

FOUNDATION IN CHRIST
BUILDING AS ONE

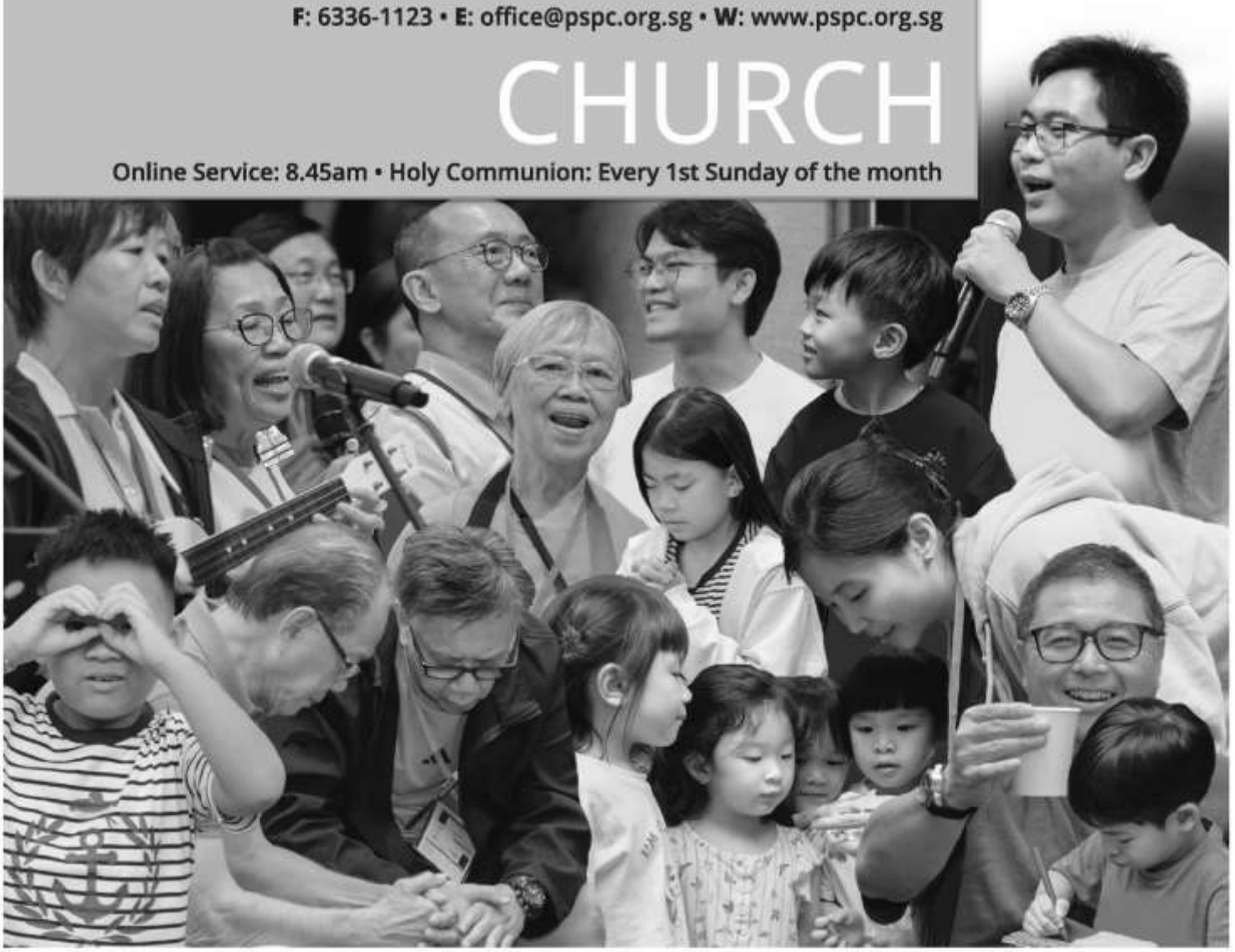
Worship Service

1 November 2026

PRINSEP STREET PRESBYTERIAN CHURCH

77 Prinsep Street, Singapore 188649 • **T**: 6337-0595 / 6339-1266
F: 6336-1123 • **E**: office@pspc.org.sg • **W**: www.pspc.org.sg

Online Service: 8.45am • Holy Communion: Every 1st Sunday of the month



23rd Sunday after Pentecost
Order of Service
1 November 2026
8:45 a.m.

Gathering

Silent Meditation

Prelude

Call to Worship

Opening Song *I Sing The Mighty Power Of God* PH 288

Invocation Prayer

Silence *(Let us personally confess our sins to God and ask for His forgiveness.)*

Prayer of Confession *(Let us collectively confess our sins to God and ask for His forgiveness.)*

Assurance of Pardon *(Our need to know forgiveness.)*

Welcome & Exchange of Peace *(Passing the peace of those forgiven by God.)*

Songs *Above All*
My Soul Will Wait

The Word

Scripture Reading **Nahum 1: 1 - 15**

Reader This is the Word of the Lord.
Congregation **Thanks be to God.**

Sermon **God Our Refuge, God Our Comfort** Rev Kelvin Chen

Please stand if you are able

Let us give to the Lord our undivided attention by putting our handphones on silent mode.

Our Response

Celebrating the Sacrament of the Lord's Supper

- **Communion Hymn** *The Compassion Hymn*
- **Affirmation of Faith** *The Apostles' Creed*

Invitation to the Lord's Table

Offering *(Congregants may present their offering by e-giving or cash.)*

- **Doxology & Thanksgiving** *(Hope draws its conclusion from the past to the future producing a doxology.)*

Praise God, from whom all blessings flow, Praise Him all creatures here below;
Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.

Pastoral Prayer & The Lord's Prayer *(sung)*

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, the power and the glory, forever and ever. Amen.

Sending

- **Closing Song** *Take My Life And Let It be* PH 391
- **Benediction**
- **Threefold Amen**

Postlude and Silent Meditation

23rd Sunday after Pentecost
Order of Service
1 November 2026
11:00 a.m.

Gathering

Silent Meditation

Prelude

Introit *Enter Into His Gates* Choir

Call to Worship

† **Opening Song** *Praise Ye The Lord, The Almighty* PH 482

† **Invocation Prayer**

† **Gloria Patri** *(Reminding us that God is the Father, Son and Holy Spirit.)*

Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Silence *(Let us personally confess our sins to God and ask for His forgiveness.)*

Prayer of Confession *(Let us collectively confess our sins to God and ask for His forgiveness.)*

Leader: We know Lord, there is nothing we can hide from You; not even those things we try to hide from ourselves.

People: We confess our need for Your love and forgiveness. But, just as important, we confess our need for one another.

Leader: We have preoccupied ourselves with earthly pursuits that have crowded You out of our lives; thus we find You distant from us.

People: But You are never far from us for You are Immanuel, God with us. The light and love of Your presence is manifested among Your people.

Leader: Bless us as we come together at the Table of Jesus Christ, remembering the healing that Jesus brings to us through His blood.

People: Let our sincere desire to celebrate the Lord's Supper be evidenced by our godly sorrows over sin and repentance. Amen.

† *Please stand if you are able*

Let us give to the Lord our undivided attention by putting our handphones on silent mode.

Assurance of Pardon *(Our need to know forgiveness.)*

Bless the LORD, O my soul, and all that is within me, bless His holy name! Bless the LORD, O my soul, and forget not all His benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy, who satisfies you with good so that your youth is renewed like the eagle's. (Psalm 103: 1-5)

✝ Welcome & Exchange of Peace *(Passing the peace of those forgiven by God.)*

Responsive Reading Psalm 143: 1 - 12

1 Hear my prayer, O Lord;
give ear to my pleas for mercy!
In your faithfulness answer me, in your righteousness!

2 Enter not into judgment with your servant,
for no one living is righteous before you.

3 For the enemy has pursued my soul;
he has crushed my life to the ground;
he has made me sit in darkness like those long dead.

4 Therefore my spirit faints within me;
my heart within me is appalled.

5 I remember the days of old;
I meditate on all that you have done;
I ponder the work of your hands.

6 I stretch out my hands to you;
my soul thirsts for you like a parched land.

7 Answer me quickly, O Lord!
My spirit fails!
Hide not your face from me,
lest I be like those who go down to the pit.

8 Let me hear in the morning of your steadfast love,
for in you I trust.
Make me know the way I should go,
for to you I lift up my soul.

9 Deliver me from my enemies, O Lord!
I have fled to you for refuge.

10 Teach me to do your will,
for you are my God!
Let your good Spirit lead me on level ground!

11 For your name's sake, O Lord, preserve my life!
In your righteousness bring my soul out of trouble!

12 **And in your steadfast love you will cut off my enemies,
and you will destroy all the adversaries of my soul,
for I am your servant.**

Hymn/Song *Our God, Our Help In Ages Past* PH 210

The Word

Scripture Reading **Nahum 1: 1 - 15**

Reader This is the Word of the Lord.

Congregation **Thanks be to God.**

Sermon **God Our Refuge, God Our Comfort** Rev Kelvin Chen

Our Response

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† **Communion Hymn** *The Compassion Hymn*

† **Affirmation of Faith** *The Apostles' Creed*

Invitation to the Lord's Table

Offering *(Congregants may present their offering by e-giving or cash.)*

Anthem *A Clean Heart*

† **Doxology & Thanksgiving** *(Hope draws its conclusion from the past to the future producing a doxology.)*

Praise God, from whom all blessings flow, Praise Him all creatures here below;
Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.

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Sending

- **Closing Hymn** *Take My Life and Let It Be* PH 391
- **Benediction**
- **Threefold Amen**

Choral Dismissal *A Clare Benediction*

Postlude and Silent Meditation

SERMON OUTLINE

Speaker: Rev Kelvin Chen

Text : Nahum 1: 1 - 15

Title : God Our Refuge, God Our Comfort

Introduction

1. **God's Character (vv. 2 - 3a)**

2. **God's Power (vv. 3b - 6)**

3. **God's Stronghold and Refuge (vv. 7 - 13)**

4. **God's Comfort (vv. 14 - 15)**

Conclusion

CHURCH NEWS

1. Christmas Service Infant Baptisms

Parents who wish to present their infants for baptism on Christmas Day Service (25 December) are to register with Veronica Yong (secy@pspc.org.sg) by 29 November. Please refer to the write-up on pages 10-11 for "The Reformed Understanding of Infant Baptism in the Reformed Tradition".

2. PSPC Online Prayer Meeting

Come and join us for the final Online Prayer Meeting for the year. There will be a time of quiet reflection upon God's Word and a focused time of prayer.

Date:	11 November (Wednesday)
Time:	8pm - 9pm
Platform:	Zoom ID and password will be disseminated via PSPC WhatsApp Community.

3. Ladies' Ministry Prayer Link

The Ladies' Ministry Prayer Link invites congregants to submit prayer needs and requests to Dr Eileen Poh (8393 5073). A team of intercessors will uphold these requests in prayer. All prayer requests are kept strictly confidential.

4. Offering Box in the Conference Room

With the recruitment of more ushers, an offering box is deployed in the Conference Room (8:45am service spillover venue) to allow congregants to give by cash.

5. PSPC Thailand Short-Term Mission Trips

The Northern Thailand short-term mission team has been blessed this year with 33 members. Two teams will be sent in December, one to Chiang Rai and one to Chiang Mai. The Chiang Rai team will partner closely with Baan Klang Baptist Church to bring the gospel to various hill tribes. The Chiang Mai team will support Wycliffe in outreach efforts to both the Chiang Mai community and the East Lawa people.

Support the team in prayer and get updates on the trip by joining the WhatsApp channel. Use this link (https://tinyurl.com/NTmissions-prayer) or scan the QR code to join!

If the Lord so leads you, please also consider supporting us financially through PSPC's e-giving platform from 20 September till 2 November with "**NT26**" stated in the remarks. The team needs to raise a total of **$49,500** to cover airfares, accommodation, transportation, meals, and outreach programmes. Funds raised in excess will be channelled to the Church General Fund. The total collected to date is **$25,130.37**.

Church News continued...

6. Angel Tree Project 2026

The Angel Tree Project is an initiative by Prison Fellowship Singapore (PFS) aiming to encourage reconciliation between the incarcerated and their families through the delivery of letters written by inmates to their families along with a supermarket gift card.

This year, PSPC has pledged to deliver up to 50 letters and vouchers and is seeking **25 teams** of volunteers to assist with this delivery. So far, **12 teams** have signed up. Home visitation will take place from the end of November to Christmas Day 2026. Individuals and cell groups can sign up using the QR code or online form (https://tinyurl.com/angeltree2026pspc).

7. Breakfast Schedule for Year 2027

We would like to thank all who served breakfast in 2026. We invite members and cell groups to sign up for 2027's breakfast schedule at the kitchen counter. Please include your name and contact details. Breakfast teams need to prepare 60 to 80 portions for each Sunday. For enquiries, please contact Veronica Yong (secy@pspc.org.sg).

8. Annual Leave

Choo Wai How (1 - 2 November)
Dn Shaun Lee (4 - 8 November)

THE UNDERSTANDING OF INFANT BAPTISM IN THE REFORMED TRADITION

As a Presbyterian Church that is part of the Reformed tradition, PSPC conducts infant baptisms as an expression of our beliefs in the infants' distinctive relationship to Christ in terms of (1) the unity and continuity of the covenant, (2) election and the sovereign grace of God and (3) Christ's attitudes toward infants and children.

The Unity & Continuity of the Covenant

The Reformed tradition maintains that infant baptism replaced circumcision as the sign and seal of the New Covenant that had been inaugurated by Christ. In the Old Testament, male infants received circumcision as a sign and seal of being part of the Abrahamic covenant. The unity and continuity of this covenant with the New Covenant meant that infants continue to be included in the covenantal people of God under the New Covenant. Otherwise, "*the consequence will be, that, by the advent of Christ, the grace of God, which was formerly given to the Jews, is more obscure and less perfectly attested to us.*"[1] In view of this, we would hardly expect the covenantal privileges of children to be reduced in the New Covenant. Far from requiring an explicit authorisation to continue their inclusion in the Church, it would require an explicit authorisation in the New Testament to deny them the privilege now.[2]

Election and the Sovereign Grace of God

A common argument against infant baptism is to question how it can operate as a means of grace for infants who cannot yet exercise faith. In reply, Reformed theology maintains that divine election is unconditional and is not based upon any merit, acts or claims of human beings. Just as adult believers are predestined by God's sovereign grace before they can even exercise faith, so likewise, infants are predestined by God as well. Thus, infant baptism played a vital role in representing a predestinarian view of the Gospel by setting before the church in "sacramental shorthand" the entire Reformed doctrine of the sovereignty of God's grace in the salvation of the elect.[3]

Christ's Attitudes toward Infants and Children

Instead of limiting God's grace to infants and children in the New Covenant, Christ enlarged its scope by receiving the children and declaring that the kingdom of God belongs to them (Matthew 19:14). Calvin contended that, "*If the kingdom of heaven is theirs, why should they be denied the sign by which access, as it were, is opened to the Church, that being admitted into it they may be enrolled among the heirs of the heavenly kingdom?*"[4] Hence, infant baptism is a sign and seal of Christ's promise that theirs will be the kingdom of God. Furthermore, it is noteworthy that Christ himself was sanctified from earliest infancy so that "*he might sanctify his elect in himself at any age, without distinction.*"[5] In sum, Benjamin B. Warfield, the renowned Presbyterian theologian declared that,

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[1] John Calvin, ***Institutes of Christian Religion***, 4:16:6.
[2] Gordon H. Clark, ***What Do Presbyterians Believe?***, (Unicoi, TN: The Trinity Foundation, 1965), 241.
[3] Lyle D. Bierma, "Infant Baptism in the Reformed Confessions", ***The Case for Covenantal Infant Baptism***, Gregg Strawbridge (ed.), (Phillipsburg, NJ: P&R Publishing, 2003), 244-245.
[4] Calvin, 4:16:7.
[5] Calvin, 4:16:18.

> *The argument in a nutshell is simply this: God established His church in the days of Abraham and put children into it. They must remain there until He puts them out. He has nowhere put them out. They are still then members of His Church and as such entitled to its ordinances.*

Infant Baptism, Confirmation and the Church

Baptism ingrafts the Christian into union with Christ and also initiates him into the fellowship of the church. Similarly, "*infants, whom he [Christ] enumerates among his members, are to be baptised, in order that they may not be dissevered from his body*."[6] Therefore, the Westminster Larger Catechism asserts that children of believers are not among those outside the visible church or "*strangers from the covenant of promise*."[7]

Since salvation is purely by God's sovereign grace and not based on baptism, therefore, "*children are baptised for future repentance and faith. Though these are not yet formed in them, yet the seed of both lies hid in them by the secret operation of the Spirit.*"[8] This has significant implications for the infant's relationship to the church: it is through the active spiritual nurture of parents and doctrinal instruction provided by the church that those infants who are the elect can mature in their faith. That is why during infant baptism, the parents take the vows to instruct and guide the child in the truth, foster spiritual disciplines, provide a godly example so as to prepare the child for confirmation when he/she comes of age. In the same way, the church also takes the pledge to guide and nurture the children so that they will follow Christ and become faithful members of the church. This process of spiritual instruction and nurture by parents, the Sunday School, Prinsep Lighthouse and finally at the Membership Class will bring into fruition the seed of repentance and faith when the child makes a public profession of his or her faith during confirmation.[9]

Conclusion

In summary, infant baptism is the sign and seal of (1) the covenantal privileges of infants in the New Covenant inaugurated by Christ, (2) that God's sovereign grace in election and Christ's atoning sacrifice extend to them and (3) Christ's promise to them that theirs will be the kingdom of God. In relation to the church, baptised infants are not only initiated into the fellowship of the church, the church has the responsibility of instructing them in the faith so that they can make a public profession of their faith at confirmation.

In an era when denominationalism and Christian movements proliferate, the need for the Presbyterian Church to find its identity is even more urgent than ever. Since Reformed baptismal theology is a microcosm of Calvin's theological framework and therefore encapsulates the essence of the Reformed tradition, it is one litmus test of whether the Presbyterian Church is remaining faithful to the theological heritage that has been passed down to us.

Rev Darryl Chan
Senior Minister

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[6] Calvin, 4:16:22.
[7] ***The Westminster Larger Catechism***, Q.166.
[8] Calvin, 4:16:20.
[9] Richard R. Osmer, ***Confirmation: Presbyterian Practices in Ecumenical Perspective***, (Louisville, KT: Geneva Press, 1996), 82.

PRESBYTERIAN EDUCATORS NETWORK

Artificial Intelligence and Education

Keeping Our Focus on God in the Age of AI

The advent of Artificial Intelligence (AI) has led to many changes in industry, commerce, and everyday life. Schools in Singapore are also trying to use AI in education. Currently, educators are paying a lot of attention to the various AI tools: how we could use them to do our work, and how we could prevent students from cheating. These are important questions. However, in this session, instead of focusing on AI, we will approach these questions from another perspective. Our focus should be on God. In a way, the power of AI has far exceeded previous technologies. But there is nothing "new" under the sun. Like any other "advancement" in human history, godly wisdom through His Word will guide us in navigating this latest technological movement in our lives and work. So, as teachers, how do we understand the use of AI in education, so that we may help children grow in a wholesome manner?



ABOUT THE SPEAKER

Dr Ng Pak Tee

Associate Professor at the National Institute of Education (NIE), Nanyang Technological University. He is deeply involved in the development of school and teacher leaders.

A respected writer and international speaker, Dr Ng has spoken at global events and published widely on educational change, policy and leadership. He is the co-editor of the Routledge Leading Change book series and the author of "Learning from Singapore: The Power of Paradoxes".

He encourages educators to walk a path not easily travelled, with love, courage, and resilience.

DATE
6 Nov 2026
(Friday)

TIME
6pm

LOCATION
Synod Office @ One Holland Village
7 Holland Village Way #01-19
Singapore (275748)

SCAN TO REGISTER

https://tinyurl.com/PENNov2026

ORGANISED BY

PSPC MEN'S MINISTRY
EQUIP • GROW • SERVE

Men's Q4 Equipping Seminar

The Christian Life:

Men's Edition

"The Word of God in Our Suffering"

Synopsis

We will reflect on Psalm 119:105-112 and see the connection between the dangers and sufferings we face in this world, our relationship with the God who loves us, our need to pray to Him, and our knowledge of God's Word and confidence in it.

In this process, suffering can be a hidden blessing that draws us closer to God.



Speaker
Bishop Dr Robert Solomon

Bishop Dr Robert Solomon was the bishop of the Methodist Church in Singapore from 2000-2012. A medical doctor by training, he continues to minister by teaching and writing. He has published more than 70 books on a wide range of topics, including *The Hurting Heart*, *The Sovereignty of God and the Christian Disciple*, and *How Long, O Lord?* (to be published).

DATE
Sat, 14 Nov 2026

TIME
2:00 – 5:00pm

VENUE
PSPC Conference Room, Level 1

SCAN TO REGISTER
(By 13 Nov 2026)
or visit
https://tinyurl.com/PrinsepMenMinistry4Q26

Come, be encouraged and equipped for the journey.





THE arts FELLOWSHIP

ART JAMMING SESSION

The true light, which gives light to everyone, was coming into the world. - John 1:9

Create Your Own Christmas Decor

Here's an opportunity to invite your friend(s) to PSPC.

Join this art jamming session and share the true meaning of Christmas. For this session, you will be painting on a circular piece of watercolour paper, which can be hung as a decoration at home or at work.

Participants will be guided through basic line and wash (watercolour) skills.

After which, you will apply what you learned to create your own masterpiece, or use one of our samples as a reference.



Date: 14 Nov 2026 (SAT)
Time: 9am - 12:30pm
Venue: Room 209, PSPC

**Art materials will be provided.*

To register, please scan the QR code or go to
https://tinyurl.com/TAF14NOVartJam

Seats are limited. Do sign up early.

PRAYER MINISTRY

"Prayer is our invitation to God to intervene in the affairs of earth.
It is our request for Him to work His ways in this world."
- Myles Munroe

Our Ministries

Primary 6 Graduation and Intergenerational Ministry – Heavenly Father, we pray for the Primary 6 students as they graduate from Sunday School today and prepare for their transition to Prinsep Lighthouse (PLH) in the coming weeks. May they continue to walk in Your love, grow in wisdom and stature, and find favour with You and others.

Our Family

Rev Ridge and Connie Orr – Lord, we give thanks for Rev Ridge and Connie and their missionary outreach to international students. May Your Spirit continue to guide and strengthen them, blessing the work of their hands. We thank You for the many students who have come to know Christ through their faithful service. May You continue the good work You have begun in each of their lives and lead them to grow in faith.

New Birth (Josiah Tan Rui Jun – Son of Thaddaeus Tan and Esther Koh) – Loving God, we rejoice with Thaddaeus Tan and Esther Koh at the birth of their son on 23 October 2026. May You grant them wisdom and strength as they bring Josiah up in the grace and knowledge of our Lord Jesus Christ.

Irene Sim (Wife of Thomas Tan) – Heavenly Father, we lift up Irene Sim to You in thanksgiving for sustaining her since she began radiotherapy last week. May You grant healing to her as she undergoes treatment until the end of November. Give her strength for each day, peace for each night, and courage throughout her treatment.

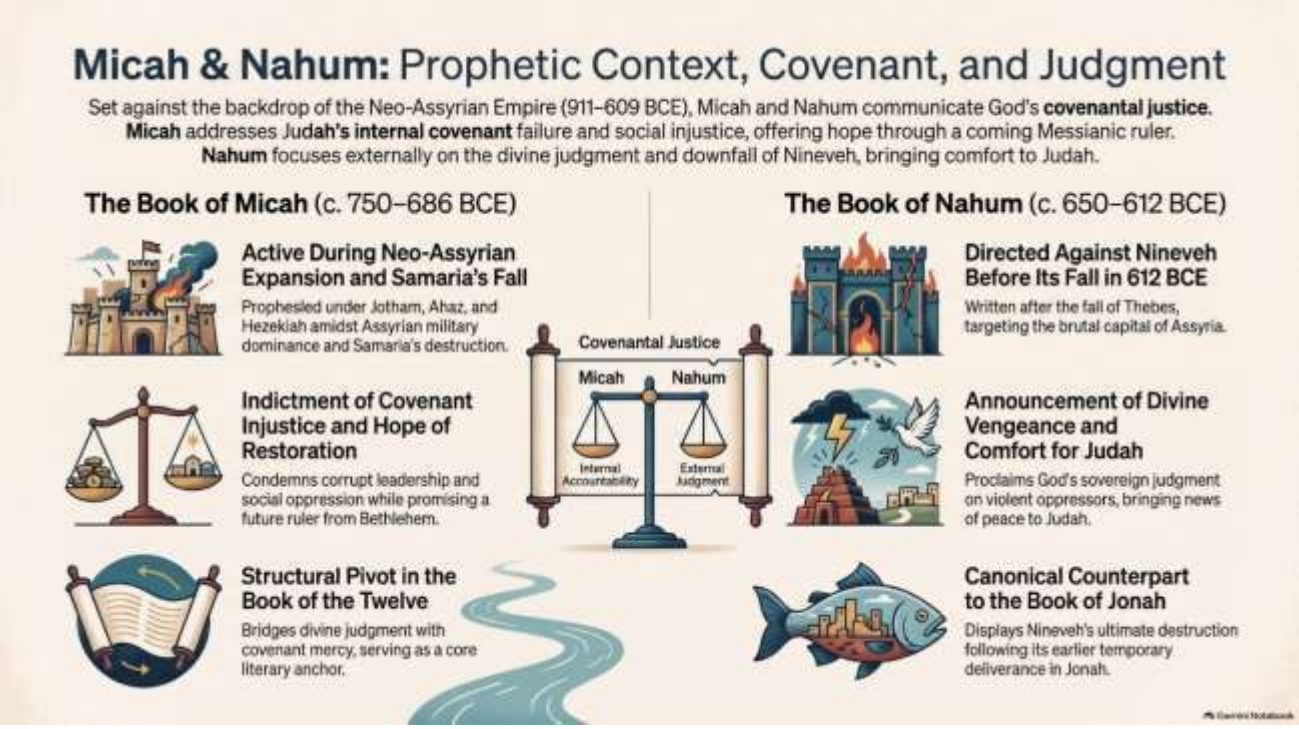
Gan Ah Bok (Mother of Tan Lay Ling/ Mother-in-law of Chng Shih Kiat) – God our Healer, we pray for Mdm Gan who is hospitalised after a fall. May You grant the medical team wisdom and skill as they care for her. May she experience Your healing presence, comfort and renewed strength each day.

The late Mr Ng Ling Kee (Father of Ng See Woon/ Father-in-law of Ng Choy See) – We pray for God's comfort to be with See Woon and the family following the passing of his father, Mr Ng Ling Kee, on 21 October 2026.

Our World

International Day of Prayer for the Persecuted Church (IDOP) – God of all nations, as the Christian community observe IDOP on 1 and 8 November, we pray for Christians facing persecution in the countries highlighted for prayer this year (weblink: idop.org): Libya, Mozambique, Nigeria, Pakistan and Syria. Grant them strength, hope and protection, and guide government leaders and security forces in upholding justice. Provide adequate healthcare and humanitarian aid to those in need and bring an end to violence between nations and within countries.

Micah and Nahum:
A Historical, Theological, and Canonical Synthesis.



1. Geopolitical Backdrop and Covenantal Framework

The prophetic ministries of Micah and Nahum are situated within the volatile rise and dominion of the Neo-Assyrian Empire between the 8th and 7th centuries BCE. As the dominant military superpower of the ancient Near East, Neo-Assyria expanded aggressively across the Fertile Crescent, enforcing strict vassalage, heavy tribute, and brutal pacification tactics upon surrounding kingdoms, including Northern Israel (Samaria) and Southern Judah.

Within Old Testament theology, the primary function of the biblical prophets during this pre-exilic period was to interpret these geopolitical upheavals through covenantal lens. When Israel and Judah violated this covenant through rampant idolatry, systemic social injustice, and religious formalism, YHWH raised up prophets as divine covenant prosecutors.

2. Historical Timelines and Imperial Developments

The Ministry of Micah (c. 750–700 BCE)

Micah of Moresheth prophesied during the successive reigns of Judean Kings Jotham, Ahaz, and Hezekiah, placing his work in the late 8th century BCE as a contemporary of Hosea, Amos, and Isaiah. This era was defined by severe regional instability, beginning with the Syro-Ephraimite conflict in which Pekah of Israel and Rezin of Syria attempted to force Ahaz of Judah into an anti-Assyrian coalition. Ahaz refused and instead solicited military aid from Tiglath-Pileser III of Assyria, submitting Judah as a vassal state. This decision accelerated the destruction of the Northern Kingdom. In 722 BCE, Assyrian forces under Shalmaneser V and Sargon II captured Samaria, dismantled Northern Israel, and enacted massive population deportations across the empire.

Following Samaria's fall, King Hezekiah ascended the throne in Jerusalem and eventually rebelled against Neo-Assyrian hegemony. Hezekiah enacted extensive religious and civic reforms: he eliminated idol worship, fortified Jerusalem's municipal walls, constructed

storehouses, and engineered the Siloam (Siloam) tunnel to secure fresh drinking water inside the city gates. Despite these preparations, Sennacherib launched a catastrophic campaign against Judah in 701 BCE, destroying forty-six fortified Judean cities—including Lachish—and besieging Jerusalem. The imperial conquest is historically corroborated by Sennacherib's Taylor Prism inscription, which boasts of trapping Hezekiah inside Jerusalem "like a bird in a cage" while exacting immense financial tribute.

The Ministry of Nahum (c. 650–612 BCE)

Nahum of Elkosh delivered his prophecy roughly a century later, during the mid-to-late 7th century BCE under the reigns of Manasseh, Amon, or Josiah. The internal evidence of the book suggests its composition lies between the fall of the Egyptian city of Thebes to Ashurbanipal in 663 BCE (cf. Nahum 3:8) and the eventual destruction of Nineveh in 612 BCE. During Nahum's ministry, Neo-Assyria reached the absolute apex of its geopolitical power and military terror. Nineveh had been lavishly transformed by Sennacherib and Ashurbanipal into the largest, most fortified metropolis in the ancient world, featuring 12-kilometer protective walls, massive entry gates guarded by winged human-headed bulls (*Lamassu*), royal palaces, and Ashurbanipal's famed imperial library.

The Neo-Assyrian military maintained dominance through engineered siege craft, psychological warfare, impalement, decapitation, and terror displays. However, as Nahum foretold, the empire experienced rapid internal destabilization following the death of Ashurbanipal, ultimately collapsing when a coalition of Medes and Babylonians sacked Nineveh in 612 BCE.

3. Canonical Synthesis within the Book of the Twelve

Within canonical scholarship, Micah and Nahum fulfil vital intertextual functions across the Book of the Twelve Minor Prophets. Positioned directly near the structural center of the Twelve, Micah 3:12 serves as a watershed moment that shifts the canonical focus from pre-exilic warnings to exilic and post-exilic realities.

Furthermore, Jonah, Micah, and Nahum form a deliberate thematic triad regarding God's handling of imperial violence and covenant disobedience:

Jonah highlights YHWH's extraordinary mercy toward an ungodly Gentile superpower when Nineveh temporarily repents, ending with an open-ended question regarding God's concern for foreign nations.

Micah acts as a bridge, exposing the internal covenant failures of Israel and Judah while affirming that divine judgment is always accompanied by the promise of a Messianic King and remnant restoration. Micah shows that the violent excesses of Assyria against Israel and Judah had to be punished.

Nahum balances Jonah by demonstrating the long-term consequences when an empire resumes its violent cruelty. Citing the second half of Exodus 34:7 ("He will by no means clear the guilty"), Nahum ends with an opposing question regarding Nineveh's unavoidable doom. Together, Micah and Nahum affirm that YHWH remains the ultimate Sovereign King over human history—exacting perfect justice against oppressive world powers while faithfully preserving and redeeming His covenant people through grace.

*Original PPT by Dr Peter Ho at the PCGM Overview. Gemini NotebookLM is used to summarise the content of the PPT into the text here, which is further edited by Peter Ho. *The one-page infographic is generated by NotebookLM based on the original PPT by Dr Peter Ho.*

INFODESK

	1 November 2026	8 November 2026
Preacher		
	Rev Kelvin Chen	Dr Eileen Poh
Worship Leader		
8:45am	Eld Aaron Tan	Eld Jack Lum
11:00am	Pr Aldran Wong	Lynn Heng
Scripture Reader		
8:45am	Daniel Lee	Ben Ong
11:00am	Heng Yang Pheng	Wee Shwu Hoon
Back-up Singers / Cantors		
8:45am	Amanda Ng / Tan Lee Choo	Francis Tsang / Uli Wong
11:00am	Yap Shun Ling	Paul Tan
Musicians		
8:45am	Benjamin Cher / Felix Tan / Noel Tham / Jordan Wong / Yeo Wei Le	Justin Choy / See Kurt Wei / Alvin Teo / Jordan Wong
11:00am	Organist – Mae Heng Pianist – Tan Tong Jen	Organist – Diana Chou Pianist – Khoo Hwi Min
Ushers		
8:45am	Marion Aw / Yung Wai Lin Conference Room – Katherine Tang	Teo Wee Nee / Wee May Ling Conference Room – Freda Lee
11:00am	Joe Lee & Ee Mei	Toor May Yin / Rosalind Yin
Welcome Team		
8:45am	Gloria Lee	Sharon Goh / Ng Lai Har / Peter Wee
11:00am	Deborah Yong	Patrick & Lily Tham
AV / Livestream Crew		
8:45am	Audio – Audrey Tan Visual – Nicholas Smith Livestream – Zekeil Tay	Audio – Ian Chia Visual – Audrey Tan Livestream – Joshua Chen
11:00am	Audio – David Koh Visual – Tan Siok Hia	Audio – Yap Shun Ling Visual – Koh Sing Lang
Counting Supervisor		
8:45am	Tay Bee Kiat	Dn Eric Cheung
11:00am	Dn Lai Kian Fong	Zara Loh
Communion Elders		
8:45am	Andrew Aw / Adrien Chia / Alex Lee / Jack Lum / Sim Kang / Aaron Tan / Lisa Theng / Wan Kum Tho	-
11:00am	Derek Chan / Richard Chong / Justin Lee / Wilson Teng	-
Breakfast Ministry		
	Dorothy Ma & Joyce Quek	-

Prinsep Street Presbyterian Church (PSPC)

PSPC ~ Proclaiming Salvation, Perfected in Christ

Worships Passionately • Lives Biblically • Prays Fervently • Equips Holistically
Serves Faithfully • Evangelises Globally

A Welcoming Church

We warmly welcome all visitors and newcomers to PSPC. Please scan this QR code and complete the online form or the visitor's card in the welcome pack and hand it to any of our ushers or simply drop it into the offering box. We look forward to knowing you better and sharing with you more about PSPC at our Visitors' Corner in the Fellowship Hall.

A Disciplemaking Church

The vision of PSPC is to be a community of disciples who are "PSPC ~ Proclaiming Salvation, Perfected in Christ." Our cell group ministry is where we grow in our love for God and for one another. We invite you to speak to our Befrienders to find out more about our cell group ministry.

A Caring Church

Congregants who need counsel or prayer may approach the Pastoral Staff or Elders after the worship service. Those who need pastoral care during the week may contact the Church Office (6337-0595).

English Service
Rev Dr Darryl Chan (darrylchan@pspc.org.sg)
Rev Kelvin Chen (kelvinchen@pspc.org.sg)
Pr Dawn Tan (dawntan@pspc.org.sg)
Pr Carol Ng (carolng@pspc.org.sg)
Jess Goh (jessgoh@pspc.org.sg)
Dn Shaun Lee (shaunlee@pspc.org.sg)
Mandarin Service
Rev Cheam Wan Seng (wscheam@pspc.org.sg)
Janis Ng (janisng@pspc.org.sg)
Church Manager
Choo Wai How (office@pspc.org.sg) 6337-0595

Gifts and Offerings

Please scan the PayNow QR code with your **banking app**.
PRINSEP STREET PC-EO
UEN: **T13SS0009A**
For more details please go to **https://www.pspc.org.sg**

Sunday Worship Services		
8:45 am	**English Service (Contemporary)**	L4 – MPH
11:00 am	**English Service (Traditional)**	L4 – MPH
9:00 am	**Mandarin Service**	L3 – The Upper Room
1:30 pm	**Filipino Service** Maechel de Celis (maechel.dage@gmail.com)	L3 – The Upper Room
2:00 pm	**Mizo Service** Rosang Zual (mcfsingapore@gmail.com)	L4 – MPH
Children's Ministry (Sunday) Pr Carol Ng (carolng@pspc.org.sg)		
8:45 am	Infants (0 - 17 mths)	L1 – Infants' Room
	Toddlers (18 - 36 mths)	L2 – Room 207
	Nursery 1 (36 mths - 4 years old)	L2 – Rooms 210 - 211
	Kindy 1 & 2 (5 - 6 years old)	L2 – Room 201
	Children Worship	L2 – Room 209
	Primary 1	L2 – Room 204
	Primary 2	L2 – Room 208
	Primary 3	L2 – Room 205
	Primary 4	L2 – Room 206
	Primary 5 & 6	L2 – Room 209
	Small Group Discussion	L2 – Room 214
Prinsep Lighthouse (Sunday) (PLH) [13-18 years old] Dn Shaun Lee (shaunlee@pspc.org.sg)		
11 am	PLH Discipleship Groups	L3 – The Upper Room
English Lessons for Migrant Workers (Sunday) Colin Koh (drcolintskoh@gmail.com)		
11:00 am	HELLO Class	L2 – Room 209
Young Adults Coming Here Together (YACHT) [19-25 years old]		
YACHT Sail Groups meet on different days and times. For enquiries, please contact Dn Shaun Lee (shaunlee@pspc.org.sg).		
Senior Members Fellowship (SMF) Rev Kelvin Chen (kelvinchen@pspc.org.sg)		
Thursday 10:15 am	SMF Bible Study	L1 – Conference Room
Prinsep Cell Group Ministry (PCGM)		
PSPC has cell groups meeting on different days and time. For enquiries, please contact the Church Office (6337-0595).		

2210/2026