



# 北美風沙 The North American LaSallians

Jan 2018



## Happy New Year 2018

## 祝大家易拾寶發

### Reminders

#### East Coast (USA)

##### Sunday Dim Sum Lunch

Date every Sunday  
Time noon  
Venue Asian Jewels Seafood Restaurant  
133-30 39th Avenue, Flushing NY 11354  
Tel. 718-359-8600  
Contact [dimsum@nylscoba.org](mailto:dimsum@nylscoba.org)

#### Global Reunion 2018

Date August 1 – 8, 2018  
Website [www.2018lscunion.com](http://www.2018lscunion.com)  
Contact [laip888@gmail.com](mailto:laip888@gmail.com)

#### Edmonton

##### Monthly Dim Sum Gathering

Date Jan 5, 2018 (first Friday of each month)  
Time noon  
Venue Urban China Restaurant 潮樓大酒樓  
Contact [billshwong@shaw.ca](mailto:billshwong@shaw.ca)

#### Southern California

##### Monthly Dim Sum Gathering

Date every first Sunday  
Time noon to 2 pm  
Venue Empress Harbor Seafood Restaurant  
111 N. Atlantic Blvd., 3/F, Monterey Park

### About this newsletter

This newsletter is aimed at providing an electronic platform for communication among La Salle College old boys residing in North America. However, it shall not be used as a tool to promote any personal agenda. The editorial board therefore reserves the right to review and edit all submissions to ensure that no inappropriate contents appear in any issue of this newsletter. The editorial board also reserves the right to reject any submission that is not in line with the objective of this newsletter. Please send all your communications to [editors@lscobaedm.org](mailto:editors@lscobaedm.org).

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Newsletter Committee comprises of the following members :

East Coast (USA)	Christopher Tse (1965), Peter Lai (1967)
Edmonton	Calvin Chan (1971)
San Francisco Bay Area	Ephrem Fung (1976), Ambrose Lee (1998)
Southern California	Eddie Shek (1985)
Toronto	Felix Leung (1985), Kevin Kwok (1988), Jimmy Chang (1966)
Vancouver	Nick Domingo (1963), Richard Choo (1977)



## Chapter News

### San Francisco Bay Area Chapter

#### December Luncheon in Burlingame

Reported by Ambrose Lee '98



[Bay Area LaSallian Group Picture December 2017]

On Dec 9<sup>th</sup>, our chapter hosted our last gathering in 2017 at Grand Harbor Restaurant in Burlingame. 30+ LaSallians and friends were there joining us.

***"Very happy to see a large group of LaSallian at the end of the year! "***

Thank you *George Lau '67* for helping us to reserve a private room with sea view! The decent room, nice food and great friends made our lunch very enjoyable.

We would like to welcome *Eddy Wong '05* for joining us! He had just moved to the Bay Area for work.

*"Welcome Eddy! Hope you enjoy living in the Bay Area as much as we do!"*

Lastly , thank you for coming! Hope you enjoyed our lunch.  
Wish you a Merry Christmas & Happy New Year! See you in 2018!

Yours in La Salle,  
**LSCOBASF (Bay Area) Chapter**  
Our official facebook webpage: [www.facebook.com/lscobasf](http://www.facebook.com/lscobasf)



## Special Contribution

This 10-part series, contributed by William Lai (1961), is based on his trip to Israel and Jordan in 2016. There are many Biblical quotes in the article. William wishes to note that he uses King James Version for the quotes.

Our readers are also encouraged to express their views here in the Newsletter any time. Please send your contributions to [editors@lscobaedm.org](mailto:editors@lscobaedm.org). The Editorial Board of this Newsletter reserves the right to edit submissions to ensure quality and the right to make final decisions whether to publish any article or not to protect the integrity of this Newsletter.

Editors

### The Promised Land (Part 8 of 10)

William Lai (1961)

#### The Passion Week

Since his youth, Jesus and family had the tradition of going to Jerusalem for Passover. In this fateful year, his entry and stay in Jerusalem became the Passion Week.

On this particular occasion, Jesus apparently decided to actualise Zechariah's notion that a King would come on the back of a donkey: *"Behold, thy King cometh unto thee: he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass"* (Zechariah 9:9). Jesus' choice of riding on a donkey showed his intimate knowledge of old scripture, but there is no indication in Zechariah that the "King" had to be Jesus.

It was a bit of a fanfare when Jesus entered Jerusalem on Palm Sunday. *"And a great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee"* (Matthew 21:8-11). The other accounts of Jesus' entry into Jerusalem by Mark (11:1-11), Luke (19:28-38) and John (12:12-16) are similarly colourful.

Well, what's wrong with this picture of Jesus entering Jerusalem in showmanship fashion? First, he had drawn attention of the authorities by proclaiming (self-appointing?) himself as the "King" (albeit on an ass) and had a large crowd basically worshipping him on his way into the city. Then, it had always been regarded as an affront when one entered Jerusalem mounted. You are supposed to dismount when entering Jerusalem to show respect for the authorities that be. This tradition was honoured even by the conquering General Allenby who defeated the Turks in the area in 1917. When Allenby entered Jerusalem to declare martial law, he dismounted before he walked into the city through the Jaffa Gate as a sign of respect, even to the people he just defeated. Jesus' boisterous and mounted entry into Jerusalem was a no-no to the authorities and made him a marked man.

And what did Jesus do right after coming into Jerusalem? He went up to the temple grounds and released another outburst and tirade onto the vendors displaying their wares. *"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves"* (Matthew 21:12-13). This time around, Jesus did not have a whip with him like the first time. He simply upset the apple carts of all the merchants with his bare hands. Mark (11:12-17) and Luke 19:45-46) also made note of this event. Mark made the observation that *"And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine"* (Mark 11:18). Matthew (26:3-4) noted that *"Then assembled together the chief priests, the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him"*. This temple-cleansing rampage being the second that Jesus had inflicted on merchants, the authorities were not amused by his antics, and likely regarded him as a repeat offender. They now definitely had their cross-hairs trained on him.

The next thing that Jesus did also seemed a little weird. He became hungry at one point and wanted to eat some fruit off a fig tree. Alas, there was no fruit in this particular fig tree he had selected. So what did he do? He cursed the tree and commanded that the tree be barren from then on: *"Now in the morning as he returned to the city, he hungered. And when he saw a fig tree in the way, he came to it and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And*



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*presently the fig tree withered away*" (Matthew 21:18-19). That kind of behaviour reminds one of a spoiled child finding an empty candy jar and throwing up a tantrum in response. Jesus made this incident into a lesson on faith, telling his witnessing but puzzled disciples that *"If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done"* (Matthew 21:21). It's a huge leap from condemning an inanimate tree to counselling the need for faith.



Gate, now sealed, where Jesus entered Jerusalem, view from Mount of Olives



General Allenby entering Jerusalem dismounted

## **Passion Week Forecasts**

Jesus did have other insights about his own condition. These forecasts came in the form of predictions he made before and during the Passion Week, and the forecasts were not for Sunny Ways a la Justin Trudeau during his election campaign.

Prior to his Passover entry into Jerusalem, Jesus predicted several times that he would be put to death. The first one was recorded by Matthew (17:21): *"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day"*; Mark (8:31): *"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again"*; and Luke (9:22): *"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day"*.

The second time Jesus predicted his own death was after he exorcised a "demoniac boy" (Matthew 17:14-18; Mark 9:14-27; Luke 9:37-42). *"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; And they shall kill him, and the third day he shall be raised again"* (Matthew 17:22-23); *"The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day"* (Mark 9:31); *"Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men"* (Luke 9:44).

Just before going to Jerusalem, Jesus again told his disciples: *"Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief of priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again"* (Matthew 20:18-19).

Later, after having entered Jerusalem and given a series of lectures, and *"when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified"* (Matthew 26:1-2).

Jesus was also able to foretell who was going to betray him. Some time before the Passion Week, not long after he fed fish burgers to the five thousand and then walked on water, he suddenly sprang upon his disciples in a bull session alleging that *"Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve"* (John 6:70-71). He had more betrayal predictions later, without much subtlety.

## **The Last Supper**

The Supper occurred in the Upper Room or Cenacle. It was one of the major stops on the tour. It is nothing like the famously depicted scene in Leonardo de Vinci's masterpiece. It's a relatively small room. There is just not enough space for a long table behind which all diners can spread out behind a long table, face the front, pose and say cheese for a photo or portraiture, as suggested by the de Vinci painting. The Last Supper diners were likely divided into two or more round or square tables.





Several memorable things happened during the Last Supper, the most religiously defining was the creation of the Holy Communion. *"And when they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins"* (Matthew 26:26-28). This act of communion was also reported in Mark 14:22-24 and Luke 22:19-20. Luke's version has an added comment by Jesus *"do this in remembrance of me"*. So, Jesus wanted his followers to remember him by eating his flesh and drinking his blood. Yikes! That's cannibalism by invitation with a prescience of the Count. You may or may not think about that the next time you go to communion and put the Eucharist in your mouth.

Some time during the meal, Jesus also declared *"I am the way, the truth, and the life: no man cometh unto the Father, but by me"* (John 14:6). Jesus effectively proclaimed his self-importance and appointed himself as the gatekeeper to the higher power.

Jesus also lamented on the misdeeds he foresaw in some of his men. Boldly, Jesus predicted that his head-honcho was to deny him thrice: *"I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me"* (Luke 22:34). *"Jesus said unto him (Peter), Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice"* (Matthew 26:34). *"And Jesus saith unto him (Peter), Verily I say to unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice"* (Mark 14:30). In John's account, Peter had pledged to Jesus that *"I will lay down my life for thy sake"*. Jesus responded rather sarcastically by saying: *"Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice"* (John 13:37-38).

The most treacherous betrayal in all human kind was, of course, that of Judas. Jesus already knew about this traitor way before, as indicated earlier. At the Last Supper, Jesus' finger-pointing became blatant and somewhat vengeful. *"And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me.....it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, thou hast said"* (Matthew 26:21-25). The same betrayer-ID process was recounted in Mark 14:18-21, Luke 22:21-22 and John 13:21-27. In John's version, Jesus told Judas to *"do quickly"* his act of betrayal. Question: did Judas really "betray" Jesus, or was there more to the conspiracy theory?



Last Supper Room

## The Garden of Gethsemane

After finishing dinner (the Bible does not say who did the dishes or if the dishes were done at all), Jesus led his co-diner disciples across the valley to the Mount of Olives and the Garden of Gethsemane, ostensibly to pray, but with the hidden agenda of being arrested.

The tour brought us to the Mount of Olives and Gethsemane. As expected, the Mount of Olives bears little resemblance to the scene of Jesus' times. It's now basically a hilly middle-class suburb of modern-day Jerusalem, rather devoid of olive trees. But the tour guide pointed out one tree which was supposed to be about two thousand years old, giving the tantalising vision that Jesus himself might have seen or walked past the exact same tree.



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Garden of Gethsemane and tree Jesus might have walked pass



Basilica of Gethsemane and the Rock of Agony where Jesus sweated blood

Upon arriving at Gethsemane, Jesus asked to be left alone and lapsed into a deeply anguished emotional state. *"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"* (Matthew 26:39). In Mark 14:34, Jesus told Peter, James and John that *"My soul is exceeding sorrowful unto death"*. Luke added to the scene by noting that Jesus had a severe physical reaction to his agony: *"And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground"* (Luke 22:44). By this account, Jesus was actually experiencing hematidrosis, a blood-sweating condition that can be brought on by extreme fear and anxiety, given certain underlying physiological propensities. He was in such a dreadful state that an angelic EMT came to his rescue: *"And there appeared an angel unto him from heaven, strengthening him"* (Luke 22:43).

The next thing that happened was the arrival of the local constabulary with Judas who planted the infamous kiss on Jesus marking him as a subject of interest for the heavily armed police squad. *"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him"* (Matthew 26:48-49). Jesus then was cuffed and brought to face the high priest Caiaphas.

The piece of rock where Jesus agonised and the very spot where Judas kissed Jesus are now housed inside the Basilica of the Agony, otherwise also known as the Basilica of Gethsemane, or the Church of All Nations. A service was in progress at the time of our visit and a crowd surrounded the Rock of Agony which made it barely visible. But we did catch a glimpse of it, appearing as a flat piece of whitish flat bed rock, contrary to the more popular impression of it being some form of a boulder.



Garden of Gethsemane and Mount of Olives view from Old City Jerusalem



Exact spot where Judas kissed Jesus as the cops arrived





## Trials by Caiaphas, Pontius Pilate, Herod, and the mob

The story of Jesus' arrest, trials, torture and being subjected to mob justice leading to his crucifixion verdict is well known and doesn't need to be retold here. However, certain aspects of Jesus' reaction to his predicament may be noted.

Throughout his trials by Caiaphas, Pontius Pilate, and later Herod, Jesus had remained basically silent, even when his trial judges found no credible evidence against him. *"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace"* (Matthew 26:59-63).

Jesus was then before Pilate, *"And the chief priests accused him of many things: But he answered nothing, and Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled"* (Mark 15:3-5).

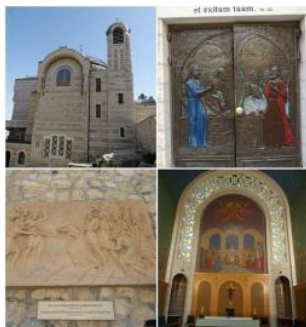
Pilate sent Jesus to Herod as Jesus' Galilaean residency fell into Herod's jurisdiction. *"And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. The he questioned with him in many words; but he answered him nothing"* (Luke 23:7-9). Herod, despite his lofty official position, was happy to see Jesus as he had heard good things about Jesus. He approached Jesus in a friendly manner and hoped to converse with him and to see Jesus practise his craft in front of him. It appeared that Herod wanted to be on Jesus' side. Jesus' response? He just ignored his only potential friend in court. That really annoyed Herod. *"And Herod with his men of war set him a nought, and mocked him and arrayed him in a gorgeous robe, and sent him to Pilate again"* (Luke 23:11).

Despite Jesus' refusal to defend himself, neither Pilate nor Herod found him guilty of anything. *"And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him"* (Luke 23:13-16).

Jesus did say something briefly at certain points in the trials. Caiaphas asked Jesus *"Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"* (Mark 14:62-63). Matthew also recounted this exchange in 26:63-64. The high priest considered Jesus' reply a blasphemy: *"behold ye now have heard his blasphemy....He is guilty of death"* (Matthew 26:65-66).

When Jesus was in front of Pilate, *"Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it"* (Luke 23:3). This dialogue was also recorded in John 18:33-37.

If one is brought up on charges, even if the accusations are false, maintaining silence except to declare that you're the King of your judges and prosecutors does not seem to be the best defence strategy. In any case, despite Jesus' non-defence and aggravating comments to the authorities, the critical judges had separately reached a common verdict of not guilty. Jesus was about to be released. Any normal accused person would have been overjoyed and would demand immediate discharge from custody, but not Jesus. He did not protest at all when Pilate reneged on his word to set him free and offered the mob a choice to release him or Barabbas. (Matthew 27:26; Mark 15:15; Luke 23:18-25).



House of Caiaphas



Dungeon where Jesus was held inside House of Caiaphas

**to be continued...**