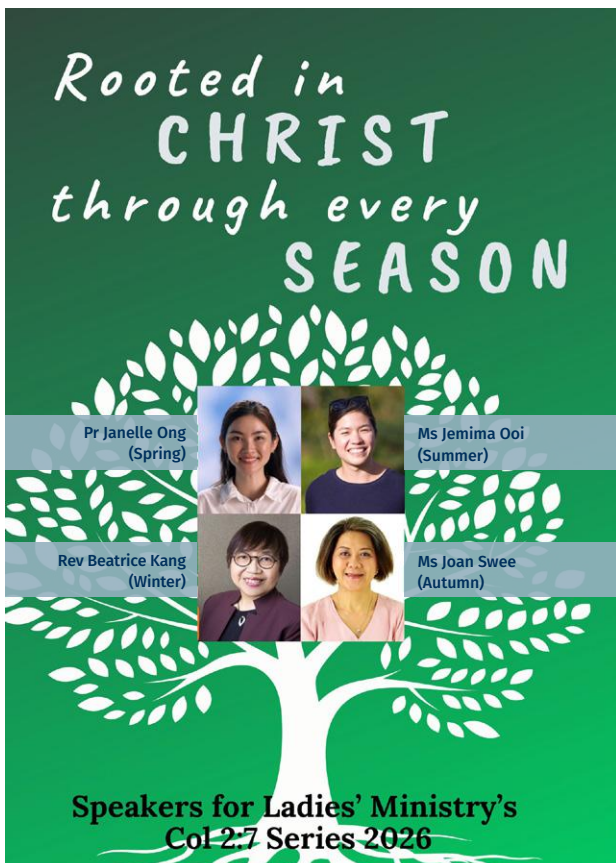
2026

MAR 7	ROOTED IN CHRIST THROUGH: SPRING @ YWCA FORT CANNING 2PM-5PM	MAY 16	ROOTED IN CHRIST THROUGH: SUMMER @ PSC (MPH) 1PM-4PM
JUL 18	ROOTED IN CHRIST THROUGH: AUTUMN @ PSC (MPH) 1PM-4PM	SEP 26	ROOTED IN CHRIST THROUGH: WINTER @ PSC (MPH) 1PM-4PM
2026 WALKS	14 MAR 27 JUN 25 JUL 05 SEP 28 NOV DETAILS AVAILABLE CLOSER TO THE DATES	WEEKLY WALKS	JAN - MAR (EVERY WEDNESDAY) DETAILS AVAILABLE QUARTERLY

With the observance of International Women's Day on 8 March 2026, we kicked off the season series with the 'Spring' talk on 7 March 2026 at YWCA @ Fort Canning. The talk was combined with our annual high tea, a familiar and anticipated event for many PSC ladies. We were pleased to have had Pr Janelle Ong from Mt Carmel Bible-Presbyterian Church as our speaker. The other three talks will be held on 16 May, 28 July and 26 September at PSC. We look forward to having as many ladies join us for the other upcoming talks, as well. It is our prayer that each speaker and the dialogue therein will deepen our faith and trust in our Lord, regardless of the season we are in.

With Singapore being a fast-ageing society, we are once again reminded that keeping a healthy body is biblical, as our bodies are temples of God (1 Corinthians 6:19). The Ladies' Ministry decided to not only keep the bi-monthly walks, which are always welcomed by the participants, but also add a new healthy activity in 2026. This takes the form of a weekly walk every Wednesday from January-March. The subsequent quarters may be on a different weekday. We believe the weekly frequency not only means our bodies get a weekly workout but also offers participants a chance to deepen fellowship with one another. We have been very encouraged by the ladies who faithfully turn up every Wednesday, eager to put on their sunblock and caps to clock steps around different parts of Singapore, whilst catching up with one another and praying for one another.

The Ladies' Ministry looks forward to meeting old and new friends at our events. We also encourage PSC ladies to bring their friends and families, as we firmly believe each social thread is a window for new friendships and an opportunity to fulfil the Great Commission.



New Beginnings: Blossoming in Christ [Spring]

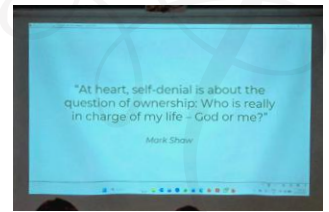
Photos by Carol Ng, Chia Gaik Bee & Helen Yeo.
Words by Ally Ow.

Returning from a holiday and landing at 6am, I had little time to recover before attending the Ladies' Ministry high-tea at noon. Yet the experience proved to be far more refreshing and reflective than I had expected. From the very beginning, the speaker confronted us with a question that I have personally wrestled with over the past few years: **Has God truly been the driving force behind all that I have been doing?** Or have some of the roles I have taken on and the work I have pursued been motivated instead by ambition, pride, insecurity, or even a restless desire to stay busy?



The speaker reminded us to distinguish between the replaceable and irreplaceable roles God has entrusted to us. Some roles, such as being a daughter to our parents or a mother to our children, are irreplaceable. Others — whether in our careers or even in ministry — are, in many ways, replaceable. Scripture assures us that when we are doing God's work, He will always supply His strength to His people. As I reflected on this truth, I realised that many of the moments when I experienced dissatisfaction, helplessness, or burnout — even in areas I believed were

part of God's calling — were times when I had relied on my own strength rather than on God's inexhaustible strength.



Drawing from Samson's account in Judges 13–16, the speaker highlighted several key lessons about the source of true strength:

- **Strength comes from obedience; it is weakened when we compromise.**
- **Strength comes from the Holy Spirit; it is weakened when we let our guard down.**
- **Strength comes from grace; it is weakened when we listen to voices of deceit.**

These reflections served as a timely reminder that the strength needed for our calling is never meant to come from ourselves, but from God. It is by blossoming in His grace that we receive the strength to carry out the work He has entrusted to us. We are called to obey Him, abide in Him, and rest in His peace. Yet it would be self-deception to believe that we can truly obey, abide, and rest through our own limited human strength. Only by relying on God and His sustaining grace can we live out these truths faithfully.



WORKSHOP REFLECTIONS

Pressed Yet Beautiful: PSPC Spiritual Formation

Each year is a precious gift from God, through which He teaches us about Himself, ourselves, and the world. As 2025 drew to a close, we were invited to set aside time to be with God, to reflect on and review how God had been working in our lives and our relationship with Him, in and through our family and friends throughout the year, as well as how God may be directing us in the coming year. Fifteen participants gathered for a half-day silent retreat on 20 December 2025 for a time of reflection and prayer, guided by Pr Dawn Tan. One of the participants, **Candice Lim**, shares her reflections.



A Post-Retreat Reflection

After a few hectic weeks into the school holidays, I read about the December session of the Quiet Retreat and immediately felt drawn towards it. 2025 had been filled with many transitions in my family, and my home was constantly buzzing with activity. I felt I really needed a physical space to quieten my heart for reflection and rest.

Having never attended such a session before, I was quite apprehensive about remaining silent for three hours without nodding off. My friends from other faiths have shared their experiences at silent retreats that spanned days, and I always marvelled at how they did not talk to a single soul. I expected a Quiet Retreat to be similar in concept. Thankfully, I was greeted by bubbly Joyce, cheerful Dawn and an art table when I stepped into Room 209. The day's theme was "Pressed Yet Beautiful", where we not only reflected on the year through guided verses and questions but also partook in creating an art piece with pressed flowers and leaves. There were moments of complete silence and moments for creating and sharing, so there was nary a chance to nod off. On the contrary, the slow pace and heartfelt conversations were gently energising.

From the start of the session, we were already eased into a calming state of reflection. We each chose a pressed flower or leaf that caught our eye and explained what we liked about it by way of self-introduction. It was refreshing to get to know familiar and unfamiliar faces better without anyone revealing identity markers such as occupation or season in life. For the next 40 minutes of quiet, we reviewed 2025 through thought-provoking questions, such as "When have I felt joy?" "What has bothered me?" "Where or when did I see God's hand at work?" "How have I experienced God's love and care?"

I had not realised how burdened I was with worry until I listed every single one on paper. At that moment, God reminded me of His control over everything in my life. The very things I seek to control are the very things I need to learn to let go. That ranges from when my 4-year-old's prematurely shaky front tooth, which was almost

knocked out from an accident, will eventually drop, to how my primary school-going children will adjust to the ever-increasing demands of school, and how I feel utterly inadequate in guiding them.

God also reminded me that "hard is not the same thing as bad", which is the title of a book I had read in the latter part of 2025. I quote from the Quiet Retreat handout: "Life's pressures can shape us, but they don't define us. Like dried flowers, we can be pressed yet still beautiful". I was encouraged that hard situations aren't to be shunned but embraced and eventually appreciated.

The session ended with us creating our pressed flowers/leaves artwork and sharing the meaning behind them. Mine had flowers in different stages of transition – a bright yellow flower with one withering petal, a flower bud next to a freshly bloomed flower. I appreciated how the group shared candidly, joyfully and courageously, giving the activity so much depth and meaning. With the focus on the artwork, there was no pressure to divulge information about our lives beyond our comfort levels.

The Quiet Retreat was intentional yet fluid, calming yet invigorating. I am grateful for how the session prepared my heart for 2026, and I will be reminded to press on during hard times when I return to these verses:

"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed." - 2 Corinthians 4:8-9

"Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance." - James 1:2-3



Ending 2025 on a Quiet Note

PSPC Christmas Service 2025

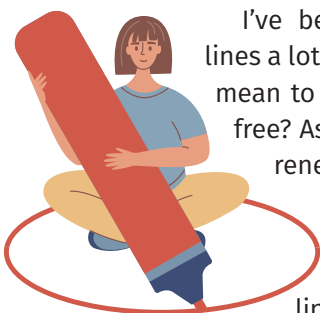
Photos by Joshua Chen and Phoebe Goh



CHURCH CAMP 2026 A Sneak Peek

Boundary Lines

By Judy Harvey



I've been thinking about boundary lines a lot lately. What do boundary lines mean to you? Do they set limits or set free? As PSPC embarks on its building renewal project, I would imagine that boundary lines have been an important consideration in the process. Boundary lines are important because they determine what, how and where we can build. This is true not only for our buildings, but also for our lives.

One of my favourite verses in the Bible is Psalm 16:6: 'The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance.' It has certainly been true for me. Throughout my life, from growing up in California, moving to Kentucky for university and meeting and marrying Tom, then on to China, North Carolina, Singapore, the UK, and now back in North Carolina, the

boundary lines have fallen in some wild, wonderful, and challenging places; but these have always been pleasant places because the boundary lines have been chosen by God for me with love and generosity and grace. My boundary lines have seemed so expansive that they hardly seemed to limit at all. But recently I've had to think about the boundary lines of my life in a new way.

As many of you will know, in late 2023, just as Tom and I were preparing for our retirement, I was diagnosed with myeloma, a treatable but incurable form of blood cancer. This meant a big change in many of our plans. Soon after my diagnosis, the social worker on my treatment team asked me what myeloma meant for me. I replied that it meant a boundary. A boundary, but not an end. This new boundary line limits me; there are things that I had hoped to do that I will not be able to do, but it also frees me to let go of things that aren't important and to focus on the

(Continued on Page 10)



people and things that matter most to me in the time that I have.

I recently watched a documentary series about some amazing houses that architects had built for themselves. In one episode, an architect built a home for his parents in the South African bush. They wanted a home in the middle of nature, and they had given him strict instructions that he was not to interfere with any wildlife or remove any trees. His boundary lines were very limited. And so he built up. He created a beautiful space high up among the trees that was better than anything he could have built on more land. The boundaries that were set for him ended up being a blessing in disguise. And that can be true for our lives as well.

We all have boundary lines in our lives. Our circumstances limit what we can and cannot do. It can sometimes feel that our boundary lines have fallen in places that are not so pleasant after all. But we have a loving God who draws our boundary lines with generosity and grace. When the circumstances of our lives seem to diminish our possibilities, to make small the space in which we have to build, we can receive this as an invitation to find the blessing in disguise, and to trust God to show us how to build up when we cannot build out. Like the family in the South African bush, we will find that our lives are more beautiful and meaningful than they would have been without our limits. We will find that the boundary lines have fallen for us in pleasant places indeed.

On 'Christianities' and Christianity By Dr Thomas Harvey

This week, I received an invitation to submit a paper for a conference on 'Chinese Christianities'. This use of the plural rather than the more familiar and more precise 'Christianity' puts me in the awkward position of beginning my presentation with the caveat that reference to 'Christianities' actually obscures rather than enhances understanding of the various expressions of Christianity in China. To speak of an endless register of various 'Christianities' leads only to fragmented perspectives on unrelated shards of religious phenomena. Such an approach to research produces confusion and misunderstanding. One can only understand the diversity of Christian expression in China in light of what Christians hold in common. This common thread allows the researcher to note precisely the points of commonality and divergence.

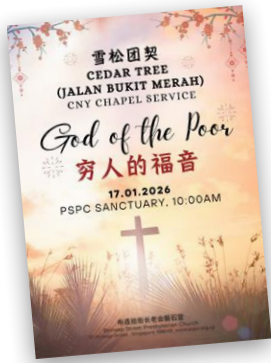
This fashionable preference in academia for the plural is not surprising, given the postmodern inclination to the divergent rather than to the norm. And, for the most part, embracing differences in our multicultural world is a good thing. There are benefits to our engagement with a wide array of people, cultures, foods, and opportunities that would be unimaginable to our ancestors. Further, this multiverse we inhabit is only enhanced through our access to virtual worlds via the internet screens that draw us into ever-new, unexplored pathways, experiences, and knowledge. Yet, as we know too well, constant exposure to this multiplicity and diversity too often leads to personal, social, and spiritual fragmentation. A common postmodern malady, especially for the young, is an ever-increasing loss of identity and self-definition.



Psychologists and psychiatrists are increasingly called upon to treat patients whose core sense of self has become divided, disconnected, or unintegrated, which, in turn, can produce psychoses, such as emotional dysregulation, memory gaps, dysphoria, and a feeling of being 'broken into parts'. The attendant fragility of self is a central component of dissociative disorders and complex trauma, often manifesting as a 'disjointed' or 'pretend' self, which is ever more common in our present age.

Though written over two thousand years ago, Paul's Letter to the Ephesians is good medicine that addresses our current need for identity, integrity, and definition. Thus, it is fitting that Paul's epistle will guide our sessions together in June. Our study will look at Paul's diagnosis of our spiritual fragility and fragmentation and its cure by grace and faith. We will examine the place of grace, faith, and service in restoring identity, integrity, and wholeness to our lives both individually and communally. In line with Paul's original purpose in drafting this letter to the Ephesians, we will look at the ways his teaching informs the ministry and mission of the church. Paul was keen that the believers come to know and understand the mystery of their salvation, but also the place of their own spiritual vocation in Christ. In the same way, our teaching will examine the implications of our identity in Christ to address the fragility and fragmentation that haunt our world, and what disciplines and character Paul would commend today. Finally, we will consider ways that our foundation in Christ provides the ground and power for effective living, ministry and service today.

I look forward to our sessions as we study God's Word and apply it to our lives and to the life and ministry of Prinsep Street Presbyterian Church.



CEDAR TREE CHAPEL SERVICE Christmas Outreach 2025

By Li Li Leng

It was Christmas season 2025. We were thrilled to share the Good News with our friends from the Cedar Tree Active Ageing Centre as it was the season to celebrate the birth of Jesus Christ. The team convened to organise a Christmas chapel service scheduled on 20 December 2025. This year, the celebration was attended by 56 Cedar Tree friends as well as some Chinese friends who work here. Of all our chapel services, this one had by far the most attendees.

“Eternal Hope” was the theme of the outreach event. The worship songs were conducted in Mandarin by a group of three musicians and five singers. The singers and musicians created a lovely combination of gospel theme songs that evoke sentiments of love and hope. The elderly friends clapped along and wished one another a Merry Christmas as they eagerly joined in the singing. The gospel was shared by Rev Wan Xian, and quizzes were played with the elderly friends. The team had also prepared a number of prizes for those who

successfully completed the quizzes. There were simple door gifts as well.

Additionally, the team served a homemade western-style lunch, including chocolate muffins and delicious orange Swiss rolls. During lunch, the co-workers sat and ate with the participants, getting to know the newcomers, chit-chatting with the regulars and non-regulars. After lunch, the fellowship continued. Some of the older friends talked about how their friends told them about our chapel services, while some expressed their conviction that all religions are good. Some professed to be familiar with the Christmas narrative, and everyone expressed gratitude for the chapel service.

We give thanks to God for bringing the pre-believers to church, but there is still much work to be done for them. They are willing to attend the chapel service because God has softened their hearts, which gives us the chance to preach the gospel to them in our church. May our Heavenly Father grant them His grace, and let's all work together to sow the seeds in them, for He has commanded, “Go into all the world and proclaim the gospel to the whole creation.” – Mark 16:15.



Chiang Mai: Through the Eyes of a Mission Tripper

By Lawrence Goh

“How was the trip?”
 “What did you all do there?”
 “Will you go again?”

These were some of the questions the 14 mission trippers to Chiang Mai were frequently asked upon our return. We invite you to journey with us – to see what we did, and the key lessons that God has impressed on our hearts.

Ministering to Children and Youth

Our partnership with Wycliffe opened doors for us to minister through schools. The Wycliffe teams had already been regularly conducting mother-tongue language classes (Lanna/Northern Thai and Lawa) – we built on this momentum to engage the students in English, and were warmly welcomed.

Together with the Wycliffe teams, we visited six primary and secondary schools this year – double the number from last year. At each school, we taught students songs about God’s goodness in English (such as My God Is So Big), performed a mime adapted from the parable of the Prodigal Son, and sang of the Living Hope we have in Jesus through our Thai theme song. Both students and teachers were very attentive and enthusiastic, enjoying the opportunity to learn English in a lively, non-classroom setting. Through games, songs, and mime, we helped the students learn English in engaging ways, while creating natural and meaningful opportunities to share the gospel.



Performing a mime



Interacting with students



Students responding to altar call

Beyond the schools, we also conducted additional programmes for the young. In many rural areas, the population largely consists of children and youth, and their grandparents, as most working adults are employed in cities. Children and youth therefore play a vital role as a bridge for the gospel to reach their families.



(left) Christmas event at the new Lanna Centre



(below) Enacting the David and Goliath story for pre-kindergarten children

- We were encouraged by the children’s responses to the emcee’s questions about the skit, as their answers revealed a clear understanding of the gospel story.
- We watched in awe as 61 students stepped forward in response to altar calls, leaving us with an unforgettable, front-row experience of witnessing God’s saving grace at work.
- We saw God’s provision of Wycliffe’s new Lanna Centre – a place where the community, including the village headman, gathers to learn English and the Lanna Language/Northern Thai, and in doing so learn more about the gospel.

Encouraging Local Partners and Believers

We spent time with the Christian communities in Chiang Mai city and Bang Bo Luang, learning about their needs and encouraging them in their faith journeys. At Blessing Home Church, we worshipped together during their Sunday service and engaged church members through small-group dialogues. At Kong Loi outreach centre, we taught children the salvation story through an art and craft activity involving coloured beads - giving the children a colourful memento to remember God’s love by. At Na Fon Church, a team member preached while another shared her testimony, encouraging the small but faithful community of ten believers.

In Bang Bo Luang, we participated in an outreach event at the home of a local believer. He graciously opened his home, hosted an outdoor dinner, and invited the entire community. This intimate setting allowed our team to spend extended time with children and youths in the community who had attended the school programmes earlier. Towards the end of the evening, the host stood on a chair and boldly proclaimed the gospel message to everyone present!



Worshipping at Blessing Home Church



Salvation story told through coloured beads at Kong Loi



Encouraging believers at Na Fon Church

Being Refined by God

Beyond the activities and outreach, the trip offered each of us unique opportunities for personal spiritual and character growth. Morning group devotions aligned our hearts with God's purposes as we reflected on His Word together. Heartfelt prayers throughout the day sustained us as we navigated unexpected changes to plans. Evening debriefs surfaced meaningful reflections and personal lessons from each day's experiences. Most significantly, the self-reflection exercise at the end of the trip led us to look back and marvel at how God had been shaping us individually, while using us collectively as a team to accomplish His purposes.



Praying together

• We saw the passion of a group of Thai youths who formed their own missions entity, uniting young people from different churches for a common purpose.

• We experienced the generosity of believers who witnessed sacrificially, despite financial constraints and opposition from the community.

• We were inspired by the perseverance of our local partners, who laboured faithfully and tirelessly for God's kingdom.



Local believer boldly proclaiming the gospel



Enjoying a meal together

• Although we felt ill-equipped despite all our pre-trip training, we stepped forward in faith with willing hearts, and God showed us that when we make ourselves available, He faithfully enables us.

• We went on a mission trip expecting to bless others, but found ourselves even more blessed as we witnessed the faithfulness of our mission partners and experienced God's strength in our weakness.

• We saw how each person had different gifts and perspectives, whether as a first-timer or a repeat-tripper, yet it was God who brought us together to work as one team for His glory.

Digital Ministry – A New Mission Field

The new Digital Ministry was officially launched during our 182nd Anniversary Service on 14 September 2025 – a very special moment for our church. It currently operates four platforms:

- Church website (www.pspc.org.sg),
- YouTube (www.youtube.com/@pspc6746/streams),
- Facebook (FB) (www.facebook.com/pspcsg); and
- Instagram (IG) (www.instagram.com/pspcsg).

Dorothy Koh (D) and **Michelle Chau (M)** talk about the ministry and their roles in starting up the Facebook and Instagram platforms.



Q: How did you guys end up serving in this ministry?

M: We were the newest members on the team and had probably spent the most time online.

Since we grew up in the digital age, it was a good opportunity to use what we were familiar with to serve God and the church.

Q: Why bring church onto Instagram and Facebook?

D: Many of us spend our time on our phones so it is important for the church to avoid being absent from cyberspace.

We want to reach seekers and support unchurched Christians by promoting content that tells of God's truth and His love.

However, our digital platforms are not meant to replace in-person connections, but to promote them.

Q: Are we trying to go viral? What's the goal?

M: We're not trying to become Christian influencers; only our Lord Jesus Christ deserves the glory!

D: Our goals are mainly 1) missional (to draw people on-site) and 2) discipleship (to shape those who follow us on social media into Christlikeness).

Success may not look very spectacular. Success may simply be one post which encourages someone mid-week and reminds them that God cares for them. Or success may be a post which helps a newcomer gain a better understanding of who we are and help them feel more comfortable visiting us.

Q: What were your experiences like in the early days of starting up the church's social media?

M: Both of us did not have any marketing nor creative background so we had to do things through trial and error.

We had to work out the church's Privacy Policy and Social Media Guidelines from scratch, plan out a content calendar and use Canva for the first time. It took time but we thank God for His amazing grace in enabling us to create each and every post.

I remember back in August 2025, we took half an hour just to publish the very first official post. We were fretting over captions, location tagging, hashtags and the design themes. Our processes have definitely found their rhythm now.

Q: What does creating one post actually involve?

D: More than people think; it is not just about picking a nice photo or putting random pictures and words together. It is similar to story-telling through art.

The first step is to ideate. For any upcoming or past church events, sermon topics or devotionals, we have to think about how to phrase them clearly but meaningfully.

M: The next step is to then create. This involves exercising creative juices to design the post in a manner that is captivating but authentic to PSPC's personality.

Q: What has been the most memorable post for both of you thus far?

M: The post (scan the QR code on the right to view) where we give thanks for our Sanctuary was a very interesting one. Like a movie director, Dorothy thought of the overarching framework to put together different scenes of congregant August playing the violin at the Sanctuary, The Upper Room and MPH.



I helped with the filming and editing afterwards, putting it all together into one seamless experience. I remember how we rejoiced together after we saw the finished product.

D: It was an enjoyable experience working with August and we hope to collaborate with more congregants in the future.

Q: What's one key action we're taking from the Digital Ministry Survey that was carried out at the end of 2025?

D: If we're going to be online, we should do it well. So, we're going to next explore ways to make our church website clearer and more helpful.

But here's the important part: convenience should never replace community.

As we enter our Building Renewal Project, we're especially mindful that digital platforms — while helpful — must not become our default mode of fellowship. Church isn't meant to be experienced only through a screen. Online spaces are meant to support and extend church life, not substitute in-person connections.

Q: Do you need to be very creative to join the team?

M: Not at all. We definitely didn't start as professional marketers or designers. We need writers, photographers, people who enjoy organising content and willing hearts to learn designing and video-editing skills (it is really not rocket science).

Digital Ministry is not about being flashy or trying to gain attention; it is about being faithful to steward PSPC's digital presence going forward.

If you care about how our church communicates, you already qualify to care about our digital presence. Come and try.

Q: How can the rest of us support our church's digital platforms?

D: The easiest thing to do is to follow, like and share our posts. Please also keep us in prayer, for God's continued guidance to post content which will encourage seekers to visit PSPC.

Please also pray for members to draw closer to God and build meaningful relationships with each other, with digital platforms being an aid rather than a hindrance.

LIVING STONES OF PRINSEP

Arnold Tan – Son of PSPC

By Joyce S Y Tan

Eld Arnold Tan was born on 31 August 1934, in Kandang Kerbau (meaning buffalo shed) Hospital (KKH), in Singapore. Arnold's family tree goes back three generations to Song Hoot Kiam, said to be the founder of the oldest Christian Straits Chinese family in Singapore. He was one of the first three Elders of the Straits Chinese Church. Arnold's grandfather Tan Boon Chin, also a leader and Elder, married Song Hoot Kiam's daughter Song Lak Neo. Arnold's father Tan Teck Seen, one of Tan Boon Chin and Song Lak Neo's sons, married Lioe Soei Fah, a Peranakan lady from Medan. Arnold had one sibling, the late Eld Girlie Tan, who was married to the late Eld Tan Kek Wah. They had three children: Eld Aaron Tan, Dr Paul Tan and Magdalene Tan.

Arnold is married to Tan Ai Lin, and they have two children, Ian and Kym, and four grandchildren.

THE JAPANESE WAR YEARS

Looking back at his long life-line, a memory that stands out for him was his first home in the East Coast of Singapore, the family home of Dr Jap Ah Chit, who was his fourth paternal Aunt's husband. This was home for his family till he was 10 years old. The Japanese War and Occupation years were difficult. He lost his father during the war, leaving his mother with two young children to

take care of. He remembers how the whole household was forced out of their house by Japanese soldiers, and made to march on the streets all the way to Mohamed Sultan Road. There, they found shelter in a contractor friend's home where they stayed for a night. By God's grace the women and children were not harmed and everyone returned home the next day.

After 1945, his mother and aunts, sister Girlie and cousins, were given shelter in the Widows and Orphans' Home at the Straits Chinese Church (present-day Prinsep Street Presbyterian Church).



Ai Lin and Arnold with Rev Gilbert Lum at the baptism of their son Ian, 1964

(Continued on Page 16)

(Continued from Page 15)

1st Singapore Coy Boys and Officers bound for the Eton Founder's Centenary Camp, 1954



THE BOYS' BRIGADE (BB)

The Widows and Orphans' Home was where the 11-year-old Arnold first learned about the BB, watching the boys do foot drill, play band instruments, and sing boisterously. It was with great anticipation and excitement that he joined the BB 1st Company, right on the same premises where he lived. He remembers his first friends in the BB: Som Liang, Herbert, Henry, Cheng Liang, and the Officers. Mr S P Chua was Captain, the Lim brothers and a few Britishers were Officers. The founder of the BB in Singapore, and first Captain, Mr J M Fraser, was still around then.

His fondest memories of the BB was the Eton Founder's Centenary Camp of 1954. Arnold had earned his Queen's Badge by then, and was one of five Boys and two Officers from the 1st Coy BB, out of 17 Boys and five Officers from Singapore who made the journey to England, Scotland and Ireland. They sailed for five weeks from Singapore to England, and stayed in the United Kingdom for almost three months.

A special memory that stands out for him during the trip was the visit to the home of the Governor of Ireland for afternoon tea. He recalled the spread of scrumptious cakes and sandwiches on the tables and the wonderful sing-along with the Governor and his wife. Another vivid memory was the encounter with the Scottish people. He gave me a surprise impression of a strong Scottish-accented phrase: "It was a bright moonlight night!", followed by a chuckle.



An English afternoon tea (Arnold, back row 2nd from right)

In the words of Lieutenant General (Ret) Winston Choo, "Arnold was the easy-going and gentle leader who was always encouraging and patient." Arnold was his squad leader, along with Lawrence Chia and Lee Soo Ann in the 1950s. (First Best for Boys p36)

MUSIC CAREER

Arnold's earliest exposure to church music was in the Straits Chinese Church, where he lived in the Widows and Orphans' Home. His Aunt Grace (his father's sister) was the church organist. He would sit and watch her practising the hymns and playing for worship services on Sundays. He also took piano lessons at the Far Eastern Music School, achieving Grade 8 in 1952. By then he was already the pianist for both the morning and evening Sunday services. He received his Licentiate of the Royal School of Music (LRSM) Teaching Certificate (Piano) in 1962. His teacher and coach was Mr Lee Kum Seng, a concert pianist. Mr Lee was married to Goh Soo Nee, a ballet dancer, and sister of the famous Singapore ballet dancers Goh Soo Khim and Goh Choo San.

From age 14, Arnold started learning to play the Hammond organ (donated by Lady Helen Song). He remembers being driven by Tan Kek Tiam (my father, and elder brother of Tan Kek Wah) to Bethesda Katong Church to meet Dr Benjamin Chew for his organ lessons. As he was familiar with the keyboard and hymn playing, Arnold needed only a few lessons to learn the additional elements of the electric pipe organ. He continued to learn on his own, and was our church organist for 60 years! He recalled that Mr Chou Kheng King was another church organist in the 1960s.

One of Arnold's electronic organ students was Adriel Yap, who was so entranced by the instrument that he became a builder of pipe organs, with Harrison and Harrison in Durham, UK.

TEACHING CAREER

Arnold joined the Teachers' Training College (TTC) after completing his Senior Cambridge Certificate at Anglo-Chinese School (ACS). His principal subject at TTC was Music. He was assigned to a primary school. He also gave private piano lessons to students who came to his home.

In 1970, he won a scholarship from the Ministry of Education (MOE) to take a Band Master course in Australia. He learned to play all the woodwind and brass instruments, as well as conducting, during the one-year course.

Upon his return, his new assignment was to improve the standard of all the school bands under the MOE. He was designated Supervisor, Secondary School Bands, and Conductor of the Teachers' Military Band. Two highlights that came to mind were the overseas trips. He took the Combined Schools Band to the Philippines, and the Teachers' Military Band to Japan for the School Bands Festival. It certainly was a music-filled career in the MOE.

PSPC – SUNDAY SCHOOL, BB, YOUTH FELLOWSHIP, MUSIC MINISTRY, ELDERS’ AND DEACONS’ COURT

The Widows and Orphans’ Home provided a unique place for Arnold and Girlie to grow up, right in the midst of the church community. The sights, sounds and activities were part of their everyday life. As we looked at the photographs from the 1950s, 1960s and 1970s, it was evident that Arnold’s life was devoted to the Church. He was actively involved in the Presbyterian Youth Fellowship (PYF), BB, Church choir, and in leadership roles as Deacon and Elder. He also served as Sunday School Teacher, and of course, as Church Organist. He said he did not feel stressed holding all these roles concurrently. In these photos we find him looking intently into the camera or smiling as if he was having a wonderful time, as in a 1950s photo of the Tin Can Whackers.

such as The Marines March, Happy Wanderer, and Across the Sea, as well as a Chinese composition called the Red Rose, and local favourites such as Di Tanjong Katong and Chan Mali Chan (The Straits Times, 11 October 1985). The SIA Band won first prize in the international section, which included everything from French folk dances to Samba teams from Brazil.



PYF friends singing Christmas carols with accordion (Arnold, in white, guiding accordion player)



SIA band practice

Tin Can Whackers, 1950 (Arnold, back row 3rd from right)



(Left) Arnold with members of the SIA band in Osaka, 1985

(Below) 1st prize celebration dinner at the Midosuji Parade, Osaka, 1985



Church choir picnic, 1957 (Arnold, front row 1st from right)



LIFE AFTER RETIREMENT

POST-MOE AND TEACHING

After Arnold left the MOE in the early 1980s, he joined Singapore Airlines as Music Director and Conductor of the SIA Band. The Band, comprising staff from all departments, played for special occasions in Singapore and overseas. The most memorable time was when he led the SIA Band to the Midosuji Parade in Osaka, Japan in 1985. As Music Director, Arnold chose a blend of familiar parade tunes

Arnold remained fit, active and cheerful through his 70s and 80s. Every Sunday he would take the MRT to Little India for breakfast before attending Sunday service at PSPC. On weekdays he would meet with his circle of long-time friends for walks, followed by a good meal. He and his wife Ai Lin are expert “foodies”, seeking out good food everywhere in Singapore. At 91, he has had some medical conditions in the last few years that have restricted his mobility, but he remains warm, friendly and easy-going as he has always been, with Ai Lin by his side.

BOYS' BRIGADE (BB) 1ST COMPANY

~ 1st Quarter Update



THE BOYS' BRIGADE

By Ho Yew Keong
Captain

1st Singapore Company

We started the year with a parade on 2 Jan 2026. We briefed the Boys on the year's programme to prepare them for what is to come for this year. We also wanted them to reserve those dates for camps and other activities.



The Boys held their BB Day celebration in school on 12 Jan 2026.



We also organised a "Uniformed Group" experience on 3 Feb 2026. For three weeks, the Sec 1 Boys tried out our activities. We had tent-building, tag archery and a story-telling corner where we shared more about BB programmes and activities.



1st Company held our BB Day Service in PSC on 11 Jan 2026. It was attended by many former 1st Coy members and supporters. We watched the BB Day recorded video message from LG (RET) Winston Choo followed by a lunch fellowship. We had a good time sharing and hearing from the former members about their time in the BB.



Praise God for 20 new recruits, which brings our strength to 88. God has once again answered our prayers as we had prayed for at least 20 Boys to join us!



The following are activities planned for the first half of 2026:

27 MAR Welcoming of Sec 1 Boys

11 APR BB Blaze 2026

25 APR Annual Enrolment Ceremony

2-3 JUN Standard First Aid Course

22-24 JUN Adventure Camp

Do join us if you can on the above dates.

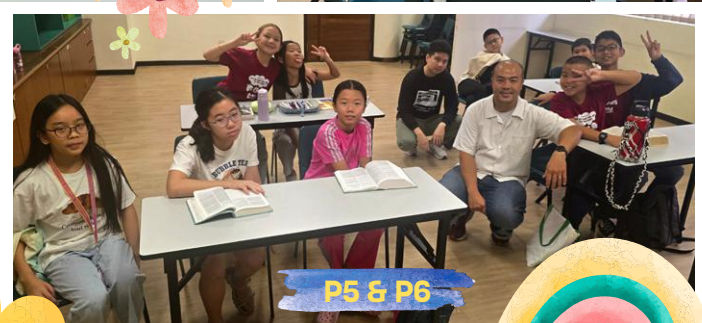
Children's MINISTRY CORNER

By Pr Carol Ng
Sunday School Superintendent

Building the Next Generation for Christ!

Train up a child in the way he should go; even when he is old he will not depart from it. - Proverbs 22:6

We step into 2026 with thanksgiving as we welcome our children to their new classes. Our children have grown much; the little ones are not so little anymore. Their knowledge of God's Word has also grown. We pray that they will not only hold fast to God's Word but will also draw near to God and God's family. As PSPC embarks on the building renewal project in March, we are also reminded to build our next generation for Christ. Indeed, we pray that we can partner with our Sunday School parents to train up their children in the way they should go, so that even when they are old, they will not depart from it.



(Continued on Page 20)

Foundation in Christ, Building as One

What a joy to see our children connect through play and fellowship! Our younger ones enjoyed undivided attention from their big 'kor kors' and 'jie jies' as the youths and young adults patiently and lovingly played and interacted with them.

We thank God for this fun-filled time when youths from PLH and young adults from YACHT cared for our Sunday School children while their parents attended our ECM (Extraordinary Congregational Meeting) on 25 January. We are thankful for the time spent together as one big family of God – being rooted in the foundation in Christ and building as one.



PSPC Updates (December 2025 - Present)



Parents: Benjamin Kee & Cheryl Giam

We welcomed **Asher Kee Zong You (奚宗祐)** to our family on **29 December 2025**, full of joy and wonder at the blessing that God had given us. Just as his name implies,

Asher has been a blessing to our family through these past few months, a remembrance of God's perfect timing in His masterplan. Please pray for us that we will be parents who exemplify Christ in our parenting, that they may grow up to be good stewards of Christ.



Parents: Andre Chia & Rachel Tan

We thank God for the safe arrival of a healthy baby boy, **Oliver Chia Yong Qi** on **1 January 2026**. We pray that he will be rooted in Christ and grow to be a

courageous man of prayer. 'But I am like an olive tree flourishing in the house of God; I trust in God's unfailing love for ever and ever.' - Psalm 52:8



NEW BIRTHS



Parents: Leonardo Sjahputra & Daphne Leong
Tobi (Tobias Samuel Djingga) joined our family on **12 January 2026**.

Inspired by the Japanese word "tobi", meaning "to leap" or "to

soar," we chose a name that reflects our hopes for our son – that he would rise with courage and grace even in uncertainty. From this came the name Tobias, which stems from the Hebrew name Tobijah, meaning "God is good."

Throughout the pregnancy, Tobi has been a gentle reminder of God's goodness and faithfulness to us. We pray for patience and wisdom as we raise him, that he may grow to walk in the likeness of Christ and leap boldly into the purpose God has prepared for him.



Parents: Pr Aldran Wong & June Sim

With hearts full of gratitude to God, we joyfully give thanks for the safe arrival of our newborn son, **Isaac Wong Hao Zheng** on **12 March 2026**. We thank the PSPC family for rejoicing with us in the Lord's covenant faithfulness and loving kindness.





THE ARTS FELLOWSHIP TAF Easter Art Jamming Session

By Chia Gaik Bee

Google 'Easter Art' and you will likely see images of colourful Easter eggs in baskets carried by rabbits standing on their hind legs.



Why an Easter Art Jam? Andy Choy, the facilitator, explained that the activity was to dispel the popular imagery of Easter. Participants could create cards or artworks that they could share with friends, to communicate the true meaning of Easter – Christ's resurrection, the message of hope and new life, and the sufficiency of His grace.

This was the second Art Jam organised by The Arts Fellowship, following on the success of the Christmas Art Jam in 2025. Andy took the participants through basic watercolour techniques and invited us to try our

hand at creating our own pieces. Having joined previous watercolour sessions where participants had been guided to produce a watercolour painting step by step, it was a little unnerving to be given free rein when it came to our turn. Andy and Siow Peck anticipated this, and provided a few samples that participants could copy or draw inspiration from. Most stuck to the samples, such as a view of three crosses from the inside of an empty tomb. A few more adventurous participants tried out something different. Take a look at the finished artworks and figure out which they were!

There were no rabbits or eggs.



Tan Hui: Overcoming the Waves of Trials

Interviewed by Lim Sook Fun



Messenger: Please introduce yourself, sharing about your family background. Did you grow up in a Christian family?

Hui: I am working at the Ministry of Health (MOH) Holdings. I did not grow up in a Christian family as my dad, a Singaporean, is a Buddhist while my mum, who is originally from Cambodia, practises ancestral worship. God has been good for He has brought Christian friends into my life since I was a child. When I was nine years old, at a Christmas gathering with my dad's friends, my twin brother and I were given a Bible for children. That was the first time my brother and I were introduced to God and His Word.

Although my journey in Christianity faces challenges, God continues to work in my life, providing opportunities for me to fellowship with my brothers and sisters in Christ.

Messenger: What is your role at MOH?

Hui: I am a programme manager with the Healthcare Leadership College where leadership and organisational development programmes for our leaders in the public healthcare system are established.

Messenger: When and how did you join PSPC?

Hui: I was introduced to PSPC through Jiang Miao, a fellow sister-in-Christ whom I met during my Overseas Christian Fellowship (OCF) days. Since 2024, I have been worshipping here, joining Philip and Eileen's cell group. Learning the Bible as well as experiencing fellowship was indeed a blessing! Moreover, each of us takes turns to lead a chapter in Matthew as we are studying the gospel of Matthew. Our cell group leaders would provide us with resources and guidance.

Messenger: Tell us a bit more about your time in OCF.

Hui: I joined the Overseas Christian Fellowship (OCF) and attended services at Southside Bible Church. As international students, two or three of us would be 'attached' to a local family from the church congregation. The warmth of fellowship in their homes was indeed a memorable one.

In OCF, the mission was to reach out, build up and send back. I participated in the evangelistic events on campus, helping to reach out to university students who were non-Christians. As part of the evangelistic efforts, barbecues, movies such as "The Case for Christ" which is a biographical documentary film released by Lee Strobel, as well as church camps were organised. All in all, I could participate in such activities freely without

feeling guilty that my parents would oppose me strongly. Physical spatial distances away from them had presented opportunities for me to participate in evangelism work through the church I attended. Furthermore, I could join in reaching out to university students in the more remote countryside of New South Wales. Over there, we held countryside Bible study retreats and camps.

In contrast, in Singapore, I can attend Bible studies only secretly; it has not been easy indeed. Neither can I be actively involved in ministries such as 'night walks' among the underprivileged, and Girls' Brigade activities whereas other members can join without worrying about their parents' disapproval. Hence, my cell group members are praying for me that eventually, my parents' hearts would soften, accepting my Christian faith in Christ. Hopefully, they themselves would also become receptive to Jesus.

Messenger: How does your cell group help you attend your cell group meetings when you are not allowed to do so at home?

Hui: Whenever I cannot Zoom at home for cell group meetings, our cell group members would invite me over to their house, and Zoom with them on cell group meeting days. Our group meets over Zoom. I feel comforted because I can lean on them. Additionally, they would go the extra mile in providing dinners for me, ensuring I am well fed with physical food too. Hence, I feel that God has overturned every difficult situation that I face, thus creating enriching experiences for me.

Messenger: What are your struggles?

Hui: My parents adhere strongly to their ancestral Buddhist beliefs so my faith in Jesus has become a point of tension at home. For a long time, I have struggled with how to honour them while remaining faithful to our God. Although I have known Christ for 16 years, it is only now that I have decided to be baptised this year. This is a big and significant decision. It is a declaration of my faith in Jesus and my commitment to follow Him, trusting that God will continue to guide my spiritual journey, and soften my parents' hearts. Eventually, I pray that my parents will come to terms with my faith.

Messenger: What are your plans in terms of serving together with our church community?

Hui: I hope to respond to God's calling by joining the English Presbytery Cambodia mission trip. I speak their native language so it would be an advantage when evangelising. I look forward to growing deeper in faith, serving God in greater ways.

Messenger: Would you like to share with our readers a takeaway quote that has inspired you? Why does it resonate with you?

Hui: A quotation from Charles Spurgeon resonates deeply with me: "I have learned to kiss the wave that throws me against the Rock of Ages". Metaphorically, the waves are hurdles that we need to overcome. Nevertheless,

the Rock of Ages, who is our Almighty and faithful God, would steadily and constantly help us face these "waves" throughout the test of times. In times of crisis, I know God will be my refuge and see me through. His steadfast love enfolds me till the end of time; it is this faith that I cling to whenever I am being tested from time to time.

Messenger: Thank you for your candid sharing. God bless.

Baptisms, Confirmation & Transfers (5 April 2026)



**Yuen May Ng-Penny
(BAPTISM)**

I am a grateful mother to a beautiful 7-year-old daughter who fills my days with joy and laughter. I enjoy nurturing her growth while continuing to learn and grow myself. Family is at the heart of everything I do, and I cherish the simple, meaningful moments we share together every day.



**Zhang Junhao
(TRANSFER)**

I first started worshipping at PSPC with my parents and sister in 2023.

My fiancée, Kelsey, has since joined PSPC as well. I am working as a dentist. Most of my favourite music is from before I was born. I am looking forward to growing in the faith and serving the body of Christ here!



**Yap Neng Giin
(TRANSFER)**

I grew up in a non-Christian family. God drew my family to church through

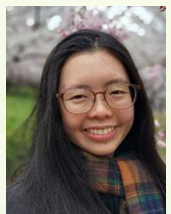
my primary school education in a Christian school. After seasons of drifting and returning, the Lord anchored me through faithful communities. Today, PSPC is home, and I serve on the AV and web teams.



**Tan Hui
(BAPTISM)**

I've been an underground Christian for 15 years due to family objections.

Despite facing multiple challenges in practising my faith, I am deeply thankful for PSPC and my CG, and for Philip and Eileen's guidance in helping me grow closer to God. This year, I have decided to get baptised as a declaration of my faith in Jesus and my commitment to follow him, trusting that God will continue to guide my journey and soften hearts along the way.



**Kelsey Lim Wan Ern
(CONFIRMATION)**

I will be getting married to Zhang Junhao this year. We intend to make

PSPC our home church. I've been attending PSPC more regularly since 2025 and was previously at CEFC. Though I work as a dentist, I won't focus on your teeth when we talk; sometimes you may even find some food stuck in mine after a hearty meal... so come say hi!



**Adeline Fam Rong'en
(TRANSFER)**

I've known Christ personally since I was a young child, having the privilege of growing up in a God-fearing home. It is my life mission to make Christ known where He has put me, and it is my utmost duty to bring up my daughter in the ways of the Lord.



**Adelia Leong Kah Ern
(BAPTISM)**

I am 20, turning 21! I grew up in PSPC since I was Primary 4.





Year-end Camp

(Chen Yetong)

Prinsep Lighthouse (PLH) ended 2025 with a camp where Rev Ron reminded us that just as God has supplied all our needs in years past, we too can be His instruments to show His love and generosity to those around us. This was demonstrated clearly during our game of captain's ball. Although I was not confident at the game, my teammates did not blame me but instead kindly taught me how to play better. This was a live demonstration of the service, teamwork and fellowship that we seek to cultivate in PLH.

Another highlight of the camp was the trip to Pasir Ris beach. The visit started with a beach clean up as an expression of our service to the local community and care for God's creation. It was a fun and fulfilling experience that has taught me the responsibility of caring for our environment, and helped the group grow closer as we served together. The evening ended with a sumptuous barbecue dinner where we bonded over food, conversation and more games. Overall, the camp was an enjoyable and enriching experience, and it helped the youths grow closer to one another.



January Talk

(Joshua Ng)

PLH kicked off 2026 with a three-part talk entitled "Christ's disciples making Christ disciples." At the first session, we were challenged to recall Jesus' command before He ascended to heaven, that is, the well-known verses in Matthew 28:18-20 to make disciples of all nations. In the second session, we examined ourselves by questioning our own assumptions and prejudices, such as with whom we would be most comfortable sharing the Gospel. The series speaker, Ee Han, who previously served with Youth for Christ, also shared with us about the Engel Scale, which acts as a diagnostic tool to identify a person's current beliefs and facilitate movement towards faith. Some DGs took time during the breakout

discussion for youths to reflect on their own faith journey. At the last session of the series, we were reminded that there are many ways in which we can share the Gospel. They could range from having intellectual discussions and praying for our friends, to serving our friends in tangible ways. We were reminded about the importance of first hearing our friends closely and trying to understand how others see the world around us. As we love our friends and neighbours in this way, we can also pray for opportunities to share the gospel with them. This series was well-timed as PLH will include new opportunities this year to invite friends to the fellowship through fun activities like our Chinese New Year steamboat party. Pray that we will continue to grow as a fellowship!

For enquiries, please contact Dn Shaun Lee at shaunlee@pspc.org.sg