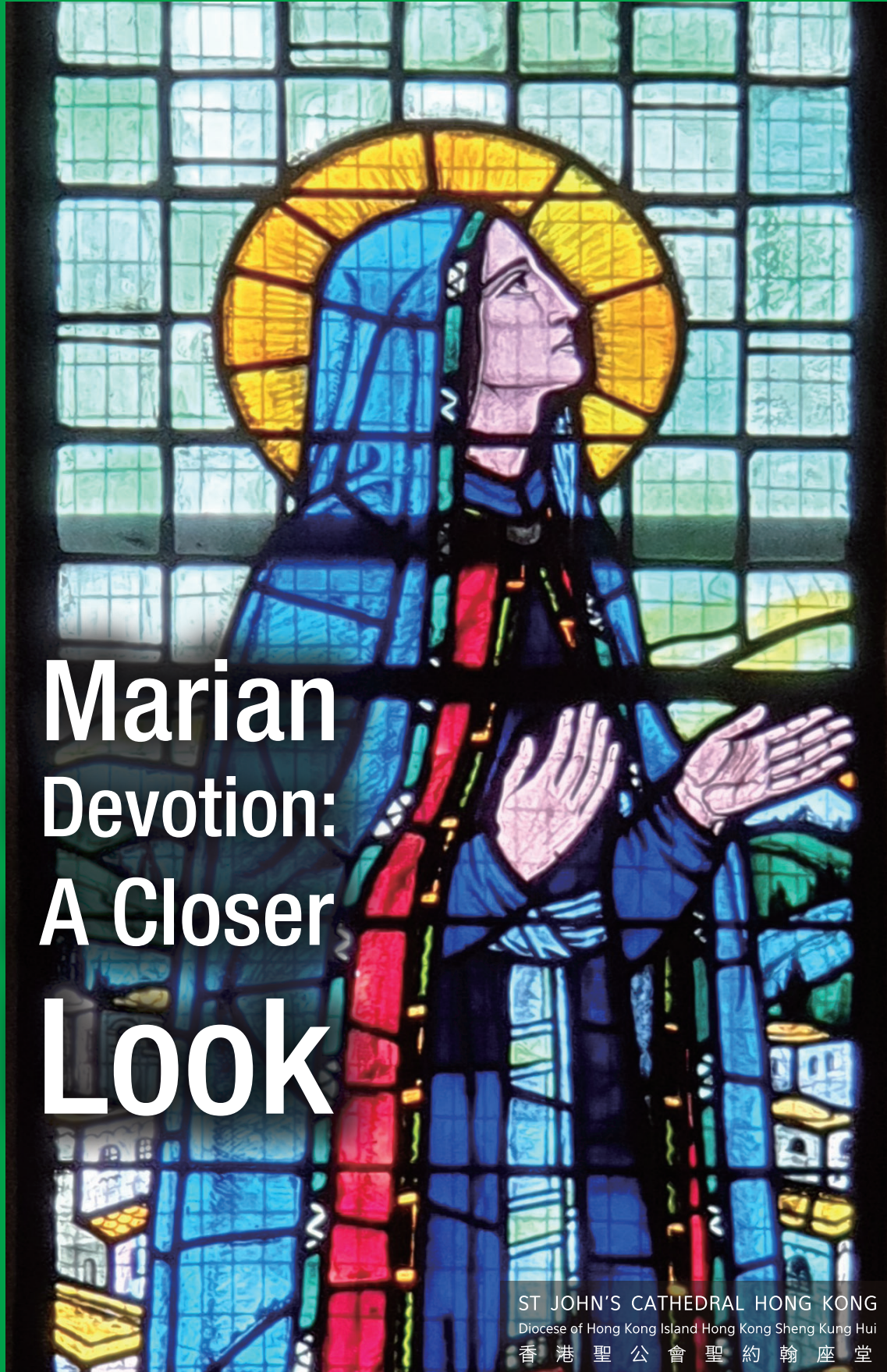


In Touch

The Cathedral Magazine - Summer Edition 2021



Marian Devotion: A Closer Look

ST JOHN'S CATHEDRAL HONG KONG
Diocese of Hong Kong Island Hong Kong Sheng Kung Hui
香港聖公會聖約翰座堂

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The Dean's Message

Dear Friends,

Peace be with you in the name of the risen Lord.

It is my great honour and privilege to share my first Dean's Message of *In Touch*. As the new Dean of St John's Cathedral, I take the liberty to greet all of you in this Eastertide, and I am much looking forward to being in touch with you when you return to the Cathedral for face-to-face services or gatherings.

The COVID-19 pandemic is still influencing the daily lives of all the people around the world. Hong Kong is no exemption. Our most recent concern brought about by this globally spread disease was receiving the vaccination against the virus. We are thankful that the supply of the vaccine is stable in Hong Kong, and I am grateful to my Cathedral Chaplains and staff members who shared positive messages with me after their first or second jabs. Some of them even came back to the Cathedral office to work right after their injections.

As the pandemic is continuing its ongoing effects on our daily living, the Cathedral is, however, trying to bring back our normal liturgical and faithful practices as best as we can. Since 31st March, we are thankful to God that we can resume our physical services, particularly during the Passover Triduum. Although social distancing is still well maintained by all who come back to the Cathedral, we do enjoy the moments when we can at least have an elbow bump to greet our sisters and brothers in Christ. The resumption of Holy Communion is a spiritual booster to many who have longed for it. As well, we are praying that by the grace of God, we can resume even more different ministries and gatherings of the Cathedral in the not-so-distant future.

To get in touch with all our Cathedral friends, we have been using various means and channels for the past year and three months. Meetings or fellowship gatherings have been conducted on Zoom, daily gospel reflections are being sent out through WhatsApp on weekdays, and selected Saturday and Sunday Services have been broadcast live on our Cathedral YouTube channel. All these have been developed within a short period of time due to the pandemic. Isn't it a blessing in disguise?

Technological advancement has helped us to be in touch during the trying times of the pandemic. More importantly, the Holy Spirit keeps us united in the difficult moments when we cannot see each other physically. Looking forward, it will be a world of a new normal. I am expecting a feasible blending of both virtual as well as physical gatherings in our Cathedral. May God grant us the wisdom to implement what is most favoured in His sight.

Yours,




親愛的弟兄姊妹：

願復活主的平安與你們同在！

很高興首次以座堂主任牧師的身分在這裏和大家分享訊息。初來甫到，先向各位送上復活期的祝福，並期望在座堂崇拜和聚會中親身見到你們。

當全世界仍備受新冠肺炎疫情影響之際，香港亦不例外。目前大家最關注的，大概是關於接種疫苗的事。慶幸在香港，疫苗供應尚算穩定。座堂的牧師和同工在接種疫苗後都有正面的回應，部分人在打針後隨即返回辦公室工作，教我非常感恩。

雖然疫情持續影響我們的生活，座堂正努力恢復日常的禮儀和信仰活動。自三月底起，座堂的崇拜已經恢復，讓我們有機會親身參與逾越三日慶典。在保持社交距離的限制下，我們仍然可以碰肘的方式彼此問安。能夠返回主的殿中領受聖餐，是不少弟兄姊妹期盼已久的，也為大家帶來一分屬靈的鼓舞。祈求主施恩，讓座堂在不久的將來可以恢復更多的事工和團契活動。

在過去一年多的時間，座堂致力透過不同的渠道與教友保持聯繫，我們用 Zoom 進行會議和團契聚會；逢星期一至五以 WhatsApp 發送福音靈修訊息；又於座堂 YouTube 頻道直播部分周末崇拜。因為疫情的關係，這些工作都要在短時間內促成。然而，此刻回看這何嘗不是一種祝福？

科技的發展讓我們在困難時期能夠保持聯繫，但更重要的是聖靈的保守，令我們得以在不能見面的情況下依舊合一。在全新的生活常規下，座堂的活動將會同時以線上與實體互補的形式進行，祈求上主賜我們智慧，好好利用資源成就祂所喜悅的事工。

座堂主任牧師
陳國強謹啟

Blessed Virgin Mary, the Mother of God or the Exemplar of Faith?



Text by The Revd Amos Poon

For the Roman Catholic Church, May is a time for devotions to the Blessed Virgin Mary, honouring her as 'the Queen of May.'

This tradition can be traced back to the 13th century, when Alfonso X, the King of Castile, León and Galicia, in his *Cantigas de Santa Maria* (Canticles of Holy Mary) wrote some poems about the special honouring of Mary during specific dates in May. Some said that this tradition began in the late 18th century, when a poor child gathered his friends around him one evening in May and led them to the feet of a statue of Mary. They sang the 'Litany of our Lady.' Another group of children followed them the next day, and even their mothers joined them. Eventually this devotion was approved by the Province, and become the official Month of Mary.

There is no unified devotion for Mary; the form varies among different groups. These practices might include a daily prayer and reflection on the Biblical passages about Mary on each day of May, lighting votive candles before her shrine, and a more pious and dedicated practice on praying the rosary. Some Catholic schools also invite their students to fold paper roses and offer them before the statue of Mary.

Although Anglicans do not honour this devotion in May, the Blessed Virgin Mary is still an important figure in Anglican Communion. The 1549 Book of Common Prayer, which was published immediately after the English Reformation had retained two Marian Feasts, the Annunciation on 25th March and the Purification on 2nd February. These two feasts were kept as they were events mentioned in the Bible. However, in the 1662 Book of Common Prayer, the number of feasts related to Mary had increased to six. Added to the list are the Visitation of the Blessed Virgin Mary on 2nd July, the feast of St Anne, Mother to the Blessed Virgin Mary on 26th July, the Nativity of the Blessed Virgin Mary on 8th September and the Conception of the Blessed Virgin Mary on 8th December. In Walsingham, England, there is also an Anglican shrine of Mary, which is related to the Marian apparition to Richeldis de Faverches in the 11th century. This became an important pilgrimage site, receiving regal visits until it was suppressed in 1538. In 1938 The Church of England built and blessed a larger Shrine Church at the site, which became the Anglican Shrine of Our Lady of Walsingham.

There are some misunderstandings about how the Roman Catholic Church sees the identity of Mary. One opinion argued most frequently during the 16th century is about whether Mary is being worshipped as God, like the fourth

person in the Holy Trinity. This argument is used when Mary is addressed as the Queen of Heaven and intercession is prayed towards her, instead of Jesus or the heavenly Father. This is certainly a misinterpretation. The *Ave Maria* (Hail Mary), a prayer most commonly recited as a prayer to Mary reads: 'Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.' This prayer is asking Mary to intercede for us instead of praying directly to Mary. It is very usual for us to ask someone to pray on our behalf, like a church member asking the priest to pray for her before she is having surgery. In the communion of saints we believe that the church does not only consist of people on earth, but also the people in heaven. Therefore, it is right to ask them to pray for us. As Mary is the mother of Jesus, the Mother of God, she is always willing to pray for those who follow him.

Another misunderstanding is about her identity as the Mother of God, *Theotokos*, the God-bearer. Whether Mary should be *Theotokos* or *Christotokos* (The Christ Bearer) was a theological dispute in the 5th century. The focus of the debate is actually not about Mary, but about the nature of Christ. Cyril of Alexandria argued that 'if our Lord Jesus Christ is God, how is Mary, who gave birth to him, not the bearer of God?' Yet Nestorius emphasised the distinction between the divine and human natures of Christ. Therefore, when Jesus was in the womb of Mary, she only bore his human nature. This dispute was finally resolved in the council of Chalcedon, the Fourth Ecumenical Council in AD 451. The council concluded that the two natures of Christ should be without confusion, without change, without division and without separation. Therefore, Mary is *Theotokos* instead of *Christotokos*.

The Anglican-Roman Catholic International Commission (ARCIC), an organisation created in 1969, sponsored by the Anglican Consultative Council and the Pontifical Council for seeking common grounds between the two churches, published a statement in 1981 affirming what we have discussed above: 'We agree that there can be but one mediator between God and man, Jesus Christ, and reject any interpretation of the role of Mary which obscures this affirmation ... We agree in recognising the grace and unique vocation of Mary, Mother of God Incarnate (*Theotókos*), in observing her festivals, and in according her honour in the communion of saints.'

Mary is in one way or another closely related to our worship at St John's. In our eucharistic prayer, the celebrant will always conclude with a line saying 'bring us at the last with the Blessed Virgin Mary, St John the Evangelist, St Stephen, and all the saints to the vision of that eternal splendour ...' as a confirmation of the belief that Mary is among the saints who are together with the church awaiting the glory of Christ. In the east window, at the sides of Jesus' crucifixion are St John the Evangelist, our patron saint, and Mary, the Mother of Jesus. As recorded in the Gospel of John, at Jesus' crucifixion were the women and John, the disciple.

Apart from the theology, the Bible also tells us that Mary was a faithful follower of God. At the annunciation, having heard from Gabriel, although she is afraid, Mary is still willing to affirm her calling, and says to the Lord, 'Let it be with me

according to thy word.' (Luke 1:38) In the episode of Jesus' first miracle in the wedding at Cana, Mary not only spoke to Jesus about the situation of the newly wedded, as a form of interceding for the couple, but despite Jesus' negative initial response, she insisted that he change the water to wine by telling the servants 'Do whatever he tells you.' (John 3:5) Also, when there was something she did not understand at the moment, she did not allow these doubts to be a burden shaking her faith, but was willing to treasure them and ponder them in her heart, (Luke 2:19, 51) knowing that one day the meaning would be revealed to her. In the end, when all his disciples deserted him, she faithfully followed her son to the foot of the cross. It is then when Jesus entrusted her to John, saying to him 'Here is your Mother.' (John 19:27)

Whether one recognises Mary as the Queen of May is of one's personal devotion or preference, but nonetheless, Mary as the Mother of God is worth our respect. Her examples of obedience, humbleness and faith are surely lessons for all Christians to learn from as faithful followers of Christ.

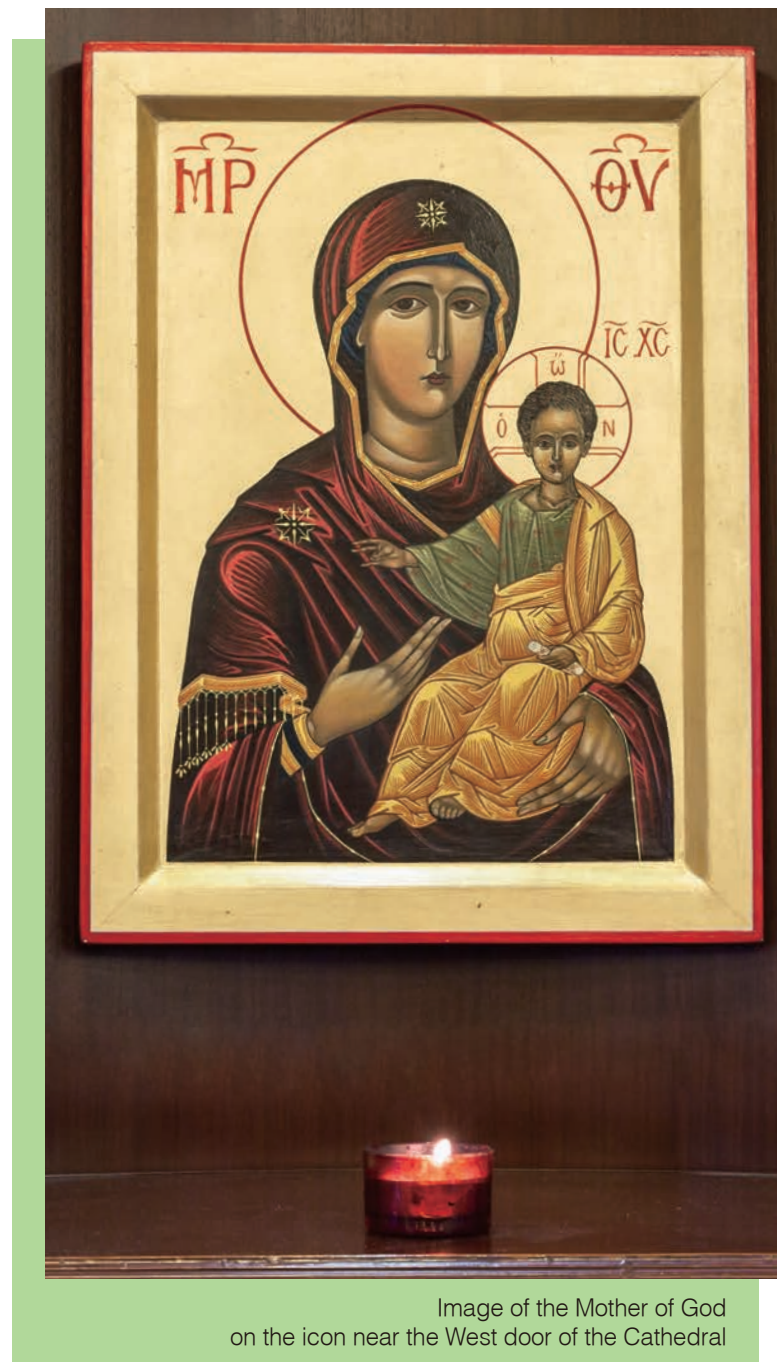


Image of the Mother of God on the icon near the West door of the Cathedral



Music in Holy Week and Easter

Text by Felix Yeung
Photos by Michael Luu

I am sure all who are reading this article shared my feelings of surprise when we resumed public worship just before Easter. The surge in the number of confirmed cases in the middle of Lent gave us the impression that we would not have public worship for another Holy Week and Easter, but God works in mysterious ways, and we were allowed to worship together in person since Maundy Thursday.

The Paschal Triduum (which refers to the three-day period starting from the evening of Maundy Thursday) is definitely the summit of the Church year. Even St Augustine of Hippo wrote that these three days are the 'most sacred' ones: *sacratissimum triduum crucifixi, sepulti et suscitati* (these three most sacred days, the days signaled by the Lord's crucifixion, rest in the grave, and resurrection). As Fr Robert explained about the complexity of the liturgy of the Triduum in the previous issue of the *In Touch*, it is no exaggeration if I tell you that the Cathedral Choir usually needed the whole Lent to prepare for the Triduum! Now let's take a closer look at the 'Triduum music', which is the essential part of the liturgy.

Maundy Thursday

The evening liturgy on Maundy Thursday raises the curtain of the Triduum. We usually sing the *Gloria in excelsis* at Sunday Eucharists and on feast days. At this service, we sing the *Gloria* for the last time, and at the same time, we ring our bells. The Church's tradition is to keep a fast until Easter Vigil. Some say it is not only a dietary fast, but also 'fasting with our eyes' and 'fasting with our ears'. We veil the images and crosses in church, and we stop using the organ and bells in church. Therefore there is no exuberant organ voluntary, nor any grand improvisation to fill in gaps during



As the Washing of Feet is carried out, the choir sings the traditional Gregorian chant *Mandatum novum do vobis*



The stripping of the altar on Maundy Thursday

the liturgy. As the Washing of Feet is carried out, the Choir sings the traditional Gregorian chant *Mandatum novum do vobis*, and this is where the name 'Maundy Thursday' comes from. During the offertory, we sing the hymn version of an ancient song *Ubi caritas*: 'God is love, and where true love is, God himself is there'. After we have taken Holy Communion, the Sacraments (to be reserved for the Good Friday Liturgy) are carried to the Altar of Repose, and the Eucharistic hymn *Pange Lingua* ('Of the glorious body telling') is sung for the procession of the Sacraments. When the clergy return from the Altar of Repose, the stripping of the altar begins and the Choir sings the moving Psalm 22 with the antiphon 'They part my garments among them, and cast lots upon my vesture'.

Good Friday

The Good Friday Liturgy consists of four main parts: (1) Liturgy of the Word; (2) Veneration of the Cross; (3) General Intercessions; (4) Liturgy of the Sacrament, of which two of these are of great musical interest. The Liturgy of the Word builds up to the reading of the Passion. The Passion readings from synoptic gospels are read on Palm Sunday across the

three-year cycle, and on Good Friday, we always hear the Passion narrative according to St John the Evangelist. Here at St John's, the Passion is not just read; instead, it is sung in the ancient way. Three cantors take up the roles of Jesus (or sung by the celebrant), narrator (or sung by the deacon), with the third singer taking all the other single-voiced roles (mainly Peter and Pilate). The Choir represents the crowds (disciples or the Jews), and they are sometimes called *turba* choruses. *Turba* means 'crowd'.

During the Veneration of the Cross, a member of the clergy carries the crucifix to be used at the veneration from the West Door, stopping three times as he or she processes to the chancel. The priest sings, 'This is the wood of the Cross, on which hung the Saviour of the world.' We all reply, 'Come, let us worship.' In the past years, the Choir has always observed the ancient tradition of singing the following pieces at the veneration: (1) *Crucem tuam adoramus*; (2) The Reproaches; (3) *Crux fidelis*. The Reproaches is the most characteristic piece amongst the three. Texts are taken from the prophets Micah, Jeremiah and Isaiah. Traditionally the Trisagion is sung in Greek and repeated in Latin. Besides the *Kyrie eleison*, this is the only other part of liturgy that has retained Greek in Western Christendom. We inherited a vast treasure of choral music by composers of different eras, who all wrote extremely beautiful music based on these texts.



A clergy carries the crucifix to the chancel for the veneration

Easter Vigil and Easter Morning

Easter Vigil is the most holy night of all nights and is the heart of the Triduum. After the Bishop has blessed the new fire, the Paschal Candle is lit and is carried into the church by the deacon. The deacon then sings the Easter Proclamation (also known as the *Exsultet*). It probably originated from Milan, but very soon the practice was spread throughout the church.

The Vigil then properly begins. The Vigil traditionally includes twelve Old Testament readings, which are followed by some canticles. After the liturgical reform in the 1960's, the Western church fixed on nine readings with their accompanying canticles. Here at St John's, we sing a responsorial psalm after each reading. As the epistle is about to be read before the *Gloria in excelsis* is sung, the organ plays a fanfare, and the church bells are rung again, as we proclaim, 'Christ is risen indeed, Alleluia!'.

The Sung Eucharist on Easter morning, (even there is no special liturgy, with the exception of the renewal of baptismal vows), the Choir sings a complicated mass setting to mark this important day in the Christian year! This year, the Cathedral Choir sang Louis Vierne's *Messe solennelle*, which was also in the Choir's most recent recording 'Faith in the City'.

I must take this opportunity to thank the Cathedral Choir, Evensong Choir, Chinese Choir and IFI-HK Choir, and most of all, to all my colleagues in the Music Department for their hard work and dedication, especially when we had such short notice to prepare for Holy Week and Easter. May all glory and praise be to our God: *Ad maiorem Dei gloriam*.

Listen to the online version of:



Ubi caritas
(Maundy Thursday)
<https://youtu.be/ej8VvT3g2MA>



Crucem tuam adoramus
(Good Friday)
by Paweł Łukaszewski
<https://youtu.be/7XvQF8vMDcI>



The Reproaches
(Good Friday)
by Tomás Luis de Victoria
<https://youtu.be/AAfoo9UtQEM>



Crux fidelis
(Good Friday)
attributed to John IV of Portugal
<https://youtu.be/K-k4D1mGSWg>



Messe solennelle
(Easter Day)
by Louis Vierne
<https://youtu.be/-zjIRHP0tjk>



The deacon sings the Easter Proclamation at Easter Vigil

A Year of God's Grace in Troubling Times

Text by Michael Gibb

It's been a frustrating year, but St John's Cathedral has continued its worship, mission and ministry despite the COVID-19 disruptions, even though in a limited capacity, according to Acting Dean Mark Rogers in his report to the 2021 Annual Church Meeting on 25th April.

'I thank God for His grace during this challenging year,' Father Mark said, adding that the continued vibrancy of the St John's community was evidence that God's grace was present, and that God's love endures.

Held in the cathedral church in strict accordance with social distancing measures, the annual meeting covered a great deal of ground in a relatively short space of time.

Elections were held for two lay trustees to the body of the Trustees of the Church of England in the Diocese of Victoria (Hong Kong), for 20 representatives to the St John's Cathedral Church Council, and for the auditors and sidesmen. These elections were swiftly followed by reports by the Honorary Secretary and the Honorary Treasurer, and a summary of the work of the committees, daughter churches, guilds and ministries. As well, there was the endorsement of 12 Synod delegates representing St John's Cathedral for 2021.



In particular, Father Mark mentioned the sterling work of everyone involved in St John's outreach activities, especially St John's Counselling Service, HELP for Domestic Workers, and Mission for Migrant Workers (MFMW).

Perhaps, (not surprisingly given the stress that many had experienced over recently months), the counselling service saw a 20% increase in cases. HELP, meanwhile, reached out to more than 40,000 people online and in person, enabling over \$1.1 million to be claimed back for clients, and helping almost 90% of cases to be resolved successfully. MFMW served over 1,150 new clients, and provided emergency accommodation for over 850 people. They also distributed over 3,500 food packs to those in need.

'Our outreach shows that we are Christians, not just in words but action,' Father Mark said. 'Outreach remains the beating heart of St John's Cathedral.'

There were many people to thank for enabling St John's to respond so energetically to the pandemic. The IT personnel kept the St John's community in touch and allowed worship to continue, and the music department and clergy turned a potential crisis into an opportunity while finding novel ways to reach out to Christians in Hong Kong.

There was also time to mention personnel changes. Several people who have long associations with St John's are retiring or moving to different positions within the Church.

Father Mark was especially positive about the imminent arrival of The Very Revd Kwok-keung Chan of Holy Trinity Cathedral, who would be assuming his position as the new Dean of St John's.

'Every aspect of our church life has been affected by the pandemic, but I am grateful for the resilience, dedication and faith of so many people in our church community,' Father Mark said.

Shock Move for Father Frankie!

Interview by Stuart Wolfendale

Fr Frankie Lee has taken up a new post as Sub-dean of Holy Trinity Cathedral, Diocese of Eastern Kowloon. Stuart Wolfendale talked to him before he left St John's.

'Before going into the room to meet the Bishop, I had no idea. It came as a shock. I was very touched and honoured that the bishops thought I could lead a cathedral church.'

That was Father Frankie Lee's reaction to the news that he was to become Sub-dean of Holy Trinity. 'Originally, I was brought up in West Kowloon. Drop me anywhere on Nathan Road, and I have no problem finding my way, but if you drop me at Kai Tak or Kowloon City, I wouldn't know east from west. I am going to take time to get to know the area.'

Fr Frankie was born in Hong Kong and spent much of his youth in Singapore. He was ordained in England, where he began to serve as a priest. Prior to coming back to Hong Kong as a chaplain at St John's in December 2018, he had been a minor canon at St George's Chapel, Windsor Castle.

He was not to be with us for long. The elevation of Dean Matthias Der to a bishopric led to The Very Revd Kwok-keung Chan being appointed Dean of St John's and vacating the deanship of Holy Trinity Cathedral. The Bishop of Eastern Kowloon now acts in the role, but it left that church with an urgent need for day to day leadership, which Frankie Lee will now fulfil.

Fr Frankie sees his main role at this Cathedral as having been with the schools and in youth work, with an important interest in the Sunday School. He has been the college chaplain and Religious Studies teacher at St Paul's Co-educational College. As part of a team in the Central and Western deanery team of 8 priests serving 14 schools, he also provides chaplaincy services to St Paul's College. These roles have given him great satisfaction.

As chaplain to the newly established Life Enrichment Centre (LEC), he feels that it has been challenging for the church to reach out to young people nowadays. 'Some good things have been done, but there is still much to be done in our mission work.'

He has a sense of unfinished business with the Cathedral servers to whom he was also chaplain. 'Around 60 people working across different services and we don't normally have time to come together. We had a barbeque at my place at my first Christmas here and it was great joy to celebrate the Servers' contribution to our Cathedral. It has always been on my mind what to do for them in the way of fellowship.'



Fr Frankie with colleagues in the UK

When he came to St John's, Fr Frankie initially found the way the Cathedral was run 'very odd'. 'It's a Cathedral without a chapter but the Dean ran it as a chapter, always seeking a common mind of all the chaplains.' At Holy Trinity, which likewise has no chapter, he will be following what he learned from this under then Dean Matthias. As Sub-dean, he will have two chaplains working for him at the Cathedral, and two at St Augustine's Chapel in Diocesan Boys' School, who are part time; one of them being The Revd Catherine Graham, formerly of St John's.

'I am very excited about the new job because it has eight schools directly under its wing. I have lost touch with what's going on in schools, not being with young people every day, so I consider my role in the future more as supporting youth workers, counsellors, social workers and Sunday school teachers in their jobs. They are the people who know what's going on, day in day out.'

Fr Frankie will be presiding and preaching much more in Chinese than he had in St John's. 'I am fairly confident about the Cantonese. It is the culture and expectation I will have to be concerned with,' he says. 'For example, the sermons will be longer than in St John's, where there is the pressure of several services in a morning.'

He is giving a lot of consideration to how his commitment, from early days, to law and tradition will be perceived. 'Sometimes you have to be professional and say that there are some things I hold to be wrong and need to change. Church is a community, and you must be lenient and kind. At the same time, part of my background has been to read the rule books. In the chair of a meeting I do not allow nonsense. That's something people may have to get used to. If I see a member of staff not performing to what's required

or breaking rules, along with pastoral concern and forgiveness, I will exercise discipline.'

In Fr Frankie's experience of some church cultures, discipline is taken lightly if those concerned are prominent members, but he does not believe that the responsibility should be shirked. 'This particular way of expressing ministry does upset some of my counterparts. When I was a college warden in Lincolnshire some teachers were always seen as friendly, and I was the bad guy who had to make the hard decisions. I give thanks to God that my experience in Windsor and here has given me more sympathy to those in authority than before. I used to consider some people evil simply because of their positions of leadership, but now I think I have more understanding that they are also good people trying to do good things even though, like all of us, they can equally be mistaken in their judgement.'

Fr Frankie is facing the balance of getting done what is right without causing great upset. 'With the best plan, nothing gets done if you upset everyone, yet you cannot compromise all the time. One of my many weaknesses, (with my own emphasis on the law and tradition), is that I can be seen as very harsh—and this gets back to me. I have been told by some people that I have been unkind and that the words of my sermons are too harsh sometimes. But what can I do? I am not always there to please. On reflection, at least when I have preached, someone has been listening!'

Fr Frankie concluded with an expression of heartfelt gratitude to his many friends at St John's.

'I have learned so much from the members of this Cathedral and the daughter churches. I wish to thank them for all their support, prayers, and friendship.'



Fr Frankie (right) has been the college chaplain of St Paul's Co-educational College



Joyful moment with members of St John's at his ordination in England

Change with the Times

This spring, we bid farewell to some members of the Cathedral family. While Father Frankie becomes Sub-dean of Holy Trinity Cathedral in Kowloon City, Elijah Fung, former manager of St John's Cathedral Life Enrichment Centre (LEC), also started a new chapter in her vocation. *In Touch* had a short conversation with Elijah about her work at the Cathedral.

Elijah joined St John's in 1995 as manager of the then St John's Cathedral HIV Education Centre. 'Our focus was on training and publicity to promote awareness about AIDS among the community,' she said. Over the years, the Centre has developed and maintained a close relationship with many organisations and churches, as well as the Anglican Alliance. Networking was one of Elijah's main duties and she represented St John's in a number of international conferences and events concerning HIV.

'To promote the awareness of HIV was not easy in those days,' Elijah said. 'We had to package our programmes as activities on human reproduction, sex education, or promotion for women's health so that messages might be better received by the audiences.'



Elijah hopes to contribute her experience to further support the young people

St John's Cathedral HIV Education Centre was a pioneer in catering to the needs of education and fostering information sharing about HIV, both locally and internationally. Riding on its past achievements, the Centre was transformed to the Life Enrichment Centre in 2018. 'Our youth programmes have been modified to suit the needs of young people nowadays,' Elijah spoke of the need to change with the times to sustain the work of the Centre. She was happy for the opportunity to learn something new.

'I came across people from different walks of life and treasured the human interaction very much.' Elijah is particularly interested in supporting young people. She hopes to contribute her experiences to other ventures.

Talking about the younger generation, Elijah considers that some young people have difficulty in communicating with others. 'They lack confidence and interpersonal skills.' She said, 'We need to educate them and widen their horizons.'

In view of intergenerational poverty, Elijah sees that teenagers are in need of our support and that of society. 'The church has a role to play in nurturing their spirituality,' she concluded.

New LEC Service Coordinator

Vanice Chan ('Chan Gu Leung 陳姑娘') has recently come on board with the Life Enrichment Centre. As the new Service Coordinator of the Centre, she would like to share about her life, experiences and vision with *In Touch*.

How did she come to LEC? She said it actually started with a prayer to find a job that brought her closer to God.



Some means of expressive arts

Vanice has been in the social service field for more than ten years. She is a social worker, registered expressive arts therapist and senior addiction counsellor. In her career she has worked with families struggling with addiction and abuse, schools, outreach youth, mentally ill persons, etc. At her recent job, she handled cases, worked with groups, and provided professional training and management work. She is also currently on the committee of the Expressive Arts Therapy Association of HK, and is the regional coordinator of the International Expressive Arts Therapy Association.

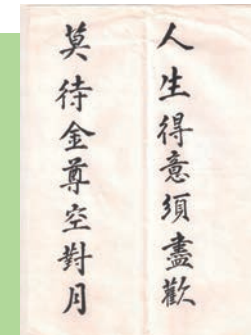
Throughout all the years working with clients and their families, Vanice feels that she learned a lot from them, rather than only providing help. She was so grateful that, with God's blessing, she found this meaningful job. She expressed that we all are human and have shortcomings, even wounds, as did she.

Vanice likes to use expressive arts to self-heal. During 2014 she completed her training in expressive arts therapy with a person-centred approach. This approach was taught by Natalie Rogers (1928-2015), who was Carl Rogers' daughter, a famous psychotherapist. This is a therapeutic process using different modalities like writing, drama, dance and movement, photography, poetry, visual arts, music, etc. to create new experiences, insight, and direction. Her experience has taught her that there is no right or wrong in the creative connection process and we are in charge of our own path.

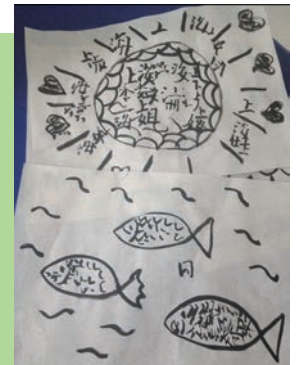


Vanice with Natalie Rogers

Natalie Rogers' wisdom taught Vanice how she connected to her body, to others, and how to better care for herself. The person-centred and supportive atmosphere saved her soul during the darkness she experienced during the days she took care of her grandfather with dementia. She used expressive arts with her grandfather through calligraphy, because he liked to write calligraphy in his final days. It was an alternative language for him to speak, when he could not remember things well.



Written by Vanice's grandfather before he had dementia



He drew when he could not remember how to write

Other than her full-time job, Vanice has been doing some volunteer work throughout the years. A most unforgettable experience she had was to hold an expressive arts service for HIV orphans in Cambodia in 2013. She said that the children and youth were so adorable and creative! As adolescents, they faced lots of challenges, both physical and environmental. Some of them did not know how to verbally express themselves. However, expressive arts helped them to express themselves through other creative means. Vanice loves to work with teenagers. During this challenging period in Hong Kong, she would like to walk with them. That is why she was interested in the work of LEC, as LEC targets youth and their families. 'Working with teens, you keep feeling energetic and young!'

In her leisure time, Vanice likes hiking, running, movies and music. She really enjoys being with nature, and she likes to compose songs in the mountains. So, do not be surprised if her skin turns dark during the summer!

'I am excited and honoured to be part of this team of people, who do great work uplifting the lives of people in Hong Kong. I look forward to witnessing and walking with them in the community, using my experience and strength. This will be a great adventure!'

In the near future, LEC will focus on different cores of projects, including sailing, mentorship, the Beat Drug Fund Project (BDF) and different community-based education for young people. Hopefully, this will foster their physical, emotional and spiritual development. BDF is a new government-funded one-year project, aiming to give community education to youth about anti-drug programmes, and give talks or workshops to support parents. The project will start this summer.

'For those who feel they have a mission, or think like me or LEC, please feel free to join us as volunteers! Let's walk and support each other together!'



Inter-faith conference on AIDS held in June 2004 in Windsor Castle



Hi, everyone, nice to meet you! Thank you so much for your sincere welcome, support and opportunities for learning here. Some people like to call me Van. This truck is on a new and fresh journey at St John's Cathedral!

Lantau 95km Hike in 42 Hours

Text & photos by Thomas Li

Let's follow Thomas for the second part of his hike ...

Day Three

In terms of difficulty the 3rd day was most challenging, as we had to access Lantau Peak via the infamous West Dog's Teeth. Luckily the weather conditions were good. We first took the bus from Tung Chung back to Shek Pik Reservoir where I had stopped the day before. After walking along the Bernacchi Trail for a while, we reached the entrance to the West Dog's Teeth. The first challenge was to climb up the large cliff and big rocks before reaching the first tier of a narrow plain. Similar landscape repeated itself during the rest of the four tiers.

The views became more stunning as we went up. Shek Pik Reservoir was shining under the sun, surrounded by a great mountain range. The three ridges of the Dog's Teeth - west, east and middle, formed a breathtaking view in front of the Hades Wall. It was surrounded by spectacular rock planks that guarded the south side of Lantau Peak. I felt relieved when we managed to cross the narrow gap called 'a ray of hope', which connected all three dog's teeth, with a ten-metre sharp drop on one side. This was followed by a rock formation like a water hole, with a 2-metre drop that required some careful descent by using the small gaps along the sides. We slowly climbed up to Hades Wall and reached Lantau Peak (934m), the highest point in Hong Kong that the public could reach before Tai Mo Shan. From there we enjoyed the panoramic view of Central Lantau before descending



to the Buddha at Ngong Ping via the 'heavenly staircase'.

After a short break at the foot of the Buddha, we continued the hike to Tai O via Sze Shan/Lion Hill and Cheung Shan/Elephant Hill. The trail was completely new to us, and we experienced challenging terrain while navigating the near hidden mountain footpath. Thankfully, the thick bushes opened up, and we were rewarded with a stunning sunset view of Tai O shining below. Many historical areas were seen on our descent to Tai O. We first passed the small obelisk erected by the British Navy in 1902, which marked the extension of the New Territories to the colony. The ornate Yeung Hau Temple from the 18th century sat tranquilly on the other side of the Pearl Bay. The stilt houses recalled the once thriving fishing villages around Hong Kong. We finished the day at a café next to the river bank, and treated ourselves to views of the water traffic, while enjoying a light supper. We had completed 16km in eight hours.

Day Four

With a distance of 23km on the fourth day, we had a less strenuous hike, but a longer way to walk. We decided to hike in reverse from Sham Wat Road, the starting point of Lantau Trail Stage Five, to finish at Tai O again. I was joined by my friend Jeff and it did not take long for us to reach Kwun Yam Shan/Avalokiteśvara Hill (434m) and Keung Shan (459m). From there we had a good view of the west side of Lantau Peak looming above Shek Pik Reservoir. The valley below us was dotted with Buddhist monasteries and temples, which influenced the names of the surrounding hills and places. We came across an area of silvergrass blossoming before reaching the rather elegantly shaped Ling Wui Shan (490m), the highest peak of the fourth day hike. From this point onward the ground became sandier and less vegetated. We descended to Kau Ling Chung via the Keung Shan Country Trail. There we found another obelisk erected by the British Navy in 1902 that again marked the extension of New Territories to the colony.

The coast was spectacular along the headland of Kau Ling Chung and Fan Lau. We enjoyed the remoteness and tranquillity when reaching the beach of Fan Lau Bay. Interestingly, the peninsula was used as a military strategic point for the Qing dynasty, which stationed a garrison in this area to repel pirates. The fort was all that remained, and to our great surprise, an evangelical group was filming their worship inside the ruin when we entered the fort. Nearby were a few fascinating bounded granites around the hill, on which nature had worked its wonder. We also found the way to visit the renovated Mazu Temple on the other side of the bay. As very few had visited it, the path required bush whacking to go across. The village of Fan Lau was also deserted and many houses were left abandoned. It was interesting to see that there was a plaque marking American overseas aid, which funded the rebuilding of village roads in the 1960s.

After Fan Lau, we went to the next village called Yi O after passing Tsin Yue Wan/Fried Fish Bay via Lantau Trail Stage Seven. A few years ago, the trail was blocked by a developer over an argument with the government on land use. The dispute now seems resolved, the road reopened, and farming



Kau Ling Chung Headland



Tai O

resumed in the area. The villagers' use of a bulldozer riding along the village path seemed at odds with its eco objective in regenerating the farming lifestyle around the area! The coast of Yi O was also different from Fan Lau. Mudflats around the bay area made a perfect ground for mangrove and coastal wildlife, such as crabs. It took us another half an hour from Yi O to return to Tai O, which concluded the fourth day of the hike in eight hours.

Day Five

After hiking for four days, my legs had gradually reached their limits. I was also anxious that hiking on my own might prove dangerous. Luckily the typhoon vanished before reaching Hong Kong and the weather remained favourable, but rather windy on the hills. I resumed the hike at the Buddha in Ngong Ping on the fifth day. The plan was to reach Lantau Peak via a rocky mountain path, which the locals call 'North Heaven's Gate'. It began with a prolonged rock river along the hillside forest that needed ribbons and GPS for navigation. There were a few moments when I got confused with the directions, and I panicked slightly when I did not come across any other hikers on the way. I then came to a 2-metre-high vertical cliff which I first struggled to climb up. I managed to throw my backpack onto the top of cliff and used a tree root as support to pull myself up.

Heavenly Staircase from Lantau Peak





One Tree Cave

Along this challenging hillside trail, I came across the natural wonders on the north side of Lantau Peak. Firstly, I came across rock where mountain water dripped like raindrops along the volcanic rock cliff. It was followed by a helmet rock with a narrow gap passing through the middle. A mesmerising one-tree cave was created here after years of water erosion. Near the cave was the spectacular Lohan rock tower, looming like a floating castle above. The panoramic view of north Lantau was ever more stunning as I went higher up to Lantau sub-peak. Silvergrass also blossomed along the sides of Lantau Peak. The surface of Sunset Peak was also gleaming in gold from afar.

Green Dragon Stream



After the long descend from Lantau Peak to Pak Kung Au, I continued the journey through the South Lantau Country Trail. This trail was more relaxing and friendly for a beginner hiker. There were several lookout points that offered a beautiful view of Cheung Sha Beach down on the coast. Midway the path came to an imposing waterfall of the Green Dragon River stream.

Soon I received a message from Aron and Marques, of the cathedral reader and server team, that they had arrived at Pui O. I went downhill in haste through the forest to meet them. Despite my legs protesting, we still went up to Miu Tsai Tun (302m) and Lo Yan Shan (303m) on the Chi Ma Wan Peninsula. From there we enjoyed the breathtaking view of Pui O Bay and the south side of Sunset Peak. The last part of the hike continued with a circular route around the peninsula, by passing through the Shap Long Irrigation Reservoir and the abandoned correctional institute camp.

Upon returning to Pui O beach the radiant sunset marked a beautiful conclusion to this epic journey across Lantau. The last day took nine hours to complete the remaining 20km hike. I felt physically and mentally much stronger than before. I was also very grateful for the support from my friends and colleagues. Hopefully, the sharing of my hiking experience in Lantau shows you the importance of safeguarding this back garden of Hong Kong.

Pui O Beach



Shap Long Irrigation Reservoir

Book Review

The Day the Revolution Began: *Rethinking the Meaning of Jesus' Crucifixion*

Text by The Revd Franklin Lee

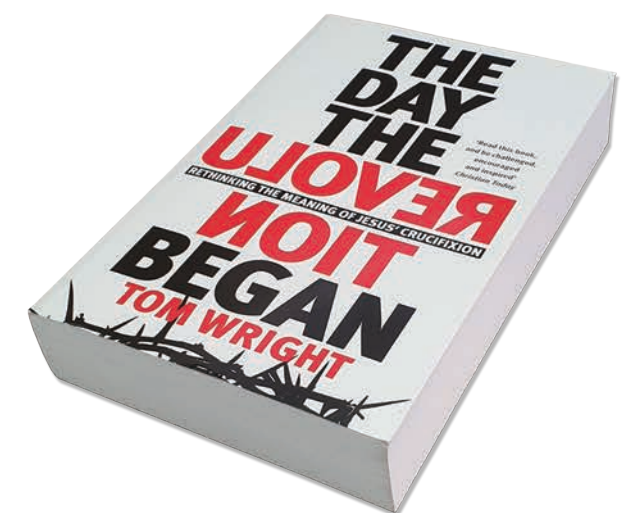
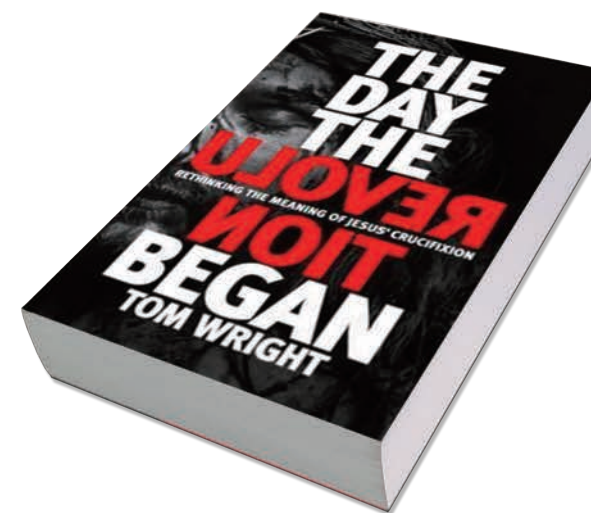
With impressive ambition and energy, the renowned theologian NT Wright has intensely examined the nature and meaning of the crucifixion of Jesus in his book *The Day the Revolution Began*. Throughout the book, Wright invites his readers to rethink and reflect on the meaning and significance of Jesus' crucifixion and death, in its biblical and historical contexts. He challenges the traditional emphasis that Jesus died on the cross in order to save people from sin, important though it is, and allows them to enter heaven. He argues that the focus should be on how the world has been revolutionised and transformed because of Jesus' death on the cross.

Wright understands the cross as part of a grand plan of redemption, which includes the story of Israel. He challenges those who wish to follow Christ to focus on living the life of the Kingdom in the here and now rather than simply being 'good people' in order to enter heaven after death. The emphasis should be on living the life of the Kingdom in the present, doing God's will on earth as it is in heaven, and that 'a human vocation is to an active, involved role within God's future world, anticipated by an equivalent active, involved role within God's present creation.' (p.159).

Furthermore, Wright also argues that perfection, if this can ever be achieved, is not a prerequisite for heaven. God's judgement does not rest on whether human beings have reached perfection. Wright encourages his readers to focus on how Jesus' crucifixion has won victory over the power

of death and evil and has triumphed over the sin of idolatry. This revolutionary event releases people from the chains of sin and empowers them to bear the image of God and his love in the world. Instead of bowing down to idols, the cross of Jesus points to the ultimate purpose of being human—worshipping God. For Wright, 'the "basic sin" is actually idolatry, worshipping and serving anything in the place of the one true God. Since humans are made for the life that comes from God and God alone, to worship that which is not God is to fall in love with death.' (p.102)

Wright weaves the significance of Jesus' crucifixion throughout the book, arguing that Jesus started a revolution two thousand years ago to bring into action a world-transforming movement, with the ultimate purpose of restoring and reconciling the whole creation to God. As Wright puts it, 'According to that original revolution, rescued humans are set free to be what they were made to be ... To reflect the divine image means standing between heaven and earth, even in the present time, adoring the Creator and bringing his purposes into reality on earth, ahead of the time when God completes the task and makes all things new.... The revolution of the cross sets us free to be in-between people, caught up in the rhythm of worship and mission.' (p.363) This well-written book challenges its readers to rethink the significance of the cross in their lives and how they are being drawn into this revolution that will transform the world.



Hardback (left) and paperback (right) available at the Cathedral Bookstore

A Sunday in the Life of ... Cathedral Organist Jonathan Yip

In conversation with Andrew Ashley

'The only constant is Choral Eucharist, starting with a rehearsal at 8.30, for a quick run through of the psalms, hymns and anthems,' says Jonathan Yip when asked about his Sunday. But there's much more to his role as Cathedral Organist than that.

'I set a monthly rota for the services and usually play at two or three services each week.' On a typical Sunday, he might follow the Choral Eucharist by playing for the Mandarin Eucharist and perhaps at whatever service is scheduled for 11.45.

Jonathan is well versed in the world of Anglican cathedral music. He began learning the organ in Canterbury, as a sixth form student at The King's School, and spent two years as Organ Scholar at St Mary's Episcopal Cathedral in Edinburgh after graduating from university. He sounds very relaxed when he compares this experience with his current position.

'If you look at a typical cathedral in the UK, there's a choir school and the organist must wake up extremely early to rehearse the choristers for daily evensong.' Things are rather different at St John's, where the Friday evening choir practice is the organist's main responsibility outside Sunday services.

'It's partly a question of nomenclature,' says Jonathan. 'In English cathedrals, the Organist is usually the Director of Music but most of the playing is actually done by the Sub-Organist or sometimes an Organ Scholar. Here I split the services with a number of organists.'



Jonathan's connection with St John's started long before his appointment as Organist last year. Back in Hong Kong for the summer between Forms 6 and 7, he was preparing for the Cambridge Organ Scholar's examination and needed an instrument on which to practise. He turned up at St John's with a letter of recommendation from the Dean of Canterbury Cathedral and ran into Dean Andrew, as he was then.

'I think the Dean was a little shocked when I asked if I could borrow the organ,' Jonathan says. 'But he readily agreed.' Jonathan was delighted to be made so welcome. 'It was much harder to get access to an organ in Hong Kong than in the UK. There, I'd visit a parish church and the priest in charge was always happy to hand over the keys and invite me to make some music!'

Jonathan returned to St John's when he spent his gap year in Hong Kong, and effectively acted as Sub-Organist. 'That felt quite weird,' he says. 'Being Sub-Organist is a huge post in the UK but I was doing it as gap year student.'

When not playing the organ, Jonathan finds time to indulge his fascination with computers. He administers his own Linux server and is intrigued by the synthesis between music and computing. This has a valuable practical application. 'In this day and age, computer skills can be crucial for an organist.' Jonathan uses the Open Broadcaster platform for live-streamed services and LaTeX software when he types out Gregorian chant.

But Jonathan's interest goes beyond simply preparing for services. 'Music-or at least organ music-is all about rules,' he says. 'There's a precise mathematical approach.' This is why he enjoys the modular architecture of Linux. 'It's like baroque music, with a lot of small parts coming together.' It seems safe to say that Jonathan brings the perfect blend of ancient and modern to his exacting role.



Major Services at St John's & Daughter Churches

St John's Cathedral

4-8 Garden Road, Central, Hong Kong
Tel: 2523 4157
URL: www.stjohnscathedral.org.hk

06 JUN **Corpus Christi**
5.00pm Choral Evensong with Eucharistic Devotions

20 JUN **The Third Sunday after Trinity**
5.00pm The Installation of The Very Revd Kwok-keung Chan as Dean

29 JUN **Saints Peter & Paul**
7.30pm Sung Eucharist

18 JUL **The Seventh Sunday after Trinity**
6.00pm Baptism and Confirmation Service

25 JUL **St James the Apostle**
9.00am Sung Eucharist

06 AUG **Transfiguration of the Lord**
7.30pm Sung Eucharist

15 AUG **The Blessed Virgin Mary**
9.00am Sung Eucharist

Discovery Bay Church

SKH Wei Lun Primary School
Lantau
Tel: 2987 4210
URL: www.discoverybaychurch.org.hk

Every Sunday
10.00am Sung Eucharist

Emmanuel Church

Béthanie Chapel
139 Pok Fu Lam Road, Pok Fu Lam
Tel: 2523 4157
URL: www.emmanuel.org.hk

Every Sunday
10.15am Sung Eucharist

St Stephen's Chapel

St Stephen's College
22 Tung Tau Wan Road, Stanley
Tel: 2813 0408
URL: www.ststephen.org.hk

Every Sunday
10.00am Sung Eucharist

The Cathedral is closely monitoring the pandemic situation. Please visit our website for the latest updates about service arrangements.



ST JOHN'S CATHEDRAL
聖公會聖約翰座堂

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