

THE COURIER

ST ANDREW'S CATHEDRAL



BICENTENNIAL 2019

MICA (P) 011/02/2019



 *Bicentennial*
and the CATHEDRAL



The stained glass windows are dedicated to Sir Stamford Raffles (centre), Sir John Crawfurd (left), and Major-General William Butterworth (right), and bear their respective coat of arms.

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Archdeacon
Graham White with
the children on
Palm Sunday, circa
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**Foreword from
the Right Revd Rennis Ponniah**
Bishop of Singapore

BICENTENNIAL – Nation & Church Inter-Twined

As we celebrate Singapore's Bicentennial anniversary, we give thanks to God that He has interwoven the history of the nation and church. Indeed the past 200 years have been times of growth for Singapore and also for the Church.

Modern Singapore began with the arrival of Sir Stamford Raffles in 1819. This date also marked the significant introduction of Christianity in our land, for Raffles was not only instrumental in the development of the Bible Society of Singapore, he also set aside land for a church building. These formative years were times when the Anglican Church built into the infrastructure of society by setting up much-needed schools, hospitals and social welfare institutions.

And even when darkness was coming upon the land – the light of Christ continued to burn. During the Second World War (1942 – 45), St Andrew's Cathedral was used as a hospital for those wounded while defending Singapore from the Japanese invasion.

On the eve of the British surrender to the Japanese on 15 Feb 1942, the then Anglican Bishop of Singapore, the Right Revd John Leonard Wilson, convened an Evensong Service in St Andrew's Cathedral. It was a service of praise and thanksgiving which Bishop Wilson himself described as one of the most moving and emboldening Services he had ever attended. And indeed, it was the Lord who gave strength to the Christian community during the dark years of the Japanese Occupation, enabling men and women of faith to endure the worst pains and to be of help and support to others. We also grow through adversity.

Our experience as God's people in difficult times is not unique. In Jeremiah 29, the LORD spoke similar strength into the broken lives of those carried into exile from Jerusalem to Babylon. Though in a foreign land, where they would be for the next 70 years, they were to seek the peace and prosperity of this city of



captivity. By seeking its welfare and praying for it, God would bring blessing upon the city and also the exiles living there. He would eventually bring the Jewish exiles home. This was His plan to give the people a future and a hope. So too in our case, when the War was over and in succeeding generations, Christians played their part in building our nation with hope. These words take on a new relevance as Singapore looks ahead.

There are many potentialities for our nation to reach for. But, as current signs warn us, there are also many dangers in the road ahead – dangers from without and within. The quest for individual freedom without regard to collective responsibility and the common good; the unparalleled polarization of ethnic and religious differences globally; and the posture of challenging whether rightly or wrongly, the authority vested in a person or social institution, all threaten to undo the fabric of civil society in the contemporary world.

Singapore is not immune, and the Church has a vital role to play to safeguard the nation's future. Christians are to bring God's love and our hope in Christ to the everyday life of our nation. Previous generations spur us on. We are to live with integrity, to care for others with kindness, and to bring to one and all the HOPE of a new, meaningful and unending life. This life is in the Lord Jesus Christ. He died and rose again that a sinful world can have true and living hope.

May this Celebration of Hope message – shared widely and personally in 2019, our Bicentennial year – continue to sound forth till Christ comes again. Till then may the bells of the Cathedral chime melodiously as the people of God pulsate with His love to build our nation for many years to come. May church and nation be blessed by Almighty God to serve and fulfil His good purposes for the world He has made. To God be the glory!





Message from Bishop Terry Kee

Lutheran Church in Singapore

President, National Council of Churches of Singapore

Two hundred years had passed since the founding of modern Singapore. Today, as we celebrate Christmas and give thanks to God for the giving of Jesus Christ, who with His coming and sacrifice on the Cross, reconciliates us to God, we also take time to reflect and give thanks to God for what He did for us as a nation.

Through the British, we received the English language, the rule of Law, the civil administration and a good educational system.

Since our independence, we had an extraordinary Founding Father and a selfless Pioneer Generation. We are thankful to God for a strong and stable government with heart that took pains to ensure smooth transitions from generation to generation with a good and clear succession plan.

Today, we enjoy a good and reliable public service, a vigilant defense force, sound economic strategies and policy of social justice. We have excellent infrastructure and reliable public utilities, safe streets and low crime.

Today, as we give thanks to God for Jesus whose birth we celebrate on Christmas, we also take time to thank Him for all that He did for us as a nation. Today, as we celebrate, let us with thankful hearts commit ourselves to do our part to safeguard all that we had inherited and work together with all regardless of race, language or religion to strength our social cohesion and develop this nation we all love.



Message from Bishop Dr Chong Chin Chung

The Methodist Church in Singapore

The 200th year of Singapore's founding is an important milestone. From a small fishing village in 1819, she has developed into a thriving prosperous country today. The last 54 years have been especially significant, a testament to the hard work of the Government and civil society, working in unison. Then a third world country without any natural resources, Singapore has progressed to become a first world nation. In terms of city management, financial prowess, living habitats, humanities and science, education and training, public administration, Singapore draws much admiration from around the world.

The Methodist Church in Singapore has been very much involved in planting churches, establishing schools, providing care and help to the less privileged for 135 years in this land. Since our founding till now, the Methodist Church has always borne in mind the desire to be a good neighbor to every community in Singapore. Besides spreading our teaching, and providing pastoral care for the believers, the Methodist Church would join with other Singaporeans to contribute actively to nation building.

For more than 100 years, the Methodist Church has, other than setting up schools, also set up the Methodist Welfare Services; family service centres, nursing homes, tuition classes, kindergartens and childcare centres and free clinics. Through participation in dialogues on social issues, special sessions with government leaders, closed door meetings or open discussions, the Methodist Church strongly believes in keeping in step with the country and society. In recent years, the emphasis is on each race and each religion in harmonious co-existence, and the Methodist Church is involved together with other religious groups in the government initiatives towards greater religious and racial harmony.

Looking back on her 200 year history, this nation is indeed worthy of all her citizens coming together as one body, building together and continuing to build a prosperous, harmonious, peaceful, civil, kind and happy place to live.



Message from Right Revd Keith Lai

Synod Moderator of The Presbyterian Church in Singapore

On the Bicentennial Christmas Carol Service organised by the National Council of Churches of Singapore and the Diocese of Singapore, in partnership with the Oxford and Cambridge Society of Singapore, I offer my heartiest congratulations for yet another significant milestone the Anglican Church in Singapore has achieved in its remarkable history, spanning from 1819 to 2019. Indeed, one local historian aptly called it as “The Bicentenary of Divine Providence”, tracing God’s hand in all her endeavours.

Down the centuries, the Anglican Church in Singapore has played an influential role in contributing richly to our nation’s history and its development, mostly in areas of needs, including the provision of outstanding education, medical and social services, and church-planting in the neighbouring regions as well.

The Presbyterian Church in Singapore cherishes and celebrates our partnership with the Anglican Church in the Gospel of our LORD Jesus Christ. Truly, as part of Christ’s universal church, we are bound by the Holy Spirit to partner in His work of grace and love to the people that He has placed into our midst.

I am reminded of our partnership with the Anglican Church in the Gospel Ministry. Our partnership in Saint Andrew’s Mission Hospital and in the Saint Andrew’s JC projects testify to our two denominations’ deep relationship and good work for the glory of God. We thank God for such unifying opportunities.

As we look at the Revolutionary Issues Of Today (RIOT), they present challenges to society and to the church. However, at times

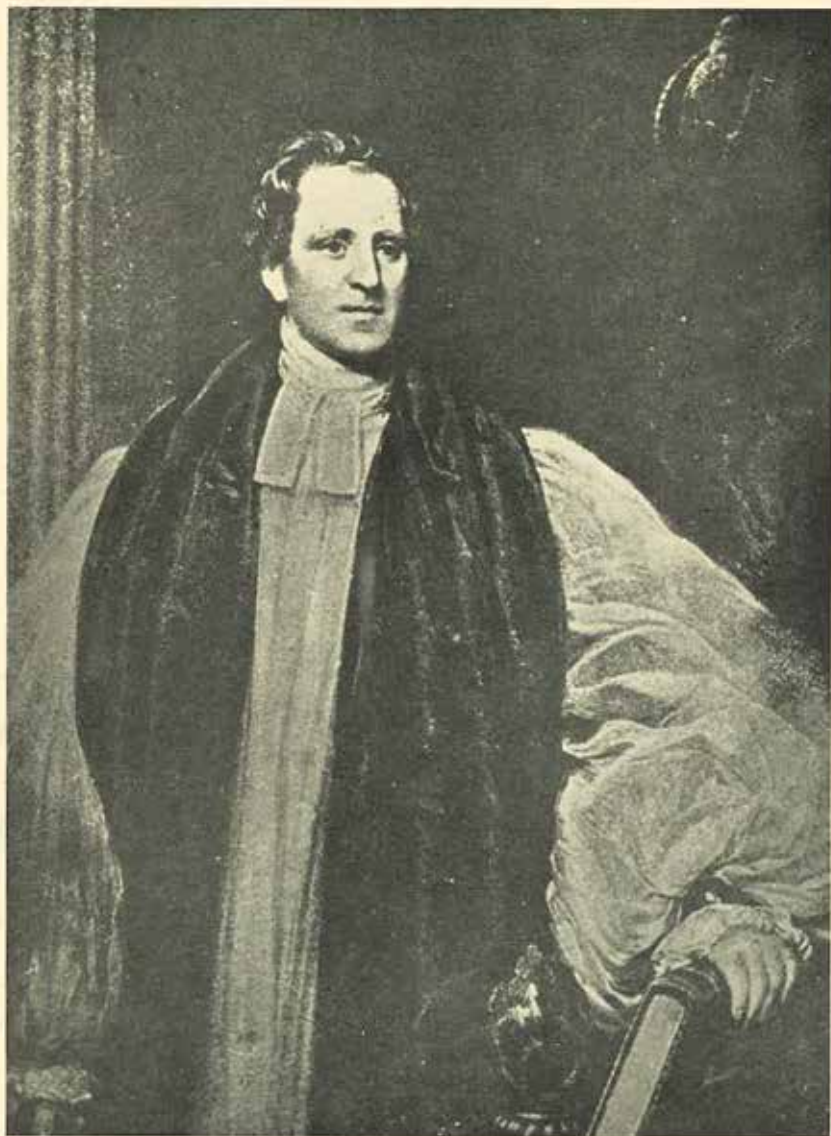
like these, we can perceive avenues for greater collaborations so as to impact our society together for His kingdom’s sake.

Of immediate concern is the pre-school in Singapore with the Government’s emphasis on levelling the playing field for all children of all economic status to receive pre-school education for a better start in life. It has embarked on a generous programme of subsidies limited to large providers of pre-school education. Pre-school education offered by church-based organisations are currently unable to sustain and compete in both costs and curriculum in the long run.

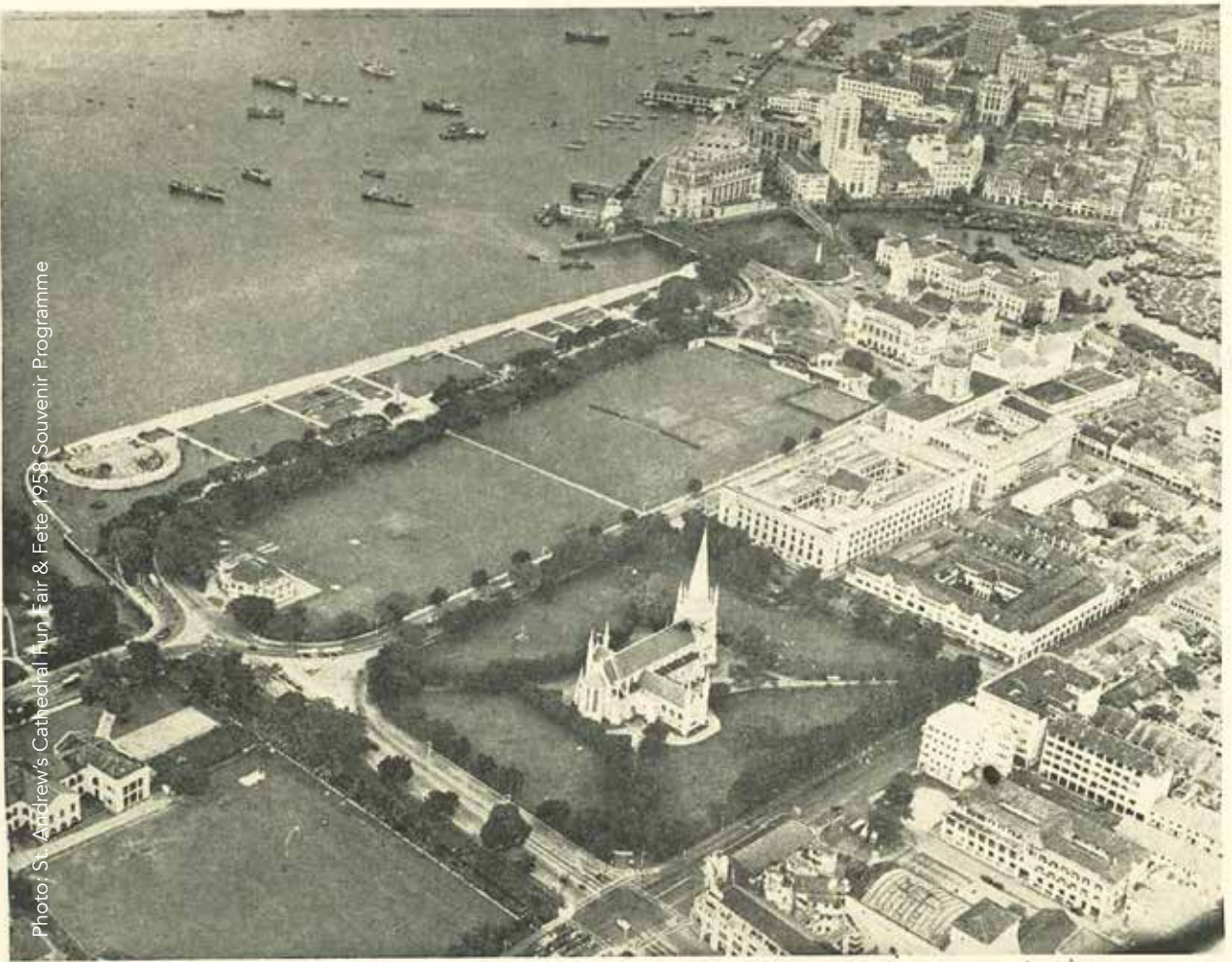
In response, the Presbyterian Education Council has over the last few months initiated and championed along with four other denominations a project named Christian Pre-school Alliance. The aim is to bring all Christian pre-school organisations together so that we can develop a unifying vision, a common platform and robust curriculum with Christian values that we can offer to those parents who desire a Christian education for their young children. It is our hope that such a body with all its resources combined, by sheer economies of scale, can offer Christian Pre-school education at a sustainable cost.

I believe the Anglican denomination will continue in partnering with the larger Body of Christ to pursue and provide avenues for an evangelistic platform through Christian pre-school education to reach young lives for the Kingdom of God.

May the hand of God in His faithfulness, continue to watch and guide the Church’s leadership to greater things in the years to come - and be an inspiration for all of us.



**BISHOP WILSON OF CALCUTTA WHO CONSECRATED
THE FIRST ST. ANDREWS CHURCH, SINGAPORE.**



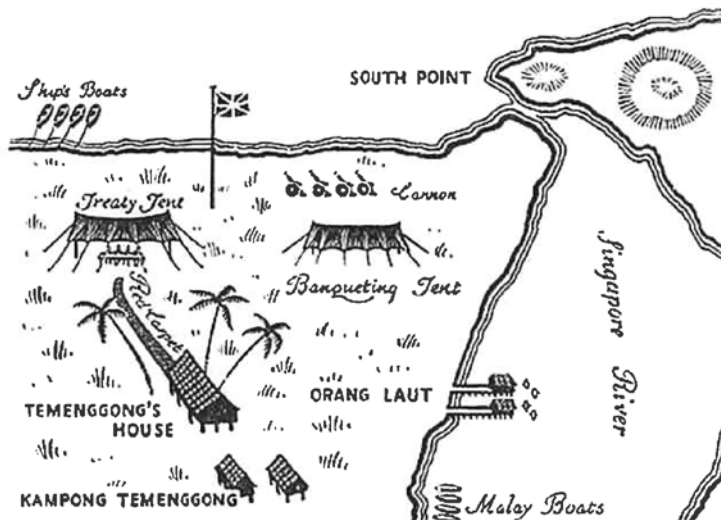
A CELEBRATION OF Divine Providence

BY ASSOC. PROF. JOSEPH THAMBIAH
People's Warden, St. Andrew's Cathedral

Images for this article are courtesy of Assoc. Prof. Joseph Thambiah

In this Bicentennial year of the founding of modern Singapore, this article celebrates how God has guided the Anglican Church in Singapore from the 19th century to the present day.

This is a legacy to be grateful for and for us to build on for future generations.



A schematic map showing the location of the Treaty Tent and general area at the Singapore River mouth on 6 February 1819. (from Harold Frank Pearson *Stories of Early Singapore*, 1954)

On 28 January 1819, a small boat was rowed up the mouth of the Singapore River. The native Orang Laut retreated upriver to watch from safety, and with great curiosity, as two British gentlemen and their sepoy disembarked and marched up to the Temenggong's house to engage in candid discussions and partake of plates of rambutans. A few days later, on the bright and sunny morning of 6 February 1819, the Johore Treaty was signed between the hastily installed Sultan Hussein Shah and the British, represented by Sir Stamford Raffles and Major-General William Farquhar, giving the British East India Company the right to establish a trading settlement on the island. Immediately thereafter, the Union Jack was hoisted on a flagstaff and the air reverberated with the boom of canons firing

off a salute. This marked the founding of modern Singapore.

While a physical Anglican church would not be completed until 1837, Anglicanism in Singapore traces its roots back to this earliest British settlement on the island. From the time of the Reformation, the Church of England has expanded, following the routes of British exploration, colonisation and settlement. One of the instruments of colonisation and settlement was the British East India Company, a commercial entity which was to play an important role in the establishment of Anglicanism in Singapore.

From these small beginnings, as with a mustard seed, would develop the Anglican Church in Singapore whose pastoral and spiritual responsibilities would extend far beyond the island to six other deanery

countries (Cambodia, Laos, Indonesia, Nepal, Vietnam and Thailand) with a combined population of close to 500 million people.

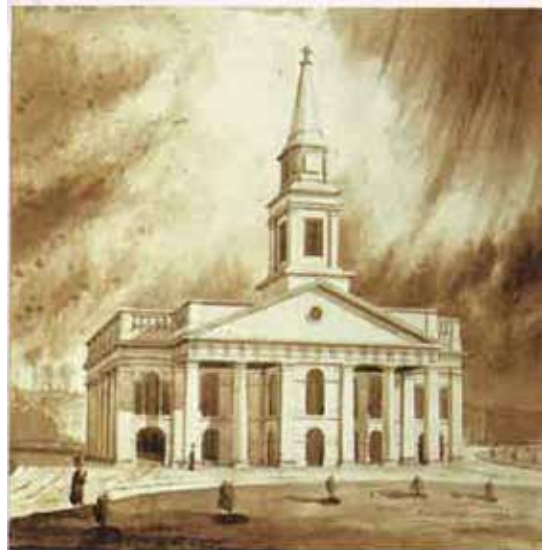
The person who was central to both the establishment of the settlement as well as the introduction of Christianity to the island was Raffles. His own spiritual development, contact with Protestant missionaries and the influence of his devout wife, Sophia would impact his policies in the island. Having been Governor of Java and Bencoolen, Raffles had clear ideas on how the colony of Singapore should develop and left detailed instructions with Farquhar whom he appointed Singapore's first British Resident and Commandant. These instructions included setting aside a prominent site on the Esplanade for a church.

As his wife Sophia recorded, Raffles held the conviction that the best means of achieving conversion was "to civilise and instruct the people, and together with civilisation and instruction, convey to them the blessed truths of the Gospel." With this conviction, he set about encouraging the work of the London Missionary Society (LMS) missionaries Robert Morrison and William Milne in Singapore. On 12 June 1819, just four months after the founding of the settlement, Raffles gave permission for Milne to "establish a College at Singapore and for the study of the Chinese language and the extension of Christianity." Milne would be followed by another LMS missionary Samuel Milton who was provided \$150 by Raffles on condition that he conduct church services for the inhabitants of Singapore. In May 1822, another LMS missionary, Claudius Thomsen would arrive, begin schools and establish a printing press. This printing press would put out prodigious amounts of materials including Christian tracts and vernacular Bibles.

The East India Company would also grant a piece of land at the corner of Bras Basah Road and North Bridge Road to the LMS to build a chapel. This was completed in 1824 and would serve as the only place

of worship for the Anglicans and other Protestants in Singapore for the next decade. The other significant grant of land by the British was the space for an English church on the Esplanade. In preparation for the building of an eventual church, Raffles sent a letter to Farquhar on 29 January 1823 to "mark out and enclose with a temporary fence, the plot of ground allotted for the proposed Church". The proposed church was one of the few buildings that Raffles considered significant enough to mention in his correspondence and his instructions. He had always wanted a prominent location alongside the Government offices and the courthouse fronting the Esplanade where, together, they would form a clear symbol of British authority visible to all passing ships. However, a meeting to consider building the church would only take place in 1834. The costs for building the first church building were funded by public subscription. As a significant number of donors were Scottish Presbyterians, the church was named after the patron saint of Scotland, St. Andrew. The church was meant, at that time, for both Anglican as well as Presbyterian worship.

Painting of the first St Andrew's Church
by John Turnbull Thomson





The second St Andrew's Church, now Cathedral, was built by convict labourers from India



SACM's Mission Chapel, later St Peter's Church, was built on Stamford Road.

The first St. Andrew's Church was designed by George Drumgoole Coleman. The foundation stone was laid on 9 November 1835. Completed in 1837, the first service was held on 18 June. A tower and spire were added in 1842 to distinguish the church from other secular buildings at the suggestion of Bishop Daniel Wilson, Bishop of Calcutta. However, the church would be struck twice by lightning. This caused significant damage and the building was declared structurally unsafe in 1852. Anglican services were then moved to the LMS chapel on Bras Bash Road.

In 1855, plans for a new church building were approved by the colonial government and the foundation stone was laid the following year. The new church was designed by Colonel Ronald MacPherson and built by John F. A. McNair. It was consecrated on 25 January 1862 by Bishop George Cotton, Bishop of Calcutta. On 20 December 1870, St Andrew's Church was constituted as the Cathedral church of the Diocese of Singapore, Labuan and Sarawak.

The Anglican church in 19th century Singapore existed mainly to minister to the needs of the few expatriate Christians on the island. These expatriates looked upon the church as part of life in colonial Singapore and the church functioned almost as an organ of the state. This was to change dramatically in 1856 when the Resident Chaplain, Revd William Topley Humphrey preached a fiery Pentecost Sunday sermon calling on the church to become a "centre for diffusing to others the light, comfort and peace of the knowledge of Christ and Him crucified". The congregation responded emphatically and just over a month later, on 25 June 1856, the St Andrew's Church Mission (SACM) was formed with the intention of bringing the Gospel to the natives. Catechists were hired from China and India to assist in the work. Recognising that literacy would be imperative in the understanding and propagation of the Gospel, the Mission established four schools. The work flourished under its first full time missionary Revd William Henry Gomes.

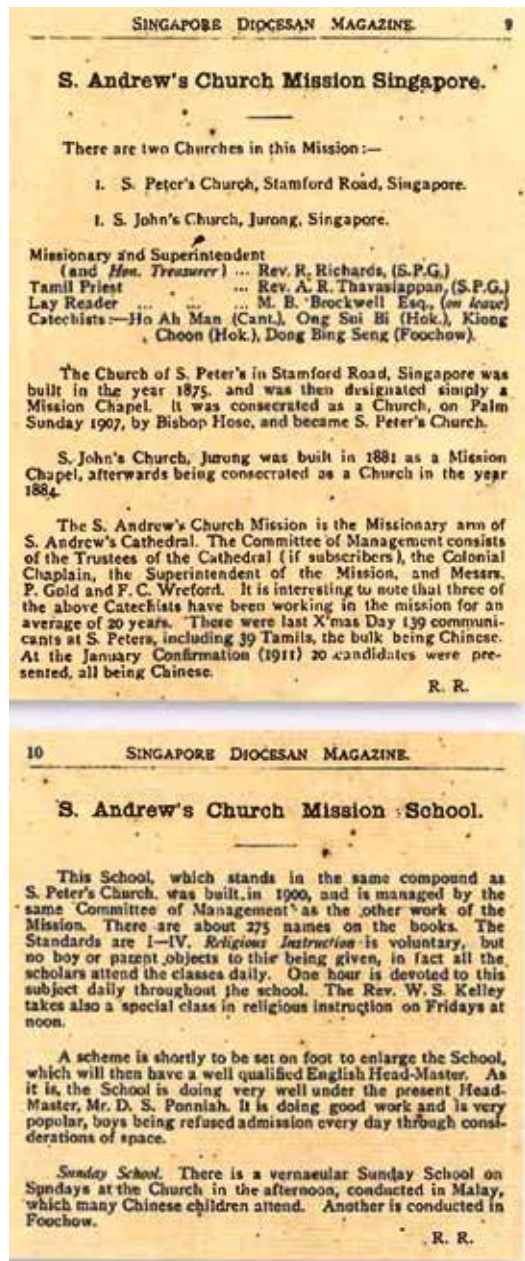
**THE FIRST ST. ANDREW'S CHURCH WAS DESIGNED BY
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Recognising the excellent work in education by the Mission, the Government granted a four acre piece of land on Government Hill for schools and related buildings. The first building to be put up on this site was a chapel which would eventually be consecrated as St. Peter's Church. Services would be held here in English as well as multiple local Chinese dialects, Tamil and Malay. It would be from this location that all subsequent vernacular work of the SACM would begin. The work of the Mission did, however, languish for a period of time after Gomes' death in 1902 and the catechists had to be released.

The focus of Anglican worship in early Singapore continued to be centred on St. Andrew's Cathedral. Working with the St. Andrew's Church Mission, churches began to be planted in rural areas beginning with St. John's Church in 1876 on a plot of land in Jurong that was provided by a new Chinese convert, Tay Hong Seng who was keen that the workers on his plantation would come to know Christ as Saviour.

The Cathedral and the Diocese began to realise that the travelling distance to the only major Anglican church on the island was becoming an impediment to church growth. During the 1930s, Archdeacon Graham White began to identify suburban sites for churches. In 1934, he purchased two bungalows in Ceylon Road in the east to begin a church as well as to establish a girls' school. This would become St. Hilda's Church and St. Hilda's School. The following year, with the help of a wealthy parishioner, George Oehlers, he purchased a plot of land in the Serangoon area on which would be sited St. Paul's Church.

In 1940, the Stamford Road site occupied by St. Peter's Church and St. Andrew's School was acquired by the government. With the money collected, the Diocese bought three pieces of property—one at Woodsville for the new St Andrew's School; a second at Dorset Road for Christ Church to serve the



From The Singapore Diocesan Magazine, February 1911

Indian population; and a third in the Jalan Besar area, for Holy Trinity Church to serve the Chinese population. All three projects were completed by 1941.

World War 2 would bring a rude and abrupt interruption to the work of the Anglican Church in Singapore. Early in the

Our Almighty God has shaped the Anglican Church in Singapore through all these 200 years to what it is today - 27 local parishes with strong presence in the deaneries, schools, and community services. Singapore is a member of the worldwide Anglican Communion, with a key role in the Global South.



Bishop of Singapore,
the Right Revd
Rennis Ponniah

morning on 8 December 1941, on the same day that Japanese aircraft devastated the American naval fleet in Pearl Harbour, the peace in Singapore was shattered by the deafening sound of exploding bombs dropped by 17 Japanese naval bombers. The myth of impenetrable "Fortress Singapore" would be shattered and the island was now Syonan-To. This would usher in a period of tremendous suffering for the population but there were also signs of hope. St. Andrew's Cathedral was to play a key role during these very trying years. Except for the Anglicans, all the expatriate leaders of the different church denominations were imprisoned. This had much to do with the influence of an Anglican Japanese officer, Lieutenant Andrew Tokuji Ogawa. Despite his position as an officer in the Japanese Army, Ogawa never forgot that he was an Anglican layman. The Cathedral would now become the centre of ecumenical services as well as the centre of the work of the Federation of Churches. Additionally, at one point, it would even be converted into a casualty treatment centre for the war wounded.

Postwar, the rebuilding and renewal of the Anglican church would include an indigenisation of the church with local leaders now taking over the leadership and direction of

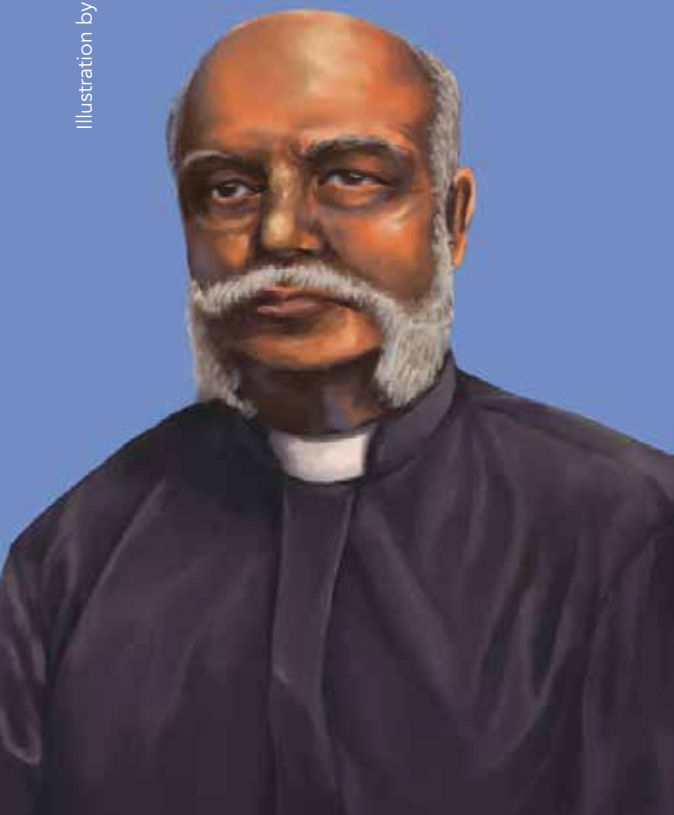
the church. Canon D.D. Chelliah would be appointed the first Asian Archdeacon of Singapore on 25 January 1958 and Revd Joshua Chiu Ban It was installed as the first Asian Bishop of Singapore on 2 November 1966. This process of indigenisation would accelerate with the

withdrawal of British troops from the island in 1971. The baton had been firmly and suddenly passed into local hands.

These uncertain times for both church and nation provided fertile ground for a move of the Holy Spirit throughout the land. This would take the form of the Spiritual or Charismatic Renewal which would begin in 1972 and completely reshape the spiritual landscape of the nation and transform the Anglican Church. Its effects are still felt today.

In a recent publication, the Bishop of Singapore, the Right Revd Rennis Ponniah commented that the bicentenary year of the nation was also a Janus point for the Anglican Church of Singapore—that is to say, a point in time to look back as well as forward. Our Almighty God has shaped the Anglican Church in Singapore through all these 200 years to what it is today - 27 local parishes with strong presence in the deaneries, schools, and community services. Singapore is a member of the worldwide Anglican Communion, with a key role in the Global South.

God has placed a huge responsibility on narrow shoulders but He has also provided this Diocese and Cathedral with His wisdom, His strength and His Spirit to enable us to bring His Gospel to the world, "not wishing that any should perish, but that all should reach repentance" (2 Peter 3:9). We step forward in confidence into the next 200 years knowing that He who is faithful will continue to direct our steps for His glory. 🌈



WILLIAM HENRY GOMES

(1827 - 1902)
Mission clergy

BY LUCILLA TEOH

According to Howard Malcolm, an American Baptist missionary visiting Singapore in the late 1830s, the population stood at 30,000 - of which Europeans numbered 141, Malays 9,632, Chinese 13,749, and Indians 2,348. However the Anglican church and chaplains then were primarily focused on providing spiritual support to the European expatriates based on the island.

When the St Andrew's Church Mission (SACM) began its work, the plan was to use local Indian and Chinese catechists. An appeal was sent to the Society of the Propagation of the Gospel, an Anglican missionary organisation based in London, and Revd Edward Sherman Venn was sent to Singapore as Superintendent of the Mission. In 1862, just six years after the formation of SACM, it was recorded that the Bishop of Calcutta, George Cotton confirmed 31 local candidates, amongst which were Tamils and Chinese and that important parts of the liturgy was translated into the local languages by the catechists.

The SACM grew in strength with the arrival of Revd William Henry Gomes in 1872. Born in 1827 in Ceylon, present day Sri Lanka, Gomes was educated in the Colombo College and a seminary in Calcutta. He was sent as a missionary to Sarawak in 1852 where he served for 15 years and helped to establish the first church in Lundu. His next posting was Malacca where he served as the Acting Colonial Chaplain for two years. He returned to Ceylon to work for three years before moving to Penang as Acting Chaplain in 1871. Singapore was to be his last posting, where he served for more than 30 years until his passing in 1902. As a tribute to his steadfast commitment to missions and literary work, the Archbishop of Canterbury conferred an honorary degree, a Bachelor of Divinity of Lambeth, on Gomes in 1878.

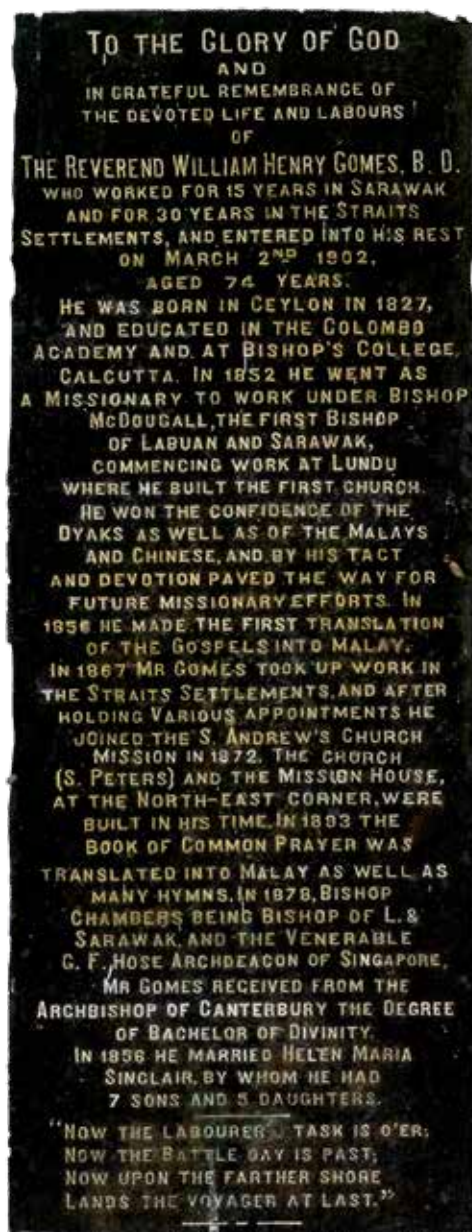
Gomes was a gifted linguist who spoke Tamil, Malay and Dyak, while picking up the Hokkien dialect in Singapore. With this, he focused on three groups in his mission -- Eurasians and the Straits-born or Peranakans who spoke Malay, the Chinese speaking and Tamil speaking immigrants. He held services in local languages and translated the *Book of Common Prayer* and several hymns into Malay. Hence, Gomes provided an avenue for Malays and Straits-born Chinese to join in the church services.

Gomes also trained and empowered local converts with sufficient spiritual knowledge who showed potential to teach, instead of depending only on catechists. It was recorded that SACM saw 256 baptisms from 1872 to 1890.

The SACM saw education as an important strategy to reach out to the local population. Through Revd Venn's efforts, a private school established by catechists Sim Quee and Tye Kim came under the oversight of St Andrew's Church Mission and was officially established on 8 September 1862. This institution is today's St Andrew's Junior School, St Andrew's Secondary School and St Andrew's Junior College.

In addition to his duties at the Cathedral, Gomes played an integral role in the growth of St Andrew's School where he served as school superintendent from 1872 to 1902. In 1873, the government gave the school a large four-acre (16,187 sq m) plot of land along Stamford Road. The school moved there when the new school building was completed in 1875. It was on the school's premises that a Mission Chapel was set up. This Chapel was later consecrated as St Peter's Church. Here we can see how through divine providence, the school was able to provide space for a church. This early chaplaincy work continues till today with a parish having spiritual oversight of an Anglican school.

Gomes was undoubtedly a man of God who was in Singapore not by chance but divine providence. It is a tribute to men and women like him that the St Andrew's Church Mission was able to grow and leave a lasting impact on the local population. 🇮🇵



A memorial plaque to Gomes can be found on the West wall of the Nave

Fifty years ago, the Cathedral celebrated the 150th Anniversary of the founding of Singapore under exceptional circumstances of nation building. Although there were fears, there was hope; hope that God's providence will see us through. In this article, we look at the various celebrations at the Cathedral to mark this historical milestone in 1969.

Looking back to

1969

Singapore's Sesquicentennial at the Cathedral

BY JUNE GWEE

1819



1832 Singapore became the seat of Government for the Straits Settlements because of her growing importance and strategic position.

1850 The mid-19th century saw a tremendous increase in trade with China, Japan and the Dutch East Indies, followed by great waves of immigration. Singapore was an important distribution centre of labour and tropical produce.



1959 Singapore achieved statehood with internal self-government. The first fully elected government took office on 3rd June.

1961 Singapore embarked on an intensive industrialisation programme to complement her traditional position as a successful entrepot. Today the island has a number of industrial estates, the largest of which is the Jurong Industrial Complex.



SINGAPORE

OUR FIRST 150 YEARS



1877 Rubber, which was to form the main basis of the export trade of Singapore and the neighbouring Malaysian and Indonesian territories, was first successfully planted in Singapore's Botanic Gardens.

1887 Modern processes of tin smelting were introduced into the country. With the turn of the century, Singapore became the world centre of distribution for rubber and tin commodities and grew to become the financial centre of the expanding economies of South East Asia.



1965

Singapore became a fully independent nation and the 117th member of the U.N.



The Government successfully broke the back of the housing problem, building at a rate of nearly 12,000 housing units a year since 1960. More than 25 per cent of Singapore's population live in the housing estates.



1968 In terms of shipping tonnage handled, Singapore is the fourth busiest port in the world.

1969

1969 was a year of careful optimism amidst uncertain times. It had only been four years after Singapore gained independence as a nation state. Singapore's separation from Malaysia in 1965 saw the loss of its economic hinterland and a large domestic market. The gradual withdrawal of British troops between 1968 to 1971 also presented serious challenges to Singapore's economic and defence security, as British military presence contributed to one-fifth of Singapore's national income.

But 1969 was also a year of gratitude, hope and celebrations because it marked 150 years since the founding of Singapore by Sir Stamford Raffles in 1819, even though Singapore's history can be dated back five centuries before the arrival of Raffles. Remembering Singapore's long history in 1969 asserted new confidence and determination in writing the future of Singapore. Throughout the year, the government, institutions and organisations celebrated the 150th anniversary of Singapore's founding with exhibitions,

cultural shows, food festivals, processions and commemorative publications.

For these reasons and more, St Andrew's Cathedral organised a month-long Festival to celebrate Singapore's sesquicentennial. From 11 July to 10 August 1969, the Cathedral threw open its doors and invited Singaporeans, residents and visitors to numerous activities held on the Cathedral grounds. There were special services, lectures, an exhibition and performances. These activities exalted the simple truth that the arts, aesthetics and knowledge are from God and are of God. Through these, the Cathedral Festival gave a vision of the Church's past, present and future. The month-long Festival was also a call to Penitence, Renewal and Action. At the same time, it was testament to how the church was integral to the development of Singapore and part of the Singapore community.

Anchoring the Cathedral Festival was a series of lunchtime talks and discussion on the theme of "The Making of a Nation." Held at the Cathedral Hall, these were part of the

THE FESTIVAL PROGRAMME

THE MAKING OF A NATION			DATE AND TIME	EVENTS	DESCRIPTION
Lunch hour talks and discussion. Lunch is served at 1.15 p.m. at \$1.50 per head. Address will begin at 1.45 p.m. sharp.			Fri., 11th July and Sat., 12th at 8.00 p.m.	"LITTLE DO THEY KNOW"	The Stalwarts, with gifts from the Kanong Convent, explore the terrors and young person's response to life today.
			Sunday, 13th July at 8.00 p.m.	FESTIVAL SERVICE AT THE ARMENIAN CHURCH	We hold the beginning of our Festival in this church, Singapore's oldest church, and then we proceed to St. Andrew's Cathedral to celebrate our sesquicentennial. Followed by Parish Festival Supper at \$1.50 per head (limited number).
			Wed., 16th July and Thurs., 17th at 8.30 p.m.	"LIFE IN DANCE"	An evening of ballet presented by the Moscow Lim. Dancers and four members of the Singapore Ballet Academy. Featuring "Hamlet", "Two Friends" and a unique presentation of poetry, music and dance depicting aspects of life.
DATE	TOPIC	SPEAKER	Sat., 19th July and Sun., 20th at 8.00 p.m.	CHOIR FESTIVAL	Evening song by the combined choirs of Anglican churches. Singing is a delightful auditory service. 19 talented Singapore and students drawn from a wealth of ethnic and traditional material.
28th June '69	"Human Values in the building of a nation"	Mr. Alex Jeevy, Journalist.	Sat., 26th July and Sun., 27th at 7.30 p.m.	HISTORICAL PAGEANT	The history of the Cathedral and its place in Singapore life is a series of dramatic scenes.
5th July '69	"The Foundation of Nationhood: 1819 — 1945"	Dr. C. N. Turnbull, Lecturer in History, University of Singapore.	Sat., 26th and Sun., 27th	FLOWER FESTIVAL	A display of flowers and plants to arrange to enhance our worship and the beauty of our Cathedral.
12th July '69	"The Struggle for Nationhood: 1945 — 1959"	Mr. David Marshall, Lawyer.	Mon., 28th — Wed., 30th at 7.30 p.m.	EVANGELISTIC MEETINGS IN CHINESE	Speaker: Rev. Stephen Chin Cheng Tan.
19th July '69	"The Pattern of Nation-building: Political"	Mr. G. G. Thomson, Director, Political Study Centre.	七月廿八日(星期日)晚七時半 演說會	REVOLT AT THE PORTALS	演員：陳新 黃國光
26th July '69	"The Pattern of Nation-building: Economic"	Dr. Augustine H. H. Tan, Lecturer in Economics, University of Singapore.	Fri., 1st August at 7.30 p.m.	"MAN OR GOD: WHO IS THE MASTER?"	A comedy-fantasy drama with a message for all. Presented by the King's Players from BRUNN College, U.S.A.
2nd August '69	"The Pattern of Nation-building: Educational"	Rev. T. R. Donohoe, Principal, Teachers' Training College.	Sat., 2nd August at 7.30 p.m.	EXHIBITION	Speaker: Bishop Charles Rex of Pakistan. Featuring a combined Church choir and the Salvation Army band.
8th August '69 at 8.00 p.m.	"What lies ahead for Singapore?"	The Hon. Minister for Foreign Affairs & Labour, Mr. S. Rajaratnam.	11th July — 10th Aug.	THANKSGIVING SERVICE	Displaying aspects of Anglican church work in Singapore.
			10th August at 8.00 p.m.		Closing Service of the Festival and Thanksgiving for the Republic of Singapore in His 150th Anniversary Year.

ALL ARE WELCOME

Cathedral's efforts to encourage thinking about citizenship and the true values that Singapore should preserve and develop. Speakers included the first Chief Minister of Singapore, Mr David Marshall and lecturers from the University of Singapore. The series concluded with a lecture by then Minister for Foreign Affairs and Labour, Mr S. Rajaratnam on "What Lies Ahead for Singapore?"

Within the Nave, a large stage was set up in the Chancel around the Altar. During this celebratory period, praise and worship was transformed with dance, songs and pageantry. Before dance became performance art, dancing was originally a religious activity. Incorporating dance into the Festival was a reminder of how movement was part of liturgy during the time of King David (2 Samuel 6:14). A ballet performance titled "Life in Dance" combined poetry, music and dance into a performance that interpreted life and honoured God.

The Historical Pageant was staged to present the milestones of the history of the Anglican Church in Singapore. The Pageant opened with a dramatisation of the key development of the Church and closed with an explanation of the character of the Church and described the hopes of its future, which reinforced the purpose of celebrating Singapore's 150th anniversary.

The Sideaislers, a group of singers and guitarists, showed how young people celebrated life and God in modern Singapore. Dressed in diverse attires, these youth gave a lively performance titled "Little Do They Know." Through song and dance, they reminded the audience of the vitality of youth and their importance to God. The performance of the Sideaislers were contrasted with the music of the Choir Festival which recalled the beauty of church music. Combined choirs of the Anglican churches came together to proclaim God through Evensong, a distinct and beautiful expression of Anglican tradition.



Whether it was music by the Sideaislers or the Choir, they declared the diversity of God's creation and served as a reminder of 1 Peter 4:10 that, "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in various forms."

Photographs and murals revealing the work and activities of the Anglican church in Singapore was curated into an exhibition. These highlighted the role of the Church in Singapore and how it contributed to the community that it served. Then, not unlike today, the challenge of the Church was to find ways to present the Gospel message in a way that had meaning and urgency in a very much secular and technological community whose emphasis was on economic achievements

The value, and therefore, the dignity of worship in a Cathedral or any church must start with the hearts and minds of the worshippers. And it does not essentially matter which literary or musical form is used provided that through it the congregation can understand and offer their worship to God. Because, however, beauty, like truth and goodness, is of God so we must not neglect any opportunity to make our worship as beautiful as lies in our power.

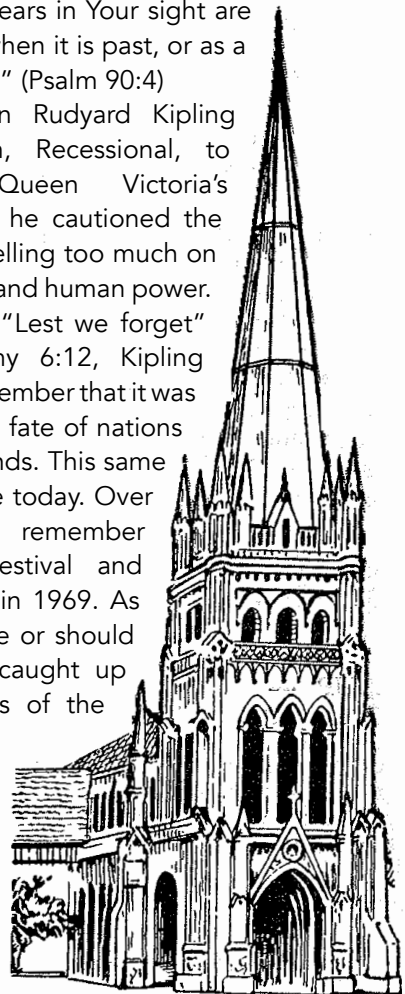
*The Very Revd A. C. Dumper,
Dean of St Andrew's Cathedral
(1964 – 1970)*

during its early years of Independence.

The Cathedral Festival culminated in the National Day Thanksgiving Service on 10 August. This was attended by Princess Alexandra who represented her cousin, Queen Elizabeth II at Singapore's 150th Anniversary Celebrations.

At a state banquet to mark the 150th anniversary of Singapore's founding, Prime Minister Lee Kuan Yew was quoted as saying, "The shape of things to come is not pre-destined. They can be altered by many imponderables, and by our own initiatives. What cannot be changed is the past." As beneficiaries of the Cathedral's rich heritage, we hope that our worship and hopeful prayers during 2019's Bicentennial commemoration will be fragrant and acceptable to God, "For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night." (Psalm 90:4)

In 1897, when Rudyard Kipling wrote the poem, *Recessional*, to commemorate Queen Victoria's Diamond Jubilee, he cautioned the British against dwelling too much on earthly conquests and human power. Using the phrase "Lest we forget" from Deuteronomy 6:12, Kipling urged them to remember that it was God who held the fate of nations and man in his hands. This same warning holds true today. Over time, few would remember the Cathedral Festival and what life was like in 1969. As our memories fade or should we become too caught up with the festivities of the Bicentennial, lest we forget, there is only one permanence — our Lord God of hosts, King of kings. 🇸🇬



r e c e s s i o n a l

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

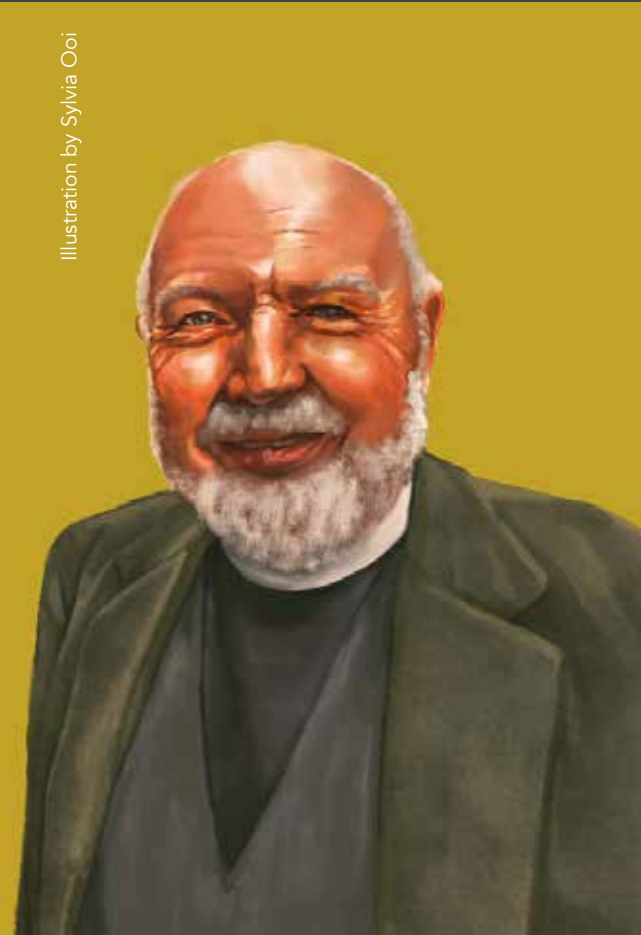
Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy People, Lord!

Rudyard Kipling

(Composed for Queen Victoria's
Diamond Jubilee in 1897)



JOHN LEONARD WILSON

Bishop of Singapore (1941 - 1949)

BY KEITH LEONG

John Leonard Wilson (23 November 1897 – 22 July 1970) is warmly remembered for his commitment to the welfare of those under his care as Bishop of Singapore during the Japanese Occupation of Singapore from 1942 to 1945.

Born and raised in County Durham, England, Wilson completed his undergraduate degree in theology at Queen's College, Oxford before commencing his ordination programme at Wycliffe Hall at the same university. He served as Dean of Hong Kong before his consecration as Bishop of Singapore in 1941.

During the early days Japanese Occupation, Wilson continued to hold services at the Cathedral with the assistance of Andrew Tokuji Ogawa - an Anglican Christian who held the position of Director of Religion and Education.

Ogawa's position allowed Bishop Wilson to continue his ministry. Under escort, Bishop Wilson was allowed to visit hospitals and Prisoner of War camps to preach, celebrate Holy Communion, and perform confirmation services.

The services' use of English, however, attracted the attention and suspicion of the Japanese authorities. In addition, several Japanese warships were sunk by Australian and British forces on 26 September 1943. Bishop Wilson was singled out for prolonged questioning and interrogated about his alleged acts of spying. He suffered brutal torture which left him with a debilitating and chronic injury in his legs.

Elizabeth Choy, Singapore's wartime heroine and a St Andrew's Cathedral member, recalls in an interview that the Bishop was in an adjacent cell when they were interned at Japanese Military Police or *Kempeitai* HQ at the YMCA on Orchard Road. Choy shared how he would administer Holy Communion to her consecrated from stale, burnt rice and water from the commode. It was moments like these that helped her endure the torture and suffering.

Bishop Wilson was subsequently interned at Changi Prison. There, he led several of his fellow prisoners to Christ, including a few of his Japanese captors. Bishop Wilson never once cursed his captors. Instead, he forgave them even though their actions were morally wrong.

In 1949, Wilson returned to England to serve as Dean of Manchester, and then Bishop of Birmingham from 1953. He retired to Yorkshire in 1969 and passed away a year later in 1970.

Bishop Wilson's courageous, principled, and humble service to God and His people will not be forgotten. 🌈

In 1969, Bishop Wilson returned to Singapore to participate in a BBC documentary. He was reunited with Andrew Ogawa.



During the War Years (1942-45)

did you

WORSHIPPERS AT THE CATHEDRAL

St Andrew's Cathedral functioned throughout the War almost as per normal. The friendly attitude and support of some Japanese Christians played an important part. However, the clergy and worshippers ran great risks because the Japanese authorities suspected them of expressing pro-British loyalty and sentiments by their attendance. They wrongfully thought that the Cathedral was used in pre-war days only by the Europeans, and not Asians.

Nevertheless, the Sword of Damocles never descended upon them even though it was a cause of the continuous strain on those who worked and worshipped there.



MONEY NOT ENOUGH?

The Cathedral struggled with her finances during the early part of the Occupation. However her members rallied in the later years. By then, she was able to support her own clergy and beyond. They were able to send periodic help to Anglican clergy all over Malaya. Her members continued providing help to the sick and needy after the war, for example, taking over the responsibility of caring for leper camps.

The Chinese Services carried on

Services in many Anglican Chinese Churches in Singapore continued during the war years. The Teochew Service at St John's Church was discontinued due to the heavy presence of Japanese soldiers.

CHURCH	DIALECT	SERVICE HELD	DUTY PRIEST
St Matthew's	Cantonese	Morning Service – Sunday Holy Communion – bi-Monthly	Rev Yip Cho Sang
Holy Trinity	Foochow	Morning and evening – Sunday Holy Communion – bi-Monthly	Rev John B H Lee
Holy Trinity	Hokkien	Morning Service – Sunday Holy Communion – bi-Monthly	Rev Ng Ho Le
True Light	Hinghwa	Sunday Morning Service Holy Communion – bi-Monthly	Rev Guoh Koh Muo. Visiting Priest: Rev John B H Lee
Pasir Panjang	Hokkien & English	Sunday, Holy Communion Monthly	Mr Phon Hock Seng, Visiting Priest Revd Ng Ho Le

know that...

STATISTICS AT THE CATHEDRAL

Not bad at all, all things considered. And a greater wonder that they could keep such accurate records. Note that there were no confirmation records in 1944.

YEAR	COMMUNICANTS		CONFIRMATIONS	BAPTISMS	
	Sundays	Weekdays		Adults	Children
1941	10,669	2,158	63	27	127
1942	6,280	689	269	72	72
1943	6,961	1,288	29	36	24
1944	6,433	1,388	-	80	35
1945	8,106	1,352	184	36	34
1946	12,201	973	181	25	55
1947	12,839	1,072	171	52	101
1948	11,995	1,290	189	21	129
1949	13,204	1,124	201	45	139

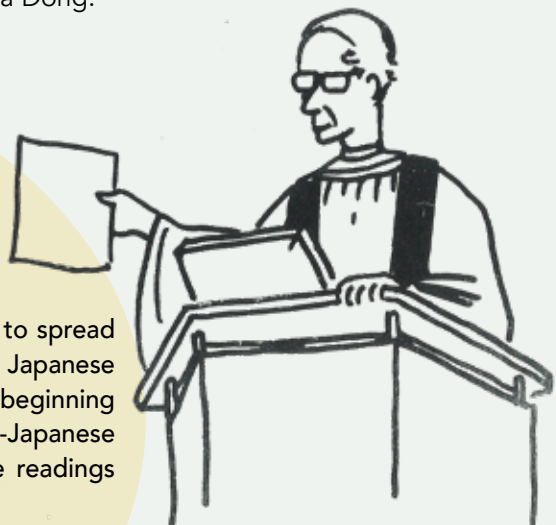


"Asiatic" Musicians Stepped up to the Plate

With the internment or departure of the European choirmaster and organists, the responsibility of maintaining the Cathedral music rested upon "Asiatic" choristers and organists. Starting at ages 10-12, young children eventually became skilled choristers. They were able to read and sing difficult pieces of music and were confident with singing solo parts as well before crowded congregations. The list of rostered organists then included Mr. J.F. Clark, Mrs. Mercy Rajah, Miss Lim Bek Neo, Miss Lucilla Gunasekera, Miss Lily Tan and Miss Dora Dong.

When Bible Readings replaced...

Christian books and Bibles were salvaged and moved into the Chapter House in the Cathedral. The sale of Bibles and Bible portions was organised efficiently so that the Word of God was available for all who needed it. This opportunity to spread the Word of God was specially appreciated because the Japanese Government prohibited all manner of preaching until the beginning of 1944, due to concerns that the pulpit was used for anti-Japanese propaganda. In many services held during the war, Bible readings replaced the preaching of sermons.





An archaeological excavation in progress at St Andrew's Cathedral – the team noted a layer of white sand, which was mentioned in the *Sejarah Melayu* (Malay Annals). It was written that it was the island's white sand that drew the attention of Sang Nila Utama, the mythical founder of Singapura in the 14th century.

14th century Chinese bowl
made in Jingdezhen, China



Archaeological Excavations

at St. Andrew's Cathedral from 2003 to 2004

BY JOHN N. MIKSIC, Emeritus Professor, National University of Singapore

Images for this article are courtesy of Emeritus Prof. John N. Miksic

From an archaeological perspective, St. Andrew's Cathedral lies in an interesting part of Singapore. It was not close to the Singapore River or the beach, but situated right next to the Freshwater Stream and the Old Malay Wall, an earthen rampart that formed the north-eastern boundary of the city. The Malay Wall was levelled in 1828 to build Stamford Road, while the Freshwater Stream was converted into the Stamford Canal and covered in the 1970s.

Previous archaeological excavations conducted since 1984 showed that the bank of the Singapore River was used for different purposes, such as loading and unloading ships, working copper and iron, a market, and warehouses for goods. Fort Canning Hill was the palace area with religious structures made of brick. It was also the site where artisans made jewellery of glass and gold.

The purpose of these archaeological excavations was to uncover as many sites as possible, so as to study the allocation of space in pre-colonial Singapore. Each site would have its own range of artefacts and used for a specific purpose by different ethnic groups, occupations and foreign

trading partners. Therefore, it was expected that the grounds of St Andrew's Cathedral would have a different use compared to the sites at Singapore River and Fort Canning Hill. Conducting an excavation on the Cathedral's grounds presented a unique opportunity to gain a different view of pre-colonial Singapore.

In 2003, archaeologist Professor John Miksic was informed by Associate Professor Albert Lau of the National University of Singapore (NUS)'s Department of History about the Cathedral's plans to construct an underground extension. With Associate Professor Albert Lau's assistance, contact was made with the Very Revd Dr John Tay Sin Hock, Dean of St Andrew's Cathedral. A committee consisting of NUS and National Museum staff met with the Cathedral's board, and informed the Preservation of Monuments Board of the planned excavation.

After reviewing historical records and discussions with government agencies, a team led by Professor Miksic took soil samples to shortlist which locations on the Cathedral's grounds held the greatest potential to yield pre-colonial artefacts. The team later decided to focus on an area of 240 square meters where the Cathedral had plans to build the underground extension.

The archaeological excavation at St Andrew's Cathedral was a seven-month long project from 16 September 2003 to the end of March 2004.

According to the *Hikayat Abdullah* (Stories of Abdullah), one of the earliest Malay texts which serves as an important historical record of Singapore's socio-political landscape at the turn of the 19th century – about 30 European houses stood on the Cathedral's grounds in 1824. This corroborated with the team's findings of artefacts from the 19th century. The team found pieces of glass and slate roof tiles from the church, and World War II relics such as rifle bullets, which had to be handed over to the police.



Stone peg, which dates from the 14th century or earlier. Similar items have been found in Kedah and North Sumatra, and it may have been used as a touchstone for assaying gold.



Professor John Miksic guiding school pupils with sifting soil at St Andrew's Cathedral.

The team was able to collaborate with many schools, which gave many students the chance to experience archaeology and to feel the thrill of discovering artefacts. Many members from the public also stepped up to volunteer at the site.

At the end of the project, almost one tonne of artefacts (1000 kg) was excavated from the Cathedral land. The most common artefacts encountered by the team during the excavation were pieces of fourteenth-century Malay pottery, Chinese stoneware jars, and Chinese porcelain bowls of the Yuan Dynasty (1260-1367). The team also found coins from China and Sri Lanka.

Other fascinating discoveries include three intact Chinese jars. These were the first unbroken fourteenth-century artefacts discovered in archaeological excavations in Singapore. However, there was nothing found inside the jars and the team is unable to determine who buried them and the reason why they are buried.

Another significant discovery by the team was a carved piece of stone with a human head at one end. This may have been a touchstone for measuring the purity of gold. A piece of gold wire and a simple gold ring were also found by the team. This suggests that there were groups in pre-colonial Singapore who were wealthy enough to own



Intact 14th century Chinese jarlets made in southern China. The one on the left is made of light green porcelain, while the one on the right is a brown-glazed stoneware.

gold. It was also possible that goldsmiths worked in the area.

Since 2004, volunteers and students have been helping to clean, sort, and classify the artefacts from St. Andrew's Cathedral. A preliminary report on all the excavations in Singapore was published in 2013 by NUS Press in John Miksic's *Singapore & the Silk Road of the Sea, 1300-1800*. The artefacts excavated from the grounds of St Andrew's Cathedral form a very important source of information which can help to reconstruct life in pre-colonial Singapore. Research on this collection will occupy scholars from Singapore and other countries for many years to come. 🇸🇬

THE CURIOUS TALE OF ROBERT WADDLE

Robert Waddle was a British engineer who loved to film. His home movies, discovered recently, were made from 1928 to 1958. They are a remarkable document of his time in Singapore. He was the Cathedral organist when the wars started. To protect his precious films from the Japanese authorities, he had to keep them in a safe place. **Where did he hide them?** The organ pipes of course!

A BUTTRESS IN WAR

During the first few months of the war, the injured - Caucasians and Asians alike - were nursed in the Nave of the Cathedral. This famous painting by the Australian painter, Murray Griffin, captured those moments very well.

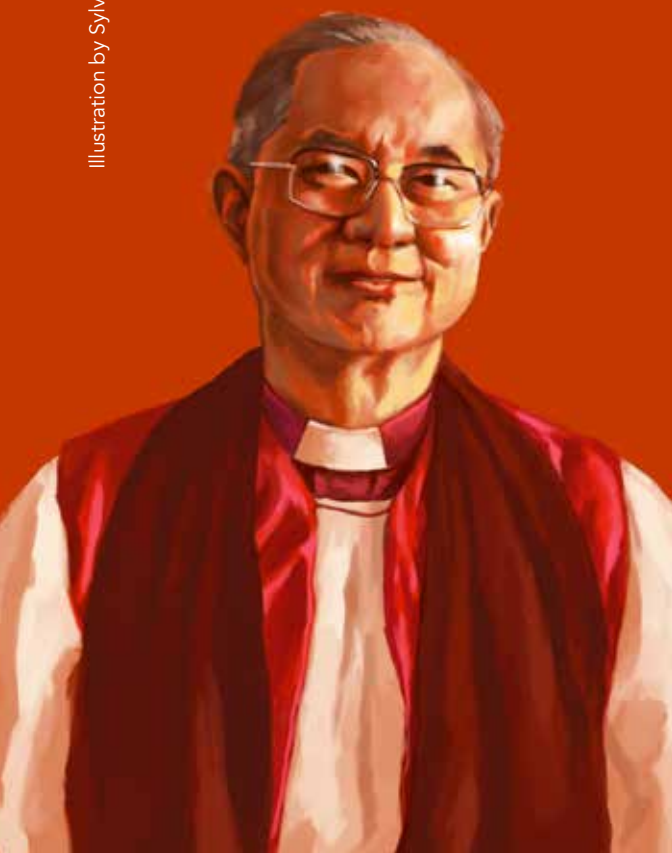


During the War Years
(1942-45)

did you know
that...

"Father-
like He
tends us..."
Bishop,
really?"

On 15th of February 1942, just after the British surrendered, Bishop John Leonard Wilson held an evensong service to give thanks for the end of the war. However, it was the beginning of Japanese occupation. Not knowing then what the future would hold, those at this solemn service entrusted their fearful future into God's hands. The hymn, *Praise my Soul the King of Heaven* was sung. The Bishop was questioned a few years later, as to the apparent contradiction of the words of the hymn in the midst of war realities: "Father-like he tends and spares us... In his hand he gently bears us... How can that be true?", the Bishop was asked. He replied, "It means that God cares for us whatever our situation we may be in, His inward peace... courage...this is what we prayed for. That we will come through with honour."



JOSHUA CHIU BAN IT

the first Asian Bishop of Singapore

BY KEITH LEONG

Born in Penang in 1918, Chiu Ban It began his theological journey in the United Kingdom. He trained for ordination at Westcott House Anglican Theological College in Cambridge (1943), after obtaining a Bachelor of Laws at the University of London (1941) and serving as the international secretary for the Student Christian Movement of Great Britain and Ireland (1942).

Upon ordination, Chiu served as the Curate of St Francis of Assisi's Church in Bournville, Birmingham. He later returned to Singapore to serve as Diocesan Registrar (1950-1956), and priest-in-charge of St Hilda's Church (1952-1955). Following his stint at St Hilda's, he was appointed Vicar of a church in Selangor, West Malaysia.

During this period, Chiu assumed additional responsibilities with his appointments as Secretary of the Australian Board of Missions and the World Council of Churches.

His aptitude for these ministries and untiring service to the Lord made him thoroughly suited to be Singapore's first indigenous Anglican bishop. On the 1st of November 1966, All Saints' Day, Chiu was consecrated as the Bishop of Singapore in St Andrew's Cathedral. With these new responsibilities came fresh challenges, and Bishop Chiu rose to meet them.

Believing that scriptural literacy among all churchgoers was vitally important, Bishop Chiu introduced "Know Your Scriptures" in 1967, a three-year Biblical Studies Programme designed for laypeople. While the late 1960s was an exciting period of change in newly independent Singapore, it brought new challenges to the Anglican Church. The departure of the British also saw the withdrawal of substantial support, in the form of funding and clergy, to the Anglican Church. It was a low point of Chiu's tenure as Bishop and it was likely that he felt that he was being stretched too thin.

A revival of the Holy Spirit was occurring all around the region at that time. Singapore in



With his first wife, Wendy



With his second wife, Bek Neo



With Roman Catholic Archbishop Yong in a joint service of Prayer and Praise

the 1970s saw almost spontaneous outbreaks of charismatic worship and speaking in tongues among Protestant believers. Many church leaders at the time were caught up in the revival ethos.

Bishop Chiu himself became re-energised by some of that revivalism at a conference run by the World Council of Churches in Bangkok at the end of 1972. He was lent an autobiographical book titled *Nine O'clock in the Morning* written by an Episcopalian priest named Dennis Bennett. It was about the latter's experience of being baptised by the Holy Spirit.

Bishop Chiu began praying for a similar experience. One morning, when he woke up, he found himself worshipping the Lord in diverse languages, including some he could not recognise. He was, in fact, speaking in tongues. After this experience, he discovered a fresh and unquenchable passion for ministry, that is, in liturgy, scripture, and prayer. From there, the move of the Spirit in the Diocese began to grow and the Cathedral became a centre of revival with Bible study, healing and prayer meetings with regular attendees easily numbering above a hundred.

Chiu spent his retirement years in England. On 9 November 2016, Chiu went home to the Lord. He is survived by his second wife Bek

Neo and his children. His first wife, Wendy, had passed away in February 2000.

On 14 May 2016, his niece Ms Ang Su-Lin presented to the Cathedral two artefacts - Chiu's Bible which was presented to him on his consecration, and his pectoral cross, a gift from St Augustine's College in Cambridge where he served as a fellow.

Bishop Chiu's legacy is still felt today, in the Cathedral and the Diocese of Singapore, which continues its inspiring depth and breadth of liturgical and charismatic worship.

Christians can take inspiration from Bishop Chiu's enduring faith, purity and humility in his service to the Lord. 🇸🇬



With Queen Elizabeth II on her visit to the Cathedral in 1972



In 1977, Bishop Chiu granted an interview to the *Courier* on what was eventually called the "Charismatic Renewal" in Singapore. Here, we present an excerpt of this interview.

The Courier: I've heard it said that the Lord has used you for the outpouring of this new inspiring force.

Bishop Chiu: I must confess in all humility and reverent joy that I do feel that as I've surrendered myself more and more to be a channel of His love, His grace and His power. He has graciously been using me but I am far from being the only one, I believe that there are a number of our clergy and lay people who have also been much used by God as channels of His Holy Spirit to glorify Jesus.

TC: How would you describe this charismatic renewal as it has developed in Singapore?

BC: This is a renewal we are all sharing - Anglicans, Catholics, Methodists, Pentecostals and others. Some will accept it. Some will not. I believe all things are part and parcel of the continuing heritage of the Church. As I have said, what we are experiencing today is what is recorded as having been experienced by the early Christians. God in Jesus Christ is the same yesterday, today and forever.

TC: Have you met with any opposition or disapproval?

BC: I know that certain aspects of this revival - as you like to call it - are viewed with apprehension by some. For example, the healing ministry and the way in which we feel so much freer as we worship God. In the Friday evening services, for instance, we do not insist on any set form. Some people raise their hands as they sing and clap their hands. This raises some eyebrows. I suppose this may cause some of our own members to stay away. These are some causes of divisiveness definitely. I suppose we must accept that as they were also matters which separated Jesus and His disciples from their compatriots.

Two or three things seem to be the focus of our present activity. Firstly, there is the very deep awareness and experience of the Living Christ in all our worship, in all that we do. He is not just somebody who is so far away, who died 2,000 years ago. But He is a present Reality. He confirms His presence by signs and wonders even as we proclaim His Gospel.

Secondly, we are conscious of the outpouring of the Holy Spirit upon us in our Church. Much, much more than we ever were conscious of before. He was never absent from the Church but somehow we seemed not to have allowed Him full reign. If we had, we would have seen Him manifesting His gift as He is doing now.

We did limit the activity of the Holy Spirit very much in our worship, in what He could do and the manifestation of His power, for example in the ministries and gifts which are set out in 1 Corinthians 12.

We are therefore finding that the work of the Person of the Holy Spirit is so much broader and wider than we have ever experienced before.

I think there two things are the manifestations of the Godhead among is in order that we may glorify Jesus and bring people to accept Him as Lord and Saviour. I believe these things will go on increasing in our churches.

We have been very much a kind of intellectual church with an intellectual approach. But now it is not just doctrines which we teach people and which they accept intellectually. But they are coming to experience God the Father and God the Son...[and] God the Holy Spirit as He manifests His presence with gifts of words of wisdom, words of knowledge, in discerning spirits, in prophecy, in healing and miracles. These are things which are making the Church alive today and I believe it is going to grow.



IF ANY ONE ASPIRES TO THE OFFICE OF BISHOP

he desires a noble task. Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money. (1 Tim. 3.1-3)

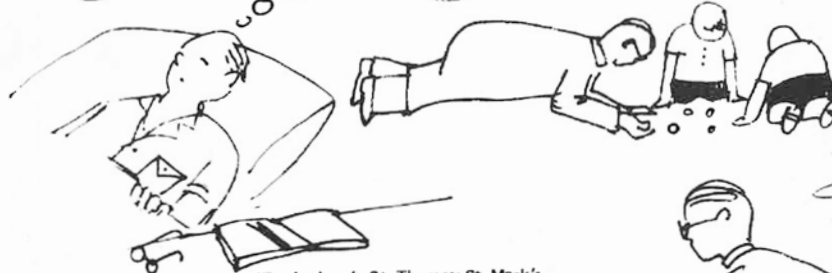


"Well, dear, we have made the first step for me to become a bishop."

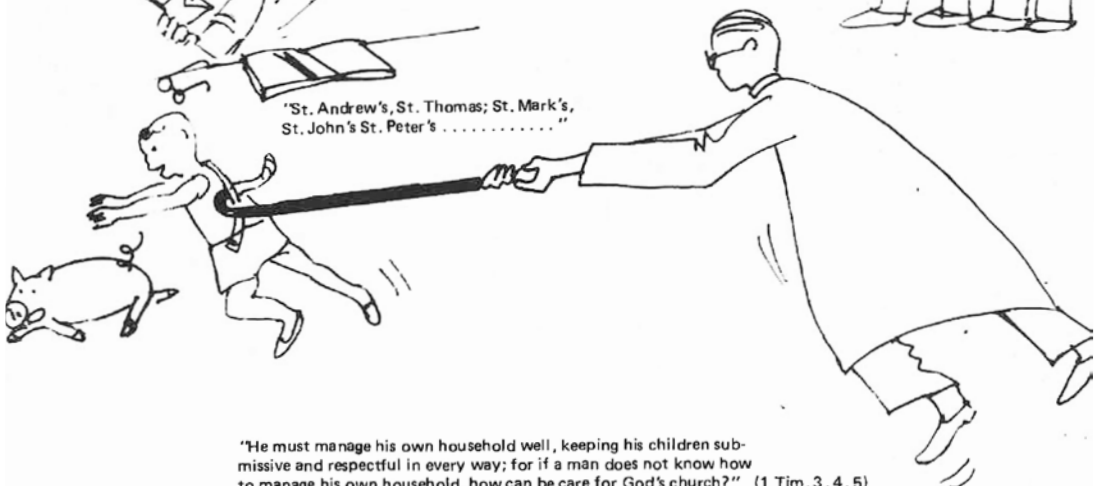
"You know, Bishop, every time I come to Singapore airport I get this terrible feeling that I've done something wrong"



"You know, Archdeacon, we are going to have some difficulty in getting a parish for young Thomas."



"St. Andrew's, St. Thomas; St. Mark's, St. John's St. Peter's"



"He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God's church?" (1 Tim. 3.4, 5)

These cartoons are from early editions of the Courier and drawn by the late Professor Bill Lim, an architect and a PCC member

The community service arm of the Anglican Church in Singapore is a testimony to the many hands who have provided care and holistic healing to the under-served in Singapore for more than a century.

This article bears witness to how the Lord has grown the services over the years.

STAYING TRUE TO GOD'S CALLING

BY DR ARTHUR CHERN, Group Chief Executive Officer,
St. Andrew's Mission Hospital and Singapore Anglican Community Services

Images for this article are courtesy of St. Andrew's Mission Hospital

LOVE NEVER FAILS

In First Corinthians, Chapter 13, the Bible says, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails."

This year marks Singapore's bicentennial and we give thanks to God for His unfailing love for humanity. As disciples of Jesus, St. Andrew's Mission Hospital (SAMH) and Singapore Anglican Community Services (SACS), community service arms of the Anglican Church of Singapore, follow Jesus' Ministry of PHD: Preaching, Healing, and Deliverance. His unfailing, perfect and unconditional love has led and sustained SAMH and SACS in growing His Healing Ministry of Love, serving all whom He has entrusted to our care.

In 1909, the Diocese of Singapore was established with The Right Reverend Charles Ferguson-Davie as the first Bishop of Singapore. In the early days, life was tough in the British colony of Singapore. Many lived in poverty and access to healthcare posed major challenges.

A LIGHT IN SOCIETY

Realising the need to be a light in society, the Anglican Church took action to seek the welfare of the city (Jeremiah 29:7).

The firm foundation of SAMH and SACS to care for our community, laid by Jesus Christ, was first established by two ladies who overcame numerous challenges to answer God's call. Both had a clear vision of bringing healing to the underprivileged, reflecting God's light and love.

Dr. Charlotte Ferguson-Davie, wife of the first Bishop of Singapore, set up a dispensary in 1913. The dispensary at Bencoolen Street provided medical service move to local



Dr Charlotte Ferguson-Davie, seated second from right, with hospital staff and charges.



Mrs Catherine Eng Neo Thomas and her husband, Mr Francis Thomas, then Principal of St Andrew's School.

women and children who lacked medical care.

The origins of SACS dated back to the 1950s. Mrs. Catherine Eng Neo Thomas, a nurse and wife of the then-Principal of St. Andrew's School set up a clinic for the poor villagers of Potong Pasir.

In 1914, Dr. Charlotte Ferguson-Davie opened a second clinic at Upper Cross Street, which served the most destitute of Chinese women and children in the area. The clinic was so popular that patients brought their own beds to receive care. A third clinic was

established in Pasir Panjang in 1915 to serve the Malay population.

To cater to high patient volume, the mission built a three-storey hospital on Erskine Road. St Andrew's Mission Hospital opened in May 1923 and, operated on voluntary donations, subscriptions and grants-in-aid from the Society for the Propagation of the Gospel, as well as an annual grant of \$1,800 from the colonial government. In 1924, the hospital began to set up specialist clinics. An eye clinic for abandoned blind children and a venereal disease clinic for women were

1923 St Andrew's Mission Hospital for women and children in Erskine Road





Janet Lim, seated second from right, with staff of the Hospital and Dr Gordon Keys Smith (centre) the medical office - in charge from 1948 - 60.

opened that year. In 1933, an antenatal clinic was established.

In 1939, the Mission opened a second hospital at Elliot Road - the St. Andrew's Orthopaedic Hospital - as many children suffered from bone problems caused by tuberculosis and poliomyelitis. The East Coast site was chosen as it was believed that children suffering from these two conditions would benefit from fresh air near the sea.

In a bid to sustain and grow the healthcare services for the people, SAMH was the first institution in Singapore to establish a formal nursing training programme. The programme started in 1916 and was revised as a structured programme in 1922. This was two years before the Singapore General Hospital started its four-year nursing training programme in 1924.

Ms. Janet Lim Chiu Mei was one of the nurses who graduated from the St. Andrew's Nursing Programme. Born in 1923, she was sold as a *mui tsai* (female slave) at the age of eight and experienced much mistreatment. She was rescued and sent to CEZMS (Church of England Zenana Missionary School), now known as St Margaret's School. The school was established by an Anglican missionary Mrs. Maria Dyer to rescue local slave girls. Lim was later trained as a nurse by SAMH.

Later Lim became the first Singaporean who pursued further nursing studies in Britain. Specialising in child nursing, she became Singapore's first Asian hospital matron in SAMH in 1954, a post she held till 1959.

During World War II, all the health services run by the British ceased. SAMH stayed true to God's calling and continued to run the clinic with two Asian doctors and a few nurses. At the same time, St. Andrew's Cathedral also continued holding services throughout, thanks to a team of local clergy and laity, and offered a source of hope and peace amidst the ravages of war.

After the War, the Erskine Road building was deemed unsuitable for a hospital as it was too close to a gas utility installation. SAMH moved to a bigger building at Tanjong Pagar. With a grant of \$8,900 from the Government, various sectors in the community contributed to the building project. Another icon of love, the hospital was opened in 1948.

Mothers with sick children flocked in droves to the hospital. Some mothers even left sick or disabled children on the doorsteps of the hospital as they knew the kind nurses would bring them in and care for them.

SEEKING THE WELFARE OF THE CITY

In the 1950s, Potong Pasir was a poor village often affected by flood. One day, Mrs. Catherine Eng Neo Thomas, founder of SACS, saw an elderly man plucking leaves from plants to be used for treating his wounds as he was too poor to afford medical care. A trained nurse, she brought him home, treated him, and asked him to return for follow up. The elderly man went back and informed the other villagers about the kind lady who treated him for free, and came back to her with many more poor villagers seeking help. On the same night, she and her husband decided to use part of their own house to run a clinic for the poor villagers of Potong Pasir. Her husband, Mr. Francis Thomas later became the first chairman of the Anglican

Welfare Council (AWC). Today, the AWC is known as SACS.

SACS grew from a small set up in St. Margaret's School and later in St. Gregory's Hall of the Armenian Church, to a multi-service agency and the largest community psychiatric rehabilitation provider in Singapore.

SERVING IN HIS UNFAILING LOVE

In his welcome address at the 2019 SAMH-SACS Charity Gala Dinner themed, *Love Never Fails*, The Right Reverend Rennis Ponniah, Bishop of Singapore and President, SAMH and SACS, shared that SAMH and SACS have responded to the changing needs of the nation, putting our faith in God's guidance and strength to lead us through the years. In line with Singapore's Bicentennial, the Dinner held on 25 October 2019 was a night of thanksgiving and celebration as we looked back on milestones that bear testament to God's faithfulness upon His Healing Ministry of Love.

SAMH-SACS management and staff performed a moving finale song "Love of God" at the SAMH-SACS Charity Gala Dinner.

The dinner concluded with the SAMH-SACS anthem, "Here I Am, Lord". The lyrics of the chorus "I will go, Lord if you lead me;

I will hold your people in my heart", echoed the hearts of our founders as they responded to God's calling to serve in His unfailing love. We trust that God will continue to raise up many men and women of faith to serve in His Healing Ministry of Love and be His Light that shines. (Matthew 5:16).

GROWING HIS HEALING MINISTRY OF LOVE

As we look forward to our upcoming chapters, we seek to embrace the challenges that lie ahead, knowing that the work we do is anchored in the Agape love of God – His Love that never Fails.

By 2022, with the addition of an upcoming new nursing home at Tampines North with a co-located Senior Care Centre and two Active Ageing Hubs at Bedok, SAMH and SACS would have 32 institutions and centres across the island serving more than 22,000 Singaporeans every year.

As children of God, SAMH and SACS serve without expectation as we share and spread His Love. We pray that when peoples' hearts are touched by the love of God, they will turn to Him.

With pastoral care services incorporated into His Healing Ministry of Love in the form of chaplaincy teams, SAMH and SACS will press on in our love for the community and our

trust in God's promise, to continue being a Light in Society, relieving suffering and enriching lives with the love of Christ. 🏡

St Andrew's Community Hospital (left) and Anglican Care Centre (Simei), (right)





JANET LIM

Sold for Silver

BY LUCILLA TEOH

There was a reverent hush and then a long standing ovation broke out as a fragile nonagenarian was wheeled in. They had heard of her, read her book and knew she had beaten formidable odds with her tenacity and her faith. She is Janet Lim Chiu Mei, author of *Sold for Silver*, inductee into the Singapore Women's Hall of Fame. She was on a private visit to Singapore in 2013 and wanted to visit her alma mater which is now St Margaret's Primary School, then the Church of England Zenana Missionary School. Although the current school is not located where the one she attended was, she recalled with great clarity one of her daily routines - going to the well to draw water for her daily needs. She laughed as she said she did not miss the cold water.

Born Kwek Chiu Mui circa 1923 in Hong Kong, she took on the surname Lim of her stepfather when her mother remarried after her father passed away. At eight, she was sold by her mother and step-father to be a *mui tsai* (little sister) or child slave. She was sold to a wealthy couple from a nearby town for 120 Chinese dollars. Her mother told her she would return for her but she never did. This episode remained with her.

In an interview with the Straits Times in 2014, she said what her mother did was most traumatic, "She lied to me and told me we were going away and we would be happy. I trusted her but she took me away to be sold instead." However within the same interview, Janet acknowledged, "I've always loved my mother in spite of what she did. She did not have any choice, she was that poor."

The couple sold Janet and she was brought to Singapore and sold for 250 Straits dollars to a lascivious rich man. The tenacious girl managed to fend off his advances; hiding in different parts of the twenty room mansion, enduring beatings rather than submit to his advances. She was saved because in 1933, a government ordinance required *mui tsai* to be registered and she demonstrated to

a government representative that she was ill-treated. Her master gave her 700 Straits dollars as compensation. She was moved to an orphanage and the following year she was enrolled in St Margaret's.

While in school, she learned English, joined the Girl Guides and decided to convert to Christianity. In her book, she said that Scripture was one of her favourite subject and she had hoped to be a Bible woman (missionary). In August 1935, she was baptised by the Anglican priest Revd R.K. Sorby Adams and was given the name Janet.

In the 1940s, Janet was encouraged to consider nursing as a career. She joined St Andrew's Mission Hospital to start her training. Her initial reaction was "I hate nursing, it is undignified and crude". From this beginning, she went on to qualify as a midwife and to specialise in child nursing after the war. In 1954, she was appointed the first Asian hospital matron (the equivalent of today's Director of Nursing) of St Andrew's Mission Hospital, a post she held until 1959.

Her training was interrupted when World War 2 broke out with Singapore falling to the Japanese. Janet planned to flee to India on a ship but the ship sank after it was bombed. She was rescued by a fisherman and taken to Sumatra only to be captured by the Japanese. For three years, she was tortured and beaten, and was nearly made a comfort woman. "My faith helped me through my darkest periods," says the staunch Anglican. After the war, Janet helped comfort women at the Social Hygiene Hospital before returning to work at St Andrew's.

In the same 2013 visit, Janet visited the St Andrew's Community Hospital where she was hosted by Dr Loh Yik Hin, CEO of the hospital, and Ms Alison Sim, the current Director of Nursing. In an interview for an in-house newsletter, Ms Sim has this to say about meeting Janet, "I feel the ethos and the essence of Christian service is very real and powerful in all that she has achieved.



Photographs courtesy of St Andrew's Community Hospital



The challenge is to share this with everyone within the organisation so we may be spurred on to be more like her..."

In 1959, she married an Australian missionary doctor and finally settled in Australia. Before leaving, she was convinced to put pen to paper and write her autobiography. *Sold for Silver* was first published in 1958 and was the first book in English by a woman in Singapore and the first autobiography. Janet asked her priest, Revd R.K. Sorby Adams to write the foreword. In it he recalls her as a "large-eyed little girl" who was well known then for relentlessly seeking a "Jesus school."

In a 1959 issue of the *Courier*, there is an article by Dean Shield reveals that "one of our own" Janet Lim had donated \$2,000 of her royalties to the Cathedral's Children's Fund on the condition it be designated for St Margaret's School and for the "maintenance, education and upkeep of girls attending St Margaret's School who either orphans or come from very poor homes." Young Esther Lum was selected as recipient of Janet's Largesse and she was able to be a full boarder at St Margaret's school for eight years.

In March 2014, Janet Lim was inducted into the Singapore Women's Hall of Fame. She passed away on 5 August 2014. 🇸🇬

LOOK WHO'S HERE!

For many tourists and official visitors to Singapore, the Cathedral is a must-see stop, either for its historical significance or its importance as the Anglican Cathedral in the country – or both.

Not surprisingly, the Cathedral has hosted many famous visitors over its many years. If you were at the Cathedral for a service or just walking around her grounds you may have met some of our distinguished visitors!

BY LESLIE KOH
AND LUCILLA TEOH

QUEEN ELIZABETH II, 1972

It was a grand affair when **Queen Elizabeth II** visited Singapore in February 1972, for the first time and of course, she made a visit to the Cathedral.

Accompanied by **Prince Philip and Princess Anne**, she attended a special invitation-only service on 20 February 1952. Some 170 Sunday School children lined up at the Cathedral's West Porch to greet the royal family, and Prince Philip did the lesson reading. The family sat in the front row, and the media kept a close watch on what they wore.

If you were asking the same question, the Queen was wearing a turquoise-blue frock and a white hat, and described as "looking beautifully elegant." Prince Philip was in an "immaculate grey suit," while Princess Anne was in a bright lime-green dress.



PRINCE PHILIP, 1959

On a quick three-day visit to Singapore, **Prince Philip** dropped by the Cathedral on 23 February 1959, attending the evening service and reading the lesson for the special evensong service for seafarers. The service took place during the *Chap Goh Meh* festival, on the 15th day of the Chinese New Year and newspaper reports noted that despite a volley of firecrackers going off halfway, the Prince continued to read "in a clear, resonant voice."

DUCHESS OF KENT, 1952

Princess Marina (Queen Elizabeth's aunt and the Duchess of Kent) and her son Prince Edward visited the Cathedral on 12 October 1952. They attended the Matins service in the morning and joined the congregation in prayer. They also had a tour of the Cathedral's then-new War Memorial Hall.



ARCHBISHOPS OF CANTERBURY

Over the years, several Archbishops of Canterbury – the principal leader of the Church of England and symbolic head of the global Anglican Communion – have visited the Cathedral. They include the **Most Revd Dr Michael Ramsey** (top), who visited in April 1965 and March 1973, the **Most Revd Dr Robert Runcie** (above), in October 1982 and April 1987, the **Most Revd Dr George Carey** (below) in 1994 and the **Most Revd Dr Rowan Williams** in 2007.



FAREWELLS

It was recorded that the Cathedral was the venue for a memorial service for **Queen Victoria**. More recently, she was the venue for the memorial service for **Diana, Princess of Wales** on 24 September 1997. In 2011, the Cathedral held a memorial service for **Revd John Stott** on 26 August.



BIBLE TEACHERS AND PREACHERS

Well-known theologian and Bible teacher **Revd John Stott** visited Singapore in June 1973, holding several rallies on the grounds of the Cathedral. We have also hosted **Howard Peskett**, **Trevor Dearing**, **Bill Subritzky**, British evangelist **J. John**, **Michael Green**, **Don Carson** and **Ajith Fernando**.



LOCAL VISITORS

Our very first **First Lady Puan Noor Aishah** was a special guest at the Cathedral's Christmas celebration for the deaf in 1964. The Honorable **E.W. Barker**, Minister of Law attended the consecration of Bishop Moses Tay. The Cathedral has also seen **President Tony Tan Keng Yam** and **Mrs Mary Tan** at a special service commemorating the 150th Anniversary of the consecration of the Nave.





FAMOUS PERFORMERS

Apart from notable dignitaries, the Cathedral has also seen famous choirs and musicians fill its nave with voices singing praise to the Lord. The **Westminster Choir** from Princeton, USA, visited in December 1956, while the **Wells Cathedral Choir** – one of the oldest choirs in Britain – performed in the Cathedral in April 1986. In the last few years, the Cathedral has hosted **St Catherine's College Consort**, Cambridge, the **Watoto Children's Choir**, Uganda, the **Nidaros Cathedral Boys' Choir**, Norway and the **Choir of St John's College**, Cambridge. More recently, the Cathedral hosted well-known Christian songwriter **Michael Card**, who gave a special performance in the Nave.

During Advent 2017, the **Cathedral Choir of the Church of the Risen Christ** under the baton of Dr Peter Low performed a programme of sacred songs and carols.



Top left:
Nidaros Cathedral Boys' Choir

Top right:
Michael Card

Above right:
St Catherine's College Consort

Left:
Watoto Children's Choir

Left bottom:
Cathedral Choir of the Church of the Risen Christ



HOSTS

The Cathedral has had the honour of hosting several major international and national events throughout her history. Every year, she plays host to the National Council of Churches in Singapore's National Day Thanksgiving Service.

In 1996, it hosted the Service for the Inauguration of the Province of South East Asia in which the Right Revd Dr Moses Tay was installed as the first Archbishop of the Province.

In 2010, the Cathedral proudly hosted 130 delegates including archbishops, bishops and observers from 20 Provinces for the Fourth Global South to South Encounter. At this Encounter, Archbishop John Chew was chosen to lead the Global South, a grouping of 25 Provinces of the Anglican Communion.



Archbishop John Chew
serving holy communion



Morning Service at the
Encounter



Participants of the Fourth Global
South to South Encounter,
April 19-22 2010



LOUIS TAY
first local Vicar
of St Andrew's Cathedral

BY LUCILLA TEOH

JUST SEEKING TO DO GOD'S BEST

He is now a 70 year-old who has just had a dual bypass. He is also a recent grandfather of twins. Yet he sits with The Courier at the Cathedral Cafe sharing with quiet passion about serving God. In his career there were some firsts. He was the first chaplain at St Andrew's Community Hospital. And he was the first local vicar of St Andrew's Cathedral (1986-1991). Retired 10 years ago, he has been an auxiliary priest attached to St Andrew's Cathedral which was where he worshipped as a child. He is Revd Canon Dr Louis Tay.

The Courier: What was your posting before you took up the post of Vicar at St Andrew's Cathedral?

LT: Throughout my service with the Diocese of Singapore I had altogether nine postings. Before SAC, I was Vicar of St Hilda's Church. In 1986, I was in Australia for three months on an exchange programme, then when I returned Bishop Moses Tay posted me to St Andrew's. Earlier in my career I was also sent by Bishop Chiu Ban It to UK for 18 months with the Diocese of Croydon for my second posting. I have now served under four bishops; Joshua Chiu Ban It, Moses Tay, John Chew and Rennis Ponniah.



Revd Dr Louis Tay and his wife Priscilla.

TC: What was it like when you took over from Canon Lomax as Vicar?

LT: For myself, I am not that kind of gifted visionary, I just did the basics. I focused on discipling; encouraged the members to grow in the five means of grace, that is, the Word of God, Prayer, Fellowship, Sacraments and Witness. These are the examples set by Jesus and the commands that Jesus gave to His disciples.

I introduced a five pronged plan for each member. Firstly, every member should be part of a small group, that is their primary group. Then everyone should be in a tertiary group, that is, the congregation. Thirdly they should equip or train themselves. Fourthly they should be involved in ministry to one another such as praying for each other. Lastly they should also be global Christian - involved in world mission through prayer, giving, going, and sending.

TC: What was the size of the Cathedral congregation in 1986?

LT: Then it was smaller. We had the 7 am, 8 am, 11 am and 5 pm English Services on Sunday. There was only Mandarin Services, no dialect ones. A Tagalog Service had just started as Revd Alex Pa'atan was here.

Deaconesses Bessie Lee and June Tan started a 9.30 am Service which had to worship in restaurants then before moving to Victoria Concert Hall. Then they returned to the Cathedral and became the 9 am Service when the building extension, called the Cathedral New Sanctuary was ready in 2005.

TC: How busy was it then?

LT: At that time Bishop Moses Tay started the Diocesan Lay Training Programme (DLT) and I was appointed the DLT coordinator for the Diocese (1986 to 2004). Almost all the pastoral staff at the Cathedral were involved in running and teaching the modules, the biblical units and the special courses.

On Mondays, our day off, we would be here grouped with Bishop Tay in marking DLT papers (chuckles). The DLT dovetailed well with the five pronged plan for parishioners.

TC: What were the evangelism approaches then?

LT: It is important that the parishioners get into the Word themselves and let the Word transform them. They should meditate. Go deeper in the Word. Study. Practise. Read the Bible in one year and study the Bible in three years.

During my time as Vicar, we started the Child Development Centre in Jurong. We also started a Sunday outreach service there. This eventually became part of Westside Anglican Church. It was amalgamated with Chapel of the Resurrection's work in Bukit Batok.

TC: What was the work of the Vicar like in 1980s?

LT: Due to the smaller size of the congregations I was able to attend all services over two weeks. I was everywhere;



June Tan (left) and Bessie Lee (right) were made deaconesses, by Bishop Moses Tay in 1991, with Revd Tay as their vicar.

involved in all the ministries. It was the “full works”. Pastorally, there was more intimacy. I had the opportunity to get to know the members better. I had a good memory then and a thick skin. (Chuckles.) I had to ask some members for their names a few times before I could remember. (Chuckles.) It paid off. At one AGM, I was able to name every member there!

Nowadays it is harder, some clergy are here for a short stint before they are posted elsewhere. So it is hard for the congregation to grow their relationship with a priest. It is up to someone like me now, an auxiliary priest, to help maintain ties, to make the connections and fill the gaps.

In the 80s, we were busy with missions too - we had Frank Teo who was with OM in Pakistan, Steven Lim who was in Thailand, Lim Sock Chin was leaving to France to study French before heading to Togo in Africa. I journeyed with them.

TC: Could you share a little on your spiritual formation?

LT: I grew up in St Andrew’s. My mother was a member and she brought me to church as a boy. I enjoyed singing the hymns, joining the Cathedral Choir from the time I was in Secondary 2. Bishop Chiu Ban It was my godfather. Revd Canon Sorby Adams baptised me.

I was made a deacon and priest under Bishop Chiu. My first posting was to the Church of Good Shepherd (English) with Revd James Wong. Then I went to Diocese of Croydon for 18 months. The one who encouraged me to be a clergy was Revd James Wong. I was doing part time theological studies and I was a dental officer during my National Service days. I felt an initial calling in my varsity days and I went to Thailand for six weeks with 2 medical undergrads in a Varsity Christian Fellowship Mission Team visiting OMF ministries in medical, urban/student and tribal areas. I

thought God was calling me to be a dental missionary. But when I was serving my NS as a Dental Officer it became clear to me that I would become frustrated trying to balance sharing the Gospel while dealing with patients’ oral health. I prayed and felt God was leading me to ordained ministry.

(Near the end of the interview, his wife Priscilla joins us. She has been supporting his ministry all these years, a stalwart at his side.)

PRIS: When we were first at the Cathedral, we were so busy. I was asked by Bishop Moses Tay to head the Diocesan Women’s Board. Then our sons were very young but we just kept going. Just doing our best in Christ. 🌈

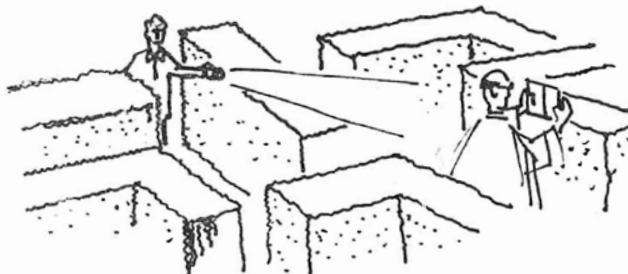
Revd Dr Louis Tay’s postings

- Church of Good Shepherd (English Congregation) Oct 1976 – Dec 1979
- St. Stephen’s Church, Norbury and Thornton Heath, Diocese of Croydon Jan 1980 to Jun 1981
- St Hilda’s Church (Vicar) July 1981 to July 1986
- St John the Evangelist’s Church, Albany, Diocese of Bunbury May to July 1986
- St Andrew’s Cathedral (Vicar) Aug 1986 to Dec 1991
- St. Peter’s Church (Vicar) Jan 1992 to Feb 1995/ Concurrently St. Andrew’s Community Hospital, Elliott Road (Chaplain)
- St. Paul’s Church (Vicar) Mar 1995 to Feb 2004; Collated Canon May 1996
- St Hilda’s Church (Vicar) Mar 1995 to Feb 2007
- St Andrew’s Cathedral (Associate Vicar) Mar 2007 to Sep 2014; (Auxiliary Priest) Oct 2014 - present.

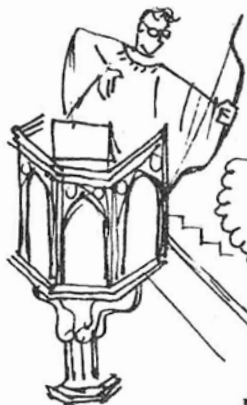


Read the message before or after the service (but not during the sermon!) Preachers often separate sermon from message.

There is usually a specific theme for each Sunday. It is contained in the Collect which is printed in the Bulletin. The Message, written by one of the preachers, also highlights the theme.



Preachers have (or should have) a certain structure for the sermons. Try to follow their train of thought.



Don't let your thoughts wander. Concentrate on what is said.

HOW TO LISTEN TO SERMONS
(AND GET SOMETHING OUT OF IT)
by Bill Lim, who is at both ends of the business.



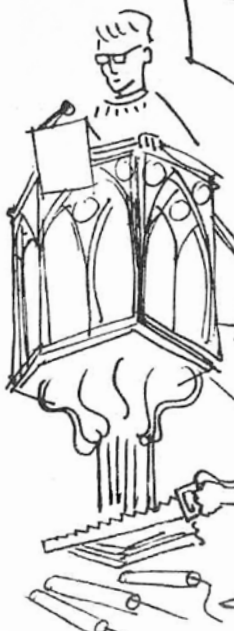
The preacher may go over the time (and he should really

know better).

Put up with him

for a little while.

He can't go on forever.



You may disagree with the preacher.

There is nothing wrong with that.

It simply means that one should find out the answer by more reading of the Bible.

Pray before and after the Service for the preacher and the message. Apply it in your life.



These cartoons are from early editions of the Courier and drawn by the late Professor Bill Lim, an architect and a PCC member

GOLDEN HARVEST

The spirit of the St Andrew's Church Mission has never dissipated. Since 1856, God has grown and expanded the ministry of the Anglican Church in Singapore and gradually to the region. There are cycles or seasons; one of the more recent ones saw the birth of two Extensions - Golden Harvest and Bedok. The Courier spoke with Professor Lawrence Boo, former Secretary of Synod who was involved in both and whose enthusiasm has not waned.

BY LUCILLA TEOH



From left: Lawrence Boo; Chow Wai Keng; Jean Wong Peng Yien, Leong Wee Teen (Boo's late wife), Maureen Tan, Paul Tan and Yong Yin Fui. (Not in photo is Ho Hye Chan). This team went on to start the Bedok Extension Centre

"Revd James Wong was the one who challenged the Cathedral's Youth ministry members. Roderick Tay, a Youth Leader and my mentor, took up the challenge and invited us [youth] to join him in pioneering a home church in the Golden Mile or Beach Road area," recalls Professor Lawrence Boo. Ten members responded to that 1975 clarion call to action.

Canon Frank Lomax who was then Vicar was also very encouraging. At that time Boo and Tay were involved in the church leadership as Parochial Church Council members. Boo was then finishing his National Service and about to enter University to read law. At University, through the Varsity Christian Fellowship, Boo met Rennis Ponniah and Soh Guan Chin who would later become involved in what came to be named the Golden Harvest Extension (GHE).

The Golden Mile (Beach Road) was then a new development, considered a golden belt of Singapore, an extension of Shenton Way. "Every weekend, we would walk the ground, reaching out to HDB flat dwellers. We were fearless. One day we visited a Mr Lim Hoe Kheng who was in his 70s and bedridden in his one room flat. He invited us to use his flat for our services. Our very first service was held around his bed. We continued to hold our services there till our numbers increased and it got too cramped," shares Boo.

Of course there were challenges; demands from family and what is now called work-life balance. Some family members were worried that the Golden Harvest Extension could be a cult luring their children away.

It was a fruitful time not just in growth in numbers but in impact on young lives. One GHE member Chow Wai Keng became a missionary. Others like Paul Tan, Soh Guan Chin and Rennis Ponniah would be ordained as clergy. June Tan and Bessie Lee would become deaconesses.

Eventually GHE leased a space in Woh Hup Complex (currently known as the Golden Mile

Complex) for \$500, which was a huge sum in the 70s. Under Tay's visionary leadership, the group would participate in prayer walks and go door to door sharing the Good News. Tay took on the responsibility of planning and directing the weekly activities.

Throughout this period, the Cathedral was highly supportive. Boo remembers that the Youth Ministry and the Cathedral's Women's Fellowship would visit to encourage the work by praying and worshipping with them.

Sometime in the late 1970s to early 1980s, the reins of the leadership of the GHE was handed over to Soh Guan Chin, Rennis Ponniah and Lawrence Boo. They had a different leadership style and sought consensus. There was also a growing realisation that there were limitations to what could be done in Golden Mile. Furthermore it was geographically too close to the Cathedral so some GHE members preferred to worship there. It was felt that it was time to move elsewhere.

Bedok was identified as a new harvest field. This time it was Revd Ronald Hu, chaplain to the GHE, who issued the challenge in 1979. Rennis Ponniah stayed with the Golden Harvest Extension while Lawrence Boo moved to the Bedok Extension with about six members of GHE and two volunteers from the Cathedral's Young Adults' Fellowship. They were led by Paul Tan, then a lay leader.

After months of preparation and prayer, the Bedok Extension Centre was launched from the Anglican High School canteen with the young people sharing the Good News with the nearby residents. Some of this early group of young people include Daniel Tong, now Revd Daniel Tong (Vicar of St Andrew's Community Chapel), Frank Teo (a missionary) and Peter Soon (St John's Chapel).

Initially a small group worshipped in the office of Mr and Mrs Arthur Phua in Bedok Central. At the inaugural service on 2 Nov 1980, there were more than 100 well wishers from the Cathedral. By January 1981, there

was a regular group of around 30 worshippers, with Bible study on Wednesdays and Fridays. Soon a Sunday School was started. The group grew to around 50 members and they relocated to the AVA Room of the Anglican High School.

In 1981, the Bedok Extension was led by Revd Fred Vergara. It proved to be a time of change, growth and excitement. There was a fresh experience of the Holy Spirit and the numbers grew to 60.

Golden Harvest Extension Centre was eventually given a "home" by All Saints' Church. GHE would eventually become the English congregation of All Saints' on 5 January 1986.

Bishop Moses Tay then challenged the Bedok Extension Centre to move to a new estate in Tampines. They did, eventually becoming the Chapel of Christ the Redeemer in 1988 and attaining parish status in 1989.

What has amazed Professor Boo is the incredible faith and trust placed in such young people then. "The Cathedral leadership dared to entrust us, to invest in us, to pass the torch to us."

Professor Boo recalls that almost all of the 10 pioneers stayed the course. A few were too young and dropped out when the demands of education and family proved too much. But there were new people joining the GHE. The group were very challenged initially in Golden Mile as they met young people who were substance abusers and low income families with issues. "The adrenaline kept us going. There was no end to the work. We just kept on going. In pioneering work, challenges are inevitable."

Professor Lawrence Boo continued to serve in Chapel of Christ the Redeemer. He was in the PCC, a Lay Reader, Home Cell Leader, and a Lay Preacher. He has also served at diocesan level as the Secretary of Synod. Now he feels it is time to encourage young people to serve. Time to pass on the torch of the St Andrew's Church Mission. 🙌



ELIZABETH CHOY

War Heroine

BY KEITH LEONG

Born Yong Su Moi in 1910, in Sabah, Elizabeth Choy came from a family of devout Hakka Christians. At the age of 19, Elizabeth came to Singapore to further her education at the Convent of the Holy Infant Jesus. In a later interview, Elizabeth shared that she was drawn to worship at St Andrew's Cathedral when she spotted its spire while walking around the city.

She worked as a teacher at CEZMS (Church of England Zenana Missionary) School, today's St Margaret's School and St Andrew's School. In 1941, Archdeacon Graham White officiated her marriage to Choy Koon Heng, who was a book-keeper with the Borneo Company.

The Japanese Occupation

When the Japanese invaded Singapore, Elizabeth volunteered as a nurse with the Medical Auxiliary Service.

The Choys set up a canteen in Miyako Hospital (the predecessor of the Institute of Mental Health) which ran regular ambulance services for Changi Prison internees. At the request of Bishop Wilson, she and her husband helped to bring comfort and aid from their canteen to the 50,000 interned Allied Prisoner of Wars interred in Changi Prison. They delivered parcels containing fresh clothing, medicine, letters and even took the risk of smuggling radio parts.

Following the Double Tenth incident, the Choys were imprisoned and tortured by the Japanese. Elizabeth was taken to the YMCA on Stamford Road, used by the *Kempeitai* (Japanese military police) as their headquarters. Elizabeth was thrown into a dark windowless cell with 20 men, the only female. The three by four metres cell became her home for 193 days. Always ready to make the best of circumstances, Elizabeth tried to alleviate their living condition by offering to clean the commode and the cell.

Subjected to torture, Elizabeth was slapped, kicked, spat at and subjected to electric shock treatment. In an effort to

extract a confession, she was tortured in front of her husband. In another attempt to get a confession, the couple was told they were sentenced to death so they should say goodbye to each other. Tearfully and lovingly, they did so only to find out it was a ploy.

The Japanese were impressed by her courage, selflessness and altruism. Despite the suffering and pain, Elizabeth never admitted to being a British sympathiser. She was released by the Japanese after 193 days of torture and starvation. After the war, Elizabeth was asked by the War Crimes Tribunal to name her torturers. She forgave her captors and refused to provide any names, stating that "it was the war that was wicked and evil." In recognition of her valour and efforts during the war, Elizabeth was awarded the Order of the British Empire (OBE) in 1950.

After the War

We tend to remember Elizabeth and her stoicism in the face of extreme cruelty during the war. However, Elizabeth can be considered as a heroine for all times with her dauntless and selfless character.

From 1951 to 1955, she was nominated by the Governor to the Legislative Council of Singapore, where she spoke on behalf of the poor and needy and campaigned for the development of social services and family planning.

Her wartime experiences had inculcated in her the belief that civil development was required as an effective protection from aggressors. She served as a second lieutenant in the women's auxiliary of the Singapore Volunteer Corps, where she earned the nickname "Gunner Choy"!



Photo courtesy of Landmark Books

In 1953, she represented Singapore at the Coronation of Queen Elizabeth II and subsequently undertook, for the Foreign Office, a lecture tour of North America to explain the aspirations of the people of Singapore and Malaya.

As a teacher, Elizabeth established a special bond with her students, and this was exemplified in a testimonial that Revd Canon Sorby Adams wrote for her in 1956 when she sought leave from St



Elizabeth with her OBE.

Andrew's School to head the work at the School for the Blind. He wrote, "Not only has her teaching been skilled, but from the first, even before she received her training in teaching, she showed a love and leadership among small children

that gave so much more than material knowledge."

"Her warm sympathy with them enabled her from the outset to build up in them values that I have seen come to fruition in her pupils as they grew up."

And He never failed me

In a 1973 interview, Elizabeth shared, "All through my trials in life, I have derived great strength and comfort from my knowledge of God. When I was taken by the *Kempeitai*, and there was no one who could help me, my only source of strength and comfort was God. And He never failed me."

Elizabeth passed away on 14 September 2006 at the age of 96. Her wake was held at the Cathedral, an honour given for the first time to a parishioner. 🏰

MUSIC AND



WORSHIP

in the Cathedral Today





Our Church Choir of yesteryear leads us in worship.



Worship at the Young Adults' Fellowship was often led simply by a solo guitarist.

Music and worship are intrinsically linked for what and how we worship shapes our theology of the God we serve and love. *The Book of Common Prayer* has been the foundation of our early Anglican worship. Through the years, the Cathedral has grown in the number of services and the people groups who worship here. The appropriate worship styles and forms have developed accordingly; united by our one desire to glorify the Triune God who first loved us.

In the Cathedral's early days, the *Book of Common Prayer* (BCP) played an integral role when worship services first began. It ordered the way worship was conducted in British colonies during the 19th century. Authorised in 1662, the BCP has morning and evening prayers, the orders for Baptism, Confirmation and Marriage. Its liturgy shaped the way how services were conducted and this biblically-shaped faith guided the use of hymns sung at the Cathedral.

Moving forward to 1969, Dean Anthony Charles Dumper penned his reflections on worship in a publication commemorating the 150th anniversary of Singapore's founding,

In this young city with its youthful population well represented in our congregation we recognise that worship must be so ordered that the young can feel at home... worship in a Cathedral or any church must start with the hearts and minds of the worshippers. And it does not essentially matter which literary or musical form is used provided that through it, the congregation can understand and offer their worship to God... we do not forget that that standard must relate to the culture, the aspirations, the characteristics, of the people of Singapore. There is room for much more experiment and exploration in our music, in our order, in our ceremonial.



The Cathedral is now blessed with three choirs singing regularly on Sundays.

Dumper's wise words on music and worship have certainly been heeded fifty years on. From the traditional set of Canticles – hymns or Christian songs of praise taken from the Bible such as the *Te Deum* and *Nunc Dimittis* – to the use of Psalms in chants or metrical forms, the Cathedral today has incorporated modern forms of music from other parts of the Anglican Communion and the wider Church. This has enriched the Cathedral's worship life and helped a wide range of individuals in the church community to worship meaningfully. Old and new, there are riches to be discovered through heritage and creativity.

In terms of musicianship and resources, the Cathedral has made great strides. There was a time - and that was not too long ago - when we were desperately looking for organists. Today, the Cathedral enjoys the luxury of rostering our organists to play once a month even though some would like to play more often! Diverse forms of worship can be experienced in the 18 services held here every week at the Cathedral.

The Cathedral Choir is currently led by our principal organist and music director, Mr Lim Chin Kai. We currently have three choirs singing regularly every Sunday at the 8.00 am, 11.15 am and 5.00 pm services. Once a month, the choirs come together to sing special anthems during the Holy

Communion. The choirs also come together to sing during Easter, Christmas and other special occasions.

The Cathedral Choir also ministers to other churches and parishes in the region as a part of our mutual worship enrichment. The Cathedral also regularly hosts choirs from other churches, both from here and abroad. Some of these are collaborative efforts and in so doing, we are enriched. We continue to seek to enrich our worship by drawing on our rich Anglican tradition both in terms of music and liturgical resources. There is also a leadership task force which works closely with the Vicar and clergy in shaping the direction of worship and liturgy in the Cathedral.

The Cathedral also has a Golden Voices Choir consisting of senior members from

Our Silver Strings Ukelele Group performed carols at the Cafe last Christmas.





Top left: Mr Lim Chin Kai (centre), the choir director, conducting youthful voices at Experiencing God, a Young Adults' event. Top right: Our bell ringers learning how to change-ring. Above left: Mr Steven Wong, Dance Ministry Head, leads worship through dance and movement. Above right: Mr Matthew Peter (centre), Worship and Music Ministry Head, leading praise and worship at a contemporary service.

the Cathedral's many services, as well as a Handbell Choir helmed by the Cathedral's Young Adults Ministry. The Young Adults join the Cathedral Choir to sing during special occasions and have also presented an evangelistic musical as part of their outreach.

The contemporary worship and music ministry is headed by Mr Matthew Peter. Working together with the various services' core worship teams, they oversee and give direction to the worship life of our congregations in the New Sanctuary. There is also a Dance Ministry headed by Mr Steven Wong.

Delving into our English heritage with an eye on local culture and developments elsewhere in the Communion, the Cathedral

seeks to strengthen her Choir and other choral groups and musicians, adding the riches of Cathedral culture and music to our society's flourishing arts scene.

A recent addition to the Cathedral's worship ministry is the new Bell Ringing Ministry. In 2019, the West Tower has come to life as some are "learning the ropes", so to speak, to create the unique cascading sounds of bells through change-ringing.

Christian worship and music flows from vibrant faith. This is also our aspiration, to worship from the interiors of our hearts as musicians and a worship community. This is the kind of music and unique sound we seek to offer both in and outside the Cathedral, faith that is lived, sung and heard. 🇸🇬



*...worship in a Cathedral
or any church must
start with the hearts
and minds of the
worshippers. And it
does not essentially
matter which literary or
musical form is used
provided that through
it, the congregation can
understand and offer
their worship to God...*

Dean Anthony Charles Dumper,
1969



5th Anniversary, 1959

THE MANDARIN CONGREGATION

"At that time, it was not yet called a "Mandarin Congregation", but only a "Mandarin Service" ...We were actually members of the English congregation. It was an European priest who encouraged the setting up of a Mandarin service. I remember that there were initially only three families who gathered for worship together," recalls Bishop John Chew

BY NATHENE CHUA
Member, Mandarin Congregation

In May 1954, the Cathedral's Mandarin Service held its first worship service in the recently completed Memorial Hall, now known as the North Transept Hall. Led by Revd Canon Sverre Holth, the inaugural service saw six members in the congregation. In an early issue of the *Courier*, Revd Canon David Dang wrote that the service was set up to "administer to the growing needs of the Mandarin-speaking population in Singapore, and to fully utilise the church building." This was also around the time of the formation of the People's Republic of China, when many foreign missionaries were asked to leave. Revd Canon Holth was one such missionary. He was able to communicate fluently in Mandarin, and desired to continue ministering to Mandarin-speaking communities. Where better to go than Malaya, which had a sizeable population of Chinese immigrants.

In the early 1950s, the Anglican churches were already holding regular services in various languages and dialects, including Foochow, Hokkien, Hinghua, Tamil, Malayalam and Hindustani, to cater to the diverse language groups represented in Singapore. The setting up of this Mandarin service came just ahead of the changes in language policies in Singapore, and it was timely as it was able to cater to a growing population of young people educated in Mandarin.

Just two years after the Mandarin Service started, Revd Canon Huang Yang Yin was

appointed as its priest-in-charge, while concurrently serving as the first Principal of Anglican High School. Under his leadership, the first Church Committee was formed, and its members delegated various roles to serve. One of the first ministries to be set up was the Sunday school, which started in 1956 with only four children. It was followed closely by the setting up of the Women's Fellowship in May of that year. Mrs Anne Elise Holth, the Revd Canon Holth's wife, led the fellowship, together with Mrs Zhou-Zhang Fei Ru and Mrs Yeow Rui Han nee Kwan Soo Zeng.

Mandarin church committee records reveal an active church life and a passionate the congregation. The Youth Fellowship began in July soon after the Women's Fellowship. Then in December, a Christmas event was held, followed closely by the publication of the first edition of the congregation's monthly bulletin in January 1957.

The Mandarin choir was soon established by Deaconess Mollie Rudd to lead the congregation in worship. When the congregation first moved to the Nave for service at 9.30 am, the choir was seated in the balcony of the bell tower. Mdm Tan Bee Nge, an early choir member remembers that, "You could hear us clomping our way up the stair well to the balcony. At that time, the choir members were young, perhaps in their 20s, so climbing up the stairs was not an issue. There couldn't have been more than 20 of us in total."

Women's Fellowship



Church Committee, 1964





Sunday School

One of the first ministries to be set up was the Sunday school, which started in 1956 with only four children.

Today, the choir comprises 40 members, and is seated behind the Lord's Table.

As the congregation grew in numbers and became self-supporting, it decided to embark on a missions project, setting aside 1968 as a year of prayer and fund-raising. The following year, members of the Mandarin congregation began to evangelise in the Changi area, through the Anglican High School which was located near Bedok New Town. Bishop John Chew recalls, "After Sunday services and Youth Fellowship, some of the youth would travel to the Anglican Mission Centre in Changi, to conduct Sunday

school lessons and youth ministry activities. And that was how the community grew."

By 1971, a Sunday service began at the Mission Centre, with plans to have a church building within the compound of Anglican High School. And in 1975, the fruit was All Saints' Church. Apart from church planting, the Mandarin congregation at St. Andrew's Cathedral set aside every second Sunday of the month as Evangelism Sunday, to remind members of the Great Commission.

Growth was steady. Under the leadership of Revd Lim Kok Heng, who was the priest-in-

Choir, 1961



Completion of All Saint's Church, 1975





Adult Fellowship



Youth Fellowship, 1986

Today, the Mandarin Congregation is about 1200 strong, and in recent years has focused on spiritual growth through the building up of the disciples of Christ.

charge from the late 1980s, the congregation set a 5-year vision to “build a God-centred church”. Members were encouraged to form small groups, to gather regularly beyond Sunday services, and a second service was started for the youth, to ensure that the now English-educated youths would not become too disinterested and drift away from the church. Coupled with more large-scale evangelistic events, these measures helped more congregation members to participate actively in church life, and may have contributed to the accelerated growth in numbers.

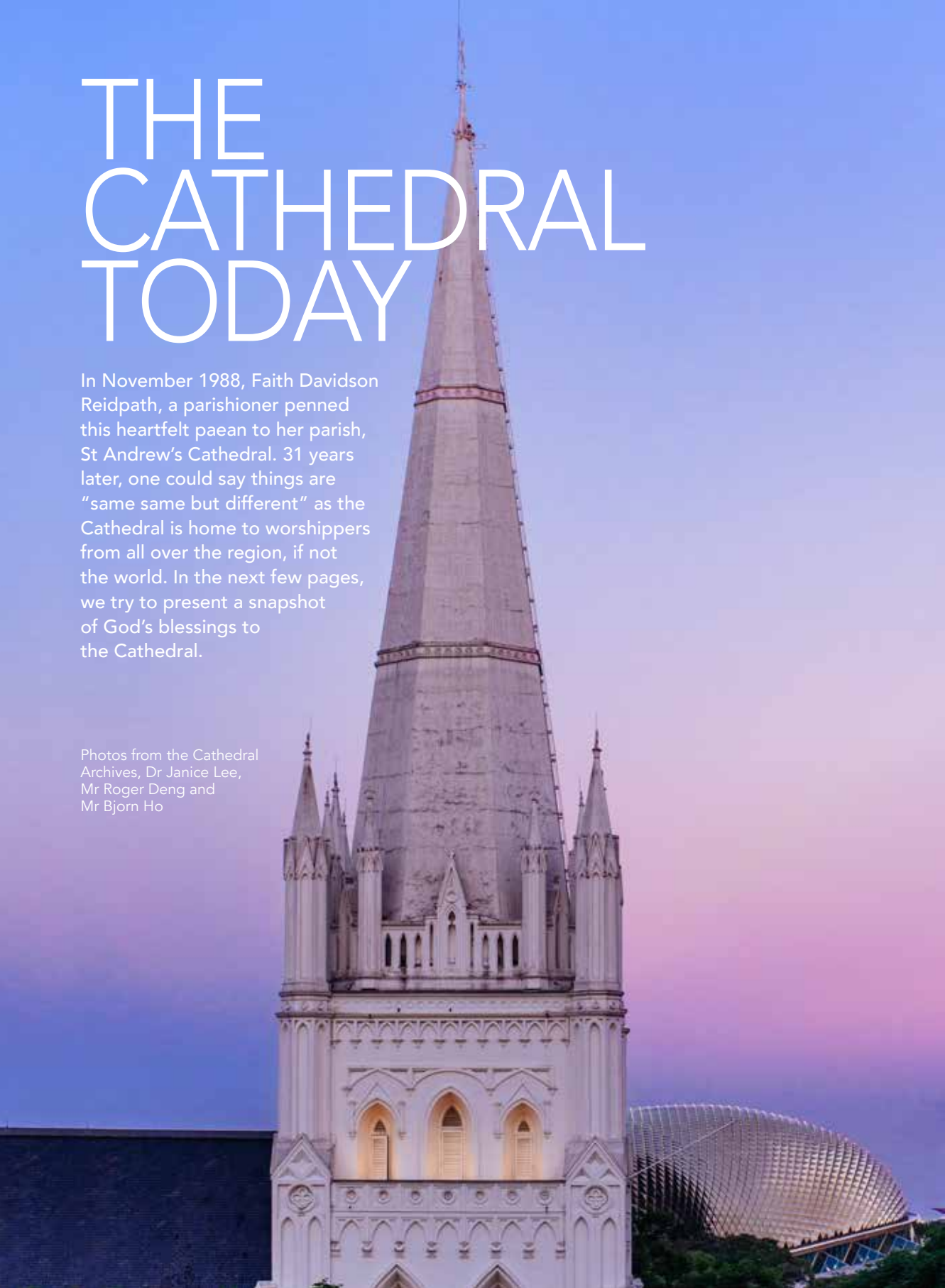
At the same time, more services were added to meet the needs of various groups of worshippers. When the land on which St. Matthew’s Church stood along Neil Road was acquired by the government in the 1990s, the Cantonese service moved over to the Cathedral, and became part of the Mandarin congregation. Around the same time, a 5.30 pm service was introduced to cater to those who were not able to make it for a morning service.

Today, the Mandarin Congregation is about 1200 strong, and in recent years has focused on spiritual growth through the building up of the disciples of Christ. While the demographics of the congregation have shifted over time, as changing official language policies meant that fewer young people use Mandarin as their first language, the congregation still sees its clear mandate to share the Gospel with the Mandarin-speaking population in Singapore. 🇸🇬

Baptism, 1960



THE CATHEDRAL TODAY



In November 1988, Faith Davidson Reidpath, a parishioner penned this heartfelt paean to her parish, St Andrew's Cathedral. 31 years later, one could say things are "same same but different" as the Cathedral is home to worshippers from all over the region, if not the world. In the next few pages, we try to present a snapshot of God's blessings to the Cathedral.

Photos from the Cathedral Archives, Dr Janice Lee, Mr Roger Deng and Mr Bjorn Ho



1



4



2



3



5



6



7

1. Children's Mission Trip to Cambodia 2. Making palm crosses 3. Sewing Ministry
4. Connect Group 5. Hokkien Service Baptism 6. Cooking for the Alpha Course
7. Alpha Intro Dinner



1



2



3



4



5



6



7



1. Experiencing God, Young Adults' Event 2. Maundy Thursday Service
3. Anglican Chamber Ensemble 4. JuRun 2019 5. Golden Voices 6. 11.30 Service
7. SAC Choir at the New Year's Eve Covenant Service



1



2



3



4



5

1. Myanmar Service 2. Tamil Service
3. CITY Community Services Fund Raising
Dinner 4. Mandarin Congregation
5. Lync Youth Ministry 6. Prayer and Praise
7 & 8. Filipino Service



6



7



8





1. Servers
2. Receiving Holy Communion for the first time
3. Children's Ministry Retreat
4. Children's Day Carnival
5. 9am Sunday School Camp
6. Baptism
7. Flower Ministry
8. Confirmation Service
9. Ordination Service



1. Podcast recording 2 & 6. Staff Christmas Lunch 3. 8am Sunday School 4. Return of the bells 5. Family Camp, 5pm Service 7. The Cathedral Cafe 8. Bell ringers 9. Induction of Canon Terry Wong as Vicar of St Andrew's Cathedral





1& 9. Project Khmer H.O.P.E. 6. Celebration of Hope Dedication Service
 3&8. Befriending Migrant Workers 4. Batam Medical Mission
 5. 289 Fellowship of the Manger 6. Servers &. Medical Sunday



the story of **THE BELLS**

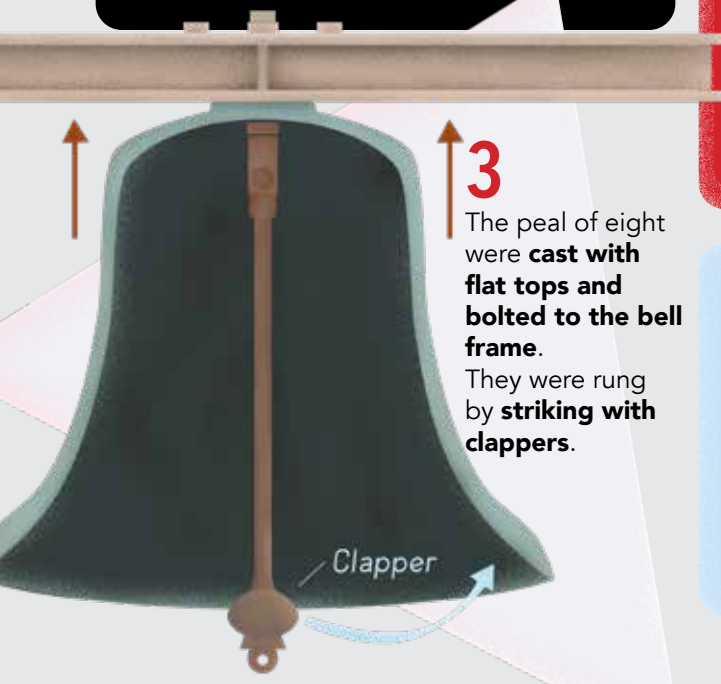
Bells have been part of St. Andrew's Cathedral since 1843 when Mrs Maria Revere Balestier, wife of the first American Consul to Singapore, presented the Revere Bell to the first St. Andrew's Church. The Revere Bell is the only bell cast by the Revere Copper Company that is outside the United States. It was then used as a curfew bell to remind residents to stay vigilant after dark.

In 1889, the family of Captain J. S. H. Fraser presented a peal of eight bells to the current St Andrew's Cathedral to commemorate the 70th Anniversary of the founding of Singapore. These eight bronze bells were each named after an apostle of Christ. They were cast at the John Taylor & Co. Foundry in Loughborough, England. When the peal of eight was restored in 2018, new bells were added to convert it into a change ringing peal of 12. Here are some interesting facts about the history of St. Andrew's Cathedral bell heritage.



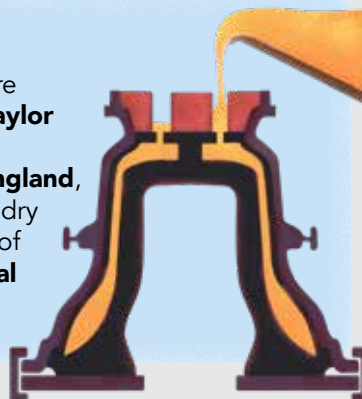
1 The **Revere Bell** is on display at the **National Museum of Singapore**. It was damaged beyond repair and a **piece of metal at the lip of the bell was dislodged**.

2 The peal of eight was **rung every Sunday as a call to worship**. This ritual continued even during World War II when services were held at the Cathedral. They were only **silent for two days in 1936** when the bells were turned so that the clappers could strike new spots to **prevent wear and tear**. Bells can last for 500 years if they are regularly maintained.



3 The peal of eight were **cast with flat tops and bolted to the bell frame**. They were rung by **striking with clappers**.

4 The peal of 12 were cast at the **John Taylor & Co. Foundry in Loughborough England**, the same bell foundry that cast the bells of **St Paul's Cathedral (London)**.





5 The peal of 12 was commissioned on 11 August 2019 by the **Rt Revd Low Jee King**.

6 The peal of 12 was installed as a **change ringing peal** where they are rung by swinging them through **an arc of 350 degrees or more** to produce a complex cascade of sounds.



7 Change ringing is a **tradition of the English church** which is believed to have originated in the mid-17th Century. Bells in Anglican churches are typically rung this way.

8 There is no score sheet for change ringing. Bell ringers are each assigned a bell and **they memorise the sequence** that bells will be rung.

9 There are roughly 40,000 bell ringers in the world. St Andrew's Cathedral started a **bell ringing ministry** to train Cathedral members on change ringing.



12 There are more than 6,000 bell towers with ringing peals in the world but St Andrew's peal of 12 became **the first working, change ringing peal of 12 in Singapore and in Southeast Asia**.

10 The largest bell is the **Andrew bell** at 1,297kg and the smallest bell is the **Simon bell** at 198.5kg.

11 The bronze bells comprise approximately **80% copper and 20% tin**.



THE CATHEDRAL OF TOMORROW

St Andrew's Cathedral is many things to many people who have passed through her portals. She is home, a refuge, an oasis, a place to find hope and experience God's love. On weekends, her grounds are places where friends and family can gather and enjoy a respite from the hectic life of a city. What will the Cathedral be in the future?

BY REVD CANON TERRY WONG

It has been said that the largest cross in the city can be found at St. Andrew's Cathedral.

This is true due to the cruciform shape of the Nave, which can only be viewed aerially. The land which the Nave sits on is freehold. As we think of the Cathedral of tomorrow, this mark of the cross will be a permanent presence in our city. The cross symbolises servitude and sacrifice. Even as our society and nation change with time, this permanent mark will continue to serve as a reminder of the Church's unchanging role and calling in our nation.

Firstly, the Cathedral, right from her onset as a church building mandated by Sir Stamford Raffles in the early 19th century, will continue to serve as a **place of prayer and worship**. Nested in the civic district in the midst of civil, judiciary and commercial facilities, she is, as Jesus has declared¹, a house of worship for all nations. She is to be used by peoples of all cultures, languages and ethnicity. Today, sixteen services are held over the weekend in seven languages. The permanent presence of the Cathedral in the civic district witness to the centrality of worship and prayer to the life of our society. It reminds us of our need for God.

The Church is also called to **serve**. The cross symbolises the death of Christ. He died that we might live. It was a sacrifice in servitude of others. The Cathedral is called

to serve the city. Again this ministry of giving, healing and reaching out to the poor and needy is embedded in the DNA of the Church. The servant can do no better than her Master.² When Jesus was being led to Calvary, the horizontal beam of the cross - the patibulum - was placed on his shoulders. He carried it to site of his crucifixion. Midway, when he became too exhausted, he was helped by Simon of Cyrene. This same beam carried Jesus to his death on the cross. The "patibulum" of the Nave continues to remind us that we have to stretch out our hands - even when it is extremely painful to do so - to serve the city. None of us can imagine what this service and sacrifice may entail in the future. But serve, we must.

The cross is also the **doorway of love** through which an individual is welcomed into God's family. The outstretched arms are also a picture of welcome and embrace. "For God so loved the world that He sent His only Son."³ Every human being longs to be loved. It is a longing for home and a sense of belonging. The Cathedral has always been a home in the city, an oasis placed in the middle of a thriving civic district. The cafe next to the busy sidewalks of the city beckons the passer-by to drop in and feel at home. In much of her earlier years, the Cathedral lawns were unfenced. They were used by all and sundry. While the lawns today are now

¹Matthew 22:13a (ESV) He said to them, "It is written, 'My house shall be called a house of prayer...'"

²Matthew 10:24 (ESV) A disciple is not above his teacher, nor a servant above his master.

³John 3:16 (ESV) For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.



fenced, necessitated by our modern urban demarcation of boundaries and security needs, the ground remains open for public use. It is a common sight these days to see people picnicking on the lawns. The Cathedral will continue to be a home for future city-dwellers, whether citizens or foreigners. And ultimately, the cross is a doorway to an eternal dwelling with God in our heavenly home.

The cross also carries a timeless **moral** message. It was the sins of the world which put Him there. How we live matters. It has consequences for future generations. Our lives will echo through eternity, if I may use a cliché. Jesus is also calling us to change our lives and society for the better. Like salt and light,⁴ we are to promote what is good, and hold back what is harmful for society. In 1969, when the Church was new in her identity as a national church in the wake of the departure of the British, The Very Revd A.C Dumper, Dean of the Cathedral, reminded us that “a secular city is not a godless city.”⁵ From the Christian perspective, God is involved in the life of the city. The Church is not to be so pre-occupied with her needs and neglect to be a voice in the city. She needs to communicate His love and vision for a better life. She needs to enrich the public square.

A Cathedral of tomorrow needs to continue to have a cruciform life and voice. She may find some novel ways of doing this. The building facilities on the lawns will see further additions and expansions. However, the cruciform-shaped Nave is a permanent reminder that some things in the Church should never change. 🌈



The Cathedral will continue to be a home for future city-dwellers, whether citizens or foreigners. And ultimately, the cross is a doorway to an eternal dwelling with God in our heavenly home.

⁴ Matthew 5:16 (ESV) “In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.” See also Luke 14:34,35 for Jesus’s explanation of the role of salt.

⁵150 Years of Singapore Festival Souvenir Programme, St Andrew’s Cathedral, Singapore, 1969, p 9.

The Lord loves
a cheerful giver....
Are you one?

That is good
enough



Bill Lim

These cartoons are from early editions of the Courier and drawn by the late Professor Bill Lim, an architect and a PCC member

BISHOPS of Singapore



The Right Revd
CHARLES FERGUSON-DAVIE
1909



The Right Revd
BASIL COLBY ROBERTS
1927



The Right Revd
JOHN LEONARD WILSON
1941



The Right Revd
HENRY WOLFE BAINES
1949



The Right Revd
CYRIL KENNETH SAINSBURY
1961



The Right Revd
JOSHUA CHIU BAN IT
1966



The Right Revd Dr
MOSES TAY LENG KONG
1982



The Right Revd Dr
JOHN CHEW HIANG CHEA
2000



The Right Revd
RENNIS PONNIAH
2012

DEANS of the Cathedral



The Very Revd
EDWARD OSCAR SHIELD
1958-1964



The Very Revd
ANTHONY CHARLES DUMPER
1964-1970



The Right Revd
JOSHUA CHIU BAN IT
1970-1982



The Right Revd
MOSES TAY LENG KONG
1982-1991



The Very Revd
JOHN TAN TENG WAI
1991-1996



The Very Revd Dr
JOHN TAY SIN HOCK
1996-2004



The Right Revd Dr
JOHN CHEW HIANG CHEA
2004-2006



The Very Revd
KUAN KIM SENG
2007-2015



The Right Revd
RENNIS PONNIAH
2016 - Present

VICARS of the Cathedral



The Revd Canon
RONALD HOWDEN WELLER
1970-1973



The Revd Canon
FRANK LOMAX
1974-1986



The Revd Canon Dr
LOUIS TAY SENG KONG
1986-1991



The Very Revd
JOHN TAN TENG WAI
1991-1996



The Very Revd Dr
JOHN TAY SIN HOCK
1996-2004



The Revd Canon
KUAN KIM SENG
2004-2015



The Revd Canon
TERRY WONG
2015 - Present

PRIESTS-IN-CHARGE, Mandarin Congregation of the Cathedral



Revd Canon
SVERRE HOLTH
1954-1955



Revd Canon
HUANG YANG YING
1956-1961



Revd
DAVID DANG SING HIONG
1961-1964



Revd
PETER LEUNG
1964-1967



Revd Canon
DAVID DANG SING HIONG
1967-1977



Venerable
LAU TEIK OON
1978-1986



Revd Canon
LIM KOK HENG
1986-2002



Revd Canon
ONG MING KING
2002-2009



Revd Canon Dr
TITUS CHUNG KHIAM BOON
2009 - Present

Restoring His House

*“We are heirs to the past, stewards of the present
and trustees for the future.*

*Arise therefore, and let us continue building
the Kingdom of God.”*

BY JUNE GWEE

For a 157-year-old, she does not look her age. Amidst newer buildings, modern facades and the din of the business district, St. Andrew's Cathedral still sits elegantly in the heart of the city. St Andrew's Cathedral was designed in neo-Gothic style with lancet shaped windows, pointed arches, tall tower, spire and stained-glass windows. Her spire points people to God and she tells out that God is in the city: He is in our midst.



The purpose of restoration is not to make things look new, but to ensure that its physical fabric is as authentic as possible and to safeguard them for future generations. There are many challenges in restoring St. Andrew's Cathedral. The whiteness of the building is striking both in the day and at night. This is the legacy of Indian convict labourers who used chunam plaster to give the building the smooth and white surface. But what makes it beautiful is also a bane. These white walls are easily streaked with dirt.

Significant work on the building was last done in 1991/92. From 1991 to 1996, various parts of the Cathedral were restored, repaired and upgraded. Cathedral roofs were re-slatted in 1991, along with the removal of obsolete wiring and plants growing from crevices of the roofs, re-plastering of walls and re-painting. Slates had become porous and the roof began to leak. Even as these works were being carried out, the Cathedral remained open. Church members worshipped next to bamboo scaffolding. The North and South Transept halls and offices were renovated in 1993. Restoration of stained-glass windows were carried out and repairs to the belfry had to be done. Since then, repairs and repainting work were carried out periodically.

In 2018, it became obvious that a major restoration was due, and a Restoration Works Committee was set up to look into restoring various parts of the building that have succumbed to environmental wear and tear. These include re-plastering and re-painting, timber carpentry, stone works and metal

works, electrical works, plumbing and roof works. Restoration work will begin in 2020 and is expected to take three years.

The cost of this Restoration is \$6 million. The Cathedral Heritage Fund was set up and the Cathedral's English Congregation and Mandarin Congregation have each committed \$1.2 million to the Fund. The Preservation of Sites and Monuments Board has confirmed a grant of \$977,000 to this Project. The balance will be raised from members and friends of the Cathedral, contributing to the Cathedral Heritage Fund. Monies collected in excess of current requirements will be used for future heritage and preservation works or future building projects.

Given her rich heritage in Singapore, St. Andrew's Cathedral is a National Monument. She is also the mother church of the Diocese of Singapore; she has given birth to churches, community services and the work of missions both in Singapore and the countries around us. Generations of Christians from a diversity of backgrounds have come to worship God and serve Him in this place.

The Cathedral church has stood the time as God's light in Singapore and served as a house of prayer for all peoples, bringing hope and new life to them who trust in the Lord Jesus Christ.

Today, our prayer is that as we apply ourselves to the physical work of repairing and restoring the Cathedral building, we would also avail ourselves to the work of God the Holy Spirit, who restores His house and renews the spiritual life of the Cathedral church.



To contribute to the Heritage Fund or for more information, please write to:
heritagefund@cathedral.org.sg

SERVICES & MINISTRIES

TIMES AND LOCATIONS

WEEKEND SERVICES

SATURDAY

- 2.00 pm LYNC YOUTH MINISTRY *Chapel for All Peoples*
4.30 pm CONTEMPORARY SERVICE *Cathedral New Sanctuary*

SUNDAY

- 7.00 am ENGLISH SERVICE with Holy Communion *Nave*
8.00 am ENGLISH SERVICE with Holy Communion *Nave*
9.00 am ENGLISH CONTEMPORARY SERVICE with Holy Communion (1st & 3rd Sundays) *Cathedral New Sanctuary*
9.00 am TAMIL SERVICE *Chapel for All Peoples*
9.30 am MANDARIN SERVICE with Holy Communion *Nave*
11.15 am MANDARIN SERVICE *Cathedral New Sanctuary*
11.15 am ENGLISH SERVICE with Holy Communion *Nave*
11.30 am ENGLISH CONTEMPORARY SERVICE *Prayer Halls*
2.00 pm FILIPINO SERVICE *North Transept Hall*
2.00 pm MYANMAR SERVICE *Cathedral New Sanctuary*
2.30 pm BAHASA INDONESIA SERVICE *South Transept Hall*
2.30 pm CANTONESE SERVICE *Nave*
4.30 pm HOKKIEN SERVICE *Prayer Halls*
5.00 pm ENGLISH SERVICE Evensong / Holy Communion (1st & 3rd Sundays) *Nave*
5.00 pm MANDARIN SERVICE *Cathedral New Sanctuary*

WEEKDAY SERVICES / MEETINGS

MONDAY

- 12.30 pm MID-DAY PRAYER *Nave*

TUESDAY

- 7.30 am CLERGY & LEADERS HOLY COMMUNION *Nave*
12.30 pm MID-DAY PRAYER *Nave*

WEDNESDAY

- 12.30 pm HOLY COMMUNION *Nave*

THURSDAY

- 9.30 am HOLY COMMUNION *Chapel for All Peoples*
12.30 pm MID-DAY PRAYER *Nave*

FRIDAY

- 12.30 pm MID-DAY PRAYER *Nave*
7.00 pm YOUNG ADULTS' MINISTRY *Chapel for All Peoples*

