

In Touch

The Cathedral Magazine - Spring Edition

ST JOHN'S CATHEDRAL HONG KONG

Diocese of HK Island Hong Kong Sheng Kung Hui
香港聖公會聖約翰座堂



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New Diocesan Bishop For Eastern Kowloon

The Right Revd Dr Timothy Chi-pei Kwok has been consecrated as the second bishop of the Diocese of Eastern Kowloon. The Archbishop and Primate, the Most Revd Dr Paul Kwong led the moving and joyful ceremony in St John's Cathedral on the *Feast of Christ the King* last year. Bishop Timothy's official enthronement took place the following day in Holy Trinity Cathedral, Kowloon City.

Born in Hong Kong and raised in a Christian family, Bishop Timothy graduated from Newcastle University, England in 1986. He went on to study theology at Wycliffe Hall, Oxford and was ordained to the priesthood in 1989. He is a former incumbent of St Peter's Church, Castle Peak and has held many senior positions in and outside the Church.

After years of further academic study, Timothy was awarded a Master of Philosophy degree in pastoral theology from the University of Kent. He also holds a PhD from the University of Birmingham in the field of cultural reconciliation.

Throughout his career, Timothy has championed religious and life education and is a former teacher at Ming Hua Theological College.

More photos and an exclusive *In Touch* interview with Bishop Timothy are on pages 24-25



Joyful Bishop Timothy after his consecration

Papal Greeting Caps Vatican Conference

Cathedral Chaplain, the Revd Catherine Graham, attended the *7th World Congress for the Pastoral Care of Migrant People* in Vatican City in November.

Hosted by the Pontifical Council, almost 300 delegates from over 90 countries gathered at the Vatican for this important congress on the theme of 'Cooperation and development in the pastoral care of migrants'.

Among the participants were cardinals, bishops, priests, laity from different Catholic organisations, and six fraternal delegates from Orthodox and Lutheran Churches, the World Council of Churches and the Anglican Communion.

The final day of the Congress concluded with an audience with Pope Francis where he briefly spoke to some of the delegates, including Revd Catherine. The Pope noted that those who migrate aspire to a better future for their families even at the risk of



His Holiness Pope Francis greeting the Reverend Catherine Graham in the Apostolic Palace

disappointment and failure. He said "The Church must remain a source of hope for migrants, who many times experience disappointment, distress and loneliness."

Finally, His Holiness thanked all the participants for their service to the Church and asked for the protection of Mary, the Mother of God, and Joseph who experienced the difficulty of exile in Egypt.

In Touch

We are pleased to be back in our fourth edition with a wide-range of features on people and events. Making a notable impact are the lives and thoughts of three clergymen.

In an exclusive and thought-provoking interview for *In Touch*, Bishop Timothy Chi-pei Kwok, the recently consecrated Bishop of Eastern Kowloon, reveals his approach to vision and discipleship in the Hong Kong Sheng Kung Hui. Most readers will draw at least something of importance for themselves in what he says.

Readers will also very likely feel a resonance from the Dean's Message. Dean Matthias speaks of the sense of anxiety and helplessness many of us feel over a world of 'division, conflicts and of broken people', how alienation, antagonism and fear of the worst have become part of us, and he reminds us where we can look for liberation.

There is optimism over the human condition from an interview with the Revd Desmond Cox that marks the 40th anniversary of his ordination to the priesthood. It looks back on the ministry of a much-loved Cathedral chaplain.

This edition also offers telling accounts of how the Holy Spirit is moving through the lives of two stalwart Emmanuel Church members. Stacey Usher writes movingly of how she is sustained and relieved in her struggle with cancer; and we share the wonderful news that after a long and emotionally grueling process, Erin McElhatton has finally been able to officially bring home her adopted daughter, Branna.

In response to the popular reception of his last article, Mark Gandolfi is back with another fascinating article on our obsession with electronic gadgetry and the impact digital technology is having on our lives.

As ever, we enjoy bringing you informative and exciting pictures whenever they come our way. Choir historian, Thomas Li, has the sort of curiosity and sharp eye we encourage among all our readers. He recently discovered an amazingly clear 1905 photograph of casual coolie labour pulling the 'punkahs'. It clearly shows how worshippers were kept cool during services in hot weather. Perhaps more than anything else, what the picture illustrates is that although God is unchanging, our understanding of what his will is for our treatment of our fellow men is not.

Following Cathedral Council's recent approval to renovate the garden, we are pleased to put into the public domain for the first time two stunning graphics that show how it might look after renovation. The images are supported by an interesting account of the history of the project by John Chynchen.

You will also find a schedule of services for Holy Week and Easter in St John's and in the three daughter churches. Keep it handy. It will help you plan your worship as you prepare to commemorate the Passion of Christ and the Joy of Easter.

An early reminder that copy deadline for the summer edition is **Monday 8th June, 2015.**

Looks like singing lessons have well and truly begun for Chevonne ☺

In Touch is delighted to announce the birth of Chevonne Tsang, born on 13th November 2014 to Alan and Patti. Alan is the Cathedral's Music Officer, a professional baritone and music teacher.



THE DEAN'S MESSAGE



How we wish the world could be different! We live in a world full of divides. We belong to one community and say others are not part of us! They are different! We disagree with them! We don't need them! Some of them have even become people we despise and we get used to the fact that our relationships have become strained. Every day when we turn on the television, the Internet, the exchanges on Facebook, lines after lines and stories after stories of division, conflicts and of broken people appear in front of our eyes. Racial, religious, cultural, political and personal divisions dominate our landscape.

Recently, we are seeing people increasingly taking extreme actions to make their claims known and this sends chills down our spines. On one hand, we are frustrated by what we see, and fear that only worse may come. While, on the other hand, we give up any hope what we can do to change our fate. We just manoeuvre carefully to steer our path straight and hope that nothing too tragic will come our way. Meanwhile, our suspicions of others grow by the day. Our lack of will to communicate with and our inadequate skills to truly understand the other side has become so common. This occurs in our homes, in our work places, and in our communities - and the Church is not exempt from it. Fears, loneliness, hurts, painful memories, alienation, schism and antagonism unfortunately have all become so much a part of us!

We will soon conclude the season of Lent and celebrate the glorious resurrection of our Lord Jesus Christ. How has this Lent been reforming and transforming you? One of the serendipities I hope many of us have realised is that we ourselves have in some big and small ways contributed to the problems of the world we find ourselves in. We may not be the ones who take aggressive actions towards others and yet in our words and deeds quite often we have disrespected and alienated others and therefore perpetuated the discord in the human family. We have hurt others and in turn we have been hurt.

My friends, Christ sympathises with our pains and knows the struggles we face. However, the Good News is that through the death and resurrection of Jesus Christ the greatest divide of all has been reconciled. The gulf between the holy and almighty God and sinful humanity has been bridged. And out of this great redemption, our own sins can be forgiven. And while we continue to live in some kind of discord, we have been given the charge to be the ambassadors of reconciliation in this world.

Christ's triumphant resurrection shows that His power is greater than the power of alienation and discord. His Holy Spirit is what we can have to overcome fears and conflicts. His powerful love can wash away our pains and transform us to be agents of peace.

On the cross Jesus said "Father, forgive them..." These are not words of the weak and the humiliated but of the one who overcame evil and injustice with the power of God. Our world today needs this kind of love more than ever before. And we are charged to show forth such power through our lives. Never underestimate how we can hurt another person but above all, never underestimate the power of love and healing that we can bring to others and to ourselves through Jesus Christ.

God bless you all. Have a holy Lent and joyous Easter!

Dean Matthias

如果我們的世界不是這樣子就好了！我們生活在一個充滿分隔的世界中。我們自己歸屬一個群體，並揚言其他人與自己不同路！他們與我們有分別！我們不贊同他們！我們不需要他們！甚至不少人成為我們抗拒的對象，並且漸漸對破碎的關係習以為常。每天我們扭開電視，上互聯網，上「臉書」('Facebook')，我們見到的是一個又一個的紛爭、衝突、一個又一個心靈破碎的生命呈現在眼前。種族、宗教、文化、政治與個人的糾紛遍滿世界每個角落。近日，我們更見小撮人採取強硬極端的手法去表達訴求，令人毛骨悚然。我們一方面對今日之境況感沮喪，另一方面，因不可以企盼有任何改變而感到無奈。我們只可以自己小心翼翼地向前走之際，又希望不會有太大的災害等著自己。今日我們對他人的懷疑與日俱增。我們與對方良好溝通之技巧亦不斷減退。這些情況在我們家庭中，工作的場所，社區甚至教會中不斷出現。結果是恐懼、孤寂、傷害、痛苦的回憶、隔膜、撕裂與互相敵對已成為我們生命中不可分割之一部份。

在不久之將來，我們將完結大齋期並慶祝主耶穌基督光榮的復活。今年之大齋期帶給你何更新改變呢？我盼望其中一項啟示是我們會發現自己其實多多少少亦有份製造今日此紛亂的世界。我們雖然不是極端份子，但往往我們的言語行為卻把其他人貶低和疏離而促使人類大家庭之紛爭去漫延。我們有傷害他人，亦被他人傷害。

親愛的朋友啊，主基督明白並同情我們之痛苦與掙扎。但主福音之大好消息是耶穌的死和復活，已把最大之分裂亦去復和，並把神聖全能的上帝和充滿罪惡之人類之鴻溝亦接駁起來。在此偉大的救贖中我們的罪得赦免。雖然我們仍生活在種種之不和中，我們卻已被差遣，去作和平之使者。

基督大能之復活表明祂的力量勝於疏離與不和，祂的聖靈可以使我們克服恐懼和衝突。祂的大愛能抹去我們的傷痛，並改造我們成為和平之子女。

在十字架上，耶穌說：「父啊，饒恕他們。。。。」這不是懦夫或失敗者的呻吟，而是藉上帝的大愛勝過邪惡和不公義的勝利呼聲。今日的世界極需要這樣的愛。而我們便是去彰顯此愛的群體。

千萬不要漠視自己傷害他人的殺傷力，更不要低估我們藉主耶穌把愛和醫治帶給他人和自己的奇妙能力。

願大家渡過一個神聖的大齋期並喜樂地慶祝復活節。

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THE ST JOHN'S
FAMILY GATHERED
TOGETHER FOR
DINNER IN CENTRAL
TO CELEBRATE THE
2015 NEW YEAR
OF THE GOAT



CONNECTED BUT LOSING TOUCH WITH OTHERS



Mark Gandolfi

Are Smartphones turning us into panicky control freaks? Can Facebook turn you into a narcissist? Have we become too wedded to our cell phones and tablet computers, as we text, email, tweet, update social networks, and spend hours playing computer games? In Part 2 of his Well-Being series for *In Touch*, Dr Mark Gandolfi, Executive Director of the St John's Counselling Service, gives us a professional opinion on these important questions and offers some guidelines on how best families can develop an Internet family policy. This is his report.



There is a universal agreement regarding the digital world we live in and around; it is not going away anytime soon (does anyone still own a typewriter?) and there is no foreseeable replacement for social networking and online human activity, only expansion. Global Web Index reported recently that even though there is a slight drop in daily usage by teens with Facebook (UK & US) there is a significant rise amongst all users in the new thing in the digital world: multi-networking. In other words, teens are showing signs of getting bored with Facebook (parents will find this one hard to believe), so now when a teen is online with Facebook they jump to Instagram for photo sharing, click over to Twitter to follow a person of interest and close out the journey with a link onto YouTube to see what they just missed out on in the past five minutes. And all of this with others online and never once shaking a hand or putting an arm around a shoulder.

Dacher Keltner's book *Born to Be Good* (2009) highlights many positive aspects of the human race. When interviewed by the New York Times about his book he accurately commented that physical contact, the human touch, is "the first language we learn." Social experiments and personal experiences are abound on how the simple touch (or many positive touches) can influence and change a person's professional and personal life. For example, studies (Keltner and others) were conducted on professional basketball teams who were more successful on the basketball court than others and they were the ones who actually touched each other most often (Boston Celtic and Los

Angeles Lakers were rated the highest "teammate touchers" in 2010). I now watch basketball to see who touches who besides who makes the basket!

With all the marvels and positive benefits that the digital world brings us (and they seem to keep coming), the digital world has yet to figure out how to master the first and foremost important element of language – the human touch. Spending too much time texting instead of face-to-face talking, going online with Facebook to have an argument with a close friend instead of meeting up and talking it through, uploading a picture on Instagram instead of sharing that facial expression with others socially has distanced us and enhanced the awkwardness of the hand shake, the cuddle, the hug, the holding of hands. Research from University of Virginia and others are abound with the medical and psychological value of the human touch: enhancing the immune system, lowering blood pressure, and reducing anxiety to name a few. University of North Carolina even reports women with high blood pressure who receive frequent hugs from their partners see a lower heart rate and blood pressure in women after those experiences. Thus, at our pre-marital course we now teach couples to hug often to increase their bonding chemicals and improve their physical health!

When attempting to develop guidelines for an internet/digital policy for children and teens, there are two main categories that require attention: Internet Safety and Digital Well-Being. Internet safety is a topic that primarily focuses on protecting

children and teens from various harms that can arise in the digital world such as pornography, cyber-bullying, sexting, privacy, identity theft and sex offenders. This aspect will be addressed in our next column, but for this edition, we will explore how to ensure the well-being of children and teens in the digital world.

1. The first and most important topic to discuss is not how much time the child is in front of a screen; the first item to set is sleep time. Absent of a lengthy presentation of all the studies and medical experiences we see with what a sleep disorder causes to a developing brain (memory, learning, mood, etc), it is clear that sleep should never be sacrificed for screen time with children and teens. The NHS (UK) has a set of standards that are easy to follow, a 10 year-old should be getting about 9.5 hours a sleep a night whereas the 16 year-old should have 8.5 hours of good sleep a night. Hence, instill the behavior at an early age of "no going to bed with your cell phone or laptop – just your teddy bear or pictures of your favorite rock star or

Hence, when trying to balance face time on the tablet for schoolwork we cannot forget to integrate playtime as well for our kids. One model among many is for every 2 hours of tablet time (school) our children should have 30 minutes of playtime with others. The clinical findings are consistent; children who play and have fun learn far better and achieve greater. And let's not forget the first point, sleep time now intermingled with face time and play time, we now have a pretty good idea of the time constraints we have Monday through Friday with our kids using technology. Realistically, not much (I can hear the moans and groans).

Long gone are the days kids take turns getting on the telephone to call a friend (I had a 15 minutes time limit) or having one hour for play and TV before homework and bed each day of the school week. The digital world for some reason makes us believe the day and nights are longer and thus we have more time to do what we have always done, connecting with others and doing stuff, but we are now connecting with others and



movie star." The temptation is far too great for kids to check messages, log on or surf instead of sleep.

2. The second topic to discuss is exposure time, not only how long can they stay on but also when is the optimal time to sign off. First with signing off, studies from the Lighting Research Center (UK) and others show that there is a risk for human brains to get "confused" at night-time when kids turn on a bright screen before bedtime. LRC's research believes that the optimal use is one hour at night time (I can hear the teens screaming now!) and the screens should be dimmed as much as possible when on at night. What we are unclear about what is when does night-time actually begin; 6pm or 7 or 8 or . . .? Hence, to error on the side of safety, no bright screens or devices one hour before sleep that correlates with sleep time and awake-time.

The second aspect of this point, how long can our kids use digital devices without being at risk for a variety of healthcare issues, including internet addiction, gambling addiction, porn addiction and sleep disorders to name but a few?

The answer is, it depends. For example, when using a tablet for schoolwork the growing argument with online schooling centres around is technology within education a "distraction or enhancer" has not yet been fully answered. Some kids do well, but many others don't when using tablets or going online for classwork. What is interesting with this argument is that we never saw reading an old fashion textbook as a distraction, if anything we wanted our kids to read as much as possible.

doing stuff far into the night at the expense of many social and healthcare concerns. I have asked our beloved God many times to make the day a bit longer than 24 hours so I can achieve more in a day. God has yet to answer my prayer to make the day longer (I was willing to negotiate down from 28 to 27), and trust me, technology has not been able to change God's mind as well.

In short, the waking hours of our children need a healthy balance of play, study and doing stuff outdoors and online. But let's not forget to throw in a hug from time to time with our little darlings to make them feel touched when being connected.

Editor's Note: The third and final article of Mark's Well-Being series will be published in our summer edition. In it he will highlight specific daily use guidelines on non-academic digital exposure time as well as on holidays and weekends in conjunction with Internet/Digital Safety.

The mission of the St John's Counselling Service is to empower the human spirit towards greater awareness in making choices for growth and happiness. More information about the service can be found on: www.sjcshk.com



The St John's Lectures 2015

Speaker: The Very Revd Professor Martyn Percy
Dean of Christ Church, Oxford

Lecture 1 Fundamentalism – A Challenge to Church and Society?

"Studying and understanding religious extremism and fundamentalism is vital for the churches, and for wider society, as we seek to reflect upon our shared community in the twenty-first century." (Martyn Percy)

Venue: St John's Cathedral
4-8 Garden Road, Central
Date: Wednesday 18th March 2015
Time: 7:30pm
Admission: Free



The Speaker

The Very Revd Professor Martyn Percy, BA, M.Ed, PhD is the Dean of Christ Church, Oxford.

Lecture 2 Inclusive Churches and Societies – Problems, Possibilities and Potential

"How can churches be a discerning and inclusive body, yet not become fundamentalist? What are the limits of toleration? And can the churches model something for wider society?" (Martyn Percy)

Venue: St John's Cathedral
4-8 Garden Road, Central
Date: Friday 20th March 2015
Time: 7:30pm
Admission Free

Enquiries Tel: 2523 4157
www.stjohnscathedral.org.hk





wanted to learn to sing. "I like music and the songs from the hymn book." said Carissa, age 9. Contributing to the church community was important for Lizzie, 13, from the Senior Choir. "To be able to participate in Church events and activities" was the reason Gwyneth, 13, joined over 5 years ago.

And what is the best thing about being part of the Choir / Ensemble?

'It is fun,' says Natalie, 5. Gwyneth, 13, Tiana, 12 and Lizzie, 13 all agree they've made more friends. June, 12, says "I can share the joy music brings with others." Both Joseph, 7 and Malcolm, 11 enjoy being able to "sing hymns of praise to the Lord".



"Singing my favourite piece of music, the "Gloria" from Bob Chilcott's Little Jazz Mass" uplifts Angela, 10. "Learning songs about Jesus and praying together" pleases Aimee, 6 and improving her sight-reading is a joy for Angelina, 9, who sang the first verse solo of Once in Royal David's City at our Midnight Mass.

Ms Kallen Kwok, instructor for the Junior Class, joined the Children's Music Ministry after studying music at university and previously singing in the Cathedral Choir. Another Instructor, Mrs Po Rippon, rightly says, "There are plenty of tangible ways to make a real contribution to St John's". Both instructors have children in the choir and ensemble, and wanted to play active roles in supporting their children's musical aspirations.

Po adds that as far as achievement goes, "I think the Children's Choir has expanded tremendously in numbers and repertoire. The Choir has evolved from singing simple unison pieces to sometimes very complicated music. The establishment of the instrumental ensemble has also been a big step forward".

Kallen's junior students are very young and they not only need to learn how to sing, but also follow the liturgy. Luckily, Kallen and Dominique have some 'big boys and girls' in their class who assist their little brothers and sisters! "I believe our key achievement has been to see our little children develop from knowing nothing when they first come to our class, to learning how to sing, pray and worship the Lord" says Kallen.

The Children's Music Ministry is a success story but we're not being complacent. We hope that more children will be keen to join, not least to ensure a good progression into other music ministries at St John's. Kallen hopes that our students will establish a healthy church life through their participation in the children's choir. There might be the opportunity to extend the service of our Children's Choir beyond the Cathedral to the community, singing for the elderly, hospital patients or in children's homes.

Parents, voluntary members and dedicated instructors have worked tirelessly over the years to enhance and develop the quality, breadth and depth of our Ministry. Whether it is helping to put on cassocks, move music stands, reading with the Junior Class or just help the children process in a straight line, every little bit helps to improve our musical offering at St John's and to enhance services. Finally, special thanks must go to our Music Director, Mrs Shirley Fu, whose inspiration, dedication and leadership has grown and developed the Children's Music Ministry to what it is today.

If you know other children who would like to experience and share in our music making, please do get in touch with Shirley Fu at: Shirley@opera.org.hk

The Sweet Sounds Of Young Music

By Debbie McGowan

If you are a regular at the 11.45 All Age service, on the first Sunday of each month, you will be familiar with the St John's Cathedral Children's Choir and Instrumental Ensemble. The children may look cute in their cassocks and neck ruffles, but there is a lot more to the children's Music Ministry than that!

to a Senior group which sometimes sings for special occasions. The Instrumental Ensemble has 11 members aged between 9 and 14 years old. The focus is on choral techniques, rhythm patterns, sight-reading, vocal/aural training and songs based on scripture stories.

St John's thriving Sunday School has generated real enthusiasm among the children to express themselves through singing. Since May 2006, there has been a Children's Choir led by Shirley Fu and in January 2013, when Ryan Ho joined the Children's Music Ministry, the SJC Children's Instrumental Ensemble was established.

The Children's Choir participates in important Feast Day Services and Festivals and occasionally joins the Cathedral Choir for services. The Children's Choir also joins in concerts and special occasions such as the Anniversary of the Laying of the Foundation Stone, the Provincial 'Songs of Praise' activity, our Dean's Installation Service, the Consecration Service of Bishop Andrew, and the special service for the visit of the Archbishop of Canterbury. These more formal activities are great for building confidence and developing team spirit within the children.

The original aims for the choir were to introduce good music to the next generation, educate our children through music about our faith, church, and liturgy and train singers for future services, including progression to other choirs or musical activities at St John's.

Most of the children are local Chinese but they sing nearly all their music in English or Latin. Some children are so versatile that can speak and sing in Cantonese, Putonghua and English before they reach secondary age. Back in 2007, the Putonghua Multi-Talent Class was launched. Through various activities including singing, dancing, storytelling, drama, speech and games, children have been actively encouraged to communicate in the language.

Nine years on, these aims have largely been achieved for both the Choir and the Ensemble, with several of the senior members of the Children's Choir also singing with the main Cathedral or playing with the Cathedral Brass. As the instrumental techniques of some choir members developed, different musical instruments have been introduced at services.

The choir is a very open and welcoming group that practices every Sunday morning. There are now two main classes - Juniors aged from 4 - 8.5 years and Intermediates between 8 - 14 years old. A few in the Intermediate class have been selected

And what do the children and instructors themselves think about what we do? In a recent survey, I asked the children why they had joined. Rosalynne age 4, Zoe, 8 and Winki, 11 said they loved music and wanted to sing. Aimee, 6 and Amelia, 9



A Spiritual Opinion to Judges

At a service to mark the Opening of the Legal Year 2015 in St John's Cathedral on 12th January, the sermon was given by the Revd Dr Philip Wickeri, Advisor to the Archbishop on Theological and Historical Studies and Honorary Chaplain of the Cathedral. It is featured here in full.

The first service to this purpose took place in the Cathedral in 1934. Subsequently, it has been held

alternately in St John's and the Roman Catholic Cathedral of the Immaculate Conception.

This year the Roman Catholic Bishop of Hong Kong, Cardinal John Tong Hon, was present and jointly officiated at the service with Archbishop Dr Paul Kwong. The Bible readings were Deuteronomy 19:15-21 and Galatians 3: 19-24

The Salem witchcraft trials in late seventeenth century Colonial Massachusetts are the setting for Arthur Miller's award winning play, *The Crucible*, first performed on Broadway in 1953. This was a difficult period in modern American history, the McCarthy era when many Americans were wrongly accused of disloyalty. *The Crucible* can be read on many levels: it is part history, part allegory, part political commentary, but it is above all an engaging drama.

In the second scene of Act II, the defender of a woman who is accused of witchcraft, apologies to Judge Danforth by saying he is no lawyer. The Puritan Judge upbraids him saying, "The pure in heart have no need of lawyers."

Miller recalled these words during his first visit to China in the late 1970s, when he was told that there were then less than two hundred lawyers in the entire country. Miller's irony was not lost on his hosts, for even then, the Chinese government was beginning to emphasise the importance of the rule of law in its program of openness and reform. The pure in heart may indeed have no need of lawyers, but the rest of us, including all of us gathered here today, need jurists for our own protection and the maintenance of social order. In our hearts of darkness, and in our imperfect society, we need the law to restrain, correct and guide our institutions and administer justice.

Welcome to the opening of the legal year.

You do not need me or anyone else to remind you that the rule of law and the independence of the judiciary are foundational for Hong Kong society. This is part of what has made Hong Kong unique. We are the only common law jurisdiction in Greater China. We have something to contribute by way of what we can model to the world. The fact that there has traditionally been a church service marking the opening of the legal year is testimony to this uniqueness. It indicates that the rule of law is important for our community as a whole, and not just for barristers, solicitors and judges, politicians and the elite. We all have a stake in what you do on a day-to-day basis, and so we



come here, at the beginning of the new legal year, to reaffirm our commitment to the rule of law.

The earliest record of this service that I have been able to find in our Hong Kong Sheng Kung Hui Archives was in 1934, when Bishop R. O. Hall spoke to the assembled justices, solicitors, barristers and people of the community. There he made a medical analogy to describe the judicial profession. I quote:

The judicial profession is to the community what the anesthetist is to the medical profession. The anesthetist, by removing consciousness, converts a person into an impersonal organism. In the judicial profession, you are continually compelled to apply local anesthetics to the body corporate of society. You treat this person or that person as less than personal, for the sake of the health of the rest of society. This breadwinner or that, this father or that brother, must be reduced to complete uselessness to those dependent on him, for a fortnight, or six months or twenty years, not for his own good, but for the sake of others...The central point (here) is that we must realize the limitations of judicial procedure (in addressing the ills of society). (SCMP, October 22, 1934)

I am not sure if you in the legal profession like having yourselves compared to anesthetists, and certainly an analogy from eighty years ago does not fully hold today. Bishop's Hall's point, however, was to suggest that justice is not the final ideal, for justice is not necessarily moral. Confucius said as much when he observed that law cannot generate human virtue. The problem was that he could never find a virtuous ruler to put his principles in place. Morality begins where justice ends, justice must be impersonal to be objective. In contrast, morality and ethics must be personal to be believable and compelling. Neither law nor morality are for the pure in heart, but they can work together for the maintenance of society, the promotion of equality and fairness before the law and the improvement of the human condition.

2014 was a difficult year for Hong Kong. The events of the last six months have revealed the deep divisions in our society. Politically, economically, and to some extent generationally, we are divided as never before. A large part of our division centers on different conceptions and interpretations of the word "democracy" as applied to Hong Kong: the nature of "true" democracy, the elections proposed for 2017, the interpretation of "The Basic Law," the pace of democratic reform, the relationship between the Hong Kong SAR and the National People's Congress. I cannot begin to wade into these deep waters in this address, but I believe it is important at the beginning of a new legal year to comment on the relationship between democracy and the rule of law.

Democracy has to be "learned" in any society or culture, and such learning depends upon a variety of factors. In his classic study *The Social Origins of Democracy and Dictatorship* (1966) Barrington Moore traces the learning of democracy in the transition from agricultural to industrial society, and the emergence of a national bourgeoisie, and the development of stable political institutions. We are far beyond this stage in Hong Kong, and we certainly have the conditions for democratic governance. But because of our colonial past, our return to China in 1997, and our unique situation as a common law jurisdiction under "one country, two systems," we have a way to go in the development of democratic political institutions, broadly based political parties and representative political leadership. In short, our politics, and this is true regardless of one's political position, are not yet well established or mature.

Democracy has to be learned, but I want to suggest that law can be its own schoolmaster. In this respect, I am arguing for a normative view of the law, a view that is not uncontested, to be sure, but one that is imminently practical for our purposes and for our common future. By a normative view of the law, I mean that the law can be the source of its own normativity. The relation between laws and actions is one of obligation, and the normativity applies equally and to everyone. It is the duty of public officials and all citizens to follow the law. If they choose not to follow the law, for whatever reason, then they should be subject to the consequences of not following the law. This is true even if they disagree with the law. The motivation for following the law is not moral – law ends where morality begins – but obligatory because it is good for society as a whole. Insofar as it is applied to every member of the society, and as long as it is consistent with pre-existing and generally accepted norms, the law teaches citizenship, or in the words of scripture, it becomes a disciplinarian.

The sixteenth century Protestant Reformer John Calvin (1509-1564) was a lawyer trained at the University of Paris. He used his legal mind to construct *The Institutes of the Christian Religion*, a systematic interpretation of theology that may be regarded

as a classic of Christian theology. His method of argument is legalistic, but framed by his understanding of God's grace. You should read Calvin, if you haven't already, for it often takes one trained in the law to follow his argument. In *The Institutes*, Calvin speaks of the threefold function of the law. His interpretation is still instructive in understanding the ways in which law can function in society and promote democracy. He is still cited in many theological, political and legal texts. His views also reflect what I term a normative view of law.

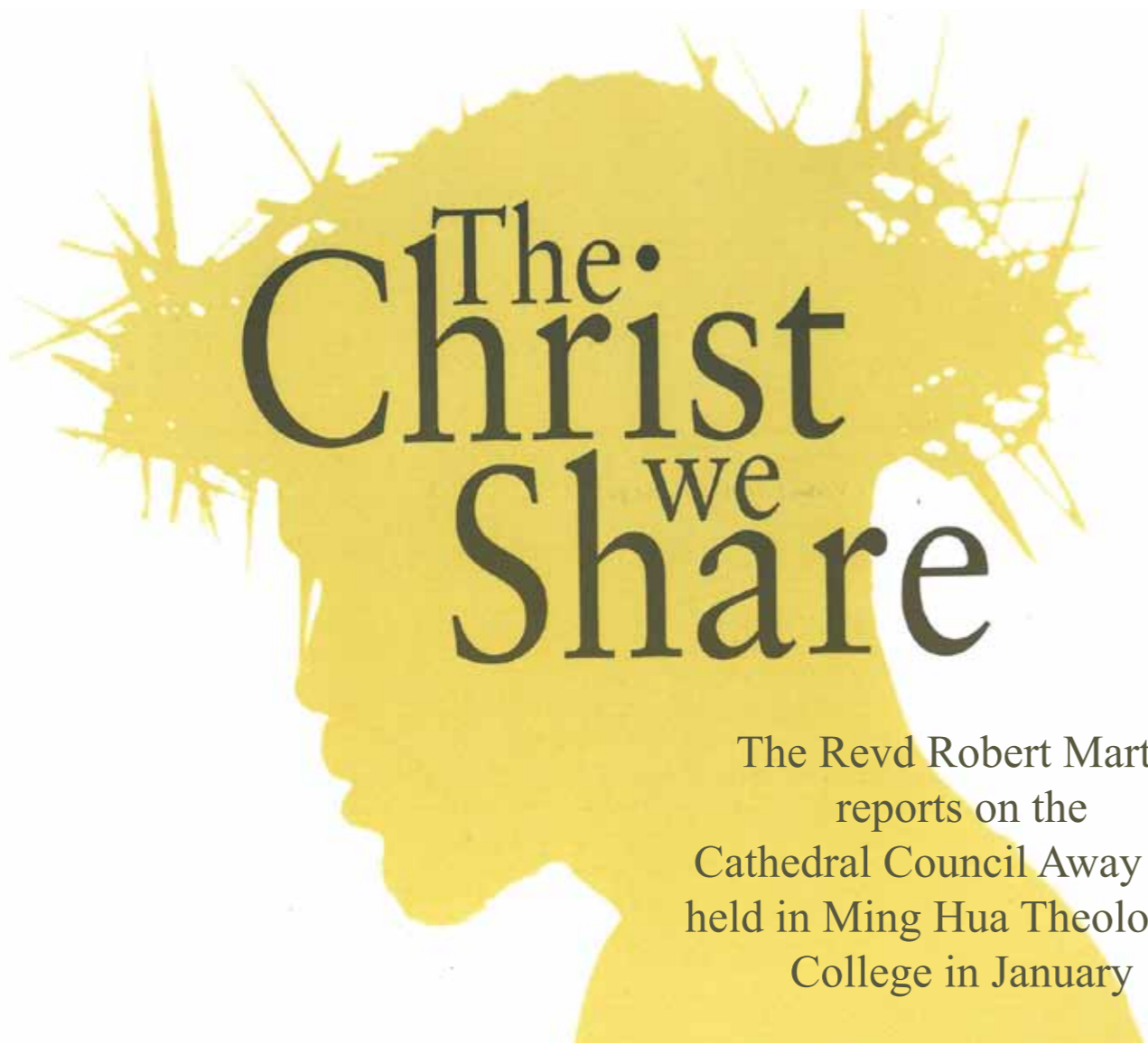
The first use of the law, according to Calvin, is to be a mirror reflecting both the perfect righteousness of God and our own shortcomings. In other words, the divine law, or natural law, reflects an unattainable ideal against which we can measure ourselves and our legal institutions. We measure ourselves but we always come up wanting. St Augustine wrote "the law bids us, as we try to fulfill its requirements, and become wearied in our weakness under it, to know how to ask the help of grace." No one can fulfill all that is implied by divine law. This was suggested in our second reading at this service. This first use of the law, then, is beyond the capability of the judicial profession to control or interpret, but it is a standard to what a society guided by justice and law may aspire.

The second function of the law is its civil use, to restrain evil. The law cannot change the human heart, but it can curb or inhibit lawlessness, greed and all forms of wrongdoing. By its threats and judgments, as well as its promises and protections the law shapes society. This is so especially when it is backed up by a civil code, a legal polity and extensive legal precedent. The law, in this sense, secures civil order; protects individuals, institutions and their property; and contributes to social cohesiveness. This understanding of the law is reflected in our first reading. It is related to what Bishop Hall said about the anesthetic function of the judicial profession. More to the point, it is what the Chief Justice spoke of in last year's address to the Judiciary when he spoke about "the integrity of the law." The legal year begins and ends with interpretations of the second function of the law, and this is where we spend most of our time.

The third function of the law is by far and away the most interesting, the most creative and the most relevant to our discussion of democracy and the rule of law. The law can function to guide people into the creation of a more just society. The law, in other words, can refer us back to the more perfect divine law and help us to become better individuals in a more just society. The law does not just condemn (the first function), not just restrain (the second function), but also guides and creates in us a rule of life that can be a rule for all. In this third sense, the law can be an instrument to promote human flourishing and social well-being. It cannot by itself create morality or democracy, but it can help to create social conditions under which these become more possible.

You have a full agenda in the opening of this new legal year, and you bear important responsibilities. We, in the wider community, are in your debt, and we expect much from you, as you demonstrate the integrity and impartiality of the law. "The pure in heart have no need of lawyers," or of justices, barristers, solicitors or attorneys for that matter. But we who live in the real world, in a deeply divided society, where our time is running out, look to you to help us see the way forward. We intend to hold you to account, so get on with what you have to do.

Philip Wickeri



The Revd Robert Martin reports on the Cathedral Council Away Day held in Ming Hua Theological College in January

The thought of a *Council Away Day* usually conjures up images of flip charts, action lists and the inevitable plenary session, but this year we did something different. We spent our time together considering what our image of Jesus might be like and how that might influence our discipleship.

Jesus says, *'Whoever has seen me has seen the Father'* (John 14:9), but often the image of him in our minds is rather confused and can affect how we think about God. So to help us in our searching, we used a series of images of Christ called 'The Christ We Share' which contained both familiar and unfamiliar images of him.

These images allowed us to see Jesus through the eyes of Christian artists from Africa, Asia and Latin America. By experiencing images of Christ from around the world we were able to learn about different world theologies and explore our own understanding of Jesus. Some of the images were quite challenging, such as the *Angry Christ* or the *Laughing Christ*.

During one session we were asked to select an image that particularly spoke to us. We then had an opportunity to meet in small groups to share why we chose our picture and what it said to us about Christ.

Each of the participants also brought with them a photo or an object that represented their faith journey. We were then asked to reflect on two important questions for our spiritual journey - *Who is Christ for you today? How do you maintain your relationship with Christ in your daily life?*

The sharing that followed was especially moving, deep and personal. For some council members it was perhaps the first time they had been given the opportunity to share their story with others, and to really listen to how others have encountered the 'Christ we Share' in their lives.

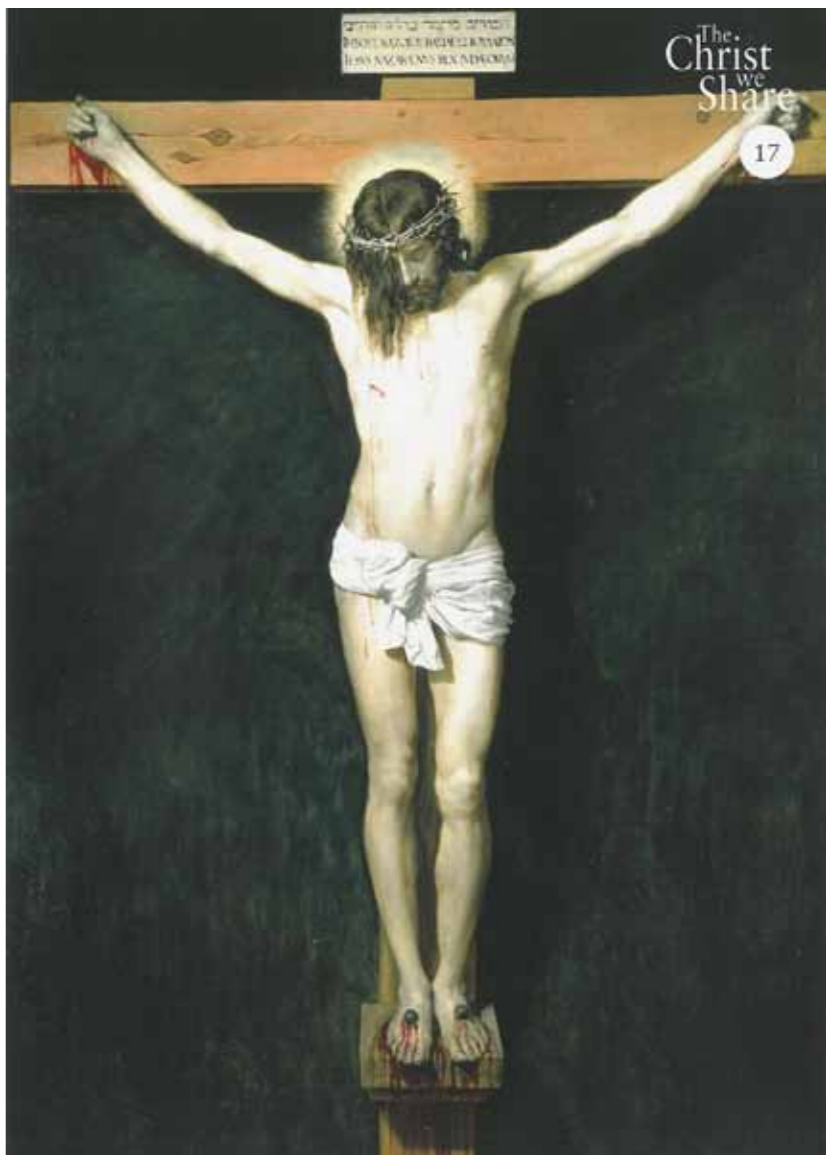
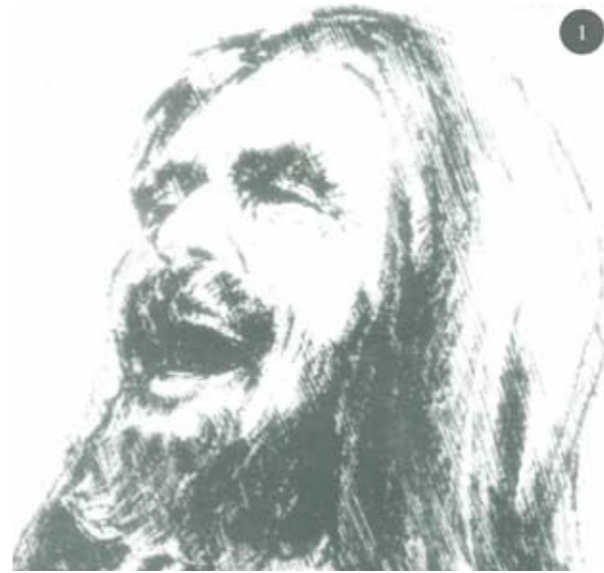


At the end of our sharing we were invited to write on prayer cards what we thought the Christ of our picture would say to us and how we would respond. These were later offered at the final Eucharist.

During the day Fr Desmond Cox spoke about the spiritual implications of being a member of the Council, and the Revd Catherine Graham spoke about the importance of having a regular and disciplined spiritual life.

At the end of the Eucharist in the college chapel each participant was dismissed individually and sent out to continue their journey with Christ in his Church.

So this year no flip charts, action lists or even a plenary session, just an opportunity to share our faith journey with brothers and sisters and the blessing of seeing one another anew through the eyes of the 'Christ we Share'.





Architect's eye level impression of the proposed Peace Garden

God Almighty first planted a Garden... the purest of human pleasures, the greatest refreshment to the spirits of man; without which cathedrals and palaces are but gross handiworks. Adapted from Francis Bacon, Essays, 46 (1625)

"Hereford Cathedral is a haven of peace in a bustling market town. Set in a quiet close with beautifully tended lawns and gardens, the Cathedral precincts are well used by locals seeking a few moments away from the commercial world."

The foregoing introduction is a typical introduction to a Cathedral in England and because of the Hong Kong's colonial past and the long lasting 'umbilical' connection to the Church of England there has always been nostalgic tendency to extend the reminiscences of our 'mother church' within the Cathedral to the open spaces in the precinct surrounding it. Today, if I

should attempt to enfold St John's Cathedral in language following that accorded to Hereford Cathedral, it would read as follows:

"Hong Kong's St John's Cathedral is a haven of peace in the bustling Central business district of one of the world's major financial cities. Set in a quiet parcel of land with several mature trees, indiscriminate hedges and other plantings surrounded by tired concrete paving and the remnants of barely recognisable lawns, the Cathedral precincts are well used by locals and tourists seeking a few moments away from the commercial world."

As is adequately revealed in Stuart Wolfendale's recent history (Imperial to International, HKU Press 2013), St John's Cathedral has never been situated within a traditional English Close, which is a word that never entered local parlance in the 165 years of the Cathedral's existence. It has always been an area of varied and somewhat haphazard vegetation ranging from a semi-forest of trees to pockets of thick, jungly growth, all succumbing to a considerable extent in the 20th Century to the ingress of the motor vehicle.

Some five or six years ago, the then Chairman of the Fabrics and Furnishings Committee (F&F) of Cathedral Council, Ron Lye, initiated serious consideration of renovating the hard-standing and cultivated areas of the precinct. He arranged for some preliminary landscape design work and for a provisional amount of funding to be allocated and carried forward in the St John's annual budgets. During the years 2010 — 2013, there were several independent projects under the general

supervision of F&F that impacted upon the North Lawn and Memorial Cross areas in particular.

Sixty-nine years after 3176 Private Ronald Douglas Maxwell died in action (23rd December 1941), his makeshift resting place near by the Memorial Cross was renovated by the Commonwealth War Graves Commission with a new headstone and suitable blessed and 'signed' at a ceremony on 26th April 2010.

In the same period F&F, together with the Antiquities and Monuments Office (AMO), HKSAR Government, decided to 'merge' the North and Memorial Cross 'lawns' by removing the stone wall and covering the asphalt path between them with a new kerb-less path at grade with both lawns. The path was paved with large concrete 'tiles' imbued with a pinkish tint! In providing additional parking, this development, which required costly modifications to achieve effective drainage, resulted in people passing from and to the Cathedral from Cheung



Architect's aerial impression of the proposed Peace Garden

Kong Park to avoid vehicles by walking on the grass. Thereby, the 'lawns' so beloved by many, not least the golfers extolling the beauty of their 'greens', have in places been transformed into bare, compacted clay — reminding the golfers among us of the 'browns' on the golf courses of Muscat and Doha.

Lastly, in late 2013, the Nest Coffee Shop opened — situated at the eastern end of the North Lawn adjacent to the west wall of the Administration Building and introducing a new source of clientele to use of the seating on the North Lawn and contiguous spaces.

In the late summer of 2013, after several years of somewhat desultory discussion within F&F, Christine Chan introduced ALN Landscape Architects and their initial ideas, properly illustrated and presented, provided the fresh impetus needed to move things along. In line with all the parks and gardens developed and constructed for use by sizeable gatherings of people, the proposals of ALN have extended the low maintenance, hard-standing areas in the North



"The Bamboo Wooden Wall" atop the Stone Retaining Wall in Battery Path towards Garden Road.



"The Bamboo Wooden Wall" atop the Stone Retaining Wall midway along Battery Path.

Garden with attractive paving, while maintaining a desirable balance of greenery with new low maintenance, curvilinear planting and by retaining all the trees while restricting the grassed areas to locations attracting minimum pedestrian traffic. The "bamboo wooden retaining walls" along Battery Path and running north-south passed the west end of the Nest Coffee Shop (see photos) must be removed in the interest of public safety and the consequent change to a garden on two-levels will provide a degree of detachment for the Labyrinth.

The Cathedral Council has given approval for this exciting project to proceed. The professional team of consultants (Civil Engineer, Landscape Architect, Quantity Surveyor et cetera) are, in close collaboration with F&F Chairman, Donald Leung and others, preparing the necessary documentation for presentation to AMO and the facilitation of the tender process.

John Chynchen

Temple, Scrolls and Divine Messengers

Forty parishioners visited the Asia Society's exhibition 'Temple, Scrolls and Divine Messengers: Archaeology of the Land of Israel in Roman Times' from the Israel Museum, Jerusalem. The group was led by June Li, patron of the Michaelmas Fair and Alice Tsoi, chairman of the Fair 2015 and the Dean. It was the first Michaelmas Fair activity of the year and a resounding success.

As there were so many of us, we were divided into two groups to allow our expert museum guides to better explain the history and exhibits. They did a wonderful job taking us back to the Jerusalem of Roman times, looking at the life and times of the city's inhabitants, their rituals and customs. The exhibits included rare items such as carved stone fragments from the Temple Mount Complex, ossuaries (containers for bones of the dead), tools, glass and pottery from Jerusalem's Herodian Quarter and Qumran in the Dead Sea region.

The visit was most instructive and inspiring. It brought to life Jerusalem during the time of King Herod, and how it reached its peak of glory during the Roman period (1st Century BCE to 1st Century CE). The Jerusalem of this time enjoyed great prosperity, was more Romanised than ever before, also adopting Hellenistic culture and customs. The video and maps at the Exhibition brought home the "greatness" of the Temple before it was destroyed again in 70 CE.

The DEAD SEA Scrolls



The other two highlights of the exhibition are the Isaiah Scrolls and the Gabriel Stone. The discovery of the Dead Sea Scrolls in 1947 was a monumental event. We now know that the scrolls were the work of a religious sect called the Essenes who removed themselves from the corrupt ways the Temple and its priests represented. So they lived in caves at Qumran, northwest of the Dead Sea, and devoted themselves to the life of the spirit. Here they copied out Jewish rules for community living and scripture, including a complete Isaiah scroll (7.34 meters long), which was written over 2000 years ago and discovered in 1947. We were lucky to see fragments of this scroll at the Exhibition.

Another impressive exhibit was the Gabriel Revelation Stone where there is writing on a stone rather than on a parchment. There are about 87 lines on the stone, a series of dialogues where Gabriel the Messenger talks with a prophet attacking Jerusalem and promising deliverance. The language is similar to that of the prophets Zachariah and Daniel, and the messages are delivered in the same vein. Although only about 40% of the writing is legible, it is clear that the messenger is talking about the confrontation of the forces of light and darkness.

It was a most worthwhile visit. The items of display were fascinating, bringing to life parts of the Bible. The Exhibition was also thought-provoking, showing that over 2000 years ago, people were concerned about the corruption brought about by prosperity and materialism, and sought a purer, more spiritual life. The issues that concerned them concern us now.



A group from Emmanuel Church also visited the Exhibition in January

Cathedral Chaplain Celebrates 40 Years of Priesthood

2014 saw Father Desmond Cox reach his 40th year as a priest and recently spoke to Stuart Wolfendale about his journey.



At the age of 8, Desmond Cox was invited to be a choirboy in his local church in Perth, Western Australia. He was shy but, as Jesus says, 'Come and see', so he went along for an audition. At his debut service, awed by the music and the liturgy, he looked towards the priest and said to himself. 'I want to be like that man up there.' So began the journey of a lifetime that the little chorister could not foresee.

Des' journey to the priesthood was not a straight line by any means. In his teens he became a star runner for his school and area athletics teams and his popularity in the sporting scene caused him to drift from his church. Then suddenly he asked himself who his real friends were. He realised they were at his church and that what was really important to him was the love of God and trying to help the poor. A friend took him to a rally addressed by Bishop Daley of Korea who spoke on 'being doers of the Word and not hearers only.' Des spoke to the bishop about his feelings and was told basically to 'get off your backside and do something about it.'

'In fear and trepidation', Des went to see his rector who sent him to a selection conference. He was accepted by Wollaston Theological College and then selected by the new Australian Archbishop, Geoffrey Sambel, to go to St John's College, Morpeth in New South Wales. His second year there saw a setback when he lost his scholarship. He went out to work on hospital wards and made his way back into his studies. When he was deaconed, he went on an intern course of short attachments to different types of parishes and institutions. This included running the diocesan alcohol and drugs refuge house.

'After 6 weeks of vomit on the floors, I was totally put off ministry. I'd had enough. I was about to walk out when I had an encounter with Jesus Christ. I passed a painting on the refectory wall of Jesus washing the disciples feet with the legend: As I have done this to you, you must do to others. I realised that what had been happening to me was what ministry was all about and I turned round'.

For Fr Des, at the heart of any priest's sense of vocation must be the greatest commandment involving the commitment to loving people as much as yourself. 'If you can't love people, how are you going to love God and understand forgiveness and reconciliation? That can be so very hard to do. By standing up, you can be so easily torn down by people, including well-meaning Christians.'

Fr Des' ministry in Australia included an industrial, multi-cultural parish, a rural parish of wheat and sheep and hundreds of miles of driving and a new area, low income parish. Eventually, he was exposed to the wider Anglican Communion through his post with the Australian Board of Mission (ABM).

'We worked to change the face of mission, from being missionaries who came from outside to preach the Gospel to people who worked on giving aid to schools, hospitals and water supply projects. A brilliant example of mission, which St John's recently helped raise funds for, is the Anglican hospital in Gaza, open to all faiths. Jesus lived by example not conversion.'

Fr Des' work, as well as giving him the opportunity of cooperating with fascinating people like Desmond Tutu and Nelson Mandela, led him to become a founding member of the Archbishop of Canterbury's Relief Development and Advisory Committee - *The Anglican Alliance* - and is now an advisor to its board.

Along the way, Hong Kong kept coming up. In particular the ABM gave finance to the Mission for Migrant Workers and Fr Des came into contact with Fr Dwight dela Torre and Cynthia Tellez in their work.

Of the many calls he made on his ABM travels, Fr Des had always wanted to go back to Hong Kong. When a vacancy for a chaplain at St John's and priest-in-charge at Discovery Bay arose, his familiarity with Seasons of the Spirit and Emmaus education courses, and his experience as chairman of the Northern Territory's AIDS Council, positioned him well for the post.

Of his work at the Cathedral, Fr Des feels a sense of achievement in having worked with local clergy to establish Emmaus in parishes and privileged to have been on the diocesan standing committee for ministry and evangelism.

He plays a pivotal role in the Cathedral's HIV/AIDS Education Centre that he sees as underestimated. 'It has been a world leader in educating and bringing faith communities together. It commands the respect of governments across Asia and around the globe.'

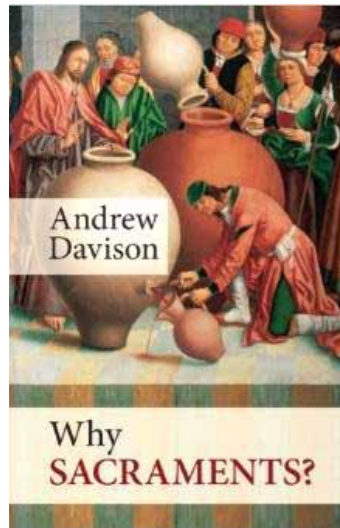
As a priest, he takes a deep pride in having been chaplain to Ming Hua Theological College for seven years. To work with men and women at the beginning of their ministering lives, to share their hopes, joys and sadness has been one of the greatest privileges of my life. Four of my curates have become bishops. I am looking forward to seeing who of them will become leaders of the Hong Kong Sheng Kung Hui in the future.

Would he urge young people who felt a calling to serve God and their fellows to still consider ordination? 'More than ever! People are searching for purpose and hope. Jesus Christ is that hope and clergy are needed to show them that through him is the way the truth and the life. The Church is vital to this. The sacraments energise you. The Eucharist is the fuel. Worship is where you come to be recharged.'

Philip Murphy reviews for *In Touch* Andrew Davison's book *Why Sacraments?*

SPCK 2013
ISBN 978-0-281-06392-5

"The world is charged with hidden energies and boldly I call them by name" ... the opening of the poem A bishop's thoughts on giving the sacrament of confirmation in a mountain village by Karol Wojtyla (Pope John Paul II).



In Andrew Davison's book *Why Sacraments*, he boldly calls each of the seven by name, sharing not only their history, form and matter, but also the hidden energies which lie beneath these outward and visible signs of an inward and spiritual grace.

Setting out with an attempt to understand the 'why' of the Sacraments, he intersperses an exposition of each of the seven Sacraments with thoughts upon their character, anatomy and relationship to the Holy Spirit. Running parallel to this is the theme of the Incarnation

which both opens and closes his book.

It is rare to find a mainstream Anglican book on the Sacraments which gives such a clear and reasonable explanation to issues such as transubstantiation. This alone is a topic upon which far too many people have a view based on assumption rather than knowledge.

Davison does not, like so many modern theological writers, dismiss Aristotle as belonging to another time and mind-set. Instead he acknowledges him for what he is: "one of the most acute thinkers in human history." He then goes on to state that Aristotle's "distinction between substance and accidents is one of the most useful insights" – explaining to us the 'what' in relation to the 'how' of sacramental theology.

The section on Baptism clearly explains the early Church ban on rebaptism amidst persecuted Christians renouncing Christ for fear of torture and then seeking repentance. Reading this in light of the brutal persecution of Christians today in areas such as Northern Iraq makes the sacramental issues of the early Church somehow hauntingly relevant in our own day.

If you have ever wondered why we cannot baptise with beer, if baptism in the sea is valid, if we must use bread with gluten and wine at the Eucharist, then the answers to these questions and more are to be found within these 150 pages.

The author spells out the reality of what is known about the 'scandal of particularity' – that God became incarnate at a particular time and in a particular place. In an understandable way he deals with the 'scandal' in relationship to each of the sacraments, albeit glossing over the scandal of particularity when it comes to gender and ordination.

Here are to be found explanations for terms that may form the basis of clerical conversations but should not be within their sole preserve. (What is, for example, the difference between a sacrament which is valid and one which is licit?) There are also moments of mission building optimism calling for the

building up of the Church through a better understanding of the Sacraments which we celebrate, such as recovering Confirmation as a lively part of Church life to recover the theology and practice of the laity.

Although the theme of Incarnation runs throughout the book, the ordering of the chapters as they are has no real explanation and appears somewhat random and illogical. If this is the worst issue then it is a very minor one indeed.

Thoroughly Anglican, the contents are not divorced from the Orthodox, Catholic or Protestant theologies and practices. Nor are they isolated from the many different views that were being expressed at the time of the Reformation. However it remains a book that will find most appeal within the Anglican Communion and is essential reading for all those who desire to know more than just 'what' we do but also 'why' we do it.



Editors Note: The Revd Dr Andrew Davison is the Starbridge Lecturer in Theology and Natural Sciences in the Faculty of Divinity and the University of Cambridge. Previously, he was tutor in doctrine at Westcott House, Cambridge (2010-14) and before that tutor in doctrine at St Stephen's House, Oxford and junior chaplain of Merton College (2006-10).

The Revd Fr Philip Murphy SSC (below) is Chaplain of St Paul's College, Hong Kong



ST JOHN'S VISITS ST PAUL'S VIA ST LAURENCE!

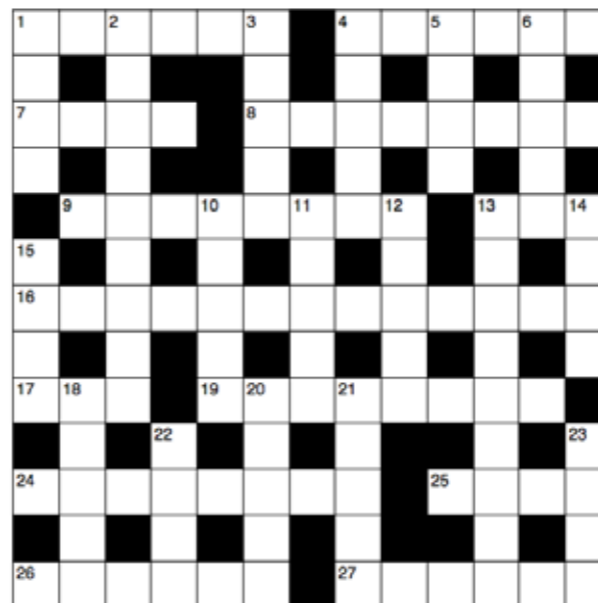


In January, Fr Robert Martin attended a Sung Eucharist at St Paul's Cathedral, London with St John's Choir member, Margaret Sang. The occasion was a memorable visit to St Paul's by the widely acclaimed Sydney based church choir of Christ Church St Laurence (CCSL).

As part of the choir's European tour to London and Paris, the Christ Church St Laurence Choir sang the choral services in St Paul's for a week.

Margaret's son, Bryan Li, a former member of St John's choir, is studying urban planning at the University of New South Wales. To further his musical interests, Bryan was given a choral scholarship from CCSL as well as an invitation to join this prestigious choir, which he graciously accepted. We wish him well in all his future endeavours.

The In Touch Crossword



- 16 Involvement (1 Corinthians 10:16) (13)
- 17 Armed conflict (2 Chronicles 15:19) (3)
- 19 Where the Gaderene pigs were feeding (Mark 5:11) (8)
- 24 What jeering youths called Elisha on the road to Bethel (2 Kings 2:23) (8)
- 25 The Venerable — , eighth-century Jarrow ecclesiastical scholar (4)
- 26 8 Across issued a decree that this should take place (Luke 2:1) (6)
- 27 Come into prominence (Deuteronomy 13:13) (6)

Down

- 1 Where some of the seed scattered by the sower fell (Matthew 13:4) (4)
- 2 Sexually immoral person whom God will judge (Hebrews 13:4) (9)
- 3 Gospel leaflet (5)
- 4 Physical state of the boy brought to Jesus for healing (Mark 9:18)
- 5 Tugs (anag.) (4)
- 6 To put forth (5)
- 10 Nationality associated with St Patrick (5)
- 11 Leader of the descendants of Kohath (1 Chronicles 15:5) (5)
- 12 'After this, his brother came out, with his hand grasping — heel' (Genesis 25:26) (5)
- 13 At Dothan the Lord struck the Arameans with — at Elisha's request (2 Kings 6:18) (9)
- 14 'Peter, before the cock crows today, you will — three times that you know me' (Luke 22:34) (4)
- 15 Spit out (Psalm 59:7) (4)
- 18 'When I — , I am still with you' (Psalm 139:18) (5)
- 20 Concepts (Acts 17:20) (5)
- 21 Thyatira's dealer in purple cloth (Acts 16:14) (5)
- 22 Does (anag.) (4)
- 23 The second set of seven cows in Pharaoh's dream were this (Genesis 41:19) (4)

Across

- 1 The earth is one (6)
- 4 'On a hill far away stood an old — cross' (6)
- 7 'I am the — vine and my Father is the gardener' (John 15:1) (4)
- 8 The Caesar who was Roman Emperor at the time of Jesus' birth (Luke 2:1) (8)
- 9 'Your — should be the same as that of Christ Jesus' (Philippians 2:5) (8)
- 13 Jesus said that no one would put a lighted lamp under this (Luke 8:16) (3)

Solution on Page 25 - No Cheating 😊

EXCLUSIVE: Meet Timothy Kwok, the new Bishop of Eastern Kowloon Diocese



The Right Reverend Dr Timothy Chi-pei Kwok was consecrated Bishop of the Diocese of Eastern Kowloon in St John's Cathedral on 23rd November 2014. Just before Chinese New Year, he returned to St John's to talk to In Touch's Stuart Wolfendale about his first four months as a bishop.

Bishop Timothy Kwok admires Desmond Tutu and Nelson Mandela for their willingness to make sacrifices, but his heroes are not individuals. They are groups of people with distinctive qualities; a vision that they stand up for and unusual perseverance. 'For them, success is a capacity to handle a series of failures. They never lose the passion to get things done,' he says. Naturally, he sees these qualities in the Apostles but he is looking to find them and nurture them in his new diocese of Eastern Kowloon.

A major priority for Bishop Timothy is to encourage discipleship amongst his people. 'My predecessor did much to increase outreach in the diocese. Now we need to train lay leaders in becoming more perfect in Christ.' This has a very practical application in the Bishop's view of the future. 'The British legacy to the Sheng Kung Hui is a wealth of schools and colleges and a bishop is chairman of so many. The management role

is very demanding. I did my PhD in pastoral theology and I want to spend more time in pastoral ministry rather than administration. I am trying to appoint lay leaders to take my place.' He has discussed this with them and a 'think tank' has been established. 'It is to give me advice and wisdom and help me in handling complaints and conflicts, many of which are from schools involving head teachers, staff and parents.'

Life as a bishop began for him in some fear and trembling. There was the rough and tumble of an episcopal election. 'There was criticism and comparison,' he recalls. 'It was never an easy process but if God wanted me as a candidate for a whole year, I was willing to do it. That was a calling.'

Once elected, he felt relaxed. 'I was overwhelmed by the welcome and support of the diocese'. But after the celebrations his feelings changed. 'I began to feel fear and inadequacy, faced with my task. March to November saw the slow process of working through that. I went to the Catholic retreat house on Cheung Chau and I sought guidance there from the director.' The Bishop followed that up with a further period of retreat in Taiwan.

His humility in the role and his openness to learning continues. He had just come back from a training course for new bishops in Canterbury, which involved 36 bishops from the Anglican Communion, including 4 women. 'The course transformed my concept of being a bishop. I had thought it was to take good care of my diocese, but the tutor emphasised that I have to

engage in the world. The bishop links the diocese to the Anglican Communion and the world. It is important for us to support one another outside and not just ourselves within the diocese'.

Bishop Timothy had done a lot of reading on his role in the months leading up to his consecration. 'Yet the Canterbury course reminded me of the priorities and, most importantly, that a bishop is the focus of unity. That part is very important.'

For Timothy one of the more difficult misconceptions about a bishop is that he is expected by many people to have a vision for the diocese. 'I tell them that vision is initiated by God and completed by God. He has already had a plan for my diocese and what I am trying to do is discover it. I am helping our clergy and lay leaders to discover God's vision. You see, God has prepared everything we need, resources, angels, and if we face difficulty, God's grace will be sufficient for us.' He pointed out that the apostle Peter thought he was meant to evangelise Jerusalem and never imagined he was called to evangelise the Gentiles. 'We must not rely on our own vision and wisdom. If a bishop has his own vision, that may not be God's vision and it can be very dangerous.'

Bishop Timothy draws for guidance on his clergy and people. 'I talk to them and I listen to them but above all, listen to them. Then, one day, we will all own God's vision and it will be 'our' vision and not Timothy's vision and the people will have the motivation to realise it.'

Timothy Kwok feels loneliest or most apart as a bishop when people come to him expecting too much. 'Sometimes people come to me with problems expecting that I can resolve them. I say to them, "I will keep them company. I will pray with you. We will work together to find the answer." I seldom tell them the answer. I feel it is like dancing with difficulties. You have to learn how to do it. Conflicts come from differences and many of them are profound differences that will not be resolved in your whole life.'

Bishop Timothy recalled his experiences in helping with marriage enrichment. 'Couples faced difficulties for two main reasons. They could not handle the differences between them, and I tried to get them to learn to live with the differences. The other problem was a fading love, and I tried to help them recover that love.'

Timothy is optimistic about the potential for the Church in his diocese to do things for the many people who live as though God does not exist. He sees God providing a lot of opportunity for Church people to meet those from other faiths or those who do not believe in God at all.

'We build up a relationship by providing educational and other assistance to show that we care for people. And when they face need or crisis, this makes them think about their limitations; that we are creatures and not creators. Even rich people find emptiness in their lives and fail to see its context or direction. If they come to the Church, they will find it. The Church's door is always open. As long as they look for it, they will find it.'

To this purpose, the Bishop thinks the Alpha courses for newcomers interested in baptism and confirmation are very helpful. 'I have run many of these and they also have them on marriage and parenting too. They provide a space for those who would like to search for God.'

He is optimistic too about the way in which the Anglican Church can pick up on and use the instincts of our rampant consumer culture. 'The mega churches provide people with choices rather like a supermarket. You choose the church that you like. People can go to charismatic churches, evangelical churches, so the Anglican Church has to find out its own uniqueness. We have our beautiful liturgy. We provide space, an open door you



can come through if you want to discuss things and we are inclusive; we allow diversity.'

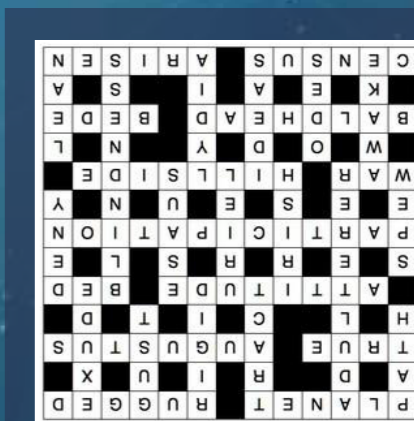
Bishop Timothy summarised the Anglican 'brand'. 'Come and see. We provide a space where you can encounter God.'

And what would his prayer for his diocese be? 'I am always praying for my people, that they may discern God's plan for us so that we may finish what he wants us to do.'

'There are four essential elements to building us up. We must be a worshipping church. Come to church every Sunday and worship together. We must have a loving fellowship. I pray for those around me.' He keenly reiterates his focal role. 'They come to me with their problems, I listen, I keep them company.'

The third element, he believes, is for people to keep learning, especially about failure. 'Learning helps church people to grow so that they can learn from their failures without losing their passion for God.'

The fourth essential for Bishop Timothy is that his diocese should be a serving community. 'Everyone will put our vision into mission. We have to take action to serve the people.'



LIFE AND BREATH: OUTLIVING LUNG CANCER

An introduction by Nigel Gibson

Cancer can turn your world upside down. It can change your routines, roles and relationships. It can cause financial and work problems. Invasive medical treatment can change your appearance and the way you feel about yourself. And that's just for starters.

One of today's cultural verities about serious illness is that it often challenges or even destroys religious faith. But not so for Emmanuel Church parishioner Stacey Usher who last year was diagnosed with lung cancer and underwent an array of complex medical procedures in hospital.

Stacey would be the first to give thanks to God for the skills of her surgeons, doctors and nurses who continue to care for her. But the primary concern of the medical profession is a patient's physical outcome; rarely does it take care of a person's soul.

Throughout her sickness the spiritual antibodies of prayer and scripture have been Stacey's rock and fortress as well as the firm support from her family and friends all over the world.

This is Stacey's own story. In Touch is publishing it in the hope that her soaring faith and indomitable spirit will give hope and encouragement to anyone living with serious illness.

Sometimes this life is surprising. Sometimes our best teachers sneak up on us, shocking us at first with the boldness of their message, and then gradually finding a way for us to hear what they are saying. Maybe the words become more familiar, maybe our spirit becomes less afraid, maybe the relentless delivery of the lesson eventually wears down our defenses, maybe we finally stop running away from the story long enough to listen, to be still, to learn.

I have had such a teacher in my life for some time now. I now know that while this teacher is sometimes seemingly without mercy, and that it demands a great deal of my body, mind and spirit, it is also (and here is the shocking part) a teacher to be welcomed.

Not welcomed like a good friend on a long anticipated visit, but rather to be welcomed with a deep gratitude for all the lessons it will guide my soul to learn.

This teacher for me has a name that still makes people around me uncomfortable, and still whispers to me late at night, waking me, unbidden. Cancer. For me, its name is *Lung Cancer*. This story is my spiritual journey - filled with detours and potholes on the way - that this teacher has led me on.

Initially I heard and read phrases like "battle" and "fight". And while I appreciated the sentiment behind this "call to battle", I decided my body (and my soul) was not going to be a "battleground". My body is a gift from God. My spirit, my soul, and thus, even my cancer, all gifts. I needed to see that the point of this journey was not to fill my soul with bitterness, or toss recriminations towards my lungs. Instead, I saw and appreciated the amazing way my lungs continued to do all they could even with their uninvited guest dwelling within them, and I showered them with words of love, not war.

Each day builds upon the preceding one, and each lesson prepares me for the next. This I see when I sit in

stillness with my God. And, knowing that some of the most painful teachers in my life have taught me most and best, I decided it was wisest to be open to what learning were being given to me through my cancer.

I saw clearly that in the end, really, no matter the outcome, all would be well—how this liberated me! For in my life of Faith, with this life leading into the next, how could I lose? Whether I live to be old, or whether my rest comes early, really, this is not the point. Words like prognosis or survival percentages are jarring, but they do not tell the whole story.

My husband and I found ourselves surrounded and uplifted by the arms and prayers of so many. We realised that this season of cancer was a privilege. We were overwhelmed with the blessings we found. Friends sat with me while I took tests and in the hospital, read to me, did puzzles with me, brought me Holy Communion, brought me fresh fruit, dropped off magazines, taught me to meditate, taught me Chi Gong, danced for me, sang to me, lit candles for me, wrote me encouraging notes, and prayed for me and my family.

This teacher not only reached into my life, but also asked a great deal of my children, my husband and my extended family. Many of us found ourselves unexpectedly being schooled and learning together, walking this path together, and caught up together in a faith-filled journey.

This is a teacher whose lesson continues on now and for the rest of my life - both in my body, with the extra watchfulness, and in my soul with the freedom gained.

Here is one of the gifts I have gained - I no longer have (truly) bad days. Waking each morning is a gift, not a given. Each day my soul searches for beauty and finds it! When my children were small



we often played a game of pointing out loveliness to each other-- a flower or a cloud, or a smile. This practice has prepared me well. On the days when I feel that gnawing sense of fear rumble in my soul, what better practice is there than to quiet my soul and open my eyes to His good gifts?

'Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy, think about such things.' Philippians 4:8 (New International Version).

From time to time I find myself hearing once again some of those sharp words swirl around me with their echoes and shadows from before—words like: "further options", "tests", and "time". And even though the words are spoken patiently, and kindly, I feel my bravado wilt a bit. And I am left with questions, and with uncertainty as my companion. Symptoms that could be shaken off pre-cancer now tend to light up like Christmas trees, and wave in the breeze like red flags. And yet, sometimes, the best course of action is still no action. It is to wait and see and trust and breathe and to sit in stillness.

Recently I found myself knocked down with bronchitis. And while I know everyone can get bronchitis...I felt the difference this time. This was my first bad bout since my lung cancer surgery...and when I coughed deeply I felt the catch in my chest and a pain where my surgery took place, and with that comes a visceral reminder of when I coughed after surgery. And I know that fighting back from bronchitis is different when my lung has been reduced in size. And it is a reminder and another opportunity to pause, and be aware of and grateful

for each breath. *Each. Breath. A. Prayer. Of. Gratitude.* For I am exceedingly mindful of my breath now, and it is not lost on me all the meanings of taking a breath, and all the ways God breathes life into our souls, and all the mysteries in that life giving breath.

"There are three things that amaze me - no, four things that I don't understand: how an eagle glides through the sky, how a snake slithers on a rock, how a ship navigates the ocean, how a man loves a woman." Proverbs 30:18-19 (New Living Translation).

For the rest of my life, there will be greater uncertainties, louder wonderings...and that falls into the category of "it is what it is." And I know that the Lord is always on this path with me, as are my family and friends - all of us together, having to stand in that place that is definitely bumpy some days.

And yet, when I close my eyes now, I see the soaring hawk that I watched from the window of my taxi on a day filled with medical words and uncertainty. Gracefully it glided and swirled over the water, putting on a show for me, singing loudly that there is beauty all around, everywhere, free for the taking, no matter the type of path I find myself standing on each day.

'Yet those who wait for the LORD will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary.' Isaiah 40:31 (New American Standard Bible)

Stacey Usher

GLORIOUS WEATHER FOR ANNUAL HDH WALK



HDH Walkers resting at Emmanuel Church

St John's outreach ministry, *Helpers for Domestic Helpers* (HDH) was certainly blessed by the most perfect weather in February for the 12th annual sponsored Walk for HDH, with cool breezes and warm sunshine and great visibility. The route starts in Discovery Bay and takes in St John's Cathedral and the three daughter churches of the parish along a 26km route through Hong Kong's spectacular countryside, ending with evening prayer in St Stephen's Chapel Stanley.

It is a long day but a great opportunity to catch up with old acquaintances, make new friends, give the dog a truly excellent walk and blow the cobwebs away. Many walkers join us year after year, which seems to be a tribute to the enjoyment and pleasure derived from the day but every year new people walk too.

We were a diverse bunch from all four congregations and included this year some of the 36th Hong Kong Scouts and their leaders, a visiting clergyman from Leeds, two seven-year old girls from the Sunday School, members of the clergy, HDH volunteers and a large group of helpers. In all about 60 walkers joined for all or part of the walk with about 35 people finishing the walk as the sun went down over Stanley.

The Dean sent us on our way with prayers and good wishes, echoed by the founder of HDH, James Collins and his wife, Marcela, and then the hike commenced in earnest towards Emmanuel Church, Pokfulam. Upon arrival, Fr Nigel Gibson and his congregation warmly greeted us with encouraging words from the pulpit and delicious sandwiches, snacks and cakes from the congregation and from HDH. Thus fortified, we wound our way up the steep gradient to the Peak, the best way being to set a steady pace with a riveting companion!

More walkers joined at the Peak and the walk continued down the other side of the Peak to Black's Link and Tai Tam Reservoir Road, and then around Violet Hill along the Wilson Trail to Stanley. Each year Jamie Barr turns from being a corporate solicitor into a most welcoming mobile catering unit for the day, providing tea and cakes. There cannot be many sponsored walks that offer a choice of either English Breakfast or Earl Grey Tea!

St Stephen's looked serene in the fading light. The Revd Will Newman and HDH Chaplain, the Revd Catherine Graham, gave a prayer service and then about 35 walkers headed over to Will and Dot's home for supper, prepared by Betty and Hendrick Wagner.

Many good conversations were had along the way including the position of the Church after the Thirty Years War, best governance for NGOs, why so many dogs need to be



rescued in Hong Kong, how HDH could continue to support domestic workers facing difficulties, how to raise awareness and educate the public about the growing problem of exploitation of migrant workers, global politics and starting a Fitness Group at St John's.

The money raised goes towards the work of HDH, which provides advice and assistance to migrant workers in the community.

The 2014 walk raised \$98,000 to help HDH in its work and it is hoped that this figure will be at least matched, if not exceeded, this year.

Alex Barr

Joy, Relief and Smiles on 'Adoption Day' for Erin and Branna



After her final adoption hearing in the Wan Chai Family Court, 4-year old Branna shared a warm smile with her new mum Erin McElhatton, an Emmanuel Church parishioner.

To reach the point of officially bringing Branna into her life, Erin underwent a grueling administrative process and an emotional roller coaster journey. Whilst there was much at stake for her, she was mindful that there was more so for Branna. "Obviously", said Erin, "adopting Branna would not change the world, but for Branna the world would change forever".

After the ceremony Erin said, "It's been a long road, a long process for us both. But now it's just wonderful to be able to say that Branna is mine, and always will be".

Present at the ceremony were Fr Nigel Gibson and Emmanuel parishioner Philippe Gonnet who, on behalf of the Emmanuel family, offered Erin and Branna their congratulations, ongoing support and best wishes for the future.

Holy Week & Easter Services at St John's & Daughter Churches



St John's Cathedral

Further information Tel: 2523 4157
www.stjohnscathedral.org.hk

29 March: PALM SUNDAY

- 08:00 Said Eucharist
- 09:30 Palm Procession & Solemn Eucharist
(Combined bi-lingual service)
- 11:45 All Age Worship
- 14:00 Sung Eucharist *(Filipino)*
- 18:00 The Service of Tenebrae

30 March: Monday in Holy Week

- 08:00 Said Eucharist
- 18:00 Stations of the Cross & Eucharist

31 March: Tuesday in Holy Week

- 08:00 Said Eucharist
- 18:00 Stations of the Cross & Eucharist

1 April: Wednesday in Holy Week

- 08:00 Said Eucharist
- 18:00 Stations of the Cross & Eucharist

2 April: MAUNDY THURSDAY

- 08:30 Palm Procession & Solemn Eucharist
Blessing of the Oils & Renewal of Ordination Vows
- 13:15 Said Eucharist
- 20:00 The Eucharist of the Lord's Supper
with the Washing of Feet & Watch until Midnight

3 April: GOOD FRIDAY

- 09:00 Morning Prayer (said)
- 10:30 The Liturgy of Good Friday *(Mandarin)*
- 12:00 All Age Worship
- 13:30 The Liturgy of Good Friday
Reading of the Passion, Veneration of the Cross & Holy Communion

4 April: HOLY SATURDAY

- 09:00 Morning Prayer (said)
- 20:00 The Easter Vigil & First Eucharist of Easter

5 April: EASTER DAY

- 08:00 Said Eucharist
- 09:00 Sung Eucharist
& Renewal of Baptismal Promises
- 10:30 Sung Eucharist *(Mandarin)*
- 11:45 All Age Worship
- 14:00 Sung Eucharist *(Filipino)*
- 18:00 Festal Easter Evensong

OTHER UPCOMING EVENTS

Below is a snapshot of known upcoming events at the time of going to press. Unless stated otherwise, all events will be held in St John's. Further details of these and other activities will be published in the pew sheet and on the website.

April 19, Sunday

- 09:00 Sung Eucharist with the Choir of Girton College, Cambridge

April 26, Sunday

- 13:00 Cathedral Annual Church Meeting, Li Hall

May 14, Thursday

- 19:30 Ascension Day Service

May 30, Saturday

- 18:00 Adult Baptism and Confirmation Service

June 7, Sunday

- 11:45 Children's Baptism Service

June 3-13

- Cathedral pilgrimage to Rome and Assisi

June 27, Saturday

- Thanksgiving Concert for Raymond Fu

July 5, Sunday

- Thanksgiving Dinner for Raymond Fu

DISCOVERY BAY CHURCH SKH Wei Lun Primary School

Further information Tel: 2987 4210
www.discoverybaychurch.org.hk

29 March: PALM SUNDAY

- 09:30 Eucharist with the Blessing of Palm Crosses
- 10:30 Eucharist with the Blessing of Palm Crosses

5 April: EASTER DAY

- 06:00 Ecumenical Sunrise Service on the beach in Discovery Bay
- 10:30 Eucharist of the Resurrection in Wei Lun School Hall



EMMANUEL CHURCH, POKFULAM Béthanie Chapel, 139 Pokfulam Road

Further information Tel: 2523 4157
www.emmanuel.org.hk

29 March: PALM SUNDAY

- 10:15 Sung Eucharist with the Blessing of Palm Crosses

3 April: GOOD FRIDAY

- 10:15 Last Hour of the Passion

5 April: EASTER DAY

- 10:15 Sung Eucharist for the Resurrection of our Lord



ST STEPHEN'S CHAPEL, STANLEY 22 Tung Tau Wan Road St Stephen's College

Further information Tel: 2813 0408
www.ststephen.org.hk

29 March: PALM SUNDAY

- 09:30 Holy Eucharist & the Dramatic Re-enactment of Holy Week

2 April: MAUNDY THURSDAY

- 20:00 Eucharist of the Last Supper

3 April: GOOD FRIDAY

- 10:00 The Easter Garden: an active service retelling Easter Story for young children
- 11:00 Stations of the Cross

5 April: EASTER DAY

- 09:30 Easter Family Communion celebrating the Resurrection of Jesus



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The Very Revd Matthias Der

Cathedral Chaplains

The Revd Desmond Cox
The Revd Dwight dela Torre
The Revd Peter Koon
The Revd Robert Martin
The Revd Nigel Gibson
(Chaplain and Priest-in-Charge of Emmanuel Church—2523 4157)
The Revd Will Newman
(Chaplain and Priest-in-Charge of St Stephen's Chapel—2813 0408)
The Revd Mark Rogers
(Chaplain and Priest-in-Charge of Discovery Bay Church—2987 4210)
The Revd Catherine Graham
(Chaplain and Anglican Communion Refugee and Migrant Network Coordinator)
The Revd Wu Wai Ho

Cathedral Honorary Chaplains

The Revd John Chynchen
The Revd Hugh Phillipson
The Revd Philip Wickeri
The Revd Jenny Wong Nam

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Edwardian St John's Stays Cool

This rarely seen photograph from 1905 shows 'coolies' along the north wall of the Cathedral pulling ropes through the window frames, which swung punkahs inside the church. The *punkahs* were large squares of fabric suspended over the congregation on iron frames that swayed and provided a rather languid form of ventilation so that the formally and heavily dressed worshippers might sweat less than they otherwise would in the summer heat. They were first installed in 1865 and were put up every summer until electric fans replaced them in 1923. They were a great hindrance to vision and many in the congregation could not see the preacher.

The *punkah* pullers in this picture appear to be quite adult. In his book *Imperial to International: A History of St John's Cathedral*, Stuart Wolfendale reports a Cathedral trustee, W. L. Pattenden,

remembering it rather differently. In his farewell speech in 1930, he spoke of when he first came to St John's, around the time of the photograph. He recalled that boys, real small boys, sat in the gutter outside pulling the ropes and an adult 'boy' wandered around giving them a kick if they slowed down or nodded off. Perhaps the pullers in the picture were putting on an unusual display of energy for the photographer.

This photograph can be viewed in the extensive on-line collection of Hong Kong photographs at gwulo.com. It comes from a collection of period photographs by Louise Helen Bruhn, née Petersen, who lived in Hong Kong at the time and was married at St John's. It is reproduced by kind permission of her great-granddaughter, Susann Lombeck.