

香港浸信會神學院



Hong Kong Baptist Theological Seminary

Today's Students, Tomorrow's Pastors
Today's Seminary, Tomorrow's Churches

Newsletter

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Spiritual Care and Mental Wellness

Mental Wellness

Mental illness, especially depression, has become a common illness. The survey “The Global Burden of Disease” conducted by the World Health Organization, the World Bank, and Harvard University predicts that depression will become the second most common disease in the world. If the situation becomes this severe, how will we extend our care and support to those who are mentally ill, especially those who are ill with depression?

Two current approaches for the treatment of mental illness are pharmacotherapy and psychotherapy. The innovation of drugs appears to make the treatment of mental illness easier now that doctors can administer medicine to hasten the recovery of patients. However, controversies over the effectiveness of pharmacotherapy exist. Many reports point to the therapy’s negative side effects. Some of the findings even indicate that the relapse rate of schizophrenics who receive pharmacotherapy is higher than those who are not treated with medicine.

Another approach to the treatment of mental illness is psychotherapy. Psychotherapy applies several contemporary theories of psychology such as the theory of Sigmund Freud and the theory of Carl Jung. Both Freudian theory and Jungian theory have developed into two main schools of thought in modern psychology. Both theories are focused on mental health. Freud’s idea of the unconscious rejects spirituality as neurosis. Jung acknowledges the spiritual dimension of the human sub-consciousness, but he connects human spirituality to the domain of intellect. Both theories which support psychotherapy do not embrace spirituality.

However, other scholars like Anton Boisen and Mark Sutherland not only see the importance of the spiritual dimension, but that spirituality is an essential component of mental wellness. They both believe that pastoral care can be applied to mental wellness in order to enable the patients to pursue the meaning of



President's Word

life. However, their approach is essentially retrieving theological perspectives from the psychological theories they already accept or adding theological dimensions to those theories. While there is value in their approach, they are lacking the transcendent dimension. The author believes that spiritual care is a hermeneutical, practical wisdom, meaning that spiritual care providers must concern themselves with humankind's spiritual needs. Through dialogue within the hermeneutic circle, theology and psychology can help us understand the religious experience of the mentally ill and their testimonies, and thus help us to identify appropriate healing treatments.

Theology is important in this hermeneutic circle. Theology expresses the understanding and thoughts of churches or faith communities concerning Divine Revelation. Major theological principles derive from Divine revelation and not from rationality. This is because the human mind is not capable of knowing God. When a person seeks to discover God and to discuss knowledge of God, the God of the discussion is merely the God of the philosophers. Humans are incapable of revealing the mystery of God. To understand the God of eternity with narrow minds will only result in atheism or agnosticism,

Spiritual care is a kind of pastoral care that reveals the mystery of God. It acknowledges the spiritual aspect and values our spiritual needs. This care is dedicated to nourishing the relationship between man and God and to enabling the person to get along and live well with other persons. Spiritual care provides guidance in the search for meaning, purpose, value, and hope in our lives.

To further understand spiritual care, we must first consider the human spirit.

The Human Spirit

In the Old Testament, "spirit" in Hebrew is *ruach*. *Ruach*, in essence, is wind, as it is expressed in Genesis 2:7, "...the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." Job 33:4 says, "The Spirit of God has made me; the breath of the Almighty gives me life." The breath of God turns dust into living beings, breathing into human beings. The created need the breath of God. The created cannot manipulate the wind. When the wind ceases, death follows. Job 34:14-15 says, "If it were his intention and he withdrew his spirit and breath, all mankind would perish together and man would return to the dust." Therefore, spirit is not the mind but it is an important creative power necessary for humans in order to live fulfilling and purposeful lives. In the New Testament, "spirit" in Greek is *pneuma*. *Pneuma* also means the movement of air, breath, and

wind. *Pneuma* works within humans and is considered as the primary force of the created, or the major sacred part of humans.

According to John Swinton, the human spirit influences the human body, emotions, thoughts, and relationships. The human spirit is equally influenced by the human body, emotions, thoughts, and relationships. The human spirit penetrates every dimension of our lives and provides energy to each of these dimensions. A complete human possesses a psycho-spiritual unity wherein the human is spirit driven in their search for the meaning and purpose of life and for the origin and identity of life.

Swinton points out the significant implication of emphasizing a holistic method for mental health care. The problems of mental wellness concern not only the mind but also every dimension of human existence. Matters affecting the psycho-spiritual dimension will also influence a person's physical dimension. The same is true for the impact of a person's physical dimension on the psycho-spiritual dimension. The loss of function in any dimension, whether it is physical, psychological or social, will adversely affect the human spirit. As in the case of depression, the spirit of the ill is often bounded by physical, psychological, or social issues.

There was a woman who spent a quarter of her lifetime dealing with mental illness. Her first episode took place at the age of twelve when she experienced what is called Recessive Depression. The birth of her second child triggered Postnatal Depression. After her first clinical examination, she was diagnosed with Manic Depression.

Manic Depression triggered negative emotions in this woman and made her want to harm her baby. She experienced feelings of extreme sadness, gloom and hopelessness. With every step she took, she felt like she was walking barefoot on broken glass. Her every thought, breath, and movement gave her pain.

During the five years of her depression, she was hospitalized five times, receiving electroconvulsive treatment. It was only after the physician identified the cause in her brain did her condition gradually improve.

While ill, she read a number of books about mental illness. She wanted to find the answers to some of the important questions about the meaning of life: Why did a Christian like her suffer physically and psychologically? How should she connect her mental illness to her religious faith? Can Christian faith explain the roots of mental illness and provide possible treatments to the illness? She was trying neither to resolve

the problem of sin nor to seek a philosophical explanation to these questions. What she really wanted was to find a way to understand, to accept, and to deal with her illness through the Bible and her own experience. She wanted to understand her struggles in mental illness theologically.

Spiritual Care

The story of this sister in Christ enables us to see that those suffering from mental illness must not only find the physical cause and the development of their sickness, they also need to confront the issues of their religious faith: The meaning of life and its purpose, their own self-worth, and their hopes and dreams.

In church history, we learn about the stories of some faithful Christians who suffered from mental illness. William Cowper (1731-1800) was one of them. Cowper authored many well known hymns. When his mental condition was stable, Cowper's creative ability was superb. He talked about social issues like slavery in Africa in his hymns. The "Prince of Preachers" Charles Spurgeon suffered from depression; so did the spiritual master Henri Nouwen and the great educator Parker Palmer:

These Christians dealt with their own illness from spiritual perspectives. In suffering spiritually, their lives remained close to God. They did not believe that mental illness was God's judgment and punishment. To them, coming to terms with sickness without seeking treatment is a compromise between religious faith and fate. They believed in "relational" healing. They experienced mental illness like darkness which also kept them company throughout the days of their lives. In sickness, their focus in life was on "God" and not on the self of the "person". These Christians shared their understanding of the meaning of life in their experiences of mental illness.

Psychiatrists and psychotherapists often employ their tools and methods, and use technical language to explain the experiences of the ill. Their voice is regarded as the authority and that sometimes drowns out the voice of the patients. This being the case, physicians and therapists explain what they can understand from the patients. However, they may not be able to hear the voice of the patients as the patients explain and reflect on their self-experience. The voice of the ill must also be heard. From the voice of the ill who hold their religious faith close to their heart, we can hear stories of experiencing God and reflections on their faith. These stories and reflections of the ill are testimonies of their faith. This faith facilitates the beginning of their pilgrimage towards recovery. Their experiences of and reflections on the illness can lead to deeper theological reflections and perspectives.

Therefore, mental health care providers must "hear" the spiritual experience of the ill. Despite the lack of firsthand experience in the illness, mental health care providers can be led to understand what religious faith means to the ill by listening to the faith stories of the mentally ill. Such an understanding is beyond mere explanation of the medical conditions of the ill. In other words, theology and psychology must confront the present (experience prior to literature) in order to comprehend the mystery of God's "revelation".

Care providers can enter into the religious faith experience of the ill through "understanding." Understanding is different from knowledge. Understanding brings about transformative praxis. This leads to a "practical" theology of mental wellness. Understanding is not a technique but an art. It is a practical wisdom that calls on mental health care providers to value experience more than rationalists. This practical wisdom further leads to the development of a new dimension and intuition. Such wisdom takes human spirituality seriously. It demands the care providers to search deeply into human experience. Being different from physiotherapy and psychotherapy, the focus of the practical wisdom is not on pathology but on the meaning of illness. This wisdom does not simply consider removing the symptoms of illness. It demands recording the accounts of the illness as an important dimension of the lives of the ill. Only when this dimension of life is read and understood can the ill be holistically cared for.

It can be concluded that spiritual care is a hermeneutical, practical wisdom. Spiritual care providers must concern themselves with the spiritual needs of the ill and seek to nourish the relationship between man and God. If we focus on "Meaning," spirituality will become a very important matter. When we take human's spiritual dimension seriously, we will be able to provide holistic care. While spiritual care accepts the importance of pathology as a reality, spiritual care speaks of mental illness as neither simply a physical nor a psychological problem. Mental wellness and spirituality are interconnected. Spiritual care is a holistic care that encourages humans to seek God and to search for hope, value, meaning, and purpose in life. Spiritual care develops personhood in the ill and enables them to get along and live well with other persons.

Seminary students who will become pastors and spiritual care providers must learn to practice holistic care. The care begins with interconnecting psychology, hermeneutics, theology, and pastoral care. It is the learning direction for the Seminary community to move from understanding mental wellness to performing the transformative praxis of spiritual care. This is the learning task of our teachers and students.



HKBTS's Morning Chapel

— Communal Worship and Spiritual Formation

Introduction

Each morning chapel service—the communal worship of our Seminary community—enhances the spiritual formation and strengthens the foundation of the spiritual lives of our faith community.

Our seminary has inherited two different traditions: On the one hand, as an institution of theological education, we have inherited an academic tradition which seeks to provide a solid grounding in Biblical and theological knowledge and equip students within a multi-dimensional ministerial discipline and training; on the other hand, we have also inherited a monastic tradition which values nurturing the character and spiritual lives of the community as a whole. The morning chapel service is an excellent example of communal worship and is a tool for the development of the spiritual formation of the whole community.

The Seminary's morning chapel service is held three times weekly, from 10 to 11 am every Tuesday, Wednesday, and Thursday. Every year, in both the first and second semesters, there

are approximately over eighty morning chapel services held. Beginning in 2009, all full-time students have been required to attend morning chapel. Praise the Lord that the attendance rate has been encouraging during these recent years and that the overall atmosphere has been steadily improving. The entire seminary community is becoming integrated into one body and everyone is actively involved.

Because the contents of the morning chapel service are so rich and full of variety, they help to nurture our students throughout their daily lives, and also solidify this worship community to enjoy such a beautiful hour of spiritual formation, worship, and praise. The Seminary has arranged that every student has a turn to be actively involved in the service as the presiding chairperson, the song-leader, the pianist, the interpreter, or the one who leads the communal prayer. Through mutually ministering to one another during these morning chapel services, our students become better trained to serve and be served in the ministry.

Convocation Exhortation from the President

Morning chapels begin with the Opening Convocation of each new school term. President Cho will preach a sermon message on the first day of the first and the second semesters. The President highlights the direction and the main emphases of each new school term in order to encourage all the Seminary's faculty, students, and staff and to keep the community growing together.



The President's Opening Convocation this year was entitled, "The Forgiving Community".



The Convocation Academic Lecture was held on the second day of the new school term. This year we had Rev. Brian Lam, our Chaplain and the Director of Student Practicum and Lecturer of Practical Theology, gave a lecture entitled, "Transition, Transformation and True Community: A Spirituality of Mentoring".

The All-Seminary Prayer Meeting

Five years ago, the Seminary began the All-Seminary Prayer Meeting on the third day of each new school term. We have deliberately "advanced" the date of the prayer meeting because we hope that all the faculty, students, and staff will begin the new school year with prayer and ask for our Lord's guidance.

The All-Seminary Prayer Meeting now occurs four times a year (twice each semester). At the beginning of each semester, the Chaplain conducts an All-Seminary Prayer Meeting and another one during the middle of each semester, the Spiritual Devotion Department of the Student Union also conducts two All-Seminary Prayer Meetings. Every year a theme is set for the All-Seminary Prayer Meeting which we

then use to meditate on the word of God in order to learn to serve one another in prayer; to keep watch over the Seminary and our churches, and to pray for the needs of society and the world. In addition to the All-Seminary Prayer Meeting, there is a group prayer session every Thursday. Through these activities, the Seminary hopes to strengthen students' discipline in prayer with the aim that their prayer lives will be well established by the time they graduate.



Our Teachers' Preaching

The teachers' preaching is an indispensable part of the morning chapel service in which each of our teachers will preach once every school semester (twice every school year). In addition to teaching students and serving as mentors for students outside the classroom, they also minister to students through their preaching at the morning chapel. Through their preaching, our teachers can also mutually educate and enrich each other's lives and minister to

one another.

HKBTS emphasizes preaching and actively encourages students to be dedicated pastors and to take preaching ministry seriously. Through the preaching of our teachers, students gain positive role models who can enable them to be faithful preachers capable of communicating the word of God faithfully.



New Students' Testimonies of God's Call

Soon after the beginning of the first semester, new students are encouraged to share their testimonies of God's call. Not only do their testimonies help enhance mutual understanding among students but they also enable the whole community to grow



and understand the life stories of each of our new students. These precious life stories show how God works in each of our lives and how God leads

our new students as they become part of the fabric of our seminary community.

In each of these morning chapels, three new students are chosen to share their testimonies in turn, followed by a prayer from a teacher who leads the faculty and students as a whole to pray for these particular students. While God always allows the one sharing their testimony to experience God's call again, He also enables these stories to touch the hearts of the older students who can then reflect upon their own journey of consecration and revisit their own experience of following the call of God.

Church Music Worship Workshop

There are approximately four church music worship workshops during every school year which allow a group of graduating students taking "The Worshipping Church" course to put into practice what they have learned by designing and conducting an entire worship service during a morning chapel service. They divide themselves into several groups which are then responsible for planning and implementing different sessions of the worship service and the preacher for this service is one of the students as well.

We are blessed to be able to worship God together in these morning chapels designed by students. Because the

students come from different denominational backgrounds, they can take the opportunity to think deeply about the meaning and design of each worship service. Through these church music worship workshops, students can learn not only from the course and their experience, but also from each other.



Graduating Students' Preaching

During the 2009-10 school year, the Seminary began to have graduating students preach in the morning chapel services in order to give them an opportunity to gain more experience in preaching. Through this experience, graduating students can get the encouragement or the evaluation they need to further develop. We are very thankful for these preaching

sessions. We always feel encouraged by them because students' overall performance is very good, demonstrating how each student is dedicated to preaching the word of God. The entire seminary community enjoys

supporting them and giving them positive encouragement.

Two teachers will act as the "gate-keepers"; they are responsible for going through each student's sermon message in detail to avoid any deviation or error in hermeneutics or in theology. After the sermon message is preached, a teacher will go to the pulpit and lead the whole community to pray fervently for the student doing the preaching and to entrust him or her to the Lord as a community.

After the chapel is over, all those who are present will go up to the front and shake hands with the student, offering him or her encouragement and support. Such spontaneous handshaking and hugging from the whole seminary is a common and heart-warming scene at our morning chapel service.



Expository Preaching Week



Dr. Tony Sher, Assistant Professor of Old Testament, was the speaker for last academic year; the main theme was, "The Ideal King (Messiah) in the Book of Samuel."

The Expository Preaching Week is held in April in the second semester in which a teacher in Biblical Studies preaches the sermon message for three consecutive days in the chapel.

Expository preaching is a form of preaching that expounds the meaning of a particular passage of scripture in detail. It summarizes the central meaning of a Bible passage using effective communication methods to explain what the message means for the congregation. In the past few years, several of our Old Testament and New Testament teachers took turns to preach in the Expository Preaching Week. Not only did they demonstrate their abilities and the benefits of expository preaching to students, they also guided students to read the text of certain biblical passages or books more scrupulously in order to help everyone have a deeper insight into the truth of the Bible.

Mission Week and Short Term Mission Sharing

Apart from talks and lunch-time sharing meetings on the theme of 'Mission', there are also quite a number of morning chapels devoted to sharing the mission ministry, including the 3-day Mission Week, which enables the faculty and students together to have an overview of the contemporary mission scene and to reflect on the integral mission of all Christian missions. The Mission Week is held bi-annually. The themes in our last few years are "Paul's Missionary Theology and Strategies", "Reflection and Outlook of Baptist Missions" (combined with Baptist Heritage Week), and "Local Church and Partners in Missions". Our Seminary faculty along with others from Hong Kong, the United Kingdom, and the United State acted as speakers.

At the beginning of the school year, "Students' Sharing from Short-Term Missions" allows students to share their experiences and the knowledge they gained from their visits or exchanges in the past summer with the seminary community. In other chapel meetings, students will also have the opportunity to meet with missionaries who visit the Seminary. On such occasions, students can learn more about the needs of missions round the world and pray for the missionaries and the ethnic groups in those places. We seek to nurture our students to have a heart of mission in many different aspects in the hope that no matter where they are and in what church they serve, they will not forget the call for missions.

Baptist Heritage Week

The Baptist Heritage Week is held in October every year with a view to deepening students' understanding of the Baptist faith, history, and traditions. It is held on three consecutive days during morning chapel. The themes covered in recent years are "Snapshots of the Early Baptist Leaders in China and Hong Kong", "400th Anniversary of Baptists: Heritage Revisit.", "The Contribution of the Foreign Mission Board of the Southern Baptist Convention to the Development of Local (Hong Kong) Baptist Churches (1950-1997)", and "Baptist Faith and Polity". The speakers are primarily our own teachers. Baptist scholars from overseas are also invited to speak during the Baptist Heritage Week.

The Mission Week, the Baptist Heritage Week, and the Belote Lectures are public meetings, and we are pleased to have alumni, pastors, ministers, teachers, and students from other seminaries join together to explore different issues. In this way, there are more opportunities for our students to learn and exchange ideas with people that can enable them to enrich their beliefs and broaden their vision.



During the Baptist Mission Week in March 2012, Dr. Brian Stanley from University of Edinburgh spoke on the theme, "Revisit and Outlook of Baptist Missions".



Belote Lectures: The 3-4 day series is an important academic lecture series of the Seminary. The day-time lecture is held in the Seminary's chapel and the evening lecture is held at a local church. The speaker of our last Belote Lectures was the renowned American Prof. Thomas Long who gave us a profound and down-to-earth exploration and demonstration of the preaching ministry. The turnout was extremely enthusiastic with approximately 200 pastors and ministers present in the day-time lecture every day.

Student Union and Graduating Classes

Every year, several morning chapels are conducted by the Student Union. For example, "The Handover Ceremony of the Student Union" in which the executive committee members share their experience in serving the seminary community or "The Thanksgiving Day" in which the whole seminary community expresses our gratitude to God and men. Towards the end of the school year, there are "Graduating Students' Sharing Meetings", followed by "The Commissioning Ceremony" together with a farewell speech from a teacher. Regardless of whether it is during the "Graduating Students' Sharing Meetings" when we sing Auld Lang Syne or in the solemn atmosphere of "The Commissioning Ceremony", there are many moments which unavoidably tug at our heartstrings and move us all as a community.



The Commissioning Ceremony in May 2013.

Guest Speakers' Sharing and Passing on Their Visions

The Seminary not only provides students with opportunities to exchange thoughts and ideas with guest speakers through the Mission Week, the Baptist Heritage Week, and the Belote Lectures, Baptist pastors are often invited to come to share a sermon message through which our students can learn from their ministry experience and can be encouraged by them.



Dr. George Wilson, shared with our students a talk on the topic of "Religious Education".

We also invite speakers from different organizations and denominational or church backgrounds to share a Christian message in the morning chapel. For example, last school year, Dr. Chan Nim-chung, the Chief Executive of Cedar Fund, shared with us, "The Integral Mission", and Dr. Lee Kam-hon, Emeritus Professor of the Chinese University of Hong Kong, shared with the Seminary community, "Business Ethics".



Rev. Lam Sau-kwong, the General Secretary of the Baptist Convention of Hong Kong, came to share with the Seminary community in March a talk entitled, "A Life-Long Vocational Call".

This school year, we had Dr. Patrick Sookhdeo, International Director of Barnabas Fund,

who came to share with us, "The Challenge of the Church and Mission Ministry in Islamic Context"; Rev. Lam Wing-keung, Pastor of Christian and Missionary Alliance Tai Po Church, talked about promoting prayer ministry in the church; Mr. Kei Chi-hing, Chairperson of Fullness Social Enterprises Society, gave a talk on social enterprises, conscience consumption, and the practice of our Christian faith.



Dr. Lee Kam-hon shared his talk called "Business Ethics".

Conclusion

The contents of the morning chapel are varied and diversified. There we can find the preaching of Christian truth, the communication of visions, the passing on of role models, as well as the renewal of our souls and the broadening of our visions. We value these morning chapels that promote and facilitate communal worship and spiritual formation. They are the moments our Lord uses to leave indelible marks of insight and instruction on the path of growth and consecration of each of our seminary students.

The Morning Chapel: Our “Happy Hour”

Mak Wai-yan (M. Div. 3)



At 10 in the morning, all classes come to a halt. Teachers and students leave the classrooms, walk up the 24-step stone staircase leading to the Seminary's chapel, pass the thick, dark brown wooden door with the school motto engraved, and take a seat on the long benches inside. This is

the way teachers and students go to the morning chapel service every Tuesday, Wednesday, and Thursday. They put aside their busy work and studies and take the time to gather together to worship God.

We, as students, professors, or pastors, seldom have the opportunity to fully focus our attention on the worship service at church or on where students take their practicum because most of the time we have our own “duties”. Therefore, the morning chapel that takes place three times a week is both a time when teachers and students gather together as a community and also a “Happy Hour” in which we can wholeheartedly dedicate ourselves to worshipping God.

The content of the morning chapel is very rich in terms of variety. In the fall term, there are new students' testimonies of God's call, sermons preached by our teachers, and also topical messages from guest speakers.

During the spring term, there are opportunities for graduating students to “try a hand at” designing a worship service. Besides the morning chapel being rich in content, occasionally there are special programs as well. For example, on the Thanksgiving Day students from each class walk to the front and count the blessings of God in their lives. Also, during the sharing meetings conducted by the graduating classes, students will recount the life changes that they have experienced during their 3-4 years studying at the Seminary by means of acting out a drama or singing hymns. Sometimes an extra item will be inserted, for example, the president will interview a teacher in a relaxed, amiable way to enhance students' deeper understanding of the teacher and his future plans. Of course, on every Thursday there is a time particularly set aside for teachers and students to pray with one heart for one another's needs. All these components of the morning chapel seek to enable the Seminary's students to gain a personal experience of the diversity and the unity present in our Christian faith.

What impresses me most about the morning chapel in which all members of the Seminary take an active part, is that every individual has the opportunity to experience serving others in different positions and thereby appreciate the fullness of one another's lives. Students can have the opportunity to take turns to serve in such posts as the presiding chairperson, the song leader, the pianist, the prayer leader, and the interpreter. We learn to serve God and others by working together and having exchanges with brothers and sisters in Christ from different backgrounds; we also learn how to be served, how to allow different people's life stories to touch us and how to build up one another and shape each other into a community that testifies to God's presence with us. After attending the morning chapel for more than two years, I have realized that each of us has different and distinctive gifts that we need to learn to wholeheartedly offer up to God what we have learned and gained in our lives in each of the posts we are to serve. May glory be to God.

Next time when you come to the morning chapel, I hope that both you and I can see the life stories of people composed and written by God and the community that He has shaped and that you will treasure this Happy Hour when we come together to worship God.

Many Very Precious Lessons Can Be Learned

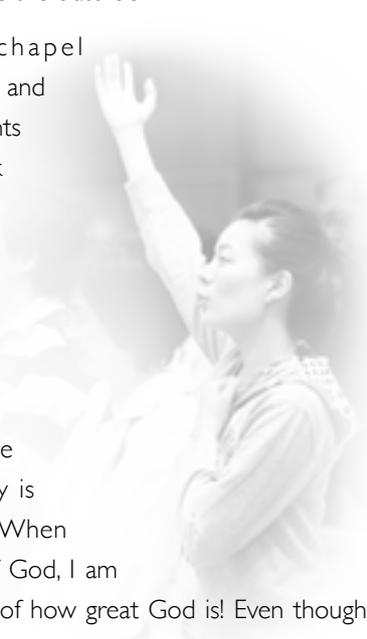
Ng Chung-yin (M.Div. 3)



As this is my third year in the Seminary, I have taken a good number of courses, read a lot of books, written course assignments using thousands and thousands of words, and learned some of the theories and knowledge behind exegesis.

These are indispensable for future pastors to learn and be trained in. However, on the seminary campus there are many other kinds of training. One of which is the morning chapel. No course credits are given for students to join the morning chapel, but it enables me to learn many precious lessons outside the classroom.

The morning chapel service begins at 10 am and so teachers and students can have a class break and gather together at the seminary chapel. When we all sing hymns of praise together, I am reminded by the Lord that standing before the living God, my identity is that of a worshipper. When I listen to the word of God, I am reminded by the Lord of how great God is! Even though He is above all things, He became flesh and lived among sinners. His love, riches, and wisdom are boundless. In the chapel service, I am also reminded by the Lord that as a created creature and a worshipper, I must not put the living God who is beyond all things into the "test tube" to study. Nor can I ever describe this God of eternity fully by typing thousands and thousands of words in a computer keyboard. The chapel service reminds me that as a student of theology I must kneel humbly before God in search of His guidance.



The morning chapel is also like God's spring and autumn rains which water the Earth, renewing my strength when my soul runs dry. When I read my diary and looked back over my seminary studies, I often found myself facing difficult circumstances and problems. It was God who gave me encouragement and comfort through the sermon messages in the morning chapel!

I have learned many precious lessons in the morning chapel. Joining one morning chapel after another, when all the Seminary teachers and students gather together to praise God and listen to His word, reminds us all to be Jesus' disciples together and to be a community that worships God.

A Seminary That Preaches and Listens to the Word of God

Andres Tang (Teacher of Christian Thought)

Over the years of seminary teaching, seldom can I find myself just listening to the preaching of God's word without preaching on Sundays. However, it is also because of my teaching in the seminary that I have had so many opportunities to listen to the preaching of God's word during the weekday morning chapel services.



In these few years listening to the word of God in the seminary chapel, as I listen to different teachers explaining the word of God and to different graduating students explaining the word of God, I find myself living in a community of the word of God. It is through mutually explaining the word of God that we nurture one another and grow together.

In these few years listening to the word of God in the seminary chapel, I find more and more students and

many staff workers sitting here, paying close attention to teachers and students faithfully explaining the word of God. The life of this community born out of the word of God seems to become more and more vibrant and distinctive.

In these few years listening to the word of God in the seminary chapel, I increasingly find that it is a community devoted to listening to the word of God. Likewise, it is a community devoted to preaching the word of God. A seminary must first be a community devoted to listening to the word of God before it becomes a community of preaching the word of God. In humility we listen to the word of God and then have it internalized, being thankful for the brother's or sister's preaching (as a channel of God) that builds up our lives. Only by doing these things can we in turn be able to preach the word of God with humility.

In these few years listening to the word of God in the seminary chapel, I increasingly find that all that we learn here ultimately converges into the pastoral ministry of preaching. A seminary is to educate and train God's workers to minister in churches. To do so, the seminary itself must first be nurtured and trained. Therefore, the practice of the seminary's preaching and listening to the word of God is to enable the word of God to help teachers and students to be shaped into a humble disciple community worthy of being used by God.

that I need a break but that I like such an hour of serenity between two class lessons when we can sing, pray, and listen to the word of God.

I have always liked listening to the preaching of God's word. In the morning chapel I can both listen to the sermons of other teachers and to the messages of many guest speakers. In the recent few years, I have been looking forward to listening to the preaching of our graduating students. Although there is still room for improvement in their preaching, I find a dynamic force at their back supporting their preaching so that I, sitting off stage, can always share a sense of community and common purpose with them.

In the last few years, new students' testimonies of God's call have been added, and like other students, I love to listen to their stories too. These stories may not be dramatic but we can see that their dedication to ministry is true and pure; these stories always stir up many of my personal recollections prompting me to reflect whether my own dedication to ministry remains unchanged. I was particularly touched by a new student's consecration sharing several years ago. He recounted that since he was a child he had made a resolution to be a pastor. He upheld this vow unwaveringly in this direction all through the years in an effort to get equipped himself in a seminary as early as possible. Many who have been called by God have had moments when they would step back or run away, but this student had kept his promise and sustained his consecration to God! I can see God's choice and how God works in this student. His sharing not only made me feel excited but also evoked in me a drive. I said to myself, "I will teach him wholeheartedly in order to make him a truly good pastor."

Another morning chapel that I was deeply impressed was when the Watoto Children's Choir from Uganda came to the Seminary two years ago. The choir was composed of orphans who suffered from hardship and even inherited AIDS from their parents. That day we had the opportunity to pray with them in groups so that we could directly and intimately get in touch with them and pray for their needs. As a father, I had a strong feeling toward these vulnerable orphans who need to be protected and I was thankful that our Heavenly Father had entered into their lives, showing forth His loving care and gentle kindness.

A Time of Serenity That I Cherish

Clement Shum (Teacher of New Testament)



I really like the morning chapel; it allows me to have a time of serenity. The morning chapel is held between the first and second lessons. I particularly cherish such a time when we can take a break and gather together to worship God in the Seminary's chapel. The reason is not

Loder and Life Transformation: How Does the Holy Spirit Work During Life's Changes?¹



Rev. Brian Lam

*(Chaplain, Director of Field Education
and Lecturer of Practical Theology)*

One day in 2011 while talking to Dr. Andres Tang, he mentioned to me the name of an American scholar who was on the faculty in a theological seminary and who dedicated himself to integrating theology and psychology. When Dr. Tang preached a message in the Spiritual Formation Camp that summer, he once again mentioned this scholar. Intrigued by Brother Andres' references to this scholar, I began to study his books. His name is James E. Loder, Jr. (1931-2001) whom I will introduce below.

Loder did a comparative study of Søren Kierkegaard (1813-1855) and Sigmund Freud (1856-1939) in his Ph.D. thesis. Since 1962, he taught Christian education at Princeton Theological Seminary for almost 40 years, taking an interdisciplinary approach to study Christian education and to examine transformation by means of humanities and theology.²

This article is divided into three sections. First, we look at the twists and turns in Loder's life, and then explore how the transformation he talks about can serve to enlighten us. Finally, in the conclusion we will discuss the question: "How can we help other people grow?" The primary sources for this essay are a book by Loder and two other books about Loder's works.³

*Faculty
Sharing*

I. The Twists and Turns in Loder's Life

On September 2, 1970, Loder was seriously injured in a car accident in which he experienced a spiritual life force that flowed through his body. This strange experience changed the course of his life. At first, he was reluctant to think too much about the implications of this strange experience, but after struggling with it for two years, he decided to think seriously about the role of the Holy Spirit both in his private life and in Christian education. Then the first change in his life occurred: He accepted the offer to be ordained as pastor of a Presbyterian church—a post he had refused to take up in the 1960s.

The second change he made was to begin discussing the work of the Holy Spirit in the academic circle by integrating godliness into his teaching and research studies. However, it was hard to discuss the work of the Holy Spirit within academic communities. He came across many difficulties and often met with an attitude of cold detachment from people in the circle. In academia, when you mention your personal experience of the Holy Spirit, many will treat you with contempt and regard you as constructing a poor theology.

Through the study of scientific discovery, creative work in aesthetics and psychotherapy,

Loder discovered an identical format—it follows the same path proceeding from conflict to resolution. He described the five steps of the process in minute detail and named it “the logic of transformation”. He considered human imagination and creative thinking to be most crucial. Loder’s questions are: How can scientists make new discoveries? How can artists create new works of art? How can therapists offer help to those who need help? It all begins when a person meets with difficulties and dilemmas. However, present theories and methods can neither explain nor answer these questions. Loder called this the “conflict-in-context.” By thinking creatively, not only can the problem be solved, but we can also break away from conventions to look at the difficulties and dilemmas from a brand new perspective. How can we have such an ability? Loder believed that the human spirit resembles the Holy Spirit which is the source of all our imagination and creativity.

This struggle Loder experienced when trying to discuss the work of the Holy Spirit in the academic circle enabled him to re-examine another encounter with the Holy Spirit in his own life. Early in 1954, Loder experienced the presence of the Holy Spirit for the first time. That year he was a first year B.D. student at Princeton Theological Seminary. Unfortunately, his father was diagnosed with brain cancer. Loder took a leave of absence to stay with his father at his family’s request. Nine months later, his father passed away. In the nine-month leave of absence, Loder watched his father die a slow death, causing him to suffer from depression. His father’s death coupled with his own depression led him to consider life as absurd and meaningless. Loder prayed to God but his prayer was unanswered. Consequently, one morning in a prayer, he angrily shouted to God: “Lord, if you are present, manifest your power to me!” God actually responded at once: A warm dynamic force, like a slight electric current, flowed from his feet up through his whole body and his depression was instantly cured. Loder knew for sure that this wonderful healing was not limited to the psychological sphere but could be transcended to the theological sphere as well.

As the leave of absence ended, Loder returned to study at Princeton. In the seminary, he did not know to whom he could talk about his experience. At last, he shared this strange experience with a visiting professor from Switzerland, Professor Hans Hofmann (1923-2007). Hofmann listened patiently and guided Loder to study Kierkegaard’s works. Since then, Kierkegaard became the focus of Loder’s academic journey. This was an important life-changing point for Loder. At that time in

the 1950s, not many American theologians studied Kierkegaard. However, Hofmann, being from the European continent, led Loder into the world of Kierkegaard. What an amazing arrangement. After graduation from Princeton, Loder pursued graduate studies at Harvard Divinity School and Harvard University, studying under Prof. Hofmann. In 1962 after obtaining a doctorate degree, Loder returned to his alma mater, Princeton Theological Seminary, to begin his 40-year-long teaching career.

In Loder’s struggle to discuss the work of the Holy Spirit, there were several milestones. In December 1979, Loder entitled his professor inaugural speech, “Transformation in Christian Education.” In 1981, Loder’s most important work, *The Transforming Moment*, was published. It was reprinted in 1989 with two chapters and a glossary added. After that, he co-authored another book with a physicist about dialogue between theology and science. Later, he also compiled his lecture notes into a book.

2. The Insight of Transformation

Loder emphasized that transformation is definitely not so simple as what we usually call positive change. His understanding of transformation was this: Within any established frame of reference and experience, when transformation emerges, the continuity and meaning inherently hidden will be revealed. What is revealed will in turn change the appearance of the objects which seem to be real when viewed from the original frame of reference. As a result, the important elements in the original frame of reference will be re-ordered.

Loder borrows the concept of the figure-ground reversal in Gestalt psychology to explain this transformation from our daily experience. An especially famous example is the Rubin vase. It is a picture of what seems to be a cup in the middle of the picture. But when we focus attention on the background or the right and left sides of the picture, we will discover that there the sides of the cup are actually two profiles of faces. These hidden objects in the background suddenly appear before our eyes. In this way, we gain a new understanding and interpretation of this picture. We call it a transformation process. Loder applied this figure-ground reversal concept to the level of knowledge and life transformation. He himself said that he had been influenced by Michael Polanyi (1891-1976), who formed the central focus of Loder’s academic studies besides Kierkegaard.

Loder holds that the human spirit resembles the Holy Spirit because they both follow the logic of transformation. But

there is a difference between general transformation (ordinary examples: mind games and games involving problem-solving, or examples of a deeper level: scientific discoveries, creative works in art, and the psychotherapeutic process) and the transformation of the Holy Spirit. To understand the difference of the two, we need to find out how Loder analyzes the being of humankind.

Loder looks at the being of humankind from four dimensions. The first dimension is "the lived world". The second dimension is the self. These two dimensions are both in opposition and yet, united. Although Loder did not state it explicitly, we can still see from these two dimensions a kind of figure-ground relationship. The third dimension is "the void" which refers to all the negative things and appears in multifaceted ways: absence, loss, shame, guilt, hatred, loneliness, wickedness, despair, and death. The void can nullify a man's self and the lived world rendering oneself to be nothing and non-existent. But if this is so, why do "the lived world" and the self still exist? It is because there is a fourth dimension: the Holy, that is, the Holy Spirit, or the spirit of Christ. The Holy stands in opposition to the void, being able to nullify and transform the void. In the same way, although Loder did not explicitly say, we can also see from the perspective of these two dimensions the figure-ground relationship as exemplified by the hidden profiles in the Rubin vase picture.

Loder points out that the general transformation and the transformation of the Holy Spirit can have two important differences. Firstly, general transformation is dominated by the human spirit while transformation by the Holy Spirit is guided by the Holy Spirit. Secondly, although both follow the logic of transformation, the general transformation takes place in the first and second dimensions while the transformation of the Holy Spirit takes place in all of the four dimensions. In other words, general transformation is only two-dimensional whereas the transformation of the Holy Spirit is four-dimensional. Loder uses the Emmaus journey (Lk 20: 13-35) as an example to illustrate how the five stages of the logic of transformation take place in the four dimensions of our being.

If we link up these five stages with the four dimensions of our being, then we will discover the importance of the void. The void is conflict while the lived world is the context and conflict-in-context is the starting point of the logic of transformation. Transformation is initiated when the void intrudes into the lived world and the self. We often come across disappointments,

whether big or small, in our lives which prove that the void exists in our being. However, this is a good starting point for transformation to take place. The experience of disappointment serves as the starting point of the conflict-to-resolution process.

It is said that in his last twenty years at Princeton, in every course Loder taught he always began with the void. He would describe to students his life after death: The world operates as usual just as he has never existed. He wanted his students to face the void because only then will they be able to face the Holy. Loder's emphasis on the void is probably related to his own experience. He experienced the presence of the Holy Spirit twice when he would face death in both instances. On the other hand, this might also be due to the influence of Martin Heidegger (1889-1976). The void gives people a negative feeling and as Loder highlights the void so much so that many people are inclined to talk about his logic of transformation at the expense of overlooking the four dimensions of our being. However, amongst the four dimensions, the study of the void, in particular, is perhaps the most highly-acclaimed in the theology of Loder. When we see the void and the Holy in the third and fourth dimensions in light of the figure-ground relationship, we can then see the importance of the void apart from its negative effects. We can even say that after having experienced the void, one can become more open to receive the transformation of the Holy Spirit.

Conclusion

How can we help other people grow? Since only the Holy Spirit can transform a person's life, how does the Holy Spirit work in the transformation process? Loder would answer the question this way: Through negating the void, the Holy Spirit transforms life. Since a Christian's life is Spirit-guided, how do we help other people grow? Can we only wait for the Holy Spirit to work?

The Holy Spirit is like the wind which blows where it wills, and we can have no control. But if we agree with Loder about his discussion of the dimensions of the void and the Holy, we can approach the issue from the dimension of the void.

John D. Kuentzel, a student of Loder, wrote his Ph.D. thesis under the supervision of Loder. In an article written in memory of his teacher,⁴ Kuentzel suggests what teachers should do: To lead students from the void toward wonder and then from wonder to go further beyond. Life does not stay unchanged and this often causes helplessness and anxiety but that can also give



rise to curiosity and wonder. Wonder implies other possibilities which we cannot foresee or fathom. As a result, wonder is the source of all creativity and imagination. Moreover, wonder enables us to move beyond the self and the lived world. In other words, wonder will lead us into the dimension of the void and the dimension of the Holy.

Kuentzel recommend to educators two guidelines. Teachers must first make wonder part of their lives and only then can their teaching appeal to students. Next, educators should provide opportunities for students to experience wonder. A specific practice is to ask students questions and provoke them to wonder via different teaching environments (for example, debating in class, going on a field trip, listening to music, and showing movies). However, what teachers must guard against most is giving the answer too soon during the question-and-answer session so as to allow students space to explore and to think.

Kuentzel's recommendation is indeed worth pastors or seminary teachers to ponder. How can we help other people grow? We can provoke their curiosity and sense of wonder through questioning and guide them to enter into the dimension of the void and the dimension of the Holy so that they will open themselves to receive the transformation of the Holy Spirit.

1 This article is an excerpt from the writer's article "Transition, Transformation, and True Community: The Spirituality of Mentoring." It has been revised for the sake of the readers of the *HKBTS's Newsletter*. The article was originally published in *Hill Road*, vol. 15 no. 2 (December 2012), 135-159.

2 James E. Loder, *The Transforming Moment*, 2nd ed. (Colorado Springs: Helmers & Howard, 1989).

3 Eolene M. Boyd-MacMillan, *Transformation: James Loder, Mystical Spirituality, and James Hillman* (Oxford & New York: Peter Lang, 2006); Kenneth E. Kovacs, *The Relational Theology of James E. Loder: Encounter and Conviction* (New York: Peter Lang, 2011).

4 John D. Kuentzel, "The Heidegger in Loder (or, How the Nothing Became the Void): Provoking Wonder in Education," in *Redemptive Transformation in Practical Theology: Essays in Honor of James E. Loder, Jr.*, ed. Dana R. Wright and John D. Kuentzel (Grand Rapids: Eerdmans, 2004), 347-372.

Academic Affairs News

1. Spring Term Convocation 2013-14

This year's spring term began on January 13. The following day was Spiritual Formation Day. In the morning, the theme of the seminar was "The Principles and Practice of the Spiritual Formation Group". The speaker was Rev. Brian Lam, the Seminary's Chaplain, and the respondent was Rev. Chu Chi-ho, our honorary spiritual director. In the afternoon, there was time for individual meditation and small group sharing among teachers and students so that students were getting ready for their studies in the new school term.

2. Faculty Movement

Beginning this spring term, Dr. Lam Kit-chun and Mr. and Mrs. Hsu Chung-yu joined the Seminary's faculty. Dr. Lam is our Adjunct Professor of Practical Theology (Economic and Business Ethics) and her research interests include economic and business ethics, religious and ethical attitudes, economics of immigration, and the study of ethics. Mr. and Mrs. Hsu Chung-yu are the Seminary's Missionaries-in-Residence and Mr. Hsu will also be our Lecturer of Practical Theology (Missiology). Both of them are on the staff of Wycliffe Bible Translators (Hong Kong). The Hsus are passionate about missions, have extensive experience with missions, and are actively involved in the organizational development and multilingual education in the Asia region. These three new members join with the faculty to share in the responsibility of teaching, researching, and ministering to students.

3. Convocation Academic Lecture

It was held on February 13 with Sher Chi-fung, a postgraduate student of the University of Aberdeen, speaking on the topic, "The Salvation of Babies and the Severely Mentally Handicapped: A Critique of Practical Theology and an Interpretation of the Ministerial Context".

4. Experiencing Seminary Life Camp

The Camp was held from March 5 to 6 and its contents included our students' testimonies of God's call, sermon messages, class meetings, and conversations with professors and students. Through this camp, participants came to a deeper understanding of God's call, full-time ministry and the lives of seminary students.

5. Concert of Praise 2014

The Concert was held on May 5 (Monday) at 8 pm at the Academic Community Hall of the Hong Kong Baptist University with "On Earth as in Heaven" as its theme. The concert included hymn singing by the Seminary's joint choir, testimonies, and a sermon message by Dr. Jonathan Lo. Ms. Cheung Hei and Mr. Cheung Chi-yung, whose musical performance consistently receive high acclaim, played musical instruments that evening.

6. Awards Presentation and Directors Installation Ceremony

The Ceremony will be held on May 22 at 7 pm in the Seminary chapel. Through this annual event, the Seminary presents awards to students who excel in academic studies and other areas and to those members of the faculty and staff who have served long term at the seminary. It also allows the Seminary to express our appreciation to all our scholarship sponsors. On this evening of joy and festivity, the Directors Installation Ceremony will also be held and together we offer thanksgiving and prayers to our Lord who leads the whole seminary community forward.

From the Chaplain

Rev. Brian Lam (Chaplain)

The Role of the Morning Chapel in Theological Education

What is the role of the morning chapel service in theological education? To answer this question, we need to consider the nature of the Seminary.

President Cho often describes the Seminary by saying that the "Hong Kong Baptist Theological Seminary is a disciple community". As a disciple community, there are similarities between HKBTS and other faith communities. Yet, there are also many differences between the Seminary and the local churches because a seminary is also an institution of academic training. A theological seminary is a place to study, to practice and to pass on theological knowledge. Ezra in the Old Testament is our wise forefather. The Old Testament records, "For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel." (Ezr 7:10)

Although a seminary is an academic training institution, it is entirely different from other academic training institutions—like universities. A disciple community strives to nurture and shape members' lives and their character. The goal of studying, practicing, and passing on theological knowledge is to know God and to build a relationship with God. As Jesus Christ is our Lord, we have to learn to follow Him together.

We are learning and practicing through different settings and relationships: The Classroom, the field of practicum, faculty-student mentoring, and the morning chapel held on every Tuesday, Wednesday, and Thursday.

HKBTS's morning chapel is an occasion for collective learning and practice. Through the preaching of teachers and students, we all learn to read the Bible, to interpret the scripture, and to let the word of God shape the character and temperament of the whole community. Through singing, praying, and different facets of the worship process, the whole seminary as a community learns to worship God. What we have learned, discussed, and thought about in different classes and in different courses can once again be integrated, learned, and practiced by the entire community in the morning chapel.

At the beginning of every school year, President Cho sets a theme that acts as a guiding direction for the seminary. We invite guest speakers who have insight and hands-on experience on the theme to come to the morning chapel and share their insight with us. These morning chapels are occasions for our collective

learning and practice as the whole community engages in pondering and understanding the theme in multi-dimensional ways.

The morning chapel also shapes the HKBTS community. It is by listening to new students' testimonies of God's call that we can understand how the Lord acts in each of our students' lives. At the same time, each of our students' personal stories also shapes the larger story of the HKBTS's community. Through the weekly 3-day collective worship and the day in and day out practice, we learn to sing and pray together with teachers and students coming from different churches and spiritual traditions and with their different temperaments. We must also learn to sing and pray together with some of the co-workers and students with whom we disagree in certain issues or even with whom we may have conflicts. This is a spiritual discipline process which shapes every one of us and the HKBTS's community as well.

Lay Theological Education Department

Toto Choi (Associate Director)

The "Special Students" of LTED

Even though it is cyclical in nature, the ministry of education, including lay theological education, keeps growing and expanding. While a great many brothers and sisters enroll in our programs, there are on average over two hundred students that graduate each year. Most of our students enroll in our academic programs with a specific goal in mind and with the intention to embark on a new journey after graduation. Amongst these students, those that encourage us the most are what we call the "old folks" and "marathon students." These "old folks" are those students who are continually taking on different programs of study: As soon as they finish one program, they will immediately begin another program. And then yet another program! "Marathon students" are those similarly persistent students who remain in a degree program over the course of many years with no sign of quitting. Some take up to seven years to complete a three-year program. Others

persevere for ten years to complete a five-year program. Their student status always remains the same and their names stay in our database. Comparatively speaking, they are even "older" and more senior than many of our staff. These are definitely our "special students".

LTED was first established in 1995, and yet, we have current students who have been taking different subjects since 1996! They are even more "senior" than any one of our present staff workers. These students have witnessed the amount of change and growth within LTED over the years. There are many students who take more than one program, and among these students, one in particular has completed four different ministry training programs. This year, she has just begun the degree program. She probably knows about the features of each of our study programs better than our staff workers. As there are so many core subjects required of students in the degree and also the diploma programs, it will take many years to complete each program, making it a test of perseverance for many students. Although some students do withdraw from their studies, "marathon students" do exist. At the graduation ceremony last year, there were two "marathon students": One in the degree program and one in the diploma program, who had taken ten years and seven years to finish their studies respectively. Below are their graduation reflections:

"How many ten years are there in a person's lifetime? ... After ten years, many things have changed. The ups and downs of my life, the condition of my body, heart and soul, and the numerous upheavals in my winding ministry path ... God has helped me to discover that things do not turn out the way we have intended or planned. I am also convinced that God will bless, heal, and release me through events that seem to be frustrating and traumatic so that my life can be strong and healthy enough to bless many more people ... Now I am pleased that it is time for me to graduate ... May the graduation closes this chapter of my life. I will courageously set foot on the second half of my life and continue to work hard at my music ministry.

Pang Wing-tung

(Bachelor of Christian Studies Program: Major in Music Ministry)

“I still remember seven years ago ... from thinking about registration to inquiring about the contents of the program, applying for study, writing out the testimony of my conversion and ministry experience, applying for church recommendation, taking the entrance examination to finally taking formal classes, all fell into a period of just two weeks. ... In the process ... God had bestowed upon me a baby and made me aware that ... I had to persist and finish this program ... God let me know once again that He is the Lord who reigns heaven and earth ... for when I first took and passed Grade 8 Music Examination of ABRSM of UK, I know for sure that for me—one who lacks the talent in playing musical instruments—all this is but the abundant and wonderful grace of God.

Throughout these few years, owing to the need to care for my family and ministry, I could only take one or two subjects every quarter. Although the curriculum and course work in each subject were difficult, I can do everything through Him who gives me strength ... In all these seven years, when I sought Him with all my heart, He would bestow upon me life and grace and manifest His love and faithfulness through my life which is so ordinary. May I be able to sing praise and serve Him all my life.”

Ng Hoi-sze

(Diploma in Music Ministry Program)

Under the tension of bustling city life, it is not easy for adult Christians to finish a program of study within a certain period of time while maintaining all their other responsibilities. Their thirst for God, their enthusiastic quest for biblical truth, and their willingness to be equipped and to dedicate themselves to Christian ministry are especially worthy of our appreciation. We are all bound to experience changes in life. Changes in one's personal health, in family condition, and in one's work-place can cause students to abandon their studies which can appear secondary to their immediate needs. Looking at it from this perspective, our students' perseverance and dedication to their studies are truly precious. You are welcome to log-on to our webpage and read the full version of these two students' graduation reflections and offer thanks

to God for them. May their reflections give us mutual encouragement and challenge us to continue further studies so that we experience God's guidance and blessings in greater depth.

Distance Education Program

Chow Pui-shan *(Director)*

The diploma programs for Spring 2014 began on March 1 with 28 new students coming from Hong Kong, Mainland China, and overseas. What is special is that seven of them who have just finished the Diploma in Christian Studies Program or the Diploma in Biblical Studies Program will continue to take the Higher Diploma Program. Additionally, five students will take individual subjects in the diploma or certificate programs as elective students while they consider taking the full program next quarter. These new students take their studies very seriously. For example, some students from Mainland China who are taking DEP for the first time did not hesitate to make a special trip to Hong Kong to attend the tutorial session for the sake of learning more. This is very impressive!

There are not that many opportunities for students who are taking online or correspondence programs to meet with our staff workers, but we try our best to offer them learning support via email or phone calls to aid them in their studies and to keep in close communication with them. Furthermore, by organizing these activities we can enhance the relationships they build on campus and gain more mutual understanding between students and students, students and tutors, and staff workers and tutors. In addition to the graduation ceremony in November, the Fifteenth Anniversary Thanksgiving Meeting was held last October in which many alumni, students, staff workers, and tutors took the opportunity to share from their hearts. Last December, we, for the first time, invited students in the diploma programs to join the Seminary's Christmas Worship Service and lunch feast in praise of Jesus' birth. On April 13, we are going to have an unprecedented Fun Day for DEP in which we will invite tutors, students, and their families to take a tour of our Sai O campus, to share the fun of having a barbecue party, and to enjoy a relaxing stroll along the nearby stone beach in the evening.

In order to broaden the vision of our students, two topical seminars are held every year on Saturday afternoons in which we welcome brothers and sisters to come and join us. This year's first seminar will be held on May 31, and the topic is entitled, "In Search of Jesus in the Four Gospels". The speaker will be Dr. Jonathan Lo, the Seminary's Visiting Assistant Professor of New Testament. Registration has already begun, however, the quota is limited so please register now to secure your seat.

DEP has entered into its sixteenth year of development, and unknowingly, we and some of the students, who are perhaps most concerned with the development and financial needs of our program, have established a deep friendship. We pray that God will continue to use DEP as we work hard to plough the field that the Lord bestows upon us and blesses us with all that we need. May we be able to accomplish what He grants us to do as we give glory and praise to God!

Student Union

Chow Pui-kin (*Chairperson*)

A new term of office for the Student Union's Executive Committee began in January this year and the seven members are as follows: Chow Pui-kin (Chairperson), Cheung Wai-lun (Vice Chairperson), Cheung Chin-pong (Secretary), Seto Ka-wing (Treasurer), Tsang Wai-hung (Spiritual Devotion), Chan Wai-ming (Missions), and Kam Hoi-sek (Daily Living). We have invited the following teachers to be our advisors: Dr. Vincent Lau (Student Union), Dr. Freeman Huen (Secretary Department), Chaplain Rev. Brian Lam (Spiritual Devotion Department), Dr. Eric Kwong (Missions Department), and Dr. Nathan Ng (Daily Living Department).

The Student Union's theme this year is "Hospitality: From Self-Denial to Cessation of Arms". From this we can see that it is a continuation on last year's theme. HKBTS stresses that we are a disciple community seeking to learn cordial hospitality and to achieve unity despite our diversity. In putting hospitality into practice, one of the most important practices is "self-denial". In real life, we find ourselves in a variety of

communities and in contact with different people from different settings. Conflicts are often bound to occur between different types of people, and the problem may lie in the fact that different parties are not willing to make a concession. Therefore, all our committee members consider that in order to practice hospitality and seek to have unity while maintaining diversity, one of the dimensions we need to learn is "self-denial". It is when we no longer insist on getting our own way that interpersonal conflicts may be resolved.

The Secretary Department initiated a drive to sell Christian books and licensed audiovisual products that were collected from teachers and students in the Seminary and resold for charity. All the proceeds were donated to the Seminary's Rankin library so that they may purchase new books. We are grateful to all the teachers and students who donated their materials and we are thankful to God that the activity was successful.

The Missions Department's theme this year is "The Poor Can Have the Gospel Message Sent to Them." During the lunch time prayer meeting held on February 11, President Cho was invited to preach a sermon message and to pray for the direction of the Missions Department, the community that we care for, and the attitude and awareness of our students towards the problem of poverty.

Since this February, the Morning Prayer Meetings have been held every Tuesday and Thursday, and the Wednesday Lunch Time Silent Prayer Meeting has also begun. In the Morning Prayer Meetings, prayer items are divided into four categories: The world, Hong Kong, the Seminary, and individuals. Teachers and students pray with one heart on these items and watch over one another through prayers and supplication. Different formats will be introduced into the Wednesday Lunch Time Silent Prayer Meeting. For example, the students' worship team, "Servant," will be called in to help and occasionally, we will move to the stone beach nearby to have meditation practice. These meetings are meant to build up the prayer lives of our brothers and sisters.

The Daily Life Department organized a Spring Dinner BBQ on February 26 and nearly 70 teachers and students with their families and friends were present. We played a group game in which every one of us found it to be not only captivating and fun, but it also gave us a chance to put cordial hospitality into practice.

Faculty Movement

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic, "Reacting Begins with Thinking: The Dimension of Theological Thinking on Universal Suffrage, Political Reform, and Occupy Central," on the Conference Day organized by the Graduates Christian Fellowship of Hong Kong on January 5. Besides, Dr. Tang also spoke on the topic, "A Local Church Looks at Social Action: Locate One's Position and Assess One's Limitations," in a seminar entitled, "What Are the Things in Society to Do with Me?," organized by HmTkw LoveCaringNet on February 21; he also led a Spiritual Formation Workshop entitled, "The Baptist Spirituality Tradition," in a seminar on the theme, "Spiritual Formation and Challenges of the Society," organized by the Lutheran Theological Seminary, Hong Kong, on March 3.
- American Mission Board of the Southern Baptist Convention, visited HKBTS on December 23, 2013.
- Dr. Chan Nim-chung, Chief Executive of Cedar Fund, paid a visit to the Seminary on January 21, 2014.
- Rev. Lam Wing-keung, Pastor of The Christian and Missionary Alliance Tai Po Church, came to the Seminary and preached a message entitled, "Prayer", in the morning chapel on February 6.
- Mr. Kei Chi-hing, Chairperson of Fullness Social Enterprises Society, visited the Seminary and delivered a message entitled, "The Wisdom of Easy and Difficult Pleasure", in the morning chapel on February 11.
- Mr. Curtis Wong, Director of Asia Continent Region of Wycliffe Bible Translators (Hong Kong), visited the Seminary on February 25.
- Rev. Leung Wing-kwong, Pastor of Ma On Shan Ling Liang Church, visited the Seminary and preached a message entitled, "The Core Concern of Pastoral Theology: Constructing a Community That Gives Hearty Welcome to Outsiders", in the morning chapel on February 25.
- Rev. Lam Sau-kwong, General Secretary of the Baptist Convention of Hong Kong, came to the Seminary and preached at the morning chapel a sermon message entitled, "Upholding a Life-Time Vocational Call", on March 5.

Visitors

- Mr. Yeung Kwok-hung and Mr. Shum Kam-hong, Superintendent and Headmaster of Pui Ching Academy respectively, and Mr. Yip Chee-tim, Principal of Pui Ching Middle School, visited the Seminary on December 10, 2013.
- Rev. Jeremy Sin, national missionary with the Church Planting Group of the North

Annual Concert of Praise 2014

"On Earth as in Heaven"

Date	: May 5 (Mon)
Time	: 8:00 pm
Venue	: Academic Community Hall, Hong Kong Baptist University (224 Waterloo Road, Kowloon)
Content	: Hymns • Testimonies • Message
Message	: Dr. Jonathan Lo (The Seminary's New Testament Teacher)
Guest Musicians	: Ms. Cheung Hei (violin), Mr. Cheung Chi-yung (saxophone), Mr. Tong Chin-wong (electronic organ)
Testimonies	: Dr. Freeman Huen (The Seminary's Practical Theology teacher), Shek Sau-wan, Cheung Chin-pong, Cheung Shum Ching-kwan (seminary students)
Presiders	: Mrs. Helen Wan (conductor) Mr. Sanson Lau (song-leader) The Seminary Joint Choir (The Seminary Choir, Hill Singers, Alumni Choir)

Free Admission Enquiries: 26301257 / 27159511 Website: www.hkbts.edu.hk

(This program is subsidized under the subsidy scheme of the AC Hall)

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Lay Theological Education Department

Student Recruitment

Courses offered during the April to June quarter of the Women Theological Training Diploma / Certificate Programs are as follows:

Subject	Lecturer	Place of Tuition	Date / Time
O.T. Book Study: Jonas	Dr. Mak Siu-fai	Mongkok Education Center	27/5 - 24/6 (Tue, 5 lessons) 9:30 am - 12:00 nn
O.T. Book Study: Numbers	Mr. Chan Chi-fu	Mongkok Education Center	9/5 - 27/6 (Fri, 8 lessons) 9:30 am - 12:00 nn

April to June quarter of the Lay Theological Education Training Diploma / Certificate Programs

Subject	Lecturer	Place of Tuition	Date / Time
Effective Improvement of Preschool and Primary School Children's Self-Esteem	Mrs. Ng Lee Kam-lai	Mongkok Education Center	5/5 - 30/6 ; class suspended on 2/6 (Mon, 8 lessons) 7:15 - 9:45 pm
Games and Adventure	Staff of Hong Kong Baptist Assembly	Mongkok Education Center Hong Kong Baptist Assembly	Classroom lesson: 16/6, 23/6, 7/7, 21/7 (Mon, 4 lessons) 7:00 - 10:00 pm 28-29/6(over night camp) ; 26/7(day camp)
Missions and Culture	Dr. Wu Lok-man	Mongkok Education Center	13/5 - 15/7; class suspended on 10/6, 1/7 (Tue, 8 lessons) 7:15 - 9:45 pm
Building and Growth of Leaders in Local Churches	Rev. Chung Chi-kwong	Mongkok Education Center	5/6 - 24/7 (Thu, 8 lessons) 7:15 - 9:45 pm
Psychology and Growth	Mrs. Fan Cheng Nai-yu	Applied Theological Education Center	2/5 - 20/6 (Fri, 8 lessons) 7:15 - 9:45 pm

Note that teaching is conducted in Cantonese and auditing is welcome.

Teaching Locations:

Mongkok Education Center (10/F, Chung Kiu Commerical Building, 47-51 Shan Tung Street, Mongkok)

Applied Theological Education Center (8/F, Christian Building, 56 Bute Street, Mongkok)

Master in Christian Studies (Major in Communication)

This is a part-time evening program which enables lay Christians with university educations to integrate Christian faith with communication theories so that they can engage in theological reflection on the present social condition and situation, allowing them to communicate the Christian message more effectively. Student recruitment for the 2014-15 program will begin in mid-May. The deadline for applications is August 15.

Recruitment into Bachelor / Diploma / Certificate of Christian Studies Program

Students can directly apply to the following part-time evening programs:

Certificate Program : Certificate in Christian Studies, Certificate in Music Ministry.

Diploma Program : Diploma in Biblical Studies, Diploma in Music Ministry, Diploma in Care and Counseling Ministry.

Bachelor Program : Students can choose to major in Biblical Studies, Music Ministry, Diploma in Care and Counseling Ministry.

Having completed the certificate and diploma program and being granted permission to study diploma or the bachelor degree, all subjects concerned (those subjects getting a pass) can be exempted.

Enrolment for the 2014-15 school year begins in mid-May.

For enquiries, please call 2711 2552 or you can log-on to our website at www.hkbtn.edu.hk/ltded to download the application form.

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

The new diploma programs will begin in September 2014 while the certificate programs can begin at any time.

Correspondence Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Biblical Studies Program	Through an in-depth study of a specific book of the Bible, students are trained to do systematic hermeneutics and Bible study.	Secondary school leavers with their church pastor's recommendation	September and March	September semester : Hong Kong: August 10 Overseas: July 10 March semester : Hong Kong: February 10 Overseas: January 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundation in the Christian faith, doctrine and theology.			
Higher Diploma in Biblical Studies / Christian Studies programs	Further studies for students having completed the diploma program	Completion of the diploma program and with a church pastor's recommendation		
Certificate in N.T./O.T. Studies Programs	Introductory programs in biblical studies, leading students to study a specific book of the Bible systematically.	All are welcome	Register at any time. Concessions in fees are available. Students can begin at any time.	

Elective students: Students can choose a portion of the subjects offered in the correspondence courses according to their own personal interest. For details, please log-on the Distance Education website: www.hkbts.edu.hk/dist.

Online Program	Program Description	Date of Commencement
On-line Version Online Certificate in Old Testament Studies Program Online Certificate in New Testament Studies Program	Description: * Adopting a new online platform: Moodle * For those interested in studying the Bible, the program's contents are identical with the correspondence program. Features: * Course work is received and handled through the website to ensure efficiency. * Students can read and download learning materials and course work directly from the website. * Upon completion of the course work, a student may upload it for the tutor to mark and provide comments. * Students can then download the marked course work with the tutor's comments.	* Students can begin at any time with fee concessions. * You are welcome to take the trial study of the online program. Just log on http://elearning@hkbts.edu.hk

For enquiries, please call 2768 5105, email deinfo@hkbts.edu.hk, or log-on to the Distance Education website at www.hkbts.edu.hk/dist.

Topical Seminar

Topic : **In Search of Jesus in the Four Gospels**

Content : **Who is the Jesus in the four gospels? How can we appreciate and understand the differences in how Jesus is portrayed in the four gospels? This seminar will discuss the backgrounds, purposes, and the nature of these four books and how each of the authors understands Jesus. It seeks to reveal Jesus' identity and mission in the four gospels from a literary perspective and that of biblical theology.**

Speaker : Dr. Jonathan Lo (the Seminary's Visiting Assistant Professor of New Testament, Ph.D. of the University of Edinburgh)
 Date : May 31 (Saturday)
 Time : 2:30 - 4:00 pm
 Venue : 8/F., Christian Building, 56 Bute Street, Mongkok, Kowloon.
 Registration : Please call 2768 5105 or email deinfo@hkbts.edu.hk or log-on www.hkbts.edu.hk/dist
 Deadline : May 30 (Free admission • No admission when the quota is filled)

Pastoral Continuing Education Center

April to June Quarter (teaching is conducted in Chinese)

Course / Talk	Lecturer	Date	Time
On the Pilgrimage Journey: Worship and Ministering in the Psalter	Dr. Cheung Kwok-ting	7/4, 14/4, 28/4	2:00 - 5:00 pm
The Service with the Prayer of Deliverance	Dr. Hong Kwai-wah	14/4, 28/4	9:30 am - 12:30 pm
The Megatrend and Challenge of Missions Today	Dr. Wu Lok-man	12/5	9:30 am - 12:30 pm
Triumphant Ways of Ministering	Rev. Ng Shan-ho	12/5, 19/5	2:00 - 5:00 pm
Origin and Evolution of Passover	Dr. Wong Fook-kong	19/5, 26/5	9:30 am - 12:30 pm
Church Revival and Spiritual Dynamics	Rev. Lin Tat-kit	26/5	2:00 - 5:00 pm
Exegetical Preaching of the Book of Daniel	Rev. Au Pak-ping	16/6, 23/6	9:30 am - 12:30 pm
Reflection of Life Education and Life Growth	Dr. Yeung Kwok-keung	16/6	2:00 - 5:00 pm

Teaching Location: Applied Theological Education Center
(8/F, Christian Building, 56 Bute Street, Mongkok)

Fee concessions: (1) A 10% discount for graduates from the Seminary's degree programs, ministers of Baptist churches, students taking degree programs in our Lay Theological Education Department; (2) a 20% discount for cardholders of HKBTS Alumni Association members; (3) a 50% discount for full-time seminary students. There is an **extra early bird concession of \$20** if you enroll one week before the course begins (according to the stamp chop date).

Detailed information of each of the courses is available on our website, please log-on to www.hkbts.edu.hk/pce. Application forms can be downloaded from the Seminary's website at <http://www.hkbts.edu.hk/pce/apply2.html>.

For enquires, please contact us at 2768 5179 by phone, 2630 1391 by fax, or pce@hkbts.edu.hk by email.

Publication News

Hill Road (Issue 33) will be published in June and the theme for this issue is "Peacemaking." There will be five thematic articles: "'An Eye for an Eye' as Law and Ethics" (Wong Fook-kong), "Peace with God, Peace with Man: A Preliminary Study of the Meaning of *Selamim* in the Old Testament" (Tony Sher), "Sharing the Blessing of the 'Peacemaker': An Exegetical Analysis of Matt 5.9 and a Challenge to the Church Today" (Jonathan Lo), "Anthanasian Principles on Maintaining Conflict and Making Peace" (Nathan Ng), and "'Patience as Method' — John Howard Yoder's Epistemology of Peace" (Freeman Huen). There are miscellaneous articles and several book reviews included as well. *Hill Road* is available in local Christian book stores or can be obtained at the Seminary or one of its urban centers. For enquiries or subscription, please call 2768 5168.



Alumni Association News

A topical seminar entitled "Occupy Central: The Pastoral Perspective" will be conducted by the Alumni Association on May 6 (Tue) from 7:30 to 9:30 pm at Immanuel Baptist Church (1, Fortune Street, Cheung Sha Wan, Kowloon). Dr. Yip King Tak and Dr. Andres Tang will be the guest speakers and Dr. Choi Chi-keung and Dr. Vincent Lau will be respondents. HKBTS's alumni, students, pastors, ministers, and the leaders of Baptist churches are all welcome to attend.

Awards Presentation and Directors Installation Ceremony

The Hong Kong Baptist Theological Seminary
requests the honor of your presence
at the Awards Presentation
and Directors Installation Ceremony
on Thursday, the twenty-second of May
Two Thousand and Fourteen
at seven o'clock in the evening
Seminary Chapel

1 Nin Ming Road, Sai Kung North, Sai O, N. T.

Alumni News

Alumnus Lau Wing (class of 1984) and Chiu Wai-wing (class of 2004) were ordained pastors by Grace Hong Kong Evangelical Church on April 6.

Student Recruitment for 2014-15

Bachelor of Theology
Master of Divinity
Master of Divinity (Further Studies)
Master of Religious Education
Master of Pastoral Counseling
Master of Christian Studies
Master of Theology
Doctor of Theology

Deadline for Applications for Admission

Hong Kong: January 1 - June 13

Overseas: January 1 - April 30

Date of Admission Examination

Individual arrangement within
the Seminary's office hours

Enquiries

Tel: 2768 5130

Email: admissions@hkbts.edu.hk

Website: www.hkbts.edu.hk



Reply

I will support The Hong Kong Baptist Theological Seminary by

praying for the Seminary's theological education ministry

contributing \$_____ for

Education Fund Others: _____

Name: _____
(Mr / Ms / Rev / Dr / Mr & Mrs)

Address: _____

Tel: _____ Fax: _____

Email: _____

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autopay form will be forwarded to you

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(Same as signature on credit card)

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Card Expiry date: _____ / _____ (MM/YY)

Amount: HK\$ _____ (Credit card donations are denominated in HK\$)

The bank charge for credit card donation will be paid by the Seminary.

* You may inform us to terminate this monthly donation at any time.

- Please send cheque or bank deposit slip with this reply to the Seminary at 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong.
- Receipt will be issued and donation is tax-deductible.
- Your name and donation amount will appear in the Seminary's *Newsletter*. If you do not wish them to appear in the *Newsletter*, please tick the right box.
- Your personal data will only be used for issuing receipt and Seminary's administration purposes.
- For donation enquiries: Tel : (852) 2715 9511
Fax: (852) 2761 0868

Thank you for your support !

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Financial Report

General Fund, 1 December 2013 - 31 January 2014

	HK\$
Income	4,902,591.94
Expenditure	<u>(5,413,320.24)</u>
Surplus / (Deficit)	<u><u>(510,728.30)</u></u>

DONORS REPORT FOR DECEMBER 2013

Education Fund (Church / Organization)

九龍國際浸信會	11,817.00
大埔浸信會	12,000.00
屯門浸信教會	500.00
以馬內利浸信會	4,000.00
生命頌浸信會	1,000.00
竹園浸信會	6,000.00
利群浸信會	3,000.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	5,000.00
香港天樂浸信教會	2,250.00
香港仔浸信會	31,631.06
香港浸信教會	112,000.00
香港浸信教會顯理福音堂	9,000.00
香港堅尼地城浸信教會	1,200.00
基磐浸信會	1,500.00
將軍澳浸信會	500.00
深水埗浸信會	10,000.00
博愛潮語浸信會	4,377.00
富亨浸信會	1,143.60
圓洲角浸信會	3,000.00
愛群道浸信會	6,000.00
新希望浸信會	1,500.00
筲箕灣浸信會	5,000.00
銅鑼灣浸信會	3,500.00
耀東浸信會	3,000.00
觀塘浸信會	9,845.00
香港伯特利教會榮光堂	1,000.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
香港神學生聯禱會	1,000.00
啓聞基金	300.00
HK\$	<u><u>257,563.66</u></u>

Education Fund (Donor)

Mr. & Mrs. John Dockerill	10,000.00
方志強	100.00
王紹良	300.00
王群	800.00
白智信伉儷	500.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
余金蘭	3,000.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00

林以樂	600.00
林威烈	1,000.00
俞漢邦	100.00
洪鷹輪	100.00
胡文恩伉儷	500.00
徐詩雅	300.00
張瑞蘭	2,000.00
曹偉彤	11,000.00
梁廣華伉儷	500.00
梁德舜	1,000.00
梁麗嫦	300.00
莫莊雅	100.00
許鋒威	400.00
陳偉倫	200.00
陳順錦	700.00
陳麗英	500.00
勞家怡	500.00
馮德華	300.00
黃仲麒	300.00
黃華娟	100.00
溫勇民	1,000.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡慧英	200.00
鄧炳光伉儷	2,000.00
盧美娟	1,000.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	4,000.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
無名氏	300.00
無名氏	3,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	400.00
無名氏	500.00
無名氏	200.00
無名氏	1,000.00
無名氏	5,000.00
無名氏	300.00
HK\$	<u><u>70,540.00</u></u>
US\$	<u><u>200.00</u></u>

Lay Theological Education Program

杜桂鵬	500.00
蔡艷桃	500.00
無名氏	200.00
HK\$	<u><u>1,200.00</u></u>

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
陸澤浩伉儷	1,000.00
鄒小寶	500.00
無名氏	300.00
HK\$	<u><u>5,800.00</u></u>

Local Filipino Program

陳麗英	200.00
溫祥、黎琮珍	200.00
張智理伉儷	6,500.00
HK\$	<u><u>6,900.00</u></u>

Theological Education for the Hearing Impaired

張智理伉儷	1,000.00
溫祥、黎琮珍	200.00
HK\$	<u><u>1,200.00</u></u>

Ms. Ruth Plittigrew Memorial Fund

梁兆津伉儷	100,000.00
HK\$	<u><u>100,000.00</u></u>

Philip K. H. Wong Foundation

黃乾亨基金	27,600.00
HK\$	<u><u>27,600.00</u></u>

DE - Special Need Training Program

楊鳳儀	500.00
陸澤浩伉儷	1,000.00
無名氏	4,000.00
無名氏	3,600.00
無名氏	100.00
HK\$	<u><u>9,200.00</u></u>

DONORS REPORT FOR JANUARY 2014

Education Fund (Church / Organization)					Lay Theological Education Program	
九龍城浸信會	225,000.00	吳炳榮伉儷	8,000.00	北角浸信會：明義神學助學金		500,000.00
九龍國際浸信會	20,180.00	吳國傑伉儷	500.00	蕭桂娥		5,000.00
上水浸信會	15,000.00	吳麗卿	1,000.00	無名氏		200.00
大埔浸信會	12,000.00	胡文恩伉儷	500.00		HK\$	<u>505,200.00</u>
屯門浸信教會	500.00	倪承恩	6,500.00			
以馬內利浸信會	4,000.00	徐詩雅	300.00	Distance Education Program		
尖沙嘴國語浸信會	5,000.00	曹偉彤	5,000.00	Ernest & Sylvia Ho		1,000.00
西灣河浸信會福音堂	5,370.00	梁廣華伉儷	500.00	何鏡煒伉儷		3,000.00
旺角浸信會	15,057.00	梁麗嫦	300.00	姚鳳麟		5,000.00
紅磡浸信會	3,500.00	莫莊雅	100.00	秦嘉賢		500.00
香港(西區)潮語浸信會	5,000.00	許鋒威	400.00	梁玉笑		500.00
香港仔浸信會	7,200.00	陳偉倫	200.00	鄒小寶		500.00
香港浸信教會	112,000.00	陳麗英	500.00	無名氏		300.00
香港堅尼地城浸信教會	1,200.00	勞家怡	500.00		HK\$	<u>10,800.00</u>
粉嶺浸信會	37,500.00	馮德華	300.00			
基磐浸信會	1,500.00	黃英	500.00	Local Filipino Program		
將軍澳浸信會	500.00	黃華娟	100.00	張智理伉儷		8,057.50
深荃浸信會	1,000.00	楊謝金玉	2,500.00	陳麗英		200.00
第一城浸信會	3,750.00	溫勇民	1,000.00	溫祥、黎琮珍		200.00
置富浸信教會	4,000.00	葉煥章	300.00		HK\$	<u>8,457.50</u>
銅鑼灣浸信會	3,500.00	劉永生	300.00			
澳門浸信教會	10,000.00	劉建紅	600.00	Theological Education for the Hearing Impaired		
灣仔浸信會	100,000.00	蔡慧英	200.00	張智理伉儷		1,000.00
觀塘浸信會	1,414.00	盧美娟	1,000.00	溫祥、黎琮珍		200.00
觀塘國語浸信會	10,000.00	蕭桂娥	5,000.00		HK\$	<u>1,200.00</u>
中華傳道會盛福堂	1,500.00	薛聲明	1,000.00			
浸信宣道會明道堂	500.00	鄭潔如	5.00	DE-Special Need Training Program		
基督教四方福音會彩坪堂	1,000.00	龐凌玉珍	1,000.00	江偉麟		10,000.00
基督教宣道會華基堂	1,500.00	羅佩珊	100.00	無名氏		5,000.00
基督教豐盛生命堂	1,000.00	譚嘉敏	500.00	無名氏		100.00
基業國際實業有限公司	10,000.00	關志偉	100.00		HK\$	<u>15,100.00</u>
啓關基金	300.00	關德華伉儷	140.00			
無名氏	500.00	溫祥、黎琮珍	400.00	Graduate School Program		
	HK\$ <u>620,471.00</u>	無名氏	3,000.00	北角浸信會：明義神學助學金	HK\$	<u>500,000.00</u>
Brooklyn Chinese Baptist Church	US\$ <u>300.00</u>	無名氏	1,000.00			
		無名氏	1,000.00	President Council		
Education Fund (Donor)		無名氏	500.00	溫恩智伉儷	HK\$	<u>20,000.00</u>
Enoch Lau	100.00	無名氏	500.00			
方志強	100.00	無名氏	500.00			
王紹良	300.00	無名氏	400.00			
王群	800.00	無名氏	300.00			
白智信伉儷	500.00	無名氏	300.00			
朱活平伉儷	300.00	無名氏	240.10			
何仲儀	1,000.00	無名氏	200.00			
何偉明	200.00				HK\$	<u>52,085.10</u>
何錦燕	500.00					
何譚惠如	1,000.00					

Precious Moments



January 14, 2014

Students Spiritual Formation Day

All the faculty and students began a new school term in January with participation in Students Spiritual Formation Day. That morning, Rev. Brian Lam, our Chaplain, shared the message entitled, "Principles and Practice of the Spiritual Formation Group". The message was responded to by Rev. Chu Chi-ho, our Honorary Spiritual Director. In the afternoon, it was a time of individual meditation, followed by sharing in small groups among teachers and students.



March 5 - 6

Experiencing the Seminary Life Camp

Every year, the Experiencing the Seminary Life Camp is held for those brothers and sisters who are prepared to receive seminary training or seeking God's call. It enables participants to know more about the HKBTS and experience what seminary life is like, and to receive more guidance about God's will in their lives. Alumnus Wong Wun-yin and his wife, alumna Tam Ka-man shared with participants how God called them and they shared about their seminary studies at HKBTS in the past.



January 15

Opening Convocation of the Spring Semester

President Cho shared with all the faculty, students, and staff a message entitled, "Spiritual Care and Mental Wellness", on the first day of the Spring Semester. He also introduced Dr. Lam Kit-chun and Mr. and Mrs. Hsu Chung-yu who had joined our faculty team to engage in teaching, doing research studies, and ministering to our students.

March 25-27

Mission Week



On the third day, Mrs. Wance Chan, Assistant Professor of Practical Studies of the China Graduate School of Theology, spoke on "Local Church and Theological Seminaries".



On the second day, Rev. Pak Loh, Director of the Seminary's Mission Dynamic Resource Center and Lecturer of Practical Theology, spoke on "Local Church and the Mission Bodies".



The theme for this year's Mission Week was "Local Church and Partners in Missions." We thank God for leading us to discuss the partnership between the local church and different partners in missions during the 3-day seminar at the morning chapel. On the first day seminar, Rev. Raymond Lo, Executive Director of Far East Broadcasting Company Limited, spoke on "Local Church and Missionary Organizations".