

THE COURIER

ST ANDREW'S CATHEDRAL



JULY 2019

MICA (P) 011/02/2019

Spectacular
CELEBRATION OF HOPE
in Singapore



THE COURIER

July 2019 Editorial

We are only half way through the year, yet so much has already happened at the Cathedral and beyond within the Diocese. We hope this issue of The Courier will give you a rich flavour of the huge cross-section of activities and events taking place.

What is so exciting and extraordinary is the great number of people who answered our call to provide articles when we asked. As you can see from the contents, many of our contributors are new writers and artists and they certainly bring freshness and variety to our magazine. We are, as always, extremely grateful to our regular reporters who continue to maintain our high standards of ministry, inspiration and unfailing dedication.

A courier is someone who carries messages from one place or person to another. In the same way, we have decided particularly in this edition to bringing you much good news in the form of personal testimonies of God's graciousness, heritage updates, teaching articles, new staff arrivals and appointments. In particular, we have detailed photographic and written reports of the recent Celebration of Hope evangelistic rallies held in Singapore.

Many Blessings,
The Editorial Team



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CHRISTIANS

Proclaim Hope

Over the weekend of May 17 to 19, participants at a major Christian evangelistic event held at the National Stadium witnessed a spectacle as celebrities of language groups and nationalities banded together to testify to the fact of a real and truly reliable hope in the Lord Jesus Christ.

Organised over a period of two-and-a-half years, the Celebration of Hope (CoH) rallies were held to invite inquirers of spirituality and seekers of a greater and deeper divine reality to inch into a wondrous realm where unlikely dreams of wellbeing are fulfilled in the most miraculous of ways.

Attendees at the five rallies, each catering to a different segment of people in Singapore and with a different flavour, as the CoH Chairman, our Bishop, put it, were moved by testimonies. One was of a ten-year-old boy who contracted cancer and was divinely healed through prayer by a group of friends brought together by the son of Pastor Samuel Phun, one of the main speakers at the Colours of Hope family rally held on Saturday morning. Some shared live and others through video.

Actors, singers, and presenters did their bit by presenting rousing performances and, more importantly, leading the crowds into the worship of our God, Creator, Reconciler, and Redeemer, to use the categories of an influential theologian. During the Mandarin rally, local singer Eric Moo abundantly

Eric Moo

by Edmund Chua
photos by Celebration of Hope Volunteer Photo Pool

CELEBRATE, in Jesus Christ



The Celebration of Hope Evangelistic Rallies
at the National Stadium, May 17-19, 2019



Olivia Ong



Gurmit Singh



Noah Yap, Annette Lee and Charlie Goh



demonstrated his faith in Christ by lending his youthful energy to a public worship segment featuring many other Chinese celebrities, including Darren Lim and Evelyn Tan, who also shared a testimony about how God helped them as a married couple to nitpick each other less and appreciate one another more.

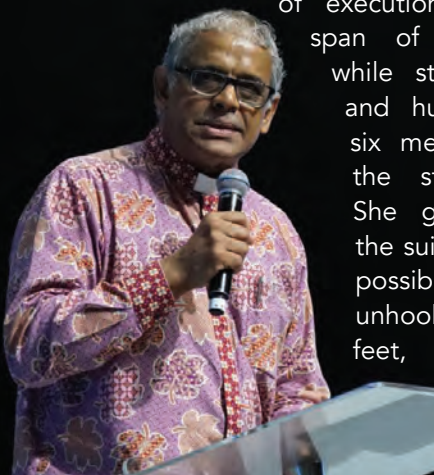
Singapore's homegrown illusionists Lawrence and Priscilla Khong, a father-daughter duo, regaled and stunned the audience with unbelievable feats suggesting an ability to manipulate reality, manipulate reality. However, we should not be under any illusions. This was underscored by our Bishop, Rennis Ponniah, as he explained the reason for the series of entertaining performances; namely, to show that life is full of deception and it is necessary to lay hold of the true hope that is in Christ. To dramatically and visually express how that hope is able even to come through in moments of utter helplessness and desperation, Priscilla Khong gamely took on the challenge of escaping a mechanised

"Jaws of Death" instrument of execution within a span of a minute while straitjacketed and hung upside six metres above the stage floor. She got out of the suit at the last possible moment, unhooked her feet, and fell

onto a safety cushion – her nail-biting act of bravery was crowned with roaring applause.

These are just some of the ways in which celebrities gave something of themselves so that others might be inspired to come before the Lord. Others, like veteran actor Li Nanxing, willingly volunteered to share bits of their lives which were less than glamorous. Taiwanese pastor Andrew Kou, who spoke at the Mandarin rally, had his audience think long and hard about why celebrities and actors, who have an interest in maintaining a picture-perfect image of themselves and having people see only the screen version of themselves, would be willing to step out of their public personas and reveal their true selves. The reason, of course, is simply that the focus for these Christian believers is no longer what benefits themselves, but what they could do to propagate the faith in Christ from which they have benefited so much.

Noah Yap, of Ah Boys to Men fame, whose career was compromised by a drug conviction and was sentenced to the detention barracks during his National Service stint, was unafraid to step forward to speak about his personal struggles as an actor, encouraged as he was by a letter he received shortly after his release from imprisonment, which had the words printed on it, "Your experience is your testimony." Likewise, Li Nanxing divulged that while he was initially hesitant to go public with his testimony because he had been through an unceremonious experience of losing his money, career, and reputation overnight through a failed



Bishop of Singapore, The Rt Revd Rennis Ponniah



business partnership and had resorted to the desperate measure of gambling to recover his losses – all after ten years of success as an actor. While sharing the true story of his life might detract from his celebrity appeal, he concluded that his experience was not after all a negative one; indeed, if it were not for his period of desperate searching for answers to the problems he faced in life, he confessed he would not have found Christ.

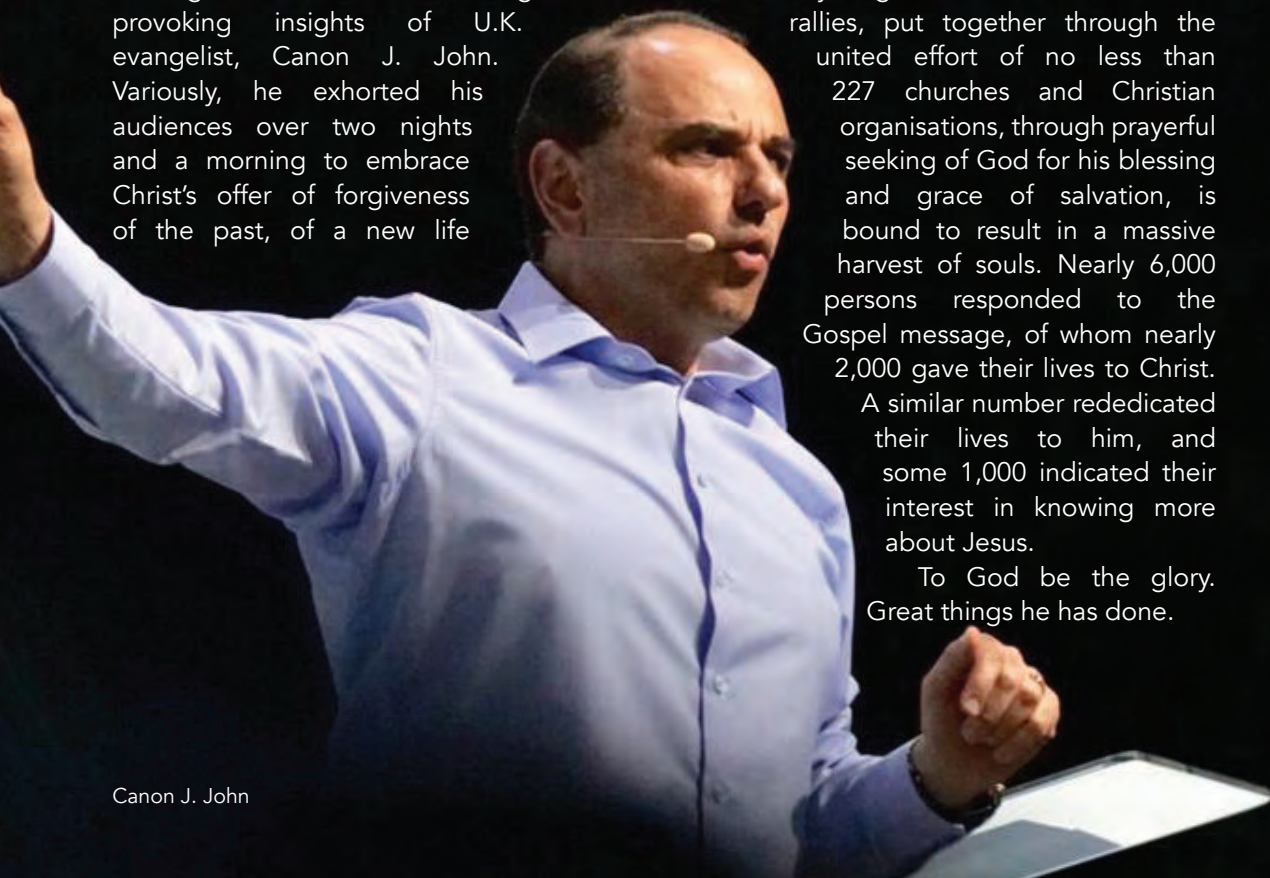
Besides song and testimony, the rallies were also marked by a clear communication of the Gospel of the Lord Jesus through the ingenious humour and thought-provoking insights of U.K. evangelist, Canon J. John. Various, he exhorted his audiences over two nights and a morning to embrace Christ's offer of forgiveness of the past, of a new life

today, and of a hope for the future; and his unconditional valuing of and regard for the dignity and preciousness of each individual human person. He urged attendees to look to God for insight, foresight, and oversight in humility, to recognise our inherent sinfulness, have confidence in the credibility of the ministry of the church in its having been established twenty centuries ago by Christ himself, understand the need to share our worldly goods with those who may need it, and embrace the finality of the command of Christ for us to put our trust in him.

Anything on the scale of the CoH rallies, put together through the united effort of no less than 227 churches and Christian organisations, through prayerful seeking of God for his blessing and grace of salvation, is bound to result in a massive harvest of souls. Nearly 6,000 persons responded to the Gospel message, of whom nearly 2,000 gave their lives to Christ.

A similar number rededicated their lives to him, and some 1,000 indicated their interest in knowing more about Jesus.

To God be the glory.
Great things he has done.



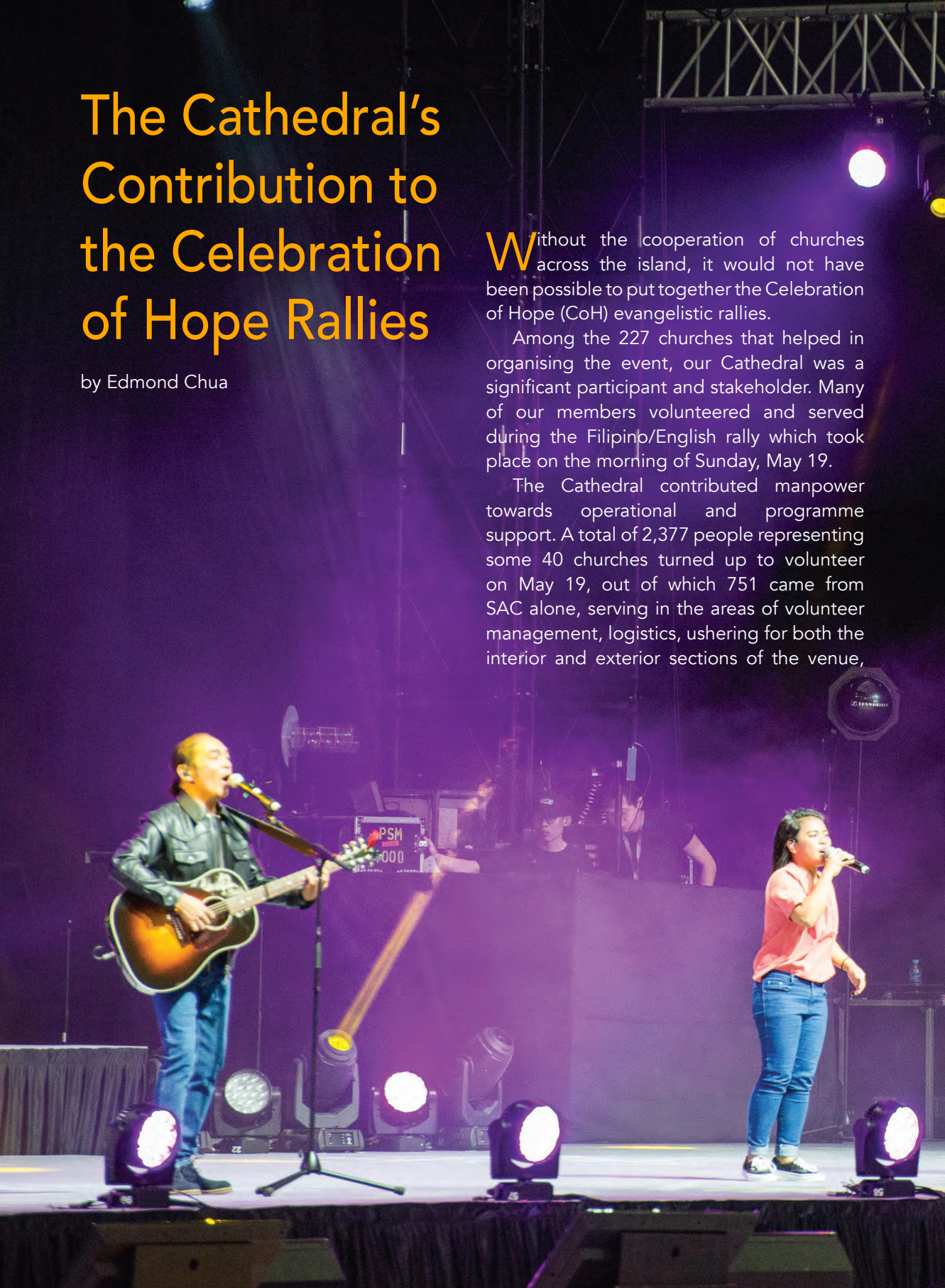
The Cathedral's Contribution to the Celebration of Hope Rallies

by Edmond Chua

Without the cooperation of churches across the island, it would not have been possible to put together the Celebration of Hope (CoH) evangelistic rallies.

Among the 227 churches that helped in organising the event, our Cathedral was a significant participant and stakeholder. Many of our members volunteered and served during the Filipino/English rally which took place on the morning of Sunday, May 19.

The Cathedral contributed manpower towards operational and programme support. A total of 2,377 people representing some 40 churches turned up to volunteer on May 19, out of which 751 came from SAC alone, serving in the areas of volunteer management, logistics, ushering for both the interior and exterior sections of the venue,



safety and security, as counsellors, and as watchmen.

Apart from on-site volunteering, SAC also provided prayer support for the rallies and gave towards the provision of costumes. Prior to the rallies, SAC hosted three dedication services on May 8, 9, and 10 for the Tamil, Filipino/English, Chinese, and English rallies respectively.

Cathedral and staff member Adeline Hee, who was in charge of operations for the May 19 rally and oversaw the effort to galvanise volunteers for the event, says what stood out for her was that members availed of their time amid busy schedules to go on preparatory trips to the stadium and attend briefings.

St Andrew's Filipino congregation, which is a member of the Network of Filipino

Churches (NETFIL) in Singapore, was deeply involved in the preparations for the Filipino rally. Specifically, it engaged in planning and internal publicity for the event. Pastor Joyce Carino who helms the Filipino service at the Cathedral, attended numerous meetings in the year leading up to the rally. Additionally, members of the congregation offered themselves to serve as "Andrew" type counsellors—who invite friends and acquaintances to the event and accompany them during the rally, and offer assistance to people who respond during the altar call. They were also involved in regional prayer meetings that started early this year, as well as the 40-day prayer and fast initiative which ran from April to May. It was the first time the service was involved in such a momentous





event. Pastor Joyce says that she is “honoured” and “blessed” to have been part of this evangelistic effort. We asked what it means to her to have a standalone Filipino/English rally at CoH.

She said she never imagined the opportunity to be part of such a big event, and is thankful to God for helping Filipino Christians know that although they are foreigners in Singapore, He is cognisant of their heart and burden for reaching out to fellow Filipinos to bring them the knowledge of Christ. In her view, CoH served as an “assurance” for Filipino believers that “we can minister to our own people who have yet to know Christ.” She feels that the CoH constituted a critical opportunity to minister to her fellow Filipinos.

A significant percentage of the Filipino congregation was involved in the rally. About 30 members—the regular attendance varies from 45 to 50, comprising mainly domestic helpers—sportingly served as counsellors despite some initial reservations, providing help relating to how a respondent might use the mobile CoH app to provide their contact and other details.

The Cathedral put up a creative dance performance during the worship segment of the Filipino/English rally. Led by Steven



Joyce Carino



Adeline Hee

Wong, SAC’s creative arts pastor, the team comprised 14 persons from seven churches, including five from SAC. They added flavour and verve as a worship team led attendees in singing the well-known Christian songs, ‘One Way’ and ‘Mighty to Save’. Pastor Steven brought the team together for hours of rehearsals in the months leading up to the rallies.

Asked what the most meaningful part of his involvement with the CoH rally was, Pastor Steven felt it was the fact that the event brought together dancers from different

churches to be a blessing to the Filipino community.

The large dance space meant there were few restrictions on movement but the dancers needed to work hard to build

up the atmosphere of worship on the pitch. Pastor Steven said it was through their dependence of the Spirit of God that allowed them to do so.

Was the team nervous? No, though the opportunity was an eye-opener for most of the members, who had never danced on such a big platform before.

All in all, in the words of Adeline, the rally was an encouraging opportunity for different denominations and churches to come together to work toward a single purpose. It was particularly heartening for her to see Cathedral members of all ages, especially the seniors, volunteering their time to make the event possible. ✨





To God
be the glory.
Great things He has done!



Drinking Richly from the Celebration of Hope

by Revd Canon Terry Wong

The Cathedral community engaged deeply with the Celebration of Hope rallies in May. Thank you so much for your enthusiastic participation.

As I said earlier, it is not just about helping CoH to be successful. We also need to ask how our CoH experiences can transform the Cathedral. Here are my reflections.

Building an evangelistic culture

It is often said that Anglicans, like older mainline churches, focus more on cathetical work or discipleship than evangelism. Our services, rich in liturgical and hymnal heritage, have an inside culture and language that centre on the worship needs of our members

and helping them grow deeper in the faith. Those less familiar with church culture may find it difficult to relate to what we are doing.

Over time, our sermons risk losing their gospel emphasis as services become 'believer-centred.' Most of the feedback our pastors receive on our services has to do with Christian needs, using better songs or hymns, or the quality of sermons etc. How often are we asked, "How can our services do better at reaching our unbelieving friends? Are our services, including the whole experience of being in church on Sunday, something that encourages me to bring a friend?"

I can still recall inviting my late uncle to church. He had never attended a church

service before. He was very advanced in age and suffering from cancer. It happened that there was an Old Testament Professor who gave a 'deep' sermon. After that, there was the usual Communion service segment. If the service itself did not move him, I thought that a good cup of coffee after the service and meeting some nice Christian folks might open up his heart. Maybe he would share about his health issues and invite someone to pray for him. But no refreshments were served. And that was it! Maybe my uncle left thinking, "Now I know why I have never attended a church service all these years."

I am sure we can all tell stories of this kind many times over. Christians long for avenues where they can bring their unbelieving friends to experience some positive aspects of the faith as lived out amongst Christians.

A few have said, "Pastor, we need mini-COHs in SAC!" A sister who is a regular worshipper at the 11.15 AM service told me how moved she was from participating in COH. "Pastor, can this happen more often?" I am both encouraged and challenged by her request.

Serving together

The SAC community was at her best in welcoming guests at the morning Filipino rally on 19th May. We put on our best smiles and had great fun serving together. We appreciate the faithful service of every sidesman. But what if welcoming others was something that we all participated in rather than relegating it to just a fixed group of people?

Another wonderful area of service is counselling. Our many counsellors at the Filipino rally came from different services. Memorably, they chatted with each other in the tunnels of the stadium as they waited for the altar call. "So, you are from the Cathedral..." was a surprising discovery when members served together. I saw many SAC folks eagerly helping those who came forward during the altar call. This is something we expect pastors and lay readers to do in our SAC services. But, what if we expected more people to respond regularly in our services for prayer or conversations? What if more members prayed for each other or gave a listening ear to another?

"Pastor, we need mini-COHs in SAC!" A sister who is a regular worshipper at the 11.15 AM service told me how moved she was from participating in COH.





Being an Andrew

Many members learnt to be 'bringers' through the training offered by the COH teams. We learnt the need to pray intentionally for a person regularly before even inviting him or her.

We also received some training in personal evangelism. The sessions were well attended, fun and practically helpful. We realised we can be inspired, encouraged and equipped to be better personal evangelists.

While many of us may be comfortable with showing love, acts of mercy and caring for non-believers, we may be less forthcoming when it comes to sharing the Gospel and leading people to conversion. It may be that our convictions regarding the uniqueness of Christ and humankind's need for salvation are becoming mute. The spirit of this age influences us deeply and we need to refresh our biblical convictions constantly.

So, returning to the idea of a 'mini-CoH,' pray with me. SAC has a wonderful inner-city location. Every weekend, we see people streaming in. What if we were prayerful, prepared and intentional in welcoming and receiving visitors to our services? What if we preached the Gospel clearly and regularly? What if more of us got into the habit of inviting our non-church going friends regularly?

A change in culture will need time. And I don't think we can ever say that we have arrived. But a desire to be better is important. To be 'excellent' for the sake of the Gospel and His glory.

The CoH rallies may be over but the reflections must not stop. May the CoH seeds continue to grow in the Cathedral; that our Services and community continue to celebrate the hope we have in Christ, and we share it ever so readily. ☩

NOTE

The Celebration of Hope continues with activities to bless and reach foreign workers. We are still firming up events but do look out for those hosted at SAC.

Myanmar COH Christmas Celebration and Carnival on Sunday 8 December 2019.

Filipino COH Christmas Celebration and Carnival on Sunday 15 December 2019.



MISSIONS

In and Around

by Adeline Hee

Befriending Migrant Workers Ministry

A faithful group of volunteers offers their time every Sunday to reach out to Migrant workers from Myanmar, Sri Lanka, Philippines and India on the Cathedral grounds. They conduct English clas-ses and activities under the tent.



Lazarus Ministry - Outreach to the Homeless

This ministry aims to provide help and offer holistic support to rough sleepers in our vicinity. Twice a month, volunteers engage these rough sleepers at City Hall, the Esplanade and Marina Bay area (and in the near future, the Clementi area) to befriend, pray and offer assistance where necessary. A 'Makan + Movie Night' is also organised for them on the first Friday each month here at the Cathedral. One rough sleeper had a medical condition and we were able to befriend and provide some support as he went through the process of recovery. Social workers helped with his housing needs. We invite more volunteers to join us and be a friend to those 'outside our gates.'

Recently, a Durian Date was organised to raise awareness of the Lazarus Ministry. Some of the friends we had befriended came to join us for the durian feast and fellowship. Over 130 people supported the event including some women from St Andrew's Cathedral's Home for the Aged.

PKH Medical Team 10 - 13 March 2019

SAC provides healthcare support to PKH and sends medical teams to Cambodia twice a year. A group of eight volunteers went to Cambodia in March to conduct health screening for the Hospitality and Industrial Skills Course students in Chbarmon and Aoral. The children at Trang Centre also had their health screened.



Palu, Central Sulawesi 7-17 April 2019

We have been partnering Crisis Relief Alliance in relief and development work since the post-earthquake Aceh project in 2017-2018. This year we were involved in providing aid and on-going support for the post-earthquake work in Palu and Sigi in Central Sulawesi. A Basic Mental Health Care and Essentials of Cognitive Behavioural Therapy course was conducted at Tadulako University. We were also involved in football play therapy conducted in partnership with Indonesian coaches for children living with their families in tents at Bangga Village.

When we were at Bangga Village, we noticed that several children appeared malnourished and so we initiated a one-year Children's Nutrition Programme. We are providing 116 children under 12 years old with supplementary food such as eggs, fruit, milk and Milo, two or three times a week.

Nepal Basic Community Disaster Preparedness in East Nepal 4 - 11 May

Three volunteers from SAC joined the Project Taja Asa team in East Nepal as facilitators to train locals in the essential skills of flood preparedness (before and after). Together with the Taja Asa team, our volunteers trained locals in personal safety and livestock protection.





Project Khmer H.O.P.E.: Creative Arts Dance Ministry Team, 22 - 25 June 2019

A team of six visited Cambodia to conduct Dance workshops at the various PKH Centres. Students were trained on how to use dance and movement as an expression of worship to God. Lessons from the Bible were incorporated into the workshop.

Laos 27 June - 4 July 2019

A team was involved in a Community Engagement Programme with children in a village where they conducted games, storytelling and other activities. This project was organised by the Deanery of Laos.



289 Fellowship of the Manger

289 has made four trips to Batam so far this year. The most recent was to two communities in Baloi Kolam and Kampung Nanas in June. Food parcels were distributed via home visits. During each mission trip, children were ministered to through children's ministry sessions led by our vol-unteers and Batam partners. They also visited and supported the work at a farm in Barelang.

Batam Medical Outreach

This medical outreach work ministers chiefly to the poor living in villages and aims to share the grace and love of God. Four teams will treat about 1000+ patients in four villages. The volunteers from each team comprise doctors, nurses as well as non-medical people from the Cathedral and other churches. This medical mission has been in operation since September 2006. It started with only seven volunteers and now has 100+ on each trip.

Boys Brigade

The Boys of 106J BB will be learning the value of Discipline through the study of Daniel 1 - 6 at the upcoming Character Quest Competition on 17 August. They will also be learning to care for the environment through BB CARES on 23 August.

Note: If you would like to help in any of these areas, attend an event or need more information, please email: missions@cathedral.org.sg or contact Miss Adeline Hee at 9828 6265.

LIVING THE HOPE OF **EVERLASTING LIFE**

by Keith Leong



**IS SHARING THE FAITH WITH OTHERS AND LIVING A SET-APART LIFE ALL THAT
IS EXPECTED OF BELIEVERS, OR ARE BELIEVERS ALSO INSPIRED BY GOD'S
COMPASSION FOR HIS CREATION TO WORK FOR ITS WELFARE?**

According to Scripture, salvation is an ever-present holistic experience which rescues us from all that has gone wrong with people and creation.

The poetic exposition in Isaiah 11:4-9 describes the kind of salvation that the messiah, Jesus, will bring. This vision of the future Kingdom of Israel is both earthly yet spiritual. It is earthly because the prophesied king will rule with wisdom, justice, and charity. Yet, it is also spiritual. Isaiah uses the symbolic imagery of harmony with Nature to illustrate the spiritual aspect of God's salvation. This passage, therefore, affirms that God's rescue is holistic: it affects all of life, the physical and spiritual, and brings healing to the many conflicts, pain and suffering caused by sin.

The holistic nature of salvation is also emphasized in the New Testament. In the Gospels, before Jesus starts his ministry, John the Baptist, who was preparing the way for Jesus, shared a message of repentance (Luke 3:11-14). He points out that salvation is not just something that happens to us in the future but involves honest and charitable conduct from us now. When Jesus was travelling around Judea and sharing the call of repentance, he frequently connected salvation with the command for the financially secure to care for the poor and those who are disadvantaged, physically or otherwise, in society.

In Luke 14:12-14, as Jesus was eating with an important Pharisee, he told the Pharisee not to invite guests who could return the

favour and repay his invitation. Instead, he was told to invite the poor, the crippled, the lame, and the blind—those who could not repay him—most likely because they were ones most in need of charity. Jesus is not asking readers to only invite such people to meals. His comments were directed to his immediate audience, the important Pharisee he was eating with. The main idea is that Jesus saw helping others who could not help themselves as a tenet of faith.

Elsewhere it is written that Jesus focused much of his compassion on "sinners," or those who were deemed as such by the religious authorities and wider society (Mark 2:17). This would have included tax collectors, women of bad reputation, those whose occupations made them ritually unclean according to Jewish law, socially powerless and disadvantaged people, lepers, and more. They too were in great need.

In addition, it is written in the Gospels that the expectation of Jesus' return should inspire all to comfort and aid those in need (Matthew 25:31-46). Consistent with this expectation,



Keith Leong studied theology overseas and is a member of SAC. He is currently a teacher.

after Jesus' crucifixion and resurrection, the Jerusalem Christians committed to sharing what they had to take care of the poor. We read that there were no needy persons among them and that some sold houses and land and gave the proceeds to the Apostles, who then distributed them to the poor (Acts 4:32-35).

By giving sacrificially to those in need, believers were demonstrating God's love and offering others a taste of salvation (Heb. 13:16; 1 Jn 3:17; Jas 1:27; 2:14-17). Therefore, salvation in Scripture includes a practical concern for needy people, not just in biblical times, as some have argued, but at all times. The hope of eternal life is incomplete without serious reflection of one's ethical duty to others, including family, friends, community, society, environment, and the world.

We see this too throughout history. The Church's acts of kindness towards the poor in the early centuries is well-documented. It became a core feature of early Christian identity. Extreme poverty was common in the ancient world. In the second century, the fledgling church pooled money to free slaves. In fact, they gave so unconditionally and recklessly that on some occasions they would fast for days so that they could give food to others. British Evangelicals in the 1800s promoted the removal of the slave trade from British colonies, while In North

America, abolitionist parties, those who were in favour of removing the slave trade, also found their strongest support from Evangelical communities.

There are many other examples we could use to further illustrate the fact that the hope of salvation has inspired generations of faithful to serve the world in myriad ways. How does this inspire us to do likewise?

In Hebrews 12:1-2, after describing the many acts of faith by the central figures of Scripture, the author exhorts believers to lay aside every weight and sin which clings so closely, to run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith.

Since the time of Paul, believers throughout history have been running this race. They have shared the faith in word and deed, through courageous journeys of mission to unknown worlds. They have been guided by the Holy Spirit to live and work for God's praise and glory. And they gave up their lives for the welfare of others knowing that they possessed the sure hope of salvation in Christ. The baton is now firmly placed in the hands of believers who are alive today. In other words, the welfare of the needy is now in our hands. So, let us take instruction from the author of Hebrews, to fix our eyes on Jesus who perfects our faith so that we too can be willing and effective vessels for God's work. 🏆



HOW ARE WE TO BE SALT & LIGHT?

Reflections on the Saturday 4.30 PM Service Family Camp
in Johor Bahru from 8th to 11th June 2019

by Patrick Lau, member of the Saturday 4.30 PM Service

When it was announced some months back that the Saturday 4.30 PM family camp would be in Johor Bahru, Malaysia (JB), I was really looking forward to it. We started from the Cathedral grounds in the morning of June 8 and everything was on schedule.

Once we reached JB Immigration, however, we found there was a very large crowd of people queuing up in front of the counters in a haphazard manner. It took about two and a half hours to get our passports stamped!

Despite this long wait, we later discovered that during this queuing period, there were actually opportunities for fellowship and bonding amongst fellow congregational members. In addition, the Lord could have given us an opportunity to experience self-control instead of fretting over the long wait! We were glad when we reached Amari Hotel, our venue, for a cool welcome drink.

The theme for the camp was 'Salt and Light' (Matthew 5:13-16). We were very blessed to have Pastor Daniel Ho as our guest speaker as he is a gifted pastor who taught us many practical ways of living as a Christian and also bringing others to Christ.

With the metaphors of 'salt and light' as a point of departure, he was able to expound the Bible in simple and practical terms but also



Pastor Daniel Ho

with great depth and breadth. For example, he mentioned that we must connect with the community through love and leave people in a better state than when we first met them, through releasing God's grace and love to build up and encourage one another.

He reminded us of the power of prayer in spreading the Good News and the need to be fervent and adopt an evangelistic lifestyle. We should also not waste daily opportunities to share the Good News to captive audiences such as taxi drivers, diners sharing the same table, and be 'thick skinned' if need be.

There was a children's programme at the Camp helmed by William and Patrena Teo. This enabled young parents to attend adult sessions by leaving their children in good spiritual care.

We also celebrated the birthday of Revd Freddy Lim during the camp. This came as a surprise to him. He invited all who were born in the month of June to join him in this joyful event and the assembly proceeded to pray for Pastor Freddy, his wife Caroline, and the others.

Two highlights of the camp included the Kota Tinggi firefly river cruise and an eight-course seafood dinner. The seafood was delicious and comparable to our jumbo seafood restaurants but at less than half the price!

This family retreat really satisfied our spiritual, mental and physical needs. After being energised spiritually, we look forward to sharing the Good News with as many people as we can. ✨



WHERE DO OUR HYMNS COME FROM?

by Derek Trueman



The use of hymns (from the Greek word 'hymnos' meaning 'songs of praise') stretches right back to the early days of civilisation. Their use has been discovered in many parts of the ancient world, for instance those written by the Pharaohs, by Hindus and by the 7th century BC Greeks – a collection of 33 hymns to different gods attributed to Homer.

The New Testament of The Bible tells us that hymns were sung by Jesus and the Disciples (Matthew 26:30), but little else is known about their development for the first three centuries of the Church, although it is clear they were modelled on the psalms and canticles of the Scriptures.

However, starting from the 4th and 5th centuries there are records of hymns being sung in Catholic churches. In the 6th century Benedict of Nursia (480-547), founder of the Benedictine Order of Monks, translated many of them into Latin and formatted them into Gregorian Chants or plainsong. With few exceptions, these hymns, sung primarily by monks, remained the accepted Christian church music for hundreds of years thereafter. In Medieval times they would be sung to harp, lyre and lute but no musical notations

remain. Later, the Church introduced four-part vocal harmony as the norm for congregations, adopting major and minor keys, and they were led by the organ and choir, yet conversely today congregations tend to sing solely in unison.

In the early 16th century the Protestant Reformation brought about many changes, including hymns being translated from Greek and Latin into languages that ordinary congregations could understand. Songs were also written with familiar folk rhyme and rhythm which were easy to sing and memorise. In England, the Church determined to adapt all their new hymns from the Holy Scriptures, primarily the Psalms. In Germany, Martin Luther (1483-1546) created songs based on scriptural principle but not taken directly from the Scriptures. The most famous of his hymns, A Mighty Fortress is Our God lives on in hymnals today.

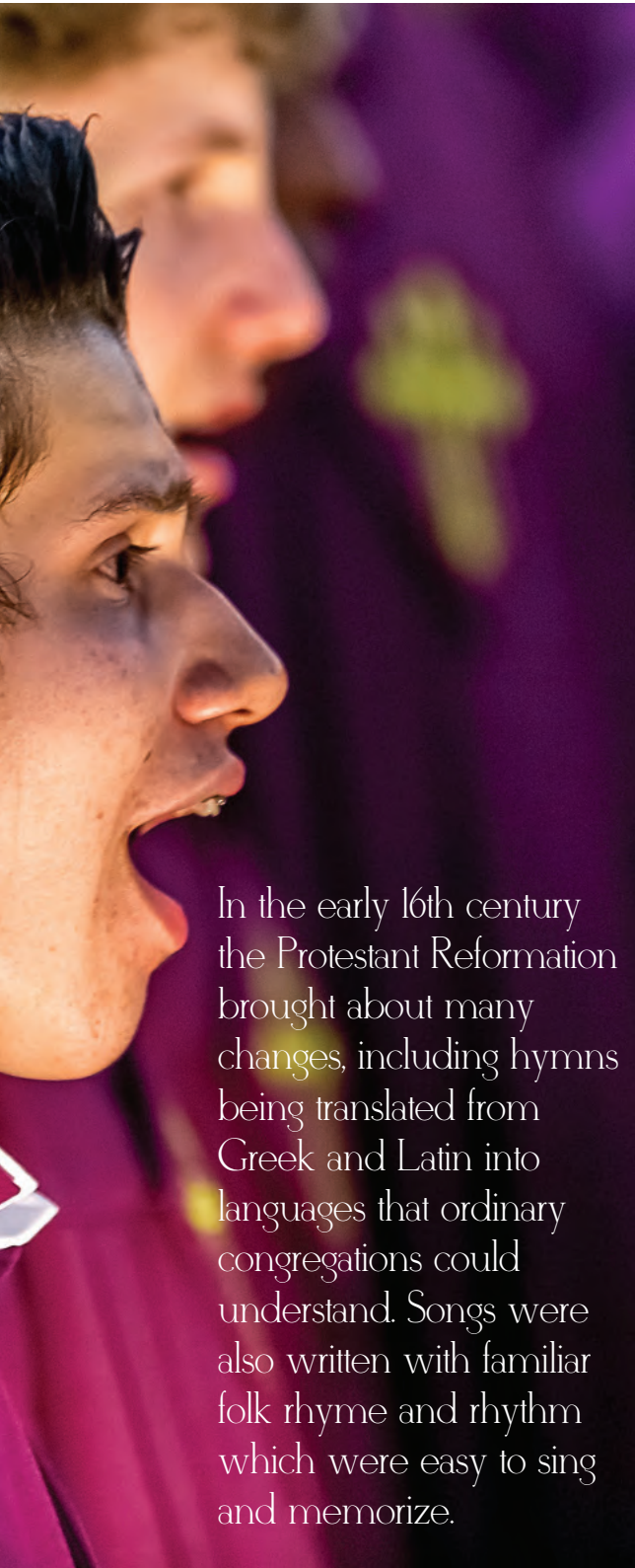
However, there was an alternative attitude to hymnody favoured by Calvinists and Zwinglians, which rejected any hymn that was not a direct quotation from the Bible. Any other hymns with musical accompaniment were also banned, causing organs to be ripped out of churches. Instead Psalms were chanted to simple melodies, and even today this practice can still be found, for instance in some Presbyterian churches of western Scotland.

The first Protestant hymnal was published in Bohemia in 1532 by the Unitas Fratrum (The Moravian Church). Later, Count Zinzendorf, a Lutheran leader of the 18th century, wrote some 2,000 hymns, of which the most famous is Jesus, Still Lead On.

The earlier English writers tended to paraphrase biblical texts, particularly the Psalms. Isaac Watts (1674-1748), the founder and liberator of English hymnody, followed this to a point, but he is also credited as having written the first English hymn which was not a direct paraphrase of Scripture. He was instrumental in motivating England to



Derek Trueman has lived in Singapore, on and off, since 1989 and he taught at Victoria J. C. and Anderson J. C. He joined the choir in 2016 and loves to sing hymns. He is now happily "retired."



In the early 16th century the Protestant Reformation brought about many changes, including hymns being translated from Greek and Latin into languages that ordinary congregations could understand. Songs were also written with familiar folk rhyme and rhythm which were easy to sing and memorize.

expand its hymn base when he wrote and distributed such beautiful hymns as When I Survey the Wondrous Cross and Joy to the World.

In the early 18th century Charles Wesley took hymns to another level altogether. He wrote and published more than 6,500 hymns designed to appeal to the personal emotions and salvation experience of the Christian. O For A Thousand Tongues to Sing, Hark the Herold Angels Sing, Christ the Lord is Risen Today, and others quickly became popular first within the Methodist church and then within other denominations. Even today there are still 150 of Wesley's hymns in the Methodist hymn book. Thus the song styles of Watts and Wesley form the foundation of contemporary Christian music. Their words and melodies still ring true today and are loved in many churches around the world.

In the 19th century, the passing of the Catholic Emancipation Act opened the door for hymns other than the Latin Gregorian Chants to be written and sung in Catholic churches. In order to make this change while still staying true to their unique Catholic worship style, an entirely new group of hymns came to life, including the popular To Jesus Christ our Sovereign King, Holy God We Praise Thy Name, and Come Holy Ghost.

Also emerging in the early 19th century were the Gospel Music hymns such as I Love to Tell the Story by William Fischer and Blessed Assurance by Fanny Crosby. Fanny, who was blind, wrote more than 8,000 songs! This style of music became popular during the great revival camp meeting days of such evangelists as Dwight D. Moody.

In the early 20th century the Pentecostal movement determined to bridge the gap between Christians of different races. One such instance was the 1906 Azusa Street Revival which allowed Black gospel hymns and musicians to start gaining popularity with White believers. Precious Lord written by Thomas Dorsey and His Eye is on the

Also emerging in the early 19th century were the Gospel Music hymns such as I Love to Tell the Story by William Fischer and Blessed Assurance by Fanny Crosby.

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Sparrow (author unknown), both sung by the great Mahalia Jackson, are examples of a distinctive musical style that crossed racial lines.

The Jesus People movement of the late 1960s and early 1970s introduced new ideas about church propriety and fresh new hymns to the Church. Songs such as Easter Song by Second Chapter of Acts, Alleluia by Chuck Girard, Lord, You're Beautiful by Keith Green and The Blood Will Never Lose Its Power by Andre Crouch were first appreciated by the younger generation and then over time adapted into mainstream church society. 'Praise and Worship' services within the Church have taken on a new populist sound over the past 40-plus years with composer lyricists like Graham Kendrick (Shine, Jesus, Shine) and Stuart Townsend (In Christ Alone) to the fore.

In the 1970s and 1980s, Integrity Music and Maranatha! Music introduced the Church to As the Deer Pants for the Water, You Are My Hiding Place, and many other hymns designed to take corporate and private worship to a new level of intimacy with God, often replacing "you" or "we" with "I" in the lyrics. Hymns of praise began to emerge regularly from popular and obscure Christian musicians around the world.

The introduction of the Internet in the 1990s then made it possible for Christians to see and hear praise and worship from across the continents, bringing this breadth of devotion into peoples' own living rooms. Evangelical churches quickly introduced worship bands for young people, playing catchy if repetitive religious rock songs, and the singer(s) would often take over many of the duties of the church minister and lead the service. Today Hillsong and Bethel Music have become household names through their own weekly services in UK and USA, as well as via Spotify, YouTube, and gig tours around the world.

Certainly these modern religious songs are not traditional hymns as the Church knows them, and they have faced criticism from a number of corners, but their aim is essentially no different to hymns: to call people to God and to gather congregations together to worship His name, especially from youths and young adults. And so, in conclusion, as this younger generation matures apace, who is to say it will not take forward such songs as its worshipping norm, slowly but surely relegating the traditional hymns to the dusty bookshelves of History? Perhaps the only hope will be compromise. ☒



In 1973, when Laith Reynolds first called on the clergy of St Andrew's Cathedral to suggest restoring the eight bells in the bell tower and converting them into a full swinging peal, he didn't know that this would be his mission for the next 45 years. It was in 2018 that the Cathedral eventually decided to restore the eight bells, add four more bells to make a peal of 12, and install them for swinging through an arc of 360 degrees or more.

What does God's purpose look like? How are faith and hope lived out in life? In this conversation with June Gwee, Laith speaks about his mission of serving God through the ministry of bells. Find out how Laith lives out his love, faith and hope for church bells.

by June Gwee

LIVING OUT FAITH &

JG: How did you first become involved with bells?

LR: My first connection with bells came through St George's Cathedral in Perth, which has been my family church for generations. I was an apprentice in the two-way radio trade to a company in a street behind the Cathedral. I transferred from my local parish church to the Cathedral and joined the Anglican Youth Fellowship. I became an altar server. I was then invited to join the bell ringers, and quite quickly became the captain of the band.

We could see that the bells were intended to swing, but the wheels had been tied to the frame to stop them from swinging. Instead, they were chimed in a similar way as here (in Singapore) because the art of full swing ringing/change ringing had been lost in Perth - due to the Great Depression and the need for the church to use the money elsewhere.

I went East, to attend an Anglican Youth Conference some 4,000 km away, and I saw change ringing in parish churches in rural Victoria. This inspired me to go back and see how I could revive the bells in St George's. We cleaned up the bells, and bought books from the church bookshop which they ordered in for us. The Dean of the Cathedral gave permission for us to do so. We paid

for new ropes and had the bells restored. We started to teach ourselves how to ring. I had been sent to another Youth Conference, a National Youth Conference, by the federal government, and I was taught to ring over a weekend.

JG: How old were you then?

LR: 20, 21.



HOPE



The bells are an outward ministry, they remind people that the church is here - that the cross above the church is not the cross above the grave but it is a live Christian community.

JG: Why the bells? What made you interested in bells?

LR: These are great instruments, I found them quite fascinating. It was a challenge to try and get them swinging again. So, I've just picked up the challenge of helping repair bells within the Christian church. We had to teach ourselves. I had tithed myself to fund these repairs where churches could not.

In England, when a monarch visited a town, the bells were rung and still are. So here is a historic bond, symbolized by the bells, between Christ's Church and the life of a city. Some people find that hard to understand but there's a thousand years of history that puts that together. Bells were originally a Chinese art, adopted by the Christian church

in both East and West. The Chinese founders worked out the ratio of 3 copper to 1 tin. Small bells were carried along the Silk Road. Bells are common in China and India, and throughout the Western world. We owe the science of bell founding to the early Chinese bell founders three, four thousand years ago.

JG: How did you first come to know about St Andrew's bells?

LR: I was working with Philips in two-way radio. And in Philips, I was state manager with radio telecommunications in Australia. Philips International asked me to go to Indonesia to establish the two-way radio industry in there. While in transit, my family and I came to Singapore.

JG: When was this?

LR: In 1973. We came to the service here. I heard the bells, went up and saw what they were. I realised that they are cast to change ringing scale, and the bells in this huge tower were being chimed. So, I started talking to the clergy. There was an English priest here at that time, he might have been archdeacon, I'm not sure. He encouraged me to carry on with my mission because he had the typical English Anglican priest's love for church bells. The bells are an outward ministry, they remind people that the church is here - that the cross above the church is not the cross above the grave but it is a live Christian community - and that has been one of my main motivations. He encouraged me to continue and I have done that. I said to him that this superb set of bells should be freed and sent back to England to be restored. It is feasible to do, but it does require a degree of faith and belief to do it, which is now, what has taken over.

That started things. I was based in Jakarta, coming backwards and forwards. In those days, anything medical had to be done in Singapore, so I was able to fly in and out

quite often. But the Cathedral had other problems. I think there have been four major attempts to get the Cathedral to start work on the bells.

JG: Why didn't the project go through on each of these attempts?

LR: The Cathedral had other problems. There were many other projects that had to be done. There was the tunnel – there were serious concerns about the East end when the subway went through. There was an attempt when one of the executives from Taylor Bells came out. They took digital sound recordings of the bells and said that they were in superb condition but in a strange scale in variation. They put up a report that was discussed. I was told: 'Yes, it is a great scheme, but not at this moment'. The church talked about re-doing the air-conditioning. Of course, I kept coming and talking. And then, the last is this attempt now (in 2018).

JG: Why did you keep coming back?

LR: I've been through so many projects and I know that they always take time. I wasn't shattered or disappointed - it is just another challenge. And I was determined to keep pointing out to people that there is a great instrument in that tower that had to be overhauled and improved. Regardless of whatever happens, the bells needed to be restored. There was some work done in the 1930s, but they were due for major overhaul. I felt that not just an overhaul was needed, but they should be rung in a preferred, superior manner. Now, I believe that when the time is come, things will happen. You just have to keep working away.

We have a long connection with Singapore. I've done business here since the 70s, and we still have a small family business here. My wife's uncle was killed in Singapore by the Japanese in the hospital. My sister was

a nurse here in the Royal Australian Airforce. Pretty well after Jakarta, it (Singapore) was the closest to our hearts. It is not an unrelated place. We have watched Singapore grow. When we first came in, there were New Zealand and Australian armed forces here. So, our connection has always been here. It is an easy place to come and do business, which we love as well. I've never felt a foreigner here.

JG: How are you connected to John Taylor & Co. Foundry, the foundry that cast the Cathedral's first set of eight bells?

LR: John Taylor in Loughborough, after 400 years, went into administration. The Taylor family had died out and the firm had quietly collapsed. It took 10 to 15 years, maybe 20 years for it to happen, but it was a slow wind down. Two other senior ringers and I watched what was happening, but we couldn't afford to do anything about it because it would cost a fortune to pay out the staff. When it went into administration, the British government stepped in and we were able to restructure the company. I had done most of my work in the past with the Whitechapel foundry, in London. We wanted to keep two foundries working to have competition. Sadly, a year ago, Whitechapel was just closed. That left Taylor's as the sole, complete bell foundry in the English-speaking world. All the other foundries in England and America have gone. There were maybe 10 foundries a century ago. There is just one left - Taylor's. Bells and the church's mission in bells have been a big part of my life. A lot of us have different missions. Mine just happens to have been the bells in English churches.

JG: What happened in this last attempt, before the Cathedral decided to go ahead with the project? What was different?

LR: After we took control of Taylor's, my son,

Andrew, became the general manager of John Taylor International based in Perth. We had some very big projects to restore bells in New Zealand and Australia. When he took over, I asked him to come here and start the work. He and I re-initiated (the talks with the Cathedral) and this time, the Vicar picked up on it. It is just the right time, the right leadership, the right dedication and the Cathedral is ready to listen.

JG: Why are these eight Taylor bells so important to the St Andrew's Cathedral, and to you?

LR: My view is that the bells of the Cathedral are the bells of the city, and the bells are tied to the history of Singapore. Captain Fraser's family gave them to the Cathedral. Captain Fraser was a captain in the East India Company that ruled India at that time, and Raffles, who founded Singapore, was an officer of the East India Company. The bells are rooted back in the history of Singapore. They are not something that just floated in on a ship.

The bells are normally rung for church events and for civic occasions such as National Day, the inauguration of a president, our prime minister, bishop, and archbishop. They are a connection between the church and its community. I don't believe the church is a Sunday-only event that has no relevance to the life of the city. The ringing of the great bells of the Cathedral are a connection to that.

JG: Looking back at this experience of pursuing St Andrew's Cathedral bells, were there things that you would have done differently?

LR: No, I don't think so. You really have to follow the ethos of the people you are dealing with, and their priorities. It may be high on my priority list but not necessarily in the life

of the church. I've just stated the need that had to be restated some time. You really just have to learn to accept God's will, people's faith, and what is leading at that time. If you don't, you become depressed and can't really get yourself involved. You just have to keep coming back and back until the work is completed.

If you don't have passion and faith, these things don't happen. I view bell ringing or change ringing as part of the mission of the church. You have just got to live through opposition, discuss it, and give logical reasons why you want to achieve what you want to achieve. There are always fallacies around bells that are not being rung or swung. Everywhere I've been. I've worked in projects in New York, Vancouver, Toronto, Sydney, Melbourne. The only place where there was no opposition was the St Andrew's Cathedral in Hawaii, they just jumped onto it. There were huge problems in New York. That project was nearly ready to go and then 911 happened, and the church was nearly destroyed. The church was filled with rubble, the bell tower was filled with dust from the buildings, so the project took a long time. But that's man's faith. Eventually, if you keep at it, when the time arrives, when the Lord's clock is reached, it can happen. But if you lose heart, or give up, or go skiing when it doesn't work, then it doesn't happen.

To me, it is a great joy to see this underway. But I'll counsel anyone to listen to the critics and to answer them quietly and peacefully. All the necessary work has been carried out before this project started. It's just a matter of accepting - knowing what you can change and knowing what you can't - and just keeping at it. This is one of the great projects of my life, and to see this happen.

JG: Thank you, Laith, for sharing your journey with us.

LR: Thank you. ☑

The Bells

of St Andrew's Cathedral



8 bells leaving SAC in a lorry crane, to be shipped to the UK



Arriving in the foundry, after a 1 month sea journey



Old bells refurbished, 5 new bells added, and all tuned



Bells with headstock fitted, waiting to return to Singapore

Arrived in Cathedral on the 28 June 2019

In 1889, the Cathedral received a peal of eight bells from the family of Captain J. S. H. Fraser, H.E.I.C.S. These bronze bells were cast at the John Taylor & Co. Foundry in Loughborough, England, the same bell foundry that cast the bells of St Paul's Cathedral in London, England. These eight bells, each named after an apostle, have been rung every Sunday for services, weddings, funerals, Easter and Christmas. They are the city's call to worship, continuing an Old Testament tradition of worship using the clashing sounds of cymbals. They are also a part of Singapore's heritage of sounds in the civic district landscape.

These bells have always been rung by the striking of clappers. However Anglican church bells are typically rung by swinging them through an arc of 360 degrees or more to get a fuller sound. This method is called change ringing.

The leadership of the Cathedral was alerted to the potential of these bells. In 2018, we started to raise funds and get the project underway to add the option of change ringing. Experts were called in to ascertain the strength of the bell tower and formal approvals were sought from our various authorities.

In Dec 2018, the bells were removed and shipped to John Taylor and Co. in Loughborough, where they were refurbished and five new bells were cast, bringing our set to 13. Meanwhile, repair and restoration works were done to the bell tower. On 28th June of this year, the new set of bells returned in majestic fashion, lined up on a trailer. A new change ringing mechanism will need to be installed. We expect that installation and testing should be completed in early August. ✕



The Ministry of Change Ringing

by June Gwee

2019 is a year of blessings - it is a year that celebrates hope in many ways. In the year that Singapore commemorates the bicentennial anniversary of its founding by Sir Stamford Raffles, the eight bell apostles of 1889 return home to St Andrew's Cathedral. They return to their fundamental mission – to breathe life into the city and remind anyone who hears their call that God is here.

The eight bells were taken down in December 2018 and shipped to Loughborough, UK, for restoration. The old clappers and frame supports were also sent to Loughborough, melted down, and used to cast new headstocks for the bells. The eight bells returned in June 2019, accompanied by five new bells. Each of the bells bears the name of one of the apostles of Christ. The largest bell is the Andrew bell which weighs 1297 kg, while the smallest is the Simon bell which weighs 198.5 kg.

St Andrew's bell tower is being renovated and fitted out to take in all the bells. The bells will be installed for both chiming and

change ringing. Change ringing is a tradition of the English church, but one that has been adopted by some other denominations and even for secular rings. It is a method of ringing tuned bells by controlling the speed in which the bells are rung to produce variations in their striking sequences. This will be the first time that St Andrew's bells are rung by swinging them through an arc of 360 degrees or more to produce a cascade of complex and majestic sounds. This will be the first change ringing peal in Singapore.

The bells are tuned to a diatonic major scale. The bells numbered '6' and '6b' are pitched to C sharp and C, respectively. This additional bell allows subsets of the full number to be rung within the diatonic scale. For example, bell ringers can produce a light diatonic octave with eight bells if they ring Bell 2 to Bell 9 using Bell 6b. This combination of eight smaller bells of the peal which when rung, produces higher notes and the lightest ring, is also called the Front Eight (see Table).



AN OVERVIEW OF THE 13 BELLS

Bells Renumbered	Bell Name	Category	Diameter (mm)	Tone	Weight (kg)	Front Eight	Back Eight	Twelve
1	Matthias	New	632	A	212			1
2	Simon	New	646	G	198.5	1		2
3	Thaddeus	New	659	F#	210.5	2		3
4	James the Less	New	683	E	222.5	3		4
5	Matthew	Recast	724	D	242	4	1	5
6	James	Recast	749	C#	260		2	6
6b	Philip	New	773	C	284	5		
7	John	Old	795	B	294	6	3	7
8	Paul	Old	894	A	386.5	7	4	8
9	Bartholomew	Old	1000	G	565	8	5	9
10	Thomas	Old	1050	F#	637		6	10
11	Peter	Old	1179	E	909		7	11
12	Andrew	Old	1335	D	1297		8	12

In the same way, the Back Eight refer to the larger bells which produce the lower notes and heavier rings. To ring the Back Eight, bell ringers would ring Bell 5 to Bell 12 (using Bell 6) to produce the diatonic octave. When 12 bells are rung in the tower, bell ringers would ring Bell 1 to Bell 12 using Bell 6. Hence, the Bells 6 and 6b give bell ringers greater flexibility to produce change ringing variations.

The process of ringing the bells in sequence repeatedly from the highest note to the lowest note (i.e. by pulling on the lightest bell to the heaviest bell) is called ringing rounds. For change ringing, a minimum of four bells must be rung. The more bells that are rung, the more complex - and majestic - the sound.

Change ringing is believed to have originated in the mid-17th Century. When ringing the bells, ringers will stand in a circle facing one another and pull the bell ropes. Since change ringing is based on patterns, it has also been referred to as a mathematical art. There is no score sheet in change ringing. In a form of change ringing called Method ringing, bell ringers are each assigned a bell and they learn the path that their bell makes through the sequence and memorise it. Bell ringers will plot their course ahead of time.

After a command from the bell conductor, bell ringers ring the agreed path from memory. This is how St Andrew's Cathedral bells will be rung.

Cathedral members, Benjamin Tai and Andrew Ang, are spearheading the bell ringing ministry. They have started to form a core team of bell ringers to learn the craft of change ringing. Neither Benjamin nor Andrew has experience in change ringing but they are passionately making plans to learn and train bell ringers for change ringing. They hope to train a team of 8 bell ringers in the first year then a second team within three years.

Benjamin and Andrew are looking for bell ringers to join the ministry. They hope to recruit members from different services and of different ages who are passionate about bells and enjoy working as a team. Bell ringers should be relatively fit so that they can climb up the bell tower and ring the bells continuously for a period of time. Preferably, they should also have a sense of rhythm and good memory since change ringing involves changing a set of ring sequences. If you share Benjamin's and Andrew's passion for church bells and find a sense of calling for this ministry, email bellringingministry@cathedral.org.sg to find out more.

Getting to Know the New Change Ringing Leaders of St Andrew's Cathedral

Benjamin Tai

"As a server, I started ringing for the Christmas Eve Service about 10 years ago. I do not have any background in change bell ringing per se - I will be starting from scratch.

There are currently six of us in the bell ringing committee, but none have been trained so far in change bell ringing. In terms of profession, we are rather diverse. However, all have some music background of sorts. We will need at least 2 or 3 more members to form the first team of 8. The actual ringing of the bell can be picked up quite easily, but ringing as a team would require more time.

If there are members who are interested and dedicated to being a part of this ministry, it would be another aspect of community life in the Cathedral where members come together to glorify God. Traditionally, church bell ringing groups train weekly. We have not fixed the details yet because we are all new to change bell ringing and are still learning. Ideally, bell ringers should commit to at least 2 years in the ministry. This is because it takes time to train the person, and it is important that the bell ringers stay together as a team since change bell ringing is pretty much a team effort. Change bell ringing is all about teamwork and learning from each other.

For anyone who is interested in this ministry, do come and give it a try and be ready for a full body workout. But seriously, I would say that in everything we do, we do it wholeheartedly and only to the Glory of God. Let us "Make a joyful noise to the Lord... Serve the Lord with gladness!" (Ps 100:1-2a)"



Andrew Ang

"My interest in the bells at the Cathedral was first sparked by my wife Valerie, who has a keen interest in the history of our church building and its importance as a beacon for locals and tourists. That a Revere Bell had long ago been cast and used for a time in what had been St Andrew's Church, was a little-known fact that she shared with me. Even then, the

effective use of that one bell underscored the important role of bells in regularly marking a time of day or an occasion of note.

When it became known that the Cathedral was embarking on a plan to restore and add to its existing peal of bells, and more importantly enhancing their ringing capability, like many others, I was excited.

Whilst the bell ringers will work out of sight, their work will be heard through the precinct and on occasion across the land. For a start, I think the plan is to try to train a batch of eight ringers and build up over time. I suspect that ringers will have to dedicate a number of hours each week, at least at the start, in order to learn the techniques and intricacies of bell ringing. Learning from scratch with others should be a lot of fun!

We will have to get to know our bells better after they are installed. As a complete novice myself, I have to say that the prospect is exciting. The ringers may need some months to build up knowledge and confidence, but I hope that bell ringing will become a regular occurrence, and a meaningful one, by Christmas and the New Year."

*"Ring out,
glad bells!"*

From belfries dark

Call us, with loud resounding voice

Into that light which never dims,

Wherein the Holy Ones rejoice;

And, as your sound goes boldly out,

So may we go, to make Christ known,

Till all the sons of God shall shout

With endless joy before His throne!"

- Revd John H Matthews

OF WOOD AND METAL, of Grace and Renewal

by June Gwee

A beautiful picture hangs above the West porch of the Nave - twelve wooden columns stand quietly on both sides of metal organ pipes, guarding them, waiting patiently to speak at a command from the chancel. These twelve columns are a combination of restored and new wooden organ pipes that were installed in May 2019, together with a new chancel organ for the Nave. Within this tight space perched above the West entrance, old meets new – pipes of different ages and materials come together to worship, to proclaim God's grace to the Cathedral, the people and the city.

The tallest and darkest pipe is made of teak and dates back to 1929. This was the only wooden pipe conserved from the Hill, Norman & Beard 3 manual+pedal organ. The light brown pipes are conserved from the 1861 John Walker 2 manual+pedal organ, the first organ for the current Cathedral

building. These light brown pipes are made from Quebec Yellow Pine. The lightest colour pipes are the newest addition to the Cathedral, and are also made from Quebec Yellow Pine. Their wood was chosen to match the wood of the 1861 pipes. The newer Quebec Yellow Pine pipes are lighter in colour because new wood is paler than old wood, even if they are from the same species of tree. With time, the new wood will darken and gradually become closer in hue to the 160-year-old Quebec Yellow Pine pipes. The colour of the 1861 pipes has stabilised and will not turn any darker.

The glistening metal organ pipes that are most visible in the West Gallery were installed in 2009. This organ casing contains 459 pipes of which 415 were repaired pipes from the 1959 Walker organ. The newer pipes are bright and shiny while the older ones are grey or painted dark red. Directly behind these

pipes and partially hidden in the background are the disused front pipes from the 1959 organ. These were kept intact to preserve the importance of the organ's purpose in the history of the Cathedral.

Old Pipes, New Pipes and a Modified Organ

The restoration of 600 pipes was started in 2017 to conserve the Cathedral's musical heritage and improve the grandeur of organ music for worship. Organ music has been part of the Cathedral's music ministry from the first church (see timeline "Brief History of Organs in the Nave") when a 3-stop barrel organ with around 120 pipes was installed in the first St Andrew's Church.

The current Nave organ was first a Rodgers Trillium Masterpiece Model 1058 electronic (4 manual+pedal) organ that was installed in 2005. This was converted into a combination organ in 2009 when 415 pipes from the 1959 Walker organ were restored and connected to the Rodgers console. Previously, this console was connected to the

pipes and speakers in the West Gallery, which meant that when music was played from this organ, all the sound came from that location.

Today, this same organ has been reconfigured to include a new chancel organ – adding a Choir division which allows pipes to speak from the South Vestry into the chancel to accompany the choir, with the Great (with pipes), Swell and Solo divisions that speak from the West Gallery to lead the congregation. The Choir division is played on the bottom manual of the (4 manual+pedal) organ console.

A new expression box containing the restored organ pipes was installed in the space above the South vestry, just opposite from the organ console. On the outside of the expression box, five new metal pipes were placed in each of the left and right windows decorated by display cases made of oak. Two sets of conserved pipes from the 1861 and 1929 organs were placed one above the other, separated by a large St Andrew's cross in the centre window, with the lines of the cross continuing through the pipes' mouths

Facade of new expression box - the three organ cases with a design based on the St Andrew's cross are fitted within the slim arches of the South Vestry. The organ cases are made from oak to match the material used for the 2009 organ case in the West Gallery. The larger pipes on the left and right bays consist of new pipes made of seventy per cent tin to match the metal pipes in the West Gallery. The pipes in the middle bay comprise dark grey pipes from the old organ. Again, like the pipes in the West Gallery, this was deliberately done to co-locate old and new pipes together, to emphasise the importance of heritage in the life of the church today.



photo by Edwin Arokiyam



Inside the expression box, an array of 537 wood and metal pipes sit neatly in the sound chamber, together with a pressure regulator and two audio speakers. Within this small space, the pipes are arranged and placed systemically according to height and width. Curiously, some of the taller pipes are bent into an L-shape or folded into two parallel pipes to fit the height of the expression box. However, folding the top of these metal pipes does not change the way they sound as long as the point at which the pipes are bent is more than half-way up the height of the pipe.

and wooden screen in the left and right cases. Playing on the bottom manual of the organ console now makes the pipes speak from the expression box in the South Vestry instead of the West Gallery. Some of the stops in the organ are pipes while others are electronic, all connected to either the South Vestry or West Gallery.

For the first time in the history of organs in the Nave, music from the pipes located in the West Gallery and South Vestry are played from the same console. This was a tension that remained unresolved for decades because of the geographical limitation of the organ console and technical difficulties until technology and clever design made this possible today. Previous organ designs required the console to be located close to the pipes because the mechanism that controls which pipes speak had a limited length. This made leading the congregation and accompanying the choir challenging, especially within the interior of the Nave.

For example, if the choir was singing in the chancel, then the organ should speak from there as well. If it was speaking from the back, then the congregation at the back

would find it too loud compared to the choir and the people in front would find it too quiet. Also, it takes a quarter of a second for the sound to travel from the back to the front. This would mean the choir would start singing a quarter of a second after the organ and the congregation at the back would hear the choir sing half a second later. With this design, it is now easier to accompany the pastor or choir using the chancel organ, and lead the congregation in response using the gallery organ, all controlled from the same console. The sound of the organ and choir come from the same section of the church and travel in unison to fill the nave. It also gives the congregation confidence in singing.

The new Nave organ, in its current design with old and new, was played for the first time on 2 June 2019. It will be commissioned at the 5 PM Service at the Nave on 11 August.

"Where shall we be in one hundred years from now?" – says a graffiti phrase inscribed in 1959 on one of the 1861 Walker pipes. By grace, we have been blessed by more than 150 years of organ music in the history of the Cathedral. By grace, we will be blessed by the music ministry from this remarkable instrument for a hundred more. ✕

"WHAT'S IN A NAME?"

An organ can be identified by the name of its manufacturer, the venue where it sits, the location of the pipes, or by its divisions (e.g. Great, Swell, Choir, Solo). The rich and complex heritage of this 2019 Nave organ makes it difficult to give it a name that fully captures the character of this instrument. How can we refer to this 2019 organ, which is a combination of metal and wood pipes made at different time periods, controlled from a 4 manual+pedal console located in the Chancel but digitally connected to speak from speakers and pipes located in the West Gallery and South Vestry? Today's version of the organ can simply be called the 2019 Nave organ at St Andrew's Cathedral. Shakespeare had asked: "What's in a name?" Ultimately, it is our words that define who we are.

A BRIEF HISTORY OF ORGANS IN THE NAVE

1835-1855	The First St Andrew's Church
Year unknown	3 stop barrel organ with around 120 pipes was installed.
1843	The Holdich 1 manual+pedal organ was purchased at £260.
1852	Church building was deemed unsafe and the Holdich organ was moved to a parishioner's house.
1861-present	Current St Andrew's Cathedral
1861	John Walker 2 manual+pedal organ was purchased and installed between 2 pillars by the North porch for £600.
1888	After the Walker organ was moved from the North porch to the West gallery, a small (1 manual+pedal) Bryceson Brothers organ was purchased and installed at the chancel.
1928	Walker organ was dismantled.
1929	Hill, Norman & Beard 3 manual+pedal was purchased for \$30,000 (approximately £3,500) and installed. It included parts (including the pipes) of the 1861 Walker organ.
1959	J.W. Walker & Sons (the same company which built the 1861 organ) modified the 1929 Hill, Norman & Beard organ.
1976	The first Rodgers electronic organ was installed.
1990s	An Allen electronic organ replaced the Rodgers organ.
2005	A Rodgers Trillium Masterpiece Model 1058 electronic (4 manual+pedal) organ was purchased and installed.
2008	415 of the 459 pipes from the 1959 dis-used Walker organ were sent to the United Kingdom for repairs.
2009	A pipe module with 6 stops was installed in the West Gallery, in front of the 1959 Walker organ. The 415 restored pipes from the Walker organ were fitted into a new organ case and combined with some 50 new pipes. These were connected to the Rodgers console to form a combination organ.
2017	Restoration of 600 pipes began and a new design was planned for the chancel organ.
2019	The Rodger's console was reconfigured. The organ has a Choir division which allows pipes from the chancel to speak and accompany the choir and a Great (with pipes), Swell and Solo divisions that speak from the West Gallery to lead the congregation. Restored organ pipes were placed in the West Gallery and the South Vestry. An expression box was constructed in a space above the South vestry to contain 537 old and new pipes.

¹Compiled from Modular Pipe Organ Systems Ltd, 'Singapore Cathedral Organ Report April 2016', April 2016 and Frank G. Swindell (Easter 1929), A Short History of St Andrew's Cathedral, Singapore.



WORSHIPPING
GOD
every day of my life

by Lilian Jordann Soh

Have you spotted the Cathedral's new Worship Director working on the sound boards during our contemporary services, or perhaps heard the catchy jingle he produced at the start and end of all our podcasts? The Courier is pleased to catch up with Mr Matthew Peter to find out how he has been settling in since he joined us last November. Mr Matthew is only 34 years young so you may be surprised to know that he has been leading worship for almost 20 years. Let us learn more about our newest addition to the St Andrew's family!

The Courier (TC): Hi Mr Matthew, Welcome aboard! We are very excited to have you join us here at St Andrew's Cathedral as Worship Director and we would like to know more about you. Can you start by introducing yourself and telling us how you got into music and the worship ministry?

Matthew Peter (MP): Thank you. Well I am Matthew Peter, I come from a Christian family and I have been drawn to music and worship for as long as I remember. I picked up music from my father; he also sent me for piano lessons but I did not enjoy them, so I switched to the trumpet and subsequently the guitar, before getting into worship. In fact, I have been leading worship since I was 15 years old!

TC: That is a long time! At which point then did God call you into full time ministry?

MP: I worked briefly with Singapore Airlines as a steward, taking a break from my father's construction company to travel the world, and it was during one of the flights that I had a revelation from God that led me to reflect on my life and how I should live it. Shortly

after, the church I grew up in made me an offer to be their Head of Worship and I knew it was God calling me after careful prayer, so I stepped out in faith and took it up. That was back in 2015. I never thought that I would become a full time staff, but my plans are not God's plans (Isaiah 55:8) and I can truly say that I have never been happier in any other job than this.

TC: Isn't it amazing how the Lord gives us the desires of our hearts when we delight ourselves in Him (Psalm 37:4). Please share with us how you moved over to St Andrew's Cathedral and what your job here entails.

MP: I came to know of the opportunity and I responded because I felt God's leading. Next thing I knew, I was offered the position and here I am.

As Director of Worship, my key responsibilities include being in charge of worship at the contemporary services and making sure the sound systems at all venues are set up when required. I also teach, train and build up worship teams in addition to being Head of AV (audio visual).

TC: That is many hats for one to be wearing, you must be very busy. Please describe a typical work day.

MP: It starts with Devotion, I follow-up on emails, then help the Estate team with any events to ensure the sound systems and instruments across various locations are functioning well. If there is anything wrong, I work on troubleshooting the problems. Journeying with the volunteers who serve on the worship teams is a big part of my work, so I regularly meet them to train and disciple each and every one into better worshippers and musicians. On Tuesdays and Fridays, I

WORSHIP

IS MORE THAN SONGS AND SINGING. IT IS A LIFESTYLE, THE WAY WE CONDUCT OURSELVES, WHAT WE SAY AND DO, ALL OF OUR BEING SHOULD BRING GLORY TO OUR CREATOR (ROMANS 12:1)



work on the recording and production of the Cathedral's podcasts. Planning worship sets for services I am leading is something else I do. On top of those, there are also ad-hoc events such as the regional prayer nights where I may be leading worship or manning the audio systems as well.

TC: Do you do all of these tasks alone or are there people you work closely with?

MP: Thankfully not alone! The clergy in charge of my ministry is Revd Calvin Wee, he's the boss. I regularly work alongside worship leaders, AV support, projectionists, and the media and service teams as well to make sure services flow seamlessly.

TC: Praise God that He has raised up fellow workers to assist in your work (1 Corinthians 3:9). Now that you have been with us for a few months and are familiar with the work at our church, what are some of the plans you are thinking of implementing?

MP: I am still learning every day but my vision is to create a worship atmosphere for one and all to experience God; an environment where it is ok to lift up hands, be quiet, dance for joy or to respond in any way that makes our

worshippers comfortable in the presence of our Almighty Father. Additionally, I am looking to improve the service flow from the start till the end and I would also like to unite all worship teams across the contemporary services.

TC: Sounds exciting. What about challenges, have you met with any so far?

MP: Proverbs 16:3 says "to commit my work to the Lord, and my plans will be established," I am grateful to not have encountered any significant difficulties at my job so far. The only thing is that the work can be rather demanding of my time; I am in by 7AM most Sundays and because our venue is so large, with multiple events going on simultaneously, I find myself needing to run all over the place, from the New Sanctuary and the Nave, to the Chapel for all Peoples and all the different Halls.

TC: Despite the hitches you mentioned, what aspect of your role do you enjoy the most?

MP: The biggest perk is to be able to worship anytime I want to, without anyone saying that I am skiving! More seriously, I relish in

the fact that I am always in fellowship with God, spending time with Him to hear what He wants for each of the services in different seasons.

TC: What a blessing it must be, having the privilege to abide daily in Jesus as part of work. Why do you think this ministry is important for the Cathedral's growth?

MP: All of creation, according to the Psalmist, is called to worship, from the trees that sway to the waves that roar (Psalm 66:4). Worship is an expression of love to Jesus, songs are a love language to God, prayers being sung unto Him. When we put our focus on Him, we are reaching the heart of God; we are reminded of the things we are thankful for, the sins we need to be rid of, and even in the face of pain and loss, we stand before our Heavenly Father knowing that His love endures forever (Psalm 136). All these are essential to our spiritual growth. But worship is more than songs and singing. It is a lifestyle, the way we conduct ourselves, what we say and do, all of our being should bring glory to our Creator (Romans 12:1) We can be a light for Christ in the darkness of our fallen world.

TC: The act of worshipping is indeed key to God's presence, thank you for the timely reminder. With regard to reaching out to the next generation of worshippers, how do you think technological advancements change the way we worship?

MP: Mediums such as web streaming, video conferencing and live broadcasting, just to name a few, possibly work to connect and engage millennials more. There might come a time where connect groups meet over Skype and where remote churches

become a reality, where those tuning in could be disciplined as much as the ones in actual attendance. All these mean that our outreach can be expanded beyond what we are doing now and we have to move to preaching the gospel in more creative ways, perhaps even forming a new ministry going forward.

TC: It looks like the sky is really the limit then. So, to round off, we have a couple of trivia questions for our readers to get to know you better; what is your favourite music? And what do you do in your free time?

MP: I like Dave Matthews Band and Christian music. I guess I do not have a favourite song, just whatever speaks to me at the time. As for my hobbies, I play music to relax, no surprises there! I am also an avid TV watcher, I especially love comedies.

Thank you for taking the time to meet with me. ☺



Lilian Jordann Soh worships at the Saturday 4:30 PM Service with her family. Read her husband's testimony (Kelvin Kwek) on pages 56-57.



the JOYS and CHALLENGES of launching the Cathedral's TAMIL SERVICE



photos by JK Sasitharan

What does it take to start the first Tamil congregation of the mother church of the Anglican Church in Singapore?

By any measure, there is surely a need for a visionary pioneer, a person who understands the practical and spiritual concerns of Tamil speakers and has a God-given determination to do only what is best for them.

To all appearances, these qualities reside in Reverend Joshua Raj Sundraraj, the priest-in-charge of the Cathedral Tamil service which was launched on April 7, 2019, with 68 in attendance.

We sat down with Pastor Joshua in the weeks prior to the inauguration of the Tamil service and discussed his hopes and plans for the service. Like any other service at the Cathedral, the Tamil service will have to draw people from nearby residential areas and from further afield by means of solid biblical preaching and effective ministry which will feed and nourish hungry souls and thereby attract others through word of mouth.

"My whole idea is this, if I can use an analogy, that if you cook well, people from all parts [of the island] will come to your restaurant. We take time to travel to different parts of Singapore for a good meal. Not just Singapore, we even travel to JB for seafood... because they cook well and it's a good place so people will make the time to go to these locations... it's the same thing with the Tamil service, if I can cook that spiritual meal well here at the Cathedral, I think people will

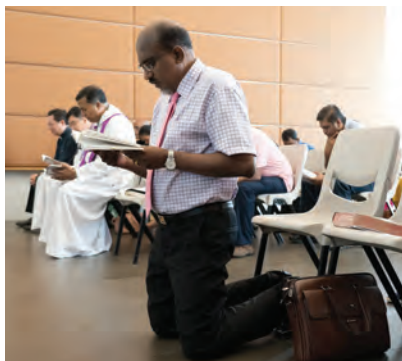
be drawn to it. I think that should be the focus. So I'm not worried about who will come and who will not come, but my focus will be on cooking an edifying spiritual meal weekly, and I think that will bring people in."

One of the main points of attraction of the Tamil service for Tamil speakers is the fact that it is conducted entirely in Tamil. It will also use both hymns and contemporary songs birthed mainly from Tamil work in India.

Reverend Joshua is cut out for his role as pastor of the Tamil service, having not only studied Tamil as a second language in school, but also having grown up in a Tamil-speaking congregation – what is today the Anglican parish of My Saviour's Church – for nearly three decades.

We asked him what are some of the greatest needs and concerns of Tamil speakers in Singapore in relation to the whole matter of spirituality, in reflection from his past ministry at My Saviour's Church. The cheerful clergyman highlighted the gap that exists between the formal written Tamil language of the Bible and the colloquial spoken form of the vernacular.

There is a special need for preachers to explain the meaning of theological terms found in the Tamil Bible; a case in point is the Tamil equivalent for the word 'theology', a religious term which exists in the Tamil language, but is "very rarely used". To his knowledge there is only one version of the Christian Scriptures in Tamil,



“LORD, *how I wish that one day we can have our Tamil service here (CNS), with numbers making up a full capacity.*”

with a standardised layout and pagination.

To Pastor Joshua, the inclusive religious spirituality of many Tamil speakers is no impediment to the spreading of the gospel because it gives room to introduce the Christian faith in an existential and experiential manner to those who are interested.

An area that the Indian clergyman will be earnestly attending to, as well as reviewing from time to time is the type of worship that the service will feature, whether it be traditional or contemporary. His intuition is that a compromise will need to be found that will be able to attract and retain lovers of both kinds. Liturgy will be a regular fixture of Holy Communion Services and the pastor will be keen on looking into how much of that translated liturgy to retain. Ultimately, as he puts it, worship is not so much about music, preaching, or liturgy, as it is about a “connection” of the people with God. It is to help people “be focused on God, to connect them with God, and to make sure that they have a vibrant personal relationship with God, walking with him daily.”

Pastor Joshua says he will focus on setting up Connect Groups and teams to help him build upon the relationships he has formed with many non-believers through hospital and home visits.

Regarding his hopes for the service, he expresses a desire for the service to grow and be able someday to shift to a larger venue such as the Cathedral New Sanctuary (CNS) and to

fill the hall with worshippers and newcomers. The current venue, the Chapel for All Peoples, can hold up to 90 people, and his plan is to reach full capacity within a year. He is praying both for “big numbers” as well as conversion growth – comprising new Christians – as opposed to transfer growth – comprising Christians already attending other churches who decide to shift to another congregation.

“I’m looking for more baptisms. That will give an indication of how many have clearly come to the faith. So, while we welcome Christians from other churches and other denominations my greatest desire will be to see new believers, newly coming to the faith.” It is a particularly apt thing for Pastor Joshua to say, being the priest-in-charge of the Cathedral’s Baptism and Confirmation Course for the English-speaking congregations.

He shares his personal prayer to the Lord every time he steps into the CNS: “Lord, how I wish that one day we can have our Tamil service here, with numbers making up a full capacity.” And this is not in order to put on an impressive display of religiosity, but to be able to serve the people of God in a bigger way. “The more, the bigger, the crowd the more lives you touch,” says Pastor Joshua. “But in order for more lives to be touched, I also need to build a strong base, especially with those who will run with me – good quality leaders who will run with the vision, who will shoulder the burden to build lives for the Lord.” ❧

One Year On

Andy looks back at his first year as a Connect Group leader, and the rewards and challenges therein.

About a year ago, my wife, Alice, and I were invited by Priscilla (from the Pastoral Staff team) to form and host a new Connect Group at our place within the Central region. Priscilla led the group for the first few sessions and then delegated the task of leading the group to Alice and me.

We formed up at the beginning with two other families whom we already knew, and a young couple – 14 of us initially. Before long, Priscilla referred more couples and families seeking to be in a CG. By September 2018, we had grown to 27 members. Hence, we filled up rather quickly without actually publicising ourselves but I believe the regular announcements, Cathedral Bulletin and website did that part. Also, I think there are many in our community seeking to be more integrated into the life of the church, a blessing indeed.

Our group currently comprises three young couples and six families including young children from ages 1 to 15. We have recently grown this year with the arrival of a newborn and one more on the way! Does it sound big and noisy? It is. But I think we must learn to manage considering we are part of God's family, so we should learn to minister to each other, regardless of age.

Profile-wise, some of us adults are at the life-stage of building our careers while juggling with studies, some are first-time parents or parents-to-be in the midst of demanding careers. Yet we meet twice a month on Saturday evenings. It is hard and I know not everyone can attend every session, however, we will just keep moving, keep carving out the opportunities for us to meet

and be refreshed and strengthen each other. Sometimes we have a big (and noisy) turn out, sometimes just a cosy few of us and I thank God for every opportunity we have had to fellowship and study God's word.

Current Directions, Rewards and Challenges

We just started studying the Old Testament book of Daniel. Prior to this, we completed our first bible study on the Songs of Ascent (Psalms) based on A Long Obedience in the Same Direction by the late Eugene Peterson.

In terms of challenges I'm facing as a CGL, I feel that I tend to talk too much during Bible study! I'm slowly learning to ask questions to "lead-in" to the main question. It could also mean we need time to warm up to each other before we can open up.

I constantly struggle to keep our CG members in prayer. I believe this is one of the most important responsibilities of a CGL. I find that during periods when I diligently pray for every member, I am less worried about outcomes as I know I have entrusted the members to the Lord. I wonder how many times I have faced difficulties just because I didn't carry them to Him. In addition, I'm trying harder to meet the spiritual needs of our young. My wife, Alice is more sensitive and I find her motherly and teacher-like presence a gift when ministering to children.

Within months of our group's inception, God showed Alice and I that our members have many and varied real-life struggles and we know God wants us to minister to them. Being my faithful partner, Alice focuses her energies towards ministering to the women and children in our group. God is faithful and we have had the joy of experiencing God's redemptive work as we journey through tough times (sometimes with tears) with some of our members. Indeed, I find it rewarding when I get to know our CG members at a deeper level. It's a slow process but I think it cannot be hurried. And I'm ever-thankful for answered prayers! 🙏



Andy Wong has been serving as a Connect Group Leader since May 2018. He is a father of two and runs a business in the education industry. He attends the 9 AM service.

AN INTERVIEW WITH **REVD CALVIN WEE**

GOD'S GRACE will enable me to minister

In this article, we find out about the exciting, deeply satisfying and liberating spiritual journey of our newest member of the Cathedral clergy team.



The Courier: Hi Pastor Calvin! It is good to have you with us! Could you introduce yourself briefly? Tell us about your spiritual journey. You said you became a Christian in your teenage years and then moved on to serve at Marine Parade Christian Centre for over 30 years...

Revd Calvin Wee: It was my cousin who brought me to church – Life Bible-Presbyterian Church, as I recall. My first impression of church was a positive one. At the age of twelve, I experienced the peace of God and God's love through my simple interaction with the wider body of Christ. One memorable Sunday while journeying back home, I said the sinner's prayer on the bus. My life began to take a turn for the better and has never been the same since. Hallelujah!

TC: What were some of the most important milestones in your spiritual life?

CW: There have been many spiritual milestones in my life, but perhaps the one that is most vivid in my memory was how the Lord called me to serve him in the Church as a fulltime worker. It all started when I was praying the Jabez prayer (1Chronicles 4:10) which in scripture said, "God granted what he asked." My wife and I were asking God to bless us with a child, and soon he did just that. The next thing that happened was mind-blowing for me: God called me into fulltime ministry. It was mind-blowing because I felt inadequate and thought I was doing pretty okay in the commercial sector. To cut a long story short, my wife Grace and I intuitively knew that it was God's calling, and that obedience was necessary because the journey would be one that would cause us to grow more dependent on Him, and therefore bring us closer to Him and one another.

TC: Could you share about your role at the Cathedral? How is that an extension of what

you were already doing in the past, and which parts are new?

CW: I have been tasked to support the Saturday 4.30 PM and Sunday 8 AM worship services. Back at Marine Parade Christian Centre I was given much freedom to encourage excellence in our serving in the various roles and responsibilities of running a worship service.

Vicar Terry Wong has also asked me to oversee WCAM (the Worship & Creative Arts Ministry). Given the opportunity for exposure to both traditional and contemporary styles of worship, I consider it a privilege to have this opportunity to bless the Cathedral and the wider body of Christ.

I have also been asked to take charge of the Marriage Preparation Course, which is a new role for me although my wife Grace and I have been involved as mentors to couples in the past.

I have also been asked to see how, as a chaplain, we can improve and strengthen the weekly staff devotional meeting. Coming from a smaller team, this is new for me. I see it as something that will definitely bless fellow workers in God's vineyard.

TC: You were made a deacon last year. Do share about the key elements that helped you discern your call to ordained ministry.

CW: I was asked to attend the Vocational Retreat with an open mind and heart. So that is what I did, not certain over what the outcome would be. I encountered the way God's grace and love have been moulding my life. I was very much assured through the Holy Spirit that God is with me and that He has never forsaken me. The following few Sunday worship services I attended were occasions when God began to speak to me through various preachers. He communicated two main things I should do: for me to come out of my comfort zone (Numbers 10:29-34); and to arise in order to seize God's promise (Joshua 1:9). Both scriptures are very

Four things have helped me to respond to the call:

PRAYER,

THE WORD,

SPIRITUAL FRIENDS

and

MY FAMILY

meaningful, for they tell me to go where the Lord has been leading me and my family all along. A number of people from my previous parish have pointed me to the same verses to encourage me to pursue my calling in God.

TC: What would you say aided you greatly in responding to the ordained call?

CW: Four things have helped me to respond to the call: Prayer, the Word, spiritual friends and my family.

I had been seeking God's clear direction after my studies at Trinity Theological College. I saw God once again wanting to "enlarge my tent" so that I would put into practice what I had learnt in order to bless the church. In my finite comprehension, I was certain it would just be a local church (MPCC), but God planned for me to be a blessing to the larger Diocesan community.

Second, God's Word charged me and pulled me into His grand plan to be part of His Kingdom work. With the famous words from Joshua 1:9, "be strong and courageous," He led me into the ordained ministry. I'm fearful of the expectations of clergymen, but as long as I stay humble and teachable, I believe God's grace will enable me to minister out of His anointing.

Third, it was the many spiritual friends I have that encouraged me to take this sacred call, as a confirmation of what God wants to do in and through me and my family. These are people who watched me grow and

have been honest about my strengths and weaknesses. I thank God for each and every one of them.

Last but not least, my family has been my source of strength in encouraging me to fulfil the call of God. Our family scripture verse has always been, "as for me and my household we will serve the Lord" (Joshua 24:15).

TC: How do you feel about coming to the Cathedral? What do you hope to achieve in the strength and grace of our Lord during your time here with us?

CW: I became excited the minute I learned I would be posted to the Cathedral. There's so much I can learn here and so many ways in which I can be part of what God has been doing in and through this Cathedral.

Other than fulfilling all that has fallen to me, I hope to encourage a greater sense of responsibility in the area of discipleship and evangelism, so that our outreach will be based on our walk and understanding of God, and we will thereby act in obedience in line with his purpose and calling for our lives.

TC: Tell us a bit about your wife and children!

CW: My wife plays the keyboard. Gladys plays the cello, bass and keyboard. Glenda plays the drums and she's also into freestyle dance at her school. We enjoy good music and just doing things together.

TC: Is there anything else you would like to add?

CW: I know that this journey of faith I've embarked on in God and through serving at Cathedral will be a joyful and challenging one. But I believe that God has great plans for SAC and that God has chosen you and me to be part of His grand and amazing plan. Let's love and serve Him together because in that we will find our purpose. To God be the Glory. Amen. ☛

REVD FREDDY Re-engaged as Cathedral's Auxiliary Priest

by Edmond Chua

When attention was drawn in the June 16, 2019 (Trinity Sunday) edition of the weekly bulletin to the fact that Revd Freddy Lim had been presented an appreciation plaque by Bishop Low Jee King on behalf of the Diocese of Singapore, Pastor Freddy received many well-wishes from grateful church members who assumed he had fully retired. Here is the complete picture.



On 9th of June 2019, Pastor Freddy underwent mandatory retirement as a clergy and employee of the Diocese of Singapore. He has been re-employed by the Cathedral as an Auxiliary Priest to continue his pastoral ministry here.

As of the month of July, Pastor Freddy handed over his role as Service Pastor of the 4.30 PM Saturday Service to Revd Calvin Wee. He will continue to serve as one of the pastors in this congregation and as service pastor of the Hokkien Worship Service on Sunday.

Pastor Freddy will also serve in areas assigned by the Vicar and the Cathedral leadership, in his new position as an Auxiliary clergy. He remains available to serve in areas like pastoral care, visitations, counselling, and so on.

In the course of his three decades of ministry, Pastor Freddy has baptised and reached out to numerous people, both the English and Hokkien-speaking.

After serving as a psychiatric and general nurse and completing his theological studies at Singapore Bible College, Revd Freddy Lim was made a deacon in 1985 and priested a year later by Bishop Moses Tay, then Diocesan Bishop.

From 1985 to 1988, he served at the Bedok Extension Centre (BEC), an extension work of the Cathedral, which has since become the Chapel of Christ the Redeemer. He returned to the Cathedral proper from 1989 to 1992, serving among her services as a priest; at that time, service pastors were not appointed.

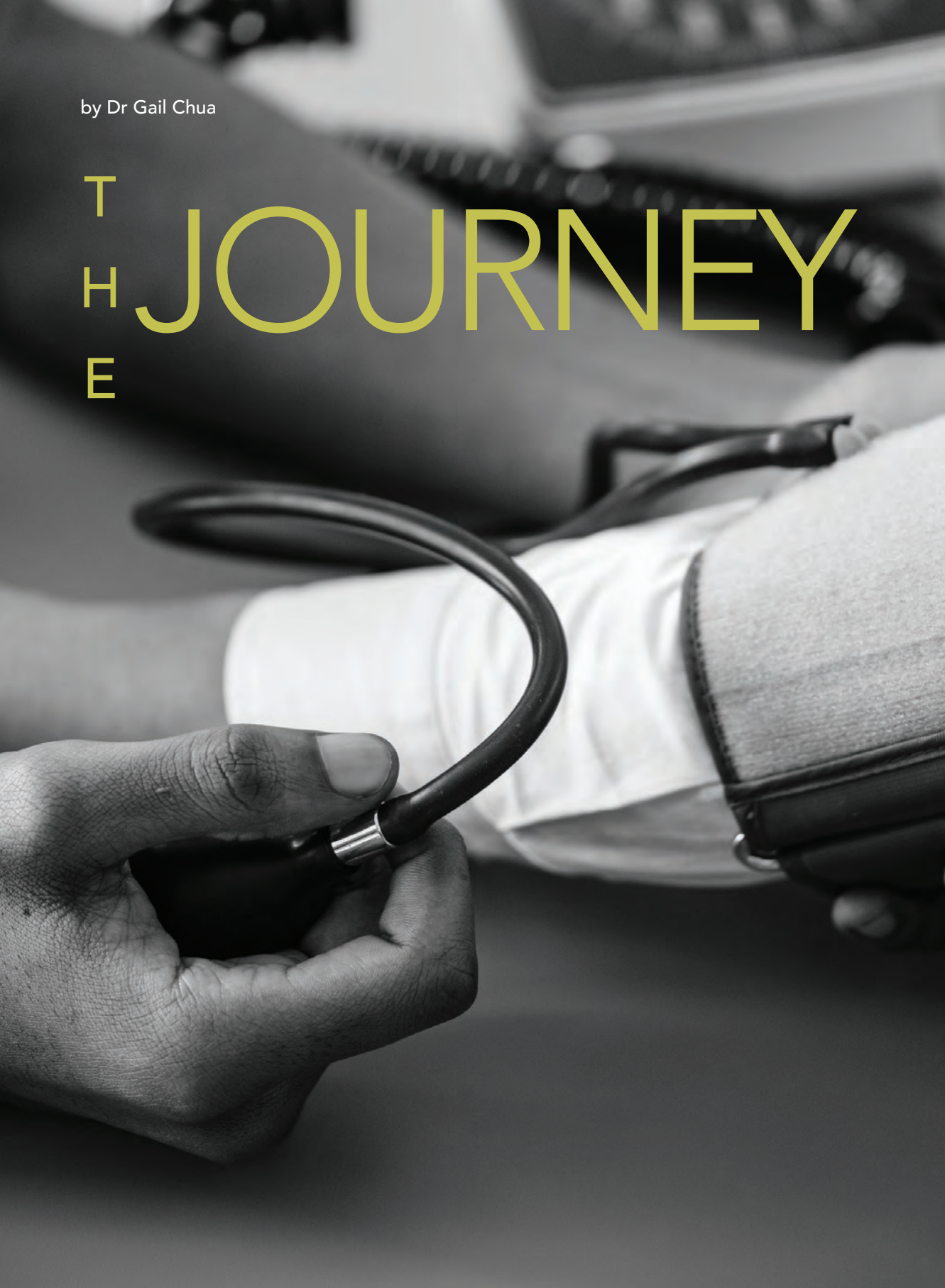
From 1993, he was posted to St John's Chapel, where he served as priest under the leadership of Bishop Kuan Kim Seng, who was the Vicar then. At the turn of the millennium, he migrated with his family to Taiwan for six years, where they engaged in church-planting activity. Their efforts yielded the formation of the Chia Cheng Church in Kaohsiung, and the church had some 60 members when the family left for Singapore in 2006.

He also fostered two unwanted female infants for a number of months until they were finally adopted; engaged in night market ministry; taught English at an elementary and high school level in Taiwanese schools; and carried on an outreach to a nursing home, caring for the aged, bringing them to church, and baptising them.

From 2006 to 2012, Pastor Freddy was posted to Holy Trinity Church, where he served at the English congregation and also helped out at the Mandarin, Foochow, and Hokkien assemblies. Thereafter, he returned to the Cathedral, where he ministered alongside Revd John Lin at the 9 AM and Saturday Services; pioneered the Hokkien Service in 2013; and took over as service pastor of the Saturday Service in 2016. He and his wife Caroline are also serving in the Shalom Kids ministry. ☩

by Dr Gail Chua

THE JOURNEY



THE BEGINNING

Jeremiah 29:11-13 - “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”

“Doctor... I’ve been told I have nose cancer - could it be a mistake? Is the treatment very tough on the body? I can’t lose my job... my kids are still in primary school.” – Mr. M.

The initial consult in a radiation oncology clinic often overwhelms, for me as well as the patient. It usually involves an explanation of the cancer diagnosis, and of the ensuing radiotherapy treatment. There is typically no surgical option for Mr. M’s particular type of cancer, which is nasopharyngeal, so patients like him must undergo six and a half weeks of radiotherapy, using high energy X-rays to target the cancer cells. Those with more advanced cancer will also need chemotherapy. After this consultation, the long process of radiotherapy planning will begin. This includes staging scans to evaluate the spread of disease, referral to dentists and speech therapists, and the delineation of the tumour volume. It is often an anxiety-inducing process, and patients have plenty

of questions and uncertainties along the way. They might be worried about their chances of being cured or whether, at any point in time, their treatment is working. It is my job as a cancer doctor to be calm, reassuring, and to answer questions to the best of my professional knowledge.

I’ll be the first to admit that I’m not the most confident person – in my younger years, I would worry a lot about things like specific questions that might arise in interviews or exams. To compensate, I would rely on my own strength and work even harder, which led to more disappointment when the results were not what I had hoped for. But by the grace of God, my perspective changed in university when I came to know and trust in Christ, and learnt that God, rather than myself, was in control. I was inspired to study medicine by my parents, compassionate professionals who found true meaning in their work. I was also attracted to medicine because of my personal desire to ease others’ suffering. As I progressed to my clinical years in medical school, I saw the full effects of a disease on a patient’s body and life, and realized that all good things, including health, are gifts from God. To be “rooted and built up in him, strengthened in the faith” (Colossians 2:7) – my trust in God has indeed been a big bulwark against anxiety and uncertainty over the years. It has certainly helped me be a better doctor and a calming presence to my patients.



Dr Gail Chua is a 5th year resident, training in Radiation Oncology. She studied and worked in the UK for a number of years before returning to Singapore to practice. Her family of 4 attends the 11.15 am service regularly, and her children were recently baptized. In this article, Gail shares her personal and spiritual reflections on her work and service as a cancer doctor.

THE MIDDLE

Jeremiah 17:14 - "Heal me, Lord, and I will be healed; save me and I will be saved, for you are the one I praise."

"Doctor, my husband has very bad pain on swallowing and the skin on his neck is breaking. He doesn't want to put in a feeding tube... can he get through two more weeks of this?" – Mrs. M.

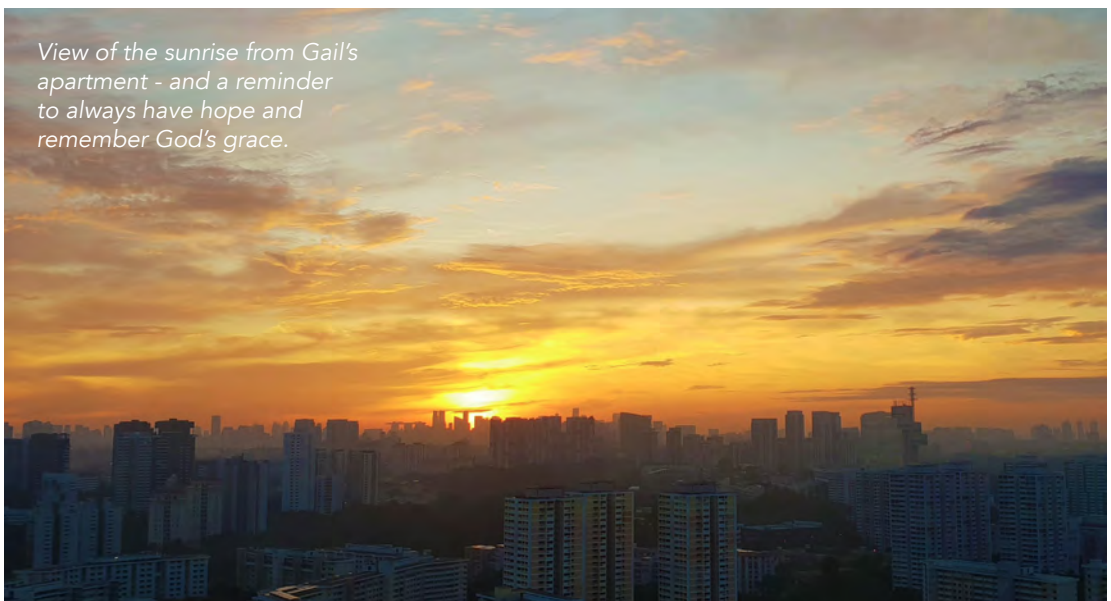
Like most other medical treatments, radiotherapy has its short and long-term side effects. These range from the minor, like skin discoloration or taste changes, to those that can adversely affect the quality of life, such as difficulty swallowing or poor bladder control. But ultimately, once their course of therapy is over, our patients are grateful that we have kept their cancer at bay.

When I first did a rotation working with cancer patients during my housemanship, I was simply amazed by the attitude of many

of these cancer survivors. I realized that in their daily lives they can tolerate many inconveniences that normal people would otherwise avoid at all costs. Some have stoma bags, oxygen support, and even feeding tubes that require care and management. Yet, they remain optimistic. Indeed, several patient support groups are made entirely of cancer survivors helping each other, paying it forward. Each day, in the patients I meet, I come to learn what truly makes life joyful in this grueling journey: a supportive family, a kind word from a staff member, the hope that their cancer will be conquered, and they will be granted a new lease of life.

Indeed, no journey in life is without its hardships, large or small. Whether it is breaking up squabbles between my two young daughters after a long day at work or ministering to my elderly grandmother whose health is becoming frail, I have learnt – in large part from my job – to look at the big picture of God's faithfulness. As stated in 2 Corinthians 12:9 – "My grace is sufficient for you, for my power is made perfect in weakness." Through our trials, His will is done.

View of the sunrise from Gail's apartment - and a reminder to always have hope and remember God's grace.



THE END

"Through many dangers, toils and snares, I have already come; 'Tis grace hath brought me safe thus far, and grace will lead me home" - Amazing Grace

"Dr Chua, I'm calling from radiology, regarding Mr. M, the patient you sent for an MRI spine. There are several vertebral metastases, and spinal cord compression in the mid-thoracic region..."

My heart sank. A few years after going through chemo-radiotherapy, Mr. M had complained of increasing back pain and was having difficulty walking. The MRI showed that the cancer had returned and spread to the bone (and as it turned out, the liver as well). I had the difficult task of breaking the bad news to him and his wife, asking him to be admitted urgently for steroids and radiotherapy to the spine. This is the hardest part of my job – where the discussion is about palliation, about control of symptoms rather than cure. In the tug of war between physicians and disease, the cancer is winning, and the most common question on a patient's lips is: "How much time?"


When I learned I was pregnant with my second child, I was working in a hospice, caring for patients with less than three months to live. It made me incredibly conscious of the two extremes of life – the very first heartbeat, the very last breath – and how short and precious our time in this world really is. Yet, even when there is no chance of being cured, many patients and their families are surprisingly at peace. Each day, each event, is appreciated. In August 2016, one patient wanted specifically to 'see Joseph Schooling

win the Olympics' before he passed away. Others wished for their loved ones to fly home from various countries so the whole family could be together. Or for those with no kin, they requested for someone to hold their hand as they 'walk(ed) through the valley of the shadow of death'.

After it all ends, relatives and friends often make comments such as: "He was a good person, a loyal partner, a true friend. He had a good life, and a good death." As an oncologist, it is part of my job to help patients who are approaching the end of life; to ease their suffering so they can pass with dignity. At the same time, I feel called to help those around me appreciate their blessings and live life to the fullest, to use the talents God has given us until the day he calls us home. My hope and prayer are that at the end of it all, we can say, to quote 2 Timothy 4:7 - "I have fought the good fight, I have finished the race, I have kept the faith."

*the description of 'Mr. M' is based on various patient experiences and does not refer to a single real patient. ☒



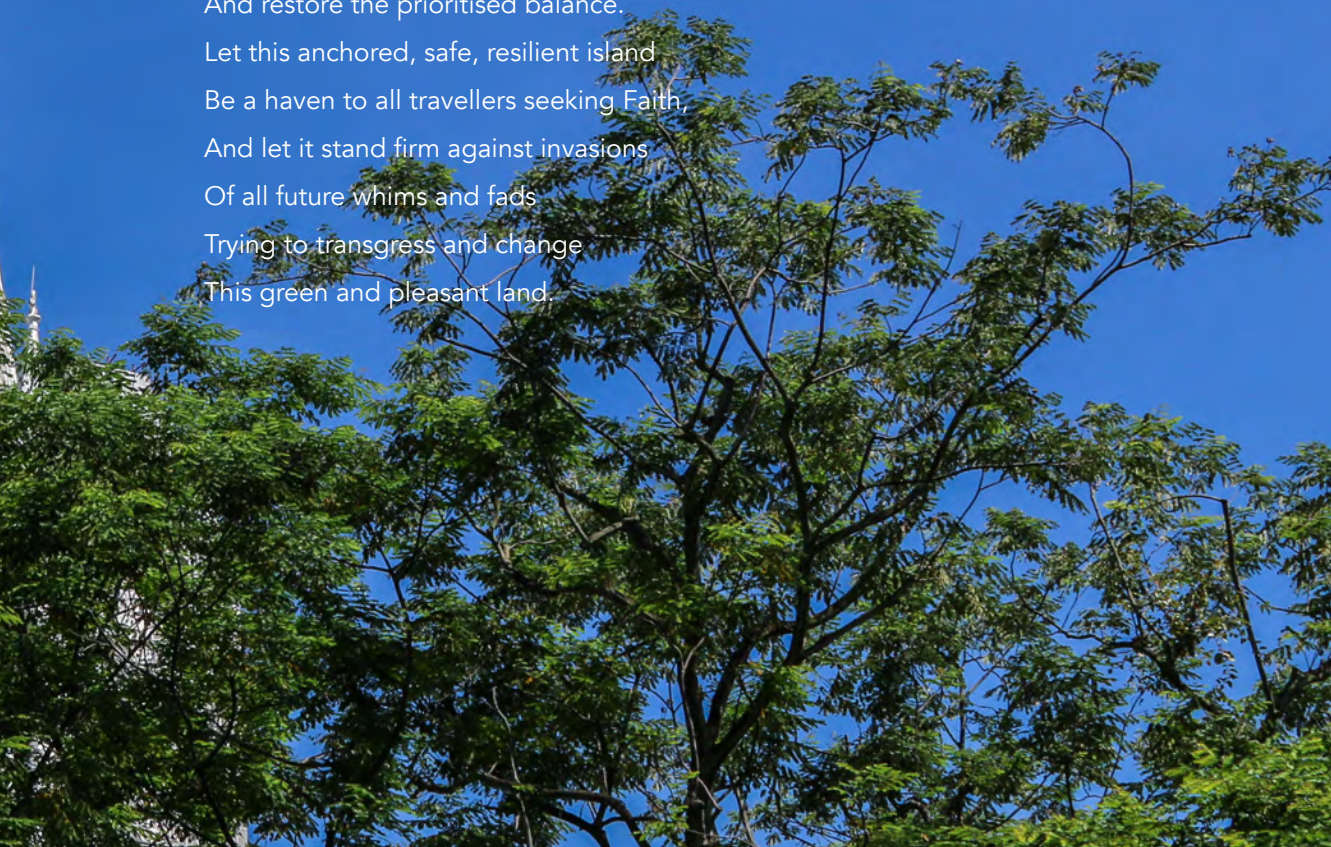


Sightline and eye line rise – hark!
Follow the point to Heaven.
Edging over ledges and crevices, angles and curves,
Paradise for roosters and sojourners,
The humble flagship, cruciform landmark,
Stands centrally proud on historic ground,
Displaying her wondrous morphology
And white purity in the blue
From every corner of the Green.
Imprisoned by cloying commerce
Smiling menacingly at holy charity?
No, the verdant enclave shouts freedom,
Offering gifts of Peace and Love instead.
Beckoning all to come in from their prisons
In these surrounding retail shadows
To release them from the darkness
Of their self-inflicted consumer hell.
Give not take, distribute not store,
I am the conduit, the only means to the End.
Let my bricks absorb your spirit and
Entwine your purpose with mine,
As I focus and free your hearts and souls for eternity.

by Derek Trueman

Haven of the Green

I stand before you unchanged over turbulent years
Of bloodshed, birth pangs and toil,
Just as my Master unchanges his Promise.
Trust in my cooling body, enter the rich portal
And behold the surprising glories inside.
See sunlight streaming through coloured glass -
A child's kaleidoscope bouncing off pristine walls.
Hear choirs resonate and swell harmonious sound
In uplifting anthems of praise and joy.
Hear messages of faith, hope and charity pour forth
From gnarled, gifted pulpit of old,
And supplications raise heavenward for Holy affirmation.
Just feel the community, sense the longing,
Wanting to be at one with Him.
And soon, like radar or sonar, new waves
Of calling will peel out, and not just from bells,
To prick the communal conscience
And restore the prioritised balance.
Let this anchored, safe, resilient island
Be a haven to all travellers seeking Faith,
And let it stand firm against invasions
Of all future whims and fads
Trying to transgress and change
This green and pleasant land.



GOD'S

GAVIN SHARES HIS TESTIMONY OF GOD'S GRACE THROUGH PAINFUL TIMES

Healing Power

by Gail Chua



Gavin Raj has been worshipping in SAC for 25 years - he is a Lay Leader and attends the 9 AM service. He has been involved in various mission trips, as well as the Alpha course. He is married with 3 children and runs his own business.

You could say it was a left-hander's worst nightmare. All through 2018 I had been struggling with intense pain in my left shoulder and hand, and it seriously affected my functioning. I was unable to raise my left hand above my shoulder and at night I couldn't sleep in one position for long. I woke up many times, and getting any decent sleep at all was a challenge! Soon, I was unable to lift anything heavy with my left hand, and the pain grew steadily worse despite my attempts to rest.

My doctor concluded that I was suffering from Frozen Shoulder. According to him, there are three stages of this condition: the 'freezing' (painful) stage, the 'frozen' stage, and the 'thawing' stage where movement should gradually improve. But as far as I was concerned I was caught in the initial, painful stage throughout. This condition usually improves with physiotherapy, but unfortunately, my pain seemed to get worse with each session instead! After several visits, my therapist suggested that I go for transcutaneous electrical nerve stimulation (TENS) treatment, where electrodes were placed on my shoulder to deliver small-voltage electrical impulses. However, even this

treatment didn't do much to relieve my pain.

I asked our Congregation leaders to pray over me on numerous occasions and I was very thankful for all the kind prayers they offered and the support they showed during this period in which I slowly came to terms with the realisation that my pain would stay.

Then came the New Year's Eve Service 2018—our Bishop preached on 'A Living Hope for Everyone.' I was serving that evening and just before the service Deaconess Bessie and another Lay Reader asked about my shoulder. "It's still very painful," I remember replying, "and I'm unable to lift my hand beyond my shoulder level." I enjoyed that service very much, and was very blessed by the Bishop's preaching that evening—especially on the scriptures he shared and his message on how we can renew our attitudes to 'Hope' in the Lord Jesus Christ as the New Year begins.

At the end of the service I headed to the white tent where the refreshments were. At the same time, I was looking for my wife and some friends who were also in attendance. I decided to call them, and while using my left hand to hold the phone, I realised I was raising it beyond my shoulder, which had been impossible before! I immediately tried lifting it higher and higher, and miraculously found that I was able to do so without much difficulty. I praised God at once for His

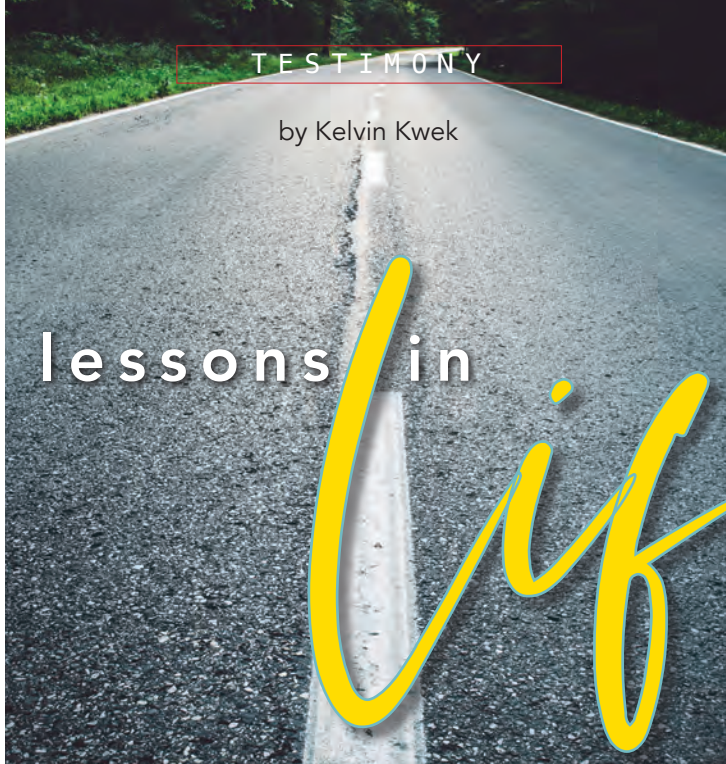
divine healing, and shared this miracle with Deaconess Bessie and the other Lay Leader who had showed concern for me earlier.

Indeed, despite what I had formerly believed and accepted—that my pain was going to be long-term and would not respond much to medical therapy—by the grace of God, I am now in a much better state. Once I had been in constant, unrelenting pain, but this is now slowly and surely subsiding. My quality of life is improving by the day.

As John 10:10 says, "I have come that they may have life, and have it to the full." Healing may not always come in the way we pray for it, or in the way we expect, but one thing is certain—our God is a healer. He may not heal all of our illnesses immediately, but He is always at work, bringing His power into our lives. God has done what He promised He would do: He has healed my shoulder, and now I can again raise my left hand to praise Him.

The greatest symbol of God's power is His ability to take our bitterness and turn it into something sweet. He has done that in my life, and I am extremely thankful. I am humbled by His grace and am in awe of His power, love and mercy. He is a God who cares deeply for each one of us – He hung the stars in the sky, and yet He knows each one of us by name. Our God is Love, and is certainly aptly named Jehovah-Rapha – Our healer! ✠





“Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.” Proverbs 3:5-6

Through my recent life experiences, these verses from the Old Testament have come to be personally significant for me. I have learnt to see how God has been working in my life to bring me closer to Him in love and obedience. Let me explain.

The first time I lost my job in corporate finance was in 2008. It was a mere 9 months after I landed the job I had worked diligently towards. It was through no fault of my own; 2008 was the year of the global financial crisis and many others in the industry were retrenched along with me. I had not come to know the Lord yet, but God was already doing His work in me. I was a firm believer that hard work begets success, evident from the fact that I regularly left the office at 2 or 3 AM in the morning, that I graduated summa cum laude at my university, earning not one but two Bachelor Degrees, and was also an Association of Chartered Certified Accountants (ACCA) affiliate before I was laid off. With my good work ethic and discipline, I saw this retrenchment as a minor setback, nothing I was unable to recover from. In fact, as I received another job offer shortly after, I did not learn a lesson in humility. It did not occur to me that “the ability to

earn a living” comes from Him (Deuteronomy 8:18).

The second time I was retrenched, it hit closer to home. I did not expect it because I was no longer the most junior in the team and I was working harder than ever before. I remember pulling 21 hour days when we were pitching for deals and executing them. All the sleepless nights and effort I had poured into my job had led to me being made redundant. It was a bitter pill to swallow and it got me questioning why it was happening to me again and whether the sacrifices had been worthwhile. Little did I know then that the 9 months of unemployment that followed was all in God’s plans (Jeremiah 29:11).

It would be safe to say that whatever time I had outside of work, should I have remained employed, would have been better spent catching up on my sleep. So with time on my hands, I was able to finish up the last level of my Chartered Financial Analyst (CFA) exams, which otherwise would have been quite impossible to pass. More importantly, I could then spend time with my mum who had been sick from cancer. It meant a lot to me to have had the opportunity to drive her to and from hospital in her final days. She passed away in 2010.

The other thing that happened when I was jobless was that I had to seriously consider Christianity as my religion because the girl I liked was adamant about dating someone from the same faith (2 Corinthians 6:14). I applied the same doggedness I put into my studies and worked to persuade her to give the relationship a go, but try as I might, she did not change her mind. Slowly but surely, God was showing me that it was pointless to rely on my own strength (John 15:4).

It was not until sometime later that I came to accept Jesus Christ as my personal Lord and Saviour. By then I had found a new job and eventually married that same girl. People who say that third time’s a charm have not been in investment banking. The third time I

was retrenched, the stakes were much higher. I was the sole breadwinner as my wife was a full-time caregiver looking after our son, then only 2 years old. Things were looking rather bleak but even in the most trying times, God was good to us. We clung on to His promises that there was no need to be anxious about anything (Philippians 4:6) and that we should not worry as we are more valuable than the birds that He feeds (Matthew 6:26). We were also tremendously blessed to have our family and Connect Group pray together with us. In the end, a couple of the 200 people in my department who were axed globally were reoffered positions within the bank in another team and I was one of them.

Life on earth was never meant to be a bed of roses (John 16:33) and as I look back at all 3 times I was out of work, I thank God for His divine providence. Never once did I lack anything; in fact I was given much needed rest, time to spend with my loved ones, a more balanced way of living and the renewed focus to be “storing up treasures in Heaven instead of what moths and vermin can destroy” (Matthew 6:20). When everything was seemingly chaotic, He was ultimately still in control. His word says, “In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will” (Ephesians 1:11) Will you join me in putting our hopes in the one sovereign God who purposefully governs all events to fulfil His holy and wise plan? ☘

Kelvin Kwek attends the 4:30 PM Saturday service with his wife Lilian and their son Ethan. This picture is a favourite of his as it reminds him that he is still a work in progress, needing to lean on God to learn His ways.



Creating Art for GOD



My name is Audrey. I didn't grow up in a Christian environment, but I've been coming to church since 2016, and practicing my creative gifts since 2017. Why the one year lapse? Well, I only discovered my talent and passion for art when the

Eleven:30 service was birthed. It was the people I met there who encouraged and gave me space to create, and I've had the privilege of collaborating with a bunch of creative people since! I do a lot of work with watercolours and calligraphy (the one with a jar of ink and a container of nibs). But in my

personal life? I'm hardly right-brained. I work with numbers five days a week.



I am Crystal. I've liked art my whole life. I became a Christian 2 years ago when my sister decided to go for the Baptism course and I thought, why not go too? And that's when I joined the arts ministry at the Cathedral. Although being a full-time artist is

my profession, nothing beats doing art for God, especially when He uses us to create something for Him even when we are a mess, creating something out of nothing.



both artists, nine out of ten times, we usually envision the same thing!

So, in this case, our initial vision was something like "springtime with coloured leaves on trees." It was our first instinct but somehow, I (Audrey) wasn't convinced and wanted to hold out for another moment of inspiration. But it never came, and I realised that our first instinct was it! So, I continued to meditate on the initial vision and through various signs and unrelated conversations in my life, I came up with the whole image based on a passage in the bible, Isaiah 40:26, which reads:

*"Lift up your eyes and look to the heavens:
Who created all these?"*

*He who brings out the starry host one by one and calls forth each of them by name.
Because of his great power and mighty strength, not one of them is missing."*

It reminded me of how God breathes life into everything around us. He did it with Adam and Eve in the creation of the world. He did it with Lazarus. He did it with Jesus and He is doing it for us today. Every day,

All designs like this one (see right), first start out with getting to know the service that the leadership team has crafted for the congregation. In addition, getting to know the sermon title and other special segments help us to lay a "foundation" to envision the kind of message we'd like to bring across with the art. The best kind of art speaks for itself.

After we get a title or tagline for the sermon or service from the leadership, Crystal and I will come together to discuss the kind of images that inspiration blesses us with. And it's miraculous: maybe because we're



Seeing our hard work come together beautifully
is the most satisfying part of any project.

This one was no exception.

He breathes life into us when we are dry and when we just want to give up. He breathes life.

Our Workflow

When we started working on the art piece, we did so in a very practical way. We drafted the entire image on paper and discussed it with Steven Wong – the head of the welcome and hosting team at the Eleven:30 and Creative Arts Ministry – to see if the background colours and other elements went together seamlessly. It also helped to have another pair of eyes and a different perspective. Steven assisted us by refining the details and giving constructive feedback. Once we had service pastor Reverend Hali's approval, we started on the real work.

We worked tirelessly for three days to bring this promising vision to life. After we had gathered all the materials, we amplified the drawing from an A4 sized sheet of paper to a 2.96-metre-tall board. We marked our corners to pin on the board and identified the position of the huge cross at the centre. Then we began mixing the colours. Since the entire image is built around the centrepiece, we started painting the cross while also making sure we had enough of the perfect shade of brown. Then, we waited for it to dry before moving on to the leaves on the cross.

Art is a broad discipline with many specialisms and mediums of expression. As I happen to be more specialised in

watercolours, acrylics are relatively alien to me. Crystal, however, happens to be well-versed in acrylics; so, we get to share and synergise our skills. She taught me why and how white serves to make the details "pop" while I guided her on how to draw and position the flowers. Teamwork made the dream work. Crystal continued to refer to the initial draft for direction on the details and did what she felt was best. In the meantime, I started on the words.

The words started like everything else with a chalk outline. This was the part I paid attention to the most because I'm an unashamed perfectionist; everything has to be close to perfect, for example, the spacing, the alignment, and the size of each letter. After erasing and drafting several times, I started to work on the base of each letter before fattening up each of the strokes. With an incredibly steady hand, I drew the letters over again to make the white paint more opaque. Finally, after some minor troubleshooting, the piece was completed.

Seeing our hard work come together beautifully is the most satisfying part of any project. This one was no exception. A vision translated onto paper and blown up to be used as a beautiful background. Painted in the medium of acrylic and love; used to bring a smile to the faces of friends and congregation members as a background to capture memories on this happy occasion. He, indeed, breathes life. ☘



I have always been a very practical person. I would weigh the costs and take the route with the least risks. It is not wrong and perhaps even wise for some people to take risks. But for me, these decisions didn't stem from objectivity and practicality.

I feared to make mistakes. The thought of being able to avoid them and make better decisions pressured me to make the right choices. And the right choices would seem to be the ones with the least risk of failing and getting hurt. However, I was making decisions based on fear, and fear is not of the Lord. Fear is the absence of faith.

Alarice, the senior leader of Awaken Generation – a one-year, part-time worship and music mentorship programme – once

shared with me that "faith always requires us to step out, and only when we choose to step out then will we see breakthrough and miracles."

I lacked faith in what our mighty and awesome God can do, limiting Him from achieving the impossible in my mind. I remember back in 2016, God popped a question into my head. He asked, "would you rather have a smooth and carefree life where it is mediocre but safe, or a life where you have to rely on me but witness My miracles?" To be honest, I couldn't and didn't answer the question, it was simply too tough for me. But after going through difficult seasons, I realised the need for Jesus in my life through the miracles that convey His faithfulness, love,

and greatness. The experiences built my faith in Him and made me realise that God is not a God who thinks the same as the world. In fact, sometimes He can be counter-cultural. Perhaps, practicality in the worldly sense isn't wisdom in God's eyes.

"For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." Isaiah 55:8-9

This gave me the courage and faith to start dreaming with God.

One night, I decided to take out a piece of paper and start writing out the dreams that were on my heart. Some of them included interning at Holy Trinity Bukit Bintang (HTBB), enrolling into Awaken Generation and swimming with whales (I'm actually afraid of the sea). Out of all the dreams I wrote, God answered three of them beautifully in the following year.

However, dreaming hasn't always been easy, it takes a lot of courage to commit to it.

In 2018, my dream of

interning at HTBB began to grow. I thought about it and sought advice from the people I looked up to. I was certain that God had placed worship especially in my heart. I began to pray and hope, waiting for His plans to unfold. Despite everything going smoothly from the confirmation to finances, my parents rejected the idea because of safety and accommodation issues. At that moment, it seemed as though my internship was not going to happen, and I remembered crying for many nights. But from the months prior in discerning and praying with the Lord, I knew this dream was for me. And perhaps, that was why the rejection was difficult to take in. It was a process where I had to fight for faith, to believe that God would show up just as He promised, and to not give up.

On that very last night when I had to confirm my internship, I cried out to God in my room, praying for a miracle.

However, the Spirit led me to surrender, as I sang the bridge of "Touch of Heaven".

"I open up my heart to You now, so do what only You can. Jesus have Your way in me now."

Right after the song, I received a message in regard to my accommodation, they managed to find a family that I could stay with during my internship! With that settled, my parents came back just in time for me to ask for their permission again. My parents, who were previously very adamant in their decision, now appeared relaxed and open to the discussion, which was exactly what I prayed for! In the end, on the very last night of confirmation, they said yes.

It was a difficult process, but it grew and



Sandra Yu currently serves in the worship team at Eleven:30. She loves exploring modern worship sounds and enjoys watching movies. She feels a lot for women and believes that every lady deserves to live believing that they are beautiful and worthy.



*I believe just as He has written out the stories of our lives,
He is also sowing dreams in our hearts, giving us the choice
on whether we are going to harvest them in faith.*

built my faith in God, that He can do far more than what I asked for or imagined. The thing is, it was never about my dreams, it has always been about the God of dreams. I believe just as He has written out the stories of our lives, He is also sowing dreams in our hearts, giving us the choice on whether we are going to harvest them in faith.

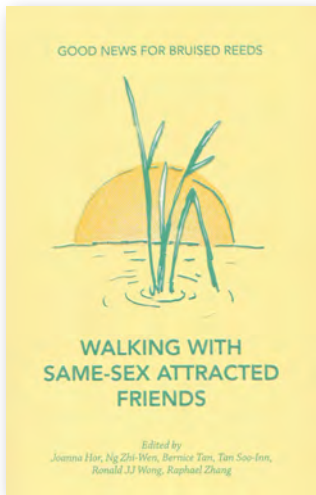
In our culture, dreaming may have a negative connotation as it may seem unrealistic or vain. We want the safest plan, the one that would guarantee us results even if it means forsaking imagination and a sense of wonder. And it could all stem from the spirit of fear. But I would like to believe that we're called to dream a life with Jesus, where He would answer to His promise of an abundant and fulfilling life – however that may look like to you and your calling.

I have now moved onto my next dream,

to bring joy and love to people with my drawings. I have never considered myself having much artistic flair and I was never good at it in secondary school, but with a great God, I decided to try. It started out as a hobby until God began nudging me to do more in this area through prayers received and the encouragement from my friends. As you can see, just like how my other dreams were born, this drawing depicts how God often speaks His dreams for me into my heart, which resulted in me imagining it actually happening.

Sometimes I may be wrong about my dreams. Sometimes they don't turn out the way I hoped, but I know the journey of trying would still be a great one! Dreaming isn't as easy as one may think. Dreaming requires courage, commitment, and Jesus. But the results are worth it. 🍀

Good News for Bruised Reeds: WALKING WITH SAME-SEX ATTRACTED FRIENDS



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Against the contemporary trend towards inclusiveness in society, one of the single biggest issues facing the church is, without doubt, its response to individuals—including Christians—with Same Sex Attraction (SSA). In particular, how does biblical teaching about sexual ethics sit alongside efforts to build communities offering hope, healing and restoration for all. Not easily, we might say at first sight.

Walking with Same-Sex Attracted Friends is a Singapore-based compendium of twenty-nine chapters organised into three sections: Personal SSA Stories, Walking Alongside and Creating Community. The concluding chapter in each section is a reflective summary by an experienced and knowledgeable pastor. The book also contains a foreword by Bishop Emeritus Dr Robert Solomon of the Methodist Church in Singapore and a theological overview on the biblical theme of 'bruised reeds' (Matthew 12 and Isaiah 42) and God's character by Dr Kwa Kiem Kiok, a lecturer at the East Asia School of Theology. A list of contacts for organisations and ministries in SSA, counselling services and churches appears on the final page.

The single, most frequent and powerfully dramatic word in Walking with Same-Sex Attracted Friends is 'struggle.' This refers variously to the inner battles, confusion and anxieties experienced by SSA individuals, the conflicts, frustrations and emptiness of partners, family members and loved ones, and the church caught between the need to

uphold biblical teaching about homosexuality and sin, and the commandment to extend love often without adequate resources or support structures. Yet, amidst the collective brokenness of these struggles, there is also a hope that God's Kingdom will prevail and that we will see healing and wisdom both within and outside the church.

Without exception, the substantive content of the book is deeply personal and impactful. For example, Joseph Ng's (a pseudonym) story, *Made in the Image of God*, begins with his realisation that he was attracted to other men when he was just 14. He was confused because he 'always wanted to be normal like everyone else.' He did not tell his family members for fear of ruining the family name. He tried having a girlfriend but took rejection badly. He then turned to online gaming as a distraction and his attempts to repress his SSA during Basic Military Training were futile. After being spurned by a man he liked, Joseph felt miserable, useless and considered suicide as a permanent end to his hurt.

One day, at work, Joseph met a girl and he found out she was a Christian. She invited him to a church event at Easter time and Joseph finally accepted Christ after some serious deliberation. This was the first time he had ever attended a church service and he knew he would never have gone alone. Some time after, Joseph met an online gamer named Heath—also a Christian—who invited him to meet his pastor. Joseph learnt about God as 'a comforter in sorrow' and after reading a book about experiencing God, started to feel an inner peace he had not known before. Joseph felt welcome at Heath's church where the members accepted him as part of the community. Eventually, Joseph prayed with his pastor for God to help him stop seeing himself as a victim.

Another stirring testimony shared by a senior pastor named Ian tells of his early childhood addiction to pornography and

He did not
tell his family
members
for fear of
ruining the
family name.
He tried
having a
girlfriend...

sexual self-abuse. He worried about how his wife and church would react when his story came out yet he also wanted to create a safe environment within his congregation for broken people. He and his wife took 'a leap of faith' during a Sunday service. Immediately, many powerful testimonies opened up from the church members and Ian felt 'a greater level of healing and strengthening was released.' He remarks that when leaders set an example of vulnerability, congregation members will tend to follow.

In my opinion, *Walking with Same-Sex Attracted Friends* is a must-read for anyone who wants to know more about SSA. I was reminded that SSA is not a passing phase or something we can banish through our willpower or reference to dogma. The book covers a wide range of topics sensitively and non-judgmentally while resisting the push to arrive at a single best solution or approach. Ultimately, it is engaging, thought-provoking and highly relevant in this year where we celebrate hope and work towards being a church family. ☒

St. Andrew's Adult Home (Sengkang) [SAAH]

A NEW CHAPLAINCY WORK

St Andrew's Cathedral is the anchor parish for the new St. Andrew's Adult Home (Sengkang) [SAAH], a first of its kind, custom-designed, autism-friendly, residential facility for adults with autism in Singapore. SAAH has the capacity to house between 148 and 200 residents. While most the residents will be adults with autism, a small percentage of the places will be set aside for adults with intellectual disability. A Day Activity Centre (DAC) for 50 adult clients with autism is co-located with the home.

As anchor parish, the Cathedral invited the 26 foreign SAAH healthcare assistants and nursing aides from various parts of north-east India to a tour of the Cathedral, followed by tea on Friday, 25 January 2019, as part of their on-boarding programme.

They were also invited to attend the 9 AM Service on 3 February, after which they had a quick lunch and visited Gardens by the Bay.

The DAC started on 1 April, while SAAH opened its doors to receive its first residents on 4 April.

HOW YOU CAN HELP

Would you like to be a part of this chaplaincy work? We can show the love of Christ to both residents and care staff in SAAH by



volunteering our time to serve them. Training will be provided.

Donations S\$50 and above to "St. Andrew's Adult Home (Sengkang)" are tax deductible. You may also like to contribute to SAAH's Sponsor-a-Resident programme to assist those who are financially in need, as well as sponsoring their end of year outing

Mrs Patricia Aw is the liaison person between the Cathedral and SAAH. Do email her at pataw@cathedral.org.sg for further details.

Meeting the autism community's needs

St. Andrew's Adult Home (Sengkang)
147 Compassvale Bow, Singapore 544691

- 16 Jan '19** Building handover from Ministry of Social and Family Development, 2-month fitting out period commences
- 21 Jan '19** 26 foreign care staff arrive from various parts of north-east India to attend an 8-week orientation programme
- 11 Feb '19** Dedication service for SAAH staff
- 1 Apr '19** DAC (Sengkang) starts operations with 25 DAC clients and 9 coaches transferred from DAC (Siglap)
- 4 Apr '19** First two residents welcomed and received into SAAH





**MEET PASTOR WILSON SIE,
SAAH CHAPLAIN**

Pastor Wilson Sie is employed by St. Andrew's Cathedral, and is seconded to SAAH as the chaplain, representing the Vicar who is the Honorary Chaplain, and providing pastoral care for residents, clients and staff.

As part of his work, Wilson conducts daily Chapel service for the clients, residents, DAC coaches and care staff, and weekly staff devotions. He visits the residents daily, and builds rapport with their families.

Wilson is married to Kar Noi, and they have a 17 year-old son, Joel. They attend the 9 AM Service at St. Andrew's Cathedral. Wilson also volunteers with the Befriending Migrant Workers (BMW) ministry on Sunday afternoons.



WILSON'S TESTIMONY

It is God who called me into the Chaplaincy ministry at SAAH.

While I was studying in my second year at Trinity Theological College (TTC), I was still seeking God's direction on where He would want me to serve upon my graduation.

At that time, the Diocese of Singapore ran an elective module in TTC called Clinical Pastoral Education (CPE) that included pastoral visitations to the sick in the hospital (St. Andrew's Community Hospital).

My classmates and seniors told me that CPE is a very demanding and time-consuming module, as we would need to travel frequently to the hospital for our practicum.

Nevertheless, I signed up for this module in faith, trusting that God would see me through even if this was known to be a tough module. I realised that CPE was the best module that I took in TTC and I enjoyed it very much. CPE helped me develop and hone my pastoral and relational skills.

I prayed to God about whether this was the direction that He was leading me in. God answered through my course mates who affirmed that I was good in reaching out and ministering to the patients. They told me I should go into Chaplaincy ministry, even though I did not tell them that I had been praying about going into this ministry.

But the issue was that the Chaplains in the Anglican and Methodist ministries are usually recruited from within their denominations, and I was neither an Anglican nor a Methodist.

I continued to pray to God about my concerns and that He would open the door for me if He was leading me toward that direction.

One afternoon, I met Revd Foo Chee Meng at the TTC canteen. Revd Foo was one of my CPE Trainers, and is a Senior Priest in the Anglican Diocese's Chaplaincy Ministry. We had a casual chat and he asked what my plan was. I shared with him that I was still seeking the Lord's direction, and was not sure where I would be serving God. He told me straight away to look for him upon my graduation, and that he would like me to join the Chaplaincy team, which I did and the rest is history.

I thank God for answering my prayer, and opening the door for me to this ministry.

GOD THE PROVIDER

Derek Trueman's Testimony

Reaffirmations of Faith may not be necessary for firm believers, but if one is a 'middling' Christian they can be a revelation. By 'middling' I mean someone who attends church regularly, listens attentively to the sermons, gives less in the collection pouch than he should, tries to improve himself over the



next week, but does little more. He can face life's ups and downs, credit himself with beating the odds when it is patently clear that God has guided him through, but blames others when things go wrong.

It was June 2002 and I was definitely a middling Christian. I was riding my bike along Bedok Canal for early morning exercise

as usual. I suddenly spotted a green-blue kingfisher sitting on a concrete ledge near the water's edge. I had never seen this type of bird along the canal before and so I wondered what it might be doing as it stared intently downwards without movement. And then as I quietly stopped up above by the railings I could see flashing glints in the water from the sun's rays. This was next to an outlet pipe, a drain, which was emitting clear water. That is something else I had never seen in the canal because the water is usually muddy. Suddenly the kingfisher flopped off his ledge and dived in. He neatly extracted a juicy meal from a shoal of fish teeming all around the drain's exit.

When I got home and told my wife about this rare sighting, she showed me what she had been reading in her Quiet



Time. On that very day, Our Daily Bread had discussed God's provision, and she had read Matt. 6:26 'Look at the birds of the air, they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? What was even more remarkable was that at this time we were wrestling with a life-changing decision. After my 13 years in Singapore we were considering taking our children back to the UK for their education, and regrettably we would have to resign our teaching posts here. My wife especially, being Singaporean, was struggling with that decision – and asking God to incline her heart towards it if it was indeed His plan. But it seemed that with the kingfisher coincidence, God was reassuring us that He would take care of us, come what may.

Two months later saw me stepping out of a plane at Heathrow Airport. The school year in UK starts in September and teaching posts are normally filled by July. My wife and the girls had to stay on in Singapore for a while, so I stepped off that plane with literally nothing - no job, no town to call home, no accommodation and no transport. I hired a car and drove out, but suddenly thought 'where to?' I had not been able to make any real plans as in those days schools never interviewed when a candidate was not yet in the country, so I was forced to find any hotel for the night and to start emailing and posting off applications.

The next morning I phoned my wife who told me a message had come from a school in Essex offering an interview. I hurried there, only to find that I did not even have to be interviewed. The school badly needed a teacher of geography. They pleaded, 'Would you take the job, please,' and even offered me extra money to sweeten the deal!

The next day my wife, thrilled of course that I'd got myself a job without even trying, said I could now buy a car instead of hiring

one. She'd always wanted to have a small Peugeot 206, but it must be a blue colour. So I found a blue one at the second garage I visited for a mere \$10,000!

That afternoon saw a visit to the Estate Agent. I explained I had little money as we had not sold our house in Singapore. 'Don't worry, he replied, 'I think any of these three would be suitable,' handing over some information sheets. 'Why don't you just drive round yourself and have a look, then let me know what you think.' The very first one was ideal, detached with four bedrooms and large garden. I bought it the same day. Ironically, the wife was a leaving teacher from the same school I had just got the job with, while the husband worked in IT and visited Singapore regularly!

So in two days I had secured a job, an attractive small town to live in, a car and a house. Our prayers had been answered and God had surely provided. We did not deserve it, we had done little to receive it, yet we had had a desperate need and God is good, all the time – our shield, our rock and our foundation.

The successive years saw God's providence in so many more ways. We found a welcoming Anglican church, good friends and great opportunities. And ever since that day we became a much more committed Christian family and we involved ourselves deeply in a host of church activities. Of course we continued to battle through life's ups and downs – loss of my parents, job problems, raising girls in a country of ever-declining Christian values, but the children prospered and they have now graduated, one in Theology and the other in Biomedical Science. We stayed in UK until 2016 before returning permanently to help my wife's family here. Who is not to say the Lord does not provide? We know God is ever faithful, especially in times of trouble and great need. ☒

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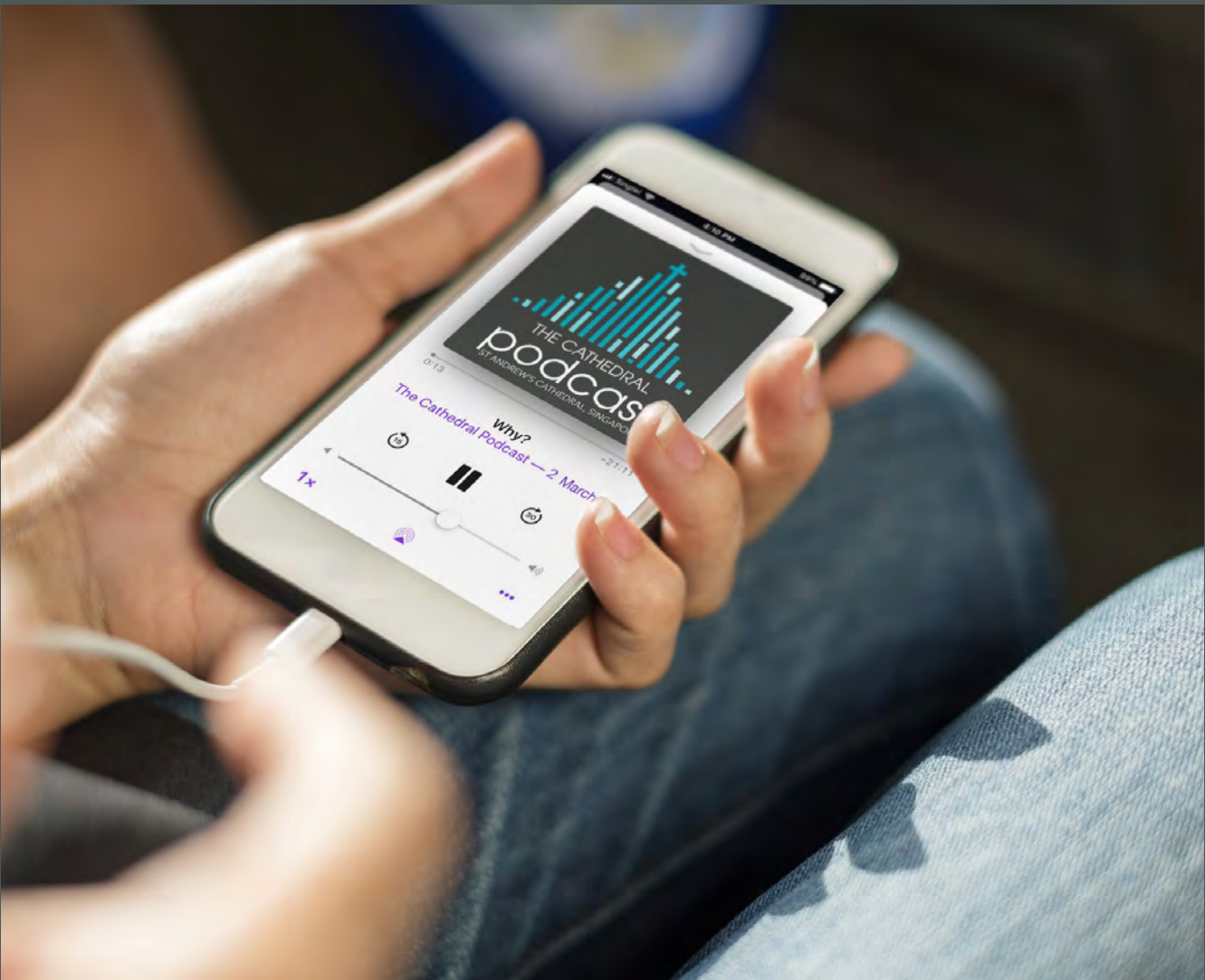
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