

THE COURIER

ST ANDREW'S CATHEDRAL



MAY 2018

MICA (P) 060/02/2018



EDITOR

Rev'd Canon Terry Wong

SUB-EDITORS

Edmond Chua
Philip Towndrow

DESIGNERS

Joyce Ho
Daniel Ng

CONTRIBUTORS

Edmond Chua
June Gwee
Simon Hayes
Olivia Kam
Leslie Koh
Nathanael Low
Eddie Ng
Dinah Tan
Dr Teoh Mei Lin
Ti Lian Swan
Philip Towndrow
Canon Terry Wong

PHOTOGRAPHERS

Edwin Arokiyam
Roger Deng
Joyce Ho
Leslie Koh
Daniel Ng
Francis Tan



Cover:

Photo by
Edwin Arokiyam

THE COURIER is published by
St Andrew's Cathedral
11 St Andrew's Road, Singapore 178959
Tel: 6337 6104 Fax: 63391197
Email: info@cathedral.org.sg
www.cathedral.org.sg

All rights reserved. Reproduction in whole or part without written permission is prohibited. Opinions and views expressed do not necessarily constitute the official stand of the church.

MICA (P) 060/02/2018
Printed by Hock Cheong Printing Pte Ltd

contents

- 2 Sharing Vision 2020
- 6 Praying Together in a Year of Prayer
- 10 Prayer Preceeds Revival
- 12 Pray Singapore
- 16 An Interview on Elizabeth Choy
- 21 2018 Leadership Conference
- 22 Making the Pipes Speak Again
- 27 Come Lift Up Your Sorrows
- 30 What Really Matters to You at the End of Life?
- 33 God Comes to the Aid of His Precious Child
- 36 Falling Off a High Cliff
- 40 How God Came Through for Me in a Difficult Year
- 42 Love is Not a Feeling
- 44 Growing and Maintaining Integrity in Christian Education
- 46 Tending the Lord's Sheep in Sunday School Ministry
- 48 121 Signal Squadron Memorial Service
- 50 Christmas at the Cathedral
- 52 Concerts at the Cathedral
- 54 Staff Directory



SHARING VISION 2020

2018 - Year of Prayer

2019 - Year of Proclamation

2020 - Year of Personal Discipleship

revd canon terry wong
april, 2018

Our city celebrates her 200th year of bi-centennial existence in 2019.
During this season, the Church also considers her calling and destiny
as an integral part of our nation.
We will revisit two of her primary calling: prayer and sharing the Gospel.
Keeping the focus on both will help us to serve the nation and fulfil
the destiny of the Church.

2018



YEAR OF PRAYER



In the Year of Prayer (2018), we are calling Christians to fasting and prayer. I like to draw your attention to the Solemn Assemblies (1st July to 8th August). We will be hosting three assemblies on the 5th, 6th and 7th of August. Do give priority as well to participate in those held in other churches. We pray for Singapore together with other Christians that she may fulfil her destiny. There will also be a huge prayer gathering, Pray Singapore on the 7th of October at the Stadium.

Beyond participation in big events, praying is about pursuing the "Heart of the Father." We seek him and in so doing, we discern and lay hold his calling for our lives, the Church and our nation. We are encouraging leaders and members to take their "personal altars" seriously. Daily or regularly, we need to know how to pray, worship, read His Word, listen to Him, intercede and be filled with His Spirit. I will go as far as to say that our spiritual lives are far more important than the things we do. If you have to stop serving for a while to get your life right with God, that will be the right thing to do.

Sometimes the Lord brings correction through judgment (Hebrews 12:18-29, 1 Peter 4:17). This is His way of waking us up. He disciplines those He loves (Hebrews 12:7-11).

2019



YEAR OF PROCLAMATION

Moving on to the Year of Proclamation (2019), one of the Church's unique contribution to the bi-centennial celebration is the Celebration of Hope, a series of gospel rallies to be held at the Sports Hub, 17th-19th May 2019.

What I am equally excited about is how the preparation will involve every Cathedral member in praying and being trained to share the Gospel effectively. It is a season to "perk up our witness" and this includes examining our lifestyle, priorities and whether they square with Apostle Paul's commitment to the Gospel. We will grow a new compassion and love for those who need to know the love of Christ. We will be training or refreshing members on how to share the Gospel simply and clearly.

We cannot be effective witnesses if we live our Christian lives poorly. The challenge of being an effective witness will encourage us to take discipleship seriously.

Before we even arrive at the stadium, I believe many of our lives would have been challenged and changed.

In praying deeply and reaching out widely, I believe many of us will be revived in our faith, hearts and relationship with the Lord. He will lead us to new levels of humility, brokenness and repentance. Without this personal revival, the nation-wide revival which Bishop has been teaching and prophesying on will not happen.

2020



YEAR OF DISCIPLESHIP

The ongoing need in the Cathedral is community integration, where each believer eventually can be part of a small group. Our Connect Groups help to provide a community where every believer can grow. From time to time, small discipleship groups are formed for more focused studying of the Bible or further training for a leadership role.

For those who are not believers yet, we have Alpha small groups where over a period of 12 weeks or so, we give room to the exploration of the basics of the Christian faith. These are taken further in our Baptism and Confirmation Courses, where again, there are small groups that one can be a part of. We also have opened up a further option through the Emotional Healthy Spirituality Course, where more classical spiritual disciplines are included on top of the study of Scriptures.

These small groups help to “keep the Cathedral small.” We want each individual to experience the riches of church life fully. When these small groups are well-run and well-led, they become community receptacles for the many new believers we are expecting to join us from the impact of the Celebration of Hope.

In Summary

All three areas – prayer, proclamation and discipleship – are integrated. Each year within Vision 2020 may have its focus, but we build up all three at the same time.

I am aware that the ministries and emphases in the Cathedral are varied and deep. May each be given prayer, evangelistic and discipleship focus.

There is a destiny to take hold of in these three years. Brothers and sisters, do not be asleep. Be awakened to this kairos moment and keep Vision 2020 before us.

Together, let's serve His purpose in our generation. With one voice, let's glorify His name. ✕



Praying together in a **YEAR OF PRAYER**

While we may pray alone, there are many passages in the Bible which teach on the need to pray with others.

The passage from Matthew 18 comes to mind:

¹⁸Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. ¹⁹Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. ²⁰For where two or three are gathered in my name, there am I among them."

Matthew 18:18-20



Jesus said that there is power in prayer agreement (v19). It takes at least two to agree. This sharing of purpose is an expression of a community. To be able to “agree” is to be able to respond with “Amen” when another prays (which means, and so shall it be” - a statement of agreement).

Where two or three are gathered in prayer (reading verse 20 in context), there is a promise of the Lord’s comforting and authoritative presence. Biblically, the “presence of the Lord” conveys the promise that God is authoritatively at work. When tasked to lead the Israelites into the Promised Land, Moses prayed, “If your presence will not go with me, do not bring us up from here” (Exodus 33:15). God’s presence is a mark of His favour, blessing and authority. Every church or small group should seek after His presence. Jesus promised us that if we gather to pray, His presence will be with us.

In leading or serving in the work of the Church, we may meet, discuss, plan and strategise together. If we fail to pray together and acknowledge our need of His authoritative presence, we may end up doing church work in a “godless” way. We will do well to heed the warnings given to the seven churches in the book of Revelation in chapters 2 and 3. Prayer agreement and

His presence are inseparable. Without a communal prayer life, we may end up doing atheistic work while imagining we are serving Him. We end up doing the work in our name, not His. This is one reason why we go by the dictum that “those who serve together must pray together.”

This will be especially true for those in leadership. Co-leadership over both temporal and spiritual issues in the life of the Church can be complex. Spiritual authority can be intoxicating. Praying together helps us to keep the right perspective towards each other and the Lord.

However, we need to think deeper about what praying together means. It is more than

If we fail to pray together
and acknowledge our
need of His authoritative
presence, we may end up
doing church work in a
“godless” way.



just two persons mouthing some words that ends with "Amen." Prayer is more than just an opener and end for a committee meeting to bookmark the writing of the minutes. Praying together is about sharing spiritually (koinonia) and having a relationship and communal life that is mindful of the lordship of Christ. It is about two Christians who relate to each other with the Lord at the heart of it, and where even the discussions and thoughts; mutually expressed; naturally become prayers. A community that can "amen" together reflects mutual submission (Ephesians 5:21), a shared life and a Christ-filled purpose.

On occasions after I have shared with a brother, I sensed we have prayed even though we had not formally done so. It was conversations where the Lord was an active participant. This attitude of humble dependence on the Lord and another person is in itself, a prayerful attitude. Praying together is not an activity. It is a *heart* attitude. If parish committees or teams have these deep spiritual marks of dependence on the Lord and one another, the fruits will show.

I also believe that praying together saves us from pride and spiritual deception. On our own, we can easily imagine that the Lord has endorsed this or that. There is discernment when we are in prayer agreement and mutually accountable to another. Alone, we often think of ourselves more highly than we ought to think (Romans 12:3). Alone, we think we are right in our own eyes (Proverbs 21:2). When we pray together, we open our hearts to the Lord and another person.

Jesus Himself underlined the Old Testament teaching that the temple of the Lord is a "house of prayer." The gathered Christian community, described as the new "temple" is also where prayer is to take place. Of course the church gathers for many reasons and there are different activities. But prayer is one central mark of her identity as a gathered community.

In the early Church, the Christians continued their Jewish customs of meeting



regularly in prayer (as recorded in the Book of Acts). The Church in her chequered history, even when under persecution, gave priority to worship and prayer whenever they came together.

Praying together defines the very purpose of why the Church gathers together. Prayer is for every Christian and not meant for only those who are more spiritually committed. We do this in every weekend Service. If you care to notice, we pray a lot in our Services. We may be praying through our liturgy, hymns and songs. Many of our hymns and songs are actually prayers. Then of course, we have the intercession time where we are more specific in praying for needs. The Communion liturgy involves praying. If there is ministry time, we pray for one another.

When we gather in our Connect Groups and other types of small gatherings, we pray. We also gather to pray in a very focused way in our monthly Church Prayer Meetings.

I do not think I can say enough about this call to pray together. We do intuitively know that we need to. It is basic to the Christian life. It is the basis for teams to lead or serve. It is how the Church breathes. ✕



2018 YEAR OF PRAYER



Personal Prayer
Jan - Mar

Praying Together
Apr - Jun



Praying for our Nation
Jul - Sep

Praying for the Harvest
Oct - Dec





PRAYER

Precedes Revival

by: ti lian swan

Pas Ti Lian Swan heads our Cathedral Intercessory Ministry

Heeding His Voice

In Old Testament times, God's people "lost their way" and fell out of the purposes of God because they turned a blind eye and a deaf ear to God's appointed prophets. Those who carried His revelatory word to light their path (Amos 3:7) were even mistreated and cast aside.

Today, the Lord still speaks to us through the prophetic voice (Eph. 4:11). Our Bishop, sensing the times and seasons, often spoke prophetically:

"We are entering a season of God's amazing visitation upon the church and upon the land. It's all because of God's merciful heart and unstoppable purpose. I believe it will be a visitation of the Lord that leads to radiant holiness, a bumper harvest of souls, righteousness in the land and a marvellous raising of Kingdom workers for the mission fields of the world (in keeping with the Antioch calling of the Church in Singapore).

And I know that such a Visitation of the Lord is undergirded by a Church that gives itself to prayer and fasting."

Our Bishop is not a lone voice in the wilderness. City pastors across denominations resonate strongly with him when he proclaimed 2018 to be a Year of Prayer (seeking God's face), 2019 a Year of Proclamation (proclaiming Christ through personal evangelism on a mass scale) and 2020 a Year of Personal Discipleship (discipling the new believers).

Prayer must precede Revival. This is true in all past revivals. There must be a desperation in our hearts for God, an intensity to pray in brokenness, acknowledging our utter dependence on Him to fulfil His chosen destiny for us (2 Chron. 7:14). We are powerless in our own strength, we are helpless without Him.

God is uniting His Church across this nation like never before. The promised revival is not for Singapore alone; it is for the nations.

Forty years ago, Billy Graham proclaimed that Singapore would be the Antioch of Asia. Singapore has been richly blessed by God to be a blessing to the nations. That is our humble calling.

Will we heed the prophetic voice? A warning given to the early church in The Letter to the Hebrews applies to us too in the present time: "Today, if you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years. Therefore I was provoked with that generation, and said, 'They always go astray in their heart; they have not known my ways.' As I swore in my wrath, 'They shall not enter my rest' (Hebrews 3:7-11). The wilderness generation had seen the mighty works of God, yet when it was time for them to enter and take possession of the Promised Land, they chose to believe in the ten spies rather than in God's promise to give them the land. They focused on the "giants" of the land instead of the Lord who promised them the land.

The Pursuit of God's Heart

Our Vicar has incorporated our Bishop's 3 year emphases (Year of Prayer, Year of Proclamation and Year of Personal Discipleship) into Vision 2020 for the Cathedral. In another article here in this publication, he has fleshed out this vision. Let us all embrace it and run with it.

Vicar has asked us to focus on the theme for 2018, "Pursuing the Heart of God in the Year of Prayer". It is in prayer that we discern God's will so that we can pursue what is on God's heart. Vicar has divided this year into four quarters with a prayer focus for each quarter, to build up our prayer momentum and align it with the national prayer movement towards 2019's "Celebration of Hope".

We began with the focus on "Personal Prayer" (Jan-Mar); we are now in the quarter "Praying Together" (Apr-Jun). This will lead on to "Praying for the Nation" (Jul-Sep) and culminate in "Praying for the Harvest" (Oct-Dec). We needed to begin with our personal

prayer life because, in the words of Suzette Hattingsh, who taught at the Momentum Conference on 1st of May, "if we don't have personal revival, we cannot be part of a national revival." We cannot give what we do not have. And we must continually maintain the fire in our personal prayer altar before we can add to the fires of the church and national prayer altars.

The Personal Prayer Altar

In the ensuing paragraphs, I will be sharing excerpts from what Suzette shared about "Restoring our Personal Altar".

Our personal altar is where we meet with God, where we make time, just to love God. Our prayer life has revolved around what God must do for us instead of just loving Him. That must change. We are to be a pleasure to God and from that will flow everything else we do. We need to build our own altar if we want fire. We praise God in our personal prayer altar until our spirit rises to God. When we go into our personal prayer place, our Father who sees in secret will reward us (Matt. 6:6). The personal prayer altar is the place where we prepare our own spirit to be able impact the spirit realm. It is the source of who we are.

After that, we begin to intercede, be the channels of what God wants to release so that the Holy Spirit can take it and bring forth fruit. God creates the fruit of the lips (Isa. 57:19). He creates through what we speak. And God's word will not return without fruit. We need to release into Singapore her spiritual destiny. Singapore's destiny is not for her own sake but for the nations. Our task at the personal altar is to speak on behalf of God, to speak out the destiny of our family, church and nation.

The Prayer Agenda

We must seek the face of God at the personal, family, church and national levels. Now is the time to build our altars. Join our monthly Prayer & Praise to stay connected as a church family in prayer. Participate in our national prayer initiatives (see pages 12-15). Be God's vessel to declare into being the destiny of our church and nation. ☒

40.day 2018

Consecrate a fast; call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry out to the Lord. JOEL 1:14

Together, we will seek the Lord with one heart, one soul, one mind, one purpose:

- ⁿ Return to God in repentance for personal, corporate, and national sins.
- ⁿ Consecrate ourselves to seek first the Kingdom of God and his righteousness.
- ⁿ Cry out to God for salvation among the 80% unsaved in our land.
- ⁿ Set apart this generation, the next generation, and every generation to fulfill Singapore's destiny as the Antioch of Asia.

A HISTORIC FIRST

SCHEDULE

WEEK 1 • JUL 1-7

WEEK 2 • JUL 8-14

WEEK 3 • JUL 15-21

WEEK 4 • JUL 22-28

WEEK 5 • JUL 29-AUG 4

WEEK 6 • AUG 5-7

CENTRAL

● **Cornerstone Community Church**
11 East Coast Road |
Level 03, S428722
From Aljunied Interchange:
Bus 40

● **Faith Community Baptist Church**
3 Marine Parade Central,
S449409
From Paya Lebar Interchange:
Bus 134 or 135

● **Church of Our Saviour**
130 Margaret Drive,
S149300
Nearest MRT Station:
Commonwealth

● **City Missions Church**
2 Kallang Ave | CT Hub 11-16,
S339407
Nearest MRT Station: Lavendar

● **Kum Yan Methodist Church**
1 Queen Street, S188534
Nearest MRT Station:
Bras Basah Exit A

● **St Andrew's Cathedral**
11 St Andrew's Road, S178959
Nearest MRT Station: City Hall

AUGUST 8 • DAY OF HIS POWER

SOLEMN ASSEMBLIES 8PM-10PM

NORTH

● **Victory Family Centre**
55 Sembawang Drive, S757614
Nearest MRT Station:
Sembawang

● **Smyrna Assembly**
3 Yishun Street 11, S768645
Nearest MRT Station: Yishun

● **Living Sanctuary Brethren Church**
2 Hougang Street 22, S538728
From Kovan Interchange:
Bus 113

● **Lighthouse Evangelism**
81 Woodlands Circle, S738909
From Woodlands Interchange:
Bus 931

● **Yishun Christian Church (Anglican)**
10 Yishun Avenue 5, S768991
Nearest MRT Station: Yishun

● **Church of Singapore Bukit Timah**
2B Hindhede Road, S589240
Nearest MRT Station:
Beauty World

EAST

● **Bethesda Bedok-Tampines Church**
300 Bedok North Avenue 3, S469717
From Bedok Interchange:
Bus 14 or 222

● **Christ Methodist Church**
597 East Coast Road, S429082
From Bedok Interchange:
Bus 32 or 40

● **Paya Lebar Methodist Church**
5 Boundary Road, S549954
Nearest MRT Station: Serangoon

● **Bethesda Cathedral**
30 Chai Chee Street, S468979
From Bedok Interchange:
Bus 26 or 222

● **Pentecost Methodist Church**
4 Pasir Ris Drive 6, S519420
From Pasir Ris Interchange:
Bus 12 and 21

● **Chapel of Christ the Redeemer**
2 Tampines Avenue 3, S529706
From Tampines Interchange:
Bus 298

WEST

● **Covenant Evangelical Free Church**
10 Jelapang Road, S677740
Nearest LRT Station: Bukit Panjang

● **Aldersgate Methodist Church**
98 Dover Road, S139647
Nearest MRT Station: Buona Vista

● **St James' Church**
1 Leedon Road, S267828
Nearest MRT Station: Holland Village

● **Renewal Christian Church**
MANDARIN
2 Tah Ching Road 04-01, S618744
From Lakeside MRT Station:
Bus 49 or 98

● **Jurong Christian Church**
2 Tah Ching Road, S618744
From Lakeside MRT Station:
Bus 49 or 98

● **Grace Assembly of God**
1 Bukit Batok West Avenue 4,
S659125
Nearest MRT Station:
Bukit Gombak

● 7.30PM ● SINGAPORE INDOOR STADIUM

PRAY

MAY 1
Momentum 2018
Prayer Equipping Conference

JULY 1 to AUGUST 7
Solemn Assemblies | 8pm
Central. North. East. West.

AUGUST 8
Day of His Power | 7.30pm
Singapore Indoor Stadium

AUGUST 9
Walk of Love | 4pm
St Andrew's Cathedral

OCTOBER 7
PraySingapore | 4pm
The National Stadium

OCTOBER to MAY 2019
Sow Far Sow Good | 7.30pm
Monthly Regional Prayer
Focus: Celebration of Hope

2019 | MAY 17-19
Celebration of Hope
The National Stadium

VISION

DAY OF PRAYER & FASTING

- A significant moment in this Year of Prayer.
- A spiritual act in humble obedience to God.
- A sacred trust to shape the future of our nation, uniting all who are hungry enough to fast and desperate enough to pray.
- A strategic step towards God's promised revival-harvest in this *kairos* window.

web praysingapore.sg
hotline 91371982

THEME

SEEK THE WELFARE OF THE CITY

Seek the welfare of the city... and PRAY TO THE LORD ON ITS BEHALF, for in its welfare you will find your welfare... For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope. Then you will CALL UPON ME and COME AND PRAY to me, and I will hear you. You will SEEK ME and find me, when you SEEK ME WITH ALL YOUR HEART. I will be found by you, declares the Lord... JEREMIAH

29: 7, 11-14

ONE NAME ONE HOPE

ONE HEART ONE VOICE

SINGAPORE

SUNDAY • 7 OCTOBER 2018 • THE NATIONAL STADIUM • 4PM - 7PM

2018

Year Prayer

Nations rise and nations fall. Studies reveal that nations decline primarily because of *a weakening sense of duty and an increase in selfishness and the desire for wealth and ease* (LIM SIONG GUAN and JOANNE H. LIM). Singapore is not exempt.

True, Singapore is a miracle nation admired around the world. Yet, beneath that gleaming facade, there are signs of decline that threaten to undo her.

We see a weakening sense of duty to stay faithful in marriage, to pro-create, and to parent our children. We see the rise of secularism and youth shunning religion. We see a society fragmented along class divides.

We are not in the pink of health. We are a nation at war with diabetes and depression. As one of the fastest ageing societies in Asia, eldercare will escalate. Dementia could become a national crisis sooner than expected.

We see a lack of rootedness and emotional bonding to Singapore. ESM Goh Chok Tong has warned that Singapore will decline when her people cease to value her, and begin to treat her as a stepping stone, a temporary station in life to get an excellent education, grow wings, and fly off to sink roots somewhere else to seek their own fame, fortune, and future.

We love Singapore.

We cannot be complacent. We cannot brush these issues aside and conveniently leave them for future generations to tackle. That would be totally irresponsible. God expects us to do the right thing on our watch: Humble ourselves. Repent. Seek his face. Seek the shalom of the city.

God loves Singapore.

When we seek him wholeheartedly, he promises to show up. He will show the way, turning Singapore Godwards!



A Symbol of Singapore's Wartime Suffering and the Well-Lived Christian Faith

An Interview on **Elizabeth Choy**

by: edmond chua

On the 75th anniversary of the Fall of Singapore this year (2017), to help survivors of the Second World War find peace with themselves and with the past, Karen Hoisington has been commending the life of her grandaunt Elizabeth Choy. She speaks to The Courier regarding the wartime heroine and how she continues to be an inspiration for women and Christians, and also of Choy's links to the Cathedral.

The Courier (TC): For the uninitiated, could you introduce the subject of our conversation? Who is Elizabeth Choy?

Karen Hoisington (KH): Elizabeth Choy, who came to Singapore in 1929 from North Borneo, was a decorated WW2 heroine during the Japanese Occupation of Singapore from 1942 to 1945.

During the Occupation, with no work and needing to survive, both Elizabeth, a school teacher at St Andrew's School, and her husband, Choy Khun Heng, an accountant at Borneo Company, set up a canteen at Tan Tock Seng Hospital to sell food and basic needs to the hospital staff.

News of their canteen got to Bishop Leonard Wilson, who was Bishop of Singapore at the time. He approached the Choy family to help provide quinine and other medicines to the diseased and dying POWs in Changi Prison.

Filled with compassion and Christian charity, the couple agreed to help bring comfort to the 50,000 prisoners-of-war interned in Changi Prison, by passing parcels containing fresh clothing, medicine and letters during the daily ambulance deliveries to the prison. The Choy family incurred further risk by sending in radio parts for hidden receivers until a Japanese crackdown in Changi Prison.

They were eventually arrested, imprisoned and subjected to torture. Khun Heng was interned at Outram Prison, while Elizabeth was arrested at the Japanese Military Police or Kempeitai HQ at the YMCA on Orchard Road. For the next 193 days, in a windowless cell no bigger than three by four metres, with only a narrow air-vent on one wall, Elizabeth was subjected to torture, together with her cellmates of twenty people, who were a mix of civil servants, doctors and businessmen. She was spat upon, kicked, stripped, severely beaten and electrocuted daily.

She survived the ordeal by sheer strength of willpower, a moral duty and her strong unflinching faith in God. Elizabeth and Khun Choy received an Order of the British Empire, (OBE) in June 1946 for acts of service and valour towards the Allied Forces. Elizabeth was invited to meet with Queen Elizabeth in July, the same year.

Elizabeth passed away in 2006 at the age of 96. Her wake was held at St Andrew's Cathedral, an honour given for the first time to a parishioner. Singapore ministers and members of society came to pay their respects to a humble yet formidable woman.

TC: What were Choy's main contributions to Singapore? Are there any particular actions she is especially remembered for?

KH: Invited to recuperate in England by Lady Shenton Thomas, wife of the Singapore governor, Elizabeth returned to Singapore in 1949 and resumed her teaching post at St Andrew's School. She also became involved in the political developments preceding Singapore's independence. From 1951 to 1955, Elizabeth served as a Legislative Councillor where she spoke frequently on behalf of the poor and needy, and campaigned for the development of social services and family planning. Elizabeth started the School for the Blind as their first principal, advocating for their right to be educated. Her dedicated service in social work and impressing young Singaporeans with the need to maintain a strong national defence carried on well into her 90s.

Elizabeth would probably like to be remembered in three areas as her contribution to Singapore; (1) campaigning for the development of social services and family planning, especially for the empowerment of women in the 1950s; (2) establishing the School of the Blind for handicapped children to be educated at a time when it was a social stigma; and (3) advocating for national self-defence as a direct result of her war experience when she volunteered for the Singapore Volunteer Forces, a precursor to Singapore's Armed Forces after the war.

Elizabeth was and is a symbol of the nation's collective hardship during Japanese

Occupation of Singapore, who with courage, resolve and dignity, embodied true faith in times of adversity and persecution.

TC: Do comment on Choy's life and faith as a Christian. How did her actions and the way she lived speak well of her faith and of her Lord and Saviour?

KH: Elizabeth's life is a spiritual inspiration for all Christians. So much of what the Apostle Paul wrote in the first chapter of Philippians can describe her life of faith. Elizabeth's actions in front of her torturers, matching their wits and not flinching, as she walked back with dignity, showed that she knew her identity in Christ.

Elizabeth remembers, "During the torture, it was impossible to show defiance and be brave; it was impossible to suppress the screams, or to stop the tears and mucus from streaming down my face." Yet, she refused to confess to something she knew was untrue. It would implicate others. Elizabeth would rather endure more physical abuse at the hands of her jailors than betray her people.

By this, she showed the agape love and concern for the welfare of her cell-mates and cared for that more than for her own safety and suffering. Her compassion and selflessness, as well as the fact that she remained undefeated to the end, won her the admiration of both her fellow detainees and her Japanese torturers. The Book of Esther teaches how to put aside our own needs for the needs of others, "if I perish, I perish" (Esther 4:16). Her courage to not plot revenge or hold a grudge of hatred can remind us of how the Lord Jesus also, when persecuted, chose to forgive his enemies.

Elizabeth shone in the corridors and dark recesses of the YMCA cell, demonstrating a life worthy of the gospel and not being afraid of her cruel adversaries, conscious that the Christian faith requires not only to believe in Christ but also to suffer for His sake (Phil 1:27-28). In Elizabeth's own words, she would want to be remembered the way she lived and spoke well of her faith in Christ, "as someone who loves peace", upholds the exhortation to "be kind to everybody... the strong helping the weak, the rich helping the poor".



Collection of World War II artefacts & mementos



Order of the British Empire Medal (OBE) awarded to Elizabeth Choy in 1946

TC: What are some ways in which women today may draw inspiration from the life and experiences of Choy?

KH: Elizabeth was more than a victim of war or a war survivor. She used her experiences to encourage and empower others rather than hide in shame. Although it took Elizabeth more than 40 years to muster the courage to open painful wounds of the past, she, nevertheless did. A TheatreWorks production entitled "Not Afraid To Remember" was staged in 1986. The director, Lim Siau Chong, was a student of Elizabeth Choy's at St. Andrew's School. He found out about her war experiences while doing research and subsequently pushed for the staging of the production as well as for Elizabeth to continue to share her inspiring story, well after his play about her life. This she did, till her death.

Singapore in the 1950s was a turbulent time in between decolonising and independence from Britain and Malaya respectively. The era witnessed numerous riots (like Maria Hertogh riots of 1950 and the Hock Lee bus riots of 1955), political upheavals and the constitution of the new Republic of Singapore. Elizabeth was chosen as the right symbol for maintaining harmony and continuing links with a multiracial nation. She was the best of East and West being decorated as a war heroine, articulate, educated, and having poise.

At the same time, there were calls for polygamy to be abolished, the right of women to vote, the welfare of children, family planning and the underprivileged. These were important social causes that Elizabeth advocated for as a female legislative councillor. She believed in women's equality

as a stabilising factor in society.

Fast forward, women today can learn important lessons from Elizabeth's life. She was:

- Pro-active. She found ways to be useful instead of hiding in fear. She volunteered for service as an auxiliary nurse and a gunner in the Singapore Volunteer Forces
- Kept productive. During times of adversity, she served with acts of kindness and compassion to the suffering
- Willing to pay the price. She had to do what was morally right in the eyes of God despite the consequences if caught
- Demonstrated Christian hospitality. She went out of her way to help her neighbours
- Persevered to do good. Friend or foe, she understood why humans do bad things and forgave them as Jesus forgave the sins of man
- Courage under orders. She accepted her torture with strength, resolute and dignity. There was no revenge or malice in her heart. In turn she gained the respect of her torturers who saw her compassion

Considering the current conversation on violence against women, abuse, and harassment of women in the workplace or at home, Elizabeth's story speaks empowerment and healing into women who are going through violence of any kind. There is bullying in schools and workplaces, abuse at home, and powerlessness even in sophisticated Singapore as it is all around the world today. Elizabeth's story is timely as it challenges women not to be simply victims or mere survivors but to act in the opposite spirit towards those who persecute them. That of the grace and strength that comes from Christ (Phil 4:13).

TC: Since this interview is for a magazine of St Andrew's Cathedral, we would love to know what some of the most important links between Choy and the Cathedral were.

KH: First, it can be plainly seen that God was behind all the connections well before the war. After all, He is the Master of our destiny. When Elizabeth and her family arrived from North Borneo to Singapore in 1929, she made St Andrew's Cathedral her home church. She was awed by its majestic architecture and uplifting spiritual services.

After graduating from Convent of the Holy Infant Jesus, Elizabeth could not enroll into Raffles College (NUS today) due to financial difficulties at the time. So, she took a teaching post at St Andrew's Boys' School that was affiliated to St Andrew's Cathedral. Reverend Reginald Keith Sorby Adams was the school's principal in 1934 when Elizabeth was there.

Bishop John Leonard Wilson was appointed Bishop of Singapore in 1941 and served at St Andrew's Cathedral during the time of the Japanese Occupation till 1949. When Singapore surrendered to the Japanese on 15 February 1942, Bishop Wilson, assisted by Reverend Adams of St Andrew's School, ministered tirelessly to the people of Singapore. Thanks mainly to the help of a Christian Japanese officer Andrew Ogawa, they could continue their ministry till the Japanese saw the growing popularity of the cathedral with its English-speaking congregation as a threat.

Bishop Wilson together with two other ministers were subsequently interned in Changi prison in 1943.

The Bishop was allowed free movement before his arrest by the Japanese and sought the Choy's help to send packages of medicine, cash and letters in the daily ambulance runs between their canteen in Tan Tock Seng Hospital and Changi Prison.

When Bishop Wilson and Elizabeth were arrested after a Japanese crackdown at Changi Prison, the bishop was an ever-present source of encouragement through his songs of praise and good cheer. He would serve Holy Communion, made of stale, burnt

rice and water from the toilet bowl when Elizabeth walked past his cell after being interrogated or cleaning the corridors.

Therefore, the important links between Elizabeth and the Cathedral are; (1) God's divine leading to make St Andrew's her home church all through her life till she passed away; (2) a series of timely connections with Rev Adams and Bishop Wilson to serve the POWs in Changi prison, together, in the service of Christian charity; (3) the close bond between Elizabeth and Bishop Wilson is akin to that between Paul and Silas in the Philippian jail where they sang worship songs, kept up the spirits of their fellow cellmates in good cheer and strengthened each other as brother and sister in Christ, even as they themselves went through physical torture and pain. These accounts embody the true spirit of the church as the Body of Christ.

TC: I understand that you have given talks on Choy at the Cathedral and the National Museum in commemoration of the 75th anniversary of the Fall of Singapore. Did you have any particular objectives in mind when you delivered those lectures? And why is it so vital for us to remember Elizabeth Choy during this notable year?

KH: I knew of how the 75th anniversary of the Fall of Singapore was designated as a year-long season beginning from 15 February this year (2017) with the launch of the Former Ford Factory, to a key exhibition at the National Museum of Singapore titled "Witness to War" and a series of complementary lectures and events that will take place regularly till March 2018.

I felt it was important to seize the opportunity to share the legacy of Elizabeth Choy to a new generation as well as those who know her story yet still seek an unknown fact about her life. As a member of the family, I felt history, if left untold, betrays the life or lives that lived it. I can say it is akin to the gospel. To not share it when an opportunity presents itself, is a denial of what Christ has done for us on the cross.

I felt compelled to share Elizabeth's story, not from any ambition, but to bring reconciliation of the past in the lives of people

who went through the war, to allow context, understanding and forgiveness where there is still pain. I was also motivated to change the conversation from the hatred for the Japanese even today to one that could forgive them. Teaching as an honorary professor at Kyoto International University last year gave me an intimate perspective of the Japanese people and their motivations and beliefs as I worked alongside them. I visited their war shrine to understand their own pain.

Elizabeth was correct to say that the brutal training of the Japanese military made them brutal in turn towards others in war. The Japanese soldiers were simple farmers and coal miners listed for war under harsh conditions which required total compliance to their leaders, who in turn had to answer to the Emperor, then regarded as a god. It was this balance and understanding that Elizabeth also knew that I wanted to convey.

It was a sober undertaking for not only me as a war history researcher, but also my family and therefore personal and emotional. It was truly by the grace of God that I could plough through hundreds of pages on the horrors of war and not be too grieved to give up. It made me reflect on what man can be without Jesus as his Lord and Saviour.

I was conscious of the position of privilege extended to me to honour the legacy of Elizabeth by the National Library, St Andrew's Cathedral, the National Museum of Singapore and more to come. The talks were not merely about history but those who came felt like family who had fond memories of meeting her in person during her 96 years.

It seemed the objectives were accomplished as new family members came forth to reconnect from afar with current ones like Elizabeth's daughters, distant cousins and old aunts. They shared their own stories of Elizabeth that were so valuable to the narrative for future generations. The audience were also moved to tears.

The positive feedback from the recent museum talk of nearly a packed auditorium, words like "magnetic", "drawn", "authentic", "humble", "a feeling of peace and love" can only point to the manifestation of God's presence among the listeners. As for the museum officials, they noted, never in their

history of public lectures did so many linger long after an event is over, connecting and reconciling. As the messenger, I give all glory to God that it was a mission accomplished for the nation of Singapore and for the Kingdom of God.

TC: Karen, you are a relative of Elizabeth Choy. Would you be able to share your personal experiences with your prominent aunt? What was she like and how was she a blessing to her immediate and extended families?

KH: I would like to just share the words of my last living aunt, Theresa Choy. With a faraway look, she simply said, "Elizabeth was the kindest woman I have ever known." I believe all of us, as immediate family and extended family, echo those same words. Elizabeth was not only a beautiful woman on the outside, clothed with dignity and courage, but more importantly, she was clothed with true compassion, kindness, humility, gentleness and patience, as one of God's chosen (Col 3:12). These are also the characteristics that we as Christians aspire too, isn't it? ☘

from L to R : Jeanette Chia, Irene Ong, Karen Hoisington, Elaine Lee



by: edmond chua

2018 LEADERSHIP CONFERENCE Spurs Discussion on Cathedral's Ministry



Top left pic: Prayer & Worship
Bottom left pic: Pamela Yoong in group
discussion
Right bottom pic: The Vicar leading in prayer

What would it look like for the leaders of the Cathedral church to gather and envision for the next phase in the ministry of the church? One hundred and seventy leaders from various ministry backgrounds had a taste of unity in which they heard, prayed, thought, and shared during the 2018 Leadership Conference held January 26 to 27 at Changi Cove.

Presenting his three-year vision for the Cathedral, the Vicar, Revd Canon Terry Wong, led ordained and lay leaders, many of them leaders of Connect Groups, to explore how the Cathedral's deep heritage, core values of building community, encouraging discipleship, and promoting learning in the Word, and aspiration to expand and enhance its amenities, among other things, might be fleshed out in practice.

This prodded a lively discussion among 14 groups, each led by a pair of leaders.

The conference also featured a talk by guest speaker Mrs Lai-Kheng Pousson from the LoveSingapore movement of churches regarding the privilege and power of prayer entrusted to Singaporeans and other residents for the nation. ✕





Photo by Roger Deng

Making The Pipes Speak Again

by: june gwee

You can never ignore the sound of the organ whenever the nave brims with music.

Full-bodied, grand and strong, its music reminds us of how small we are amidst all of Creation. The present organ is referred to as a nave organ. The organist plays on the console located at the chancel, near the Nativity Chapel, from where the choir sings. When played, the music is projected from pipes and speakers located in the West gallery, just above the main entrance to the nave. Their position allows the sound to travel down and through the nave during worship.

The organ that we hear now is a Rodgers Trillium Masterpiece Model 1058 combination organ. It has an electronic 4-manual console and a pipe module with 6 stops. Combination organs are sometimes referred to as hybrid organs because of the digital sound-producing technology used as a primary sound source augmented by wind-blown pipe ranks.

For many of us who sit in the pews facing the beautiful stained glass at the apse, we seldom pay attention to the glistening silver pipes behind us in the West gallery of the bell tower (see Photo 1). These musical pipes and the organ are part of the history

of St Andrew's Cathedral. Since 2017, organ pipes that date back to 1860 have been in the process of being restored to conserve the musical heritage of the Cathedral and reinstate the glory of organ music for worship.

The King of Instruments

The majestic and powerful music from organs has long been a staple of churches since medieval days. Sound from a pipe organ is made by passing air through a narrow gap (the 'flue') on to a knife edge which causes the air flow to produce harmonic sound. Mozart, who was said to have referred to the organ as the King of Instruments, had numerous compositions that maximised the depth and range of the organ. St Andrew's Cathedral was one of the first churches to have a pipe organ. Although this is not the only pipe organ in Singapore, it has a history that is dear to all who worship here.

The silver pipes that you see in the West gallery were installed in March 2009, in front of the 1959 Walker pipes, now partially hidden from view. The 2009 organ casing contains 459 pipes of which 415 were repaired pipes from the 1959 Walker organ. The newer pipes are silver while the older

pipes are a deep brown hue, or grey (see Photo 2). The disused pipes from the 1959 Walker organ remain intact although they are no longer working (see Photo 3).

While magnificent and commanding, the pipe organ is a geographically limited instrument. Compared to other types of organs, pipe organs are generally the most expensive to purchase and maintain. And you need space to locate the pipes. The West gallery was added as part of the bell tower after the Cathedral building had been constructed. The bell tower is divided into an organ loft which is just above the West entrance and a bell loft, directly above the organ loft but hidden from view. The organ loft is a tight and confined area where the organ pipes share the space with the bell ropes for bell ringers. There is also a web of old wiring, non-working bellows, dilapidated organ keyboards, damaged pipes that cannot be reused or displayed, messy scaffolding and precarious-looking ladders from the previous organ installations. These will remain in their current state of disrepair until the area where they are currently located is tidied up for the installation of 16' Open Wood pipes that are currently being restored in the United

1. West Gallery above the main entrance to the nave



2. New and old pipes inside the 2009 organ casing



3. Disused pipes from the 1959 Walker organ





Workers removing the pipes by means of a scissor lift



A few strong men required to move a wood pipe

Kingdom. This is a challenging space to fit the pipes and casing while allowing easy access to the bell ropes, which means that the pipe casing had to be fitted just beneath the tower arch in order for the space to remain accessible.

Accompanying the choir and leading the congregation

Previous organ designs required the console to be located close to the pipes because the mechanism that controls which pipes speak has a limited length. This made leading the congregation and accompanying the choir challenging, especially within the design of the Cathedral.

When the organ was first installed in the 19th century, it was placed towards the front of the cathedral with the choir singing in the West gallery. The organ was subsequently moved to the gallery to be close to the choir. Later, when the choir was moved from the West gallery to the front of the cathedral, a second small organ was installed near the choir. However, circa 1888, this small organ was sold and the main organ was shifted from the gallery to the front of the cathedral to be with the choir. Around 1959, the organ and its accompanying chambers were moved back to the West gallery.

In the 1970s, the pipe organ fell into disuse and electronic organs were preferred. It was in 2008 that the idea of restoring the pipe organ was mooted.

"Where shall we be in one hundred years from now?"

The Cathedral's music ministry is one of the core foundations of the church. It echoes the same thinking inscribed in one of the old

Walker pipes that is being restored – "Where shall we be in one hundred years from now?" The Cathedral's music and ministry are part of the larger purpose of pursuing the heart of God. A hundred years from now, with the restored pipes and new choir organ, it is hoped that the Cathedral's music and heritage will continue to inspire and lead more people to God. With a generous donation from a church member, the Cathedral has formed a committee to look into the modification of the Cathedral's organ.

Finding new purpose for the older and unused organ pipes and making them speak was an important part of this organ project. In 2016, Modular Pipe Organ Systems Ltd (MPOS), a company from the United Kingdom which designs, manufactures, and installs combination organs, conducted an audit of the organ in the Cathedral. The company assessed the state of the instrument from two perspectives: the musical needs of the cathedral and the historical value of the organ parts, especially pipes that are more than 150 years old. MPOS found that most of the organ parts were in poor condition and recommended that some of the old pipes be restored and combined into a new choir organ to be installed in the chancel.

MPOS had worked on projects with many churches in the United Kingdom, China, Hong Kong, Malaysia, Indonesia, and Singapore. In October 2017, one of its founding directors and organ builders, Paul Mortier, spent two weeks in Singapore to catalogue and assess the pipes in the cathedral in terms of their historical value, their functionality and their ability to make good musical contribution to the organ. Eventually, some 600 unused pipes from the Walker organ were packed



Pipes in crates shipped to the UK



Wood, chewed by insects, blocked up the feet of some of the pipes

and shipped to the United Kingdom for repair and restoration. The largest pipe weighed around 150kg and was roughly 6m long. These 600 pipes will be combined with new pipes to form the new choir organ. In the United Kingdom, the pipes will be first cleaned and assessed, followed by work on the voicing of each pipe; that is, checking and regulating how well each pipe speaks.

After the pipes are restored, the current nave organ console that is located in the chancel will be reconfigured. The existing Choir division¹, currently speaking from speakers on the gallery, would instead speak from the chancel speakers and pipes. This would effectively move the current Choir division from the gallery to the chancel. To accompany the choir, one manual of the current console will activate pipes to speak from the chancel. When the console is played as a nave organ to lead the congregation, the pipes will speak from the West gallery. This will enable music from pipes to be played from the same console without complications, and at the same time, recapture the fortissimo of the instrument.

The new chancel organ will be located in the space above the South vestry, just opposite of the location where the current organ console now sits (see Photo 4). MPOS recommended this location because it would allow the chancel organ to produce good musical effect while providing access for installation and maintenance.

The organ cases will be made largely from oak to match the organ case in the West gallery. The casing design is based on the St Andrew's cross. Pipe mouths and lengths will be adjusted to meet the required shapes.

Three organ cases will be fitted within the three narrow openings above the South vestry, with some 600 pipes installed behind the cases. The larger pipes that will be installed in the left and right openings will consist of new pipes made of seventy per cent tin, to match the pipes that we see now in the West gallery. The pipes for the middle bay will comprise dark grey pipes from the old organ. This is a deliberate design to show the link between the new and old organs so that together, they tell the story of the Cathedral's past and present.

4. The new Chancel organ will be located in the space above the South Vestry



¹"choir" refers to our human singers. "Choir division" refer to a part of the organ.

The electric blower, wind pressure regulator, pipe chests, amplifiers, speakers will be placed behind the casing. The back of these cases will be left open so that the sound will float into the chancel unobstructed.

Other restored pipes such as the 16' Open Wood pipes will be placed in the West gallery on either side of the existing organ casing so that they form a wooden frame and a link between the old and the new. When installed, this will be a magnificent structure

that shows off the height of the cathedral. These pipes will also have an independent wind system.

The restoration of the organ pipes and installation of a new chancel organ is a complex project but it is a historically significant milestone in the Cathedral's history. If everything goes as planned, new and old pipes will speak from the nave by Christmas this year to bring 2018 to a close, and herald in a year of harvest in 2019. ❖

A Brief History of Organs in the Nave

1835-1855: The First St Andrew's Church

- Year unknown 3-stop barrel organ with around 120 pipes was installed.
- 1843 The Holdich 1 manual+pedal organ was purchased at £260.
- 1852 Church building was deemed unsafe and the Holdich organ was moved to a parishioner's house.

1861-present: Current St Andrew's Cathedral

- 1861 John Walker 2 manual+pedal organ was purchased and installed between 2 pillars by the North porch for £600.
- 1888 After the Walker organ was moved from the North porch to the West gallery, a small (1 manual+pedal) Bryceson Brothers organ was purchased and installed at the chancel.
- 1928 Walker organ was dismantled.
- 1929 Hill, Norman & Beard 3 manual+pedal was purchased and installed. It included parts (including the pipes) of the 1861 Walker organ.
- 1959 J.W. Walker & Sons (the same company which built the 1861 organ) modified the 1929 Hill, Norman & Beard organ.
- 1976 A Rodgers electronic organ was donated to the church.
- early 1990s An Allen electronic organ replaced the Rodgers organ. The Allen organ is now in the Cathedral New Sanctuary.
- 2005 A Rodgers Trillium Masterpiece Model 1058 electronic (4 manual+pedal) organ was purchased and installed.
- 2008 415 of the 459 pipes from the 1959 disused Walker organ were sent to the United Kingdom for repairs.
- 2009 A pipe module with 6 stops was installed in the West gallery, in front of the 1959 Walker organ. The 415 restored pipes from the Walker organ were fitted into a new organ case and combined with some 50 new pipes. These were connected to the Rodgers console to form a combination organ.
- 2017 Restoration of 600 pipes began and a new chancel organ is designed.

A photograph of a man with a beard and glasses, wearing a dark shirt, sitting on a stool and playing a black Yamaha keyboard. He is positioned in front of a large, ornate church altar with a prominent cross. The scene is lit with warm, golden light, creating a solemn atmosphere. The background features a large, arched stained-glass window. The text "COME LIFT UP YOUR SORROWS" is overlaid in large, white, sans-serif capital letters across the top half of the image.

COME LIFT UP YOUR SORROWS

The famed singer-song writer Michael Card taught on the biblical theme of Lament in a two-day seminar on 2nd and 3rd March 2018. He also sang in a public concert in the Nave on the evening of 3rd March.

By Edmund Chua and Leslie Koh



BIBLICAL IMAGINATION SEMINAR ON LAMENT

"Anything you need to say to God, you can say to God," exhorted Christian singer-songwriter Michael Card as he taught on the biblical theme of lamentation. He was teaching at a seminar in the Cathedral on 2nd and 3rd of March, 2018.

His advice acknowledged and indicated general discomfiture on the part of the typical churchgoer with bringing one's complaints to God about the evil and injustices going on in the world. Drawing from the life and ministry experiences of the biblical characters Job, David, Jeremiah and Jesus himself, Card showed how God does not shut his children off when they are going through pain.

God does not take offence at the anger Christians may feel and, as a matter of fact, through the example of biblical saints invites his children to pour their sorrows and even express their indignation before him.

And there will be occasion, one too many, for Christians to commit their sorrows and anger to the Lord, if only because fairness and justice is never quite the order of the day. More often than not, people of all kinds, Christian or not, are exposed to suffering and pain, sometimes too tremendous for the human soul to bear alone.

As such, it is part of the worship of the Christian to bring their complaints and earnest petitions before God and Father of humankind. He does this through a "wilderness" experience, a period of one's

life of tribulation through which God brings us towards a true confession of sonship and daughterhood in Christ.

"Torah obedience" is a principle whereby those who obey God expect to receive blessing whereas those who fail to submit to the law of God will be punished. This presupposition based on the law of justice is commonly held. But the theology in the Book of Job offers a different perspective. Through our wilderness experience, He brings us on a journey where we encounter His faithfulness ("hesed") and where we learn that our relationship with Him and His response is not only governed by "Torah obedience."

The Bible does not promise its seekers any clear answers to why bad things happen to good people, but the Christian is given the assurance of God's presence in the midst of pain and emotional darkness, even when God seems distressingly absent. In times of hardship, Christians are to remember God's past acts of faithfulness and kindness, and to know that he has not failed them even in the difficult moments of the present.

There is also the promise that God will never sever his ties with his children just because they may be undergoing confusion.

"Never does God say to his children: How dare you speak to me that way?" Card suggested to his listeners during his seminar at the Cathedral New Sanctuary. He urged them not to give up talking to God in their moment of pain and to keep the conversation going, to make full use of God's provision

of the opportunity to lament before him, of his wholehearted concern for his children, recognising that in this way, someday, they will be brought into a deeper level of intimacy with him.

EVENING CONCERT AT THE NAVE

The set-up in the nave was simple: two chairs, a keyboard, a guitar, and a couple of microphones. The ambient lighting set the mood for a warm evening of reflective music. When Michael Card sat down and began playing, you couldn't help but be taken back in time by songs describing memorable scenes from the Bible.

From the grateful tears of the woman who washed Jesus' feet with perfume to the wonder-filled questions of Gomer, Hosea's wayward wife, the singer kept hundreds of listeners enraptured with his gentle melodies as he presented a selection of his songs, including the classic *El Shaddai*.

More than 400 people turned up for

the concert, which wrapped up a weekend teaching seminar by Card at St Andrew's Cathedral. In his Biblical Imagination Seminar, the American songwriter-singer taught about lament, a topic which dovetailed with the season of Lent. At the concert, he also shared on the wonder of *hesed*—God's lovingkindness.

Card, who is 61, is a songwriter-singer, musician and author who has sold more than 4 million albums, written about 20 No.1 singles, and authored several books. Well known in the Christian music scene, he is probably most remembered for the song *El Shaddai*.

During the concert, Card took time to talk about the musicians who inspired him, his mother and her influence, and his daughter and her dreams. Over about two hours, he took the audience through a wide selection of his creations, from songs of praise to those depicting scenes in the Old and New Testaments, giving listeners a chance to walk through the Bible and witness these scenes through his eyes.

"I've been listening to him since my school days," said one visitor who had come to the Cathedral just to hear Card sing. "I didn't know about the seminar. When I heard about the concert, my wife and I rushed down."

It was an evening of Michael Card music at its best, wonderfully matched by the unique ambience of the Nave. ❖

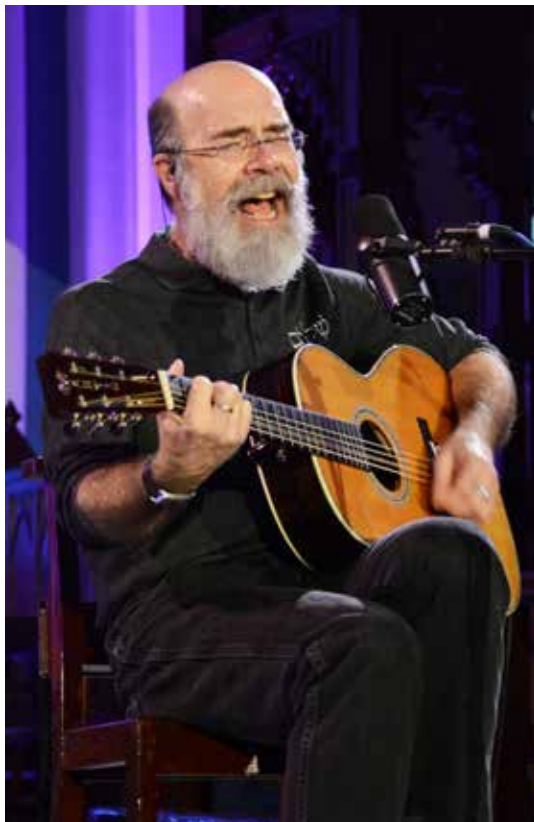


Photo by Leslie Koh

Audio recordings and notes from Michael Card's seminar on Lament can be found online at: <http://cathedral.org.sg/michaelcard>



WHAT REALLY MATTERS TO YOU AT THE END OF LIFE?

Advance care planning helps us to end well and beyond

by:dr teoh mei lin



Mei Lin is a Visiting Consultant at Tan Tock Seng Hospital and Joy Connect St Andrew's Mission Hospital. She also tutors at LKC- NTU School of Medicine. Her main interests lie in community geriatrics, end of life care and chronic disease care. She is married to Daniel, a paediatrician, and is a devoted mother to Wesley, Westin and Wesford; Browney (who loves to bark) and Ezio (who has a shell). She is involved with The Haven Children's Reading Programme and loves football, Middle-Earth, and all things Peranakan.

Dad and I walked silently down the hospital corridor.

We were drained. It had been a week of constant action and seemingly unending uncertainties, chasing assurances which yet evaded us. It did bring relief and joy that Mum's coronary angioplasty [an intervention to relieve blocked arteries] was a success. Even in capable hands, she had to be shocked twice due to complications. The AED paddles burned marks onto her chest. The whole experience was imprinted into our thoughts.

Mum's new heart condition, though, certainly meant at least one thing: none of our lives would ever be the same. "What if

she developed a stroke from the angioplasty? She won't be able to walk or talk properly, like Ah Mah (my grandmother)", I quietly asked on the way home.

"I don't know. I just hope it will not happen," Dad replied. "But if it does, we will just have to decide what to do when it comes. But one thing I do know: whatever happens, your Mom would never want to stay in a nursing home. She wants to have the family by her side."

"But..." he added, "you mentioned Ah Mah? After her paralyzing stroke, she became increasingly depressed and irritable. Though gentle by nature, she would fly into a rage at any moment. Honestly, it was hard for me. I know it was very hard for her. No one could prepare for this. None of us could really understand her pain. Perhaps for Mum, we should start talking about what she would want if worse things were to happen...."

Advanced Care Planning (ACP)

The above conversation – contextualized in 1992 when ACP was not yet introduced – is largely fictive, though based on true events personal to me. But such experiences that mingle life with death, and elation with frustration, are no doubt timeless and very real to a great many of us, especially as our nation progressively ages.

What is Advance Care Planning (ACP)? It is the process of planning for your future health and personal care. It includes discussing your personal beliefs and goals for care with your loved ones and healthcare providers. The Ministry of Health (MOH) recognised the importance of end-of-life issues such as ACP and palliative care services in supporting the needs of our ageing population. Since January 2015, MOH has been working with many hospitals and community partners to raise greater awareness of these issues. In a Straits Times article, 'Let's talk about Advance Care Planning to die with dignity', the author, a geriatrician, highlighted that the main purpose of ACP was really meant to uphold personhood and dignity. It aims to secure a good death that respects a person's values

and preferences. Conversations need to be initiated early and tailored to the person's needs and situation.

ACP involves sharing our values and beliefs and exploring what we may want or not want in certain medical situations. Just as important is choosing one or more person/s who will voice these wishes we have when we one day become unable to do so. ACP is for everyone regardless of age or health status.

Remember that advance care planning consists of several discussions over time. At the other end of the spectrum of advance care planning are discussions focused on specific details of medical care. These specific details could be about choosing whether to carry out tube feeding in advanced dementia or active resuscitative measures in one suffering from multiple organ failure.

For a start, the following are exploratory questions that can guide us in discussing ACP. They are:

1. Think about it

- a. **Think** about what it means to live meaningfully now and what would be important to you at the end of life. For some, it is in the special relationships that bring them laughter, and they would want to have these people with them at the end of life. For others, it could be a special hobby that fuels their passion for life or it could be meditation and prayer that brings contentment to the heart and mind.
- b. **Know** your health status now and whether it might change the future.

2. Discuss with your loved ones

- a. **Talk** to others about your wishes and goals for care in the future. You can share with your family or a trusted friend.
- b. **Choose** one or two trusted persons whom you know will be your voice and carry out your wishes about your future care.

Remember, you must involve them in the discussion.

3. Put these discussions into a plan

- a. **Record** them down on paper or in a workbook. You can obtain one from Living Matters or your family doctor. Remember this is not a legal document but it a reference for yourself and the ones whom you entrust your wishes with.
- b. **Share** this plan with your family doctor or healthcare provider.

4. Review your plan over time

- a. **Update** your new preferences into the plan as our health may change over time.
- b. **Remember** to update these changes with your loved ones or your family doctor.

End of life and beyond

While our well-thought out and balanced discussions help us to live our end days with measurable dignity and comfort, we must re-centre our lives on God. We are living for His kingdom now in every area of our lives and this includes the way we plan out our end of days. Advance care planning is certainly an avenue in which the waters of grace and love that flow from His throne come and meet individual patients and their families, and provide a taste of the "place (and Person!) where all the beauty came from".

Till this mortal life changes to glory, we live with eyes set on eternity, life overflowing in love for our neighbours, and heart longing for the day when sickness shall be no more. ✕

The blind can see a bird on wing,
The dumb can lift his voice and sing.
The diabetic eats at will,
The coronary runs uphill.
The lame can walk, the deaf can hear,
The cancer-ridden bone is clear.
Arthritic joints are lithe and free,
And every pain has ceased to be.
And every sorrow deep within,
And every trace of lingering sin
Is gone. And all that's left is joy,
And endless ages to employ
The mind and heart to understand
And love the sovereign Lord who
planned
That it should take eternity
To lavish all his grace on me.

O God of wonder, God of might,
Grant us some elevated sight,
Of endless days. And let us see
The joy of what is yet to be.
And may your future make us free,
And guard us by the hope that we,
Within the light of candle three,
Your glory will forever see.

(excerpt from

'Justified forevermore' by John Piper)



God Comes to the Aid of His Precious Child

Fifteen-year-old **NATHANAEL LOW** gives an account of how God helped him overcome obstacle after obstacle in his search for a suitable educational environment

My life in my old primary school was very stressful as throughout my years from Primary 1 to 5, I was frequently bullied. I was being beaten up by a group of Primary 6 boys. I was nearly strangled to death, teased and was called names. I also did terribly in my studies with poor grades. When I found out that I had failed my exams, I would start to cry as I was worried that my parents would scold me or that I might have to redo the level again. At that time, I did not believe that the Lord was helping me in my studies or helping to keep me calm and giving me the confidence to do it well.

At the end of Primary 5, my parents were worried and brought me to see a psychiatrist and psychologist. Subsequently,

I was diagnosed with Asperger's, which is a developmental disorder that causes difficulty for one to adapt well socially. This helped to explain the difficulties I have been facing all along. My parents were worried for me because if I continued like this until Primary 6, I might not be able to pass my PSLE. Or, I might be marginalised if I were sent to an unsuitable secondary school eventually. My parents tried to find a new school which was suitable for me.

In the process, they did find a school for me. It was called 'Pathlight School', which specialises in educating children with special needs; namely, autism and other challenges. The school could help me with my studies and provide an environment where caring

It was also in Pathlight that I was given many opportunities to experience life which I believe would not have been possible if I had gone to a mainstream school.

teachers can understand me along with school mates that I could relate to. In this environment, I began to thrive both socially and academically.

Both my parents and I were relieved and overjoyed when we received news that I have been accepted into the school. It was a new start to my primary school life. I started to believe that it was the Lord's plan to bring me there. Before I entered my new school, I had to redo my Primary 5 level so that I can adapt to a new environment and get a better foundation before I was promoted to Primary 6.

On the first day of school, I was a bit anxious as I did not know anyone. I was shy at the start but by the end of the first day, I started to make new friends. I praised the Lord for my new and wonderful friends. During the first semester, I started to cope well and understood my subjects a lot better. I started to achieve better grades, and this was a definite morale booster! On the week of my SA1 Exams, I was a bit worried that I might face the same fate that I faced in my old school. So I decided to pray to the Lord for Him to stay with me during the exams to keep me company. I prayed that I will not be anxious and that I will remember all the things that I have been taught. When I received my results after the exams, I was so surprised at the good grades! It showed that

I have improved in my studies.

This positive experience was also repeated in my SA2 exams. On the first day of the PSLE, which is a national exam, I prayed to God for help and confidence that I may get through them. On the day of the release of the PSLE results and during presentation, I was overjoyed and overwhelmed with emotions; my prayers had been answered and I did very well in my PSLE! My parents were very proud of me and there was a letter with two choices asking if I wanted to continue my secondary school years in Pathlight or in other mainstream schools. I decided to stay in Pathlight which I found suitable for me as the school has helped me to grow a lot and manage my own personal challenges.

I praised the Lord for not forsaking me all these years, even in those dark moments when I thought He was not with me. I became resolute in deciding to follow Him on His path to success and righteousness.

Today, Christ has changed my life tremendously. I live with the comforting thought that He is with me always in all that I do. His love and faithfulness has brought calm into my life. This has helped me to cope a lot better socially or when I encounter challenging situations. I have been doing well in secondary school as well, achieving good grades in my studies and enjoying my CCA (robotics). I have been given many opportunities to take part in art competitions externally. My talent in art is being honed, whereas it could have been side-tracked in a mainstream school. I have lots of good friends, caring teachers and I come across fewer bullies.

I am enjoying my third year in Pathlight Secondary School now. After PSLE, my school brought me and other students to Perth, Australia. It was my first overseas school trip, an opportunity which may have eluded me since my previous school only gave such opportunities to students who shone either academically or in their CCA. In Secondary 2, I went with my school on another overseas visit, to Malacca in Malaysia and we had a great time there too! Throughout all of these visits, I am grateful and thankful to God and

my parents for placing me in a place that believed in me and gave me the opportunities to thrive. I praise God for the wonderful times He has given me in these last few years of my life. I count my blessings every day. The school has helped me deal with my problems well all these years. On hindsight, I believe that it was God who brought this light to my darkened path. When I was in distress and confused in my previous school, He guided me to this path.

I believe God has always been with me my entire life. In my earlier years, it was hard to believe in the midst of so many challenges. I could not understanding what was going on and why I was subjected to such trials. Why did I have Asperger's Syndrome to begin with? Looking back in my journey so far, I can see that He has lifted me up and out of my darkness and has helped me to manage challenges. At times, I don't even feel like I am facing any unusual hindrances or handicap. Knowing that God is with me has given me the confidence to face whatever trials that may come my way and remain resolute even when the outcome may not be what I want. I believe that He makes all things beautiful in His time, not mine. I have accepted Christ as my Saviour and I will always pray to Him when I face problems. Prayer is where I find solace and comfort. It is very comforting to know that I can speak to Him any time when I want to and anywhere. My God is an awesome God indeed! ✕

His
love and
faithfulness
has brought
calm into
my life.



Nathanael with siblings



EDDIE NG reflects on how the Lord led him through a life-and-death struggle with necrotising fasciitis. Eddie Ng worships at the 8am Service with his wife and daughter.

This is my testimony which I am dedicating to my mother Alice, one of God's strongest soldiers and a pillar of faith.

FALLING OFF A HIGH CLIFF

I have always been an adventurous person. I travelled throughout Asia, from the Middle East through to the Far East. I walked and hiked for long hours and took dusty bus rides. I was a keen observer of people and their cultures.

Born into a Christian family, I went to a Christian school most of my life. I even had a Christian missionary godmother from England. But I was never strong in my Christian faith. Being exposed to so many other religions in Asia, I questioned myself. Which god should I believe in and accept?

I could not find an answer and gradually accepted that all religions were the same. I still attended church but the doubts in my heart remained.

I was this spiritual drifter until I fell off a high cliff – literally.

September 2015, Negombo, Sri Lanka.

I had accidentally soaked my hiking shoes during my trip to Sri Lanka. For five days, I went around wearing nothing but a pair of dollar slippers while my shoes were drying in the hotel room. The Negombo fish market is a fascinating place, with fishermen bringing in their catches of tuna, sharks and mackerels on shore for Chinese and Japanese buyers to bid for these catches. Blood and fish parts littered the floors of the market in the frenzy of every morning. I was fascinated. I keenly documented all the going-ons with my camera; without a care in the world.

Then it happened.

I stepped on an innocent looking fish bone laying on the wet bloody market floor. It pricked the thin slipper I was wearing. For a moment it felt like a little pin had pricked my left toe. I thought nothing of this small matter. I wiped the blood off with my bare hands and continued with my work.

Everything seemed fine for a few months until the week before Christmas.

Hell unleashed its fury on my left leg and I was hospitalised for observation and tests. Blood tests and an investigative operation revealed a huge colony of bacteria living

and growing between the muscles of my left thigh. Doctors told me that I had necrotising fasciitis; the dreaded flesh-eating bacteria. It had grown to a point where it has erupted and the longer condition was now exposed.

To make matters worse, during my stay in hospital I also contracted MRSA; otherwise known as the Hospital Super Bug. I was also a smoker and had diabetes then. My prospects were bleak.

I spent more than 6 months in hospital fighting for my life. I went through more than 10 hyperbaric chamber treatments and more than 20 operations. I was fighting the flesh-eating bacteria AND MRSA, while at the same time already having a poor health condition.

For 6 months, I was kept in an isolation room. The pain was excruciating. Time moved in slow motion. I could not even remember what the nurses who looked after me looked like. I could not see the faces or touched the hands of my loved one. Everyone had to dress up in a space suit and face mask to avoid contamination. I was literally cut off from everyone.



I spent more than 6 months in hospital fighting for my life. I went through more than 10 hyperbaric chamber treatments and more than 20 operations during my ordeal.

Doctors were concerned if I could survive the ordeal, where I had to go under General Anesthesia (GA) many times. Each time I went under GA, there was no guarantee that I would not fall into a coma. How do I describe each operation? The surgeon called it debridement.

The medical dictionary defines debridement as "the medical removal of dead, damaged or infected tissue to improve the healing potential of the remaining healthy tissue." In simple English, it's like deboning a chicken drumstick. Each time, dead and rotting muscles were cut off from the leg and the area was washed out with saline. I went through this procedure more than twenty times.

By March 2016, I was still fighting the bacteria and MRSA. By that time the score was 0-23. I had not won a single round. I was spiritually bankrupt and empty by then – the bacteria had eaten away most of my left knee. It had to go. I asked the doctors, "Are you going to cut out my knee?" Their reply, "No, we're going to flush it out with water... there's nothing left to cut... it's all mushy and eaten away." I lost my left knee. My lower leg and thigh were by then attached together by just some skin.

In my darkest hours, God turned His light on me. Up until then it was dark. I was in an emotional and spiritual black hole. Even with doctors, family and friends around me and encouraging me, I felt empty and alone.

In my sufferings, I realised a few things. My pain was around the clock – it was so bad that I no longer feared death. I just asked God to end it quickly if He wanted me to go. By that time, I had little hope left.

In my darkest hours and days, I was drowning in that spiritual black hole, madly reaching out and grabbing at anything I could hold on to. That was when I remembered God. I had forgotten all about Him. In shame, I reached out to Him. I cried in shame too as I tried to sing some of the simplest Christian songs I learnt as a child. "Jesus Loves Me," I tried to sing, but beyond the first 2 lines, I could not even remember the rest of the song. "Amazing Grace," "What a Friend We Have in Jesus," I could not recall most of the lyrics. At that moment I realised how desperate and low I was.

The first prayers in the beginning in hospital were prayers for a speedy recovery and for everything to be OK. The later prayers I had with God were more about my surrender to Him and giving thanks and praise to Him for my situation. I thanked Him for this ordeal and I thanked Him for giving me hope AND for taking me back to Him.

I realised that without spiritual strength and help I would have struggled miserably. I realised too how important it is to have hope, for without hope and Him, life will be meaningless. I also learned the power of prayer. I could feel comfort as my wife, my parents, siblings and friends prayed for me. Even the nurses prayed for me. The comfort and reassurance transmitting His power through them warmed me tremendously.

When the left leg was finally amputated, I was spiritually and emotionally ready. I put my trust in Him completely. I remember going into the operating theatre in a very clear and calm state of mind with His comforting spirit over me. If I was ready to face death, I was ready to face anything.

After the amputation, as I emerged from the GA, I felt a peaceful calm as I woke up. I looked down and my left leg from my middle thigh down was gone. It felt, strange. I felt an odd calm as I looked at the empty space where my left leg used to be. My wife was holding my hand tightly whispering that it was okay. I could still feel the power of her and everyone's prayers as they wheeled me back to Isolation Room. God had me in His arms gently assuring me that He was with me.

My suffering and pain stopped almost immediately as I started my recovery process. The wounds healed after a few weeks. Medically I was cleared of both the flesh-eating bacteria and the MRSA virus. This was confirmed by the doctors after. I thanked them profusely. In my heart, I thanked God quietly for being with me in my darkest hour. For without Him, my wife and daughter, my parents, friends and relatives, it would have been a very long dark tunnel.

I thank God for the huge support and prayers from my parents, Alice and Michael, and my wife Geraldine and many other friends, relatives and colleagues. Despite being in their 80s my parents were shining examples of God's power working through His believers. They shared my plight with the St Andrew's Prayer and Bible Study group and eventually even my office prayer groups. Through the combined prayers from everyone for me and my family, God extended His reassuring hand to me. I am truly humbled. This is a warmth which I dearly treasure everyday as I start again my walk with Him

It makes me realise the power of prayer when a group of people pray for a common cause. These prayers brought me peace, comfort and so much closer to Him. My daily talks with Him lifted away the suffering and despair. Despite

the physical loss of a leg, the world since has become a brighter place spiritually for me.

I finally moved out of Singapore General Hospital after almost 6 months and transferred to a rehabilitation hospital for physiotherapy. I have since progressed from bed-ridden to moving around on a wheelchair, to walking on 2 under-arm crutches to elbow crutches to a single crutch and in the meantime, I had a prosthesis made to replace my lost left leg.

Now almost 2 years after the day I was admitted, I am able to walk again with the aid of a prosthetic leg. The Prodigal Son has returned Home. I praise the Lord for this journey and I thank Him for the suffering and for my redemption. ☩



Eddie with family members



HOW GOD CAME THROUGH FOR ME

in a Difficult Year

OLIVIA KAM shared her testimony of how the Lord helped her in a difficult year in 2017.



My year 2017 started out very challenging, discouraging note.

I was into the last seventh module of my MBA course. As I was trying to balance work and studies, I crammed all seven modules into the first two months of the year as I did not want to stay away from my job for too long.

That was a big mistake.

My Christmas, New Year and Chinese New Year were burnt away. I had to do twenty eight consecutive days of classes, seven assignments and a project. On top of that, I was facing tremendous pressure from the office.

I thought I had my work situation all sorted out before I started my MBA course. Things did not turn out as planned. While I was struggling with my studies in school, my job position came under threat. Naturally, I was nervous about losing my job and I became totally distracted in class. I never felt this helpless, I could not be in the office to defend my position.

My biggest fear came true. Firstly, I was transferred out of my business unit. Then my salary was halved. Finally I lost the job I had for seven years.

I came very close to a nervous breakdown.

Fortunately, my family and friends kept cheering me on. At last, I graduated with a Masters in July 2017.

Not only did I obtain my Masters that year. Cooking has always been my passion, I decided to fly to Ireland to complete a month-long culinary course. I found time to see the world. I travelled to Ireland, Iceland, Melbourne, Taiwan, Shanghai, Dubai, Thailand and Penang. And in the midst of my travels, I was offered a job in a established company in Singapore.

I am sharing my testimony with all of you because here are precious lessons I learned. I needed to learn to be humble and to trust God to work out my problems in His own perfect time and way. I needed to learn that His plan is impeccably greater than mine will ever be. I needed to learn to let go and let God be in control. I was trying to control too many things, things that only He can. I was playing God over my own life and the more I did that, the more exhausted I got. I was faced with one problem after another. I became mentally and emotionally drained.

I prayed but I was unprepared for the outcome. His answers did not look like solutions to me then. They looked more like problems. They caused even greater doubts and fears within me. I could not see how His answers corresponded to my prayers. I felt like I was going backwards. I was clearly not moving forward. I asked God, "What happened to all the hard work that I put into my job? Lord, why did you open one door and slam the other one in my face? Why do you need to put me through this?" I have never felt as helpless as I did then.

However, as disheartened as I was, I continued to pray. Finally God spoke to me at the 4.30pm Saturday Service in August 2017. God wanted me to let go of my insecurities, fears and anxieties and let Him take control. He wanted me to trust Him and be joyful. And suddenly it dawned upon me that God was using these situations to bring me back to Him. He was answering my prayers in unexpected ways. Not my way but His. I went on to claim God's promise, "Ask, and you will

receive, that your joy may be full." From that moment, when I released all my burdens to Him, I felt lighthearted and joyful.

God knows that I am far from perfect. He understands my limitations and did not test me beyond what I could handle. And when He came, He came with strength, to strengthen my soul. Letting go was never easy but the sooner we let go and let God handle our problems for us, the more peace we will find. He has promised, "Come to me, all who labor and are heavy laden, and I will give you rest (Matthew 11:28).

God has given me brand new strength and hope. With God by my side, I have become a warrior. I know that times will get rough but in such moments, I know that God will send me comfort, peace and the right amount of faith to get me back on track.

God has His plans for my life and I am sure he has everyone else's too. May God bless you and have a blessed 2018. ❖



Olivia with her dad Tony Yeoh



LOVE

is not a feeling

by: leslie koh

Is there someone in your life you really dislike? An unreasonable relative, a difficult co-worker, a nosy neighbour, maybe even an unfriendly church member? It's hard to like everyone, isn't it?

Jesus instructs us to love everyone. "But how," you might wonder, "do I love someone I don't even like?"

Perhaps we need to rethink what it means to love.

You must have heard these verses read out in church many times: "Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its

own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things." (1 Cor 13:4-7)

Ever notice that all the qualities of love are about what love *does*? Oddly, there is no mention of what love *feels*.

LOVE IS AN ACTION

When Jesus used the Parable of the Good Samaritan to explain what it means to

love one's neighbour (Luke 10:25-37), He described the kind Samaritan helping the robbery victim in a real, practical way. We don't know what the Samaritan *felt*, we just know what he *did*—he bandaged the man's wounds and took him to an inn. And when Jesus asked Peter whether he loved Him (John 21:15-17), He instructed the disciple to feed His lambs and tend to His sheep. Again, all action words.

Love is often portrayed as a romantic feeling or compassion; a mushy sentiment that warms the proverbial cockles of our heart. Of course, we do feel love. But the Bible's definition of love stresses action. Clearly, love is not a feeling. Rather, it is a conscious choice, a deliberate act of will. Loving someone doesn't mean having a nice, warm feeling for that person; it means making a conscious decision to care for that person. It means making a deliberate commitment to look out for someone else's interest—whether or not we like him or her. It means being ready to take action and invest effort—and sometimes, sacrifice.

Isn't God's love like that? Because God chose to love us, He can look past our sinful nature and continue to love us even when we keep sinning against Him. And He showed His love in a very real way by sending His own Son to die for us. Because Jesus chose to love us, He went to the cross willingly even before

we believed in Him. God chose to love us even when we didn't love Him.

So whether or not we like someone, we can love. We can put aside our feelings and choose to care for and help people—not because we feel for them, but simply because they are Jesus' sheep.

LOVE WILL EVENTUALLY FEEL

Of course, you might ask, "Would loving people without feeling compassion make me cold and unemotional?"

Well, I believe that when we choose to love someone we don't like, our emotions will eventually catch up with our actions. As we obey God's commandment to love, He will change our hearts from inside, and we will begin to see people as He sees them—broken people in desperate need of a Saviour and of His hope and love. Just as individual actions can become habits and habits can become character over time, our external efforts to love can change and shape our internal feelings.

After all, we are not expected to love with our own strength. Rather, as we make the commitment to love others, God will place in us a new heart of love and compassion, so that we can truly love like He does. ✕

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. 1 Cor 13:4-7



Growing and Maintaining Integrity in Christian Education

When writing to the church in Philippi, the apostle Paul draws his epistle to a close with what we might call an ‘application point.’ He writes:

8 Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. 9 Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you. (Philippians 4:8-9, NIV)

About the Author

Dr. Phillip A. Townsend is a teacher, teacher educator, and researcher. He attends the 11:15 service. Phillip is the author of various publications including ‘Walking with God as a Christian Educator: Living out your Faith as you Teach’ (Genesis, 2014) and ‘Walking with God as a Christian Parent’ (Genesis, 2016). Both books are available from the Armour Publishing Website (<http://www.armourpublishing.com/>). Copies are also on sale in the Cathedral’s Welcome Centre.



The message is not complicated at all. What we put into our minds, shapes what comes out in our words and actions. Godly thinking, then, results in godly speech and deeds. But how do we make the connections between thoughts and actions so that God’s peace will be with us? As a case in point, let’s consider some application issues surrounding integrity, the quality of being honest and living according to strong moral principles.

Integrity Defined

When we describe someone as having ‘integrity,’ we think most readily about their good character, decency, fairness, sincerity, uprightness, truthfulness, trustworthiness and righteousness.

Additionally, like structurally sound buildings, people with integrity are essentially robust, strong and tough. Indeed, a person with integrity is known by his or her actions. For example: speaking the truth (however unpopular this may be), standing by an idea or a person, doing the right thing, and not settling for less than what is right or just.

The Example of Job

The book of Job is much more than what we might call a ‘tragedy-made-good’ tale. Significantly, we see Job’s courage and patience shining through against adversity. But most importantly, in Job’s thinking and actions we see integrity playing the essential role as a relationship-builder with God. This is also, I would argue, a key prerequisite of

faith and obedience. Otherwise, how can we be honest, trustworthy and fair?

Integrity in Christian Teaching

In my view, integrity is indispensable and non-negotiable for Christian teachers. This is because teaching in a Christ-like manner is fundamentally about faithful application, credibility, and appropriateness. As the proverb advises and warns, “whoever walks in integrity walks securely, but he who makes his ways crooked will be found out” (Proverbs 10:9 ESV).

Yet, in my experience as a teacher educator and education researcher, integrity can be, at times, an elusive quality to attain and practise especially when we put our personal and individual interests at work before God’s. What is more, if we consistently and persistently do this, I believe we become deceitful and incomplete, and this in turn disgraces and dishonours God.

Putting Integrity into Action

Teachers occupy positions of privilege and authority in their classrooms, schools, and specific instructional settings. Indeed, teachers often have wide circles of influence at their disposal including fellow colleagues, students, parents, and caregivers. It seems reasonable, then, to suggest that Christian teachers take the lead in the godly pursuit of integrity as a key Christian distinctive in life. Here are five ideas for getting started.

- 1. Avoid one-sidedness.** At times, our narrow ways of thinking and speech demonstrate our unquestioned biases and hidden limitations. Some ways around these issues include fostering questions and debate to reach a balanced view of the world, and weighing up the pros and cons of a particular issue to generate negotiated understandings and viable courses of action for the future.
- 2. Admit when we are wrong.** It takes courage and maturity to acknowledge our errors and shortcomings both to ourselves and others. We need, then, God’s grace and mercy to be honest and truthful

especially when the temptation to lie and cover things up is strong. If we want others to respect us, we need to begin by treating them sincerely first.

- 3. Be consistent and even-minded.** It’s important to know our calling and maintain it continuously instead of being haphazard or contentious. Fundamentally, we have to live out the values, virtues, and character that we espouse as Christians and not bow and bend to others’ expectations necessarily. We have to be prepared to speak truth to power.
- 4. Be inclusive.** Instead of relying on a small and exclusive circle of friends, associates, and colleagues, there is great merit in being open to diversity and willing to learn, and responding sympathetically and constructively to differences between individuals and groups of people. Try offering new, creative, and timely solutions to perennial problems and difficulties.
- 5. Practice prayer and reflection.** As growing in integrity takes time and conscious intention that cuts against worldly desires and conventions, we need to seek the Lord’s guidance in our actions. On a personal level, we would be well advised to understand what we do, have done and might do, and what happens us as a result. Then, once again, reflecting about how we and the world might be transformed through our positive attitudes and actions.

Final Thoughts

God abhors sin but delights in our uprightness. Essentially we need the spiritual strength, courage, and sincerity to walk with integrity of heart according to everything He has commanded

Like Job, let us not put integrity aside under any circumstances but instead uphold it as our shield and guide. Above all else, let’s pray for the Holy Spirit to help us do all we can to recover respect, dignity, and reverence in situations where all there seems to be is individualism and personal interest. This is how Christian teachers can uphold God’s honour and glory. ✕

Tending the Lord's Sheep in Sunday School Ministry

DINAH TAN, head of the Cathedral's Sunday School ministry (part-time) gives an account of how the Lord called her to assume her new responsibility.



Dinah with husband, Francis Tan

"Do you love me more than these?"

Three times, Jesus asked Simon Peter this question. As I reached the end of my study of the Gospel of John, these very words of Jesus stood out, as if Jesus was personally asking me that question.

Like Peter, I said, "Yes Lord, you know that I love you."

"Feed my Lambs", "Take care of my sheep", "Feed my sheep". Jesus' reply to Simon Peter was the answer I sought from the Lord, with regards to Vicar Terry's invitation to head the Children Ministry at St Andrew's Cathedral.

Yet, despite what I heard, I quickly rationalised that, as Sunday School Superintendent of the 9am Sunday School, I am already doing all that the Lord had commanded me to do.

Several weeks later, at our annual Children Ministry Workers' retreat in Penang, our camp speaker came up to me during ministry time, after the first evening session and spoke these words from the Lord to me: "I have more work for you to do. I am calling you into a new area of ministry..." At that moment, I

knew that the Lord had made it very clear to me what I had to do.

So, what does God want me to do in this new role that He has called me to? Vicar Terry, in my earlier discussions with him, had expressed his thoughts that my first task could be to bring together the different Sunday Schools; namely, 8am, 9am, 11.15am, 5pm, CityKids, and ShalomKids so that there is more cooperation, collaboration, and support between the different Children Ministry groups in the cathedral.

In my 15 years as Sunday School Superintendent of the 9am Sunday School, the Lord had laid on my heart a strong desire to influence the spiritual development of the children in our Sunday School through the systematic teaching of biblical truths and training in spiritual disciplines. Over the years, we have watched many of our children, who participated in this discipleship process, grow in their personal relationship with the Lord and return to serve in our Sunday School as teacher aides and eventually teachers, while others have moved out to work with children in Children's Missions.

I have learnt, from my 15 years in this ministry, that our responsibility is to help our children know God so that they will be transformed. Our objective in Children Ministry must be to move the children toward spiritual health so that they can recognise the deception of the enemy while they embrace their true identity, purpose, and destiny in Christ.

To begin this process, the superintendents and I met together to discuss and derive the Mission Statement of our Children Ministry: The Children Ministry of St Andrew's Cathedral seeks to root our children in the worship of God in the Body of Christ, that they may grow, serve, and share Christ.

We will be meeting together regularly to evaluate our Sunday School priorities, doing away with those which distract us from our objectives and focusing on strategies that develop the spiritual health of our children. Our discussion sessions will cover the areas of leadership, communication, people relations, and team-building skills.

We will also support the Sunday School teachers in their ministry by identifying areas where they need training, help, and support in understanding child development, classroom management, Bible story telling skills etc.

An area of Children Ministry that weighs heavily on my heart is our partnership with the family in the spiritual formation of the child. The greatest opportunity for success

in leading children toward spiritual health is a strategic partnership between the parents and the church, characterised by mutual cooperation and responsibility. Some of our efforts so far are through engaging the parents in working with their children in the Bible Quest and Character Education programmes provided by the 8am, 9am, and 11.15am Sunday Schools.

We also want to look for incremental steps we can take to help parents understand their spiritual responsibility and to resource them in their efforts to influence their child's spiritual formation, through parenting courses and Children Ministry events that include families.

Perhaps our efforts in engaging with families through the Children Ministry may lead to the birth of a Family Life Ministry in St Andrew's Cathedral.

As in any ministry, we need people who share the same calling and passion for the people whom God has called us to serve.

So, in closing, may I once again quote the words of Jesus in John 21:15,

'... Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He (Peter) said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs."'

If you hear our Lord Jesus speaking these same words to you, please come and have a chat with me to find out more about how you can be part of this growing ministry. ☒





Photo by Roger Deng

121 Signal Squadron Memorial Service

by: phillip a. towndrow

For decades, St. Andrew's Cathedral has served the local and native populations through its diverse missions and multilingual services. The Cathedral has also been, for many, the spiritual focal point for visitors and longer-term residents who hold our city-centre sanctuary close in their hearts. Their stories form part of the Cathedral's rich historical narrative.

One shining and continuing story concerns the 121 Signal Squadron, which observed its 65th reunion in Singapore from 4-8 October 2017. Their itinerary included a Remembrance Service in the Nave with Reverend Peter Cook presiding.

The Post-War Years

121 Signal Squadron, part of the Royal Australian Corps of Signals, first arrived in Singapore in October 1952. The Unit worked alongside the British Government and its Armed Forces by providing intelligence and security support for Singapore following the tumultuous events of the Second World War. Initially, the Squadron was located at Yio Chu

Kang Road near Serangoon Gardens before moving to quarters at Kranji Hill where it stayed until its final departure and return to Australia in February 1974. Regionally, many Australians along with the Unit's members were posted to Labuan, Penang, Kota Tinggi, and the 574 Signal Troop in Vietnam.

Politically and socially, these were tense and sensitive times in Singapore and beyond. Strategically, the Unit worked with the Australian, British, Singaporean and Malayan security during the Malayan Emergency—the guerrilla war fought in the pre- and post-independence Federation of Malaya from 1948 to 1960. There were frequent invasions, murders, sabotages and ambushes to contend with. The Unit's intelligence work was important and difficult, but rewarding in the sense that those involved could see the results of their efforts. Singapore's safety was maintained.

Servicemen from the 121 Signal Squadron, civilians and family members (around 2,000 in all) grew up and lived in Singapore during rotations that lasted two to three years at

a time. Many of these were Christians who worshipped at various churches around the island but many were members of the congregation at St. Andrew's.

Leader and coordinator of the Squadron's reunion, Mr. Adrian Bishop fondly recalls, "My wife and I would come to St. Andrew's ... the thing that I remember very well was the lovely carols service they used to hold on Christmas Eve. We have a lot of memories of St. Andrew's Cathedral. It was an integral part of our Christian life in Singapore for the entire time we were here."

Lest we Forget

For this reunion, the 121 Signal Squadron began with cocktail party on the first evening and followed this with visits to Yio Chu Kang Road, the Woodlands Garrison at Seletar and the Kranji War Memorial to lay wreaths on the graves of the Australians who died during the Second World War when they were incarcerated at Changi or perished on the Burma Railway. There was also a formal dinner with guest speakers from the Australian Defence Attaché's office at the Australian High Commission in Singapore and the Singapore Armed Forces Veteran's League. The final evening's get-together at a local hotel included the playing of 'The Last Post'—the poignant bugle call used to commemorate the fallen in war.

Remembrance Worship Service

The short yet highly meaningful and moving Remembrance Service featured hymns, prayers and Scripture passages to mourn and honour departed friends, and "show ... sympathy with those who have lost a loved one who was formerly a member of 121 Signal Squadron or a family member associated with the Squadron" (quoted from the Order of Service). Members of the Squadron read out the names of those who have departed or did so on behalf of those who could not attend personally.

In Adrian Bishop's words, it was a "wonderful service." Many of the memorial service members proudly wore their medals and a sprig of Rosemary: the traditional symbol for remembrance. There was a true sense of solemnity, fellowship and comradeship where time, spaces and physical locations came together meaningfully for the people of today and for future generations.

Singapore and St. Andrew's Cathedral owe a deep debt of gratitude to the members of 121 Signal Squadron and all servicemen and women who have worked so tirelessly over the long years to ensure our safety and stability. It is an honour and our duty to recount their fascinating and glorious stories for our church's heritage and God's glory. ❖

Revd Peter Cook with members, families and friends of 121 Signal Squadron



Photo by Roger Deng

Christmas at the Cathedral



The seeking and the curious came in droves, as Singapore learned what Christmas means to Christians.



The Cathedral Café was a hub for music, hosting the Childrens' Choir, the seniors' ministry's Golden Voices, Silver Strings ensemble and many more.



There was a huge range of items on sale at the Christmas Market, with Connect Groups and volunteers raising funds for a number of church-associated charities.



Revd Canon Terry Wong busting some moves at Christmas Zumba was both a novelty and a highlight.



The Kids' carnival and Art Jam focused on entertaining and educational Christmas-related activities.



A special mention goes to the Cathedral Choir, which presented the Christmas Story, incorporating music and scripture readings.





THE JOYFUL CHIMES OF CHRISTMAS



THE SOUNDS OF ADVENT

Cathedral hosted two Fund-raising concerts during the Advent season.

On the evening of the 1st of December 2017, we hosted The Joyful Chimes of Christmas Concert. The choir from St George's Church, led by Joanna Paul, the Music Director of the same parish, performed that evening. They were joined by The Ministry of Bellz and the delightful Christus Cantores Choir, formed with children from various churches. The New

Sanctuary was packed and it was indeed a music extravaganza. This concert was done in aid of SAC Medical Mission

On the first Sunday of Advent evening (3rd December), Sir Dr Peter Low and the Cathedral Choir of the Church of the Risen Christ gave us a spiritual and inspiring start to the season of Advent in a concert entitled "O What a Night!". From sacred favourites to carols from around the world, in song, music and dance, we were invited to come and adore Christ the Lord. It was delightful working with them and they brought along a



O WHAT A NIGHT!





WATOTO CHILDREN'S CHOIR

sense of excellence, imbued with simplicity, charm and spiritual passion.

Our very own Cathedral Choir held rich evening of Lessons and Carols on the 16th of Dec (Saturday), where the Christmas story is retold in a Cantata.

THE SOUNDS OF LENT AND EASTER

The Watoto Children's Choir hosted two moving concerts on the 11th of February and 20th of February 2018. The first one was

hosted by the Myanmar Worship Service. Concert goers were very moved by the stories and testimonies of hope by these Ugandan orphans.

During the Easter period, two choirs from Cambridge performed in the Cathedral. St John's College Choir performed at our 11.15am Sunday Service on Easter Sunday. St Catharine's College Choir held a noon time concert on the 13th of April 2018 and ministered at the 11.15am Service two days later. ✕



ST CATHARINE'S COLLEGE CONSORT, CAMBRIDGE



Staff Directory

CLERGY AND DEACONESSES

Revd Canon Terry Wong terrywong@cathedral.org.sg
 Revd Peter Cook petercook@cathedral.org.sg
 Revd Freddy Lim freddylin@cathedral.org.sg
 Revd Hambali Leonardi hambali@cathedral.org.sg
 Ds June Tan junetan@cathedral.org.sg
 Ds Bessie Lee bessie.lee@cathedral.org.sg

PASTORAL STAFF

Joyce Carino joycecarino@cathedral.org.sg
 Ti Lian Swan lianswan@cathedral.org.sg
 Geraldine Lau geraldinelau@cathedral.org.sg
 David Ng davidng@cathedral.org.sg
 Grace Tan gracetan@cathedral.org.sg
 Priscilla Chua priscillachua@cathedral.org.sg
 James Tan jamestan@cathedral.org.sg
 Rosy Lee rosylee@cathedral.org.sg
 Chia Kum Meng chia.kum.meng@cathedral.org.sg
 Moses Israeli Saw mosesisraeli@cathedral.org.sg
 Peter Lim peterlim@cathedral.org.sg
 Steven Wong Pi Leong stevenwong@cathedral.org.sg
 Loi Heok Gam loiheokgam@cathedral.org.sg
 Edmond Chua edmondchua@cathedral.org.sg
 Jamie Choo jamiechoo@cathedral.org.sg
 Wee Lian Kuanh weelianskuanh@cathedral.org.sg
 Shaun Foo shaunfoo@cathedral.org.sg
 Khoo Ee May khoo.ee.may@cathedral.org.sg

DIRECTOR OF ADMIN & OPERATIONS

Vivien Chen vivienchen@cathedral.org.sg

ACCOUNTS & FINANCE

Joel Tan joeltan@cathedral.org.sg
 Jeannia Low jeannialow@cathedral.org.sg
 Goh Su Whey suwhey@cathedral.org.sg
 Jennifer Yap jennifer.yap@cathedral.org.sg

ESTATE MANAGEMENT

Kevin Quek kevinquek@cathedral.org.sg
 Danny Chooi dannychooi@cathedral.org.sg
 David Panadiya david.panadiya@cathedral.org.sg

HOSPITALITY/WELCOME CENTRE

Monica Lee monicalee@cathedral.org.sg
 Daisy David daisy@cathedral.org.sg
 David Pooh davidpooh@cathedral.org.sg

HR, LEGAL, MEMBERSHIP & SECRETARIAT

Mabel Lim mabellim@cathedral.org.sg
 Catherine Chong catherinechong@cathedral.org.sg
 Susan Hu susan.hu@cathedral.org.sg

ADMIN

Jowenna Quek jowenna@cathedral.org.sg
 Nicole Lee (CE) nicole.lee@cathedral.org.sg
 Esther Leong estherleong@cathedral.org.sg
 Chin Sy Leong syleong@cathedral.org.sg

MEDIA

Joyce Ho joyceho@cathedral.org.sg
 Daniel Ng danielng@cathedral.org.sg

LOGISTICS

Timothy Aurora timothy.aurora@cathedral.org.sg

VERGERS

For work-related emails, eg instructions for verger team, please direct your emails to vergers@cathedral.org.sg

Maximillian Tan Desmond Chua
 Koh Chee Min Hwang Yea-Huang
 Paul Ong Henry Seah
 Tan Boon Hai

SECURITY & CAR PARK

Kenneth Ng kennethng@cathedral.org.sg

MISSIONS

Adeline Hee adelinehee@cathedral.org.sg
 Lim Wei Inn weiinn@cathedral.org.sg
 Joanne Chu joanne@anglican.org.sg
 Joshua Kwok joshuakwok@cathedral.org.sg

ACTS CENTRE

Revd Michael Lim michaellim@cathedral.org.sg
 Angeline Leong angelineleong@cathedral.org.sg
 Elizabeth Joseph elizabethjoseph@cathedral.org.sg

WESTSIDE ANGLICAN CHURCH

Revd Bertram Cheong bertramcheong@cathedral.org.sg
 Kelvin Koo kelvinkoo@cathedral.org.sg
 Violet Leong violetleong@cathedral.org.sg
 Lim Kwee Hoon kweehoon@cathedral.org.sg
 Zhong Peixuan gladyszhong@cathedral.org.sg

CITY COMMUNITY SERVICES

Patricia Aw pataw@citycomm.org.sg
 Barnabas Sim barnabassim@citycomm.org.sg
 Kenneth Ernest kennethernest@citycomm.org.sg
 Terence Tay terencetay@citycomm.org.sg
 Kenny Moses Khairon kennykhairon@citycomm.org.sg
 Tony Tan tonytan@citycomm.org.sg
 Irene Wee irenewee@citycomm.org.sg
 Joanna Ng joannang@citycomm.org.sg
 Chong Van Vun vanvun@citycomm.org.sg
 Chng Bee Lay chngbeelay@citycomm.org.sg
 Agnes Siti agnessiti@citycomm.org.sg
 Eleena Teo eleena.teo@citycomm.org.sg

OTHER ENQUIRIES:

General: info@cathedral.org.sg

Alpha Course: alpha@cathedral.org.sg

Baptism/Membership Course: sacce@cathedral.org.sg

Membership matters: membership@cathedral.org.sg

Cafe: cafe@cathedral.org.sg

Connect Groups: connect@cathedral.org.sg

Weddings: jowenna@cathedral.org.sg

ST ANDREW'S CATHEDRAL

11 St Andrew's Road, Singapore 178959

Tel: 6337 6104 Fax: 6339 1197

Website: www.cathedral.org.sg

App: St Andrew's Cathedral SG

(Available on App Store & Google Play)



Upcoming Events

CITY Community Services is organising two events this year.

CITY Family Carnival

Every One A Gem!

Saturday, 7 July 2018

10am – 4 pm

Playspace at *SCAPE!

This carnival is for our Befrienders Club and Student Care children and their families to bond and have fun together.

We will also be inviting school leaders, CITY partners and corporate sponsors, donors, volunteers and supporters to come and mingle with the children and their families.

How you can help:

Sponsor prizes for our lucky draw, and items for our goody bags.

Contact:

Kenny Khairon
at kennykhairon@citycomm.org.sg

CITY LIFE Gala Dinner

Love. Inspire. Fuel. Encourage.

Every life is precious!

Tuesday, 30 October 2018

7-10pm

One Farrer Hotel & Spa

Guest of Honour: Mr Desmond Lim,
Minister of Social and Family Development

The objective of this Dinner is to update all our supporters on the programmes and activities that we have been sowing into our children, and continuing to nurture our Alumni youths. More information will be available soon.

How you can help:

Buy a table

Contact:

Patricia Aw
at pataw@citycomm.org.sg

CELEBRATION OF

HOPE

希望与你有约

"for the *whole church* in Singapore to proclaim the
One Name that gives the world *solid Hope*"

17-19 MAY 2019



JOIN US AS A PARTNER CHURCH

PARTICIPATE
PERSONALLY
IN THIS
HARVEST TIME

for more info, contact us:
info@celebrationofhope.sg
+65 8710 6726



PRAY

for an amazing harvest by joining
the COH prayer initiatives



GIVE

towards the
\$3.8M budget



MOBILISE

members to invite friends
through Operation Andrew



RECRUIT

volunteers to serve as
counsellors and
follow-up