



Newsletter

November 2016



Feature

Voices of Our Graduates

To Be Called by God Is to ...

Setting Off Again from the First Station

President's Word

Teaching Justice

Faculty Sharing

Discipleship and the Miracle of a New Family

Contents

President's Word

Teaching Justice / Joshua Cho 2

Feature

Voices of Our Graduates 6
To Be Called by God Is to ... / Chan Miu-nung 10
Setting Off Again from the First Station / Leung Yiu-ming 12
Please support our graduates and new students with your prayers 14

Faculty Sharing

Discipleship and the Miracle of a New Family / Jonathan Lo 15

Around the Campus

Academic Affairs News 19
From the Chaplain / Brian Lam 20
Admissions and Registration / Mandy Chung 20
Lay Theological Education Department / Toto Choi 21
Distance Education Program / Chow Pui-shan 22
Student Union / So Ming-him 22

Campus News

Faculty News 23
Visitors 23
Lay Theological Education Department 23
Distance Education Program 24
Pastoral Continuing Education Center 25
Publication News 25
Alumni News 25

Student Recruitment 26

Reply 26

Donors List / Financial Report 27

Precious Moments 31

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Teaching Justice



President's Word

A Threefold Commandment

If the church is to grow in a healthy way, not only has she to attach importance to worship, sermon preaching, missions and pastoral care, she also needs to promote good education. Good education is an education of love.

The Hong Kong Baptist Theological Seminary has endeavored to pursue an education founded in



Joshua Cho

love during these past eight years. Over the past several years, teachers and students have learned together about preaching, missions, and pastoral care very diligently. Last year, we particularly attached importance to Christian education by doing more in-depth thinking about this issue. I also believe that an education of love is an education of justice — we need also to teach justice.

To understand the meaning of “teaching justice,” we need to ponder Micah 6:8, “He has told you, O man, what is good. And what does the Lord require of you? To do justice and to love kindness and to walk humbly with your God.” (Revised Standard Version)

The background of Micah 6:8 involves an accusation long-held by Yahweh against the Israelites. Verses 1 and 2 opened the scene of a court complaint. Yahweh argued with the Israelites by accusing them of breaching the Sinai covenant.

Yet, before lodging the complaint, Yahweh asked the Israelites, “O my people, what have I done to you? and wherein have I wearied you? testify against me.” (American King James Version, v.3) Then, Yahweh narrated what He had done for the Israelites by pointing out that He had redeemed them as He brought them out of captivity in Egypt.

Verse 6 recorded the Israelites’ response as they asked Yahweh, “With what shall I come before the Lord and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old?” (NIV) Then they escalated the question by further asking Yahweh: Do they have to offer thousands of rams, ten thousand rivers of oil, or even the firstborns as burnt offerings so that their sin could be forgiven?

The Israelites’ concept of atonement is wrong. They should know: Atonement is not a transaction; it is not given in exchange for offering a sacrifice. They ought to know: What Yahweh demands the Israelites is their compliance with the Sinai covenant, to be His people.

Therefore, verse 8 described a question that the Creator asked the Israelites and all of us humans: “He has told you, O man, what is good. And what does the Lord require of you?” The answer is: “To do justice and to love kindness and to walk humbly with your God.”

The covenant that God asks us to comply with is a threefold commandment. To all Israelites, the first two parts of the commandment are widely known responsibilities of the covenant: “to do justice” and “to love kindness.” “To do justice” (*mispāt*) is to take care of neighbors; “to love kindness” (*hesed*) is to put into practice a life of solidarity. The third part of this threefold commandment is “to walk humbly with your God.” The prophet reminds man “to do justice,” and to walk onto the path of “justice” and “kindness,” “to walk humbly with your God.” Here, what does it mean “to do justice” and how can it combine with “to love kindness” and “to walk humbly with your God”?



To Do Justice

To do justice is often understood as an action of peace, a court decision and a group mediation.

Generally speaking, justice means to give others what they deserve and to make a fair decision. This view of justice that we take for granted originated from Greek philosophy. It is a decision worked out through a calculation process. The reality we see today is: Contemporary western countries are influenced by a Greek view of justice. In the western world, to judge whether a society is just, one always first turns to see whether people abide by the contract or the regulations

and whether people can get what is laid out in the regulations. There is no emphasis on “human needs.” Our society is no exception as we adopt the same view of justice.

However, “to do justice” biblically is not just to give others what they deserve. “Justice” is not a cold, calculative decision. In the Old Testament, when justice is discussed, the needs of orphans, widows, sojourners, and the poor are also mentioned. The main meaning is this: Whether a society has justice can be seen from whether assistance is given to orphans, widows, sojourners, and the poor and whether the grace and blessings of life are shared with these marginalized people. Moreover, in Jesus’ words and deeds as well as his redeeming actions, we see that justice includes generosity, geniality, forgiveness, and mercy.

In that way, to do justice is not to make oneself happy nor for one’s own purposes but to respect others and to consider them as important as oneself because they deserve to be loved and taken care of. Justice requires a fair relationship between a person and his employer, a fair relationship between the employer and the employees, and a fair relationship between one employee and another employee. For example, in academic studies, to do justice includes treating others’ viewpoints fairly in lieu of the common goal of discovering and safeguarding the truth. Academics do not argue to achieve personal victories. To do justice also includes putting civil responsibility into practice and so one votes for the benefit of the community, votes for the benefit of other citizens, and votes for the rights of people from other nations.

To Love Kindness

To love kindness is to have a heart of merciful love (*hesed*), and it is connected to an action of justice. There is a lot of overlap between doing justice and loving kindness. We may say this: “If putting justice into practice does not end up with a heart of merciful love, then such a practice has not achieved its goal.”

Kindness (*hesed*) is Yahweh’s love and loyalty towards the Israelites. To love kindness has the implied meaning of loyalty. Although the Israelites stayed away from God and were disloyal to Yahweh, Yahweh is unfailingly faithful to the covenant with the Israelites.

Kindness also means the faithful, human love towards one another, as we stand by one another in solidarity to face rough times together. For example, on the seminary faculty team, everyone is willing to understand justice and do justice. We can see that there is faithful love and gentle kindness among us. This has been shown from our faculty meetings over the past months and years, from teachers who promote and engage in writing for the seminary’s academic journal and from teachers who tirelessly teaching and ministering to students. Throughout all these months and years, I have witnessed all the seminary teachers serving and growing together in teaching, going through trials and tribulations and gradually becoming faithful friends. This is the kind of kindness described by Micah: A kind of faithful affection which is gentle and tough that enables us to rise to challenges and face the rough patches together.

Similarly, in our churches, we teach brothers and sisters both to know and do justice and to be merciful and have loyalty. Let us exhort one another: Call a meeting for an open, just discussion, to do church ministry justly, to teach and exhort brothers and sisters justly. On the other hand, we have to sustain solidarity, to build an unfailing loyalty as we treat one another with love and kindness. In society, we have to treat others with mercy and loyalty, and we cannot leave someone behind when they are in need, nor can we turn a blind eye to someone in trouble while indulging ourselves in eating, drinking and merry-making. We have to love with loyalty, help those who have nowhere to stay, who have no job and who are experiencing depression. Otherwise, perhaps inadvertently we may support oppression and as a result more and more people will be drawn into the cycle of despair, hunger, poverty, and war.

To Walk Humbly with God

Besides justice and loving kindness, God’s third requirement is to walk humbly with God. This is the uppermost sacred requirement.

As the words suggest, to walk humbly is not to walk arrogantly. To walk arrogantly is to walk chivalrously, being conceited and self-righteous. The self-righteous only seek to subdue the other to an extent that they are unable to

lift their heads. Rather, the humble are concerned about the other in every way and walk shoulder to shoulder with them. According to Micah 6:8, the other is God. God is the God of justice and kindness who is mighty, reconciling man to man and man to Himself. He also heals, forgives, feeds, and transforms those who walk hand in hand with Him.

In this way, to be humble is to be humble to God. On the one hand, we have to keep in mind that the God who walks hand in hand with us is definitely different from us. He is the Creator, Savior, and Transformer. On the other hand, God is also co-walking with us in the dark. God can appear as widows and orphans, tax-collectors and sinners, and also as the disabled, the poor, and the sick. Do we often think of those seemingly insignificant people? Jesus Christ says, “. . . whatever you did for one of the least of these brothers of mine, you did for me.” (Matt 25:40) Actually, as we walk through life, many co-walkers are the insignificant others at times. When we do justice to them with a heart of mercy, we can then walk hand in hand with God.

True humility allows God's justice to enter into the depth of our hearts so that our justice lies underneath God's justice as God's grace helps us to extend beyond our own limits. We then confess that we have not done justice, have ignored the needs of the people around us; we then confess that we need God's salvation because we live in this broken world. That is why we will experience God's forgiveness together and be released from the bondage of guilt.

Cultivating a Faith Community That Practices Love and Justice

Because of this, we must resolve to do justice and fear justice no more. We need to study questions about justice, the strategy and structure of justice, and pay attention to social strategy and structure. We need to know what justice is before we do justice. Together we exchange ideas, together we face our weaknesses and prejudices, and together we deal with and overcome our fear. On the other hand, we must know this: We can do justice only because of God's grace and not because of our own wisdom and strength. Many people have the misconception that to love kindness and to pursue

justice are opposites that cannot be reconciled. But when we count on God's grace to do justice, we will come to realize that the two complement each other and we can walk forward shoulder to shoulder.

Then, we must nurture a faith community which practices doing justice and loving kindness. This community differs from those organizations and professions which are imbued with jealousy and emphasize competition. In the seminary, we hope that faithful friendship is an important part of our mutual relationship and the spirit of Christ can be seen as we get along with one another faithfully. I pray that the Lord continues to guide us so that the loyalty of “loving kindness” is displayed in the midst of the whole seminary community as we live and act in solidarity.

It is our hope that HKBTS provides excellent theological education to equip excellent pastors who are useful to the family of God. However, behind the seminary's excellence is a heart of humility. Owing humility to God and to man, the seminary is a safe haven for opening our minds in the world of ideas, stretching our imagination to tackle thorny problems and growing together in our intellect, emotion, and spirituality. We also aspire to promote the Christian spirituality of humility, to live lives of prayer and worship, and to reflect the diversity of the Christian life.

Dear brothers and sisters, Yahweh has already told us what is good. He also put forth a request. Jesus Christ is the Lord who does justice and loves kindness. He humbly walked with God and now walks with us. We have to follow such a master and follow his role model and we ourselves have to be a good example for the next generation. My prayer is this: May the Lord help us realize that “to do justice” actually combines with “to love kindness” and “to walk humbly with your God.” May the Lord help us put this into practice and teach justice in this way.



The sixty-fifth class of graduates is pictured with all the faculty

Voices of Our Graduates

After completing the program, I can see that the biggest benefit has been that I have deepened my relationship with God while also learning more about myself. Praise the Lord! I want to thank my teachers and my family.

Lam Shun-fong
Master of Theology

Biblically speaking, “Seven” refers to the successful completion; after seven years of study, I have finally successfully concluded my studies. I must thank every teacher who has taught me so graciously. I have benefited so much from these profound scholars. I especially want to thank my thesis instructor whose teaching through word and deed has served as a model for me to become a good Christian and a learned scholar. I also want to thank President Cho for his encouragement and for urging me on so that I could graduate this year which is also the 65th anniversary of the seminary. I also want to thank my family who has quietly supported and watched over me so that I could keep my mind focused on completing my studies. Moreover, I must thank God whom I am serving because He is the one and only living, almighty God who is perfect and holy!

Chan Hop-ying
Master of Theology

I want to thank my teachers for their dedication and for giving us their all. What is most memorable is the mutual support and friendship I felt among my fellow students and the class representatives who always made an extra effort to serve fellow classmates—even amid the busyness of school work. I also want to thank the seminary for equipping us with knowledge of biblical languages, orthodox theological concepts, accurate principles of biblical interpretation, and a wider vision. As a result, we have come to better understand the definition of heresy and have come closer to God with a more reverent attitude.

Cheung Kwan-tak
Master of Christian Studies

At last, I have finally graduated after six years of consistently working hard. Accompanied by God’s grace, the outcome has far exceeded what I could have imagined. For me, studying at HKBTS has been a path full of grace. The path has been blessed by teachers’ imparting spirituality and knowledge as well as exchanging experiences and learning with my fellow students, I have come to a deeper understanding of God, man, myself, and the world. For all these I offer my thanksgiving to God!

Cho Kin-tat
Master of Christian Studies

Four years of training has gone by in the blink of an eye. What is most wonderful about it is the boundless grace of God. Whatever I have become and achieved was only made possible by God's grace. I earnestly pray that with God leading me, I will be faithful to what has been entrusted to me as an unashamed workman and will testify to His name and glory.

Chow Sin Wai
Bachelor of Theology

I thank God for molding me over the past four years so that I can be true to myself. God has enabled me to understand myself more deeply and also to understand God's calling. As I am about to leave the warmth of my HKBTS family and step onto the shepherding path which will be full of challenges, I know that God's grace will be sufficient because His power is made perfect in my weakness. May the Lord use me, even though I am unworthy, to respond to the needs of the present generation and enable me to lead people to be faithful disciples of Jesus Christ.

Chow Pui-kin
Bachelor of Theology

Being blessed with the grace of God the Trinity, being supported by my mother church, being taught by teachers, and being cared for and loved by fellow students, family, and friends is all because of God's blessings and grace. I hope that I can continue learning with a humble heart and further strengthen my theological foundations. I earnestly pray that I will do my best to present myself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.

Yau Wai-sze
Bachelor of Theology

I thank my Heavenly Father for pruning my broken branches, strengthening my weaknesses through my training at the seminary, and building up my life. Now, as I leave the seminary, I ask the Lord to continue looking after me and help me be an unashamed workman.

Yen Wing-oi
Bachelor of Theology

I must thank God the Trinity for His calling and for allowing me to be trained at HKBTS so that I can understand His glory and see myself through His eyes. Through His loving care, I received loving support from my mother church, the love and understanding of my family, the co-walking of fellow students, and the good examples of all the teachers who talk the talk and walk the walk and I am so thankful.

Chan Wai-meng
Bachelor of Theology

Looking back on my four years of study, there has been a lot of laughter and tears, and I can see my own limitations in the face of God's infinite grace. I thank my Heavenly Father for granting me my family, along with the love and admonition of my brothers and sisters at church and the co-walking of teachers and fellow students during these four years.

Yip Chun-sze
Bachelor of Theology

Through teachers' conscientious teaching and the close co-walking and truthful encouragement of my fellow students, I have become more mature. Thank you all for sharing your lives with me and thank you for the love you have given to me which has made my studies over these few years exceed my expectations. I have also come to experience the amazing grace of God. I pray that the Lord will continue to make good use of me and that the HKBTS community will continue to build up disciples together and give living witness to the kingdom of heaven.

Lee Sheung-lun
Master of Divinity

I thank my Heavenly Father for His leading so that I could have the opportunity to be theologically equipped. May all that I have learned enable me to serve God and man. I will hold on to this commitment until I die.

Lee Bo-ming
Master of Divinity

I thank my Heavenly Father for allowing me to complete this three-year course and for allowing me to grow in my knowledge of faith and in my spiritual life. I have graduated at last! I keep reminding myself that I need "to be devoted" as I step into the church ministry field. I firmly believe that whether in theological study or while serving at church, I must be devoted before I can yield a good harvest.

Chow Chun-kit
Master of Divinity

I thank the Heavenly Father for granting me the grace to come to know a group of dedicated and faithful teachers. I am grateful to our teachers for their dedication and teaching which helps us learn to be disciples of Jesus Christ. In the days ahead, I am willing to be a faithful servant who correctly teaches the word of truth. Amen!

Yuen Lai-wah
Master of Divinity



I am grateful to President Cho, the teachers, and my fellow students for their teaching and for bringing me joy!

I am grateful to my wife and my son for their perseverance and for quietly supporting me—an often absent husband and father!

I am grateful to my Heavenly Father who insists on education for everyone irrespective of their background; never abandon or leave me.

Au Chi-hong
Master of Divinity

I thank the Lord for allowing me to enter into HKBTS to be equipped. The seminary's enchantment lies in the communal living of its disciple community. In these three years, not only have we learned knowledge but we have also learned how to be Jesus' disciples. I hope that after graduation I can serve in a church and lead Christian believers to be Jesus' disciples.

Cheung Tak-wing
Master of Divinity

From when I first applied to study at the seminary with a nervous heart all the way to when I first stepped into the seminary to receive training, I have experienced God's grace all the way. I thank God for the conscientious teaching from teachers and also the encouragement of my fellow students. As a result, we have grown together from mutual admonishment and support. At last, I long for Graduation Day to come. I am grateful to God! All is God's grace!

Leung Wing-cheong
Master of Divinity

Looking back over the past three years, I find that there has been too little time for learning. Here I have a lot that I want to say. The entire seminary and the teachers have really put the mode of life of a disciple community into practice. Being honest and yet touching; being thankful and yet tough; from the past to present, and with the hope for the future!

Leung Yiu-ming
Master of Divinity

During this arduous journey, I have been thankful for President Cho's encouragement, the teachers' patience, the care and concern of the wives of teachers, assistance from the seminary staff, support from my fellow students and my mother church, and also for the canteen staff for taking care of my lunch and supper. Because of their co-walking, I have walked past this difficult section of the road. I am grateful for God's provision and protection and pray that He will continue to lead me and enable me to shoulder Jesus Christ' Great Commission.

Mok Siu-ha
Master of Divinity

Loving Heavenly Father,
"I am unworthy to shoulder the Great Commission but to be chosen is all your grace. Pray that I can seek and discover your will in each individual life experience and that I can correctly teach the word of truth and be pleasing to you. I pray in Jesus' name. Amen." (quoted from the book, *Vision and Consecration*)

Chan Miu-nung
Master of Divinity



Every semester, this question keeps popping up in my mind, “With so many limitations, can I really graduate?” This question reminds me that the calling I received was from God and not from myself. Knowing my own weaknesses has enabled me to know myself better and to live each day with a thankful heart.

I am grateful to the whole seminary for caring about me and my family all along. I want to say this: “I can graduate because God allows His miracle to manifest in me.” May all glory and praise be to God!

Mak Pik-ting
Master of Divinity

I must thank God for letting me enter into HKBTS to be theologically trained. To my surprise, what I received far exceeded what I could have imagined. Instruction from teachers, walking with fellow students, and friendship with staff of the seminary have all enabled me to experience an unforgettable three-and-a-half years.

Wong Hin-fung
Master of Divinity

Looking back over these last few years, I thank God for allowing me to have achieved a breakthrough in my knowledge and theological vision. My especially precious and deep appreciation is: despite the many challenges in life, our teachers faithfully fulfill their teaching responsibilities, being faithful to what God has entrusted to them. They practice what they preach and mold us by their good example.

Lau Sai-choi
Master of Divinity

The Purpose Driven Life is a book that has had a great impact on me. On the front cover is the question: “What am I living for?” The book reminds me to offer my life to God and to let Him lead me. Now that one stage of my life has come to an end, the next stage will soon begin. We must run the race with a destination in mind. What lies ahead is not just a benchmark or a sign post, and along the way there is bound to be sweat and tears. I pray for God’s empowerment to help us continue to run the race!

Lau Siu-wing
Master of Divinity

During these three years, in addition to seeing God’s grace everywhere, I have felt unlimited encouragement and support from our teachers. I also want to thank my fellow students for their co-walking and encouragement, and my family and friends for their support and prayers. The memories and blessings of these three years will always be remembered in my heart and they will become admonition and strength for my future ministry.

Tang Lok-ye
Master of Divinity

Sharing from Our Graduates

To Be Called by God Is to ...

Chan Miu-nung (M.Div.)

“We are called to love the Giver of all gifts more than the gift itself.”

“We are called to accept difficulties and problems, taking them as tools for growth and be bonded with other brothers and sisters of humanity.”

“We are called to work in company of God and share God’s vision, pain and final victory.”

Quoted from Jerry Moyer, *A Wrestling People and a Wrestling God: The Dynamics of a Living Faith*

Love the Giver of All the Gifts

Reading English textbooks is difficult for me because my English is not very good and I often come across many words that I do not know. When I look them up in the dictionary, the meaning of the sentence still remains obscure. Even when I master the sentence’s meaning, I still cannot understand what it means theologically.. At the very beginning when I was adjusting to student life, I felt particularly exhausted and distressed. Once in the middle of a class presentation I realized that I had made a mistake because I had misunderstood the content of the textbook. As a result, our whole group was downgraded. I felt intense guilt and shame in front of my fellow group members.

I looked up to God for a way out and prayed that I could learn English better. One day in a quiet moment, the Holy Spirit struck me by revealing the reason why I yearned for such a gift. It was not to seek God’s glory, but because I wanted an easy way out. In reality, I did not want to take time or make a great effort to learn English. The motive for my prayer was simply wrong. In the meantime, God helped me to reflect through a pastor’s message: Even if the purpose and motive of seeking a gift is good, I must consider: In my own life what do I really desire — the gift or the Giver of all the gifts?

Regarding Hardship and Struggle as Tools for Facilitating Growth

My mother has a great passion for life, and she is a very sincere and helpful person. She dedicated her whole life to taking care of her husband and children. Before I entered the seminary, she had quietly left us because of an illness. As



Miu-nung and Dr. Roy Chan

children, we lost a warm, caring mother while my father also lost a spouse dear to him. We all missed her very much. At the beginning of the school term, my father and I needed time to adjust to my mother’s death. Sometimes when I saw that my elderly father could not properly control his emotions, I also felt those same emotions and I felt my heart being torn and filled with agonizing pain. Despite the encouragement of my elder brother and sister, the difficulties of my family life and my studies made me consider withdrawing from school more than once.

One time I could not resist telling my teacher my thoughts and feelings when I noticed how easily other students could pay attention to their studies while I struggled. On the one hand, I envied them; on the other hand, I felt helpless because I had lost so much of my study time due to my family problems. At that time, my teacher did not see me as foolish, and smilingly he said this to me, “This is not a sacrifice but an adjustment in life. In the future when we step onto the ministry field, we are bound to meet other difficulties and problems and we need to make adjustments. This is a lesson we will learn over and over throughout our lives and this enables us to grow.” I took this three-year-old conversation to heart and let it continue to guide me all my life.

Enabling Us to Bond with Those around Us and with Co-walkers

Over the course of these few years many have asked me the same question: How can I manage financially for four whole years of study? My answer is that I have 3 “supports.” The first support is my mother church which offered to pay for my school fees. The next is my family which gave me unconditional financial support for my living expenses. Then, there was the prayers and financial support of good friends, former colleagues,

and my brothers and sisters at church. The love and care from all of them touched me deeply, so I had no worries. God's grace is often more than we might ask for or imagine. How could I have imagined that during my seminary study I would meet so many good people in the neighborhood and non-believers. They are the household goods shop proprietress downstairs, the boutique shop salesladies, a Christian sister who owns a small shop modifying clothes for customers, and also the proprietor of an optical company. The first two know that I have no income and so every time we meet they are very friendly and offer me special discounts on goods. The Christian sister once saw me being harassed by a strange man in the street and she quickly made the man go away and comforted me. During festivals or on my birthday, the optical shop owner would offer to give me a pair of contact lenses for free. From these people I have personally experienced human love and pray that they can come to Christ soon.

People say that the Christian faith is not something to talk about but to live out. Praise the Lord that I could see the many beautiful testimonies of God and I thank God all the more for being part of the HKBTS family. One semester, the unit one floor above mine underwent renovation. Being sensitive to the paint fumes, I kept coughing so much that was difficult for me to sleep well for a few days. Fortunately, the renovation soon ended. Unexpectedly a few days later, the neighboring unit also started renovation. At that time, I was exhausted from trying to learn Hebrew and was also busy preparing a sermon message. I began to feel low-spirited and frustrated—even typing on the computer seemed difficult. Back at the seminary, I met a fellow student who could see that I was under great stress. Without saying a word, she grasped my hands and prayed for me. Her touch not only instantly comforted me, but it also reminded me of the love and support of my fellow co-walkers. Then unexpectedly after graduation, she got sick. While she was fighting a battle with a serious illness, she did not complain but showed great courage. She and her family focused their attention on the Lord Jesus Christ. From her family's attitude in the face of adversity, I could see their undaunted faith, hope, and love. Later, she went to be with the Lord. She was never formally engaged in any ministerial work in the capacity of a pastor but she did care for me when I was weak and low-spirited. Her perseverance, modesty, gentleness, and faithfulness will remain an inspiration to me all my life.

At HKBTS, I have made many friends and many teachers have become my mentors. I once heard that our teachers are

out of touch with the real world, but is that really true? During these four years of living on campus, I saw with my own eyes that during the "Umbrella Movement," our teachers went into the crowd to listen and keep watch over those in need. I also saw President Cho and other teachers hug a fellow coworker who was hurting; I saw teachers shedding tears for us because they love us so much....

In recent years some teachers have not been well. Even when they were under stress and in physical pain, they remained obedient to God's leading and still were able to testify to the faithfulness of God. When we visited those sick teachers to show support for them, we too became encouraged. Another teacher, while still under medical treatment, insisted on conducting a church seminar when his conditions had improved. When I inquired about the reason why, I found out that it was because the teacher did not want to disrupt what the church had planned and did not want to disappoint the attendees. In my eyes, each of our teachers is a "real" teacher with heart and soul.

Being Co-workers with God

President Cho and our teachers have always exhorted us to be God's co-workers: To treat others with hospitality, to walk along with others, to learn to use spiritual discernment, to speak the truth of God, and to be faithful to the mission of discipleship. Last winter, I saw a homeless person in ragged clothes sitting at a street corner. The thought of expressing "hospitality" immediately came to mind. That day the temperature was low and it was very cold, and I wanted to buy him a hot drink. Just when I was about to, I was overcome with worry that he might reject me or even curse me. Would others tease me? Instead of looking to others, I prayed to God to grant me courage and peace. As a result, I offered him a small token of kindness in exchange for a genuine smile! That day the sun was not strong, but I felt especially warm.

Praise the Lord that in these four years through my family, good friends, the church, and HKBTS's teachers, staff, and fellow students, God has granted me encouragement, care, and assistance. Throughout these days when I was being trained and faced many difficulties and challenges, they have been my partners and they continue walking together with me. I pray that God will help me to work in company with God and share in God's vision and final victory. Amen!

Setting Off Again from the First Station

Leung Yiu-ming (M.Div.)



Yiu-ming, Sze-yan and son Lik-yin

Part Rejoicing and Part Lamenting

Looking back over these three years of full-time seminary training, I see the experiences as both rejoicing and lamenting. Rejoicing because entering the seminary is due to God's grace, it is my own response to God's call, and it is also the starting point for embarking on a journey of full-time pastoral ministry. During my seminary studies, I always looked forward to entering the church ministry. Although there were times when I felt weak and worn out, God protected me and helped me remember that to serve God is what I have been longing for. However, I feel lamenting because I find that my time as a student is going by too quickly, making me feel like reading more and learning more while at the seminary.

Being full of joy and lament at the same time is strange because they are contradictory and yet complementary. This reminds me of my two-year-old son. While babysitting him at home and seeing him smiling and playing in his innocence, I have always felt joyful. Yet, when I am tired, I often feel sorry for my son because it is hard for me to balance my studies and my family life. However, every time my son spent the night at my in-laws, I would miss him very much. "Both joyful and sad" has been a feeling I have had throughout my seminary studies. I am quite certain that this is also the kind of situation that every seminary student is now facing. I wonder if there is a way to escape this feeling... My journey has not supplied me with a solution, but it has better enabled me to understand at least one thing. That the three-year seminary training has

enabled me to come to the first outpost of my journey. On the path of seeking understanding through faith and engaging in theological reflection, we must always strive forward.

I went through an arduous journey during these last few years because a great amount of new, specialized knowledge kept needing to be learned and it felt like waves crashing over me. What is taught in the seminary is what the church seldom mentions, but it is very important. Theological knowledge is the basic material that helps us construct theological wisdom; it is the ABCs that are on our teachers' lips. In the face of such a new, exotic world of theology, there is a pleasant surprise to be found in each section of the journey while there are sometimes detours too. The problem is to do with the time available. Time will not stand still and wait for us while class assignments pile up. Trying to absorb endless lessons without enough time to assimilate and integrate the materials sometimes left me feeling scared and sad.

There Must Be Supply Stations along the Way

In this seemingly contradictory learning process, I needed to select the appropriate materials and set limits

for myself. Nevertheless, what is more important is that I gradually realized that to become theologically trained is not limited to three years but is instead a journey one has to go through one's whole life. We need not expect ourselves to absorb all theological knowledge by the time of our graduation. If we look at these three years only, we are bound to go astray.

Of course, focusing on our long-term goals cannot change the present, but it can change the way we look at this new, exotic world, and help us put our burdens aside. I remember during my time at university, I once went on an exchange tour to Sweden. At that time a pastor drove us to a camp site in the south. It took more than four hours to drive to our destination. After driving for more than two hours, the pastor pulled into a gas station for refueling. He also showed us around the gas station. Actually, a gas station is an important place because in Europe it often takes more than several hours to drive from one place to another and many people need to refuel. Drivers can also buy something to eat because cooked food is sold in Swedish gas stations. Drivers there do not want to carry extra gas because it would add weight and reduce the car's efficiency. Therefore, when they set off, they fill the tank according to its size.

Looking back, is it not also true that God fills my life with fuel when I need it? Prior to entering the seminary, God had already prepared everything for me according to His will. In my seminary study, didn't God provide me with all that I needed and also constantly grant me strength? In the days to come, under the guidance of the Holy Spirit, I must simply strive towards the ultimate goal while continuing to learn and renew myself along the way. Even though I will feel weak occasionally, there will always be supply stations along the way.

Readjusting My Understanding of Faith and Responding to the Present Situation

This also reminds me of an experience when I was driving on Hong Kong Island. One time, I had to go from Shatin to Central and then to Sheung Wan. Because I was unfamiliar with the roads on Hong Kong Island, I had prepared the GPS in advance. However, the road situation in Central is very complicated. A driver needs to cut in

the right lane well in advance so as to get to the right place. As a result, I kept missing the correct lane again and again. I circled my destination three times in vain. Although my GPS is greatly advanced, the difference between the map and the road, the change of route, and my own understanding all need to be constantly adjusted.

The journey of theological training is also like that. While our situation keeps changing, the actual environment and theological responses also keep being renewed; our understanding of the environment and situation also vary, making continued examination and modification indispensable. Truth is absolute but our understanding of truth is by no means absolute. I hope that, under the Holy Spirit's guidance, my life continues to be renewed and my understanding of the Christian faith will be corrected so as to respond properly to the current situation, always following Jesus Christ. To put it simply, the maps for navigation need to be constantly renewed to make them work properly. It is only through constant reflection, correction, and practicing to live out our faith in real life that our faith can truly respond to our real situations. On this path, maybe I will experience worry, fear, and confusion. But I can see that the faith community is ready to co-walk with me. I do not need to face anything alone. Those fellow schoolmates who have studied with me and bonded with me for three years are to be co-walkers all my life on this journey of faith.

The three-year theological training has only led me to the journey's first station and allowed me to experience the joy and lament on the way. A teacher has once raised a question, "After graduation, when asked about your experience in theological training, what will you expect to say? Only the hardship and difficulty, or full of joy in your seminary study?" As serving God full time is God's call and it is also what I have been longed for, I pray that God will help me to set off again from this first station. I pray that in the new world and with a heart full of joy, I will set off to a new journey which is seeking understanding through faith and constantly renewing my Christian faith.

Please support our graduates and new students with your prayers



After the opening convocation ceremony, new students, President Cho, and the faculty took a group photo in the chapel.

Please pray for our graduates who have embarked on a new journey and pray also for our new students. May the call of God and His exhortation always be kept in their hearts and pray that the Lord will always lead them on the way and help them deeply experience His everlasting kindness and faithfulness.

Our New Students

| | | | | |
|-------------------------------------|---|--|---|---|
| Master of Theology: | Mak Yuk-kwan Leung Yiu-ming | Cheung Ma-shan Li Miu-yu | Chau Tsz-wan Ng Ming-ki | Lau Wing-kwan |
| Master of Divinity | Ho Ching-man Fong King-yan Lam Suk-yi Wong Fung-yee Li Hoi-ning | Dai Shengming Ho Wing-yiu Leung Pik-yu Chan Wai-meng Li Xuelei | Chan Man-ching Ho Ying-ling Lui Lok-mun Yip Chun-sze Li Jiangyong | Cheng Ka-lai Kwok Yau-pan Tang Hok-chun Lau Kwok-ho Ng Yuk-ling |
| Bachelor of Theology: | Chan Chi-wang Fung Wing-mui Lee Ka-fai Yip Tong-kin | Chan Pui-pang Hui Wing-fai Wong Cheuk-lok | Chan Wing-hong Lam Chun-yin Wong Ming-ho | Cheung Yat-chung Lam Kam-chuen Yip Sui-lam |
| Master of Christian Studies: | Cheong Man-hin Lai Hing-wah | Ho Man-chiu Wong Ka-ho | Tam Sok-ye | Chan Wai |
| Non-Classified Students: | Chong Kin-leung Ng Chi-hoi | He Zhiyong Ngai Chun-yip | Lam Yin | Lau Wai-keung |



Discipleship and the Miracle of a New Family

Jonathan Lo

(Assistant Professor,
New Testament)



Discipleship and Simple Obedience

At Hong Kong Baptist Theological Seminary, “discipleship” [作主門徒] is a popular mantra that is often repeated in our hallways, classrooms, and daily conversations. It is a topic of research interest to many of our faculty, and it has become an integral part of our ethos and identity as a seminary. Dietrich Bonhoeffer reminds us that discipleship is a call to avoid “cheap grace” and embrace instead a “costly grace.”¹ Costly grace, Bonhoeffer contends, involves a commitment to Jesus that demands our “simple obedience”—a faithful surrender of one’s will to his in any given situation.² Bonhoeffer compares simple obedience to choosing death in a famous quotation from his famous work, *The Cost of Discipleship*: “When Christ calls a man, He bids him come and die. It may be a death like that of the first disciples who had to leave home and work to follow Him, or it may be a death like Luther’s, who had to leave the monastery and go out into the world.”³ Regardless of the circumstance, it is a person’s obedience to God that counts.

When a person decides to follow Jesus, there are certain realities that must be acknowledged. First, the act of following assumes that one does not know which way to go. The decision to follow Jesus is also a confession that the truth lies beyond ourselves. Following denotes motion, and Jesus’ original disciples followed him on a physical journey.⁴ In fact, in Acts, the early Christians are described as people of “The Way.”⁵ Second, the choice to follow Jesus is based on the conviction that he knows the way. And so, following

Jesus requires faith—we have to believe that he is trustworthy.

Third, following entails surrendering one’s own way. We cannot simultaneously be following Jesus and be going our own way. One of the greatest challenges in following Jesus is the command to relinquish control over one’s life and one’s own choices. And finally, when we follow Jesus, we have no control over which other people Jesus calls to follow him.

Calls Us into a New Community, a New Family

In the gospel accounts, whenever someone chooses to follow Jesus, they also become members of a new family. This is a family not defined by kinship, but by one’s response to Jesus’ message. David Watson says that the glory of the Christian gospel is that Jesus did not call individuals to stay in isolation, but to join the new community of God’s people.⁶ No one who follows Jesus will ever be alone again. This is one of the reasons the gospel is good news. Jesus says to his disciples in Mark 3:34–35: “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.” He is redefining the boundaries of what constitutes a family to include those who are not related by physical kinship, but by their allegiance to God.⁷ Similarly, in Luke 11:27, a woman who hears Jesus’ teaching blesses his mother Mary, but Jesus responds by saying: “Blessed rather are those who hear the word of God and obey it!” While

it may appear that Jesus is being dismissive of his own mother, he is actually expressing the notion that there is something greater than family ties: an appropriate response to God's message. Those who share this response become members of a new community.⁸ The intimate association with Jesus, the profound sense of belonging and support, the feeling of being fully accepted – these are all wonderful benefits of what it means to become a follower of Jesus.⁹

This is also an important theme in the rest of the New Testament. Regardless of someone's heritage or circumstance, they are now given the privilege of becoming children of God. The prologue of John's Gospel says: "...to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God." (John 1:12–13) The writer of 1 Peter is even able to say to Gentile believers: "Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy." (1 Pet 2:10) Believers enter into a new social reality along with new relationships and responsibilities. The renewal of the image of God in human beings is a recognition that, in Christ, the things that used to divide people do so no longer; the family of God transcends ethnicity, gender, and kinship.¹⁰ The formation of a new community is a tremendous miracle and blessing, because it reverses the alienation caused by human sin by uniting all people into one family in and through Christ.¹¹

The New Family That Transcends All Boundaries

However, it is not until we take a closer look at Jesus' first disciples that we can see just how miraculous this is, and that the vision of a new family in Christ was already being realized during his earthly ministry. Apart from their decision to follow him, Jesus' followers were a diverse group of people that had very little else in common.

As was expected in the 1st century Jewish milieu, many of Jesus' disciples were men. However, it was highly unusual for a Jewish teacher to have a group of women followers.¹² It is remarkable that women disciples played such an important role in Jesus' ministry. Luke 8:1–3 says that in addition to the Twelve, Jesus' followers also included women whom Jesus had healed. Mary Magdalene, Mary the mother of James and Joseph, and Salome were present at his crucifixion,¹³ and the testimonies of women are crucial to the resurrection narratives.¹⁴ In John 4, Jesus is engaged in a dialogue with a Samaritan woman about the Temple. These details point to the fact that Jesus accepted

women into his company of followers, and those who wanted to be his disciples had to accept this fact, regardless of their previously held notions about the role and status of women.

Similarly, while many of Jesus' disciples were Jews, he also attracted people who were not Jews. Jesus' ministry extended to the people from the Gentile region of Tyre and Sidon;¹⁵ later on Jesus himself would make the journey to Tyre and Sidon, where he heals a Canaanite woman's daughter and feeds 4000 people.¹⁶ Jesus heals a Samaritan man with leprosy in Luke 17:11–19, and stays in a Samaritan village in John 4:40–42. Regardless of any misgivings Jesus' followers might have had about Gentiles, they were required to set their differences aside as they followed him into Gentile regions and stayed in their cities, as he ministered to them and welcomed their people to be his followers. They had to set their nationalistic pride aside in order to follow Jesus. Being a disciple of Jesus meant that they had to modify their attitudes towards outsiders.

Jesus' followers also included both the rich and the poor, the powerful and the weak, the ritually "clean" and the "unclean," and people with different ideologies. While some of Jesus' disciples were wealthy—people like Levi or Zacchaeus are able to host banquets in their homes—others were beggars like the blind beggar Bartimaeus.¹⁷ While some of his disciples were powerful like Joseph of Arimathea, who may have been a member of the Sanhedrin, others were lowly fishermen.¹⁸ Some were respected members of society who were ceremonially pure, like the Pharisees Nicodemus or Simon,¹⁹ others were shunned outcasts like Simon the leper or sinful women, or people from whom Jesus cast out demons.²⁰

Jesus' disciples also included people with opposite political ideologies. In a list of Jesus' twelve disciples in Luke 6:14–16, one of the disciples is a man called Simon the "Zealot." Some scholars understand the "Zealot" to refer to Simon's association with religious zeal. Richard Horsley has warned against identifying the term Zealot with the later Jewish sect of Zealots dedicated to revolution against Rome, because this group did not emerge until closer to the fall of 67 CE. It is interesting, though, that these Zealots were victims of Roman violence, who were based in Judea, and who resorted to violence themselves by targeting Herodian nobles who were unjustly wealthy and influential, and who they felt were traitors by corroborating with the Romans.²¹ Although Simon cannot be definitively linked to the Zealots, who only emerged later, Jesus' disciples included wealthy people who worked for the Romans to betray their own people: the

tax collectors. Jesus is notorious for spending time with tax collectors, and two of them, Zacchaeus and Matthew (also called Levi),²² even became some of his closest followers. How might Simon the “Zealot” have felt inside Zacchaeus’ home, or walking next to Matthew on the way to Jerusalem?

Some of Jesus’ disciples were formerly John the Baptist’s disciples (e.g. Andrew, the brother of Simon Peter). From the description of John in the canonical gospels and Josephus, he was regarded as a Judean holy man who had an emphasis on purification, asceticism, and repentance. His disciples were expected to fast and pray often, and people were somewhat surprised that Jesus’ disciples did not share the same commitment to piety.²³ How might Andrew have felt, following Jesus as he ate and drank with the tax collectors and the prostitutes, as he disregarded the ceremonial laws and touched the people suffering from leprosy, when mingled with the high and the lowly alike, when he would deign to minister to foreigners.

Jesus Calls Us to Leave Our Own Camp

As anyone who is a part of a family will know, there are also unique challenges when it comes to dealing with our family members. Families can be a source of love, warmth, support, acceptance, and protection. When family members disappoint us, hurt us, or disagree with us on important issues, we can become frustrated or angry. We do not get to choose our family, and they do not choose us—we are united by an inextricable and inescapable bond. This aspect of family also applies to the family of faith. Although the bond is different—the determining factor is not physical birth, but spiritual birth in Christ—the fact remains that we simply do not get to choose who our fellow disciples are. To use another analogy from a parable in Matt 20:1–16, we are merely fellow laborers in our master’s vineyard. We can only be grateful for our own employment and inclusion into the community; we do not have a say in who else is employed or how the master treats them. That part is not up to us. We can only accept this reality and learn to live together as best we can as a “community through Jesus Christ and in Jesus Christ.”²⁴

A Total Allegiance to Jesus: Is to Die and Yet to Live

Perhaps the key to getting along with our fellow disciples and family members is to realize that Jesus did not call us because we are male or female, or rich or poor, or because we have certain political ideologies that distinguish us from other

people. These cannot be the things that define who we are and that drive us apart, because those who profess to follow Jesus have made a conscious decision to detach from old ties and to attach to a new authority.²⁵ In Gal 3:26–28 Paul says: “...in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” In Philippians 3:7–8, Paul considers knowing Christ Jesus as the greatest worth; in comparison, he even regards his Jewish lineage, educational qualifications and experiences as worthless.

Stephen Barton suggests that the call of discipleship is “an invitation to a new and transcendent allegiance which, on Christological and eschatological grounds, relativizes other ties and offers the possibility of a personal identity defined no longer in terms of what is ascribed according to blood and marriage...”²⁶ being a disciple of Jesus amounts to a detachment of allegiance from all other allegiances—whether it is an allegiance to one’s gender, ethnicity, nationality, school, socio-economic status, philosophy, or political ideology—and a total allegiance to Jesus.²⁷

To borrow Bonhoeffer’s expression, “simple obedience” to Jesus does not only refer to submitting to God’s will for our own lives, but also to acknowledging the fact that we are now a part of a new community, in which our previous allegiances and affiliations no longer take precedence. This includes forsaking the prejudice, bias, and self-serving attitudes that we used to have, and following the way of Jesus, who brings us into community with those we never thought possible.

This is something very different from tolerance, or simply accepting others “as they are”; it is something much more profound. It is accepting the fact that Jesus is now at the center of our existence, and our decision to follow him may well lead us to let go of some of the things we considered most important about ourselves—this will cause us to think differently about other people, who are different from us. But like us, they have begun a journey away from the self toward Christ at the center. Jesus’ first disciples may have found this to be challenging, but in so doing they also became the first people of a new humanity that is diverse in every way, but united mysteriously in Christ.

As we continue to think and talk about discipleship at HKBTS, it may be beneficial to reflect more on implications of

this glorious truth on our self-understanding as Jesus' disciples. Bonhoeffer is quite right that true discipleship is a call to choose "death" to the self, but he also understands that death is not the end. Bonhoeffer observes, "Everyone enters discipleship alone, but no one remains alone in discipleship... the promise of a new community is given to them"²⁸ Discipleship is not only death, but also a miraculous rebirth into a wonderful family we never imagine we could have.

(Endnotes)

- 1 Dietrich Bonhoeffer, *Discipleship: Dietrich Bonhoeffer Works—Reader's Edition*, trans. Barbara Green & Reinhard Krauss (Minneapolis: Fortress Press, 2015), 5.
- 2 Bonhoeffer relates the idea of obedience to costly grace: "Wherever simple obedience is fundamentally eliminated, there again the costly grace of Jesus' call has become the cheap grace of self-justification." Bonhoeffer, *Discipleship*, 45.
- 3 Dietrich Bonhoeffer, *The Cost of Discipleship* (London: SCM Press, 1948/2001), 44.
- 4 Ernest Best, *Disciples and Discipleship: Studies in the Gospel According to Mark* (Edinburgh: T&T Clark, 1986), 5.
- 5 Acts 9:2; 18:25-26; 19:9, 23; 24:14, 22.
- 6 David Watson, *Discipleship* (London: Hodder and Stoughton, 1981/1983), 37.
- 7 See also Warren Carter, "The Disciples," in *Jesus among Friends and Enemies: A Historical and Literary Introduction to Jesus in the Gospels*, ed. Chris Keith & Larry Hurtado (Grand Rapids: Baker Academic, 2011), 85.
- 8 Best, *Disciples and Discipleship*, 61-62.
- 9 Watson, *Discipleship*, 35-47.
- 10 E.g. Gal 3:28-29; Col 3:11.
- 11 Especially Eph 1:10; 2:14-16.
- 12 Although the word "disciple" is not used to describe women who follow Jesus in the NT, they played a significant role in Jesus' activities. Carter, "The Disciples," 85.
- 13 Mark 15:40-41; Matt 27:56; cf. John 19:25.
- 14 Mark 16:1-8; Matt 28:1-10; Luke 24:1-10.
- 15 Mk 3:8; Lk 6:17.
- 16 Mt 15:21-28, 32-39; Mk 7:24-31
- 17 C.f. Luke 5:29; 19:7; Mark 10:46.
- 18 John 19:38 refers to Joseph of Arimathea as a "secret" disciple of Jesus; Mark 15:43 and Luke 23:50-51 refer to him as belonging on a council that made a verdict on the case of Jesus. See David M. Allen, "Secret Disciples: Nicodemus and Joseph of Arimathea" in *Jesus among Friends and Enemies*, 162-168. On the low status of fishermen, see K. C. Hanson and Douglas E. Oakman, *Palestine in the Time of Jesus* (Minneapolis: Fortress, 1998), 106-110.
- 19 John 3:1 (Nicodemus); Luke 7:36, 40 (Simon); Luke 7:37 (an adulteress woman); Luke 8:39 (a man from whom Jesus cast out a demon). On Nicodemus, see Allen, "Secret Disciples," 152-153.
- 20 Matt 26:6; Mk 5:19-20, 14:3; Jn 4:1-42.
- 21 Richard A. Horsley, "The Zealots: Their Origin, Relationships, and Importance in the Jewish Revolt" *Novum Testamentum* 28/2 (1986): 190-191.
- 22 Luke 19:1-10; Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32.
- 23 Mark 2:18-20; Luke 5:33-35. See also, Michael F. Bird, "John the Baptist," in *Jesus among Friends and Enemies*, 61-80.
- 24 Dietrich Bonhoeffer, *Life Together: Dietrich Bonhoeffer Works—Reader's Edition*, trans. Daniel W. Bloesch (Minneapolis: Fortress Press, 2015), 5.
- 25 Charles H. Talbert, "Discipleship in Luke-Acts," in *Discipleship in the New Testament*, ed. Fernando F. Segovia (Philadelphia: Fortress, 1985), 62.
- 26 Stephen C. Barton, *Discipleship and Family Ties in Mark and Matthew* (Cambridge: Cambridge University Press, 1994), 221.
- 27 This is likely the meaning of Luke 14:26-27. It is not a matter of "hating one's life" but of ultimate allegiance to Jesus, regardless of any previous attachments or affiliations.
- 28 Bonhoeffer, *Discipleship*, 66.



**Hong Kong Baptist Theological Seminary
Joint Graduation Ceremony 2016**

The Board of Trustees of the
Hong Kong Baptist Theological Seminary
Requests the honor of your presence
at the Joint Graduation Ceremony 2016
of the Seminary
at 3:30 pm on the thirteenth of November (Sunday)
in the year of Two Thousand and Sixteen
at Elizabeth Stadium
18, Oi Kwan Road, Wanchai, Hong Kong

Academic Affairs News

1. Opening Convocation in the New School Year

Opening Convocation 2016-17 was held on August 23. President Cho preached a message at the ceremony with the topic, "God-centered Education." He pointed out that Christian education is not student-centered, nor society-centered but God-centered. God is eternal, being present in the past, present and future. The main focus of Christian education is to help students bear in mind God's redemption, have hope for the fulfillment of God's promises, seek to obey his commandments, and enter into Christ's peace.

2. Opening Convocation Lecture

The Lecture was held on August 24 when Dr. Wong Fook-kong, Professor of Old Testament, spoke on the topic, "What has natural science to do with biblical hermeneutics?" Dr. Wong helped us consider Christians' view of knowledge. He pointed out that we must not overlook that knowledge in natural science can be applied to biblical hermeneutics and can allow us to know more about God and His work.

3. Baptist Heritage Week

Baptist Heritage Week was held from October 25 to 27 from 10 to 11 am with the theme, "The Contribution of the Baptist Theologians to Ecclesiology." The topic and speaker of the first day lecture were "Ecclesiological Issues Addressed by E.Y. Mullins, Baptist Statesman and Educator," by Prof. Jerry Moye (HKBTS's Professor Emeritus, Old Testament and Spirituality); those of the second day lecture were "The Theology of the Church and the Theological Church: The Contribution of James Wm. McClendon, Jr. to Ecclesiology," by Prof. Andres Tang (HKBTS's

Professor of Christian Thought: Theology and Culture); those of the third day lecture were "'Bound to Love' — The Covenant Ecclesiology of Paul S. Fiddes" by Dr. Lindsay Robertson (HKBTS's Associate Professor, Christian Thought: Theology and Philosophy). The venue for the three-day lectures was Sai O chapel with live broadcast to Lay Theological Education Department in Mongkok, Kowloon.

4. In Search for Full-Time Ministry Camp

The camp was held from October 14 to 15 for those Christians seeking to know more about full-time ministry. Participants had the opportunity to reflect more deeply God's calling, experience campus life of seminary students and gain an understanding of HKBTS's programs of study.

5. Joint Programs Graduation Ceremony

The Joint Programs Graduation Ceremony of HKBTS's Main Programs, Lay Theological Education Department, and Distance Education Program will be held on November 13 (Sunday) at 3:30 pm at Elizabeth Stadium, Wanchai. Church pastors, deacons and brothers and sisters are welcome to attend the ceremony to celebrate and share the joy of our graduates.

6. Main Program Student Recruitment for Spring 2016-17

We invite applications for admission to the Seminary's main programs, which include the Master of Divinity, the Master of Divinity (Further Studies), the Master of Christian Studies, the Master of Theology, and the Doctor of Theology for the spring term 2016-17. The deadline for application is November 30. The spring term begins on January 16, 2017.

From the Chaplain

Brian Lam (*Chaplain*)

Let Go, Transform, Move Forward: A Short Memoir of This Year's Spiritual Formation Camp

In every August, all the seminary's teachers and students will join the Spiritual Formation Camp together to begin a new school year and join in communal living and spiritual formation.

This year's Spiritual Formation Camp ran from August 17 to 19 with the theme "Let Go, Transform, Move Forward." Over the past few years, our Spiritual Formation Camp was held at Cheung Chau but this year was held at Pak Tam Chung in Sai Kung. In retrospect, perhaps our God wants us to learn to "let go."

Towards the end of last year when we began to do the camp booking, we found that the camp site we formerly used did not have enough places to offer as other groups had reserved part of the venue. Then our staff made contact with seven to eight camp sites to find that either they were fully booked or the places available could not accommodate all teachers and students of the seminary. Finally we came to Pak Tam Chung camp site where 108 places were available.

Novelty was one of the advantages of moving to a new venue for the Spiritual Formation Camp. But for the Preparatory Committee, they would have to face a number of unknowns. If we remained in Cheung Chau, we would have felt at home; but now that we switched to Pak Tam Chung, many things needed to be reconsidered. To be better able to understand the situation, the committee went on an exploratory tour to the camp site. On this field trip, they found two problems.

The first problem was that the sound effect equipment was not satisfactory. Then, the seminary's audio-visual staff helped by gathering sound effect equipment and making a special trip to the camp site. Their dedication moved us all and the resulting sound effect was very good.

The second problem had to do with insufficient place to spend the night. This school year, we had a total of 109 full time students. With the addition of more than a dozen

teachers, we needed camp accommodation of more than 120 people. The camp manager had told us that extra beds could be added. In terms of number of beds alone, the camp accommodation would be sufficient. But when we visited the camp site, we learned that extra beds could only be added in the sitting room and not in bedrooms. The situation seemed very unsatisfactory. Finally, it was decided that the teachers would not stay overnight and would commute between the seminary and the camp site during those two days. This arrangement reduced the interaction opportunities between teachers and students in the camp and it was a pity.

Admissions and Registration Office

Mandy Chung (*Registrar*)

After having a hot and quiet summer holiday, the new school year began in late August and the campus once again became vibrant. This year there are 47 new students: 5 in the Master of Theology Program, 19 in Master of Divinity Program, 6 in Master of Christian Studies Program, 13 in Bachelor of Theology Program and 4 non-classified students. They are brothers and sisters who have been called by God to be equipped in the seminary during the next few years. I pray that in years to come, they not only grow in their knowledge and ministry skills, but they also know more about God, more about themselves, and know a community of co-walkers who walk forward together with the same heart and mind.

For the first time ever from October 14 to 15, there is a 2-day-1-night Exploration Camp on Full Time Ministry. It is designed for those brothers and sisters who are committed to full time ministry and seeking theological training. Amongst the programs provided will be "a workshop on discernment, life and calling," sit-in class lesson, testimonies of God's call from seminary students, exploring "What Is Theology" in dialogue form, individual exchange with professors or exchange in group form, and a time of sharing and prayer with seminary students. Furthermore, there will be an introduction of the study programs, practicum arrangement, and student life.

We will continue our student recruitment efforts for

the spring term this school year (2016-17). Owing to our curriculum design, those admitted in the spring term can only be part-time students. For enquiries, please call 2768 5130. The deadline for applications is November 30 and the spring term will begin on January 16, 2016.

We welcome church pastors, ministers, and Christian brothers and sisters to audit courses offered in the 2016-17 spring term. Please take note of the information to be released mid-December on our webpage or call 2768 5130 for enquiries.

Lay Theological Education Department

Toto Choi (Associate Director)

Voices of LTED's Graduates

Every October, a majority of LTED's study programs begin. It is also the time when we confirm the list of this year's graduating students. Looking at the lists of different study programs, behind each of the names there is a different life story. But what is the same is the determination they had when they first registered to study for the program, the persistence and diligence in learning in their past studies, and also the enthusiasm as they are prepare to receive training and make progress in their studies. These are all deserving our appreciation and encouragement. May I share with you some messages from our graduates:

"I had delayed my study for two years and now I finally graduated from the Early Childhood Ministry Program. As the Bible says, "There is a time for everything, and a season for every activity under heaven . . . He has made everything beautiful in its time...." (Ecclesiastes 3:1-11) There is a time to take lessons and the lessons have broadened my horizon of thinking and knowledge. I will take heart to teach the children of my Heavenly Father dutifully to reciprocate His grace."

"In the process of taking the Certificate of Christian Studies Program, it was like being on a treasure hunt through the traditions and history of Christianity; my spiritual formation and the reflections I had about worship have been the most helpful to the reintegration of my

personal faith and I have learned to adopt a kind of lateral thinking. I pray that all this will not only benefit myself but that it will also benefit my ministry."

"Due to the weakness of my literary foundation, added to the tension of my family responsibilities, I experienced great difficulties in completing the Music Ministry Certificate Program. Thanks to God's leading and the support of my fellow students, the staff and the teachers, I completed the program. I pray that I can put what I have learned into practical use in my ministry and be a blessing to other people. I can also adopt a humble and teachable heart in listening to the opinions and advice of others."

"In taking the Counselling Program, not only did I study and learn the materials, it also helped me to untie the knot in my heart and overcome my bereavement. In the process, I experienced God's leading everywhere. I must thank and praise God!"

"While I was taking the Master of Christian Studies Program, my life was full of challenges and yet my life had been edified at the same time. The most profound realization I had is that faith has to explain through life and that we need to live out our Christian witness in everyday life. I pray that we all mutually make an impact on other people's lives and set up the kingdom of God together."

"Thank God that the Certificate of Mission Ministry Program helped put color into my life! My personal growth, ministry, spirituality, and life as a whole have been edified."

"In taking the Bachelor of Christian Studies Program, I experienced difficulties and bitterness. Through thick and thin, I carried on, knowing that as I focus on the pursuit of understanding my Christian faith, I had to spend a lot of time. Now that I have finally graduated, I will not stop learning but will respond in accordance with the principles of my faith to any kind of problem that arises in my daily life."

In face of the many kinds of stress we face in everyday life, students still persevere to further their studies in faith and ministry and to be able to complete their study programs in a limited period of time. This is not easy at all. Besides their thanksgiving, I also hope that the sharing from our graduates can be a mutual encouragement to you and me, urging us to keep on learning and be a faithful disciple of Christ.

Distance Education Program

Chow Pui-shan (*Director*)

At present, Distance Education Program offers eight study programs which include six correspondence programs and two online programs for lay Christians to get theological training without time and regional constraints. The diploma programs for fall 2016 has begun on September 1. The new students briefing session and the tutorial class for the first two subjects was held on August 27 while the tutorial class for other subjects will be held two weeks later.

There are currently 28 tutors who help giving guidance to students in our diploma and certificate programs respectively. This fall there will be one alumnus who join our tutors' team to be responsible for the subject missiology. We thank God for preparing a group of tutors with competence and passion for teaching. Besides having to manage their onerous pastoral duties, they are pleased to mark student assignments, giving learning support to our students.

This year's second topical lecture will be held on December 10 with the topic "Should Christians Learn and Practise Yoga" and the speaker will be Dr. Kwong Chun-wah. Every year two DEP public lectures are held to provide DEP students with the opportunity to learn more and broaden their horizons and vision. In the meantime, we also welcome brothers and sisters from our churches to join us. Registration has already begun and the quota is limited.

On November 13, we will join the Main Programs and the Lay Theological Education Department for the Joint Programs Graduation Ceremony to be held at Elizabeth Stadium, Wanchai, Hong Kong. The fourth class of the Certificate in New Testament Studies Program of the Spiritual Light Project, jointly organized by DEP and Christian Ministry to Visually Impaired Persons, will have four graduates this year.

Student Union

So Ming-him (*Chair-person*)

From taking up my duty early this year until today, the term of office of all executive committee members will soon come to a close. Assuming the office of the chairperson of the Student Union for almost one year, it is appropriate for me to share with all of you some of

my experience. The kinds of things handled by SU in the past year included assisting the seminary in collecting students' opinion on the usage of the basketball court, calling a special general meeting to discuss revising the SU constitution, application for registration for a society from the licences/permits section of the Hong Kong Police Force, finding a suitable commercial bank to re-open a SU bank account. I still remember prior to taking up my office, I noted that my real work is to call meetings and follow up on the operation of each individual department. Comparing with the workload of other executive committee members, being the chairperson can be said to be of light workload.

With a light-heartedness I took up the post to find that one thing after another that I had not expected. They added to this post of relatively light workload a burden. Nevertheless, the SU team itself had had no conflict or differences. Each executive member did his part dutifully. After the SU executive meeting and discussion in the chat group on the internet about how each item got to be done, under the coordination of the group, everything worked out fine.

Looking back over these work items: The court renovation has gone into the tendering stage, actual work would then follow; after adjourning once, the second time when the general meeting was held, the motion was successfully passed; the registration of SU as a society from the license section was successful several months ago; opening a SU bank account has got underway. In going through one episode after another, I am honored to have the opportunity to serve God in the capacity of the SU chairperson. He is a God who listens to our prayers. When we pray to exercise our love to serve fellow students by being the SU chairperson, He made me come across different events and allowed me to learn in the process.

I thank God for granting us the opportunity to grow in doing service. Being SU chairperson, I have the opportunity to learn how to handle different matters and to grow in different aspects. From this summer's visit to northern Thailand organized by the SU Mission Department, I also saw many participating students go through a great change and grow together as we served together. I once again realize that in our seminary study, besides the increase of textual knowledge, the change and growth in life is also indispensable. Pray that, under the leadership of the Holy Spirit, we go towards the direction of sanctification and together we learn and grow in the seminary community.

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic, "The Baptist View on the Lord's Supper," in a public seminar entitled, "This Is My Body (1 Corinthians 11:24) — Eucharist" organized by the Theology Dialogue Group which is formed from Hong Kong Catholic Diocesan Ecumenical Commission and Ecumenical and Church Relation Committee of the Hong Kong Christian Council. Dr. Tang and Dr. Sam Tsang co-authored a book, *Mark: A Narrative-Theological Commentary* (Hong Kong: Logos Publishing House, 2016). Dr. Tang's article, "Spiritual Exercise of the Encounter with the Stranger," appeared in *CrissCross Garden Bimonthly* 11 (July 2016).
- **Dr. Wong Fook-kong**, Professor of Old Testament, was the speaker in a series of lectures on

"Understanding the God of the Old Testament" held at Baptist Churches in Kuala Lumpur, Kuantan, Ipoh, and Malacca. They were jointly organized by Wayne W. Y. Siao Foundation and the Education Department of the Baptist Convention of Malaysia from June 26 to July 3.

Visitors

- Pastors and brothers and sisters from Los Angeles Mandarin Baptist Church visited the seminary on July 20.
- Brothers and sisters from Faith Jireh Christian Church, USA, paid a visit to the seminary on August 10.
- The Investigation Group of Christian Leung Hui, Jiangxi Province, accompanied by The Hong Kong Baptist Mission visited the Seminary on August 16.

Lay Theological Education Department

Women Theological Training Diploma/Certificate Programs

October-December Quarter (teaching is conducted in Cantonese, auditing is welcome)

| Subject | Lecturer | Venue | Date/Time |
|---|------------------|--------------------------|--|
| Christ Is Lord of My House | Ms. Chui Wai-yi | Mongkok Education Center | 18/10 - 15/11 (Tue, 5 lessons) 9:30 am - 12:00 nn |
| New Testament Survey | Rev. Au Pak-ping | Mongkok Education Center | 4/10 - 22/11 (Tue, 8 lessons) 9:30 am - 12:00 nn |
| Book Study (NT) —The Book of Revelation | Mr. Tiger Chan | Mongkok Education Center | 7/10 - 25/11 (Fri, 8 lessons) 9:30 am - 12:00 nn |

Lay Theological Training Diploma / Certificate Program

October-December Quarter (auditing is welcome)

| Subject | Lecturer | Venue | Date/Time |
|--|-----------------------|--------------------------|--|
| Spiritual Discipline | Ms. Wong Yuk-mei | Mongkok Education Center | (Class A) 17/10-5/12 Mon, 8 lessons 7:15 - 9:45 pm (Class B) 13/10 - 1/12 Thu, 8 lessons 7:15 - 9:45 pm |
| Process and Technique of Counselling | Mr. Kwok Chat-yau | Mongkok Education Center | 21/11/2016 - 23/11/2017 26/12 7 2/1 class suspended (Mon, 8 lessons) 7:00 - 10:00 pm |
| Biblical Parenthood and Bringing Up Children after God's Heart | Dr. Wong Mui Yuk-ping | Mongkok Education Center | 27/9 - 25/10; 4/10 class suspended (Tue, 4 lessons) 7:15 - 9:45 pm |
| The Elderly: From Coming to Christ to Growing in Christ | Rev. Lam Yim-fong | Mongkok Education Center | 6/10 - 24/11 (Thu, 8 lessons) 7:15 - 9:45 pm |

For enquiries or registration, call 2711 2552 or log on our webpage www.hkpbs.edu.hk/lted to download the application form.

Tuition location: Mongkok Education Center (10/F., Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mongkok, Kowloon.

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry.

Student Recruitment: The new diploma programs will begin in March 2017 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 and September | March semester : Hong Kong: February 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. | | | Overseas: January 10 |
| Higher Diploma in Biblical Studies / Christian Studies Programs | Further studies for students having completed the diploma program. | | | September semester : Hong Kong: August 10 |
| 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. | Overseas: July 10 |

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 |
|---|--|---|
| <p>Online Version</p> <p>Online Certificate in Old Testament Studies Program</p> <p>Online Certificate in New Testament Studies Program</p> | <p>Description:</p> <ul style="list-style-type: none"> * The program content is the same as the correspondence program. * 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. | <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: www.hkbts.edu.hk/dist.

Topical Lecture

Topic : **Should Christians Learn and Practise Yoga?**

Content : Yoga is a way of exercising the body and the mind in Hinduism while many people take it as a kind of sport. Then, should Christians learn and practice yoga? This question always brings about controversy in the church. The speak will explore the religious concepts behind yoga and compare it with the Christian faith.

Speaker : Dr. Kwong Chun-wah (HKBTS's Associate Professor of Practical Theology; Ph.D., Baylor University, USA)

Date : December 10 (Saturday)

Time : 2:30 – 4:00 pm

Venue : The Seminary's Applied Theological Education Center (8/F., 56 Christian Building, Bute Street, Mongkok, Kowloon)

To sign up : Call 2768 5105, or email deinfo@hkbts.edu.hk, or log on www.hkbts.edu.hk/dist (sign up online)

Sign up deadline : December 9 (admission is free but space is limited)

Pastoral Continuing Education Center

October-December Quarter

| Course/Talk | Speaker | Date | Time |
|---|---------------------------|---------------------|---|
| Learning Preaching from Arnold Yeung and Thomas Long | Rev. Brian Lam | 17/10, 24/10 | 2:00 – 5:00 pm |
| Overcoming Fear, Shame and the Feeling of Guilt | Dr. Agnes Ip Ngan Wai-yan | 24/10, 31/10 | 9:30 am – 12:30 pm 9:30 am – 4:30 pm |
| Book Study: 1 & 2 Timothy | Dr. Jonathan Lo | 7/11 | 2:00 – 5:00 pm |
| What Pastors Must Know about “China’s General Knowledge” | Rev. Au Bak-ping | 14/11, 21/11, 28/11 | 9:30 am – 12:30 pm |
| Clinical Cases and a Reflection of Pastoral Style | Dr. Tam Yeung Mei-bo | 14/11, 21/11 | 2:00 – 5:00 pm |
| Warnings from the Book of Isaiah to the Israelites (Church) | Dr. Tony Sher | 28/11 | 2:00 – 5:00 pm |
| Rethinking Group Life | Rev. Law Ching-jo | 5/12, 12/12 | 2:00 – 5:00 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/pace.

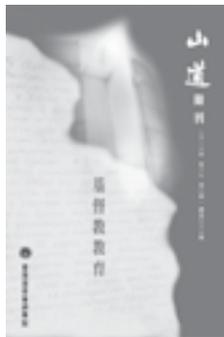
Teaching location : 8/F, Christian Building, 56 Bute Street, Mongkok (take the B2 Exit from MTR Prince Edward Station)

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

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

Publication News

Our biannual academic journal, *Hill Road* (issue 38) will be published in December with the theme, “Christian Education”. There will be six theme articles: “The Concept of Knowing in Wisdom and Gadamerian Perspectives” (Wong Fook-kong), “Reformation of Education during the Reformation” (Nathan Ng), “Fashioning Christian Agency: A Reflection on Christian Education in the Light of the Emerging Asian Civic Society” (Lim Teck-peng), “Teaching in the Church-Community from the Perspective of Sanctification” (Andres Tang), “The Teaching Office That Crosses the Divide: Priesthood of All Believers” (Sarah Shea) and “Hospitality as Education: The Perspective of Parker J. Palmer” (Brian Lam). In addition, there will be one miscellaneous article and several book reviews.



Hill Road is available at the Seminary and its town centers as well as in local Christian book stores. For enquiries, please call the Publication Office at 2768 5168.

Alumni News

- Alumnus **Lee King-wah** (class of 2009) was ordained pastor by The Wah Fu Swatow Christian Church on February 28.
- Alumnus **Chan Chor-tim** (class of 1994) was ordained pastor by Sydney South Presbyterian Church on August 9.
- **Lee Pak-nam** (class of 2000) was ordained pastor by Causeway Bay Baptist Church on October 16.



Student Recruitment for Spring 2016-2017

Master of Divinity
Master of Divinity (Further Studies)
Master of Christian Studies
Master of Theology
Doctor of Theology

Deadline for Admissions Applications
November 30, 2016

First Day of Spring Term
January 16, 2017

Please log on to the Seminary's website at www.hkbts.edu.hk/admissions for details.

For enquiries, call: 2768 5130

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: _____
Name: _____ (Mr / Ms / Rev / Dr / Mr & Mrs)
Address: _____
Tel: _____ Fax: _____
Email: _____

Donation Methods:

- Crossed cheque** payable to
"Hong Kong Baptist Theological Seminary"
 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

- Credit card:** VISA MASTERCARD
 One-off Donation Monthly Donation*

Cardholder's Name: _____

Cardholder's Signature: _____
(Same as signature on credit card)

Card No.: [] [] [] [] - [] [] [] [] - [] [] [] [] - [] [] [] []

Verification Code: [] [] [] [] (The last 3 digits on the back of card)

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 !

DONORS REPORT FOR MAY 2016

Education Fund (Church / Organization)

| | |
|-------------|--------------------------|
| 九龍國際浸信會 | 16,335.00 |
| 上水浸信會 | 15,000.00 |
| 大埔浸信會 | 12,000.00 |
| 屯門浸信教會 | 500.00 |
| 以馬內利浸信會 | 4,300.00 |
| 沙田浸信會 | 16,000.00 |
| 香港(西區)潮語浸信會 | 5,000.00 |
| 香港仔浸信會 | 30,499.05 |
| 香港浸信教會 | 117,250.00 |
| 香港浸信教會顯理福音堂 | 9,286.00 |
| 香港堅尼地城浸信教會 | 1,200.00 |
| 恩典浸信會 | 10,000.00 |
| 茶果嶺浸信會 | 12,000.00 |
| 將軍澳浸信會 | 500.00 |
| 深荃浸信會 | 500.00 |
| 慈雲山浸信會 | 11,500.00 |
| 筲箕灣浸信會 | 5,000.00 |
| 筲箕灣潮語浸信會 | 20,000.00 |
| 置富浸信教會 | 2,000.00 |
| 銅鑼灣浸信會 | 3,500.00 |
| 澳門浸信教會 | 10,000.00 |
| 興華浸信會 | 3,500.00 |
| 麗城浸信會 | 5,000.00 |
| 觀塘浸信會 | 1,756.00 |
| 鯽魚涌浸信會 | 73,044.00 |
| 馬頭圍基督教會 | 3,000.00 |
| 馬利亞、馬大團契 | 2,000.00 |
| 基督教四方福音會彩坪堂 | 1,000.00 |
| 基督教宣道會華基堂 | 2,000.00 |
| 基督教銘恩堂大埔堂 | 3,000.00 |
| 啟聞基金 | 500.00 |
| HK\$ | <u><u>397,170.05</u></u> |

Education Fund (Individual Donor)

| | |
|---------|-----------|
| Mafalda | 10,000.00 |
| 方志強 | 200.00 |
| 王紹良 | 700.00 |
| 王群 | 800.00 |
| 白智信伉儷 | 500.00 |
| 伍志龍 | 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 |
| 何譚惠如 | 1,000.00 |
| 吳炳榮伉儷 | 8,000.00 |
| 吳國傑伉儷 | 500.00 |
| 呂志華 | 1,100.00 |

| | |
|---------|-------------------------|
| 李天慧 | 5,500.00 |
| 姚安清心 | 500.00 |
| 洪坡拉 | 100.00 |
| 洪錦源 | 100.00 |
| 洪錦漢 | 100.00 |
| 洪鷹輪 | 100.00 |
| 胡文恩伉儷 | 500.00 |
| 徐詩雅 | 300.00 |
| 曹佩蓉 | 1,000.00 |
| 曹啟明伉儷 | 400.00 |
| 梁麗嫦 | 300.00 |
| 許鋒威 | 1,000.00 |
| 陳偉倫 | 200.00 |
| 陳偉權 | 500.00 |
| 勞家怡 | 500.00 |
| 曾慶忠 | 500.00 |
| 馮德華、鄧如玉 | 200.00 |
| 黃國強伉儷 | 10,000.00 |
| 黃華娟 | 100.00 |
| 楊細妹 | 36.00 |
| 溫祥、黎琮珍 | 500.00 |
| 葉煥章 | 300.00 |
| 劉永生、鍾梓萍 | 300.00 |
| 劉建紅 | 600.00 |
| 蔡慧英 | 200.00 |
| 鄧炳光伉儷 | 1,000.00 |
| 鄭鵬程 | 300.00 |
| 羅佩珊 | 100.00 |
| 羅凱慈 | 500.00 |
| 譚嘉敏 | 2,000.00 |
| 關志偉 | 100.00 |
| 關德華伉儷 | 200.00 |
| 龐凌玉珍 | 1,000.00 |
| 主知名 | 300.00 |
| 無名氏 | 7,000.00 |
| 無名氏 | 4,000.00 |
| 無名氏 | 1,000.00 |
| 無名氏 | 1,000.00 |
| 無名氏 | 500.00 |
| 無名氏 | 500.00 |
| 無名氏 | 500.00 |
| 無名氏 | 400.00 |
| 無名氏 | 300.00 |
| 無名氏 | 300.00 |
| 無名氏 | 200.00 |
| 無名氏 | 80.00 |
| 無名氏 | 25.00 |
| HK\$ | <u><u>70,441.00</u></u> |
| RMB | <u><u>0.50</u></u> |

Lay Theological Education Program

| | |
|------|------------------------|
| 杜桂鵬 | 1,100.00 |
| 蔡艷桃 | 500.00 |
| 羅玉清 | 875.00 |
| HK\$ | <u><u>2,475.00</u></u> |

Theological Education for Filipino

Leaders Program

| | |
|--------|------------------------|
| 林礪中 | 500.00 |
| 張智理伉儷 | 5,700.00 |
| 溫祥、黎琮珍 | 400.00 |
| HK\$ | <u><u>6,600.00</u></u> |

Distance Education Program

| | |
|--------------------|------------------------|
| Ernest & Sylvia Ho | 1,000.00 |
| 何鏡煒伉儷 | 3,000.00 |
| 鄒小寶 | 1,000.00 |
| 無名氏 | 500.00 |
| 無名氏 | 444.00 |
| HK\$ | <u><u>5,944.00</u></u> |

65th Anniversary Thanksgiving Service

| | |
|----------|------------------------|
| 香港懷恩浸信教會 | 300.00 |
| 馬維鈞 | 1,200.00 |
| HK\$ | <u><u>1,500.00</u></u> |

President Samuel Tang Memorial Bursary Fund

| | |
|---------|-------------------------|
| 九龍城浸信會 | 40,000.00 |
| 大埔浸信會 | 10,000.00 |
| 以馬內利浸信會 | 2,000.00 |
| 紅磡浸信會 | 3,000.00 |
| 荃灣浸信會 | 20,000.00 |
| 基磐浸信會 | 10,000.00 |
| 觀塘浸信會 | 3,000.00 |
| 鑽石山浸信會 | 5,000.00 |
| HK\$ | <u><u>93,000.00</u></u> |

Scholarship and Bursary

| | |
|--------------|--------------------------|
| 冒季美牧師紀念助學金 | 20,000.00 |
| 冒馬紉素師母紀念獎助學金 | 30,000.00 |
| 黃挺安伉儷獎助學基金 | 50,000.00 |
| 溫恩智執事伉儷獎助學金 | 20,000.00 |
| HK\$ | <u><u>120,000.00</u></u> |

Graduation Ceremony

| | |
|------|------------------------|
| 無名氏 | 3,000.00 |
| HK\$ | <u><u>3,000.00</u></u> |

DONORS REPORT FOR JUNE 2016

| | | | | | |
|---|------------|---------|-----------|---|------------------------|
| Education Fund (Church / Organization) | | 林威烈 | 1,000.00 | 無名氏 | 400.00 |
| 九龍城浸信會 | 260,000.00 | 洪坡拉 | 100.00 | 無名氏 | 300.00 |
| 上環浸信會 | 5,500.00 | 洪錦源 | 100.00 | 無名氏 | 300.00 |
| 大埔主恩浸信會 | 1,250.00 | 洪錦漢 | 100.00 | 無名氏 | 200.00 |
| 大埔浸信會 | 12,000.00 | 洪鷹輪 | 100.00 | 無名氏 | 20.00 |
| 屯門浸信教會 | 500.00 | 胡文恩伉儷 | 500.00 | 無名氏 | 15.00 |
| 以馬內利浸信會 | 4,300.00 | 徐詩雅 | 300.00 | | HK\$ <u>105,438.00</u> |
| 竹園浸信會 | 6,000.00 | 曹啟明伉儷 | 400.00 | Connie Pong K. L. | US\$ <u>200.00</u> |
| 沙田浸信會 | 8,000.00 | 梁兆津伉儷 | 50,000.00 | | |
| 香港(西區)潮語浸信會 | 5,000.00 | 梁麗嫦 | 300.00 | Lay Theological Education Program | |
| 香港仔浸信會 | 15,182.30 | 許鋒威 | 1,000.00 | 杜桂鵬 | 1,100.00 |
| 香港浸信教會 | 117,250.00 | 陳偉倫 | 200.00 | 蔡艷桃 | 500.00 |
| 香港堅尼地城浸信教會 | 1,200.00 | 陳麗英 | 500.00 | | HK\$ <u>1,600.00</u> |
| 粉嶺浸信會 | 52,000.00 | 勞家怡 | 500.00 | | |
| 將軍澳浸信會 | 500.00 | 曾慶忠 | 500.00 | Theological Education for Filipino Leaders Program | |
| 深荃浸信會 | 500.00 | 馮德華、鄧如玉 | 200.00 | 陳麗英 | 200.00 |
| 第一城浸信會 | 6,250.00 | 黃少嫻 | 2,000.00 | 溫祥、黎琮珍 | 400.00 |
| 新生命浸信會 | 4,000.00 | 黃華嫻 | 100.00 | | HK\$ <u>600.00</u> |
| 置富浸信教會 | 2,000.00 | 黃煥然伉儷 | 2,000.00 | | |
| 銅鑼灣浸信會 | 3,500.00 | 楊謝金玉 | 2,700.00 | Distance Education Program | |
| 觀塘浸信會 | 2,492.00 | 溫祥、黎琮珍 | 500.00 | Chinese Gospel Church of Dublin | 16,523.30 |
| 基督教四方福音會彩坪堂 | 1,000.00 | 葉玉梅 | 100.00 | Ernest & Sylvia Ho | 1,000.00 |
| 基督教宣道會華基堂 | 2,000.00 | 葉煥章 | 300.00 | 鄒小寶 | 1,000.00 |
| 啟聞基金 | 500.00 | 劉永生、鍾梓萍 | 300.00 | 無名氏 | 444.00 |
| 無名氏 | 11,700.00 | 劉建紅 | 600.00 | | HK\$ <u>18,967.30</u> |
| HK\$ <u>522,624.30</u> | | 蔡慧英 | 200.00 | | |
| | | 鄧炳光伉儷 | 1,000.00 | DE: Special Need Training Program | |
| Education Fund (Individual Donor) | | 鄭鵬程 | 300.00 | 無名氏 | HK\$ <u>1,000.00</u> |
| 方志強 | 200.00 | 羅佩珊 | 100.00 | | |
| 王紹良 | 700.00 | 羅凱慈 | 500.00 | President Samuel Tang Memorial Bursary Fund | |
| 王群 | 800.00 | 譚嘉敏 | 1,803.00 | 上環浸信會 | 10,000.00 |
| 白智信伉儷 | 500.00 | 關志偉 | 100.00 | 大學浸信會 | 10,000.00 |
| 伍志龍 | 500.00 | 關德華伉儷 | 200.00 | 牛池灣竹園潮語浸信會 | 10,000.00 |
| 朱活平伉儷 | 300.00 | 龐凌玉珍 | 1,000.00 | 牛頭角潮語浸信會 | 1,000.00 |
| 何仲儀 | 1,000.00 | 主知名 | 300.00 | 香港浸信教會 | 40,000.00 |
| 何偉明 | 200.00 | 無名氏 | 7,000.00 | 粉嶺浸信會 | 45,730.00 |
| 何錦燕 | 500.00 | 無名氏 | 5,000.00 | 富安浸信會禧年堂 | 2,000.00 |
| 何譚惠如 | 1,000.00 | 無名氏 | 4,000.00 | 愛群道浸信會 | 5,000.00 |
| 吳炳榮伉儷 | 8,000.00 | 無名氏 | 1,000.00 | 筲箕灣浸信會 | 2,000.00 |
| 吳國傑伉儷 | 500.00 | 無名氏 | 1,000.00 | 銅鑼灣浸信會 | 500.00 |
| 呂志華 | 1,100.00 | 無名氏 | 500.00 | | HK\$ <u>126,230.00</u> |
| | | 無名氏 | 500.00 | | |

DONORS REPORT FOR JULY 2016

| | | | | | |
|---|-------------|---------|----------|---|-----------------|
| Education Fund (Church / Organization) | | 王紹良 | 700.00 | 羅佩珊 | 100.00 |
| 九龍國際浸信會 | 22,842.00 | 王群 | 800.00 | 羅凱慈 | 500.00 |
| 上水浸信會 | 15,000.00 | 白智信伉儷 | 500.00 | 譚嘉敏 | 2,000.00 |
| 大埔浸信會 | 12,000.00 | 伍志龍 | 500.00 | 關志偉 | 100.00 |
| 元朗浸信會 | 25,000.00 | 朱活平伉儷 | 300.00 | 關德華伉儷 | 200.00 |
| 屯門浸信教會 | 500.00 | 何仲儀 | 1,000.00 | 龐凌玉珍 | 1,000.00 |
| 牛池灣竹園潮語浸信會 | 5,000.00 | 何偉明 | 200.00 | 主知名 | 50,000.00 |
| 以馬內利浸信會 | 4,300.00 | 何錦燕 | 500.00 | 主知名 | 300.00 |
| 生命頌浸信會 | 1,000.00 | 何譚惠如 | 1,000.00 | 無名氏 | 8,000.00 |
| 尖沙嘴國語浸信會 | 5,000.00 | 吳炳榮伉儷 | 8,000.00 | 無名氏 | 4,000.00 |
| 沙田浸信會 | 8,000.00 | 吳國傑伉儷 | 500.00 | 無名氏 | 1,000.00 |
| 香港(西區)潮語浸信會 | 5,000.00 | 呂志華 | 1,100.00 | 無名氏 | 1,000.00 |
| 香港仔浸信會 | 18,868.85 | 林威烈 | 1,000.00 | 無名氏 | 500.00 |
| 香港浸信教會 | 117,250.00 | 洪坡拉 | 100.00 | 無名氏 | 500.00 |
| 香港堅尼地城浸信教會 | 1,200.00 | 洪錦漢 | 200.00 | 無名氏 | 400.00 |
| 香港灣仔浸信會有限公司 | 15,000.00 | 洪鷹輪 | 100.00 | 無名氏 | 300.00 |
| 將軍澳浸信會 | 500.00 | 胡文恩伉儷 | 500.00 | 無名氏 | 300.00 |
| 深荃浸信會 | 500.00 | 倪承恩 | 5,500.00 | 無名氏 | 200.00 |
| 愛群道浸信會 | 9,000.00 | 徐詩雅 | 300.00 | 無名氏 | 0.40 |
| 新希望浸信會 | 1,500.00 | 崔琮瑤 | 5,000.00 | | HK\$ 110,000.40 |
| 置富浸信教會 | 2,000.00 | 曹啟明伉儷 | 400.00 | 無名氏 | RMB 0.10 |
| 銅鑼灣浸信會 | 3,500.00 | 梁麗嫦 | 300.00 | | |
| 廣林浸信會 | 5,000.00 | 許鋒威 | 1,000.00 | Lay Theological Education Program | |
| 樂滿浸信會 | 3,000.00 | 陳偉倫 | 200.00 | 蔡艷桃 | HK\$ 500.00 |
| 觀塘浸信會 | 1,375.00 | 陳麗英 | 500.00 | | |
| 中國基督教播道會太古城堂 | 12,000.00 | 勞家怡 | 500.00 | Theological Education for Filipino Leaders Program | |
| 中華基督教閩南三一堂 | 8,000.00 | 曾慶忠 | 500.00 | 陳麗英 | 200.00 |
| 宣道浸信會佐敦堂 | 10,000.00 | 馮德華、鄧如玉 | 200.00 | 溫祥、黎琮珍 | 400.00 |
| 基督教四方福音會彩坪堂 | 1,000.00 | 黃華娟 | 100.00 | | HK\$ 600.00 |
| 基督教宣道會華基堂 | 2,000.00 | 楊謝金玉 | 2,700.00 | | |
| 禧年行基金有限公司 | 50,000.00 | 溫祥、黎琮珍 | 500.00 | Distance Education Program | |
| 啟聞基金 | 500.00 | 葉煥章 | 300.00 | Ernest & Sylvia Ho | 1,000.00 |
| 無名氏 | 10,500.00 | 劉永生、鍾梓萍 | 300.00 | 鄒小寶 | 1,200.00 |
| HK\$ | 376,335.85 | 劉建紅 | 600.00 | 無名氏 | 444.00 |
| Chinese Indep. Baptist Church-S.F. | US\$ 540.00 | 蔡慧英 | 200.00 | | HK\$ 2,644.00 |
| | | 鄧炳光伉儷 | 1,000.00 | | |
| Education Fund (Individual Donor) | | 鄭鵬程 | 300.00 | Scholarship and Prizes | |
| 方志強 | 200.00 | 薛聲明 | 2,000.00 | 香港浸信會聯會 | HK\$ 1,200.00 |

DONORS REPORT FOR AUGUST 2016

| | | | | | |
|---|-----------------|---------|----------|--|----------------|
| Education Fund (Church / Organization) | | 何仲儀 | 1,000.00 | 無名氏 | 5,300.00 |
| 九龍國際浸信會 | 11,574.00 | 何偉明 | 200.00 | 無名氏 | 4,000.00 |
| 上環浸信會 | 5,500.00 | 何錦燕 | 500.00 | 無名氏 | 2,000.00 |
| 土瓜灣浸信會 | 24,000.00 | 何譚惠如 | 1,000.00 | 無名氏 | 1,000.00 |
| 大角嘴浸信會 | 10,956.00 | 吳炳榮伉儷 | 8,000.00 | 無名氏 | 1,000.00 |
| 大埔浸信會 | 12,000.00 | 吳國傑伉儷 | 500.00 | 無名氏 | 900.00 |
| 屯門浸信教會 | 500.00 | 呂志華 | 1,100.00 | 無名氏 | 500.00 |
| 牛頭角浸信會 | 20,000.00 | 李雪梅 | 1,000.00 | 無名氏 | 500.00 |
| 以馬內利浸信會 | 4,300.00 | 冼玉青 | 700.00 | 無名氏 | 500.00 |
| 沙田浸信會 | 8,000.00 | 洪坡拉 | 500.00 | 無名氏 | 400.00 |
| 紅磡浸信會 | 21,000.00 | 洪錦漢 | 200.00 | 無名氏 | 400.00 |
| 香港(西區)潮語浸信會 | 5,000.00 | 洪鷹輪 | 100.00 | 無名氏 | 300.00 |
| 香港仔浸信會 | 14,746.65 | 胡文恩伉儷 | 500.00 | 無名氏 | 300.00 |
| 香港西區浸信會 | 12,000.00 | 徐詩雅 | 300.00 | 無名氏 | 200.00 |
| 香港浸信教會 | 117,250.00 | 袁鳳蘭 | 1,000.00 | 無名氏 | 28.00 |
| 香港堅尼地城浸信教會 | 1,200.00 | 曹啟明伉儷 | 400.00 | 無名氏 | 12.00 |
| 香港懷恩浸信教會 | 10,000.00 | 梁麗嫦 | 300.00 | | HK\$ 66,540.00 |
| 恩典浸信會 | 10,000.00 | 符國瑤伉儷 | 2,000.00 | Bill & Mary Ruth Lacy | US\$ 950.00 |
| 粉嶺浸信會 | 53,500.00 | 許鋒威 | 1,000.00 | | |
| 將軍澳浸信會 | 500.00 | 陳偉倫 | 200.00 | Lay Theological Education Program | |
| 深荃浸信會 | 500.00 | 陳麗英 | 1,000.00 | 蔡艷桃 | HK\$ 500.00 |
| 筲箕灣潮語浸信會 | 1,000.00 | 勞家怡 | 500.00 | | |
| 置富浸信教會 | 2,000.00 | 曾慶忠 | 500.00 | Theological Education for Filipino | |
| 銅鑼灣浸信會 | 3,500.00 | 馮德華、鄧如玉 | 200.00 | Leaders Program | |
| 錫安浸信會 | 8,373.25 | 黃華娟 | 100.00 | 陳麗英 | 400.00 |
| 觀塘浸信會 | 1,752.00 | 黃煥然伉儷 | 2,000.00 | 張智理伉儷 | 1,050.00 |
| 基督教四方福音會彩坪堂 | 1,000.00 | 溫祥、黎琮珍 | 500.00 | 溫祥、黎琮珍 | 400.00 |
| 基督教宣道會華基堂 | 2,000.00 | 葉煥章 | 300.00 | | HK\$ 1,850.00 |
| 啟聞基金 | 500.00 | 劉永生、鍾梓萍 | 300.00 | | |
| 無名氏 | 11,000.00 | 劉建紅 | 600.00 | Distance Education Program | |
| | HK\$ 373,651.90 | 蔡慧英 | 200.00 | Ernest & Sylvia Ho | 1,000.00 |
| | | 鄧炳光伉儷 | 1,000.00 | 鄒小寶 | 1,200.00 |
| Education Fund (Individual Donor) | | 鄭鵬程 | 300.00 | 無名氏 | 444.00 |
| Dr. & Mrs. John Dockerill | 5,000.00 | 薛聲明 | 2,000.00 | | HK\$ 2,644.00 |
| 方志強 | 200.00 | 羅佩珊 | 100.00 | | |
| 王永珍 | 1,000.00 | 羅凱慈 | 500.00 | Scholarship and Bursary | |
| 王紹良 | 700.00 | 關志偉 | 100.00 | 香港浸信教會婦女部 | HK\$ 22,000.00 |
| 王群 | 800.00 | 關德華伉儷 | 200.00 | | |
| 白智信伉儷 | 500.00 | 龐凌玉珍 | 1,000.00 | President Samuel Tang Memorial Bursary Fund | |
| 伍志龍 | 500.00 | 主知名 | 300.00 | 土瓜灣浸信會 | 1,000.00 |
| 朱活平伉儷 | 300.00 | 無名氏 | 8,000.00 | 無名氏 | 3,000.00 |
| | | | | | HK\$ 4,000.00 |

Financial Report

General Fund, 1 May - 31 August 2016

| | |
|---------------------|------------------------|
| | HK\$ |
| Income | 12,624,968.19 |
| Expenditure | <u>(11,617,799.38)</u> |
| Surplus / (Deficit) | <u>1,007,168.81</u> |

Precious Moments



August 17-19, 2016

Spiritual Formation Camp

Students and teachers together joined the Spiritual Formation Camp before the new school term began. The theme for this year was "Let Go, Transform, Move Forward." Through silence, worship, listening to sermons and group sharing, we learn to put "let go" into practice and let the Holy Spirit renew our lives.



August 23

Opening Convocation Ceremony

In the Opening Convocation Ceremony, President Cho preached a sermon message on the topic, "God-centered Education." He pointed out that Christian education must be God-centered, focusing on helping students remember God's redemption by heart, with the hope that God's promises will be fulfilled, seek to abide by God's commandment and enter into the peace of Christ.



August 24

Open Convocation Lecture

This year's speaker of the Open Convocation Lecture was Dr. Wong Fook-kong, HKBTS's Professor of Old Testament, who spoke on the topic, "What Is the Relation between Natural Science and Biblical Hermeneutics?" He led us to think about the Christian view of knowledge and pointed out that knowledge in natural science can be applied to biblical hermeneutics so that we know God and His work better.

September 12-15

65th Anniversary Celebration Academic Symposium and Academic Lectures

The academic symposium and lectures were held at Sai O chapel with the overall theme "Christian Education." We thank God for providing the seminary's teachers and students the opportunity to gather together and to have exchange with many pastors, alumni, seminary teachers who attended the celebration activities.



Six speakers, President Cho and our faculty team were pictured after the symposium.



The academic symposium was held from 9:30 am to 1 pm. In the first section, Dr. Wong Fook-kong, HKBTS's Professor of Old Testament, spoke on "The Concept of Knowing in Wisdom and Gadamerian Perspectives," and Dr. Nathan Ng, Professor of Christian Thought (Church History), spoke on "Reformation of Education during the Reformation."

In the second section, Dr. Lim Teck-peng, Associate Academic Dean of Trinity Theological Seminary, Singapore, spoke on "Fashioning Christian Agency: A Reflection on Christian Education in the Light of the Emerging Asian Civic Society," and Dr. Andres Tang, HKBTS's Professor of Christian Thought (Theology and Culture), spoke on "Teaching in the Church-Community from the Perspective of Sanctification."



In the third section, Dr. Sarah Shea, Assistant Professor of Practical Subjects of China Graduate School of Theology, spoke on "The Teaching Office That Crosses the Divide: Priesthood of All Believers," and Rev. Brian Lam, HKBTS's Chaplain, Director of Practicum and Lecturer of Practical Theology, spoke on "Hospitality as Education: The Perspective of Parker J. Palmer."



There were three wonderful question-and-answer sessions during the academic symposium and lectures.



Academic Lectures were held on September 13-15 from 10 to 11 am when Dr. Lim Teck-peng spoke on the theme, "Christian Education as Priestly Education: A Construction of an Educational Symbol." The main emphases of the three days were the content, process, and efficacy of priestly education.



President Cho presented a souvenir to Dr. Lim.