

# 聖乐良友

MUSIC & FRIENDS



我心灵得安宁

**The Beauty of Serving**

教会音乐-宣告

**Church Music and Proclamation**

MC(P) 125/01/2019



1/2020 哈利路亚圣乐社刊物 Hallelujah Oratorio Society Editorial

促进圣乐 荣神益人

PROMOTE CHURCH MUSIC  
TO GLORIFY GOD AND  
EDIFY MAN

HOS 

出版：哈利路亚圣乐社

*Publisher Hallelujah Oratorio Society*

主编兼设计：谢亦芬

*Editor & Design Fiona Seah*

鉴稿：周巽静，侯文华

*Proof reading*

Chow Hsun Cheng

James How

*Contact*

65-63344313

info@hallelujahos.org

www.hallelujahos.org

52 Chin Swee Road, #03-63,  
Singapore 160052

*Printer*

Welon Printing Co. Pte Ltd  
38 Ang Mo Kio Industrial Park 2,  
#06-02, Singapore 569511

有意定期索取可向圣乐社询问。This quarterly is not for sale. Approach HOS if you wish to obtain on a regular basis.

# CONTENT 目录

- 4 | *Hymn Devotion*  
**It Is Well With My Soul**  
by Kenneth Osbeck
- 5 | 圣诗灵修  
**我心灵得安宁**  
李颖仪 中文翻译
- 7 | *Theme Talk 1*  
The Heart Of The Matter  
**Church Music and Proclamation (1)**  
by Paul Westermeyer
- 10 | 专题一  
教会音乐的核心  
**教会音乐-宣告 (上)**  
陈小岗 中文翻译 03
- 13 | 专题二  
乐融融之  
**美的事奉 (三)**  
郑棣声 著
- 15 | *Theme Talk 2*  
**Joyousness:**  
**The Beauty of Serving (3)**  
by Prof. Stanley Cheng
- 17 | **2020 Events 活动消息**
- 18 | **HOS Auditions 试音**

Hymn Devotions by Kenneth W. Osbeck

# IT IS WELL WITH MY SOUL

*God is our refuge and strength, an ever-present help in trouble.*

*Psalms 46:1*

*Ask yourselves if you can truthfully say, "It is well with my soul,"  
no matter what the circumstances may be that surround you.*

Inner peace through an implicit trust in the love of God is the real evidence of a mature Christian faith. Only with this kind of confidence in his heavenly Father could Horatio G. Spafford experience such heartrending tragedies as he did and yet be able to say, "It is well with my soul."

Spafford had known peaceful and happy days as a successful attorney in Chicago. He was the father of four daughters, an active member of the Presbyterian church, and a loyal friend and supporter of D. L. Moody and other evangelical leaders of his day. Then, a series of calamities began, starting with the great Chicago fire of 1871 which wiped out the family's extensive real estate investments. When Mr. Moody and his music associate, Ira Sankey, left for Great Britain for an evangelistic campaign, Spafford decided to lift the spirits of his family by taking them on a vacation to Europe. He also planned to assist in the Moody Sankey meetings there.

In November 1873, Spafford was detained by urgent business, but he sent his wife and four daughters as scheduled on the S.S. Ville du Harve, planning to join them soon. Halfway across the Atlantic, the ship was struck by an English vessel and sank in twelve minutes. All four of the Spafford daughters—Tanetta, Maggie, Annie, and Bessie—were among the 226 who drowned. Mrs. Spafford was among the few who were miraculously saved.

Horatio Spafford stood hour after hour on the deck of the ship carrying him to rejoin his sorrowing wife in Cardiff Wales. When the ship passed the approximate place where his precious daughters had drowned, Spafford received sustaining comfort from God that enabled him to write, "*When sorrows like sea billows roll . . . It is well with my soul.*" What a picture of our hope! ■

# 我心灵得安宁

神是我们的避难所、是我们的力量、是我们在患难中随时的帮助。

（诗篇 46:1 和合本）

无论周遭情况如何，你能否由衷地说  
“我心灵得安宁”？

对神的爱坚信不疑，内心得享平安，这就是一个成熟基督徒的特质。史派福（Horatio G. Spafford）在经历惨痛之际依然能够说“我心灵得安宁”，是因为他对天父持有坚定的信心。

史派福年轻时在芝加哥开办了一间很成功的律师事务所，生活平顺安稳。他育有四个女儿，对教会的活动一直保持热忱与支持，与当时的福音派领袖如慕迪（D. L. Moody）等人，都有很密切与持续的往来。不料，一连串的灾祸开始临到他身上。在1871年，史派福在密西根湖畔的家族房地产投资业物完全毁于1871年芝加哥大火。后来，慕迪与音乐助理山奇（Ira Sankey）前往英国办培灵布道会，史派福心想为家人安排一趟欧洲之旅，希望让妻子与四个女儿能好好地休息、调适心情，同时，自己也能在培灵布道会中帮助慕迪与山奇。

1873年11月，史派福在出发的前一刻，因为业务上的需要必须留下来，於是只好按原订的日期送妻子与四个女儿登上轮船（S.S. Ville du Harve）前往欧洲；而他自己则预计在几天之后，前往欧洲与妻女会合。但在大西洋的半途中，轮船被另一艘英国轮船撞上，在短短的12分钟里就沉没了，226位溺毙者当中包括了史派福的四个女儿，只有他的妻子奇迹般地生存下来。

史派福乘搭轮船前往与沮丧的妻子会合，途中在船甲板上发呆好几个小时。当船经过心爱的四个女儿溺毙的海域时，神的安慰充满了史派福的心，感动他写下一段深沉悲恸的歌词：「忧伤来似浪滚...我心灵得安宁」，好一个信心的确据！■

李颖仪

中文翻译

## LYRICS

When peace, like a river, attendeth my way,  
when sorrows like seabillows roll—  
whatever my lot Thou hast taught me to say,  
It is well, it is well with my soul.

Tho Satan should buffet, tho trials should come,  
let this blest assurance control,  
that Christ hath regarded my helpless estate,  
and hath shed His own blood for my soul.

And, Lord, haste the day when my faith shall be sight,  
the clouds be rolled back as a scroll:  
the trump shall resound and the Lord shall descend,  
“Even so”—it is well with my soul.

Chorus:

It is well with my soul; it is well, it is well with my soul.

# 歌词

有时享平安，如江河平又稳，  
有时忧伤来似浪滚，不论何环境，  
我已蒙主引领，我心灵，得安宁。得安宁。

撒但虽来侵，众试炼虽来临，  
但有主美证在我心，基督已看清，  
我乏助之困境，甘流血救赎我，赐安宁。

求主快再来，使信心得亲见，  
云彩将卷起在主前，号筒声吹响，  
主再临掌权柄，愿主来！我心灵得安宁。

副歌：

我心灵，得安宁，我心灵，得安宁，得安宁

# THE HEART OF THE MATTER

Church Music as Praise, Prayer, Proclamation, Story and Gift

Paul Westermeyer

## Church Music and Proclamation

### CHAPTER 3 - PART 1

**“And when he had given him leave, Paul, standing on the steps motioned with his hand to the people; and when there was a great hush, he spoke to them in the Hebrew language.”**

Acts 21:40

Preaching grows out of silence. It begins after a hush. It requires sounds that are shaped into intelligible words, against the backdrop of silence so they can be heard. Preachers utter intelligible vocables in the hope that they will be heard beyond their human words as the word of God in this place to this people, so that we will know again—or perhaps for the first time—that we are adopted as daughters and sons, that we are graced and loved beyond all imagining by the power behind the cosmos known in Christ and presented to us by the Holy Spirit.

The church’s music is also about proclamation. It, too, is heard against a backdrop of silence. It, too, requires intelligible vocables, but this time they are borne and broken open by music. As Luther might say, the Word of God is proclaimed in words, and wonder of wonders, words about the Word of God can be sung. The author of Ephesians was aware of this same wonder.

*“...but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs...”* - Ephesians 5:18b-19a

Here it is clear that music is a means by which the words and Word of the Gospel are proclaimed. Luther referred to the parallel verse in Colossians (3:16) and wrote, *“...St. Paul. . . exhorted the Colossians to sing spiritual songs and psalms heartily unto the Lord so that God’s word and Christian teaching might be instilled and implanted in many ways.”*<sup>1</sup>

There is often a legitimate element of praise in thoughts of this sort. As Carl Schalk has said, *“God is praised when the Gospel is proclaimed; and the proclamation of the Gospel is the way Christians rightly praise God. There is no artificial division between songs that ‘proclaim’ and songs that ‘praise.’ For unless ‘praise songs’ proclaim the good news of the Gospel they are not, in the Christian sense, praise songs at all.”*<sup>2</sup>

One can easily move, therefore, from music as proclamation to music as praise without realizing it. Such a natural leap removes the distinction between these two motifs and tends to collapse one into the other. Usually, since praise is so obvious, it takes precedence.

07



“

**When the congregation sings, it proclaims the gospel to itself as a whole, to its individual members, and to anyone who may overhear it. We address one another in “*psalms and hymns and spiritual songs*.”**

”

08

Schalk is right that there is no artificial distinction between the two motifs, at least at the level of practice. However, for logical and theological clarity, and to do justice to the church’s musical heritage, music’s responsibility, to proclaim the word needs to be kept separate, even though the connections to praise can be close. **Much of the church’s musical heritage is exegetical or proclamatory. Music proclaims, interprets, breaks open the Word of God. Here are three ways that this is true.**

1. When the congregation sings, it proclaims the gospel to itself as a whole, to its individual members, and to anyone who may overhear it. We address one another in “*psalms and hymns and spiritual songs*.” In the process, we often find that William Cowper articulated what we would say if we could have said it as well as he did. Though it’s difficult to sing his hymn anymore as it stands because of its masculine pronouns, it nonetheless expresses a basic Christian experience.

*Sometimes a light surprises  
The Christian while he sings;  
It is the Lord who rises  
With healing in His wings.*<sup>3</sup>

2. Music has been employed to proclaim texts from ancient times. That is why, until recently in the last several centuries, Biblical lessons have almost invariably been sung or chanted. The singing not only amplifies them. More profoundly, it breaks them open so that we can hear them with potency and power.



The declamation of texts leads to preaching that itself is more or less musical, depending on the tradition. “Pulpit tones” illustrate this, often negatively. So do the dialogical utterances of a black Baptist preacher and congregation that may start with what sounds like speech and gradually break into song. The same thing happens with a horse race or an auction on a much less profound level. What starts as speech becomes more and more melodic and more and more rhythmic as the race or the auction proceeds. To announce something or to declaim any text is musical by its very nature.

3. Motets by Schütz, chorale preludes, cantatas, and Passions by Bach, and numerous compositions by other composers are more complex examples of the same intent. Without a “kerygmatic” (proclamatory) understanding of these pieces, they are incomprehensible.<sup>4</sup> They may work for concerts in some purely musical sense, but they only really come alive when they are placed in their native soil as proclamation in the context of a worshipping assembly.

**How does this work itself out for the church musician’s vocation? Here are two ways.**

1. The cantor aids the readers in the proclamatory work of reading lessons. This may on some occasions involve the use of more or less complex choral or solo musical settings of lessons in place of readings. That is rare for most of us. It should not be normative, although it deserves more consideration than we normally accord it. Where lessons are

sung by a lector, the cantor should obviously aid those who do the singing. For most of us, lessons are read. There, too, the musician has a role we rarely think about, namely, helping readers read clearly. Musicians are among those who need to understand phrasing and the ebb and flow of a line of words. Choral musicians need to understand diction and enunciation. These are necessities - in good reading, which is close to becoming a lost art in many churches and in the culture at large. Musicians can help repair the breach so that lessons can be understood.

2. The preacher has the primary proclamatory task of publishing the good news of God’s grace and love among us. As I indicated earlier, by careful application to the Biblical word and the daily newspaper, the preacher speaks his or her poor human words in the hope that they will be heard as the Word of God itself so that the love of God in Christ will be known among us. ■■

09

---

1 Martin Luther, “Preface to the Wittenberg Hymnal, 1524,” Luther’s Works, Vol. 53, p. 316.

2 Carl Schalk, “The Church and the Composer,” Cross Accent 8:1 (Spring 2000): 4.

3 William Cowper (1731-1800).

4 See Robin A. Leaver, “The Liturgical Place and Homiletic Purpose of Bach’s Cantatas,” *Worship*, 59: 3 (May 1985): 194-202, and Robin A. Leaver, *J.S. Bach as Preacher: His Passions and Music in Worship* (St. Louis: Concordia Publishing House, 1984).



# 教会音乐的核心

赞美 ~ 祈祷 ~ 宣告 ~ 讲述 ~ 恩赐

保罗·韦斯特迈尔 著 / 陈小岗 中文翻译

## 第三章(上)

### 教会音乐-宣告

千夫长准许了他，保罗就站在台阶上，向民众作了一个手势。

大家安静下来了，保罗就用希伯来语讲话。

使徒行传二十一：40

10

宣讲神的话语始于静默，然后在静默中释放出来。在安静的环境中，将声音变成可理解的单词，以便听众可以听见。传道者讲出当地人可理解的口语，希望他们听到的不仅是人的话语，更是上帝在此地向祂的子民说话。我们因此可以再次（也许是第一次）知道我们被接纳成为神的儿女，被神恩待和宠爱，超越一切人类的想象。这隐藏在宇宙背后的能力来自基督，并由圣灵向我们展现出来。

教会音乐也与宣告有关，也是始于静默，发出可被人理解的声音，所承载的媒体不再是语言，而是音乐。马丁·路德（Martin Luther）可能会如此说，上帝的话语是用语言来宣告的，而关于上帝话语的奇妙与奥秘，则可以用诗歌颂唱出来。

《以弗所书》中有同样的描述。

…却要让圣灵充满。应当用诗章、圣诗、灵歌，彼此呼应…

以弗所书五：18b-19a

显然，音乐是宣讲上帝话语的一种手段。路德参照《歌罗西书》3:16中的经文，写道：

…使徒保罗…劝诫歌罗西的信徒要用诗章和灵歌，尽心热诚地向主歌唱，以便可以多种方式将上帝的话语和基督教的教义灌输并植入到人们的心里。<sup>1</sup>

照着这样的思路，宣扬和赞美都是教会音乐中的必要因素。正如卡尔·沙克（Carl Schalk）所说：

当福音被宣扬时，上帝就被赞美；宣扬福音是基督徒正确赞美上帝的方式。我们不

能在“宣扬”的诗歌和“赞美”的诗歌间划上一条人为的界限。因为从基督教的教义来看，若诗歌不能够宣扬福音的好消息，那这样的诗歌就根本算不上是赞美诗歌。<sup>2</sup>

因此，人们可以不自觉地将音乐从宣告转变为赞美。如此自然的跨越消除了这两者之间的区别。通常，由于赞美是如此明显，因此就有赞美优先于宣告的错觉。

沙克说得没错，至少在实践中，宣召和赞美之间并没有显著的区别。然而，尽管两者之间的联系很紧密，为了逻辑和神学上的缘故，且因为渊源的教会音乐历史，宣扬上帝的道必须与赞美分开。教会大部分的音乐传承都是训导或宣召性的。音乐用来宣扬，诠释和开启神的话语，可以通过三种方式来实现。

1、会众唱诗的歌声，就是向全体会众的每位成员，包括成员以外任何可能听到的人宣讲福音。我们用“诗章、圣诗和灵歌”来彼此教导劝诫。在此过程中，我们发现威廉·考珀（William Cowper）用以下的文字清楚地表达了基督徒唱诗的体验。

信徒歌唱    惊奇亮光  
此乃主恩    医治臂膀<sup>3</sup>

2、在远古时代，音乐就被用来宣扬文字的记载。这就是为什么直到最近几个世纪以来，圣经中的教训几乎总是由人颂唱出来的原因。歌唱不仅放大了音量，更深层次的是，它使听的人感受到圣经教训的果效和力量。



在某些传统中，从文字的宣读到讲道的过程本身就或多或少地带有音乐性。人们常用“讲台音调”来形容某些人的说话语调，就正好说明了这一点。类似的例子比如在黑人社区的浸信会崇拜中，牧者和会众启应对话，也可能从听起来像说话开始，然后逐渐转变成歌唱的形式。同样的事情也发生在赛马或拍卖会上。随着比赛或拍卖的进行，宣布赛情或拍卖声明的语调就会越来越有旋律和节奏，从本质上讲，宣布或声明本身就是带有音乐性的。

3、许茨（Schütz）的经文歌，巴哈（Bach）的合唱序曲、奏鸣曲和受难曲，以及其他作曲家的众多作品，虽然形式很复杂，但都有同样

的功效——宣告。如果缺少了“宣告”的层面，我们很难对这些作品有正确详尽的理解。<sup>4</sup> 虽然我们可以把这些作品当作纯音乐来欣赏，但是只有把它们放在聚会中宣告的环境中，这些作品才能呈现出勃勃的生机。

教会音乐工作者可以通过以下两种方法来加以应用：

1、敬拜的领唱需要协助经课的宣讲工作。在某些情况下，这可能需  
12 要合唱或独奏的音乐场景来代替阅读。这对我们大多数人来说是陌生的，所以我们需要给予更多的关注和考量，但也不能使其太过形式化。对于我们大多数人来说，经课都是诵读出来的。即使在这样的情

况下，教会的音乐工作者也要扮演好我们很少考虑的角色，即帮助诵读者把经课清晰明了的读出来。因为音乐工作者在研习音乐的过程中，是需要理解语句段落的，带领合唱的也需要了解咬字和发音，这些都是诵读和歌唱必不可少的因素。遗憾的是，把经课读好，几乎已不被许多教会所重视了。因此，教会的音乐工作者可以加以协助，使诵读者读得清楚，听的人听得明白。

2、牧师传道的主要任务是在我们中间宣讲上帝恩典和慈爱的好消息。正如之前所提到的，牧者通过认真研读圣经的话语，再用自己谦卑的字句讲出来，希望会众能听见上帝的道，并使基督的爱在众人中彰显出来。■

附注：请参考第9页

# 美的事奉 (三)

作者：郑棣声

作者曾为香港浸信会神学院教会音乐系主任

## 敬拜生活，出现问题

倘若我们同意，我们所信的是一位至真、至善、至美的神；又同意，信徒要以真、善、美敬拜神，那么，我们就应当谦卑、坦诚地反省。自问，我们的敬拜生活，有否在那方面亏缺了神的荣耀？

笔者坦言，个人的敬拜生活，不论是个人灵修，抑或集体崇拜，真善美三方面都时常出现问题。多少个主日崇拜，只是例行公事。我们参加崇拜，往往是[习惯]多于[真诚]。我们的祷告，常常只求自己的益处，多于聆听神的旨意。对于神的启示，难说 [从善如流]。唱诗的时候，木然、心不在焉，甚至难启齿，如此[赞美]，云乎哉！

13

## 领导无方，侍奉不当

信徒的敬拜生活出现问题，原因也许甚多，教会领导无方，也是原因之一。教会极少教导信徒如何崇拜，在集体崇拜中，也起不了示范作用。请恕笔者冒率直言，现今有些教会崇拜，已渐渐失去崇拜的真义。教会的执长和牧者们可否察觉？

崇拜是信徒最首要的一项侍奉。请注意，笔者是用[侍奉]；而非我们惯用的[事奉]，崇拜是以神为中心。祂是我们敬拜的对象。侍奉是人来到神面前，侍立在侧，尊重祂，敬拜祂。

今天的教会有太多的[事奉]和数不清的[事工]（或指[圣工]）。不知是否因此使我们全然以[事]为本，竟忘却以[神]为本。也许，各样圣工创设之初，都是希望神得荣耀、

人得益处。可是，却不知怎的，在演进的过程中，竟然本末倒置。祇有一脑子要做的[事工]，却把神不知摆到那个角落！

每个主日，教会都有不少事工要处理。人手却又不足够，为了要处理这些圣工，教会的长执和传道人也忙得团团转，昏头转向。久而久之，崇拜也被视为一件在主日里，不得不完成的事工之一。这些在主日必须办理的[事工]，在不知不觉中就成了我们的[神]；而我们所真正敬拜的神，却被冷落。所谓崇拜，就只是传道和长执们领导会众，进行一连串必须完成的程序而已。当这些程序都完成，崇拜也就结束了。

## 大型聚会“现身亮相”

当被问及，为什么要到教会参加崇拜，相信许多信徒都会说：[主日到教会崇拜，是与有共同信仰的兄妹们一起亲近神。]这话是不错。只是无意间，我们把教会的主日崇拜视作一个大聚会，让信徒身在其中，向长执和传道人表示，[我]仍是教会的一份子，请他们放心。同样的，当长执和牧者们在崇拜中，见到他们的小羊出席，自然就满怀安慰。至于群羊在崇拜中，有否经历神的同在，这其中，却不得而知了。崇拜的对象若非神，崇拜，云乎战！真、善、美，云乎战！

## 进入敬拜，美不可少

凡事不可一竹竿打翻一船人。无须置疑，还有许多教会是十分清楚崇拜的意义的；也努力地带领信徒进入敬拜。不过，无可否认，在努力实践之际，我们仍未能完全结合真、善、美而达到敬拜神的境界。尤其在[美]这一方面的表现，还有待进步。

接下来，笔者会略略谈及，美在敬拜中的不可缺，以及美与真、善之间的关系。也会约略探讨美的基本条件及要求，于此不赘。不过，仍想强调，美，不在于华丽铺张，也不一定简单朴素。最重要的标准是必须適切地表现个中的[真]和[美]。换句话说，若欲具体、又完全地了解真和善，就需要恰到好处地展现和表达，这就是[美]了。而这正是教会崇拜最弱的一环。崇拜未能得神的喜悦，信徒也未能在崇拜中经历神，不是信徒缺乏向善之心，更不是传道人不善；主要原因恐怕是对美的误解和忽视，有以致之。■

# The beauty of serving . 3

Written by Prof. Stanley Cheng | English Translation by Jared Ling

## Problems Arising In Our Life of Worship

If we agree that the God we believe in is indeed true, perfect, and beautiful and that believers must worship God in truth, goodness, and beauty, should we not then reflect upon the lack of God's glory in our life of worship candidly and with humility?

I admit that three problematic aspects of our personal worship lives, whether in solitude or in public, are often lacking: truth, goodness and beauty. Many worship services on Sundays are merely intense, formal meetings while we participate in worship, often out of habit rather than sincerity. On top of that, our prayers are often for our own benefit instead of praying according to God's will whilst finding it difficult to willingly obey God's revelations. How is it possible to praise God if we are expressionless and our consciousness is everywhere else but in the present whilst singing hymns and worship songs? It even appears that we have difficulty opening our mouths!

15

## Bad Leadership, Improper Service

There are many reasons for the problems with the way believers worship God. One reason is that the church barely teaches believers how to worship much less demonstrating in public worship due to inept church leaders' inability to lead the church. Allow me to say bluntly that some church worship nowadays have gradually lost the true meaning of worship. How can the leaders and pastors who do not attend the church's service be aware of it?

Worship is the most important service of believers. Worship is God-centered and He is the object of our worship. Service is when people come before God, to honour and worship Him.

Today's church has too many services and countless ministries (or works). The idea of the unknown has caused us to use our work as the basis, and forget to put God as the reason for all that we do. Perhaps,



people initially used their work for the glory of God and the good of man. However, things somehow changed as time passed. People still focus on the works, but have lost their focus on God.

Every Sunday, the church has many ministries to handle but lack the manpower to do so. In order to deal with these things, the church's chief executives and ministers are also busy and overwhelmed. Over time, worship has become one of the ministries that have to be completed on the Lord's Day. Unknowingly, all the ministries have become our gods, and the God we should truly worship has been left behind. Worship is now merely how the preachers and the governors lead the congregation and carry out a series of procedures that must be completed. When these programs are completed, the worship is over.

### **A Large Gathering, a Public Appearance**

When we are asked why we attend church to participate in worship, I believe that many believers will attest that attending church on the Lord's Day is to worship God with our brothers and sisters who share the common faith and to get closer to Him. This is not wrong. But sometimes, intentionally or unintentionally, we regard the church's Sunday worship as a big gathering, for believers to come and assure the leadership and the preacher that they are still a part of the church. Similarly, the church leaders will be comforted when they note the attendance of their congregation during service. In that moment, as you worship with your fellow sheep, whether you experience God or not becomes insignificant. Worship should be directed at the one true, good and beautiful God!

### **Enter Into the Beauty of Worship**

Everything is possible with a group of people. Undoubtedly, many churches are very clear about the meaning of worship; they strive to lead believers into worship. However, it is also undeniable that although we work hard to worship God, we still have not fully achieved worshipping God in truth, goodness and beauty. We are lacking, particularly, in the beauty of worship.

In the last two issues of this editorial, I talked a bit about how the beauty in worship is indispensable, and how the relationship between beauty and truth is good. I will also discuss the basic conditions and requirements of beauty, without being too superfluous. However, I still want to emphasize that beauty is not about being gorgeous and extravagant, while not being necessarily plain and simple. Truth and beauty are the most important and appropriate criteria which need to be expressed. In other words, to be more specific, if you want to fully understand the truth and goodness of worship, you need to show and express yourself in the right way. This is beauty which is the weakest link in church worship. When worship fails to please God, the congregation fails to experience God Himself while worshipping. It is not that the believers lack the heart of goodness, nor that the leaders are not good. The main reason is that we misunderstand and neglect beauty. ■■

# HOS Audition 试音 2020



Join us in church music ministry! As a member of HOS, you are required to commit to regular practices, participate in concerts and pay a membership subscription. The subscription fee serves as a basic financial resource for supporting the ministry's facilities and operations.

参加HOS圣乐事奉！身为圣乐社的一份子，您将有义务出席每周的练习以及参与音乐会演出，并缴付团捐。团捐是圣乐社的基本经济来源，用于维持事工的运作与设施。

Email to arrange for an audition 欢迎您发电邮安排试音

**admin@hallelujahos.org**

## **HALLELUJAH CHORUS 哈利路亚圣乐团**

Audition: MARCH & APRIL

Weekly practice on Thursday 7.30pm-10pm

Criteria: Female 18-40 years old / Male 18-50 years old; Baptised Christian;

Basic music knowledge; Chinese & English

## **HALLELUJAH YOUTH CHOIR 哈利路亚青少诗班**

Audition: On-going

Weekly practice on Saturday 12:30pm-3pm

Criteria: 13-21 years old; Christian; Basic music knowledge; Chinese & English

## **HALLELUJAH GLORIA CHORALE 哈利路亚荣耀圣咏团**

(formed by past HOS members)

Audition: On-going

Practice on 2nd & 4th Sunday of the month, 4pm-5.30pm

Criteria: Baptised Christian; Basic music knowledge; Chinese & English

## **HALLELUJAH CHAMBER ORCHESTRA 哈利路亚室内管弦乐团**

Audition: On-going

Weekly practice on Saturday, 3.30pm-6pm

Criteria: 11 year old and above ; ABRSM (or equivalent) grade 5 ;

Able to commit to activities ( weekly rehearsals, concert, church music Sunday etc. )



Joy  
to the  
World

# Hallelujah Chamber Orchestra Christmas Concert 2019

20 Dec Esplanade Recital Studio





# 哈利路亚之友

## *Friends of Hallelujah*



欢迎参加“哈利路亚之友”，支持圣乐社推广圣乐。您可通过个人或诗班团体参与，请向圣乐社询问，或浏览网页索取有关详情。Join us as “Friends of Hallelujah” and promote church music. You may subscribe as an individual or choir group, call on us or visit our website for further details.

### 优惠商店及专业服务网

#### Participating Merchants & Service Network

一个为哈利路亚之友提供的互联网，令您快捷地找到您所信赖的服务。

Here's to our Friends of Hallelujah a convenient location of a range of services you can depend.

#### 优惠商 Participating Merchant

**证主书局 CCL Publications** Tel: 63233354

属灵书籍、福音影音光碟、诗袍

8 Burn Road #09-14

**救世传播协会 ORTV** Tel: 62808182

属灵书籍、福音影音光碟、课程

8 New Industrial Rd LHK Bldg #04-03

**Peace Casket (former Wee Bros.)**

Tel: 81250001

葬礼服务 Wake & funeral services

**Tech Harvest** Tel: 8314 9480

影音录制，电脑 Audio & visual recording, Computers

**Thomson Lighting** Tel: 63527139

灯饰 Lightings supply

Shaw Plaza- Twin Heights, 360 Balestier Rd #01-01/02

**Adventbrand** Tel: 62515988

广告、平面、刊物设计 Advertising, graphics & publications design

**第一乐章 Opus One Music**

Tel: 64737383 or 90271853

音乐课程-乐理、声乐、钢琴等

Music lessons- theory, vocal, piano & more.

#### 专业服务网 Service network

97225862 产业代理 Property

96894586 室内维修 Interior renovation

96208336 财务顾问、保险

Financial Consultant, Insurance

90016569 女佣代理、训练 Maid agency, training

97225862 纪念品 Souvenir

91014104 冷气维修 Air-con repair

98343281 乐理\钢琴 Vocal/ Piano

91760602 喜帖\名片\广告设计

Cards and advertisement design

91065437 乐理\声乐\钢琴

Music theory/Vocal/Piano

97225862 钢琴调音 Piano tuning

97333019 法律咨询 Legal advice

96894586 保健品 Health products

98793788 电器与电话装置 Elec. & tel. installation

93883667 园艺设计\建造\维修\舞台花卉

Horticultural deco & maintenance

82820538 声乐 Vocal

哈利路亚圣乐社只提供电话联络、其他细节恕不干涉。欢迎参加成为“哈利路亚之友”并将您的专业服务列入网络，请来电询问详情。Please contact the above-listed directly for services and products, HOS has no part in any form of liason. Subscribe as a Friend of Hallelujah and have your professional service published, call 63344313 for further information.