



Newsletter

February 2016

Edification: How to Discern It



Joshua Cho

Christian Education Is the Education of Love

In the previous issue, I mentioned that love is the biggest gift of all; those who have God's love are filled with the Holy Spirit because love is a spiritual gift. According to the explanation in 1 Corinthians chapters 3, 12 to 14, the church's edification is to build the body of Jesus Christ, the residence of the Holy Spirit, in love. Christian education is therefore "an education of Love."



President's Word

However, this education of Love differs from that advocated by contemporary society. According to the sociologist Max Weber, the aim of higher education is to produce knowledge. The production of knowledge is accomplished through the process of actuarial, calculation, and the manipulation of the world. Humankind becomes lonely in this process, hiding in solitary places to do research alone, which is essential in such competitive atmospheres where the achievement of an individual's studies are celebrated.

Today's churches are also affected by such ideas. Today's seminaries and theological workers are also affected by such ways. We then must regard the aim of higher education as to produce knowledge.

However, it is not the case for Christian education. Christians believe that education inspires humankind to seek knowledge in an effort to serve others. Based on the idea mentioned above, Parker Palmer wrote a book called *To Know as We Are Known: A Spirituality of Education*. *The New York Times* esteems and commends him as a beacon of light in the world of higher education. Palmer points out that to know is a kind of love. In other words, knowledge is a kind of love, and the knowledge of love is to repair and reintegrate the brokenness of human relationships and nature. To know is to love, seeking to enter into the world, into the world of other people, to embrace the lives of others. Meanwhile, it also allows others to enter into our lives and embrace our lives.

Nurturing “Thoughtful” Ministers

Therefore, Palmer considers education as more than just vocational training or the production and manipulation of knowledge; education involves the creation of the life of a person's future. The main mission of education is to train and nurture thoughtful persons whose thoughts are well-conceived and who are considerate of the needs of others. These thoughtful people will look within to reflect on the problems that they encounter. They are the people who “know” and “love,” and there are those who have a heart of love.

Applying these kinds of educational ideas to theological education, a seminary should nurture “thoughtful” pastors and those who face human hardships and difficulties with a heart of love. Thoughtful pastors not only do in-depth reflection on problems of faith and human existence, but they always love and care about other people too. Therefore, theological education not only pays attention to knowledge of the Bible, theology, and history, it also emphasizes the cultivation of relationships, helping students to love and trust God, and also to love and trust their fellow men. A seminary is an institution that is dedicated to teaching both knowledge and relationships; more so, it teaches love. In other words, the more seminary students know about God, the deeper their relationship with Him should become, and their experience of God's mystery should deepen as well. Likewise, the more they know about God, the more understanding they should have about human existence and human conditions, and then they will be able to use more wisdom and love when handling problems in the human world.

A Morning Chapel in Which the Whole Seminary Experienced “Discernment”

In light of the educational ideas mentioned above, a special morning chapel was held on November 10 last year. On that morning, a student first led the whole seminary in singing the hymn “Living for Jesus.” I then spent about 7 to 8 minutes briefly sharing on the theme of “Edification” for this new school year. I stressed the importance of building the body of Christ which is the main part of edification. I reaffirmed that the Seminary's educational work has been to teach *theologia* (theological wisdom), erudition, knowledge of the Bible, and theology while ultimately — teaching students about love. After

that, Chaplain Rev. Brian Lam helped us to think along with Richard Osmer about some of the concepts of Christian education. He talked for ten more minutes about 3 important concepts: catechesis, exhortation, and especially on discernment.

The next item was a faculty member's sharing about his experience of having to face being defamed on the internet during the previous week. We all carefully listened to how the event arose, developed, and unfolded along with his own frank vindication and clarification. It was followed by students' responses, in which they expressed their views and feelings and support of this member. Rev. Lam read aloud a few Bible verses and asked all of us to pray for this member. Finally, Dr. Jonathan Lo led the whole community in giving a closing prayer.

Why did we do this? It was because we love this member, just like Jesus who loves us to the very end; we did this because one of our members might feel depressed and disturbed and we had to help each one of us to learn to differentiate true from false, right from wrong. We must learn to see the whole matter with the heart of Christ. We trust that the Holy Spirit dwells in our hearts, leading us to love and to build the body of Christ. I very much hope that our teachers and students will take the opportunity to experience what discernment is so that all of our students might know how to discern as they face all kinds of problems in their church ministry in the future. Under the guidance of the Holy Spirit, our students can examine each case carefully, make clear what the heart of the matter is so as to make an appropriate decision.

Discernment Is a Truth-seeking Process

This kind of discernment is different from problem-solving in general. Generally speaking, the problem-solving style of thinking is done in this way: to define the problem concerned; to collect the parts that help us to understand the problem; to take into consideration the many available responses; to choose and implement a series of actions; to evaluate the appropriate courses of action and to make changes.

In comparison, discernment is broader in scope than this kind of problem-solving style of thinking. The effort of discernment is not a method of problem-solving which we usually come across in parliamentary debate programs. Instead, it is an operational truth-seeking mechanism. It

is not only a problem-solving way of thinking, but also an action of *phronesis* (practical wisdom). Since *phronesis* is not limited to logical-mathematical forms of thinking, discernment is a truth-seeking process.

1. The Truth That We Feel

First, the discernment process is composed of the truth that we feel. Emotions play a major role in our daily lives and in our thought processes. For example, in daily communication, we can get in touch with other people's inner states and read the emotional context of the words they speak. We must put empathy into practice when we get in touch with another person's inner state, which means to read the emotional context of their words. Empathy is to listen to somebody's voice inside—to feel other people's joy, excitement, anger, and horror as if it were our own.

However, as we all know, the perceptions and experiences of each person vary from one person to another. Differences in perceptions and experiences imply that it is really hard to feel another person's situation. This is analogous to crossing over to a different culture. When entering a strange land, we are bound to come across one barrier after another. Yet, empathy can help us break through these barriers, enabling us to enter into a different culture. Here, we must learn the other person's language, make cultural negotiations, and consciously acknowledge and feel his thoughts and feelings. One must focus on the understanding of one's perceptions and not on the

explanations of one's experiences. In order to feel another person's feelings, a discerner enters into another person's consciousness through imagination to understand their feelings and behaviors.

In this light, discernment is the description and understanding of another person's feelings, such as misery, a guilty conscience, inner peace, or excitement. Discernment is therefore relational, enabling different people to bond together in emotion. It is an exchange agreement, a mutual response.

2. To Think about the Truth We Have Together

Second, the discernment process also requires us to think about the truth we have together. Discernment and rationality do not go against each other. Rationality plays a major role in discernment. Of course, rationality is context-based, that is to say we cannot segregate the doer from the context; one cannot be sealed off from their faith, desire, morality, and the many other contexts in society. Not only is it a technical ability of the best means to achieve a goal, it is also the ability to negotiate, to take action, and to give reason to an action when there is a clash of responsibilities and expectations. This kind of rationality requires the ability to put rationality into practice, to make an appropriate decision, and to take prompt action according to the current situation.

In this light, to discern is not only to argue with our rationality—to seek a solution to our problems—it is also



a technique to seek a way of life within our rationality. Therefore, when we talk about the truth we have together; the truth we are dealing with is not a purely rational truth because such a truth cannot be segregated from other values, for example communion, peace, righteousness, love, and joy. Understanding it in this light, the truth that we have can inspire our courage, patience, and hope, and develop our wisdom, honesty, and goodness.

3. The Truth That We Have Received

Third, the discernment process is composed of the truth that we have received, which is a compact form and a result of *theologia*. The absorption of *theologia* consists in the traditional collective wisdom and the revelation of biblical stories; the latter is especially important. Both of these endow humankind with an important ability to watch and observe attentively the realities of life and the world. They pull together important themes in life and daily life events and explain the meaning of individual and unexpected events in their own respective contexts. They provide a vision that unifies a good number of events and give an explanation to their meaning enabling humankind to see, watch, and imagine.

In this way, when dealing with some contemporary issues, the whole community together can consider the analogy between the Bible and tradition with the issue at hand so as to make a discernment about a certain goal or action.

4. The Truth We Have Experienced in Prayer

Fourth, the discernment process comprises the truth we have experienced in prayer. Prior to studying the Bible, thinking theologically, giving a personal sharing and expressing one's opinion, there should be a time of quietness in prayer. Likewise, after collecting wisdom gained through sharing and discussion, the whole community ought to have a time of quietness in prayer. In prayer, the whole community together feels and reflects on the positive and negative impacts of some decisions. The prayerful spirit can help us to discern the existence of the power of evil, be mindful of the reality of human sinfulness and the human ability to distort truth. In face of the multiple dimensions of human sinfulness, we need to be humble before God so that we can morally respond to controversy.

Through prayer, we pray that the Holy Spirit will light up and give us guidance to see our own and others' faults, blind spots, and dilemmas and lead us to go further in Truth. In prayer, it is analogous to steering a fishing boat, through spreading and striking the sails, turning and adjusting the rudder strategically, and trimming the sails to the wind, we allow the boat to move forward through the sea. Likewise, we are also waiting and following the guidance of the Holy Spirit so that our hearts can be fine-tuned in prayer.

Naturally, discernment must use prayer so that we can listen to the prayer of the Holy Spirit that is in our midst to make known the will of God and help us to go along with God's decisions.

Discernment Is the Unity of Love and Putting Love into Practice

Overall, discernment makes use of an operational mechanism that is broad and truth-seeking. In comparison with the problem-solving way of thinking, the experience employed in discernment is broad and rich. Discernment facilitates the exchange of information, reduces the influence of personal interest, and emphasizes the will of God (rather than ideological control). It is different from the thinking style and other methods used in parliamentary procedures to solve problems. It does not set out to win a debate since winning a debate without convincing the other party is only a partial victory. Ultimately, what is gained is a truth without reconciliation. Relatively speaking, discernment is to seek a holistic and abundant truth, a truth that gives people freedom. This kind of truth can bring about the transformation of a person's heart and make synergy and co-walking possible in people's lives. This kind of discernment is the unity of love and putting love into practice.

I pray that God will allow our teachers and students to teach and learn more about discernment, help us to experience the truth of discernment, enable us to discern the truth in things taking place in our world and the will of God in this generation of chaos.

God's Unique Program of Study

Lo Wan-wah (M.Div. I)



The Time Had Not Yet Come

I did not come from a Christian family, however, I am thankful to God that I came to Christ when I was a child. When I was five, my aunt took me to the Children's Worship Service at her church where I also joined the Children Sunday School. At that time in the Sunday School, there were only 3 children and there were two tutors who taught us passionately. That was when I came to Christ. When I grew up, I went to study engineering at a university in Canada. During the first year, I joined a Winter Conference for Chinese Students of Western Canada. When the speaker asked if anyone was interested in ministry in the marketplace, I responded by raising my hand and walking to the forefront. After that, I was involved in campus fellowship and also served as a volunteer in various Christian organizations. My friends teased me by saying that I took up full-time ministry work and only studied in my spare time. At that time, despite being very busy with the Christian ministry, I experienced the joy of serving God.

In my final year at university (which was right before the end of 1999), many people were worried about the coming of the new millennium. Then God reminded me once again that that date will soon arrive and that I should let go of everything and follow him. Then the idea of me working as a full-time minister emerged. That year the speaker of the Vancouver Spiritual Revival Meeting was Dr. Milton Wan. During the final evening of the meeting, I stayed behind to ask him how I could affirm that the voice in my heart was in fact the call of God. He told me to keep praying for God's verification and leading.

After graduation, I returned to Hong Kong and wanted to

serve in a Christian organization. However, my family objected. I did not want my parents to feel like I was wasting my degree, so I became a mechanical engineer. But in my heart I always had an urge to serve God through ministry. In 2007, when I was finding it exhausting to travel frequently, I wanted to change my job in order to only work within Hong Kong. It was then that I again thought of going into the Christian ministry, but the time had not yet come according to God's purpose and time. In fact, He prepared and molded me through a series of incidents.

Learning through Ten Years' Challenges

I met my husband, who is an engineer, while at work. We dated and after three and half years, got married in 2004. I never could have imagined that in the following ten years, I would have to withstand so many struggles in my marriage, family relationships, and in raising children. Soon after our marriage, I discovered that my husband was having emotional problems, and as I got to know his non-Christian parents, I found them difficult to get along with. My son, Enoch, began to have severe eczema which causes his skin to bleed all over within a month of being born. Finally, after the eczema cleared, we discovered that he could not utter a word and was always feeling anxious. We discovered that he is a child with special needs.

After many painstaking efforts, when Enoch's condition began to improve, we bought a home and I became pregnant with a baby girl, Elim. However, just before Elim was born, my husband lost his job. Fortunately, several months later he found another job again. We would have enjoyed this good fortune more if we had known the difficulties ahead! Five months after Elim was born, we discovered that she had neuroblastoma,

which is a rare childhood cancer, and the cancer was in its fourth stage. Because of her tender age, all the side effects of the medication quickly emerged. In the worst instance, she had a hepatic vein obstruction which gave rise to an internal hemorrhage. I clasped my daughter tightly as I saw blood coming out of her mouth and nose. Her heart seemed to stop beating. That night, she was admitted into the intensive care unit. As I waited outside, God said to me, "I will have to make signs and wonders." Sure enough, after two hours of emergency surgery and seven injections of blood clotting medicine, Elim managed to pull through.

I thank God that our family was able to have one more year to see Elim grow up, jump, and sing along to the hymns praising God. In fact, the grace of God has never left us. Even though times were tough and my husband once again lost his job, we lacked nothing. After battling cancer in the hospital for one and a half years, Elim went to be with the Lord in August of 2014.

A Radical Change

However, the story does not end here. Through Elim, God blessed many people, our family in particular. He also changed my husband, and so I have been blessed to have a husband who supports me and my studies at the Seminary and provides the resources to pay the school fees and meet my other needs during that difficult first year.

Over these past ten years, I have experienced a lot and also learned a lot about myself and counseling—about how to make breakthroughs and changes in myself and in counseling other people. Eventually, God helped me understand that changes come not from anything I do but from the power and work of God! When I let go of my own sovereignty to God, He made a radical change in my difficult family life through my daughter's life journey from illness to being with the Lord.

I must thank my heavenly Father for even though I did not come from a Christian family, I came to Christ through children's Sunday School so that even through those tough times, I could still hold on to God tightly. His gracious hand has never left me, sending angels and pastors to comfort and walk along with me. That is why I long to bring the gospel to children—so that they can clasp God tightly at an early age and know His love throughout their lives. Before I was married, I had taught children's Sunday School at my mother church, and I loved this ministry post. I love small children, and I know the Lord Jesus Christ, who also loves small children, does not want to lose any

of them.

Before my daughter got sick, I had known that God called me to devote myself to teaching small children and their parents. Therefore, I enrolled in HKBTS's Early Childhood Ministry Certificate Program of the Lay Theological Education Department. But because my daughter's sickness was severe, I had to suspend my studies temporarily and devote all my attention to looking after her. Then interestingly, a brother who arranged the funeral service asked me, "Have you thought of becoming a pastor?" I readily answered him, "I have already been preparing myself."

Sow One More Seed

An article from Rev. Rick Warren that talked about his father touched me deeply. On his deathbed, Warren's father uttered these words for almost a hundred times: "Save one more for Jesus." I am willing to be a seed-sower for the rest of my life although I do not know when the seeds I sow today will sprout and grow, what I know is that to spread one more seed is one seed more.

I was once involved in leading the children's worship service. I loved this ministry very much. Even if it was not easy to deal with today's children, I was also pleased to prepare for them each week's service the best I could. When I prepared a presentation on the topic, "Jesus called his disciples," God spoke to me once again, "Let go of everything and follow me." At that time, I was considering applying to take the Master Program in Family and Marital Therapy. The superficial reason is that children's problems are mainly originated from their parents and family and I hope to help parents make changes. The underlying reason was that I wanted to have one more professional qualification. I am thankful for the advice from my seminary teachers and friends who helped me to reflect on my consecration oath and once again affirm that teaching children is what God calls me to do.

Later, I had the opportunity to meet Dr. Milton Wan again and when I told him about entering into a seminary to equip myself for the ministry of teaching children, he then prayed for me. In his prayer, when he mentioned "being children's spiritual mother," I could not help bursting into tears. Fifteen years hurriedly passed by. God indeed gave me extra-ordinary experiences in these fifteen years. Although I still do not know how God uses me in the days to come, I know for sure that God helps me find great meanings in these experiences, which can be of further use for His ministry.

Today I learn to live for God, not for fame, status, or the sake of learning; learn to trust in the Lord, straining to fulfill what He wants me to do. I am willing to bear in mind the word of God: "Trust in the Lord with all your heart and do not lean on

your own understanding. In all your ways acknowledge Him, and He will make your paths straight. Do not be wise in your own eyes; fear the Lord and turn away from evil. It will be healing to your body and refreshment to your bones." (Pr 3:5-8)

New Students' Testimonies of God's Call

The End Becomes the Beginning

Two Kinds of the End

I was born into a poor family and as such my parents had to work hard outside all day long. As the eldest, even as a child I had to shoulder the responsibilities of taking care of my three younger brothers and sisters along with my sickly grandmother. I silently accepted being the "leader," but found that the burden was very heavy and the future seemed gloomy. During high school, I came to Christ at a gospel camp and began to grow in the church, doing away with the melancholic sadness of my teenage years and receiving abundant grace granted by God. In retrospect, I am truly grateful to my high school teachers and the mentors at church for their concern and help.

When I began to work, I first worked and labored in the commercial sector and then served in a para-church organization and my church. While working in a commercial company, I was extremely busy and did not put God first. In 2003, I went to Choi Ping Baptist Church and God's word repeatedly encouraged and helped me to once again take an oath to follow Him and serve Him in response to His bountiful grace. There are many stages in my life with different ups and downs, but I am deeply moved by two events in particular, which were turning points in my life.

Kam Wai-man (M.Div. 1)

The first event was, for me, about the end of the world. Soon after coming to Christ, I had the opportunity to study the book of Revelation in the church's Sunday School lessons. From the teacher's teaching, I came to know God's revelation to humans, what the end of the world was like, and that Jesus Christ would come again to put an end to human history, making a new heaven and a new earth. The book warned us to take the time to repent and turn our lives around to regain the love that has been lost. At that time, as one who had just come to the Christian faith and had been warned of the end of the world, I was determined to be baptized into the church and to learn to treasure life and serve the Lord.

The second event was about the end of a human life. Six years ago, my father passed away due to an illness. This was an intense experience for me—of being so close to death. It took my father just forty days to go from being ill to death. As a result, I suffered a violent change in my emotional wellbeing. Nevertheless, God had pity on me by granting His love as my father was willing to accept Christ soon after his illness, abandoning the idols he worshipped all his life and showing an inner peace. My mother also came to Christ soon afterwards.



As a Christian, with a close family member passing away, I knew intellectually that I should have peace. However, I experienced a strong, lingering feeling of loss, making me feel anxious and sorrowful. I did not know how to deal with the sorrow of my family.

The End Became a Beginning

Thank God that His comfort helped me to gradually regain my strength and that He awakened me to once again think about the questions of life and faith. For example: How does God exist? What actually is a human soul? What is humankind? What is eternal life? These are all old questions but in my new exploration, God led me to rediscover God Himself. In the year following my father's death, I began to take HKBTS's Christian Studies Program (majoring in care and counseling ministry), which is offered by the Lay Theological Education Department. While I worked in a para-church organization during the day, I took the program during the evening in order to find the answers to the questions mentioned above. I also studied hard in order to become better and more effective at serving the church, and helping brothers and sisters in need.

Just when I thought that my student lifestyle of staying up at nights studying for the last five years was ending, unexpectedly, it turned into another beginning. In a lesson last year, I realized that the church's caring work embodies the presence of Jesus Christ. In such a ministry, we can care about the needs of the souls of people by listening to their stories. While on the other hand, the program enables us to listen to the word of God by organizing and learning from our past experiences and thus we are guided to mature and grow in the Lord. I realized further that this transformation could only be fulfilled by the word of

God and the gospel of Christ. From then on, there was an inner cry that urged me to share the grace of salvation I had received with others and to help shoulder the burdens of others.

God's Call Is Like Light Drizzle

God did not cry out loudly to me. Instead, I found God's voice to be like a light drizzle which persistently embraced my soul and stirred my heart. Last July, God's voice came to me once again through the subject, the ministry of visitation, and it urged me to bring the love of God into people's families and their hearts. Having received the call of God repeatedly, I was certain that this was no ordinary voice. On the one hand, I thought that I had heard enough, and yet I felt very timid and did not dare take any step forward.

My inner struggles did not end there. However, I shared my burdens with different pastors and listened to their suggestions. Facing the possibility of consecrating myself to become a pastor, I looked back over my own life and counted God's blessings, considering my choices and waiting prayerfully for half a year. During this time, I had many internal struggles. Whenever I thought of my own limitations—my gifts and abilities, I felt lacking. (I later realized that this was silly because I had not yet been trained, how could I already have the power to serve God from the very beginning?)

A Sincere Testimony in a Rural Accent

During the cold December that year, God enabled me to affirm and respond to His call. At that time, I had gone to Mainland China for a week to act as a witness for the Lord. On the last morning, God wondrously spoke to me through a local pastor's testimony. While this pastor joyfully recounted his life story and ministry experiences in his rural accent, he kept wiping the tears that continually rolled from his eyes. He spoke about how he had been called by God and testified to the risen Lord who had been with him all along life's road, which was full of hardships. Yet, there has been abundant grace for him. Therefore, there was nothing that he had to be afraid of.

His simple, rural accent and the lines of tears on his face greatly moved me. His earnest, truthful testimony showed me how God watched over and encouraged His faithful servants, who counted on Him with a pure faith. I was amazed at God's call and at the glory of being able to be working together with God.

It is in this way that God helped me respond to His call to consecrate myself to serve Him all my life through this

servant's testimony. Indeed, the path of ministry is by no means easy to walk on but I will learn to trust and obey Him. The pastor witnessing God's abundant grace and love before me had become my mentor who made me understand that since I had been called by God to accept the ministry duty, I should not lose heart. In fact, we now have this light shining in our hearts, even though we ourselves are like fragile earthen vessels containing this great treasure. This makes it clear to me that "our great power is from God, not from ourselves" (2 Cor 4:7).

Treasure in an Earthen Vessel

But we have this treasure in our earthen vessels, which allows the surpassing greatness of the power of God to emerge; while we may be afflicted in many ways, we won't be crushed; while we may be perplexed, we won't be despairing. It is just as the apostle Paul said, "We have this treasure in this earthen vessel to show that this all-surpassing power is from God and not from us." God admonished me not to retreat due to my own insecurities but to instead turn and rely on the power of God for what is admirable is not the earthen vessel itself but the treasure in the vessel.

Thank God that He stirred the heart of my husband who in turn gave me support. For me, having my life-long partner walking alongside me has been indispensable. The support of the church's pastor and the board of deacons was also an important confirmation from God. Not only did God lead me step-by-step, but I also saw Him empower me with the gifts of music and compassion. He kept molding and helping me, who is weak and lowly, to be His usable vessel. After seeking and waiting for God's will for half a year (with an additional two-month cooling-off period), I no longer hesitated and determined to walk on the path of consecration.

On life's road we all will experience separations and partings—through death or many kinds of labor and sorrow—but the example of Christ's suffering encourages us not to become discouraged or retreat. Because of the glory of being with the Lord in the future, we will not lose faith or hope today. I thank God for turning an end into a beginning and for the opportunity to continue to become equipped to serve Him. I pray that He will bless and lead us—this group of seminary students—in our studies. Glory be to God!

Academic Affairs News

1 Full-time Ministry Seminar

The Full-time Ministry Seminar was held on October 31, 2015. That day participants actually took lessons from some of our teachers, including Dr. Andres Tang, Professor of Christian Thought (Theology and Culture) and Dr. Wong Fook-kong, Professor of Old Testament, who gave lectures on "What Is Theology?" and "What Is Biblical Studies?" respectively. Dr. Jonathan Lo, gave a sermon message entitled, "Making the Most of Our Intellect and Loving God." There was an introduction to HKBTS's programs of study and campus life, testimonies of God's call, and meetings with professors and current seminary students. The seminar aims to enhance participants' understanding of God's call, what full-time ministry means, and the Seminary's programs of theological studies.

2 Joint Programs Graduation Ceremony

The Joint Programs Graduation Ceremony of the Seminary's Main Campus Program, the Lay Theological Education Program, and the Distance Education Program was held at Elizabeth Stadium on November 15, 2015. There were 68 graduates awarded degree or diploma from the same degree program, together with 206 graduates from our diploma and certificate programs.

3 Winter Intensive Program

Two courses were offered in our Winter Intensive Program, which ran from the end of December to early January. One was "The Study of the Book of Romans" and the other was "Advanced Methods of Sermon Preaching," which were taught by Dr. Clement Shum, Assistant Professor of New Testament and Dr. Samuel Tsang, Adjunct Professor of the Seminary, respectively.

4 Faculty Movement

Dr. Nathan Ng, Professor of Christian Thought (Church History), will be taking his sabbatical leave from January to May.

5 Mission Week

Mission Week will be held from March 15 to 17 at 10 am in chapel. Dr. Philip Wickeri, Professor of Church History of HKSCHK Ming Hua Theological College, will speak on the theme, the "History of Christianity in China: 1954 to 2016."

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic, "Rethinking Following Christ," in an event commemorating the 70th anniversary of the death of Dietrich Bonhoeffer; this event was organized by the Chaplain's Office, Hong Kong Baptist University, on October 13, 2015; Dr. Tang spoke on the topic, "The Tension of a Mission Citizen," in a seminar organized by the Mission Citizens Movement on October 21; he also spoke about "Jürgen Moltmann's Theology of Hope," in the Political Theology Lessons delivered by Inter College Team, Fellowship of Evangelical Students, on November 7. In addition, Dr. Tang has written several articles including "Colin Gunton's Critical Absorption of Virtue Ethics," which appeared in *Essays in Honour of Dr. Peter K. H. Lee*, ed. Patrick Chan and Simon Chow (Hong Kong: Lutheran Theological Seminary Press, 2015); "Separate by Choice, Marginal by Force: The Anabaptist Church That Was Forced to the Edge" and "Church Struggle, Theology Struggle—Confessing Church and Dietrich Bonhoeffer," which were published in *The Church under Absolute Rule* (Hong Kong: Virtue and Wisdom Link, 2015). Dr. Tang has also written a new book called, *The Church in Politics* (Hong Kong: Logos Book House, 2015) which was published in October.
- **Dr. Jonathan Lo**, Assistant Professor of New Testament, spoke on the topic, "Understanding Bible Study Methods in light of Psychology" in a seminar on "Psychology and Bible Reading" organized by the Christian Association for the Psychology of Religion. Also, Dr. Lo's article, "Did Peter Really Say That? Revisiting the Petrine Speeches in Acts," appeared in *Peter in Early Christianity*, ed. Helen K. Bond and Larry W. Hurtado (Grand Rapids: Eerdmans, 2015).

- **Dr. Nathan Ng**, Professor of Christian Thought (Church History), gave a talk on "How to Differentiate Orthodoxy from Heresy?" in an open lecture jointly organized by the Hong Kong Church Renewal Movement Ltd. and Concern Group on Newly Emerged Religions. Additionally, his article, "The Second and Third Century Church under Absolute Rule," appeared in *The Church under Absolute Rule* (Hong Kong: Virtue and Wisdom Link, 2015).

Visitors

- Dr. Albert Wu, Director-General of Frontiers Ltd., visited the Seminary and shared his message during the morning chapel on November 4, 2015.
- Rev. Joseph Wong, missionary of SEND International, visited the Seminary on November 19.
- Dr. Chan Yew-ming, Old Testament Lecturer of Trinity Theological College in Singapore, visited the Seminary on November 19.
- Rev. Chan Shiu-siu, International General Secretary of Worldwide Bible Society, paid a visit to the Seminary on November 24.
- Mr. Percy Deng, Regional Director of Overseas Council (Taiwan), visited the Seminary on December 10.

Lay Theological Education Department

Student Recruitment

Master in Christian Studies Program (Major in Christian Communication)

Aim: To enable lay Christians with a university education to integrate their Christian faith with communication theories. The program will allow them to engage in theological reflection on current social conditions. As a result, students will be able to communicate the Christian message more effectively.

Bachelor / Diploma / Certificate of Christian Studies Program

The Christian Studies Program is a part-time evening program. Students can apply directly to study in the following programs:

Certificate Programs: Certificate Program of Christian Studies, Certificate Program of Music Ministry.

Diploma Programs: Diploma Program of Biblical Studies, Diploma Program of Music Ministry, Diploma Program of Care and Counseling Ministry

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

After completing the Certificate / Diploma program, students can be exempt from all passed subjects if they choose to enter into a Diploma / Bachelor Degree Program.

Throughout the year, the above programs accept students as part-time students who may then later choose to become full-time students during the month of August each year.

- Diploma / Certificate Program in Women's Theological Training**

This program provides holistic and practical theological training for women and helps women to lead mature Christian lives as they pursue positive personal growth, meet their familial responsibilities, serve in their churches, and face the challenges of modern living.

Enrollment in the new July-September quarter has already begun. Students may take or audit courses in the program as non-registered students or auditors.

- Certificate Program in Elderly Ministry (Classes begin in April)**

This program provides holistic and systematic training in ministerial skills and basic theological training so that students may experience holistic growth and be prepared to meet the challenges of an aging population. Having finished taking the core course, "Caring for the Elderly — you, me, us and Him," along with any three subjects and participation in two Spiritual Formation Meetings, students will be awarded a "Foundational Certificate." Having taken 8 subjects,

they will be awarded an "Intermediate Certificate." Classes will meet every Tuesday and Thursday. The program can be completed in one year.

Deadline for program: March 24 (Students who enroll on or before February 29 will receive a 50% discount from the standard registration fee. Registration by post will be judged by the postmarked date.)

- Diploma / Certificate Program in Church Administration and General Affairs (Classes begin in April)**

This program provides holistic and systematic training for those currently working or those who want to serve as church administrative staff. The content includes individual spiritual formation, the art of getting along with others in a community, personnel and administrative management skills, and lessons on the Bible and theology. It also instills in students a correct Christian view of ministry while upgrading their ministerial skills so that they can serve more effectively in their own churches. Lessons will meet on every Tuesday afternoon. Students can complete the program in one year.

The deadline for enrolment is March 24 (Students who enroll on or before February 29 will receive a 50% discount from the standard registration fee. Registration by post will be judged by the postmarked date.)

For enquiries or application please call 2711 2552. You can also log-on to the Lay Theological Education Department website www.hkbts.edu.hk/lted to download application forms.

Tuition Location:

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

Applied Theological Education Center (7-9/F, Christian Building, 56, Bute Street, Mongkok)

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry.

Student Recruitment: The new diploma programs will begin in March 2016 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		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.		March and September	September semester : Hong Kong: August 10
Higher Diploma in Biblical Studies / Christian Studies programs	The courses provide further studies for students who have completed the diploma program.	Completion of the diploma program along with a church pastor's recommendation		Overseas: July 10
Certificate in N.T./O.T. Studies Programs	The courses provide introductory programs in biblical studies that lead students to study a specific book of the Bible systematically.	All are welcome	Register at any time	

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

Online Program	Program Description	Date of Commencement
Online Version Online Certificate in Old Testament Studies Program Online Certificate in New Testament Studies Program	<p>Description:</p> <ul style="list-style-type: none"> * The program content is the same as the correspondence program. * Students can directly download learning materials and course work from the website. * Upon completion of the course work, a student may upload it for the tutor to mark and provide written assessments. * The whole process is more efficient and requires less time than correspondence via post. 	<ul style="list-style-type: none"> * Students can begin at any time with fee concessions. * Trial study of the online program is welcome: 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.

Pastoral Continuing Education Center

January – March Quarter

Course/Talk	Lecturer/Speaker	Date	Time
Meditation on Good Friday	Rev. Chan Shing-tung	Jan 4	2:00 – 5:00 pm
Dancing with Emotion and Stress	Dr. Mak Ki-yan, Dr. Samuel Lai, Dr. Ronald Chen	Jan 11, 18, 25	9:30 am - 12:30 pm
On the Public Consciousness of O.T. Wisdom Literature	Dr. Philip Chia	Jan 11, 18, 25	2:00 - 5:00 pm
Co-walking with the Dying and the Bereaved	Dr. Wallace Chan	Feb 22, 29	9:30 am - 12:30 pm
No Problem in Shepherding Young People	Rev. Lau Wai-yip	Feb 22, 29	2:00 pm – 5:00 pm
Understanding MBTI (Myers-Briggs Types Indicators)	Ms. Karrie Lum	Mar 7	9:30 am - 4:30 pm
The More Beautiful Worship Service	Dr. Andrew Ng	Mar 14	9:30 am - 4:30 pm
Conflict Resolution	Mrs. Vivien Chan	Mar 21	9:30 am - 5:30 pm

Fee concessions : (1) A 10% discount for graduates from the Seminary's degree programs, ministers of Baptist churches, and students taking degree programs in our Lay Theological Education Department; (2) a 20% discount for cardholders of HKBTS Alumni Association; (3) a 50% discount for full-time seminary students. For details, please refer to the application form or our website: www.hkbts.edu.hk/pce.

Tuition Location : 8/F, Christian Building, 56 Bute Street, Mongkok

Enrolment : Application forms can be downloaded from the Seminary's website or submitted online: www.hkbts.edu.hk/pce.

Enquiries : Please contact us by calling 2768 5179 or by emailing pce@hkbts.edu.hk.

Publication News

Our biannual academic journal, *Hill Road* (issue 36), has been published in January with "Theological Interpretation" as its theme. There are four themed articles: "A Theology of Election and Non-Election in the Pentateuch and Its Practical Implications" (Wong Fook-kong), "Christological Hermeneutics" (Lindsay Robertson), "Theological Interpretation of Origen" (Nathan Ng), and "From the Holy Scripture to the Theological Interpretation of the Holy Scripture" (Andres Tang). In addition, there are three miscellaneous articles and several book reviews. This issue's miscellaneous articles include a Chinese translation of the morning lecture manuscripts from last year's Belote Lectures. The overall theme was "Being with God" with "Being with God Alone," "Being with God and One Another," and "Being with God and Creation" respectively as its sub-themes. *Hill Road* is available at the Seminary and its downtown education centers as well as in local Christian book stores. For enquiries, please call the Publication Office at 2768 5168.



The Seminary's Professor of Old Testament, Dr. Wong Fook-kong's new book, *Theology of the Pentateuch*, was published in February. It is the second volume in the Seminary's Biblical Theology Series. The Pentateuch is the cornerstone of the Old Testament and the theological foundation of the gospel. It explains the need for salvation and describes the beginning of salvation history. This is where doctrines like original sin, propitiatory offering, and justification by faith have their origins. A *Theology of the Pentateuch* introduces readers to the discussions and questions regarding these issues in the context of the Christian canon.

Student Union

The Student Union Executive Committee 2016 took office in January. Please pray in support of the various kinds of work of this year's Student Union.

Chairperson : So Ming-him

Vice-Chairperson : Chu Hoi-kwan

Secretary : Kwok Hin-chiu

Treasurer : Yuen Ka-kiu

Spiritual Devotion : Chan Sze-chung

Mission : Yeung Chiu-kwan

Daily Living : Lam Ka-ho



The new executive committee of the Student Union 2016

Alumni News

- **Alumna Lau Wing-kwan** (class of 2009) was ordained by the Hong Kong Harbour Mission Church on December 27, 2015.
- **Alumnus Cheung Wai-lun** (class of 2015) and alumna Lam Mei-ling (class of 2014) held their wedding ceremony at the Seminary's chapel on January, 2016.

Student Recruitment for 2016-17

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

Date of Application for Admission
Hong Kong : January 1 to June 3
Overseas : January 1 to April 29

Date of Admissions Examination
Individual arrangements
within the Seminary's office hours



Experiencing Seminary Life Camp

Date : March 2-3 (Wed – Thu)

Venue : Hong Kong Baptist Theological Seminary
(1 Nin Ming Road, Sai O, Sai Kung North, N. T.)

Contents : Getting to know HKBTS, testimonies of God's call, praise singing, message, sit-in-class lesson, and meetings with professors and current seminary students

Fee : First Group HK \$280 per person (beginning 10:00 am March 2) or
Second Group HK \$250 per person (beginning 7:30 pm March 2)

Application Deadline : February 22

For Enquiries:

Telephone: (852) 2768 5130

Email: admissions@hkbts.edu.hk

Website: www.hkbts.edu.hk



Sixty-Fifth Anniversary Thanksgiving Worship Concert

Special Singing: Magnificat (Antonio Vivaldi)

Solo The Seminary's Choir music accompanied by Con Arco Hong Kong

Sermon Message by President Joshua Cho

Testimonies by alumni throughout the years

Date: April 24 (Sunday) Time: 7:30 pm

Venue: Academic Community Hall, Hong Kong Baptist University

No ticket required Admission is free People aged 6 or above are welcomed

Enquiries: 2630 1257 / 2715 9511 Webpage: www.hkbts.edu.hk



Hong Kong Baptist Theological Seminary

This program is presented under the Rental Subsidy
Scheme of the Academic Community Hall



R e p l y

I will support The Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
 contributing \$_____ for
 Education Fund Others: _____

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(Mr / Ms / Rev / Dr / Mr & Mrs)

Address: _____

Tel: _____ Fax: _____

Email: _____

Donation Methods:

- Crossed cheque payable to
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 Cash either deliver to the Seminary or direct deposit into our
 Hang Seng Bank Account No. "242-026144-003"
 Monthly Autopay by Bank Account —
 autopay form will be forwarded to you

Thank you for your support !

- Credit card: VISA MASTERCARD
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(Same as signature on credit card)

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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

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Tel: (852) 2715 9511 Fax: (852) 2761 0868 Website: <http://www.hkbts.edu.hk> Email: inquiry@hkbts.edu.hk

Production: ABC Arts Centre Printing: Sun Art Printing Company

Financial Report

General Fund, 1 August - 31 October 2015

	HK\$
Income	5,434,423.18
Expenditure	(8,430,140.82)
Surplus / (Deficit)	<u>(2,995,717.64)</u>

DONORS REPORT FOR AUGUST 2015

Education Fund (Church / Organization)					
九龍國際浸信會	13,173.00	何仲儀	1,000.00	無名氏	300.00
上水浸信會	15,000.00	何偉明	200.00	無名氏	200.00
上環浸信會	2,500.00	何錦燕	500.00	無名氏	<u>20.40</u>
大埔浸信會	12,000.00	何譚惠如	1,000.00		HK\$ <u>60,560.40</u>
屯門浸信教會	500.00	吳炳榮伉儷	8,000.00	王其昌伉儷	1,000.00
牛池灣竹園潮語浸信會	15,000.00	吳國傑伉儷	500.00	黃鄭繼慈	<u>300.00</u>
以馬內利浸信會	4,300.00	呂志華	1,100.00		US\$ <u>1,300.00</u>
竹園浸信會	6,000.00	杜國維伉儷	5,000.00		
沙田浸信會	8,000.00	姚安清心	500.00	Lay Theological Education Program	
紅磡浸信會	3,500.00	洪鷹輪	200.00	容潔貞	1,000.00
香港(西區)潮語浸信會	5,000.00	胡文恩伉儷	500.00	蔡艷桃	<u>500.00</u>
香港仔浸信會	15,693.65	徐詩雅	300.00		HK\$ <u>1,500.00</u>
香港西區浸信會	30,000.00	袁鳳蘭	1,000.00		
香港浸信教會	117,250.00	梁麗端	300.00	Distance Education Program	
香港堅尼地城浸信教會	1,200.00	許鋒威	400.00	Ernest & Sylvia Ho	1,000.00
恩典浸信會	10,000.00	陳偉倫	200.00	何鏡輝伉儷	3,000.00
基磐浸信會	1,500.00	陳麗英	500.00	鄒小寶	1,200.00
將軍澳浸信會	500.00	勞家怡	500.00	無名氏	<u>444.00</u>
深荃浸信會	500.00	曾慶忠	500.00		HK\$ <u>5,644.00</u>
博愛潮語浸信會	4,780.00	馮德華	200.00		
愛群道浸信會	6,000.00	黃華娟	100.00	Local Filipino Program	
置富浸信教會	4,000.00	溫祥、黎琼珍	400.00	張智理伉儷	7,500.00
銅鑼灣浸信會	3,500.00	葉煥章	300.00	陳麗英	<u>200.00</u>
觀塘浸信會	1,756.00	劉永生、鍾梓萍	300.00	溫祥、黎琼珍	<u>400.00</u>
香港伯特利教會榮光堂	1,000.00	劉建紅	600.00		HK\$ <u>8,100.00</u>
基督教四方福音會彩坪堂	1,000.00	蔡慧英	200.00		
基督教宣道會華基堂	2,000.00	鄧炳光伉儷	1,000.00	DE: Special Need Training Program	
基督教華人神召會旺角堂	500.00	盧美娟	1,000.00	無名氏	HK\$ <u>100.00</u>
基督教豐盛生命堂	3,000.00	薛聲明	1,000.00		
啟聞基金	300.00	羅佩珊	100.00	President Council	
		譚嘉敏	500.00	李德祥	HK\$ <u>20,000.00</u>
	HK\$ <u>289,452.65</u>	關志偉	100.00		
		關德華伉儷	140.00	Rev. Peter Tuck Soon Leong Putonghua	
Education Fund (Donor)		龐凌玉珍	1,000.00	Promotion Usable Fund	
Mafalda	21,000.00	主知名	300.00	歐陽學詒	HK\$ <u>100,000.00</u>
方志強	100.00	無名氏	3,000.00		
王紹良	700.00	無名氏	1,000.00	Mrs. Au Yeung Chan Wai Ping Memorial	
王群	800.00	無名氏	1,000.00	Scholarship	
白智信伉儷	500.00	無名氏	500.00	歐陽學詒	HK\$ <u>50,000.00</u>
伍志龍	500.00	無名氏	500.00		
朱活平伉儷	300.00	無名氏	400.00	Bursary Fund	
		無名氏	300.00	張智理伉儷	HK\$ <u>700.00</u>

DONORS REPORT FOR SEPTEMBER 2015

Education Fund (Church / Organization)					
九龍國際浸信會	8,377.00	何仲儀	1,000.00	無名氏	300.00
上環浸信會	2,500.00	何偉明	200.00	無名氏	300.00
大埔浸信會	12,000.00	何錦燕	500.00	無名氏	300.00
屯門浸信教會	500.00	何譚惠如	1,000.00	無名氏	200.00
牛頭角浸信會	20,000.00	吳炳榮伉儷	8,000.00	無名氏	2.10
牛頭角潮語浸信會	1,000.00	吳國傑伉儷	500.00		HK\$ 102,242.10
以馬內利浸信會	4,300.00	呂志華	1,100.00	無名氏	RMB 1.00
北角浸信會	120,000.00	李錦霞	2,000.00		
西貢浸信會	2,000.00	洪鷹輪	200.00	Lay Theological Education Program	
沙田浸信會	8,000.00	胡文恩伉儷	500.00	吳秀華	525.00
紅磡浸信會	3,500.00	倪駿業	200.00	杜桂鵬	1,100.00
香港(西區)潮語浸信會	5,000.00	夏嘉怡	10,500.00	劉惠容	525.00
香港仔浸信會	14,891.95	徐詩雅	300.00	蔡艷桃	500.00
香港浸信教會	117,250.00	曹偉彤	6,000.00		HK\$ 2,650.00
香港浸信教會顯理福音堂	8,000.00	梁錦松、郭詠文	20,000.00		
香港堅尼地城浸信教會	1,200.00	梁麗嫦	300.00	Distance Education Program	
柴灣浸信會	3,000.00	許鋒威	400.00	Ernest & Sylvia Ho	1,000.00
荃灣浸信會	42,500.00	陳偉倫	200.00	何鏡輝伉儷	23,000.00
基磐浸信會	1,500.00	陳偉權	500.00	鄒小寶	1,200.00
將軍澳浸信會	500.00	陳麗英	500.00	無名氏	500.00
深荃浸信會	500.00	勞家怡	500.00		444.00
新希望浸信會	1,500.00	曾慶忠	500.00		HK\$ 26,144.00
置富浸信教會	2,000.00	馮德華	200.00		
銅鑼灣浸信會	3,500.00	黃華娟	100.00	Local Filipino Program	
樂滿浸信會	3,000.00	楊玉環	5,000.00	何鏡輝伉儷	10,000.00
興華浸信會	3,500.00	楊謝金玉	2,700.00	張智理伉儷	7,500.00
錫安浸信會	6,571.00	溫祥、黎琼珍	400.00	溫祥、黎琼珍	400.00
觀塘浸信會	1,536.00	葉煥章	300.00	陳麗英	200.00
北角福音堂	10,000.00	劉永生、鍾梓萍	300.00		HK\$ 18,100.00
基督教四方福音會彩坪堂	1,000.00	劉建紅	600.00		
基督教宣道會華基堂	2,000.00	蔡慧英	200.00	DE: Special Need Training Program	
基督教華人神召會旺角堂	500.00	鄧炳光伉儷	1,000.00	劉麗珠	2,000.00
香港浸信會神學院校友會	3,000.00	羅佩珊	100.00	無名氏	100.00
啟聞基金	300.00	羅凱慈	1,000.00		HK\$ 2,100.00
	HK\$ 414,925.95	譚嘉敏	500.00		
		關志偉	100.00	President Council	
		關德華伉儷	140.00	鄭崇羔伉儷	10,000.00
		龐凌玉珍	1,000.00	譚日旭	30,000.00
		主知名	300.00		HK\$ 40,000.00
Education Fund (Donor)			20,000.00	Bursary Fund	
Lam Chun Hung	2,000.00		4,000.00	張智理伉儷	HK\$ 700.00
方志強	100.00	無名氏	1,000.00		
王紹良	700.00	無名氏	1,000.00	Book Fund	
王群	800.00	無名氏	500.00	2015 MDiv 畢業班	HK\$ 2,582.00
白智信伉儷	500.00	無名氏	500.00		
伍志龍	500.00	無名氏	500.00		
朱活平伉儷	300.00	無名氏	400.00		
		無名氏			

DONORS REPORT FOR OCTOBER 2015

Education Fund (Church / Organization)						
九龍城潮語浸信會	110,000.00	朱活伉儷	300.00	無名氏	1,000.00	
九龍國際浸信會	25,473.00	何仲儀	1,000.00	無名氏	500.00	
上環浸信會	2,500.00	何偉明	200.00	無名氏	500.00	
大埔主恩浸信會	1,000.00	何錦燕	500.00	無名氏	400.00	
大埔浸信會	12,000.00	何譚惠如	1,000.00	無名氏	300.00	
屯門浸信教會	500.00	吳炳榮伉儷	8,000.00	無名氏	300.00	
以馬內利浸信會	4,300.00	呂志華	1,100.00	無名氏	200.00	
尖沙嘴國語浸信會	5,000.00	周錦華先生	600.00	無名氏	200.00	
紅磡浸信會	3,500.00	洪坡拉	500.00	無名氏	99.00	
香港(西區)潮語浸信會	5,000.00	洪鷹輪	500.00		HK\$ 67,459.00	
香港仔浸信會	18,266.75	胡文恩伉儷	500.00			
香港浸信教會	117,250.00	徐詩雅	300.00	Lay Theological Education Program		
香港堅尼地城浸信教會	1,200.00	梁麗嫦	300.00	蔡艷桃	500.00	
恩潮浸信會	5,000.00	許鋒威	400.00	蕭桂娥	500.00	
柴灣浸信會	3,000.00	陳偉倫	200.00		HK\$ 1,000.00	
粉嶺浸信會	36,922.00	陳麗英	1,000.00			
基立浸信會	3,000.00	勞家怡	500.00	Distance Education Program		
基磐浸信會	1,500.00	曾慶忠	500.00	Chinese Gospel Church of Dublin	8,331.44	
將軍澳浸信會	500.00	馮德華	200.00	Ernest & Sylvia Ho	1,000.00	
深荃浸信會	500.00	黃華娟	100.00	何鏡輝伉儷	3,000.00	
第一城浸信會	5,000.00	黃雅忠	10,000.00	鄒小寶	1,000.00	
愛群道浸信會	6,000.00	溫祥、黎琼珍	400.00	無名氏	444.00	
筲箕灣浸信會	5,000.00	葉玉梅	100.00		HK\$ 13,775.44	
置富浸信教會	2,000.00	葉煥章	300.00			
銅鑼灣浸信會	3,500.00	趙偉舜	500.00	Local Filipino Program		
觀塘浸信會	1,485.00	劉永生、鍾梓萍	300.00	張智理伉儷	7,500.00	
觀塘國語浸信會	10,000.00	劉建紅	600.00	溫祥、黎琼珍	400.00	
基督教四方福音會彩坪堂	1,000.00	蔡慧英	200.00	陳麗英	400.00	
基督教宣道會華基堂	2,000.00	蕭府家人	2,000.00		HK\$ 8,300.00	
基督教華人神召會旺角堂	500.00	羅佩珊	100.00	DE: Special Need Training Program		
基督教豐盛生命堂	3,000.00	羅凱慈	500.00	黃智惠伉儷	3,000.00	
啟聞基金	300.00	譚嘉敏	500.00	無名氏	100.00	
	HK\$ 396,196.75	關志偉	100.00		HK\$ 3,100.00	
Chinese Indep. Baptist Church-S.F.	US\$ 540.00	關德華伉儷	140.00			
		龐凌玉珍	1,000.00	President Council		
		主知名	300.00	謝兆祥伉儷	HK\$ 5,000.00	
		無名氏	5,530.00			
		無名氏	5,300.00	Graduation Ceremony		
		無名氏	5,000.00	香港懷恩浸信教會	300.00	
		無名氏	5,000.00	陳偉生伉儷	2,000.00	
		無名氏	4,000.00		HK\$ 2,300.00	
		無名氏	1,000.00			

Education Fund (Donor)

方志强	100.00	無名氏	5,300.00
王紹良	700.00	無名氏	5,000.00
王群	800.00	無名氏	5,000.00
白智信伉儷	500.00	無名氏	4,000.00
伍志龍	500.00	無名氏	1,000.00

Precious Moments



September 18, 2015 Outing for Teachers and Students

This year's outing was held at Tso Kung Tam Outdoor Recreation Center. That day all teachers and students gathered together to engage in group games and activities, becoming one body as they fostered teambuilding.

September 28 to October 4 Experiencing the Feast of Tabernacles

The Student Union set up a tabernacle on campus for this special event. Through several activities, both teachers and students gained an in-depth understanding of the meaning of why God's elected people observe the feast of tabernacles. Activities included a topical lecture, a morning prayer meeting, and a small group meeting. Dr. Tony Sher, Assistant Professor of Old Testament, conducted a topical lecture that explained the allusion and meaning of the feast of tabernacles.



October 13-15 Baptist Heritage Week

Professor Curtis Freeman was the speaker of the Baptist Heritage Week with "Post-apocalyptic Dissent: Powers, Apocalypse, and Resistance" as the overall theme. Prof. Freeman explored the relation between the church and the world from Baptist history, theology, and tradition. The three morning lectures were held at HKBTS's campus with Dr. Kwok Wai-luen, Prof. Lam Tsz-shun, and Dr. Louie Kin-yip as respondents respectively while the evening open lectures were held at Immanuel Baptist Church with Dr. Tony Sher of the Seminary as the interpreter.



November 15 Joint Programs Graduation Ceremony

That afternoon, the Joint Programs Graduation Ceremony of the Seminary's Main Program (the 64th class), Lay Theological Education Program (the 16th class), and Distance Education Program (15th class) was held at Elizabeth Stadium. This year there were 68 graduates awarded degree or diploma from the same degree program, together with 206 graduates from the diploma and certificate programs. We thank God for showing His constant faithfulness and kindness, and we earnestly pray that He will lead the way ahead for each and every one of them.



Dr. George Wilson, Jr., the fourth president of the Seminary, preached a sermon message, "Building the Body of Christ with Christian Education," as the highlight of the graduation ceremony.



President Joshua Cho conferred degrees on graduates and exhorted all of them.



*Happy
Lunar
New
Year*



December 21 Christmas Worship Service: All the Seminary and Alumni Praising the Lord's Coming

The Christmas Worship Service was co-organized by the Seminary and the Alumni Association. That day all the Seminary's teachers, students, staff, and alumni worshipped God together and together remembered the Savior's birth while in anticipation of His return. This year the Seminary once again broke the record of the attendance of our graduates and we offered our thanks to God for these wonderful times together.