

THE COURIER

ST ANDREW'S CATHEDRAL



AUGUST 2017

MICA (P) 123/12/2016



To register, scan QR code or go to:
<https://tinyurl.com/drcnsgbua/2017>



NONE SHOULD PERISH

DIOCESAN MISSION CONFERENCE
17 - 19 OCTOBER 2017
ST. ANDREW'S CATHEDRAL
CONFERENCE FEES \$20
(inclusive of lunch & dinner on 18 October)

And this gospel of the kingdom will be proclaimed throughout the
whole world as a testimony to all nations, and then the end will come.
Matthew 24:14



THE DIOCESE OF SINGAPORE

EDITOR

Revd Canon Terry Wong

SUB-EDITORS

Edmond Chua

Patricia Aw

Adeline Hee

DESIGNER

Joyce Ho

CONTRIBUTORS

Edmond Chua

Jeremy Gwee

Ian Kwek

Angeline Leong

Sharon Lim

Precy Tay

Audrey Ting

Terry Wong

Esther Yee

Titus Zheng

PHOTOGRAPHERS

Roger Deng

Joyce Ho

David Pooh

Francis Tan



Cover:

Carol Lau with
Golden Voices
at the Seniors
Members
Fellowship

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) 123/12/2016
Printed by Hock Cheong Printing Pte Ltd

contents

- 2 Editorial
- 4 Able, Available... and Advancing in Age
- 9 Ministry to and through Our Seniors
- 10 Washed and Waiting
- 18 The Cathedral At War
- 24 Beneath the Cathedral's New
Terracotta Tiles
- 28 Taking Care of the Cathedral
- 31 Living Our Faith In The Workplace
- 36 Starting My Journey As A PCC Member
- 38 Well-Loved Aunty Judy Wraps Up
27 Years of Faithful Fulltime Pastoral
Service
- 41 Coming Full Circle To Take Up Music
Mentoring Brief
- 42 Meet Our Docents and VTGS
- 44 In Pursuit of God
- 51 289 Fellowship of the Manger
- 52 Living A Legacy
- 54 On Christ The Solid Rock I Stand
- 56 Acts Centre
- 58 Moulded and Shaped By God
- 60 Staff Directory

editorial

TESTIFY

MAGNIFY

GLORIFY

So much is happening in the Cathedral community. Stories from the past, stories still being written. We tell the story of the Japanese soldier, Ogawa, whose faith directed his actions. Given the conditions of the war days, such display of faith is indeed remarkable. Jeremy shares his journey as a "marketplace Christian". Our young adults collate their thoughts after spending some years in missions abroad.

May this issue **testify** to the deep work of the Lord in the lives of our members.

So much is happening behind the scenes in the Cathedral. They are so commonplace that it is all too easy to remain unaware of how things are what they are because someone has worked faithfully at them. And when things go out of beat, we can be very quick to complain and point fingers. We need to be more aware - and appreciate - those who work quietly to enable Cathedral to be what she is every week. Perhaps sincere respect can help our society to break out of an invisible class system. Our vergers who scramble around,

our seniors who arrange flowers, foreign workers who laid the terracotta tiles and so on. For as St Paul has said, every part of the Body is important (1 Corinthians 12:12).

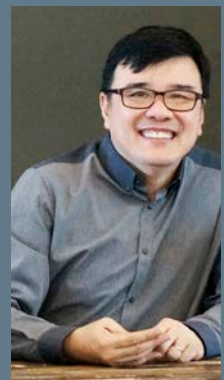
May this issue **magnify** the work of the less seen.

So much is happening by the sovereign work of the Lord. Wesley Hill is a blessing to us, helping us to reflect on some of today's important issues. The Lord brings new staff in to help us to deepen and broaden our ministry reach. In Missions, He continues to guide and direct, Nepal being the latest front. We are beginning to see new horizons in our ministry to those in the marketplace. God is at work all the time, building His Church (Matthew 16:18).

May this issue **glorify** the One who neither slumbers nor sleeps.

Yours in Christ

Revd Canon Terry Wong
Vicar







ABLE, AVAILABLE...

Through the decades, many volunteers have found their valued role in the life and fabric of the Cathedral. Caring and sharing groups visit the sick and the homebound, imparting God's word, giving encouragement and administering home communion. Flower teams are on roster to prepare arrangements weekly, and on special occasions. Sewing teams are on the lookout for repair work and new items needing to be made. Volunteers wash church linen used in the various services. Behind the scenes, tasks such as counting money, folding bulletins, preparing breakfast, manning the info counter, handling audio-visual systems and ushering all require manpower. Special

events like Ordination and Baptism services are opportunities for members from different services to work together as a team.

For decades, the Cathedral Women's Fellowship was a stalwart in the life of the church. Different committees were active. Business meetings update each member on works completed and projects in the pipeline. In the late 80's, SAC began to have Tuesday Lunch dates. These were meant to draw office workers in the vicinity to listen to an invited speaker while enjoying a meal. I volunteered as a cook once a month. The simple menu comprised meat and vegetable dishes for about 30 persons. I cooked early enough to be able to drive my son to afternoon school

AND ADVANCING IN AGE

by precy tay

and deliver the pots to SAC by noon. The other members (mostly from CWF) of the team cooked rice, made sandwiches and served drinks.

Many were asked, invited, challenged and trained to give of their time, energy and resources to do the works of God. Natural abilities were enhanced by the equipping God gives through preparation, training and practice. Volunteerism has been a lifestyle for a good number of church members.

They are able, available, and through the decades, are advancing in age.

In 2006, the then Vicar of SAC, Canon Kuan Kim Seng mooted an idea to have a ministry among the elderly. Leticia Chan roped in a group to form a pro tem committee and the Senior Members Fellowship (SMF) started. This was meant to provide an avenue for Christ-centred Christian fellowship for the senior members from the different congregations of the Cathedral. A wide range of programmes was organised, touching on aspects ranging from the spiritual to the cultural, the social and the recreational. Members were drawn together through spiritual bonding and networking. The bi-monthly meetings became an avenue for old friends from different congregations to meet, encourage one another and cultivate Christian growth. Visitors (and non-seniors) have been drawn to the well-thought-up programme.

SMF planned talks that were of general interest to members, regarding spiritual, medical, legal, financial and health care. Simple physical exercises were often included under the guidance of Major Ong, a firm believer of active ageing. He strongly believed that good physical health enabled people to enjoy God's blessings to the fullest, which called for self-discipline and exercise. Visits and excursions to sister churches within and beyond our Diocese were organised. Social and recreational gatherings (and shopping!) were held, coinciding with important events. For the musically inclined, Golden Voices and Silver Strings (a ukulele group) meet regularly for practice and ministry (including outside the Cathedral grounds). The Golden Boots

(Line Dancers) was an avenue to keep fit, have fun and entertain others.

Spiritual gifts are given to everyone in the body of Christ. Different kinds of abilities are bestowed by the same Spirit. The expression of these aptitudes may be varied, but all are to be used for the glory of the same Lord. The following are senior members of SAC who have been involved in their own special way.



**MAJOR ONG
CHEW LIANG**

Major Ong has been attending SAC since he got married in 1964. An octogenarian, his knowledge of the history of Singapore and SAC was useful when he was a Volunteer Tour Guide (VTG) of the church.

His command of the Japanese language was a treat for the tourists who heard a commentary of the place in their own language! He assumed a leadership role of the SMF as he understands what old people feel. His desire is to provide fellowship for members, especially the men folk. He saw the need for "retirees" to keep active, make friends and get involved in activities which stimulate the body, mind and spirit. He still does a simple exercise regimen and keeps up his knowledge of Japanese.

THE SMF BI-MONTHLY MEETINGS BECAME A VENUE FOR OLD FRIENDS FROM THE DIFFERENT CONGREGATIONS TO MEET, REFRESH OLD FRIENDSHIPS AND CULTIVATE CHRISTIAN GROWTH.



NANCY KWOK

At seven years old, she heard John Sung preach: ***"We must do work for the Lord. He gave us salvation for free!"*** This challenge made her desire to serve in whatever way she can. In 1974, Nancy's aunt asked her to assist in her stall in a fundraising event. She met Grace Tong who invited her to attend CWF. This was the beginning of her years of service through the CWF. She acknowledged that her involvement was possible as she only had one son and the family had a maid and a driver to help run the household. She loved plants and had a passion to make nice things. She recalled being trained by a registered florist, Mr Eric Taylor. Aside from doing flower arrangements, Nancy became a Sunday school teacher, CWF treasurer and led the visitation team. She claimed that in her years of service, she received mostly joy. Advancing in age, she hopes that "new blood" will continue serving God and his people.



LEE SOOH LAN

Sooh Lan was on staff at SAC in 1960 and was active in the choir. When she retired 15 years ago, Letticia Chan asked her to assist Nancy Kwok in the visitation team. She found it meaningful to visit people in hospital and call on the home bound. She makes special preparations to celebrate the birthdays of members who are unable to go to church. She also prepares Christmas and Chinese New Year gifts to be given to incapacitated church members. "It is heart-rending to see people getting sick and dying. Fellowshiping with members with mobility issues is rewarding." She also availed herself to run the Thursday Coffee Corner at the North Transept of SAC. Sooh Lan considers it joy to serve and meet people, feed the hungry, be a friend and be an answer to a need. "It was a ministry, not a business."

CAROL LAU

(cover photo)

Carol's mum Marjorie had a passion and gift in flower arrangement. This flair was enhanced by her attending a class under Mr Eric Taylor. She managed to train others in the flower team at SAC. She also helped in the embroidery team. Initially, Carol was kept busy with work and choir rehearsals both at SAC and other choral groups like the SSO. When she waited for her mother doing flowers or embroidery, she would help out. Carol learned embroidery in school and joined the embroidery team of CWF. When she retired, she managed to help out but ferrying her mother brought time constraints. When Golden Voices was formed, afternoon rehearsals suited her timetable. Lately, she also became the group conductor. She continues to mentor both the floral and embroidery teams.

HO LAY HONG

Lay Hong retired 20 years ago. A friend from YWCA who was helping at the Cathedral Book Corner invited her to join. Doing handicraft is a natural gift for her. With Marjorie Lau's guidance, she worked on the kneelers. She served in the CWF for many years as a treasurer. With a keen eye for beauty, she has done a lot of handicraft to raise funds for mission projects. Together with Ling Pek Ling, a younger CWF arts and crafts enthusiast, Lay Hong travelled to Batam to train the ladies at a house of refuge in making saleable handicrafts. To help support the home, Lay Hong and Pek Ling brought back pre-ordered finished products purchased to give as Mother's Day gifts. She is most willing to train others to make beautiful and useful crafts, to be an answer to a need.



Christina Ong, Ling Pek Ling, Carol Lau, Mary Lim, Ho Lay Hong

MINISTRY TO AND THROUGH OUR SENIORS

by edmond chua



Chia Kum Meng, 42, has served previously as a Cathedral staff for eight years. After a year's break, he returns now to help our Seniors ministry work.

In his view, there are spiritual, physical and social aspects involved in ministry to seniors, as well as different age groups each with its distinctive set of needs.

First, there are the seniors who are going into retirement and require mental preparedness as they enter that phase. It is a "big step", according to Kum Meng.

Then there are the older church members who may be house-bound and who need to be gently supported. They may not be able to come to church. But we can bring church to them. Some have served very actively in the Cathedral and they should not be forgotten now that they are house-bound.

Although the presence of seniors in any community furnishes fruitful areas for care and support, Kum Meng, who serves alongside longtime pastoral staff David Ng in the senior ministry team, is careful to underscore the fact that they do not regard senior members of the church community as passive recipients of assistance.

Like those in other age groups, they can be encouraged and equipped to grow and serve. One should note that in the Cathedral, we do have a sizeable population of those who are above 60. Many are also healthier and living longer. Ministry to seniors should

no longer be confined to care-giving. We need to encourage and equip them to follow Jesus and serve Him in the face of new challenges that come with age and living in a world which is rapidly changing.

Kum Meng's plan is to help those in their sixties discover the grace of the Lord to "age actively and gracefully". For a Christian, this means "holistic growth in Christ", in which the senior person grows in his/her walk with Christ. They should take charge of their own physical health through, for instance, learning about nutrition and keeping themselves mentally active by learning new skills. They should avail themselves for social interaction and mutual support that is the Cathedral community.

Obviously a keen and astute observer of the human condition, Kum Meng, who earned his theological degree from Singapore Bible College and is married to Makiko, ascribes his capacity to understand and care for older persons to the time he spent with his grandmother. He fondly remembers her and every opportunity he had to interact with her.

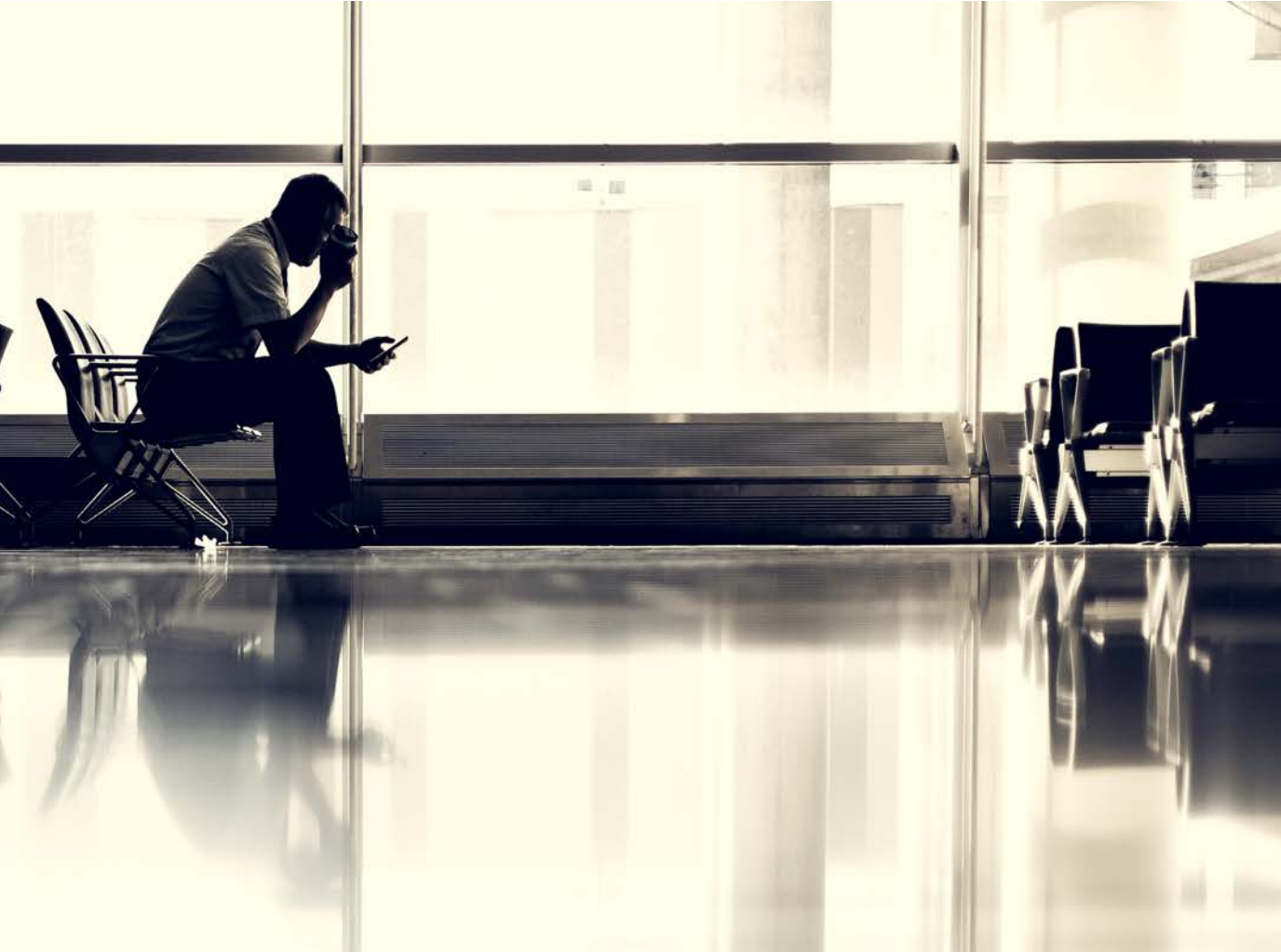
Ultimately, however, he locates the wellspring of his motivation in the Lord Jesus, whose compassion impels him to care for others. His avocation is reading, and his favourite book is *Discipleship* by David Watson, a work which the Lord used to bring about a sense of divine vocation.

He looks forward to a season of fruitful ministry in the Cathedral community.



Dr Wesley Hill, Professor of New Testament at Trinity School for Ministry, gave a talk on Same-Sex Attraction at the Diocesan Workers Communion on 25th July 2017. Below is an edited transcript of the talk and Q&A session which followed.

WASHED AND WAITING



I want to talk about this challenging and difficult topic of same-sex attraction and how we might minister to those who have same-sex attraction. I want to share my own testimony and share from Scripture how we might approach this topic.

I was raised in a godly Christian home. My earliest memories are hearing my parents tell me stories from the Bible. I came to love and trust Jesus Christ from a young age. I was deeply involved in life in the church. As I grew older, I joined the youth group and experienced growth in my discipleship. I had a real hunger for prayer and Scripture. But at the same time, as I was going through puberty, I was awakened to sexual desires. I realised that while many of my friends were becoming attracted to the opposite sex, I was becoming attracted to the same sex. And because I was a Christian in a Bible-believing church, I struggled with feelings of guilt and shame. I feared that these attractions that I was feeling may be displeasing to God, and I sought to keep my attractions a secret from everyone. I remember praying that God would take these feelings away, and somehow no one would know about it.

In God's providence, I went to university, and through a series of circumstances I was led to share what was happening to me

to another Christian. For the first time in my life, I told a fellow believer what I was feeling. It was a very healing moment. It was what the author of the first epistle of John calls "walking in the light". The person told me that God loved me; that my same-sex attraction did not mean that God had written me off; that God wanted to help me and walk with me through this.

And so I began to meet with one of my pastors, and my question for my pastor was, "How should I live?" I found that despite counselling and prayer, my attractions did not go away. But I also found that as I studied the Scriptures, I became convinced of the biblical teachings about marriage. In the beginning, God created marriage as a union of male and female. So I found myself facing a difficult discipleship: I still have same-sex attraction, but I have a biblical conviction about traditional scriptural marriage. I found myself caught in the middle of myself, and I found myself asking, "What does it mean to be faithful in these circumstances? What does it mean to trust God in the midst of this kind of tension?"

I want to refer to two scriptures from the apostle Paul. In 1 Corinthians 6:9, Paul writes this:

"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God."

Paul is speaking to the reality that some of the Corinthian believers have been involved in same-sex relationships. He is clearly defining this behaviour as sin. It is not holy behaviour that should characterise followers of Christ.

If that were the only thing Paul said, it would be a harsh word. But Paul goes on in the next verse to give hope. He says this:

*"And such **were** some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."*

Paul says that some of the Corinthians who

were involved in these behaviours, those same people have now been washed. It is a baptismal image: They've been cleansed; they've been forgiven; they've been justified - declared righteous in God's sight - not on the basis of their own works, but because of Christ.

I took great comfort in this verse. Even though I was experiencing these desires for something sinful - I was being tempted - I knew that I was washed. I knew that I was righteous in God's sight. Not because of my own efforts, but because of God's grace for me. Being washed and cleansed in God's presence is the fundamental basis for holiness. The discipleship that we practise flows from knowing ourselves to be washed.

But that's not the only way that Paul describes the Christian life. So I invite you to turn elsewhere. Paul writes in Romans 8:22-23:

"For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the first fruits of the Spirit, grown inwardly as we wait eagerly for the adoption as sons, the redemption of our bodies."

Paul describes the life of those who have been washed as a life of waiting and groaning as we look forward to the redemption of our bodies. In other words, we have been justified, but we are not yet fully redeemed. We know we have been washed, but we are also waiting.

Friends, that combination: washed and waiting became my hope. It became a way for me to see my life of discipleship in light of the Scriptures. I want to offer that to you as a model or pattern in ministry to those with same-sex attraction.

There is a way of ministering that flows out of misunderstanding. I want to leave you with three points of exaltation that flow from this way of thinking. Friends, in your ministry to those with same-sex attraction, I want to commend these three ways to you.

The first one is this: **We need a healthy theology of the "already" but "not yet."** The Kingdom of God, salvation, is already here. But is still not yet here in all of its fullness. So we can expect great healing power of God, and we can

also expect suffering. This is what it means to live between the first and second coming of Christ.

So as we minister to those with same-sex attraction we expect to experience a shift in their desires. But we also know because we live between the “already” and “not yet”, that many like me will continue to suffer, and continue to face these temptations as we long for the full redemption of our bodies.

Here is what Richard Hayes, an NT scholar, says, *“On the one hand, the transforming power of the Spirit really is present in our midst. On the other hand, the “not yet” looms large.”*

The testimonies of those same-sex attracted who, like me, have not experienced change; who pray and struggle and seek healing, unsuccessfully, for years, must be taken seriously. Perhaps for many same-sex attracted Christians, the best outcome that is attainable will be a life of disciplined abstinence. That’s the kind of life I am seeking to live. I am seeking to live a celibate life – saying no to same-sex behaviours, living in chastity as a single man, but still experiencing same-sex attraction. Having the theology of “already” but “not yet” can help. Already I am washed and accepted. But I am not yet raised from the dead; I do not see Jesus face-to-face yet.

Secondly, **we need to rediscover a high view of the dignity of the single life.** Christians who choose the life of singleness are not failures. Pastor Tim Keller from Redeemer Presbyterian in New York says, “We are to be neither overly elated about getting married, nor overly disappointed about not getting married – because Christ is the only spouse who can truly fulfil us, and God’s family is the only family that will truly embrace and satisfy us.”

The Christian gospel and the hope of the future kingdom dethrone the idolatry of marriage. Christianity upholds single-adulthood as a viable way of life. Prior to Christianity, nearly all religions and cultures made family and childbearing a foundational cultural value. Before Christianity, there was no honour without family honour, and there was no lasting significant legacy without heirs. But by contrast, the early church did not pressure people to marry. Our

Lord himself lived a single life. The greatest apostle, the Apostle Paul, lived a single life. And what Christianity taught is that singleness can point to the kingdom. The single life bears witness to the resurrection. Married people can sometimes forget the resurrection. They can put all their hope on family life and children. Single people don’t have that luxury. They don’t have children to put their hope in. They have to put all their hope on the resurrection. And that is why singleness is important in the church. It is a reminder to the church not to worship marriage and family. It is a reminder to the church that the most important family is the kingdom of God. We need to rediscover and teach our people this idea of singleness.

Thirdly and lastly, **we need to practise radical hospitality and inclusive community.** Too often, I think, the church calls individuals to radical discipleship without doing much to support that person in that difficult calling. We sometimes expect people to be moral heroes on their own. Friends, we should not expect that from our same-sex attracted brothers and sisters. We should call them to radical holiness, and then come alongside them to help them live into that calling. It is not enough to preach the biblical doctrine to same-sex attracted people unless we also make the costly sacrifice of staying with them in that calling. I know that I will not be able to be single and pursue chastity if it were not for my community. My discipleship is bound up with my community. I rely on the support and hospitality of my fellow believers. We need to practise the kind of rich friendships and community practices that bind us together so that radical obedience is possible.

Friends, I hope this gives you a paradigm for thinking about ministry to those with same-sex attraction. I am encouraged that you would devote an hour to thinking about this issue. There are people like me, I think, in every congregation. Many of us are silently suffering and asking questions, and the fact that you are here and you want to minister to us is deeply encouraging, so thank you. I am happy to entertain questions now, so thank you so much.

What are some of the hospitable practices that you find helpful? Sometimes it is not that we don't want to be hospitable, but we don't know what kind of hospitality would be helpful without being over-the-top or singling the person out.

To some degree, it depends on the particular same-sex attracted person you are ministering to. I know some same-sex attracted people who end up marrying someone of the opposite sex and the kind of support they need looks different from what I need. Many of us who are Christian and same-sex attracted choose a life of singleness, and certainly in my context that often means a life of loneliness. I think it is most common in the United States for single people to live alone. And when you live alone, you face different kinds of struggles. You can face the struggle of temptation, of despair, like you don't have any friends; or it makes you more vulnerable to sexual temptation. So I feel I need support that takes the form of people in my life who would invite me for meals, for example; people who share joys and events and holidays with me; people whom I would call if I had a difficulty with my car or my house. I would also need people for accountability – people who would ask about how my prayer life or thought life is.

The Anglican writer, Lauren Winner, uses the phrase, “loneliness of the everyday”. I think we are all familiar with the modern romantic kind of loneliness that comes from a divorce or a break in your relationship. But there is a more mundane kind of loneliness that is the loneliness of always coming home to an empty house and never knowing whom you will share your next meal with. That is more the kind of loneliness that many same-sex attracted Christians feel.

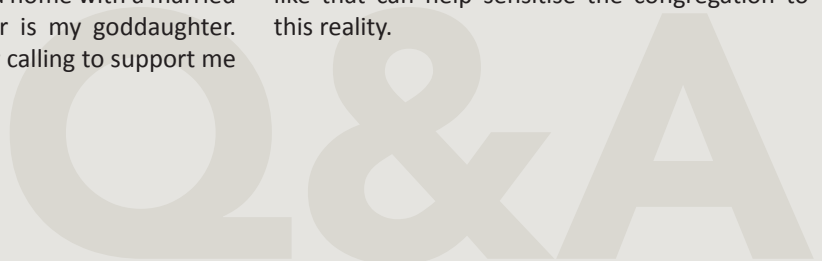
So how do we help with that? Open our homes to one another. I don't know if this is culturally appropriate, but perhaps sharing living space with others. I myself share a home with a married couple, and their daughter is my goddaughter. This couple views it as their calling to support me and my calling.

You mentioned that there are same-sex attracted people in every congregation, and they don't want people to know their secret and their struggles. So people in the congregation will have no idea or understanding how to relate to them. How do you bring out a healthy environment in the church such that people can be open about their same-sex attraction, be accepted and find support from congregants?

Sometimes when people gossip about same-sex attracted people, or make negative comments that keep them from wanting to share, it's a result of never having thought through what it would be like to be same-sex attracted. Maybe people are not trying to be cruel, but they never imagined that such a person would be sitting next to them in the pews.

One of the things that those of us in pastoral ministry can do is try to help congregations imagine what it feels like, what the burdens are for those who are same-sex attracted. I don't think you have to preach a dozen sermons on it or anything like that. But from time to time, you can mention that there are people here who struggle with this. You can try to regularly remind your congregation that this is an issue that Christians can face. One of the mistakes we make is that we think gay or lesbian people are always out there, at the Pink Dot event. We don't ponder or consider the fact that there are same-sex attracted people who are silently grieving and struggling and worried, right here in the church.

A good thing that you might do is from time to time use as an illustration in a sermon that someone may have same-sex attraction. You might be preaching from the passage where Jesus says “Take up your cross and follow me” and simply say in a Bible study or a sermon, “One of the ways that we can do this is by living a chaste life if you are a same-sex attracted person”. Little gestures like that can help sensitise the congregation to this reality.



WASHED AND WAITING BECAME MY HOPE

Thank you, Wesley, for sharing honestly your life story. It is very helpful guidance from scripture on this topic. You are one of those who know that this is not right and seek to change and await the day when the Lord will deliver you from it. There are other homosexuals who are activists who do not want to change. They want us to change to suit them. I have two questions:

What are the forces that are pushing society and governments? We do not see any movement that pushes for change in the law to be inclusive of adulterers, let's say, which is essentially a different expression of the same sin.

Secondly, how does the church engage with the activist?

With regard to your first question about what is the cause of this shift: For about 50 years now in Western countries, we've seen the sexual revolution happening. With the development of safe contraception and abortion, a total rejection of traditional Christian sexual ethics has taken over in the US. The 1960s was really the first time in history that you could choose to have sex for pleasure and reasonably prevent childbirth. You also see the rise in the West of no-fault divorce clause; people choosing to live lives with extramarital sex, premarital sex - so the divorce rate rises. It is important to see that the gay-rights movement flows out of that. If heterosexual sex now is all about having sexual pleasure regardless of children, now gay people want to have the same thing. So there is the sense in which the gay movement grows out of a larger cultural movement, which is rejecting the Christian view of sex.

So I think it is very important when we teach the biblical view of homosexuality that we not

neglect to confront heterosexual sin, which is part of the whole picture. The Bible actually has far more to say about divorce and adultery than it does homosexuality. So I think we need to be careful not to place all the blame on gay activists and forget to look for the way that that movement is actually flowing out of, or is prompted by, other kinds of rebellion.

Stanley Grenz, who is a Canadian Baptist theologian, wrote a book on homosexuality called *Welcoming But Not Affirming*. I think that's the message we have for the gay activist scene, and the same message we have for the heterosexual community: Welcoming, but not affirming. In other words, everyone is welcome to come to the Cross; everyone is called. There is mercy for every kind of sexual sinner. But when we come to the Cross we begin to be transformed. We do not simply get to be affirmed in all that we want God to affirm about us. As we are washed in baptism, we lay down our heterosexual rebellion and our homosexual rebellion. I think this message of welcoming but not affirming is very hard to speak into the public square, because pastorally, it requires you to say two things rather than one thing. Pastorally, you must always speak mercy to broken sinners; but you also have to preach the demand of God, the law of God, which is God's holy righteous will for sexual behaviour. But if you confront the gay activist movement with that law of God, what God says is right in order to pronounce God's condemnation on sin, you must also preach the Gospel - that God forgives sinners. And the activist, along with everyone else, is welcome to come and be forgiven. I don't want to pretend that that's easy, but that's the answer.

Q&A

How do we minister to gay couples who come to our church, and say that they refrain from homosexual activity, but are cohabitating in a special, committed friendship relationship with each other. To what extent do we encourage this kind of relationship?

The first thing I want to say is I am not yet ordained, not yet a pastor so I am speaking somewhat hypothetically. My sense is that this is one of those questions that probably doesn't have one answer that applies to every case. I think some same-sex couples, if they were to try to maintain their relationship, will continue to fall into sexual sin. But I have heard of a couple of stories in the US of a same-sex couple who came to Christ and their pastor encouraged them to give up all their sexual behaviour, but to remain in close friendship with one another. I think this is especially difficult in the States when the couple may have adopted children. I think it's probably one of those situations where pastoral discernment is the key. How mature are each of the partners in their faith? How much accountability do they have with other believers? I could imagine that on the one hand, you might encourage such a couple to break up, and on the other hand you might encourage such a couple to maintain a chaste friendship with one another.

A couple of years ago, there was a pastor of a gay-affirming church here in Singapore that was calling for dialogue with another that was one of the most anti-gay over here. My question is: Should the church be more willing to engage people on that side to make our stance known, or should we avoid the risk of legitimising, or giving their belief system a platform?

I feel the dilemma that you are describing. I think in my context in the US, the gay-affirming churches have become so prominent that I feel an obligation to answer what they are trying to engage. There are so many gay-affirming books that are being published right now; so many Christians who are being persuaded by these books that I feel I have to engage and answer so that Christians can see there is a counter-argument that can be made.

There is a way, I think, to engage the arguments of these people without necessarily doing some sort of public event or debate, or something like that. If you have members in your congregation who have heard some of these arguments or who are curious, you can simply meet with them and show how the traditional, biblical view can meet those objections. I don't think there are any requirements you would have to set as some sort of public dialogue or conversation. I myself have done those in the States. I've had public debates with people who hold a gay-affirming view. I do worry, at times, like what you are saying, that somehow I legitimise their perspective as if it is just another faithful option that Christians could choose.

As I look now from my experience, having to engage with serious, thoughtful objections has actually forced me to go deeper into what I think the Bible teaches, and it has actually strengthened my confidence in what I already believe, so there is that experience as well.

Thank you, Prof Hill, for not just bringing a message, but living the message. I think it brings a lot of hope to people who are same-sex attracted. I have a question: I think many people believe and observe that Singapore is a very westernised society. Someone commented that what happens in LA will arrive in six months at our shores. In your view, what are some of the things that the church in the US could have done or shouldn't have done that could have prevented the development of such a state of events concerning same-sex attraction, and what would your advice be for Singapore?

This is such a good question, thank you for the question. Two things come to mind: One mistake that I think so many churches in America made the last decades was we never really taught the biblical basis for our views on sex and marriage. So many churches simply assumed that people knew those views and believed in them, and they didn't need to present the reason for those views.

I read a letter recently of a young woman who left her faith, left her church. She said the reason she left her church was because she got to know some friends at university who were gay and lesbian. She had grown up in an evangelical church but the only reason she had heard that you should be against homosexuality was because homosexuality was sort of yucky or nasty, or not very nice. And she said when she went to university, she found that these gay and lesbian people were not yucky; they were very kind, very good, very sweet. She said the only

reason that her church had given her for being against homosexuality was this reason and now that reason doesn't seem persuasive any more. Her church had given her a **prejudice** rather than a **biblical theology**. So I would encourage the church here not to give your young people prejudices, but give them biblical theology on marriage. Don't base your views of sexuality on stereotypes that are not going to be persuasive to young people. Base your views on Scripture.

The second thing I would say is this: I think in the US, we have so elevated and idolised marriage, that that is now THE thing that seems like the only place where you can find real love. When you have that kind of view, of course gay people are going to want to get married, right? When heterosexual people idolise marriage, of course it's going to make homosexual people want to have same-sex marriage. And what I wish the church in America had been doing for all these years is teach that marriage is an honourable calling, but there are other honourable callings alongside of it. I think what a difference it might have made if we had been celebrating friendship and singleness and community. I wonder if we had been doing those things, gay people might have been able to say, "I could live a happy, fulfilled, godly life as a single person without having to demand same-sex marriage."

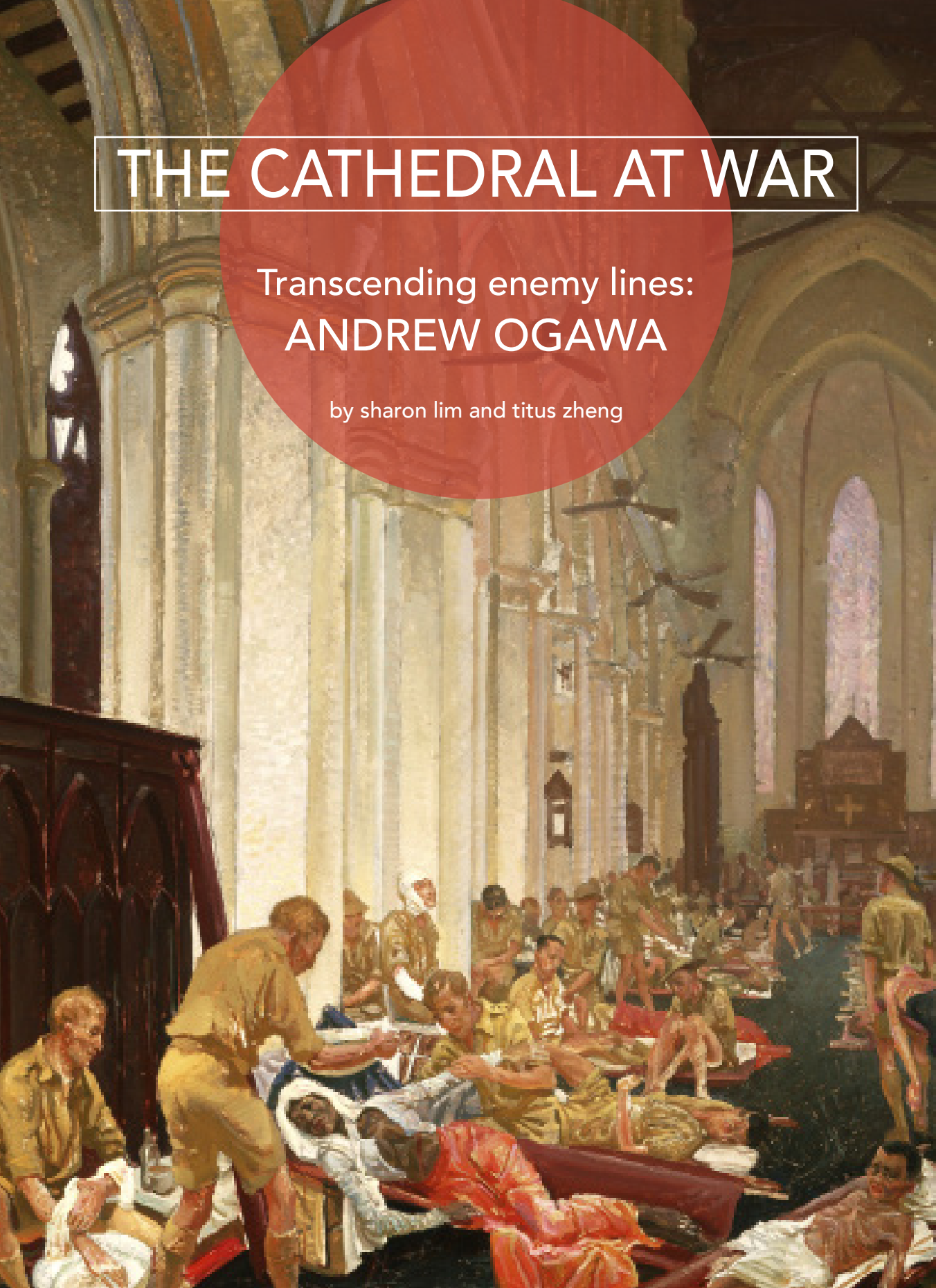
So my prayer for you in Singapore is that you continue to uphold the sanctity of male-and-female marriage, but also that you will celebrate singleness and friendship, and the hospitality that comes belonging in the family of God.

"DON'T BASE YOUR VIEWS OF SEXUALITY ON STEREOTYPES THAT ARE NOT GOING TO BE PERSUASIVE TO YOUNG PEOPLE. BASE YOUR VIEWS ON SCRIPTURE."

THE CATHEDRAL AT WAR

Transcending enemy lines:
ANDREW OGAWA

by sharon lim and titus zheng



2017 marks 75 years since the Fall of Singapore when the British surrendered to the Imperial Japanese Army. Although Singapore was renamed Syonan-to which means "Light of the South" in Japanese, it was a dark period of adversity, hardship and terror for the people who lived during the three and a half years of the Japanese Occupation.



Looking at St Andrew's Cathedral, one can see many traces that the Second World War has left behind. The Coventry Cross behind the wooden pulpit is made of the nails from the ruins of the medieval Coventry Cathedral in England which was destroyed by heavy bombing when the German Luftwaffe attacked the city in November 1940. It led the Nazis to add a new word, "coventrise" into their vocabulary to signify widespread destruction.

Closer to home, there is a memorial plaque on the Cathedral's walls which provides a listing of the names of forty men from the Malayan Civil Service who lost their lives during the Japanese Occupation as Prisoners of War (P.O.Ws) and Civil Internees.

Looking at the Lord's Table at the East end of the Cathedral, there are two large silver candlesticks which also have a wartime connection. Following a closer peek at the inscription of the two candlesticks, one will realise that they were given to the Cathedral in memory of the men who lost their lives during the sinking of two British warships, the battleship HMS Prince of Wales and the

battlecruiser HMS Repulse on 10 December 1941 off Kuantan. The sinking of these two ships were a turning point in the Japanese's military campaign as there were no longer any British warships to defend Malaya in this theatre of war.

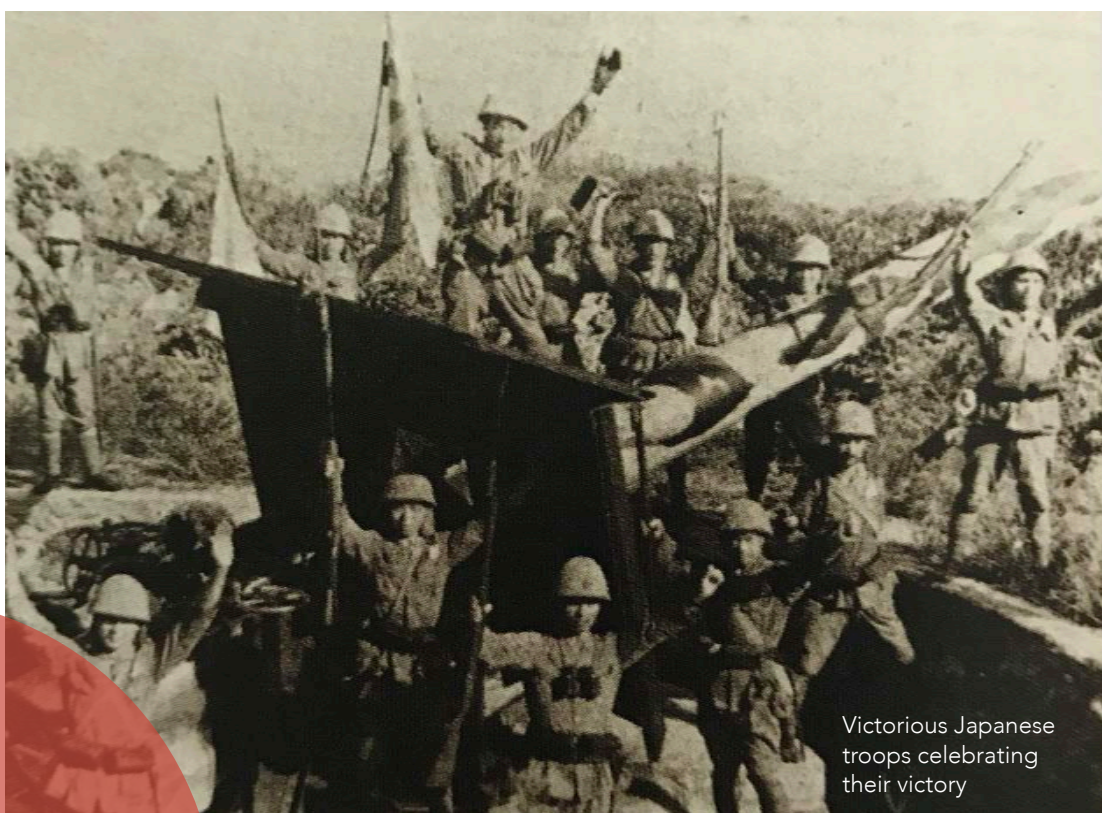
With such stories of wartime destruction and devastation, many would be surprised that St Andrew's Cathedral managed to stay intact as an institution during these turbulent years. The church continued to function as an "anchor" which offered a source of hope and peace amidst the rages of war.

Far left: An oil painting by Murray Griffin, War Artist in the Australian Army, depicting a scene in the Cathedral when it was used as a hospital during the Second World War.

Left: Coventry Cross formed by nails from the ruins of Coventry Cathedral in England

Below: A plaque listing names of people who sacrificed their lives during the Second World War fixed to the northern wall of the nave.





Victorious Japanese troops celebrating their victory

Source: Imperial War Museum, London

FALL OF SINGAPORE

Upon hearing news of the surrender from a Colonel at around 4pm on Sunday 15 February 1942, the Bishop of Singapore John Leonard Wilson proceeded with holding a service at the Cathedral. Despite the uncertainties that lay ahead, Bishop Wilson designed the Evensong Service for his congregation as one of praise and thanksgiving.

In Bishop Wilson's words, this particular service was one of the "most moving and impressive services he had ever attended." While many would assume that this would be the last service conducted at St Andrew's Cathedral before the Japanese Occupation, the church continued worship services every Sunday from 1942 to 1945. Such preservation of order was an unexpected surprise for the Church leaders during the war, who expected more opposition from the Japanese.

This can be attributed to the help of a Japanese Christian officer who shared the same name as the Cathedral, Lieutenant Andrew Tokuji Ogawa. In the accounts of Anglican Church leaders who were in Singapore during the Second World War, Lieutenant Ogawa is remembered differently from the average Japanese military officers. Instead, Ogawa was a bright spot for the Church in Singapore during the perilous war years.

Before the War, Andrew Ogawa was already known by some in the American Church lay circles as it was the Brotherhood of St Andrew which sponsored his graduate studies at the University of Pennsylvania's Wharton School from 1929 to 1931. Founded in 1883, the Brotherhood of St Andrew is an international lay Christian religious organisation with roots in the Episcopal Church of the United States. He later became part of the Brotherhood International Council in Japan and was a member of the Nippon Sei Ko Kai, the Anglican Church of Japan.

Ogawa's early involvement in the Church as a student may have shaped his outlook during the Second World War where he was sent to various military campaigns in Manchuria (China), Saigon (Vietnam) and later Malaya as an officer in the Japanese Army. Despite his military position, Ogawa never forgot that he was an Anglican layman. Instead of seeing the local clergy, such as the Bishop of Singapore, as "enemies", Ogawa viewed them as fellow Christians and embarked on efforts to support the Church's ministry upon his arrival in Singapore in 1942.

Like many other Europeans after the Fall of Singapore in 1942, Bishop Wilson was not exempt from internment at Changi Prison. Whether it was coincidence or God's merciful intervention, Ogawa was appointed as Director of Education and Officer in Charge of Religion Affairs. Being in this position enabled Ogawa to secure the release of three Anglican clergymen during the Japanese Occupation.

The three clergymen were Bishop Wilson, Reverend Reginald Keith Sorby Adams of St Andrew's School and Reverend John Hayter. Aware of his poor health, Archdeacon



WHO IS ANDREW OGAWA?

Graham White chose to remain in Changi Prison so that younger clergy like Adams and Hayter could remain free to continue their ministry.

In addition to taking personal responsibility for Bishop Wilson, Ogawa also wrote a letter in Japanese for the Bishop which provided an explanation of who he was and the nature of religious rites such as Confirmation. The Bishop was allowed under escort to visit hospitals and Prisoner of War camps, where he preached, celebrated the Eucharist and performed Confirmation Services for hundreds of Allied troops.

A staunch Anglican, Ogawa participated in church services at St Andrew's Cathedral from the outset of the Japanese Occupation with a fellow officer. He also acted quickly to restore the church and repair its organ. An account by Reverend John Hayter describes how Ogawa made it a point to arrive in a military staff car with a blue flag to send a clear signal that Japanese officers were using the church building, so as to ensure additional protection for the Church. It was Ogawa's persistent requests to his supervisors that resulted in an official order which clearly indicated that no church compounds were to be used for military purposes.

OGAWA, THE HUMANITARIAN

More than just a defender of faith, Andrew Ogawa's actions during the war reflect his Christian character with his thoughtful and compassionate traits.

Ogawa played a role in preserving books

from the library of Raffles College before the Japanese 25th Army established its Headquarters at the building. To save books from destruction during the war, he had them moved to the Museum for safekeeping.

In one unfortunate incident during the war, Ogawa even extended his kindness towards three Dutch children who were separated from their parents. The three children were left stranded in Manila after their father, the Dutch Ambassador to the Philippines, headed to Shanghai on a shopping trip just days prior to the outbreak of war in the Far East. The Japanese military administration sentenced the three Dutch children – a girl of nine and boys of seven and five – to be interred at Changi Prison in Singapore.

Stepping up to the role of a Good Samaritan, Ogawa and another officer sought to shield the children from Changi Prison. They took the children to their residence at Tanglin Road. Despite questioning from the Kempeitai (Japanese secret police), Ogawa did not bow under pressure and extended protection over the children until he sent them on the exchange ship Asama Maru bound for East Africa.

Ogawa's humanitarian actions did not go unnoticed under the ever-baleful eyes of the Kempeitai. Despite repeated warnings from being too "friendly" to foreigners or defeated subjects, Ogawa continued to intercede on their behalf to his Japanese superiors. One such act was securing the release of Reverend Sorby Adams, who was arrested by the Kempeitai for throwing a packet of cigarettes over a fence to Australian P.O.Ws.

Due to Ogawa's cordial relations with the clergy in Singapore, he was eventually transferred out of his religious education portfolio and later posted to Sumatra,

It was Ogawa's persistent requests to his supervisors that resulted in an official order which clearly indicated that no church compounds were to be used for military purposes.

Indonesia on 1 May 1943. In the same year, Bishop Wilson, Reverend Adams and Reverend Hayter were interred at Changi Prison as the popularity of the Cathedral and the use of English during services were perceived by Japanese authorities as a threat. Without

Ogawa's intervention, the Church would not have been able to enjoy 13 months of relative freedom with minimal interference from the Japanese after the Fall of Singapore in February 1942.

CONCLUDING THOUGHTS

Following Japan's surrender in September 1945, it became clear that the Church in Singapore owed a great debt to Andrew Ogawa, the Anglican Japanese officer. The Church in Singapore was reasonably treated by the Japanese – no church buildings were closed or re-appropriated for other usages unlike St John's Church in Ipoh which became a sauce factory during the war.

When the British recovered Singapore, they noted that the Church was in a better state compared to other Japanese-occupied areas in Malaya and Burma, where many churches were destroyed or severely damaged by invading Japanese forces.

As a fitting ending to a righteous man, Andrew Ogawa was successfully located in Sumatra by the British after the Japanese surrender. Ogawa was initially advised by his superiors to lie low as he was involved with the Changi Prison after the Fall of Singapore. However, the Anglican Church in Singapore did not forget what Ogawa had done for them during the Japanese Occupation.

Lord Louis Mountbatten, Supreme Allied Commander South East Asia, wrote a letter of appreciation to Andrew Ogawa, acknowledging his efforts to keep churches

open for regular services during the Japanese Occupation. In September 1946, Ogawa and his wife boarded a British hospital ship in Medan for his journey home to Japan. His stopover in Singapore saw a heart-warming reunion with Anglican clergymen whom he befriended during the war years and he was presented with prayer books by members of the St Andrew's Cathedral Congregation as an expression of gratitude to Ogawa.

Ogawa and his wife went on to have five daughters, and he eventually became a Professor at Rikkyo University, also known as Saint Paul's University in Tokyo. He remained a faithful Christian, taking an active role in the Anglican Church of Japan and his local congregation in Tokyo. Since his departure in 1946, Ogawa made three return visits to Singapore, which included a meeting with Bishop Wilson for a B.B.C documentary.

In retrospect, Andrew Ogawa may have passed on, but his legacy continues in standing up for his faith even in the darkest of moments. In the words of Bishop Wilson, Ogawa is an "Oriental Christian hero of the Far Eastern War" – a righteous man whose faith in God transcended enemy lines. He was a Japanese military officer, but he knew and rose up to his role as an Anglican layperson and Christian. Ogawa's courageous humanitarian actions during the war showed how he loved and cared for his brothers and sisters in Christ. He is a true embodiment of the spirit of Romans 12:13: sharing with the Lord's people in need and practising hospitality.

Bishop Wilson and Andrew Ogawa reunited at St Andrew's Cathedral in 1969, 27 years after the Fall of Singapore.



Source: The Straits Times © Singapore Press Holdings Limited. Reprinted with permission



Beneath the Cathedral's New Terracotta Tiles

We would like to thank our conservator, Dr Yeo Kang Shua; Committee Member from the Mandarin congregation, Mr Lee Chi Kuan; Mr Chern Jia Ding and Ms Cindy Tee, both from PSM for advising us in this work.

The proposal to replace the terracotta tiles in the Nave was first mooted in 2013. The uneven worn out surfaces and the small potholes caused a few to trip and posed difficulties for the elderly. Discussions started with the Preservation of Sites and Monuments (PSM) on the types of tiles we could use, and internally, there was a discussion on whether to replace only the damaged tiles, estimated then at about 30 per cent, or the entire flooring.

Recent history of terracotta replacement

This is not the first time that the tiles are replaced; in our living history, *ad hoc* replacement was carried out on the worn-out tiles. The last time when a greater number of tiles were replaced occurred in the late 1980s, during a major repair of the Main Cathedral building, which included the installation of air conditioning in the Nave. It became necessary to hack off some tiles so that the air-conditioning pipes could be laid underneath the floor. Some may recall that there were different terracotta-type tiles in some places along the North and South Aisles. At that time, the terracotta tiles were sourced by a renovation contractor repairing the aisle windows and clerestory fans. He managed to salvage terracotta tiles from those pre-war houses

earmarked for demolition, and which matched the tiles in the Nave.

Present

Almost 30 years on, we were faced with a larger job. More of the terracotta tiled areas had disintegrated. The Finance and Property Committee (FPC) decided that it was timely to replace all the tiles. As a national monument, we are not at liberty to change the look and style of the building. PSM advised that although preservation guidelines made no mention of the floor finish, they would recommend that the Cathedral repair and restore the terracotta tiles with a like-for-like replacement.

An attempt to source for an appropriate replacement led us to shortlist three possible supplies from China, Italy and Spain. The FPC eventually decided on the handmade terracotta tiles from Spain.

After much deliberation, the FPC approved the purchase of the tiles in Jan 2017 and a date was set for the work to be done over Lent, when there would be fewer events in the Nave. However, the shipment was delayed due to some important diplomatic cargo that took the ship on a longer route. The work was rescheduled to the second half of May 2017.

The replacement of the terracotta tiles was carried out over a two-week period. The work started on the North Side of the Nave, followed by the South Side. The contractor had to complete each side over a six-day period, ensuring that the Sunday services can go on as normal. Removal of the affected pews to the tent area, placing protection over all pews and equipment took place immediately after the 5pm service. Hacking of the old tiles was done overnight to ensure that we would have sufficient time to replace the old air-conditioning pipes, lay a new screed base, lay the tiles and curing in between, before the pews would be brought back in. The original air-conditioning pipe joints that were concealed in the Nave's flooring were removed and relocated externally. With this, we will not need to remove the new tiles when replacing the air-conditioning units in the future. Cleaning of the Nave and test-running of air-cons and AV equipment were carried out on the last day.

FACTS:

Terracotta is refined mud with very few impurities, that can be shaped when wet, dried in the sun and then baked in a kiln to set. It is one of the oldest tile materials, dating back to the BC (Before Christ) era. Its name literally means 'baked earth' in Italian. Glazed architectural terracotta and its unglazed version as exterior surfaces for buildings were used in Asia for some centuries.

There are many varieties of floor tiles being used for churches, including porcelain, ceramic, granite, marble, terrazzo and the more elaborate mosaic patterned tiles. Terracotta floor tiles have been used for churches and cathedrals for centuries due to their wide availability and low maintenance during that time.

Interestingly, older cathedrals preferred the use of terracotta floor tiles for their Nave and aisles because it was easy to remove and replace them as and when a crypt needs to be placed beneath the floor.

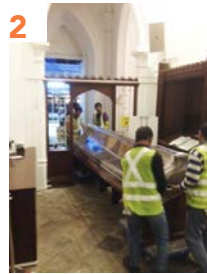
You will notice that the tiles are not the smooth glazed terracotta tiles that you have in homes. Those tiles are machine-made. The tiles in the Nave are hand made to retain the rustic look, similar to the "original" ones, thus making it a like-for-like replacement. Even the laid-out pattern was kept similar to the old ones. The only difference is that the newer tiles are slightly smaller in size at 300mm by 300mm. Sealant was applied on both the top and bottom surfaces of the tiles to protect and prolong the life of the tile surface.





1

14 MAY, 6.30PM



2



4

15-18 MAY



3



6



7



5



8

NORTH AISLES, 14-21 MAY

1. Closure of North Transept door during work in progress.
2. Moving out of pews to facilitate terracotta works.
3. Temporary storage of pews in the tent.
4. Old tiles before removal.
5. Removal of old tiles.
6. Workers removing debris from the nave.
7. A tile layer ensuring that the tiles are placed according to plan.
8. Old tiles totally removed, revealing the air-conditioner piping.
9. 80 per cent completion.
10. Sunday services were not affected.

20-21 MAY



9



10

Process is repeated on south ailes
SOUTH AISLES, 21-27 MAY

11. Placing the debris onto the truck.
12. Tiles laid. Grouting (placement of material between tiles) works to follow.
13. Touch ups being carried out.
14. Thanksgiving dinner for workers.

21-27 MAY

11



12



13



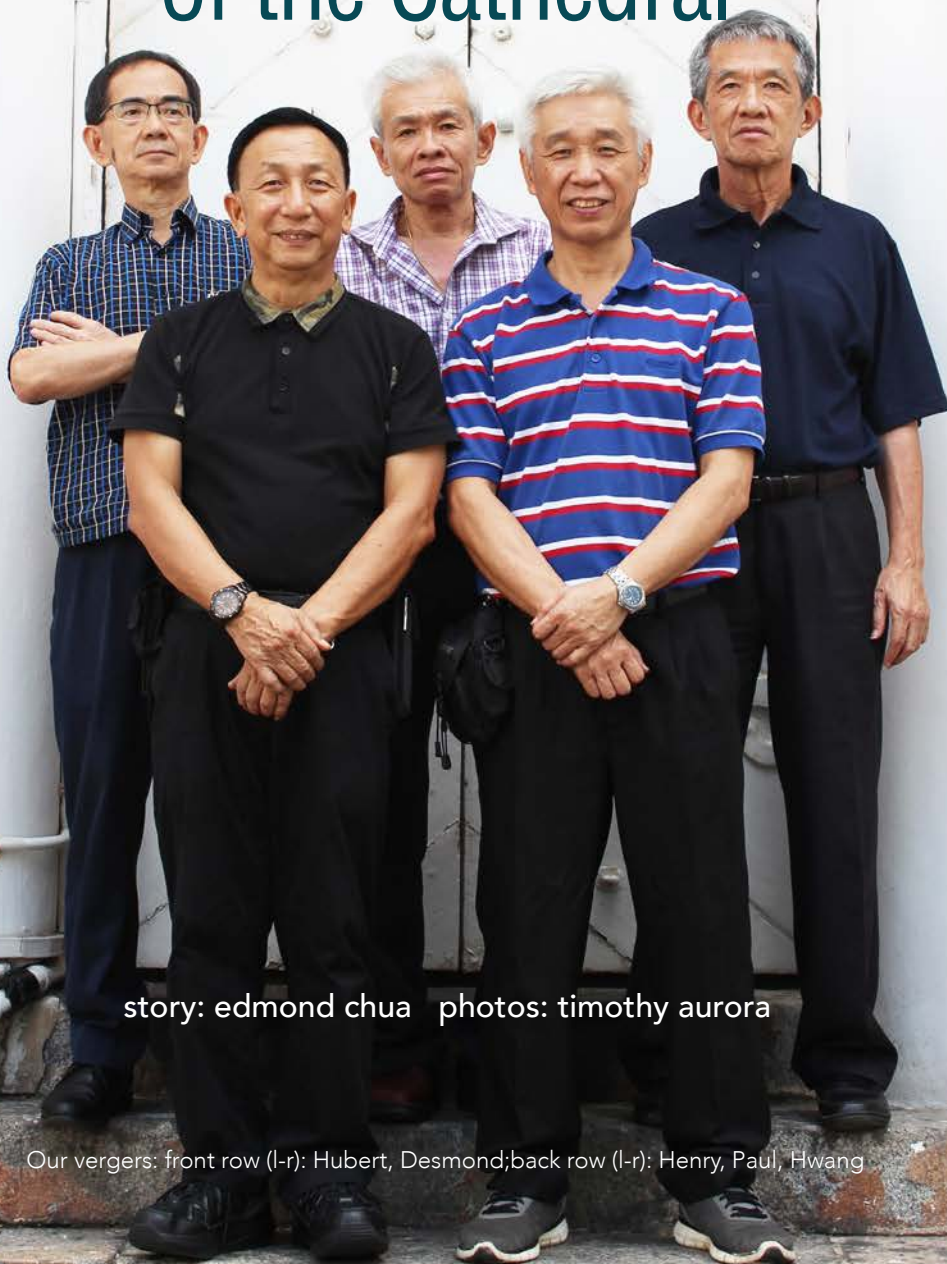
25 MAY



14

TAKING CARE

of the Cathedral



story: edmond chua photos: timothy aurora

Our vergers: front row (l-r): Hubert, Desmond; back row (l-r): Henry, Paul, Hwang

verger

'və:dʒə/

noun

Definition: "a church official who acts as caretaker and attendant, looking after the interior of a church and often the vestments and church furnishings.." Collins Dictionary

They are the eyes, hands, and heart of the Cathedral.

The team of 6 vergers work tirelessly behind the scenes to care for the Cathedral.

They help manage the large carpark and the EPS system, deal with security issues, assist in the odd requests for help when a member is in trouble, clean up the pews after every Service and so on. Their list of duties is long.

Their work is not sufficiently appreciated. The dedicated and arduous work of the verger often goes unnoticed and unrecognised. Unfortunately, they are sometimes scolded or treated disrespectfully by impatient members or visitors.

And yet, the recurring theme in the delightful and heartwarming conversations The Courier has been privileged to have had with these servants of the Lord is that even in the most adverse of circumstances, they will continue to go the long haul. This is because their service is with an eye to pleasing the Lord and not men.

It is no overstatement to say that it is a blessing to be able to sit three of the good men down who take care of many matters relating to the facilitation of orderliness in the services at the Cathedral. Even during the interview, they were obviously distracted by the work that needed urgent attention.

For instance, midway through an interview with Mr Henry Seah, he had to attend to a parishioner who had misplaced his mobile phone in the Cathedral New Sanctuary. Fortunately, the man eventually recovered

his phone and Uncle Henry breathed a sigh of relief.

The vergers bear the weight of responsibility for the various things that transpire outside the Services as well. For Uncle Henry, the most enjoyable part of his job is to see that "nothing is going wrong; that everything is in order, with members affirming that we're doing a good job. That makes our day."

And he is not alone. His colleague, Mr Desmond Chua, is gratified to "see a lot of people coming to this church, eager to learn about and serving God. This brings me joy."

Uncle Desmond has worked as a verger for more than a decade now. He is as dependent as his coworkers are upon the grace of the

Hubert tolling the church bells.





Henry preparing elements for Holy Communion Service



Paul preparing the trays for Alpha

Lord for his ability to serve over the long term. Health and strength are important for the work of a vergers.

Among the more senior of the vergers, Mr Hubert Wong, who has served for nearly 15 years, acknowledged that without a divine calling and vocation, "I don't think I could serve that long."

The physical maturity of the vergers – all of them are in their 60s except for Uncle Desmond, who is 59 – has proven to be an advantage. The difficulties they have encountered and overcome in the course of their earthly sojourn have made for great resilience and help them to withstand the innumerable stresses and heavy demands of the job.

Their maturity and experience have enabled these men to support one another in the work of ensuring the smooth running of the Cathedral, which, on any given Sunday, is literally a full-day affair. Currently, there are 14 worship services taking place at different points of the day.

Speaking with any one of the vergers is likely to leave one impressed with the thought that one has just come away from talking to a seasoned believer with a depth of spirituality, and his own story of faith and growth in Christ.

Take the case of Uncle Hubert. He has served at the Acts Centre as a regular praise leader, as a server at the Wednesday Holy Communion Service and in the Boys' Brigade 26th Company at Tanglin Secondary School, on Fridays. He has also regularly gone

on mission trips with the Batam Medical Outreach (BMO) for nine consecutive years, using his leave entitlement.

In his time with the Cathedral, and previously as an F&B manager, Uncle Henry has discovered the secret of longevity in ministry: a focus on his duties and a passion for serving the Lord. These have helped him cope with less than pleasant personal encounters.

Having said that, he noted also that there are parishioners who treat the vergers with encouraging kindness, generosity and considerateness.

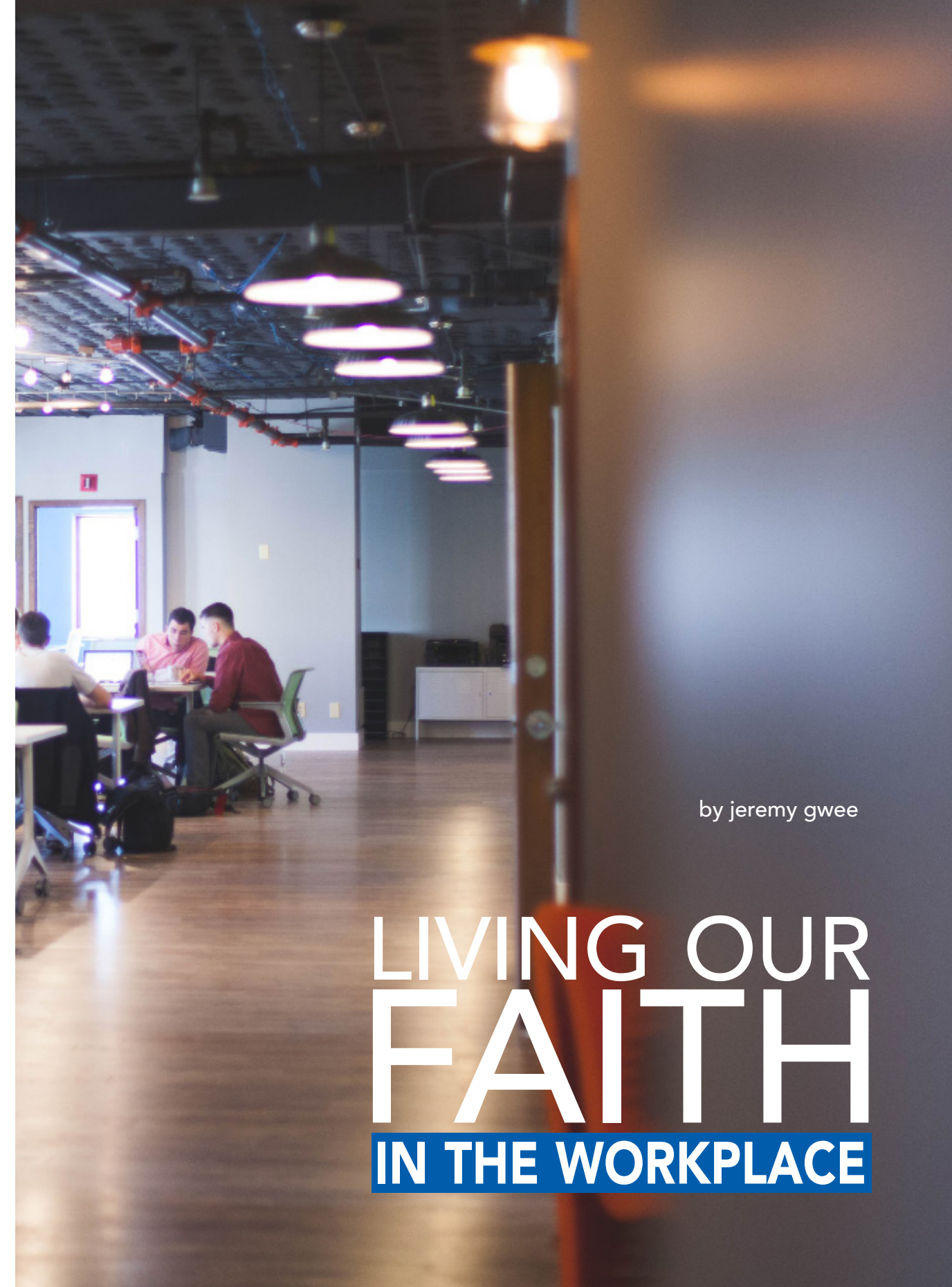
When asked to recall some of his challenges on the job, Uncle Henry cited three incidents during which he had to leave his lunch halfway and repurchase another one later, all to attend to emergency situations.

Finally, it would be remiss not to put in a gentle appeal for more understanding on the part of the parishioners who might require the services of the vergers.

At times, for example, if a vergers is not able to respond immediately to a phone call, it might be because he is in the second basement, where the reception tends to be poorer, or because he is attending at the same time to another request from a different place.

"Normally when people call, we will answer," assured Uncle Henry.

When you next bump into them, give a smile. We can be sure that it will brighten their days.



by jeremy gwee

LIVING OUR FAITH

IN THE WORKPLACE

"LIFE IS NOT A BUNDLE OF ACCIDENTS."

I will never forget Professor Paul Stevens' words in his lecture on the theology of work in 2010. Looking back to my years in school and my career in banking and financial services, I can testify that God moulds and prepares us for His service through every experience. Everything happens for a purpose.

EARLY FORMATION IN CATHOLIC SCHOOLS

I came to know of God at the age of 3 when I attended the Good Shepherd Kindergarten. The first catechism class taught us that there is one God and He made me. Every morning began with prayers followed by catechism. We learnt to say grace before and after meals. This was my routine through my experience of my primary school at St Michael's, and my secondary school and pre-university at St Joseph's Institution.

I am very grateful to God for this passage through these Catholic schools. The prayers we prayed from the prayer books are from the Bible. As such when I read the Bible today I search for words to converse with God in His vocabulary. Devotion also comes naturally because mornings always began with prayers.

Most memorable of all is the fellowship with the Redemptorist priests at Novena and the La Salle Brothers. The priests made us very comfortable with confession and the brothers were wonderful teachers. Each of them imparted something in my life such as writing neatly, the love for literature and history, not fearing maths and many others. And they were always available for a chat. Any student could go to the Brother's quarters and ring the bell to ask for help with homework and it meant a lot. It is this devotion that motivated me to want to be a Brother. Their lives demonstrate



Jeremy Gwee's career in financial services spans the last 37 years. He is currently Country Chief Operating Officer with HSBC in Singapore. Prior to HSBC Jeremy worked for IBM, James Martin & Co, Ernst & Young, American Express, Deutsche Bank and Malayan Banking Bhd. He worships regularly at the 4.30 pm Saturday Service. He is married to Jessie and they have 2 children. Here he shares his testimony and concerns about how Christians may live out their faith in the workplace.

that “Like Jesus, we must become the “visible expression of the invisible God. People don’t care how much we know until they know how much we care.”

Then I met my wife-to-be at university. I dropped the idea of brotherhood. She was a Bible Presbyterian and knew the Bible well. The fatal attraction was my curiosity to find out how she could memorise so many Bible verses! I had my reservations about going to her church because I felt that the way Christians evangelise is an insult to my knowledge of God and salvation. How then can I marry this good Christian girl? But God answered my prayers.

OF BANKS AND THE METHODIST CHURCH

My first job after graduation was at Maybank. In the credit administration department where I worked, some of my colleagues worshipped at Kampong Kapor Methodist church. I ignored their invitation because of my bias towards Methodists. I associated Methodists with ACS and MGS. As for someone like me from SJI, I would be a peasant in their midst. Finally, I visited their church. The sermon that morning was about self-righteousness (Luke 18). Though I heard it many times in catechism classes, this time somehow the preacher convinced me that Protestants are not that bad after all. So, we became Methodists and got married. My journey in the Methodist church gave me the opportunity to serve as a lay person, as membership chairman, as member of the finance committee, building committee and in Christian education. This service was something that I did not experience in the Catholic Church. My most memorable time was to be part of the team to set up and lead the prayer and praise service at Paya Lebar Methodist Church. Through this experience I was introduced to the Pentecostal world. Through this ministry I got to work with Maureen Onions who introduced me to SAC’s 9 am service then held at the Victoria Concert Hall. This was my first encounter with SAC.

On the work front, I moved on from Maybank to Deutsche Bank and then into financial services with Ernst & Young and IBM. People often asked me why I did this. Banking in the 1990s saw the ills of foreign exchange and derivative trading surfacing. I felt that such work has no meaning. Every day you turned up for work to gamble. As a Christian, it is natural to ask whether Christians should be in this occupation. This began my search to find out what work Christians should do and how Christians should work. It was not till 2010 when I was introduced to the theology of work that I began to find answers to these questions.

Through my work experiences at Maybank, Deutsche Bank, EY, IBM and now HSBC, I learnt about being a Christian in the marketplace. I travelled often for work and this exposed me to how Christians elsewhere live and witness for Christ. For example, in Sri Lanka in 1988, I had the privilege to know a banker who was banker in the morning and principal at a Bible school in the afternoon. In Hong Kong, I came across a group of “ang mo (Caucasian)” CEOs from major international corporations teaching Bible studies based on biblical theology to people from all walks of life in City Hall every Sunday. I visited factories managed by Christians in China. Through these experiences I realised my spiritual learning cannot be confined to Singapore.

PURSUING THEOLOGICAL STUDIES

While working in Hong Kong, I pursued my theological studies through Bakke Graduate University (BGU). In part, this desire to serve fulltime lingered on even though I did not join the brotherhood earlier on. The other reason is that I missed catechism class where I was taught about the faith systematically. I also found that relying on sermons and attending seminars over the years were a haphazard way to study the Word of God. I became convinced after reading Paul Stevens, *The Other Six Days*, that understanding theology is key to understanding our faith. However, I found it very difficult to pursue theological



studies part time and as a lay person until BGU gave me a chance. Studying theology of work and working in the bank at the same time, God enabled me to experience the practice of faith at work.

During my study, I learnt about how Christians lived out their faith at work. There are some who behave like atheists at work. Many of us could identify with literature on the spiritual gap between Sunday and the other six days of our lives. The literature points out that many Christians at work are in a dilemma. Exercising our faith at work is not just about organising lunch time prayer meetings, doing Bible studies and evangelising our colleagues. It is about being conscious of the fact that the teachings of the Christian faith, while having little relevance to the technical content of our work, are very relevant to how we relate to our colleagues. My thesis then was to illustrate how Christians can engage in relational evangelism based on their understanding of the theology of work.

It is a fact that many people are put off

by hard sell evangelism. In some countries, we know that this is prohibited. But at work Christians are in close proximity with their non-Christian colleagues. If their lives do not impact their coworkers, then what's the point of being a Christian? The Redemptorist priests and La Salle Brothers did not hard sell Christ but their lives changed the lives of many of the students that they taught. They were there when their students needed them. Every Christian represents the body of Christ out there in the world. They can embody the message and presence of Christ in the world.

THE POTENTIAL IN THE CATHEDRAL

After returning from Hong Kong in 2006, we joined the 4.30 pm Saturday Service and Lim Cheong Ming's Connect Group. Looking at the variety of ministries, one is spoilt for choice. There is no excuse for not serving. We believe that this is the community we are called to be a part of especially now that we have retired. My burden for Christians in the



THE CATHEDRAL IS ALSO UNIQUELY PLACED BY GOD IN THE HEART OF THE CITY AND I BELIEVE THIS IS NO ACCIDENT.

market place continues.

The Cathedral has many worshippers who are working in the city. How are they coping? Can they relate their faith to their work? What is their Christian witness like amongst their colleagues?

The Cathedral is also uniquely placed by God in the heart of the city and I believe this is no accident. We must not forget the biblical significance of cities. "Antioch, Corinth and even Rome itself were places where Christian communities had been established and where Christian discipleship was put into practice." Unlike other churches, her doors are open to the public throughout the week. It can be a hub for refreshing and equipping Christians to be the visible expression of God in their workplaces. Workers can drop in for morning prayer or communion, just like St John's Cathedral in Hong Kong, or there can be lunch time or evening talks or book reviews like ECC in TST. The theology of work can be taught online. In Hong Kong, a group of Christians came together and made Bible

study possible for anyone by accommodating people's busy schedules. Within a week a class would be taught twice – one in a physical class room and the other over Skype for those who missed the class. As Christians, we should think of ways and means to make ourselves available to God to pour out His blessings through us to the city.

The world is undergoing tremendous change. The status quo will be consistently challenged as disruption becomes a way of life. In this season, how can the Cathedral support Christian workers and their witness in the workplaces where change is constant? How can some band together to do ministry for the Lord? How can Cathedral be an "oasis in the city," where all and sundry can come and find spiritual blessing? Proverbs 11:11 points out that "When right-living people bless the city, it flourishes." Join me in praying that the Lord may do a new work in our midst.

If you have feedback on Jeremy's testimony or ideas for marketplace ministry, please drop him an email at Acts172629@gmail.com



STARTING MY JOURNEY AS A PCC MEMBER

by esther yee

The green WhatsApp notification light blinked on my phone.

It was a message asking me to consider serving in the Parochial Church Council. What does the PCC do? What is it like? How often does it meet?

Being a lawyer, I first asked to read the Cathedral's Constitution. From it, I learned that the PCC comprises the Vicar, the churchwardens, a maximum of twelve lay members, and the Synod representatives of the church. It has to oversee the financial affairs of the church, the care and upkeep of the church's property, the employment of non-pastoral staff and it has to meet at least once every two months. The PCC could also appoint sub-committees to help in carrying out its duties. Essentially, it was similar to a company's board of directors.

However, the Constitution only gave me basic facts. To find out about what the PCC really is like, I had to talk to some people.

The Vicar was one of the first few people I spoke to, although not by choice – he had heard that I was considering serving on the PCC and came up to me at the Alpha Weekend Away. He was encouraged by

younger members being willing to serve on PCC. He said, "Younger leaders would be more attuned to today's needs and can help the PCC see from a wider perspective, as indeed the world has changed so much and so rapidly too."

It was hard to disagree with that.

I then spoke to Deaconess Bessie, who is my service pastor. She told me about some of the new challenges that the church has to face. She said a new sub-committee will be formed to oversee security matters in the church. She explained why: "For churches in major cities of the world today, we are in a tension between having our churches be welcoming and open to all people, and doing what is responsible in keeping the worshippers in the services safe. It will not just be about hiring a good team of security professionals, because every member contributes to making the church welcoming and safe by not only co-operating with security measures but supporting them as well. The Security Committee of the PCC gives leadership and direction in this matter."

At the same time, we also looked to our history, as another new sub-committee, the Heritage Committee, will look into ways to

enhance our heritage tours and how we can preserve and highlight the church's heritage, to the glory of God.

I also wanted to know what the people in the PCC were like. I asked Joel Tan, who works in the finance department in church, about his interaction with the Finance and Property Committee last year. He said: "The committee members are very dedicated and committed. You will also get exposed to a lot of things that the church is actually involved in which you were not aware of before."

But did the PCC only sit and meet? My misperception was corrected when I spoke to Soh Kim Seng, who is a returning PCC member. One of the sub-committees he served on was the Community Services and Welfare Committee, and he explained that part of the work included calling people who were asking the church for financial assistance to determine whether the assistance should be given.

In short, PCC was a lot of work.

By the grace of God, I was elected into the PCC. Despite my "research" into the work of the PCC before, I was not too sure what to expect for the first meeting. I arrived slightly late for the pre-meeting dinner and by then most of the other members were there already, tucking into their wanton noodles. To my disappointment, it was not cooked by the Vicar, though I would have believed him if he had said that he had cooked it.

There was hardly any time for chit chat

or introductions and the PCC seemed to be going on with business as usual. The meeting started before I could finish my food. After a short opening prayer, the architects presented their proposals on the projects for a lift in the Nave, a new chapter house and a shelter for the amphitheatre, amongst many others. A lot of questions were asked, ranging from maintenance to fire safety. There truly were a lot of things the church was involved in that I was not aware of.

After that, membership of the various sub-committees was discussed and decisions on the chairpersons made. Authorisation limits for approval of expenditure were also talked about. A new taskforce comprising the lawyers in the PCC was also formed to review the church Constitution – I was glad to be able to (hopefully) contribute with my work experience even though I was relatively younger than most of the other members.

Sara Liew and Samantha Lee were, like me, also first-time PCC members. I asked them what they thought about the first meeting.

Sara said: "I think the matters that were discussed like improvement to the church building facilities and new programmes to attract new members to the church are very relevant and topical issues."

Samantha added: "It has given me a new perspective from the other side of the table. I see for myself how issues and concerns went through a process of being discussed, debated and weighed so that different parts of the Cathedral community can be properly represented."

While I echo their thoughts, it is difficult for the PCC to adequately represent the varied needs and concerns of a church our size. Pray for us as we seek His will for our church together, and join in our work by talking to a PCC member, whether to share your thoughts on proposals, or just to encourage us.



A PCC meeting in session



WELL-LOVED AUNTY JUDY

WRAPS UP 27 YEARS
OF FAITHFUL
FULLTIME
PASTORAL SERVICE

by edmond chua

There is much encouragement in listening to longtime Cathedral Parish Worker Judy Teo, affectionately known to many as “Aunt Judy”, share her reflections on Christian service as she comes to her retirement.

This is for a few reasons.

Pastor Judy is humble and down-to-earth, and does not gloss over the struggles she has faced in her 27 years of fulltime work. At the same time, she presents her personal experiences, be they good or less than so, always and ever in the context of the calling of God to His service, and His empowerment by His Spirit to fulfil that vocation.

Converted to Christianity in the middle of 1984, Judy, formerly a freethinker, found herself drawn in a most mysterious way toward the Lord Jesus.

Judy and her husband Steven were invited by friends to a Christian fellowship meeting at a house, at which the couple was

exposed to the message of the Gospel. A second point of contact, and a most unexpected one, came in the form of Judy's two daughters, Elaine and Yvonne, when they were enrolled at a Christian kindergarten and recited to her the Lord's Prayer and Psalm 23.

Life took a remarkable turn for Judy when she dramatically encountered the Holy Spirit at a charismatic prayer and praise meeting held at the Cathedral. She still remembers a hymn sung at the service, I Serve A Risen Saviour, which left a deep impression on her, and prompted her to surrender her life to Jesus.

Thereafter Judy, then a nurse, began serving in church, and was duly baptised and confirmed.

Being an active part of the Cathedral church community became a priority, so that she was in church almost every evening, attending a conference, taking part in a Bible study, or being involved in the cell ministry. On weekends, she would help out as an usher and make herself available for any other need there might be. She also signed up for the Diocesan Lay Training programme, where she had a special experience with the Lord.

On one particular night, after a session on discipleship, while she was asleep in a hostel where the trainees stayed, Judy heard a clear voice saying to her, "Follow me."

Puzzled, she turned to the Bible, and lit upon John 12:26 which reads, giving the



As she nears her 70th birthday, Judy's only regret is that she did not become a Christian earlier and begin her fulltime service sooner.



Top (clockwise from left): Vicar praying for Judy at the 11.15 Service; Judy and husband Steven with their daughters, Elaine and Yvonne; Bishop Moses Tay and wife Cynthia with Bishop Chiu Ban It and Judy's family

Left: Assistant Bishop John Tan, Revd Terry Wong and Judy when she was licensed as a lay reader

words of Jesus, "If anyone serves me, he must follow me and where I am there will my servant be also."

Breakfast the following morning presented an opportunity for Judy to seek guidance from her church leaders, who suggested and also confirmed that the Lord was calling her into fulltime service.

Coming on staff at the Cathedral proved a difficult decision to make, given that she had risen through the ranks at her workplace and would have to take a very significant pay cut. With the support of her husband and children with the assurance of the church leadership and her mentors, however, Judy took the leap of faith.

Owing much to the advice of one of the church leaders, Judy fended off a temptation in the guise of a promotion to stay on in her job.

She testifies of the many practical ways in which the Lord had provided for her after she had made the decision to work at the Cathedral, whether it be in the area of her daily needs and expenses or the ability to sustain the demands of church work, for instance, through the sincere concern shown her by church members.

Judy's passion for missions led her to go on overseas trips to the Philippines, Thailand and Batam. In this way, she cultivated an empathy for the infirm, particularly persons afflicted with cancer, poverty, as well as victims of domestic abuse. Her ministry experiences have also taught her to be both loving and firm. She takes her example from the Lord Jesus, who endured suffering with humility, considering his obedience to God to be of paramount importance. Such an attitude of lowliness and meekness has enabled her to deal gently with difficult people.

Among Judy's many contributions to the Anglican church is her being part of most of the services at the Cathedral, her coordinating of its Filipino

fellowship, spearheading work, with the core group of the 9.30am service, now the 9am service, at the St Andrew's Community Chapel at Simei, and coordinating of the Batam Medical Outreach. Judy has served under four bishops and seven vicars.

She is thankful for the ways in which the Lord had used her as a vessel to bring encouragement to others and pray for them, and takes great joy in seeing some of them rise above their personal difficulties. Another thing that warms her heart is the privilege of being able to journey with people from infancy to marriage and some to active Christian service.

As she nears her 70th birthday, Judy's only regret is that she did not become a Christian earlier and begin her fulltime service sooner, and intends to continue her ministry involvement past retirement in mainly two ways: going on medical mission, and visiting homebound elderly church members.

She looks forward to giving more time to her friends, especially those who are not yet believers in Christ, and, deservedly, to her family and two grandchildren.

Judy's Family (from left): Yvonne, Chong Wei, Dorcas, Judy, Caleb, Steven, Elaine





by edmond chua

COMING FULL CIRCLE TO TAKE UP MUSIC MENTORING BRIEF

Born in Malaysia, having spent much of her adolescence and adult life in Australia, and now settled in Singapore at the Cathedral as one of her newest additions, Mrs Hayes-Khoo Ee May is as international as they come.

Connecting the dots in her life, Ee May, who is part of a music ministry with three other staff workers and currently assists with coordination of church-wide events, finds that she was called by God to the tropical island city-state.

It all began with a holiday visit to her uncle's some three decades ago. Then, the twelve-year-old girl was requested by her relative to play the piano.

Little did she expect to end up under the impromptu supervision, for a few hours, of a music pastor – a spark was ignited in Ee May that would not go out, but only grow stronger, nourished by a passionate personal desire to learn the ropes in instrumental music.

Ee May has soared in her involvement in the music scene. For over 20 years, she has served in a variety of roles with the well-known Hillsong Church, contributing her skill as a violinist and choir singer for two albums: *For This Cause* and *Blessed*.

She has also played the keyboard, violin and bass for the church's worship services, and overseen evangelistic outdoor musicals.

More than an accomplished player of

instruments, Ee May sees herself as a mentor to younger and budding musicians. She launched two bands in Sydney, *Burwood Collective* and *Sympiphany*, and has taught the piano for ten years.

Aside from her musical talent, Ee May is a supportive spouse to her husband Simon Hayes, as well as mother to her son Patrick (14) and her daughter Aerin (12).

It was because she dutifully followed her husband to Singapore that the door was opened for her to serve at the Cathedral, a turn of events in her life which she clearly perceives to have been under the direction and guidance of God.

While she has been worshipping at the Cathedral for just about a year, Ee May has somewhat adjusted to local culture, thanks to an adaptability in which her upbringing has nurtured her – her family of birth had moved every couple of years.

This sense of coming to terms with a new environment and trying to learn as much as quickly as possible the easygoing mother has passed down to her children, with her son already serving in the church's AV and media team, being a lover of computers, and graphic, media, design and all things IT.

Having been brought up to love the church and identify with the community of believers, Ee May is also ever keen to impart her faith to her children.

MEET OUR DOCENTS AND VTGS

by edmond chua

Many of our regular worshippers here may not be aware that our grounds and facilities are of great interest to tourists and visitors for other reasons. The Cathedral has rich historical, architectural and cultural values. How the Christian faith has shaped the earlier years of Singapore is also a matter of interest to many.

For a while now, the Cathedral docents and Volunteer Tour Guides (VTGs) have been serving this group of visitors.

Armed with a wide smile, they are quite possibly the most approachable people on the Cathedral grounds. They acquaint the inquisitive with the history, architecture, and fixtures of the venerable structure of St Andrew's Cathedral.

There are currently seven or eight docents, who lead larger groups around the Cathedral during scheduled visits. The VTGs conduct tours for individuals.

And if the docents and VTGs are anything like Mr Goh Mia Jing, or MJ, as he prefers to be called, they are incredibly zestful, learned, and effective as people on the frontline of the Cathedral's ministry in hospitality.

Mia Jing tells us that in his experience,



there is always something for everybody, and a little more.

In his observation, there are basically three types of visitors to the Cathedral. We have Christians, who may be either tourists or locals, and who come by out of what he dubs "faithful curiosity".

Then there are tourists who are not Christians, for whom the Cathedral is no more than a beautiful or historical building.

Finally, there are local students or grassroots leaders who come as part of a larger group for a racial harmony or inter-religious programme respectively.

A consummate docent, Mia Jing gives us a walk-through of the tours he leads, covering the fundamental elements coupled with copious stories of his encounters with different kinds of people, both young and old.

He has been challenged on his beliefs and posed tough "philosophical" questions. Despite the apparent bewildering complexity of his work, he is adamant that one need not be an expert to become a VTG or docent.

Linda Ng, who coordinates this ministry, adds that there are a significant number of people who come with spiritual needs. These persons drop by because they have



Celeste leading a tour

"These persons drop by because they have experienced a sense of peace being at the Cathedral..."

Ronald Hee, Tan Siew Kim, MJ Goh

experienced a sense of peace being at the Cathedral, and wish to communicate personal matters to another person. For this reason, the training for docents and VTGs involves the essentials of identifying a need for counselling and carrying it out in a simple way. Some others will come with questions about the Christian faith.


On one occasion, Mia Jing was acquainted with a Swede who would visit the Cathedral when he comes to Singapore. While in the nave, the man had received a call informing him that his sister had passed on. He needed to speak to a priest. Mia Jing had the privilege of spending precious moments with the man and encouraged him to attend the Saturday service which was starting soon. The man was introduced to Revd Freddy Lim.

Those who would be VTGs or docents do not need to be fully schooled in the history of the Cathedral or Singapore. All they need to do is to be willing to serve and give. "There is always support around the corner" and ultimately, what matters is for us to be a good host. The Cathedral is a house of sorts, and the visitors, guests.

We are in need of more VTGs and docents to serve the many visitors who take a turn from the busy streets of the CBD into the Cathedral on a daily basis.

Those who respond to the call may, like Mia Jing has, be set to leave an indelible mark on the lives of those they would meet.





From left: Hannah,
Samantha, Vanessa

IN Pursuit of God

The Cathedral runs a Ministry Apprentice programme where young adults are encouraged to serve and work for a season in a regional country. It is also a time for much self-discovery and spiritual growth. Here, some who have participated share their experiences.

Vanessa Kong

Some of us took a leap of faith to journey where God had called us to be. It was a rite of passage to a deeper intimacy with Him. We left behind the comfort and security of all that was familiar and stepped into the unknown. With nothing left to cushion us, our strengths and weaknesses were exposed. However in the midst of difficulty and painful struggles, something beautiful emerged - God worked His purpose in us.

Going to Chiang Mai opened my eyes to the freedom of being able to come to God as His child. I was a workaholic who was always striving for perfection and I took pride in resolving issues on my own. Prayer wasn't necessary to me. However, Chiang Mai was

a freefall zone – I had nothing familiar that I could rely on. Through this very painful experience of not being in control of anything around me, I discovered the joy of coming to God in prayer. I didn't have to strive or struggle on my own anymore! God is the one in control and I simply just have to listen and trust in Him.

I also glimpsed the depth of God's love for His people, which was quite an abstract concept to me back then. This was one of my encounters - I was tasked to conduct Art & Craft classes for children from the surrounding neighbourhood. The day before the first class, the message "Tell them about God" kept ringing in my head. At that time,

I was not familiar with the Thai language. The children knew little English themselves. It would be impossible for me to tell them about God. I kept praying and telling God that I really couldn't do it, all the way until the lesson started. In my broken Thai, I told the story of Creation. The children were absorbed in the story and they asked many questions, all of which I could miraculously answer that day. When I ended the story, the children said, "Tell us more! Why are you stopping here? We want to hear more about God!" It was simply amazing; while I was fearful of my own limitations, God was already drawing these children to Him. There was certainly nothing that I could have done or do. What a privilege to witness God's faithful love for His children!

Hannah Chee

I had been working in PR for about 2 years and felt then that there must be more than trying to live "the good life". When the opportunity came for me to serve in Thailand for a year, I prayed and had the impression to go. That one year became three and a half years and it was in those years that God was showing me who He is, and how personal He is. Going wasn't just about teaching English, or serving the community and the Church; it was discovering what the gospel meant to me.

Romans 10:14-15 stood out, "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"

That was a turning point, and I realised that people need to hear about Jesus.

In my time in Thailand, God opened more doors to start a Kids Club for neighbourhood kids who wanted to learn English. We shared with them the gospel through Bible stories and Sunday School songs. As we shared with the kids, God gave the impression that He is raising a generation of believers in Thailand,

and He was inviting us to partner with Him!

God also showed me that He reveals Himself to the kids in very special ways, and I was privileged to witness how some of the kids responded to Him. A few of them were drawn to the image of the Cross and we would have conversations about Jesus whenever they came over to play, hang out and do some colouring. Seeing how they expressed themselves freely encouraged me to do the same in my own relationship with God. I sensed God's presence and joy when I was dancing with the kids while telling Bible stories and singing the Sunday School songs. It is how I know God loves us very much, and His heart is for more to know Him.

Samantha Ooi

In my time away from home, God has shown Himself to be a personal and intimate God! This is the God revealed in the Bible, but it was mostly in my head, not a daily reality for me.

One day in Thailand, I started being aware of feeling kind of.. not beautiful inside. On the outside I was all the same, but inside there was a growing question in me. I know what the Bible says about me - I'm precious, valued, delighted in - so I shouldn't feel this way, right? Also, shouldn't I be concerned with the kingdom of God, instead of these little concerns about myself? And it sounds so needy to want to be told I'm beautiful! So I spent a while going like "Lord I give these thoughts to You" and reminding myself of what the Bible said about me. But those feelings remained. Then I felt that God was saying, "Why don't you ask Me?" A part of me wanted to, but I also felt I shouldn't - I felt embarrassed by this want in me, it's such a silly thing, why am I even asking, I already know how He sees me, etc. Finally I thought, I can ask God anything, He already knows what's in my heart, right? So I just asked, in the quiet of my heart, still kind of tentatively, "Lord Jesus.. do you think I'm beautiful?" I waited a while, but didn't hear any response, so I was just like, "Haha, ah well." Two days later, we had a time of going around and praying for each person, and if someone

felt they had words from God for that person they would share it. When it came to my turn, 6 people spoke, and 3 of them said something about beauty in me. I hadn't told anyone my question - but God heard me, and spoke straight to my heart. That's when things in the head drop down to the heart - when general truth in the Bible becomes personal truth about me.

I see now that God wanted to open that conversation with me, to show me that He is an intimate and personal God who has intimate and personal conversations with His children. And because of that conversation, because He has told me this truth about myself, I can now work alongside Him, to see the beauty He has put in other people, the truth about them, the image of God in each person.

Dara Chee

I was part of a pioneering team that started Abba English Centre in Hanoi, Vietnam. It brought many challenges that came with leading a new team and adjusting to a beautiful but new culture and language. Although Vietnam was developing

economically and opening up, spiritually, it was really difficult to share Christ. During our time there, we were faced with police checks at our centre and rumours of undercover agents at church services.

I learnt many precious faith lessons and was challenged to a deeper level of trust in God in a place where we had to depend on His provision. I thank God for His grace and have been really humbled and blessed by what God has shown and taught me through the friendships and relationships with the Vietnamese students, friends and neighbours in the village near our place.

Reflecting back on my time in Hanoi, I am even more broken about the many people we met that don't know Jesus and the many missed opportunities that I had in my time there. Since then, I've witnessed how He has raised up a young generation of Vietnamese youths that have a passion to share the love of Christ to their own community. May they bring the gospel and light of Christ to many lonely and broken lives.

Sim Han Qiang

I was in Thailand for two years. We tried to



raise the profile of the church in the community by teaching English. We tried to share about the love of Christ by inviting our students to Alpha. That day was a special day. The Youth Alpha Course was starting in the evening. It was a special day for another reason. It was my birthday. That morning when I woke up, the first thing I did was to kneel beside my bed and pray. I told God that it was my birthday and I wanted a birthday wish. I told God that I wanted the children to know and believe in Jesus. It was a memorable experience because for the very first time, the kids knew the love of our Father. I was also touched by the love of our Father because He granted me my birthday wish.

Beatrice Kwan

Going out for a year for missions in Lat Krabang, Thailand was never in my plan. Having been back for about a year and a half, I look back with much thankfulness. While it was a move to serve God there, God saved me when He led me on this unexpected turn in life's path. Not only did He save me but He revealed Himself in a deeper way to me. What did God save me from? Well, He saved me from myself and demonstrated to me His power. Taking a step out of a workaholic cycle to an unfamiliar environment made me grow in awareness of my weaknesses and the need to depend on Him.

There were unexpected opportunities to share the gospel, as I have prayed for. In sharing, there was a greater understanding of the gospel and a burden for the lost. God changed my heart and gave me an experience of His unconditional love for me that filled me with joy & freedom! Coming back, God has continued to show me what it means to enjoy His Presence, to be with Him as opposed to doing things for Him. Both before going and coming back, I have seen His hand of faithfulness to me. I continue to be passionate about my work in the public service and it is imbued now with a sense of being in the Kingdom of God - a Kingdom that is advancing! I desire to partner God in what He does in this world.



Sandra, Beatrice

Sandra Ooi

I want to describe two specific encounters that occurred during my time overseas.

The first encounter took place just a couple of weeks after I had arrived. A middle-aged gentleman was sitting in the foyer of the building used by the church. The local pastor was present when I walked in, and he began telling me about the visitor. This man had been a long-time drug addict and convict. One day, while in prison, he had come to know Jesus and his life had been changed. Since his release, he had become a pastor and had also started a catering business which provided food to the prisons. Because of his good rapport with the prison officials, he had been given the opportunity to share the gospel with inmates as he carried on this business.

I never saw that gentleman again, but it wasn't the man himself who had left an impression on me. Through this encounter, God caused me to realise that, with merely a word, He could raise up any number of respected local persons - even government officials, should He choose - who were eloquent in the language and could proclaim His word to that nation. I didn't even have a

grasp of the language, much less status and influence. Simply put, He didn't need me here at all. My ego was shaken.

The second event I want to relate took place near the end of my overseas stint. The local pastor I worked with decided to journey to a nearby village about an hour and a half away, to spend time with a church member's elderly father whom he had been trying to win to Christ. He invited me along (seemingly on a whim), and, since I didn't have any remaining business to attend to that day, I agreed to go with him.

When we arrived at the elderly man's house, we found another guest who had been invited by the homeowner - a retired schoolteacher of some standing in the local community. She had come that day because she had heard that the pastor who was to visit ran an orphanage. Her sad story was that her husband, who had been an army officer, had been rendered unable to have children because of chemical warfare. He had since passed away, and she, now widowed and lonely, was looking to adopt a girl to care for her in her old age.

The pastor regretfully informed her that he and his wife no longer ran the orphanage and he was thus unable to grant her request. She had every reason to be annoyed or disappointed by this news, and one might have expected her to leave in a huff. Instead, she stayed, seeming strangely intrigued by the conversation between the pastor and the elderly homeowner. As the conversation progressed (I could only understand bits and pieces), we began to have the strangest feeling that "something" was happening. I don't know how to describe it except to say that it felt like reeling in a fish on a line, except that I realised I merely had my hand on the rod and it was someone behind me who was doing all the pulling.

Quite soon, the pastor drew the conversation to a close, took his leave of the homeowner and promptly asked the lady if we could visit at her house (where he planned to share the gospel with her properly). As we got up and made our way out, I remember clearly that this dear lady was smiling joyfully

and that she said in her own language, "I feel like this is the happiest day of my life".

This was before we had even properly told her the gospel! Thereafter, we did go to her house and pray with her, and she did "officially" become a believer. But it was not through our doing. She had not been in our plans - we had been planning to meet and persuade someone else. She had been drawn to the pastor and to the conversation not because of his persuasiveness, but by some efficient, invisible agency. It was God who drew that woman to Himself.

I had never experienced so clearly as I did that day that God works. He is at work in the world and men's hearts are in His hands. That encounter caused a seismic change in my worldview - it was a paradigm shift. I had grown up in church and I have always heard, read and sung that God is almighty, that He can do all things. But it didn't become real to me until that day. That experience of God has affected how I behave and how I view every aspect of life from then on until now. It was a lasting encounter that no amount of money or time can buy - only by the grace of God. I am changed and I am thankful!

Belinda Lim

A significant memory from Thailand: One



Samantha, Belinda

night, we were hanging out with a few young believers and volunteers. As we talked, we realised that God had brought each of us strangers together to Lat Krabang in His perfect timing and in His unexpected ways, in His love for us. It may seem like we had made our own decisions based on whatever circumstances we were in to go to Lat Krabang, but looking back each one could see God's hand of mercy in our lives.

It was a time of shared gratitude and marveling at the goodness and wisdom of God. The young believers also expressed their desire to bring the good news of Jesus to their own people through the skills that God had given them, whether in the arts, business or translation. It was an experience of true rejoicing: in what God has done, and the grace of being able to respond to Him with what He has given to us. Our little stories are truly strands woven by the master weaver into His beautiful tapestry for His purpose and glory.

I used to think that missions was doing something for God. But I learnt that it is actually by God's grace that we are able to respond to Him. I had been living a self-centred life, but now I am learning that every choice I make daily is never just about me, but for His bigger purpose and glory. I look forward to that day when all will come together to marvel and rejoice at what God has done, filled with His love that He has poured out into our hearts.

Sylvia Ooi

Before I began the apprenticeship, I was in Singapore for summer break and had a personal retreat day. In the morning, while walking in a park, God put upon my heart a picture that I felt was both an affirmation and a challenge from Him.

I was walking past a father and daughter jogging. Just as I passed them, I heard the father say, "Once you're better, you pick up [speed], and I will follow you." A while later I was leaving the park in a car when I saw the father and daughter walking by the road, hand in hand.

Sylvia Ooi



It was a mundane occurrence and conversation - but I felt strongly that God was impressing on my heart His assurance that He was with me, and will be with me as I go.

At the same time, I also sensed a rebuke. I had always wished that God would tell me, "Go, follow this very clearly-marked path of service and you will be on the right track." I tended to the misconception that, "if only I knew what God wanted me to do and where I ought to go, things would be SO much easier." That often resulted in me being fearful of committing to decisions.

But now, He was saying to me, "Set your pace. I will be with you."

The apprenticeship wasn't so much a "going out" into the mission field as it was a training ground. It was during the year that God revealed so much about who He is and about His Father's love for me and for the children. God also exposed much about myself that I never knew, or had been subconsciously rejecting. I learnt and am still learning to accept both gifts and weaknesses, and to submit them all to God. I've come to

understand that following Jesus is not about what I can or want to do for Him; it's about knowing Him and knowing myself as He has made me and is making me.

The picture of the father and daughter jogging together and walking hand-in-hand - that is the picture that I want to be living every day, wherever I am; my hand in my heavenly Father's.

I trust that He will never let go of me; by His mercy may I always hold tightly to Him.

Joshua Kwok

In my 2 years working in Vietnam, I was hosted by a Vietnamese family who were passionate in sharing about God with their fellow countrymen.

I am thankful to God for all He has done in my life in these 2 years there, in spite of many

difficulties and tough situations, but God has redeemed each one of them to strengthen me and make me grow. As I was the only Singaporean in a foreign place, I quickly felt loneliness set in. Yet it was in that loneliness that I learnt to hunger and thirst for the presence of God and cling on to it everyday. I also faced many disappointments. Yet it was in those disappointments that I learnt to journey with Jesus and how He shares in my suffering. I experienced being beaten on the street. Yet it was in that situation that I received God's encouragement not to flee from the country but to stay on. My family at home also faced many crises while I was away. Yet in those situations of helplessness, I learnt to trust in God and deepen my prayers for my family.

In those 2 years, God has also been kindling in me a desire to see Him move in power, to join Him in what He is doing in the nations, and to know Him more and love Him more. I thank God for He truly outgives me.



289 FELLOWSHIP OF THE MANGER

ministry to the poor and disadvantaged families in Batam started in 2009

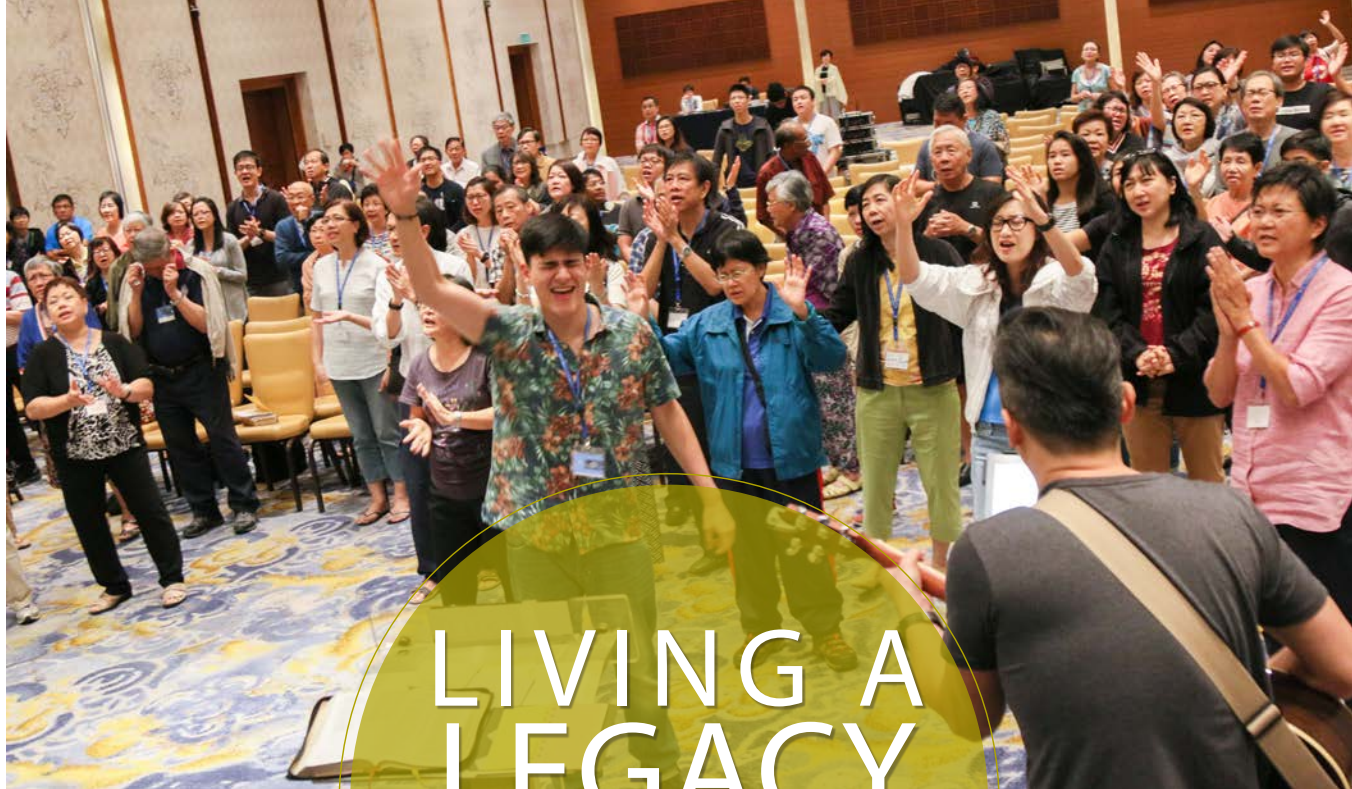
289 was inspired from 2 Corinthians 8:9.

"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich."

Since 2016, the 289 teams of volunteers with our Batam partners have focused on the two key communities in Batam, one at Baloi Kolam and the other at Kampong Nanas.

// I am thankful for the opportunity to serve Kampong Nanas through the 289 Fellowship and support from the Cathedral. Kampong Nanas, and Baloi Kolam, are but 2 of many slums in Batam, but every individual we can help, is an opportunity to share God's love and help someone in need. And we are blessed too as we interact with the villagers in this Christian community. Even from the first visit, we could feel their strong Christian faith and cheerfulness in spite of their struggles. Many eke out a living through collecting rubbish for recycling. The little church that our partners Peduli Bangsa built for them is a simple wooden structure but it's their pride and joy. There is talk that the land will be taken back, which means the villagers must uproot. But God is in control. I pray God will continue to be their refuge and strength and they will not fear." - Wee Cheng Sim





LIVING A LEGACY

The biennial Cathedral Family Camp was held at Hotel Jen, Johor Bahru (Malaysia) on 5-8th June 2017. Audrey Ting shares with us how she was blessed.



Audrey Ting enjoying the fellowship at the camp

Only after 5 months into 2017, I was really looking forward to a break. And what a blessed time I had at the 2017 Family Camp. I am grateful to the organisers for a camp that was thoughtfully planned and designed to nurture and refresh the body, mind and spirit!

The Chua family – Pastor Wee Hian, his wife, King Ling, his son, Andrew and grandson, Benjamin – ministered to us in a wonderful way. Three generations in the Lord, using their respective talents to serve. Theirs is a living testimony of God's faithfulness in seeing a family through the seasons of life and why we need to consider our commitment to building and leaving a spiritual legacy.

We can only run the distance if we keep our eye on the Lord and seek to cultivate spiritual disciplines every day: communing with Him by reading and obeying His Word; praying and seeking the indwelling of the Holy Spirit in our lives; and exercising our faith every day of our lives.

Precious reminders from first Evening Session included



Camp speakers: Andrew, Benjamin, Wee Hian and wife King Ling



examining my identity in Christ and how God graciously met me where I was – an experience of my own personal Peniel – and assessing if I had built an altar in my life – a Bethel – to God. Session 2 invited me to re-examine how I use words – to build up or to tear down myself or others around me. Psalm 19:14, which is often said as a prayer in church, has now taken on a particular urgency for me. In Session 3, setting aside time to consider the five-fold aspects of how to apportion time wisely was helpful: taking stock of how I was spending time with Him, learning and growing in Him, cultivating relationships with my family, being vigilant about the Sabbath rest and commitments to worthy things and investing my hours and efforts judiciously.

Depending on the participants' age and season in life, we also could choose special workshop sessions that suited our needs.

The unhurried time spent in His presence and with my brothers and sisters-in-Christ was truly blessed. As we prepared to return home, I felt refreshed and challenged to ponder about how God wants me to live and leave a spiritual legacy.



ATTICUS TING
(14 years old):

I really enjoyed Benjamin's workshops because there was active and deep discussion about our faith in God. It was a pleasure meeting up with Pastor Chua again (I met him two years ago at a camp) and if there is another church camp next year, I will definitely sign up for it!





Vacation Bible School, 9am Sunday School

ON CHRIST THE SOLID ROCK I STAND

“LET THE RAIN FALL DOWN
LET THE WIND BLOW LOUD
‘CAUSE I HAVE NOT BUILT ON SINKING SAND
ON CHRIST THE ROCK I STAND”

This was the chorus of the theme song of this year's Vacation Bible School (VBS) for the 9am Sunday School. The children and teachers gathered on 17-18 June 2017 and participated in a series of fun-filled lessons and activities, learning to build our lives on the Solid Rock, our Lord Jesus!

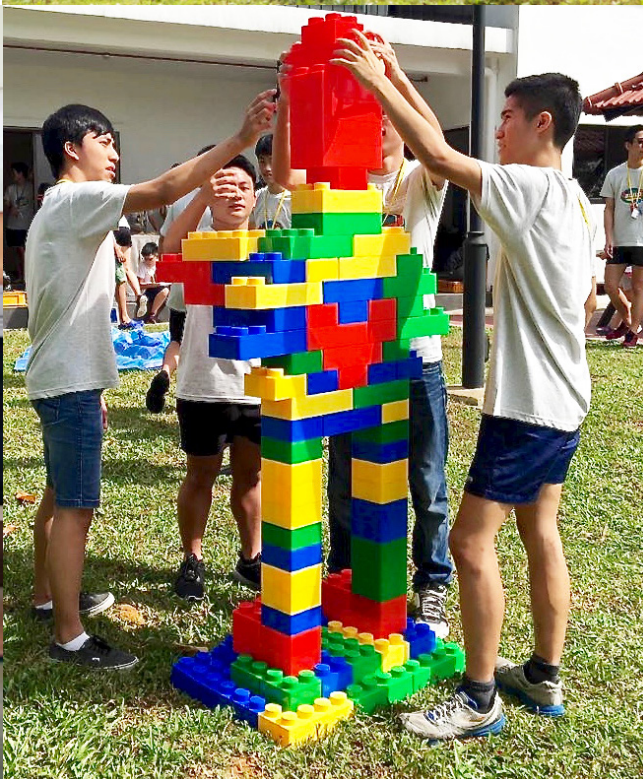
PEACE LIM, SEC 2

During the camp worship session, we sang Lord I offer my life to you. As we sang, I lifted my hands and God's presence flooded through me, overwhelming me with joy as I stood there in His presence.



BETH CHAN, SEC 4

Initially, I was not very excited to go for this Sunday school camp. However, whatever happened was the total opposite of what I had expected it to be! I made friends with people whom I had only said "hi" or "bye" to in church, and the activities are planned to fit the different age groups of the participants. This provided me an environment to learn about God's word with people around my age. I must say this was an enjoyable experience. I have no regrets attending this camp.



TIM SURYANATA, Father of Kiersten, Pr 2, who invited Jovian and Ashleigh, to the camp

A seed was definitely planted in my God-children, Jovian and Ashleigh as they asked me questions and talked to me about God and Jesus, after they returned from the camp. Kiersten used the key ring with the black heart, red cross, yellow crown, white heart and green leaf to share the Salvation message to everyone at home.

ACTS CENTRE BOND TO SERVE

One Year On after Move to My Saviour's Church ...

Acts Centre, an extension of St Andrew's Cathedral, will be 13 years old come October this year. Since its beginning, the church has been on the move, and has moved four times to different premises for its Sunday worship service.

Since we moved to settle permanently at My Saviour's Church (MSC), located at 2 Prince Charles Crescent on 20 March 2016, here's a quick peek at how the church lived up to its theme – Bond to Serve – one year on ...

Our First Good Friday Service @MSC

Our first Good Friday Service was organised around six stations depicting aspects of Christ's betrayal to his crucifixion:

1. Feet Washing
2. Jesus Prays in the Garden of Gethsemane
3. Passover with the Disciples
4. Betrayal and Arrest of Jesus
5. The Cross
6. The Tomb



Revd Michael sharing on the significance of the Passover Feast to church members



Entering sombrely into a time remembering Jesus' betrayal



The tomb of Jesus – replicated



A contemplative prayer corner

Our First Family Camp@Batam

We held our first Family Camp at Batam from 4-7 June 2017. It was a time where Acts Centre bonded over Bible study discussion and activities like go-karting, motor biking and flying fox.



1



2



3



4



5

1. Here we go! Thumbs up! 2. Bonding over ice breaker games 3. A community that worships together stays together 4. The worship team in action 5. Vroom! Vroom! The Acts Centre Squad



MOULDED AND SHAPED BY GOD at Worship Leadership Conference

by ian kwek

Worship Central Intensive was held at Holy Trinity Bukit Bintang, Kuala Lumpur. A team of five led by Dennis, the Worship Leader of the new eleven:30 service, attended this conference. Worship Central Intensive had representatives from China, India, Indonesia, the Philippines, Singapore and Malaysia in attendance. This was a beautiful sight as we saw the body of Christ stretched out across different territories, gather for the sole purpose of learning how to worship him in a way that is refreshing, relevant, excellent but most importantly, Spirit-led.

My parents left Cathedral when I was young and we attended a very charismatic church before returning back to Cathedral. As a result of this experience, I had a disdain towards charismatic worship and come to appreciate traditional liturgical worship more. At the start of the session, Steward McCain,

the Worship Pastor of HTBB, encouraged us to leave all our boxes of preconceived notions at the door. And I am so glad that I did.

Through the four days, we had both hands-on practice and lectures on topics such as what worship was, how we may encounter God, worship and mission being simultaneous and sessions on band dynamics and song writing. These sessions and the discussions made me realise one thing - that there are many ways to worship our King. At the same time, there was an emphasis on going back to the Word of God and checking with our church elders or pastors on whether certain lyrics are theologically sound.

I found worship tricky or confusing, if I may put it that way; I did not think worship should be solely an emotional experience where we are singing, shouting or even jumping, yet without any inward change in our hearts and with the lively expressions of worship being



A worship leaders' conference
at Holy Trinity Bukit Bintang

no more than hype. At the same time, I did not think worship should be entirely cognitive so that the emotional side which God put in us is neglected. Worship Central Intensive helped me come to a simple conclusion - worship is both an emotional and cognitive experience where out of our knowledge of and encounters with God, we worship Him, solely because He deserves all praise! While worshipping Him, our Sovereign God may

reveal certain things to us, through visions, a feeling or a word in our hearts. Ultimately, our worship should be for God's glory.

Coming back to the issue of liturgical worship and my disdain toward charismatic worship, that Sunday at HTBB changed my perspective. The notion that everyone has to worship God strictly in the same way was selfish of me to think. That is because all of us have been created differently in different times and under different influences. The current generation was brought up to be more expressive and hence there is a need for us to adopt a style of worship that is both biblical and relevant. In my opinion, HTBB has achieved that perfect equilibrium. The worship at HTBB was not hyped up or, to put it plainly, noisy. The role of the worship team there was to create a space where each individual could relate to God in their own unique way.

I found myself humbled by this experience at Worship Central Intensive and felt challenged as a drummer in the worship team to create a space for my fellow brothers and sisters to find God, and to encounter Him through music and singing of His praises.

eleven:30 worship team: Ketti, Dennis, Joanne, Ian, Sandra



Staff Directory

CLERGY AND DEACONESSES

| | |
|-----------------------|-----------------------------|
| Revd Canon Terry Wong | terrywong@cathedral.org.sg |
| Revd Peter Cook | petercook@cathedral.org.sg |
| Revd Freddy Lim | freddylim@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 |
| Hambali Leonardi | hambali@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 |
| 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 | weeliankuanh@cathedral.org.sg |
| Shaun Foo | shaunfoo@cathedral.org.sg |
| Denis Khoo | deniskhoo@cathedral.org.sg |
| Khoo Ee May | khoo.ee.may@cathedral.org.sg |

ADMIN

| | |
|-----------------|---------------------------------|
| Mabel Lim | mabellim@cathedral.org.sg |
| Jowenna Quek | jowenna@cathedral.org.sg |
| Catherine Chong | catherinechong@cathedral.org.sg |
| Esther Leong | estherleong@cathedral.org.sg |

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 |

MEDIA

| | |
|----------|--------------------------|
| Joyce Ho | joyceho@cathedral.org.sg |
|----------|--------------------------|

OPERATIONS

| | |
|----------------|---------------------------------|
| Kenneth Ng | kennethng@cathedral.org.sg |
| Timothy Aurora | timothy.aurora@cathedral.org.sg |
| Daisy David | daisy@cathedral.org.sg |
| David Pooh | davidpooh@cathedral.org.sg |
| Chin Sy Leong | syleong@cathedral.org.sg |

HOSPITALITY/WELCOME CENTRE

| | |
|-------------|----------------------------|
| Monica Lee | monicalee@cathedral.org.sg |
| Lim Wei Inn | weiinn@cathedral.org.sg |

ESTATE MANAGEMENT

| | |
|-------------|-----------------------------|
| Kevin Quek | kevinquek@cathedral.org.sg |
| Dennis Low | dennislow@cathedral.org.sg |
| Danny Chooi | dannychooi@cathedral.org.sg |

PKH HOME BASE COORDINATOR

| | |
|-------------|-----------------------------|
| Adeline Hee | adelinehee@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 |

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 |

VERGERS

| | |
|---|-----------------|
| For work-related emails, eg instructions for verger team, please direct your emails to vergers@cathedral.org.sg | |
| Maximilian Tan | Desmond Chua |
| Hubert Wong | Hwang Yea-Huang |
| Paul Ong | Henry Seah |

OTHER ENQUIRIES:

| | |
|-----------------------------------|--|
| General: | info@cathedral.org.sg |
| Alpha Course: | alpha@cathedral.org.sg |
| Baptism/Membership Course: | sacce@cathedral.org.sg |
| Cafe: | cafe@cathedral.org.sg |
| Connect Groups: | connect@cathedral.org.sg |
| Weddings: | monicalee@cathedral.org.sg |

ST ANDREW'S CATHEDRAL

11 St Andrew's Road
Singapore 178959
Tel: 6337 6104
Fax: 6339 1197

www.cathedral.org.sg



JEREMIAH

AGAINST WIND AND TIDE

14, 21, 28 SEPTEMBER
5, 12 OCTOBER 2017
7.30PM - 9.30PM (5 THURS)

ST JAMES' CHURCH, 1 LEEDON ROAD
SANCTUARY 1, LEVEL 3

\$5/- FOR COURSE BOOK

TO REGISTER, EMAIL REGISTER@SJC.ORG.SG



@STJAMESCHURCH | #SJCSG

ST JAMES' CHURCH
A PLACE TO CALL HOME

What will the End times be like? DOES THE BOOK OF DANIEL PROVIDE DETAILS OF THE END TIMES? Does the book of Daniel promise faithful believers the same kind of prosperity and success on earth that Daniel and his friends enjoyed?

BOOK OF DANIEL

In a 4-session course, Rev Dr Gordon Wong will respond to these questions and bring us through the BOOK OF DANIEL with its important message for people living in the harsh realities of the ancient (and present) world. The book challenges us to remain faithful in the face of life's uncertainties and to believe in the certainty of God's eternal and loving control.



REVD DR GORDON WONG is President of The Trinity Annual Conference of The Methodist Church in Singapore. A Methodist pastor for 31 years, he was a lecturer in Old Testament, Biblical Hebrew and Homiletics at Trinity Theological College

before serving as President.

He holds a BA (Honours) from the London School of Theology and a PhD from the University of Cambridge.

SPEAKER:
REVD DR GORDON WONG

**13 & 14 OCTOBER;
20 & 21 OCTOBER 2017**

ST ANDREW'S CATHEDRAL

Fri 13 Oct (7.30pm - 9.00pm)
Sat 14 Oct (9.00am - 11.00am)
Cathedral New Sanctuary

Fri 20 Oct (7.30pm - 9.00pm)
Sat 21 Oct (9.00am - 11.00am)
Nave

ORGANISED BY DIOCESAN BIBLICAL STUDIES – ST ANDREW'S CATHEDRAL (DCBS-SAC)

Registration online: www.cathedral.org.sg/daniel Or you can register at the Cathedral Welcome Centre