

香港浸信會神學院

Hong Kong Baptist Theological Seminary



2018.5 Newsletter

Going into the Community

and
Sowing
the Seeds
of Change

President's Word
Faculty Sharing
Forging of Theologia: Proclamation
Prayer, Righteousness and Social Media

Contents

President's Word

- 2 Forging of *Theologia*: Proclamation / Joshua Cho
Feature: Going into the Community and Sowing the Seeds of Change
- 6 The Spiritual Discipline of "Going into the Community" / Brian Lam
- 8 "Sowing the Seeds of Change": Community Building and the Church Mission / Freeman Huen
- 10 Sowing the Seeds of Change under Urban Renewal / Tsang Wun-lam
- 10 Toiling Silently after the Example of Jesus Christ / Ng Pun-pun
- 11 Repair, Restore, and Reconcile / Tsang King-chung
- 12 Love the Whole Person of Our Neighbors / Kenny Ng
- 13 Getting to Know Our Community by Looking Beyond Our Horizons / Yip Chun-sze
- 13 Good Neighbor of the Homeless / Ng Siu-man
- 14 Walking with Others / Lee Ka-fai

Faculty Sharing

- 15 Prayer, Righteousness and Social Media: Understanding Prayer from the Context of the Lord's Prayer / Brian Lam

Around the Campus

- 19 Academic Affairs News
- 19 From the Chaplain / Brian Lam
- 20 Lay Theological Education Department / Toto Choi
- 21 Distance Education Program / Carter Pang
- 21 Student Union / Tsang King-chung

Campus News

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

Reply

Donors List / Financial Report

Student Recruitment

Precious Moments

Publishing Supervisor Joshua Cho

Editorial Consultant Stephanie Lo

Editor Arthur Ng

Translators Cherry Chan, Aurora Tsui, Arthur Ng

Published by Hong Kong Baptist Theological Seminary

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

Tel (852) 2715 9511

Fax (852) 2761 0868

Web Address <http://www.hkbts.edu.hk>

Email inquiry@hkbts.edu.hk

Production ABC Arts Centre

Printing Chi Tak Printing Co., Ltd.

Forging of *Theologia* Proclamation

Joshua Cho



President's Word

A Practical Theology with *Theologia*

Ever since I started serving as the President of the Hong Kong Baptist Theological Seminary (HKBTS) nine years ago, I have unceasingly worked on the praxis and development of practical theology. Following in the spirit of the Princeton Theological Seminary and taking in the essence of the Yale Divinity School, Duke University and Fuller Theological Seminary, I have envisioned the development of a kind of practical theology that is capable of embracing both the Church and society. *The*

professed “practical theology” is “theologia” (the wisdom of theology) that could discern Jesus Christ’s heart. It is fulfilled concretely in various areas — proclamation, mission, pastoral care and Christian education — assisting us to practice, to live out, to witness, and to teach Jesus Christ’s thoughts, passions and exemplar.

Synergy: Interdisciplinary Research

From the beginning of 2009, HKBTS has been endeavoring to construct a practical theology with *theologia*; we started a new stage of “synergy” among our faculty members. Since then, our teachers have not only immersed themselves in their specialized research areas but also researched other areas, moving forward in creative interdisciplinary research and dialogue. Here are some practical examples of synergy among our HKBTS faculty:

- For Biblical Studies, two of our New Testament teachers are specialized in Pauline studies and Greek, yet they have undertaken interdisciplinary research on the church-state relationship and Jewish tradition. Our two Old Testament teachers, who teach and research on Pentateuch, Books of History, Poetries and Prophets Literatures, now also work in interdisciplinary areas such as ethics, leadership, Bible translations and Biblical teaching in pastoral ministry.
- As for Christian Thought, our faculty includes experts in systematic theology, theology and culture, theology and philosophy, as well as Church history. They, at the same time, also do interdisciplinary research on ethics, Biblical studies, spirituality and leadership.
- In the aspect of Practical Theology, we have experts in Christian ethics, missiology and world religion and proclamation. At the same time, they are also researchers of Baptist history and faith, ecological theology, mission theology, leadership, spirituality and life-coaching as well.
- Lastly, for Religious Education and Church Music, our faculty are experts in Christian education, childhood education, educational assessment methods and its

designs, hymnology, and choral music. They also do interdisciplinary research in areas such as practical theology, theologies of disabilities, ministering to the marginalized, social ministry, developmental psychology, theories of intelligence, spiritual formation and theological expression through music as media.

The synergy among our faculty members not only avoids the problems of over-specialization and fragmentation in contemporary theological education, but also, more importantly, generates an enormous power that pushes the seminary to develop with Jesus Christ’s heart and wisdom, facing the challenges in the Church and society.

Synergy: Team Teaching

Walking together side by side for almost ten years, our faculty members have gradually developed deeper trust and friendship among each other; it thus naturally brings us a tight interactive relationship and excellent mutual understanding. This can be seen in our teachers’ proclamations at the chapel services in recent years. Often, they choose their preaching focuses and themes in accordance with the current learning direction of the seminary. In addition, this relationship is revealed through their teaching: they are willing to discard academic parochialism and teach as a team for any single course.

“Team teaching” is another practical form of HKBTS’s practical theology. In God’s grace, our faculty members in Biblical Studies and Christian Thought are increasingly strengthened. For the branch of Practical Theology, I think we can invite top Christian academics who have abundant practical experience in certain professional fields to co-



teach pastoral care and counselling courses with our specialized teachers. In doing so, we can provide both theoretical and practical knowledge to our students, boosting their learning potential. I also arrange for teachers to co-teach some courses, in order to introduce our students to different aspects of thinking on the same topic. For instance, to strengthen the theological meaning and biblical foundation of the course “Church Worship,” apart from Church Music teachers, we also arrange Old Testament, New Testament and Christian Thought teachers to form a five-person-teaching-team to co-teach the course.

Furthermore, some teachers voluntarily initiate and invite other teachers to co-teach new elective courses. These includes the course “Ecclesiology” in Spring 2015-16, which was taught by six teachers: Prof. Andres Tang, Prof. Fook-kong Wong, Dr. Jonathan Lo, Dr. Freeman Huen, Dr. Vincent Lau and Rev. Brian Lam; and the course “William Willimon on Worship, Ethics and Preaching” in this semester, by three teachers: Prof. Andres Tang, Dr. Freeman Huen and Rev. Brian Lam.

In these past few years, I have witnessed our teachers wholeheartedly contributing their research expertise and practical experiences. Without academic parochialism, they use each others’ strength in lessons and exchange knowledge freely. On the one hand, their own knowledge is thus enhanced; on the other hand, students can learn more fully by using the perspective of different teachers. This scene delights me, and I believe God would also be fully contented with this group of teachers who humbly learn from each other.

Synergy: “Flying on Two Wings” and Preaching

As a disciple community, HKBTS’s effort on practicing synergy is not confined to interdisciplinary research among faculty members, but it also extends to our graduation sermon arrangement. In 2010, the seminary resumed the graduation sermon arrangement. However, there are not enough chapel services in the seminary for every graduating student to deliver a sermon. To

resolve this difficulty, I suggested the “flying on two wings” approach which means arranging two students to preach at the same chapel service. The two students may collaborate — each choosing a closely related topic, explaining two related passages in one book, or explaining related passages from different books so that the two messages delivered are coherently and mutually affirming — creating the effect of “flying on two wings.” In 2017, some teachers even collaborated with the graduating class; a teacher was paired with a graduating student, each proclaiming an associated and reaffirming passage at the same chapel service. The messages proclaimed by our teachers and students echoed and responded to one another, fully embodying the very essence of “flying on two wings” and leaving us delighting in talking about it with an unforgettable enthusiasm.

Recently, I have become aware that the preaching styles and contents of our teachers are steadily transforming and improving. This is surely attributed to human efforts, but more importantly, it comes from God’s renewal and formational work in human lives, enabling the seminary as a whole to surrender under God’s almightiness, to discern Jesus Christ’s heart together, and to proclaim the gospel of God’s Kingdom and peace.

Synergy: “Teaching Assistant” in Preaching

In the semester of Spring 2017-18, since one of our adjunct teachers is unable to teach the course “Preaching” for our M.Div. program, without any better choice, I replaced the teacher and braced myself for the responsibility of teaching this course. For someone who is trained as a systematic theologian like me, I was not confident enough to teach preaching competently at first. One day, it came to mind that I can invite an “old hand” of preaching, Rev. Brian Lam, as my co-teaching partner. When he gladly accepted the invitation, I was notably joyful.

From the brainstorming of the course arrangement up till now as the course is halfway through, I have been not only cooperating closely with Rev. Lam without any conflict, but also enjoying the love of fellowship and the joy

of team teaching he brings me. On the one hand, I have a chance to assimilate Rev. Lam's experiences in teaching proclamation; on the other hand, I grasp this valuable opportunity to generate and integrate some of our theological thoughts. Moreover, this co-teaching course provides me with a second chance to study homiletic theories attentively. I keenly studied a renowned book about proclamation with Rev. Lam, and we believe that we not only learned from its superb homiletic theories, but would also deliberately practice those theories in our actual proclamations.

I can still remember that when the semester started and we expressed our expectations for this course to our students, some of them seemed crestfallen. Moreover, some showed hesitation in reading that famous publication about proclamation. Thanks be to God; I later witnessed that students absorbed the wisdom of that classic text earnestly. Rev. Lam and I were genuinely pleased by this. When we went through the stage of first trial preaching, from our students' preaching performance, I found traces of the attentive teaching of their prior Biblical Studies teachers. The students' proclamations were eminently faithful to the biblical texts. They exercised our motto: "correctly handles the word of truth" (2 Timothy 2:15). In fact, our students not only displayed this kind of Bible-based proclamation in lessons, but also demonstrated it in their graduation sermons. Now, the third part of the course has not started yet, but I expect our students can grasp the form and structure of a sermon well so that their audiences could participate the whole preaching incident and hear God's words. Rev. Lam and I look forward to this with a prayerful heart.

Teaching preaching at this time allows me to hear the voice from the top anew: ***the whole seminary has to concentrate on the most crucial ministry of a pastor — proclaiming the gospel of the cross — and proclamation would be the characteristic of HKBTS's practical theology.*** Teachers and students, we together discern God's will in preaching and listening, so that we can meet the needs of the Church and face the changes in society. I anticipate that HKBTS will hold more workshops and seminars

about proclamation, as a way to further the development of pastoral ministers and lay leaders in God's words.

Forging of *Theologia*

It has been nine years since I began serving as the President of HKBTS. I have been urging the seminary to unceasingly develop its practical theology, feeling like I myself am doing a master of divinity program all over again, and I hope that I can go deeper and broader in knowledge about missiology, proclamation, Christian ethics, pastoral care and Christian education. In order to enter the field of practical theology, I reexamined a numbers of classics. Also, even when I write articles like this "President's Word" in the *Newsletter*, I expect myself to achieve at least the writing standard of an eminent M.Div. student.

After nine years of thorough endeavor and careful cultivation, from the quality that our graduates and alumni exude, we see the first fruit of our students' *theologia*. Recently, our Publication Office collected thirty articles that I wrote for the "President's Word" in the *Newsletter* and published a book entitled the "Forging of *Theologia*" as a gift to our triune God who has been guiding us in

our development. Looking back, I cannot help but offer sincere thanks to the Lord. He teaches me how to think and lead the future direction of the seminary, and He grants us a teaching team with one heart; thus we can stride across boundaries and work at something most people see as impossible. Looking to the future, I hope that



with God's grace, our seminary can move fervently toward the goal of ***“striving for academic excellence and improving our theology for the sake of the Church, so that the Church can be blessed even more.”*** God is the head of HKBTS; whenever He guides us toward a direction, we press on toward the goal and to Him alone be glory. Amen.

Going into the Community

and Sowing the Seeds of Change

In order to prepare our teachers and students for the upcoming semester, the Spiritual Formation Day of Hong Kong Baptist Theological Seminary (HKBTS) was held on January 16 with the theme of “Going into the Community.” But why would getting to know and serve our neighborhood be considered part of a spiritual discipline? And what does it mean to “Sow the Seeds of Change”? What do these ideas have to do with evangelism and our mission?

The *Newsletter* has invited our chaplain Rev. Brian Lam, Dr. Freeman Huen and student representatives who participated in this event to share their perspectives with us.



The Spiritual Discipline of Going into the Community

Rev. Brian Lam Chaplain

Spiritual Formation before Semester Starts

At HKBTS, the new school year begins in August and every year we prepare our teachers and students for the new school year with a 3-day-2-night “Spiritual Formation Camp.” In January, the new semester begins with “Spiritual Formation Day.”

By beginning the new school year and the new semester with Spiritual Formation Camp and Spiritual Formation Day, we try to show through our action that the seminary takes the spiritual development of our teachers and students very seriously. A theologian once said, “*Prayer without study would be empty; study without prayer would*

be blind.” In theological education, study and prayer are inseparable. We learn to live a collective life in the Spiritual Formation Camp: we worship together, listen to sermons together, and engage in group sharing. Each year the Spiritual Formation Day focuses on a different aspect of spiritual growth for both teachers and students to learn about and reflect on.

The Spiritual Discipline of “Going into the Community”

The theme for the Spiritual Formation Day on January 16 was “Going into the Community.” In the morning, all our teachers and students attended a talk by Dr. Freeman

Huen on “Sowing the Seeds of Change: A Practical Guide” at the Sai O Campus. In the afternoon, teachers and students were divided into seven groups and each joined a guided tour around one of five districts in Kowloon to learn about the real lives of people in those communities.

The idea for this year’s Spiritual Formation Day came into being in January of last year. Following last year’s Spiritual Formation Day, in the discussion with our president, Dr. Joshua Cho, on the arrangements for the Spiritual Formation Day this year; I suggested that teachers and students should get hands-on experience with the real Hong Kong by taking community guided tours or volunteering at Christian organizations, for example. This is because modern practical theology emphasizes real-life experience in faith followed by interdisciplinary consolidation and theological reflection. The development of evangelicalism also supports the idea. Since Rev. John Stott and the Lausanne Movement, evangelicalism has been affirming that **“evangelism and socio-political involvement are both part of our Christian duty.”** President Cho also agrees with the idea.

In fact, this is what President Cho advocates too. Here is an excerpt from “An Integrated Mission — Good News for the Poor?” He writes that “...the goal of preaching the gospel is not only the proclamation of the knowledge of salvation but also the transformation of lives. ...an integral mission which goes beyond persuading others to believe in the gospel by word of mouth. It is also an action: an action of love (Mt 22:37-39). ...to love one’s neighbors is to practice this integral mission. Through the power of love, the preaching of the gospel and social ministry are integrated. ...mission is the transformation of love, making others Jesus’ disciples and glorifying God in society.... The purpose of the church is to bring about life transformation at all levels through the power of the Holy Spirit and through loving our neighbors, especially the poor. The result is that a diverse group comes together and everyone in our midst experiences the love of Jesus Christ.” (Joshua Wai-tung Cho, “An Integrated Mission — Good News for the Poor?” in *Forging of Theologia: Eight Years of Impression*, 128-132)

Community Guided Tours and Sowing the Seeds of Change

From that time on I had been paying attention to the news and social media to see how the idea might be

realized. In June last year I contacted pastor Kung Wai-lok, who was a minister at a church before devoting himself to serve the community of Yau Ma Tei. He is doing a Master of Theology at HKBTS and is currently serving at a church in Tin Shui Wai. I shared with him the idea and asked for his help in inviting Christians serving different communities to be our guides who could show our teachers and students around in community guided tours. In September last year I learnt that Dr. Huen of our seminary would share about the practical operation of “Sowing the Seeds of Change” in a local missionary event series, so I invited him to share with us on the Spiritual Formation Day. Thus the plan for the Day began to take shape.

My gratitude goes to Dr. Huen for his introduction in the morning, which gave us all a rough idea about what to expect and pay attention to before we went on the tour so that we would not lose focus and waste the opportunity. I would also like to thank pastor Kung for his coordination and arrangement. With his help we divided more than 100 teachers and students into seven groups, which then had lunch at five districts (Yau Ma Tei, To Kwa Wan, Tai Kok Tsui, Shek Kip Mei, and Sham Shui Po) before having community guided tours. HKBTS would like to express our heartfelt gratitude to the ten brothers and sisters in Christ who led guided tours for us. Some of them are church ministers; some work at Christian organizations; some are volunteers; and some are former clients of Christian organizations. A big “thank you” for all your help!

Prayer for “Going into the Community”

The theme for this year’s Spiritual Formation Day is “Going into the Community,” which is, strictly speaking, inaccurate: we have been living in Hong Kong all along, and we never left the community. The church as a religious group has always been part of society. Unfortunately, more and more non-Christians find the church disconnected from reality.

On the Spiritual Formation Day, I said the opening prayer, which is based on Matthew 9:35-38: “Jesus went through all the towns and villages... When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.” (NIV) ***May we follow the example of Jesus Christ and have compassion on those who are harassed and helpless.***

Sowing the Seeds of Change: Community Building and the Church Mission



Freeman Huen

*Assistant Professor of Practical
Theology (Social Ethics)*

For a long time, churches in Hong Kong have been adopting one of two methods of fulfilling its mission to society: **working for** others (welfare) or **being for** others (advocacy). But we tend to neglect the method of **working with**, even to such an extent that we sometimes refuse to cooperate or work alongside non-Christian organizations and unbelievers. Needless to say, we seldomly consciously follow the example of Jesus Christ in attempting the method of **being with**. Working with and being with non-Christians, however, is not only desirable, but can also serve as a good public witness of the Church. This article posits that in practicing being with, the Church may learn from the practical experience of “grassroots democracy” or “ordinary politics.” I call this three-step process “sowing the seeds of change.”

I. Community Observation and Neighborhood Audits

When planning new initiatives or activities, a church should first find out if there are already similar services in the community. Then we can better identify competitors and potential partners. If a church is to take root in the community, it is essential that she must understand the reality of community life, taking stock of all the tangible and intangible resources, social forces and powers, and social capital that exists in the community, as well as identifying existing lines of fissure and sources of tensions, and discerning what the community truly needs or lacks. In fact, groups and individuals in every community possess

at their disposal considerable resources, wisdom, and experience that are often underused. For instance, self-employed individuals, sole proprietors, and small business owners struggling at the margins of large corporations' monopolistic control, they all enjoy a certain degree of autonomy, economic power, knowledge, expertise and professional skills. There are resources, space and time available in neighborhood centres, estate owners' corporations, parent-teacher associations in schools, Christian NGOs, local churches, Christian schools and social service centres, etc. all waiting to be shared. All these places could serve as gathering locations and points of connection for community groups.

Churches may also consider starting off with a youth or adult fellowship: for instance, using a Saturday afternoon to bring a whole fellowship to the street, take a stroll through the neighborhood, feeling the street with their own feet, breathing the air of the community, and starting a friendly chat with passers-by, neighbors, shop workers or the owners they come across. They could introduce themselves and get to know their neighbors, and listen to their joys and their problems. For a more systematic understanding of the neighborhood, they may attempt to calculate the expenses in four major areas of material life: health, food, housing, and transportation, and measure the standard of living. For example they can use these kinds of questions as clues:

Medical Costs: Is there any public hospital in the area? Where is the nearest emergency room? Are there any private clinics that remain open on public holidays? How much does it cost to go to a clinic? Is there any discount for the elderly? Etc.



Food Costs: Beside

supermarkets, are there traditional wet markets? Are street hawkers allowed? How diversified are the choices for dining out? What are the price levels of local restaurants? Etc.

Rental Costs: Where are the public housing estates, large private housing estates, stand-alone residential buildings and tenement buildings? How densely populated is the area? Are there (illegal) subdivided flats available in the area? How much is the lowest rent in the market? Are there any homeless people? Etc.

Transportation Costs: What public transport options are there for people to commute to downtown for work? How much do they cost? How long do they have to queue and wait during peak hours? Etc.

2. Bringing the Community Together and Connecting with Collaborators

Years of citizens organizing in other countries have shown that to have a group of people sharing with each other their worries and problems surrounding a common issue arising from living in the community works much better than letting them state their views and opinions confrontationally. When the focus is on everyday life problems, even people divided by ideologies or conflicts of interest may realize that they share a common bond. They may even develop a sense of belonging in the neighborhood that transcends their apparent differences.

Local churches can and should become the core or the seed to gather together other groups and organizations to join forces. To achieve this, churches can invite various groups and individuals to an open forum discussion, in which the information obtained from the neighborhood audits can serve as the starting point. In such a bottom-up approach, local residents may imagine, plan and put into action their vision for community renewal from the perspective of common good.

3. Community Self-Strengthening

Practitioners of grassroots democracy all advise a key to “saving one’s own community”: when working for change, start with the **winnable** small issues that are closely related to people’s livelihoods, so that the local residents may have a chance to experience working together to struggle for change.

“Sowing the seeds of change” puts more emphasis on the process than the outcome because what we need to destroy is a myth: **if** those who are dominant in political or economic spheres **really** control an absolute monopoly over all power, ordinary citizens cannot but give up and succumb to their complete helplessness and hopelessness. What we have to fight against is this sense of helplessness prevailing in society (and in the Church). We are to create opportunities for neighbors from all walks of life with different convictions and values to realize our civic agency, which will grow through sharing, listening, discussing and acting in concert; in this way, we are empowering each other. The power of the powerless belongs to every one of us, rather than something to be given to us by any authority. Everyone living in the community is a neighbor; this means that there is no stranger or isolated individual in the community.

Having said the above, however, are the churches ready to give up our usual purpose-driven functional mindset and learn to serve by **working with** others and **being with** the community?

* This is an excerpt from the author’s talk on the Spiritual Formation Day (January 16, 2018) of Hong Kong Baptist Theological Seminary.

Sowing the Seeds of Change under Urban Renewal

Tsang Wun-lam B.Th. Student



Group 1 (Yau Ma Tei)

The neighborhood that our group visited is Yau Ma Tei. We walked through the streets and alleys of Yau Ma Tei with our tour guide, learning more about this old district that faces urban renewal.

Our first stop was Portland Street. Next to a number of cross-border bus stops is a new hotel towering over facilities of an old district. Our guide told us that tourism development in Hong Kong has put a lot of old-fashioned small shops out of business. Gone along with the small shops is the strong social bond that the community once shared.

We then found ourselves in front of a church building with a tower. In the past when there were not so many high-rise buildings, the church tower used to look over the whole Yau Ma Tei. Pastors used to pray for the community at the top of the tower. At that time the church had a much closer relationship with local residents than it has with the community now.

As we were pondering the problem of alienation, a café on Tak Cheong Lane came into sight. It has an outward-facing fridge

by the roadside with a sign that reads "For everyone." People may take what they need from this fridge, which has also become a small open platform for others to give food and drinks.



We then arrived at Life Workshop on Hamilton Street where they sell old and new crafts, most of which come from closed small shops. Life Workshop serves as a consignment shop so that these crafts can stay in the market, hoping that this would perhaps keep the feeling of the good old days alive.

The tour has inspired me to reflect upon mission work in the community. The design of the church with a tower manifests the church's sense of responsibility towards the community in the past and the close ties the church and the community used to enjoy. **As the environment is changing (tangible change: taller buildings block the view from the top of the tower; intangible change: people are becoming more closed off and distant from others), has the church adjusted its community care ministry accordingly?** The arrangement of that fridge in the café shows that a simple gesture goes a long way in bringing people together. I could not help but think that it may be easier than it seems for the church to evangelize people in the community. It all depends on how deeply we are prepared to **being with** them and how hard we are willing to **work with** them.

Toiling Silently after the Example of Jesus Christ

Ng Pun-pun M.Div. Student

In the afternoon of the Spiritual Formation Day, we carried out neighborhood audits in To Kwa Wan. Our community tour guide took us to "ToHome" (House of To Kwa Wan Stories), which is a place that supports residents in the area, bringing people together. They have also developed a mutual support network through offering simple repairs. They are quietly working hard in the community. Isn't this what the missionaries who came to China in the past used to do?

Our tour guide (a church minister) who has only been serving in To Kwa Wan for two years taught me more about the the history and culture of this district than I ever knew and I was born and raised here; this fact fills me with gratitude and shame. Isn't what the tour guide does exactly what the church (and pastors) should do? How can a church build a relationship with others if it knows nothing about the neighborhood and the needs and situation of the people there? How is it supposed to talk about faith with others or preach the gospel? Not to mention helping others! During the community guided tour, our guide repeatedly asked us, **“Would the people or shops around you notice if your church moved? Would they feel sorry that you or your church are going?”**

Their hard work reminded me of what Dr. Huen said that morning, “When someone comes up with ideas, we or the church are quick to reply with ‘this would not do’ or ‘we can’t do that.’ In such cases, I believe, we are responding without thoroughly thinking over the issue.” I began to imagine how I would respond to the needs of the field and where I will serve when I graduate. Am I the kind of person Dr. Huen and the tour guide described — who does not even think or try to imagine the possibilities before saying, “This is not going to work. This



Group 2 (To Kwa Wan)

idea and the preparation will take ages.”?

In the seminary, the question we hear most often from teachers is: “What kind of a pastor / person do you want to be?” At Hong Kong Baptist Theological Seminary, our teachers often emphasize that we are a disciple community; disciples are a faith community committed to Jesus. They follow Him and His example, live a life that fulfils the mission of Christ, and practice faith in every area of life. I am convinced that this is what we are trained for here.



Group 3 (To Kwa Wan)

After finishing the tour of the old district of To Kwa Wan with the 20 of us, the tour guide from “ToHome” took us to a bonus stop: the decrepit rooftop of a tenement building in the area. Because the rooftop is long deserted and the building will soon be torn down, the people living nearby had been dumping their old furniture and electrical appliances there so that they did not have to carry them to a refuse collection point.

Repair, Restore, and Reconcile

Tsang King-chung M.Div. Student

One day, a couple of residents could not stand it anymore and decided to clean the place out. As there was too much rubbish, they solicited help from volunteers of Fixing HK who had been helping them repair electrical appliances for free. It is said that volunteers spent seven days’ worth of spare time clearing the stuff in a bucket brigade before they cleaned the place up. The rooftop is now clean and tidy with beautiful drawings; it becomes a children’s playground and is a perfect spot for watching the sunset.

I am deeply moved by the story of the rooftop as it is a great symbol of the community working together in the area. As the old district is facing urban renewal, the place seems to be useless except for developers to buy up and for owners to get compensation for. Fortunately, “ToHome” became aware

of the needs of the affected local residents and serves the community by offering electrical appliance repair services and other activities. It takes a lot of hard work to discover the beauty of the community, just as one has to climb seven flights of stairs before enjoying the beautiful sunset on the rooftop.

This guided tour has inspired me to reflect upon the culture of repair in today's society. Since when did we stop repairing old appliances? Who is to determine the value of an object, a community, or a whole poverty-stricken class? *When I look at people who cannot afford even the fee for repair and*

children neglected by parents who struggle to make ends meet, what I see are souls to save. In today's society, when facing a broken relationship, most people would do nothing to fix it and pretend they did not see the problem. At the sight of a broken relationship between the local community and God and the deteriorating interpersonal relationships around us, are we, as Christians, able to revere Christ as Lord, to see the lost among us with the affection of Christ Jesus, to restore the damaged and distorted relationships, and to lead them into the full life that God has prepared for us?



Group 4 (Tai Kok Tsui)

Thanks to the Spiritual Formation Day, I have the chance to join a community guided tour organized by Mission to New Arrivals in Tai Kok Tsui. This organization encourages participants to actually go into the community in person and learn what the poor really need so that they know how to respond to their needs in an appropriate manner.

Our tour guide pointed out that a lot of churches are aware only of the need to save people's soul but not their practical, day-to-day needs, like clothing, food, housing, jobs, etc. The guide told us they call their impoverished clients "neighbor" ("gaai fong") instead of "the poor," because by calling them "the poor" we would be labelling them as belonging to the lowest strata in society, waiting for help. To call them "neighbor" means approaching them as a neighbor. As their neighbor, one has to know the characteristics and culture of the neighborhood by heart so as to understand what the clients need. Otherwise we risk doing more harm than good.

Love the Whole Person of Our Neighbors

Kenny Ng B.Th. Student

When our guide showed us where the street sleepers stay, we were told that it is legal to sleep on the streets in Hong Kong but illegal to "obstruct the street." Government officials often remove street sleepers' tents, citing "removal of street obstruction" as justification. When they do so, is it the objects blocking the street or the people sleeping on the street that get more care?

Through the community guided tour, our guide wanted us to understand that when we help others, we should look at things from their viewpoint rather than our own. It dawned on me that very often we try our best to help our clients when what we do might not be what the clients actually need. As we serve others with love, we should not only do our best but also learn about the background of our clients in order to give them what they really need. Only by putting ourselves in their shoes can we provide service that better suits their needs.

Jesus came not only to save our souls but also to restore "human identity" for mankind; we should therefore take care of the whole person. While reconciling the relationship between God and humanity, we should not neglect their material and spiritual needs as well as their dignity so that their whole life may be transformed by Jesus. We must do a lot more than providing material aid and passing on the knowledge of salvation.

Getting to Know Our Community by Looking Beyond Our Horizons

Yip Chun-sze *M.Div. Student*

On the Spiritual Formation Day, our group visited places like Tai Hang Sai Estate, Sham Shui Po Community Association, and Saint Francis of Assisi's Catholic Church in Shek Kip Mei to learn more about the community.

The head office of my church is located in Pak Tin, and the home church of it is in Tai Hang Tung. Our first stop that day was Tai Hang Sai Estate, which I have walked through for years as it is along the road linking the head office of my church and the home church. I am familiar with the estate. In camps held by the church we often set up one of the orienteering checkpoints in Tai Hang Sai Estate. It is an ideal location for party games as there is a lot of space with just a few residents, who are mainly elderly, and there are no security guards to trouble us. We did not know much about the neighborhood nor did we try to find out more. The only thing we knew was that there is an urban renewal plan for the area, so the church has been looking forward to serving the residents there after the reconstruction of Tai Hang Sai Estate. However, I completely changed the way I



Group 5 (Shek Kip Mei)

look at the whole matter after our tour guide told us the story behind the upcoming urban development.

The guide pointed out that the reconstruction of Tai Hang Sai Estate would mean moving a lot of residents into new buildings. Among them are a number of hidden elderly or elderly with limited mobility whose needs are buried under the discussion about reconstruction. The fact that our church wants to serve future residents after the reconstruction while neglecting people who have been living there all along reminds me that when we think we care about the community, we could be overlooking the needy in front of us.

In this neighborhood audit, I learn that *if we are to serve the community, we ought to suspend what we think we know, looking beyond our horizons to listen to the stories and the needs of the community again.* If we confine ourselves to our horizons, we may be missing the point of serving the community.

Good Neighbor of the Homeless

Ng Siu-man *B.Th. Student*

The guided tour was organized by the Christian Concern for the Homeless Association in Sham Shui Po. Their "homeless" clients include street sleepers, people who risk homelessness, and those who live in poor conditions. Our tour guide is a client of the association. The route mainly consists of places he frequents, including a Chinese barbecue eatery, a Chinese preserved fruit store, a McDonald's, and a cybercafé. The first two are shops that he frequently patronizes, and the

last two are where he takes a rest and enjoys his spare time.

There are two things that have made a deep impression on me. The first of which is about the small shops in the area. We arrived at the preserved fruit store only to find that it was closed down. A staff member of the association told us that the landlord would not sign a long-term contract with the preserved fruit store owner, who could only renew the tenancy every month. It is likely that the store owner decided

to close the business because of the high rent and lack of stability. Our tour guide said the shop assistant mentioned nothing about closing down when he visited the store just a few days before. It was clear from his tone that he was helpless.

The second thing is about living conditions. Our guide used to live in an extremely cramped space with deplorable conditions: he was bitten by bedbugs every night in an unclean home that charged higher rent than luxurious flats. He had to take a rest in McDonald's and cybercafés because the conditions at his home were appalling. Though we only spent a few hours with him, we could tell that the association has evidently improved his situation. Not only does he now have a flat to live in, and an association to call home, but he also has Jesus as his savior. This is great witness to how Christian Concern for the Homeless Association

becomes a neighbor of residents in Sham Shui Po.

During the tour, our guide repeatedly said, "What I want is not relief materials. All I want is someone to care about me." His words reminded me of the parable of the Good Samaritan (Lk 10:25-37). With this story, Jesus taught us to be a disciple who truly loves God, one who obeys the teachings of Jesus and loves his neighbors with compassion. God is challenging me again: ***He wants us to not only be sensitive to the material needs of those surrounding us, but also earnestly respond to their wounds and their spiritual longing.***



Group 6 and Group 7 (Sham Shui Po)

Walking with Others

Lee Ka-fai B.Th. Student

On the Spiritual Formation Day on January 16, our group visited Sham Shui Po. The Christian Concern for the Homeless Association showed us around the community. We did not know much about the area, so we looked forward to learning more in this trip.

During the tour, we visited a number of places in Sham Shui Po, including historic buildings and narrow alleys. Our tour guide explained to us along the way the various transformations the area is undergoing, for example the emergence of "toothpick buildings" – new residential buildings that are tall and thin. We were struck by the transformation of the area. We also visited where the street sleepers live.

Towards the end of the tour, our guide shared with us his experiences. He used to be a street sleeper who had stayed on the streets for ten years until a staff member of Christian Concern for the Homeless

Association approached him again and again. Only then did he gradually open up to others and begin to live a normal life again. He has even become a Christian now, hoping to help other street sleepers as someone who has been there.

I think the trip has given me a new perspective on how to help others. One of our classmates asked the tour guide how we can effectively help street sleepers. I have been pondering over this question. When we think of helping others, the first thing that pops up in our mind may be something along the line of food or financial aid. But in my opinion, ***it is more important for them to have an idea of the life they would like to live than to have material aid.*** When we see the needs of others, we should not only think about how to improve their lives or make irresponsible comments on their life decisions; more importantly, we should also walk with them so they can see the path they should take. We should walk by their side and give timely reminders so they may see Jesus in us.

Prayer, Righteousness and Social Media:

Understanding Prayer

from the Context of the *Lord's Prayer*



Brian Lam

*Chaplain, Director of Field Education,
Lecturer of Practical Theology*



In the same way, let your light shine before others, that they may see **your good deeds** and glorify your Father in heaven.

For I tell you that unless **your righteousness** surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Be careful not to practice **your righteousness** in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

—Mt 5:16, 20; 6:1[†]

The Context of the Lord's Prayer

This article attempts to understand prayer through the context of the Lord's Prayer in chapter six of the Gospel of Matthew (5:13-6:18). In fact, the "Lord's Prayer" is an abbreviation; it is a traditional title established by convention. A more precise title should be "Lord Jesus teaches us to pray like this." We first take a look at the structure of the larger paragraph that contains the Lord's Prayer. These eighteen verses can be divided into five short paragraphs:

- 6:1 The Main Theme of the Whole Paragraph
- 6:2-4 On Almsgiving
- 6:5-6 On Prayer (I)
- 6:7-15 On Prayer (II) (including the Lord's Prayer)
- 6:16-18 On Fasting

From this structure, “prayer” occupies a unique position in this larger paragraph: “prayer” is placed in the centre of three themes (almsgiving, prayer, fasting) and its content is lengthier than the other two themes’.

Moreover, the second (On Almsgiving), third (On Prayer I) and fifth (On Fasting) short paragraphs share an identical formula:

So when you [give to the needy / pray / fast], do not ... as the hypocrites Truly I tell you, they have received their reward in full. (6:2, 5, 16)

But when you [give to the needy / pray / fast] ... your Father, who sees what is done in secret, will reward you. (6:3-4, 6, 17-18)

The fourth short paragraph apparently shared this formula. With a closer examination, however, it is not exactly the same. This short paragraph does not mention “do not be like *the hypocrites*”; instead, it says “do not ... like *pagans*” (6:7). Also, the paragraph is not concluded by “your Father, who sees what is done in secret, will reward you”; instead, it explains how serious the Father considers whether we forgive others’ sins (6:14-15), showing the importance of forgiving our debtors (6:12).

Since this article is intended to examine prayer through the context of the Lord’s Prayer, we will not discuss the content of this prayer in detail here. As 6:1 is the central theme and statement of the whole paragraph, this verse deserves our scrutiny.

Desiring Whose Rewards (6:1)

6:1 first exhorts us to beware of our intention, regardless of whether it is in almsgiving, prayer or fasting: “not to practice ... in front of others *to be seen by them.*” Second, this verse implies that if we give to the needy, pray and fast secretly, we will be given “reward from your Father in heaven.” In other words, the text juxtaposes and contrasts *people’s reward* with *the Father’s reward*. **Jesus warns us to be careful, never seek rewards from people but desire rewards from God.**

Many years ago, when I was a newcomer to the Church, I often heard senior Christians say, “I serve with zeal, but I do not look for rewards. When I go to heaven, I will not seek a crown. It is enough for me to sweep the floor in heaven.” As a youth, I was immensely moved

by this, and I wanted to learn from their humility and virtuousness. Now, I have a different understanding when I read Matthew 6:1-18. Truly, we should not seek rewards from people, and it is an inappropriate intention; but Jesus does teach us that we should desire rewards from God. When we give to the needy, pray and fast secretly, “your Father, who sees what is done in secret, will reward you” (6:4, 6, 18).

Jesus’ Order and Social Media

Do not seek rewards from people, but desire rewards from God. How can we practice this in the contemporary situation?

The disciple community of the Hong Kong Baptist Theological Seminary is formed mostly by seminary students and pastors who live in a society dominated by social media. This is our life setting. The default mechanism of social media is intended to attract others’ attention. An era dominated by social media is indeed an era that encourages narcissism. We live every day in this context and are easily influenced by this narcissism. In psychological counselling, there are even discussions about Narcissistic Personality Disorder.

If what is said in Matthew 6:1-18 concerns more than almsgiving, prayer and fasting, just using these three religious practices as illustrations, then we may boldly “translate” this passage and apply it to our current situation: seminary students and pastors, do not grumble and complain about your workload and hardship in ministry on Facebook at will; and do not display your faithful performance and busy schedule of duties to others consciously or unconsciously. When Christians participate in the “Equality/Sharing/Action” movement, they should not post their photos on Instagram at will.

Of course, I note that most social media today has customized privacy settings. What I mean to say is that we can definitely let those who pray for us or those whom we trust know about the details of our ministries privately. However, if we desire to share our “good deeds” in social media casually and publicly, I believe this Bible passage warns us to be cautious and not to do so.

Recently, one of my Facebook friends talked about pastors (and I would add seminary students as well) usually have a temperament of “helper.” One of our crises

as pastors is that our satisfaction is based on the reaction of those people we serve. In my experiences, if they appreciate our efforts, it will strengthen our motivation; on the contrary, if they disparage our help, we will be frustrated. Unfortunately, the “like” function in social media is reinforcing this trend.

In the appendix of his book *#Struggles: Following Jesus in a Selfie-Centered World*, Craig Groeschel mentions “The Ten Commandments of Using Social Media.” One of the commandments is “do not base your identity on what people think.” *Living in an era overwhelmed by social media, we have to consciously practice “not seeking rewards from people, but desiring rewards from God.”*

Let “Your Good Deeds” Be like the Light Shining before Others (5:13-16)

As a reader, you may ask: is it necessary to be that reserved? We should not share even our “good deeds” on Facebook or Instagram; is that an over-rectification? Obviously, Jesus’ speech in Matthew 6:1-18 is full of exaggeration and figurative language. So how can we understand it in a literal sense? A clear example is 6:3, “when you give to the needy, do not let your left hand know what your right hand is doing.” This must be a figurative and exaggerated discourse and we cannot apply this extreme description literally to our actual lives.

Besides, readers may further ponder: Matthew previously states (5:13-16) that a believer’s light should “shine before others, that they may see your good deeds and glorify your Father in heaven” (5:16). If we cover ourselves up as Jesus orders in 6:1-18, does He contradict His own words here (“shine your light before others”)?

This article is not an exegetical paper, so we will not go into detail. Yet, Biblical scholars generally agree that **Matthew 5:13-16 and 6:1-18 are not contradictory, because they demonstrate two different intentions.** Chapter five orders the followers to “shine before others” in order to give glory to God; chapter six advises us to act in hiddenness for the sake of spiritual discipline: not seeking rewards from people, but desiring rewards from God.

“Your Righteousness” (6:1; 5:20)

Indeed, the connection of 6:1-18 with its previous passage deserves our close investigation.

The Chinese Union Version translates 6:1 as “Be careful not to practice **good deeds** in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.” The Contemporary Chinese Version make a more literal translation based on the original Greek text, and the “good deeds” is translated as “your righteousness” with a particular footnote:

Your righteousness can be translated as “piety.” This “righteousness” can be understood as “good deeds”; however, the first verse is the introduction of verses 1-18, thus it includes not only the theme “almsgiving” in verses 2-4 but also the following themes “prayer” and “fasting” which are difficult to be counted as good deeds. This “righteousness,” therefore, is more appropriate to be understood as religious piety. In Jewish perspective, almsgiving is unlike doing good deeds that we perceive today. They treat it as a fulfilment of God’s command, a part of their communication with God.

“Righteousness” in noun form (δικαιοσύνη) appears ninety-two times in the New Testament; seven of them is used in the Gospel of Matthew (3:15; 5:6, 10, 20; 6:1, 33; 21:32), in which five appear in the Sermon on the Mount. Notably, only 5:20 and 6:1 mention “your righteousness,” and in both cases, the original form of “righteousness” is singular. And 5:17-48 is exactly the previous text of 6:1-18.

In other words, the Gospel of Matthew only mentions “your righteousness” twice, in two closely linked passages in the Sermon on the Mount. So, let us have a look at the previous text of 6:1-18, namely 5:17-48.

Public Righteousness or Hidden Righteousness (5:17-48; 6:1-18)

Whenever we talk about “righteousness,” Christians naturally think of some doctrinal issues such as justification, faith and deeds, etc. Now, let us first put aside these thoughts, and look at the message that Matthew 5:17-48 actually manifests. Matthew 5:17-48 can be divided into two main sections:

5:17-20 The Main Theme of the Whole Paragraph
5:21-48 Six Examples: Murder, Adultery, Divorce,
Oath, Revenge and Love your Neighbor

Here Jesus teaches His disciples how to (re-) understand the Old Testament. That is, this passage asserts the interpersonal relations and ethical principles of a heavenly citizen.

Heretofore, we should be able to recognize how similar the structures of 6:1-18 and 5:17-48 are:

6:1 The Main Theme of the Whole Paragraph
6:2-18 Three Examples: Almsgiving, Prayer, and
Fasting

These two successive passages are not only structurally parallel, but the two phrases of “your righteousness” also appear respectively in their main theme sections (5:20; 6:1). When we read these two passages in juxtaposition, **we can even conclude that “your righteousness” has two aspects of presentation: public interpersonal relations and ethical principles, and hidden pious discipline before God.** Both of them are Jesus’s teachings for us as heavenly citizens who follow Him.

In addition, we must not omit the subsequent passage (6:19-34) of the Lord’s Prayer when discussing the Lord’s Prayer and righteousness, particularly the phrase “seek first **his kingdom and his righteousness**” (6:33). However, we have to leave out this discussion due to space limitation.

Understanding Prayer from the Context

Thus far, we have discussed the context of the Lord’s Prayer in the Gospel of Matthew (5:13-6:18), and it is time to incorporate its insights into our understanding of prayer:

First, from these three successive passages (5:13-16, 5:17-48, 6:1-18), we notice that Jesus mainly uses the plural pronoun “you” in His teaching. Prayer of heavenly citizens, therefore, concerns not only the individual relationship with God; on the contrary, the prayer is also communal: we pray to “**our** Father in heaven.”

Second, paradoxically, prayer is at the same time communal and hidden: “when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.” (6:6) Prayer, like any other pious spiritual

disciplines (such as almsgiving and fasting), is hidden endeavor.

In addition, Matthew puts his discussion on “prayer” within the context of “your righteousness” and “your good deeds” (5:20, 6:1). It appears to remind us: ***apart from being “communal” and “hidden,” prayer of heavenly citizens also consists the dimensions of “witness” and “ethics.”*** Testimonial and ethical aspects help us to understand the “three wishes” (6:9-10) and “three appeals” (6:11-13) in the Lord’s Prayer more deeply. Particularly, right after the Lord’s Prayer, Jesus warns us that our Father values our forgiveness of other people’s sin (6:14-15), an emphasis to the importance of “forgiving our debtors” in the Lord’s Prayer (6:12).

Conclusion

The modern world is inundated by social media. Influenced by the communal character of social media, narcissism and different privacy settings, Christians face huge challenges to practicing the kind of piety and righteousness that Jesus teaches. How can we consider and balance these four aspects — communal faith, hidden spiritual discipline, the testimony of heavenly citizens and ethics?

In the seminary, how should our disciple community respond to this teaching? Living under the widespread phenomenon of chasing after “online influencer” and KOL (Key Opinion Leader), what should we do and how should we respond? How can we use social media properly? Moreover, the seminary as a training institution has its requirements to students and its systems, such as curriculum, GPA, field education, chapel service, spiritual formation group and faculty-student-mentoring. Within this system and framework, how can we practice “not seeking rewards from people, but desiring rewards from God”? How can we not only value external performance but also pay effort in hidden endeavor?

† All Scripture quotations, unless indicated, are taken from the NIV. The words in bold letters are the author’s emphasis.

* This article is adapted from a sermon preached at the chapel service of Hong Kong Baptist Theology Seminary on October 11, 2017. The original title is “Prayer and ‘Piety’ (Mt 6:1-18).”

Academic Affairs News

- **2017-2018 Spring Opening Convocation**

The spring term this school year began on January 15. On the next day, it was the Spiritual Formation Day with the theme of "Going into the Community." In the morning, Dr. Freeman Huen, Assistant Professor of Practical Theology (Social Ethics), gave a talk on "Sowing the Seeds of Change: A Practical Guide;" in the afternoon we had community guided tours. Tour guides from local churches and Christian organizations showed our teachers and students around five different districts, introducing them to the real life situations and needs of local residents as well as the ministry works in the area.

- **Experiencing Seminary Life Camp**

The "Experiencing Seminary Life Camp" was held from February 28 through March 1. Its programs included getting to know HKBTS, students' testimonies of God's call, praise singing, a sermon, trial classes, and exchanges with professors and students. The Chaplain, Rev. Brian Lam, led a group session on how to discern God's guidance. The session was titled "Being Called and Sent: Discernment of God's Guidance in the Faith Community." Through various sessions, participants gained an in-depth understanding of God's call, the full-time ministry, the lives of current students, the seminary's programs, and the HKBTS community.

- **Easter Worship Concert**

The Easter Worship Concert 2018 was held at the Kowloon City Baptist Church on April 29 at 7:30pm. At the concert, the HKBTS Choir, HKBTS Alumni Choir, the Sacred Singers, and guest soloists (Ms. Esther Fung, Mr. Allen Mui, Dr. Roy Chan, Ms. Grace Lee) acted as a united choir and presented the Hong Kong premiere of the full version of *Easter Cantata* (text by Rev. Dr. Samuel Tang; music by An-lun Huang, Op. 38), conducted by Ms. Josephine Li. Dr. Andres Tang shared a message with us for the evening.

- **The Awards and Inauguration of the Board of Directors Ceremony**

The ceremony will be held on May 24 (Thursday) at 7pm at the Sai O Chapel. The annual awards ceremony recognizes students for academic excellence and non-academic achievements, honors our long service staff members, and expresses our gratitude to scholarship donors. The Inauguration Ceremony for a new Board of Directors will also be held that evening. Together we give thanks and praise to the Lord.

From the Chaplain

Rev. Brian Lam Chaplain

Fugong County • Lisu People • James Outram Fraser

Before the Mission Week of HKBTS in mid-March, God had spoken to me through two brothers on missionary work.

I was invited to preach a sermon at a church in Tuen Mun for the last Sunday service in February, after which a deacon invited me and another brother for lunch. The three of us had a nice chat though I had just met the other gentleman for the first time. As a Hongkonger who works on the mainland, he converted to Christianity when he was working in Shanghai years ago, and was later baptized into the church. He is now working in Yunnan.

Before we parted ways, he asked if I had heard of Fugong County in Yunnan. To which I replied, "Never heard of it." He told me it is allegedly the region with the highest percentage of Christian population in the whole China. When I was home, I did some online research and learnt that Fugong County, located in a valley, is a county under the Nujiang Lisu Autonomous Prefecture in Yunnan. Missionaries made the perilous journey into the valley over a century ago to plant gospel seeds, which have changed the whole tribal group. Fugong County now has a population of around 100,000, of which 50,000 to 70,000 are Christians. Some webpages in simplified Chinese even have titles

like “Fugong County in China: Nearly 100% Christian & Zero Crime Rate!” and “Christianity Encouraged by Local Government, 90% of the Population of Fugong County in Yunnan, China, is Christian.”

Seven days later (on the first Sunday of March), when I preached a sermon at the invitation of another church on Hong Kong Island, I met a brother whom I had not seen for two years, who gave me his book published in 2016, in which he mentions James Outram Fraser, the missionary who evangelized the Lisu people.

Here is what I have found on the internet. James Outram Fraser (1886-1938) was born in London. He later joined the China Inland Mission and went to a language school in Anqing, Anhui, China to learn Chinese in 1908, and then travelled through Shanghai, Hong Kong, and Burma to the mountains of Southwest China with an experienced missionary. On May 24, 1909, Fraser arrived at Tengyueh (now called Tengchong) in Yunnan through the foothills of the mountains of Burma on a mule. After his initial failed attempts at converting the local Han people, he shifted the focus of his missionary work to the minorities, among which Lisu people were friendly to him and were open to the gospel.

Fraser served in Yunnan for around thirty years. He died on September 25, 1938 of cerebral malaria in Baoshan, Yunnan, leaving behind his pregnant wife and two young daughters. In December that year, the heartbroken widow, Mrs. Fraser, left Baoshan with her two girls, aged eight and five respectively, for Burma, where she gave birth to the youngest daughter. Later they lived in Shandong, where they experienced Japan’s catastrophic invasion of China, were held in a concentration camp until the end of the Second World War. They left China in 1945.

Fraser is named as a “Lisu disciple.” He even created the alphabet of Lisu. In 1992, the Chinese government officially recognized the Fraser alphabet he invented as the official script of the Lisu language.

While God has not called me into mission work, I am deeply touched every time I read about the missionaries in China.

Lay Theological Education Department

Toto Choi Associate Director

The Brand New “Master of Arts in Christian Studies” Program

With the continuous development of the education system, there are now more opportunities than ever for further studies. A lot of Christians are degree-holders who have an ever increasing thirst for master-level courses on Biblical studies, theology, and practical subjects. Apart from that, the Bachelor of Christian Studies (B.C.S.) program in our department has nearly 200 graduates altogether. In addition, a number of our current students and graduates of our diploma and certificate programs already have a bachelor's degree. They are keen on having evening programs for the master's degree in Christian studies.

Our evening master's degree program currently offers only majors in Christian Communication with a limited range of courses to choose from — a package which may not cater to the needs and interests of many Christians. In view of this, a couple of years ago the seminary started reviewing the content and future development of the evening master's degree program and considered the possibility of a top-up arrangement with the seminary's Main Programs so as to reform our program to better suit the need of Christians who pursue further studies while working at the same time.

After more than two years of discussion, the Academic Board Meeting recently passed the decision to start a new program – “Master of Arts in Christian Studies” program (M.A.C.S.) – in October this year. The new program will keep the option of a “major in Christian Communications” while offering “Biblical Studies” as a new major. Students may also choose not to choose a major. We hope this arrangement will offer more flexibility for students to learn according to their interests and needs. In order to enhance the teaching resources we share with the seminary's Main Programs, maintain the academic standards and quality of the program, and demand the best from our students, the new program will offer a top-up degree option and transferable credits; core subjects including Introduction to the New Testament, Introduction to the Old Testament,

Systematic Theology I & II, and Church History I & II will all be taught by professors of the seminary. Current students and graduates of M.A.C.S. will enjoy certain credit unit exemptions when they transfer to or enroll in the Master of Divinity or Master of Christian Studies programs offered by our day school.

The new M.A.C.S. program will adopt a trimester system; credit allocation of subjects will further align with that of the seminary's Main Programs: each unit representing 14-15 hours of class time. Students who have completed a total of 48 units, including 44 units of courses, 2 units of "Comprehensive Review," and 2 units of "Research Paper," within the required study period may apply for graduation.

Our department will organize three sessions of free trial classes with a program briefing from mid-June to early July for all B.C.S. graduates and brothers and sisters in Christ who are interested in our new program. For further details, please refer to the "Campus News" in the current *Newsletter*. We also hope that pastors and ministers will recommend believers to enroll in M.A.C.S. to help them improve their spiritual life, deepen their faith, and better their ministry work so as to equip them to be faithful disciples of the Lord.

Distance Education Program

Carter Pang Associate Director

20 Years of Boundary Transcending

Thanks to the autonomous and flexible learning method used, the Distance Education Program (DEP) has enabled believers to receive theological training at any time and place. Many of our students reside outside Hong Kong, including Mainland China (some students enroll in the program through the "mainland ministry" we co-run with local Baptist churches), Macau, Taiwan, Singapore, Israel, Canada, the U.S., Ireland, Australia, New Zealand, etc. Apart from that, over the years we have always insisted on providing special training ministry so that local prisoners, the visually impaired, and other vulnerable groups have a chance to receive training.

We are particularly grateful as this is the 20th

anniversary of DEP. We are trying to combine the two elements of "boundary transcending" and "special training." For 17 years we have been co-organizing the Spiritual Light Project with Christian Ministry to Visually Impaired Persons, and this year we are extending our ministry beyond Hong Kong. A new "Certificate in New Testament Studies" on the mainland will be launched in November, serving visually impaired Christians in Mainland China. We hope that the Word of the Lord may transcend the limits of time, place and disability to benefit visually impaired Christians on the mainland. If you would like to know more about this ministry work, please feel free to contact us.

Besides the Spiritual Light Project, DEP's special training ministry also includes the Onesimus Training Project co-run with Hong Kong Christian Kun Sun Association and the Philemon Training Project co-run with Beauty of Grace Foundation Limited. We hereby invite you to support us with your prayers and donations.

The diploma programs for spring 2018 started on March 1. The New Students Briefing Session was held on February 24. Tutorial classes for other courses were also held within two weeks after the New Students Briefing Session. While the spring diploma programs are under way, the fall programs are now open for admission application. Certificate programs are open for application all year long.

Apart from diploma and certificate programs, DEP will also hold topical lectures regularly for students and all brothers and sisters in Christ who are interested. The topical lecture this year, "Engaging the Poor in Your Community: A Christian Practice" by Dr. Sarah Shea will be held on May 19 at 8/F, Applied Theological Education Centre, 56 Bute Street, Mong Kok. For registration or inquiries, please contact the DEP office.

Student Union

Tsang King-chung Chairperson

Inherit the Past and Usher in the Future; Be Kind to Our Families and Friendly to Our Neighbors

This year's committee members are as follows:
Tsang King-chung (Chairperson), Lam Heung-na (Vice-

Chairperson), Ng Kenny (Treasurer), Tsang Wun-lam (Head of Secretary Department), Lee Ka-fai (Head of Spiritual Devotion Department), Yip Tong-kin (Head of Mission Department), Chan Hon-kui (Head of Daily Living Department). We are honored to have the following teachers on our advisory board: Dr. Vincent Lau (Student Union), Dr. Freeman Huen (Secretary Department), Chaplain Rev. Brian Lam (Spiritual Devotion), Ms. Grace Chan (Spiritual Devotion), Dr. Eric Kwong (Mission), Dr. Jonathan Lo (Daily Living), and Dr. Nathan Ng (Daily Living).

The theme of the Student Union this year is "Inherit the Past and Usher in the Future; Be Kind to our Families and Friendly to our Neighbors," which involves elements of learning and practicing. First we have to learn what "the past" and "the future" are and who our "families" and "neighbors" are, and then we can practice "inheriting" and "ushering in" and being "kind and friendly," bringing unique features of our generation to the spirit of HKBTS we have inherited from the past generations. To put it simply, we should pass on the teachings of Jesus Christ and the teachers and alumni and make use of our gifts to serve our own generation, especially those around us. Our department heads and committee members work together to help all of us live out the "visible faith" described in James 2.

After the Spiritual Formation Day at the beginning of the term, the Secretary Department helped Rev. Lam to coordinate the sharing session at the chapel service a week later. Upon hearing the groups share their experiences in the Spiritual Formation Day and their reflections on it, we found that everyone still had a lot to share, so we decided to collect our fellow students' sharing and reflection on the Spiritual Formation Day to be printed in the coming issue of *Spiritual Wind*. Members of the Secretary Department are now working extremely hard to collect and sort out relevant materials in the hope of presenting a thoughtful publication in early May. We pray that the Lord will use the Secretary Department to deepen what our fellow students learn in the seminary through their words.

The Spiritual Devotion Department continues to create an environment of mutual support and prayer by organizing Morning Prayer Meetings, Noon-time Prayer Meetings, and the prayer session at the Thursday chapel service for the whole seminary so that teachers, staff members, and our fellow students may reflect on

themselves, on society, and on the world through prayers. The Spiritual Devotion Department plans to organize two Noon-time Sharing Meetings, the first of which was held on February 27, in which Dr. Sarah Shea shared about "Noon-time Prayer Liturgy." We pray that the Lord will use the Spiritual Devotion Department to help the teachers and students of HKBTS to live a life of prayer.

Under the theme of "Missions and Missionaries," the Mission Department will invite our fellow students to reflect upon and practice missiology. When we began fulfilling the mission at the beginning of the year, we saw the work of God everywhere. In February, an alumnus whose entire family is devoted to mission work shared about the joys of working with his family together in evangelism. In April, another alumnus shared with us the joy they have found in mission work. "HKBTS Mission Trip" will be organized in June. We hope that the trip will be an opportunity for our fellow students to experience an intimate relationship with God when working with Him. May the power of God be shown, and may God go on to use the Mission Department to help us carry out the Great Commission.

Our Vice-Chairperson has been working faithfully, representing students of HKBTS in the monthly Joint-Seminary Exchange Session with the Hong Kong Theological Students Prayer Fellowship representatives from other seminaries. They will share prayer requests from their respective seminaries, exchange information, worship and pray together, and co-organize events like the Joint-Seminary Student Day and the Joint-Seminary Prayer Day. This ministry work has proved to be an eye-opening experience for her as she has learned about the characteristics and situation of different seminaries, and she finds the mutual support and exchange particularly uplifting. In addition, she has shouldered the heavy responsibility of leading department heads and committee members from the past few years to undertake the "historic endeavor" of cleaning out the Student Union Room in mid-February. Hats off to her!

Last but not least, committee members of the Student Union will stay in contact with our fellow students while our departments work more closely together. May the Lord use us!

Publication News



The seminary's biannual academic journal, *Hill Road* (issue 41), will be published in July with the theme, the “**Methodologies of Christian Ethics.**” There will be five thematic articles: “The Use of Scripture in Ethical Discussions” (Wong Fook-kong), “Rethinking Pauline Ethics as Compared to

Graeco-Roman Virtue Ethics – Implication of the Fruit of the Spirit” (Elijah Y. L.Y. Liang), “Obedience in Pauline Ethics: A Case Study of the Letter to Philemon” (Jonathan W. Lo), “The Shaping Factors and Key Principles of Augustine’s Concept of Ethics” (Nathan K. Ng), and ““My House Shall be Called a House of Prayer for All the Nations’: Liturgy, Architecture, Ethics” (Tung Kwok-wah and Bernard Wong). In addition, there will be miscellaneous articles and book reviews.

Hill Road is available at the seminary, its town centres and Christian book stores. For inquiries, please call the Publication Office at 2768 5168.

Visitors

- On January 18, the Mainland Theological Exchange Group of the Hong Kong Chinese Christian Churches Union visited the seminary, and expressed its support and concern for our mainland theology ministry. Its members presented book coupons to our students from Mainland China.

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic “Renewing Worship: from the Perspective of Theology” at a lecture series organized by Worldwide Bible Society on March 2. He also wrote an introductory article for the Chinese version of John Stott’s book *No God, No Future* (Taipei: Campus Books, 2018).
- **Dr. Eric Kwong**, Associate Professor of Practical Theology (World Religions), was the speaker at the 37th Spiritual Revival Meeting for the 80th Anniversary of the Baptist Convention of Hong Kong with the theme “Bear the Yoke of Jesus” which was held from March 7 to 9.

Alumni News

- Alumnus **James K. H. Lee** (class of 1965) went to be with the Lord on January 29, 2018. May the Lord’s consolation, grace and peace be with his family.
- Alumna **Polly Liu Pui-ye** (class of 2011) was married to Mr. Bernard Wong in a wedding ceremony held at the Swatow Baptist Church Kowloon City on January 27, 2018.
- Alumnus **Cheng Shee-ming** (class of 2013) married Ms. Chen Hoi-wai in a wedding ceremony held at the Chapel of HKBTS on May 5, 2018.

Master of Arts in Christian Studies

Features:

- This master-degree-level, part-time evening program enables students to lay a solid Biblical and theological foundation.
- Students may select courses according to their interests and needs.
- Students may choose "Biblical Studies" or "Communication" as their major or they may choose not to pursue any specific major.
- *Some credits acquired in this program can be transferred to the Master of Divinity or the Master of Christian Studies degree programs in the seminary's Main Programs.*

Trial Classes and Course Introduction

Three free trial classes with a course introduction will be held for those who are interested.

How to Apply Scripture Correctly?

If the biblical world was exactly like ours and the issues were exactly the same, then the application of biblical teachings to our lives would be straightforward. However, this is not the case. Therefore, we need to do more work to make sure our understanding and usage of biblical teachings are legitimate and appropriate. In this lecture we will talk about principles that can help us make this transition from text to life.

Lecturer: Dr. Wong Fook Kong, *Professor of Old Testament*

Date : June 16 (Saturday)

Time : 7:30-9:00 pm

Theology and Theological Methods

What is the task of theology? It is to serve the church community. However, besides expounding the faith, what else can theology do?

Lecturer: Dr. Andres Tang, *Professor of Christian Thought (Theology and Culture)*

Date : June 23 (Saturday)

Time : 2:30-4:00 pm

Does Church History Matter?

Nowadays, the Chinese church community generally neglects church history. But upon taking a deeper look, one finds that it has a very close relationship to Christian life. It has profoundly shaped the outlook and faith experience of the church today. This class will briefly explain the relationship between church history and contemporary Christians, how this knowledge of history can help us understand the faith and present state of Christianity, as well as how it could be used to renew the church community and help us respond to contemporary issues. At the end of the class, a mnemonics will be provided. It not only summarizes the two-thousand-year history of the church, but it also assists us to better understand its development.

Lecturer: Dr. Nathan Ng, *Professor of Christian Thought (Church History)*

Date : July 6 (Friday)

Time : 7:30-9:00 pm

Venue : 8/F, Christian Centre, 56 Bute Street, Mong Kok, Kowloon

All the classes above are conducted in Cantonese.

Online registration will be available in mid-May. For details, please log on to our website at www.hkbts.edu.hk.

For inquiries, please call 2711 2552, fax 2194 6220, or email ltedinfo@hkbts.edu.hk.

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Student Recruitment: Diploma programs will begin in September 2018, while certificate programs can be joined 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 can gain a better understanding of the Bible.	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 foundations in the Christian faith and doctrine.			September semester : Hong Kong: August 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program.	Completion of the diploma program and with a church pastor's recommendation		Overseas: July 10
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies, guiding students to study each book of the Bible systematically.	All are welcome	Register at any time	

Elective students: Students may choose subjects offered in the correspondence courses according to their own personal interests. For details, please log on to the Distance Education web page at www.hkbts.edu.hk/dist.

Online Program	Program Description	Date of Commencement
Online Version Online Certificate in Old Testament Studies Program Online Certificate in New Testament Studies Program	<ul style="list-style-type: none"> * Students can read and download learning materials and course work directly from the website. * Upon completion of the coursework, students may upload it for the tutor to mark and provide comments. * Time-saving, quick and efficient. 	<ul style="list-style-type: none"> * Students may join the program at any time with fee concessions. * You may try the trial study of the online program: http://elearning@hkbts.edu.hk

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

Pastoral Continuing Education Centre

Courses and talks offered from April to June 2018

Course / Talk	Lecturer	Date	Time
Balance between Caring for People with Emotional Disturbance and Self-care	Dr. Joseph Tam	16/4, 23/4	2:00 - 5:00 pm
Creation and Life Wisdom	Rev. Philip Yeung	23/4, 30/4, 7/5	9:30 am - 12:30 pm
New Religious Movements	Dr. Eric Kwong	30/4	2:00 - 5:00 pm
The Development of a Pastor	Rev. Raymond Suen	7/5	2:00 - 5:00 pm
Biblical Worship Leading	Ms. Cazaria Choi	14/5, 21/5, 28/5	9:30 am - 12:30 pm
To Embrace the End of Life with Love: Holistic Care for Terminal Patients	Dr. Antony Leung	14/5, 21/5, 28/5	2:00 - 5:00 pm
Darkest Hour: Expository Sermons on Revelation	Dr. Common Chan	4/6	9:30 am - 4:30 pm
Presence Life Planning Curriculum	Dr. Agnes Ip	25/6	9:30 am - 4:30 pm

Fee concessions:

- (1) Early Bird Enrollment: those who have enrolled and paid the course fee a week before the course begins will have a course fee reduction of \$20;
- (2) A 10% discount for graduates from HKBTS's degree programs, pastors of Baptist churches and students in our Lay Theological Education Department;
- (3) A 20% discount for cardholders of HKBTS Alumni Association members;
- (4) A 50% discount for full-time seminary students.

For more details, please log on to www.hkbts.edu.hk/pce to download the application form.

Venue: 8/F., Christian Centre, 56 Bute Street, Mong Kok, Kowloon

Registration: Application forms can be downloaded from the seminary's website, or you may enroll online at www.hkbts.edu.hk/pce/apply2.html

Inquiries: Please call 2768 5179 or email pce@hkbts.edu.hk

Hong Kong Baptist Theological Seminary

Awards Ceremony And Inauguration of the Board of Directors

The Hong Kong Baptist Theological Seminary requests the honor of your presence at the Awards Ceremony and the Inauguration of the Board Directors on Thursday, the twenty-fourth of May, Two Thousand and Eighteenth at seven o'clock in the evening

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

Financial Report

General Fund, 1 December 2017 - 28 February 2018

	HK\$
Income	9,500,840.28
Expenditure	<u>(8,962,916.31)</u>
Surplus / (Deficit)	<u><u>537,923.97</u></u>



Reply

I will support The Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
 contributing \$ _____ for
 Education Fund Campus Maintenance and Repairs 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. 787-471721-883
 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 the card)

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

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

I do not wish my name and donation amount to appear in the Seminary's Newsletter.

- 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 in Hong Kong.
- Your personal data will only be used for issuing receipt and Seminary's administration purposes.
- Please tick the appropriate box ()
- For donation enquiries: Tel : (852) 2715 9511
Fax: (852) 2761 0868
Email: inquiry@hkbts.edu.hk

Thank you for your support !

DONORS REPORT FOR DECEMBER 2017

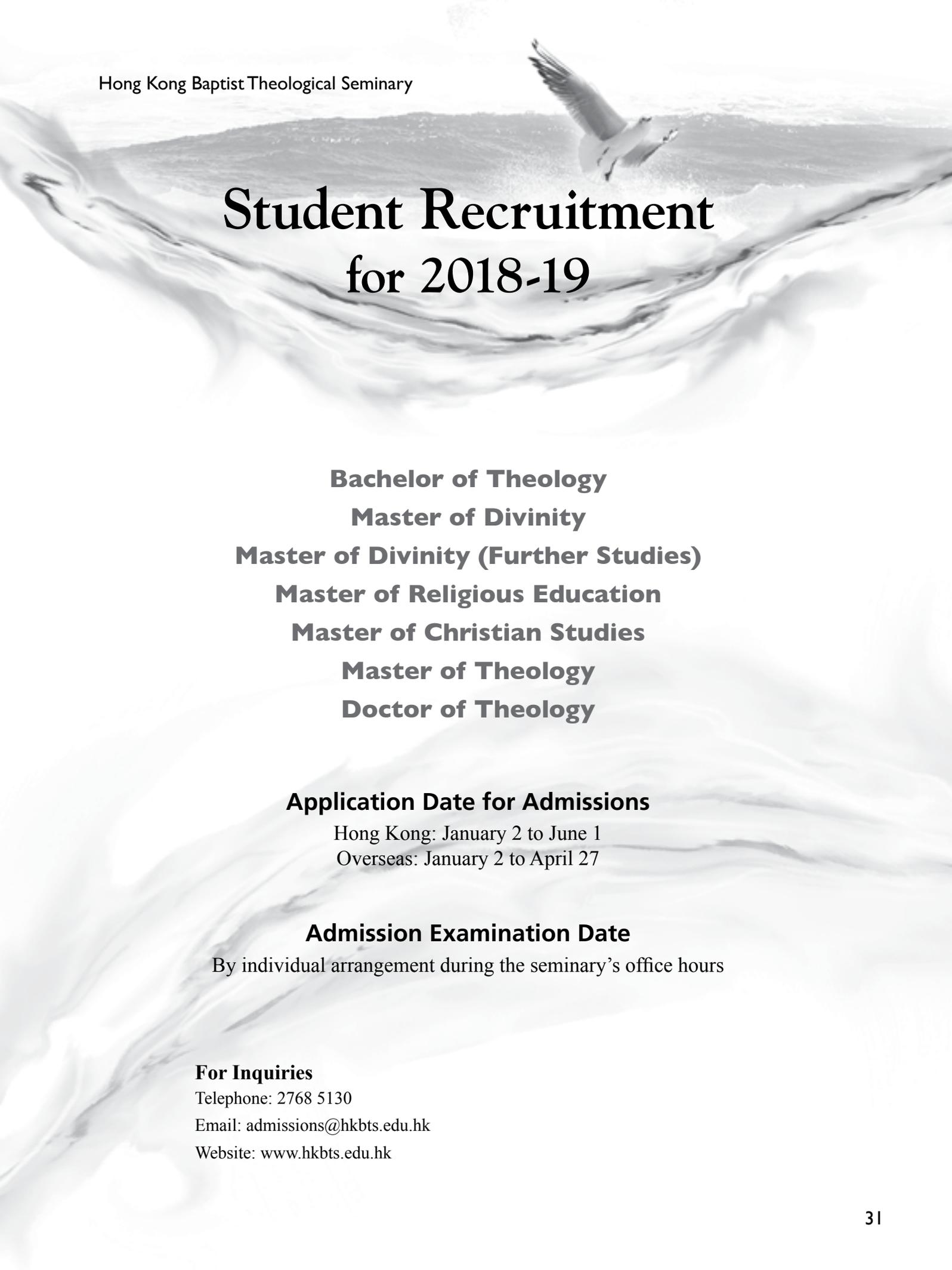
Education Fund (Church / Organization)	何譚惠如	1,000.00	無名氏	200.00		
九龍國際浸信會	15,247.00	余金蘭	2,000.00	無名氏	14.78	
上環浸信會	5,500.00	吳炳榮伉儷	8,000.00	HK\$	<u>281,214.78</u>	
大埔主恩浸信會	1,250.00	吳國傑伉儷	500.00	Rev. & Mrs. Stephen Ma	US\$	<u>200.00</u>
大埔浸信會	12,000.00	呂思樂	2,000.00			
元朗浸信會	25,000.00	洪坡拉	200.00	Lay Theological Education Program		
屯門浸信教會	500.00	洪錦漢	100.00	蔡艷桃	500.00	
牛池灣竹園潮語浸信會	5,000.00	洪鷹輪	200.00	鄧如玉	200.00	
以馬內利浸信會	4,700.00	胡文恩伉儷	500.00	HK\$	<u>700.00</u>	
何文田浸信會	5,000.00	徐詩雅	300.00			
利群浸信會	1,000.00	區智文、王孟霓	1,000.00	Distance Education Program		
青山浸信會	15,000.00	張天祥伉儷	10,000.00	鄭鵬程	300.00	
香港(西區)潮語浸信會	5,000.00	曹啟明伉儷	400.00	無名氏	444.00	
香港浸信教會	117,250.00	梁兆津伉儷	160,000.00	HK\$	<u>744.00</u>	
香港堅尼地城浸信教會	1,200.00	梁錦松、郭詠文	20,000.00			
荃灣潮語浸信會	1,000.00	梁麗嫦	300.00	Theological Education for Filipino		
基磐浸信會	18,000.00	許鋒威	1,000.00	Leaders Program		
將軍澳浸信會	500.00	陳志坤	1,500.00	星月餐廳	1,000.00	
深水埗浸信會	10,000.00	陳偉倫	200.00	陳麗英	200.00	
深荃浸信會	500.00	陳碧雲	1,000.00	溫祥、黎琮珍	400.00	
第一城浸信會	8,000.00	陳麗英	500.00	HK\$	<u>1,600.00</u>	
富安浸信會禧年堂	10,000.00	陳麗華	500.00			
圓洲角浸信會	6,130.00	陸澤潛伉儷	2,000.00	Campus Maintenance and Repairs		
新希望浸信會	1,500.00	勞家怡	500.00	梁錦松、郭詠文	10,000.00	
置富浸信教會	3,000.00	曾慶忠	500.00	鄒小寶	1,200.00	
嘉盛浸信會	4,000.00	馮德華、鄧如玉	200.00	無名氏	5,000.00	
銅鑼灣浸信會	3,500.00	黃華娟	100.00	HK\$	<u>16,200.00</u>	
興田浸信會	2,000.00	黃雅忠	10,000.00			
灣仔浸信會	10,000.00	黃煥然伉儷	2,000.00	Seminary Sunday		
觀塘浸信會	1,819.00	溫祥、黎琮珍	500.00	九龍城浸信會	3,770.00	
鑽石山浸信會	5,000.00	溫婷	100.00	大埔浸信會	1,100.00	
基督教四方福音會彩坪堂	1,000.00	葉煥章	300.00	何瓊芝	100.00	
基督教宣道會華基堂	2,000.00	劉永生、鍾梓萍	10,300.00	徐慧敏	500.00	
基督教迦勒保健中心	1,000.00	劉秀珍	1,000.00	梁桂華	1,000.00	
啟聞基金	500.00	劉建紅	100.00	郭麗娟	500.00	
星月餐廳	2,000.00	蔡慧英	200.00	黃永康	1,000.00	
無名氏	15,000.00	薛聲明	1,000.00	賴愷文	100.00	
HK\$	<u>320,096.00</u>	羅佩珊	100.00	關潔麗	100.00	
		關志偉	100.00	蒙恩家庭	2,000.00	
Education Fund (Individual Donor)	關廣智、鄧慧然	500.00	無名氏	500.00		
Lam Chun Hung	5,000.00	關德華伉儷	200.00	無名氏	200.00	
Lam Ying Wai	2,000.00	蘇敏儀	500.00	無名氏	100.00	
Mafalda	10,000.00	主知名	300.00	HK\$	<u>10,970.00</u>	
Tong Mi Yan	5,000.00	主知名	300.00			
Wong Sau Kam	500.00	無名氏	4,000.00	President Council		
方志強	200.00	無名氏	3,000.00	譚日旭伉儷	HK\$	<u>30,000.00</u>
王紹良	700.00	無名氏	2,000.00			
王群	800.00	無名氏	1,000.00	Graduation Ceremony		
朱活平伉儷	300.00	無名氏	500.00	觀塘國語浸信會	HK\$	<u>400.00</u>
何仲儀	1,000.00	無名氏	500.00			
何偉明	500.00	無名氏	400.00	Campus Extension Project		
何錦燕	1,000.00	無名氏	300.00	(Faith, Hope and Love)		
		無名氏	300.00	梁燕華	HK\$	<u>10,000.00</u>

DONORS REPORT FOR JANUARY 2018

Education Fund (Church / Organization)				Lay Theological and Distance Education Fund	
九龍城浸信會	270,000.00	姚安清心	1,000.00	北角浸信會	
九龍國際浸信會	20,927.00	洪坡拉	100.00	明義神學助學金	HK\$ <u>500,000.00</u>
上水浸信會	30,000.00	洪錦漢	100.00		
上環浸信會	6,000.00	洪鷹輪	200.00	Lay Theological Education Program	
大埔浸信會	12,000.00	胡文恩伉儷	500.00	杜桂鵬	1,200.00
大學浸信會	10,000.00	徐詩雅	300.00	陳國權	1,000.00
小西灣浸信會福音堂	2,000.00	袁鳳蘭	2,000.00	蔡艷桃	500.00
屯門浸信教會	500.00	張瑞蘭	2,000.00	無名氏	20,000.00
牛池灣竹園潮語浸信會	6,000.00	曹啟明伉儷	400.00	無名氏	30.00
牛頭角浸信會	20,000.00	梁麗嫦	300.00		HK\$ <u>22,730.00</u>
以馬內利浸信會	4,300.00	許鋒威	1,000.00		
生命頌浸信會	1,000.00	陳偉倫	200.00	Distance Education Program	
尖沙嘴浸信會	80,000.00	陳麗英	1,000.00	Chinese Gospel Church of Dublin	8,943.25
沙田浸信會	8,000.00	勞家怡	500.00	鄭鵬程	300.00
香港(西區)潮語浸信會	5,000.00	曾慶忠	500.00	無名氏	444.00
香港仔浸信會	17,804.35	馮德華、鄧如玉	200.00		HK\$ <u>9,687.25</u>
香港浸信教會	117,250.00	黃華娟	100.00		
香港浸信教會赤柱福音堂	3,000.00	黃煥然伉儷	2,000.00	DE: Special Need Training Program	
香港堅尼地城浸信教會	1,200.00	楊謝金玉	3,000.00	無名氏	HK\$ <u>7,760.00</u>
將軍澳浸信會	500.00	溫祥、黎琮珍	500.00		
深荃浸信會	500.00	葉煥章	300.00	Theological Education for Filipino Leaders Program	
富亨浸信會	2,629.00	劉永生、鍾梓萍	300.00	星月餐廳	1,000.00
愛群道浸信會	9,000.00	劉建紅	100.00	張智理伉儷	5,000.00
銅鑼灣浸信會	7,000.00	蔡慧英	200.00	陳麗英	400.00
錫安浸信會	14,263.00	鄧炳光伉儷	1,000.00	溫祥、黎琮珍	400.00
灣仔浸信會	14,000.00	黎穎儀	500.00		HK\$ <u>6,800.00</u>
基督教宣道會華基堂	2,000.00	薛聲明	1,000.00		
基督教宣道會觀塘堂	3,000.00	羅佩珊	100.00	Campus Maintenance and Repairs	
基督福音堂主愛堂	17,000.00	羅凱慈	500.00	鄒小寶	1,200.00
啟聞基金	500.00	關志偉	100.00	薛林美愛	9,408.10
星月餐廳	2,000.00	關廣智、鄧慧然	500.00	無名氏	500.00
無名氏	1,000.00	關德華伉儷	200.00		HK\$ <u>11,108.10</u>
	HK\$ <u>688,373.35</u>	無名氏	20,000.00	Easter Worship Concert 2018	
Chinese Indep. Baptist Church-S.F.	540.00	無名氏	10,000.00	Easter Cantata	
HKBTS Asso. Alumni of		無名氏	4,000.00	呂余笑清	3,000.00
USA & Canada	1,247.50	無名氏	3,000.00	洪鷹輪	100.00
	US\$ <u>1,787.50</u>	無名氏	3,000.00	黎穎儀	500.00
		無名氏	1,000.00		HK\$ <u>3,600.00</u>
Education Fund (Individual Donor)		無名氏	1,000.00	Book Fund	
方志強	200.00	無名氏	1,000.00	2017年神學學士畢業班	HK\$ <u>2,200.00</u>
方敬亮	2,000.00	無名氏	500.00	Bursary Fund	
王紹良	700.00	無名氏	500.00	大學浸信會	4,000.00
王群	800.00	無名氏	400.00	香港華人基督教聯會	100,000.00
朱活平伉儷	300.00	無名氏	300.00	無名氏	10,000.00
何仲儀	1,000.00	無名氏	200.00		HK\$ <u>114,000.00</u>
何偉明	500.00	無名氏	200.00	President Council	
何惠娟	1,000.00	無名氏	105.00	溫恩智執事伉儷	20,000.00
何錦燕	1,000.00		HK\$ <u>104,905.00</u>	權百歲伉儷	10,000.00
何譚惠如	1,000.00				HK\$ <u>30,000.00</u>
吳炳榮伉儷	8,000.00	Graduate School Program			
吳國傑伉儷	500.00	北角浸信會			
李德祥	10,000.00	明義神學助學金	HK\$ <u>500,000.00</u>		

DONORS REPORT FOR FEBRUARY 2018

Education Fund (Church / Organization)	徐貫華	2,000.00	Lay Theological Education Program	
九龍國際浸信會	徐詩雅	300.00	岑麗嫻	3,000.00
大埔浸信會	徐德貞	200.00	蔡艷桃	500.00
屯門浸信教會	曹啟明伉儷	400.00		<u>HK\$ 3,500.00</u>
以馬內利浸信會	梁麗嫦	300.00		
石澳浸信會福音堂	許鋒威	1,000.00	Distance Education Program	
佐敦浸信會	陳偉倫	200.00	梁玉笑	500.00
旺角浸信會	陳偉權	500.00	陳之虎	2,000.00
香港(西區)潮語浸信會	陳順錦	500.00	鄭鵬程	300.00
香港仔浸信會	陳麗英	500.00	無名氏	444.00
香港浸信教會	勞家怡	500.00		<u>HK\$ 3,244.00</u>
香港堅尼地城浸信教會	曾慶忠	500.00		
恩典浸信會	馮德華、鄧如玉	200.00	DE: Special Need Training Program	
粉嶺浸信會	黃永康	5,000.00	無名氏	<u>HK\$ 10,000.00</u>
將軍澳浸信會	黃華娟	100.00		
彩坪浸信會	黃煥然伉儷	2,000.00	Theological Education for Filipino	
深荃浸信會	溫祥、黎琮珍	500.00	Leaders Program	
筲箕灣國語浸信會	葉煥章	300.00	星月餐廳	1,000.00
置富浸信教會	劉永生、鍾梓萍	300.00	陳麗英	200.00
廣源邨禧年浸信會	劉玉英	1,000.00	溫祥、黎琮珍	400.00
灣仔浸信會	劉建紅	100.00		<u>HK\$ 1,600.00</u>
觀塘浸信會	蔡慧英	200.00		
鑽石山浸信會	鄧志昆伉儷	1,200.00	Easter Worship Concert 2018	
中華傳道會盛福堂	鄧炳光伉儷	1,000.00	Easter Cantata	
基督教宣道會華基堂	鄭尚珍	2,000.00	王永珍	1,000.00
基督教迦勒保健中心	黎燕珍	500.00	何鎮東伉儷	2,800.00
啟聞基金	薛聲明	1,000.00	何鏡煒伉儷	1,000.00
星月餐廳	羅玉清	1,750.00	吳炳榮伉儷	5,000.00
無名氏	羅佩珊	100.00	吳梓明伉儷	1,000.00
無名氏	關志偉	100.00	林威烈	3,000.00
	關廣智、鄧慧然	500.00	袁鄧光	500.00
	關德華伉儷	200.00	陸澤洵伉儷	2,000.00
Education Fund (Individual Donor)	校友(#06021)	1,000.00	馮峰慶	1,000.00
Ng Wai Chun	無名氏	5,000.00	楊梵城	2,000.00
So Chin Ho	無名氏	4,000.00	溫祥、黎琮珍	1,000.00
仇勁剛	無名氏	1,000.00	鄭尚珍	2,000.00
方志強	無名氏	1,000.00	無名氏	100.00
王紹良	無名氏	500.00		<u>HK\$ 22,400.00</u>
王群	無名氏	500.00		
朱活平伉儷	無名氏	500.00	Mrs. Sue Mau Memorial	
何仲儀	無名氏	400.00	Scholarship & Bursary	
何偉明	無名氏	300.00	冒懷慶	<u>HK\$ 30,000.00</u>
何錦燕	無名氏	200.00		
何鏡煒伉儷	無名氏	130.00	Rev. James Mau Memorial Bursary	
吳炳榮伉儷	無名氏	80.00	冒懷慶	<u>HK\$ 20,000.00</u>
吳國傑伉儷	無名氏	11.88		
李錦霞		<u>HK\$ 58,971.88</u>	President Council	
洪坡拉	Connie Pong K. L.	<u>US\$ 200.00</u>	無名氏	100,000.00
洪錦漢			無名氏	100,000.00
洪鷹輪	Campus Maintenance and Repairs		無名氏	20,000.00
胡文恩伉儷	鄒小寶	<u>HK\$ 1,200.00</u>		<u>HK\$ 220,000.00</u>



Student Recruitment for 2018-19

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

Application Date for Admissions

Hong Kong: January 2 to June 1

Overseas: January 2 to April 27

Admission Examination Date

By individual arrangement during the seminary's office hours

For Inquiries

Telephone: 2768 5130

Email: admissions@hkbts.edu.hk

Website: www.hkbts.edu.hk



**February 9, 2018
Annual General Meeting and Group Seminars of HKTEA**

The annual general meeting and group seminars of the Hong Kong Theological Education Association (HKTEA) were held at the Sai O Campus. All our faculty members attended its activities. Our president Dr. Joshua Cho has been elected as the chairperson of HKTEA in the annual general meeting.



**February 28 - March 1
Experiencing Seminary Life Camp**

The contents of this 2-day-1-night camp included getting to know HKBTS, students' sharing of God's call, singing praise, hearing messages, sitting in class lessons, an exchange with professors and students as well as a workshop on "Being Called and Sent: Discernment of God's Guidance in the Faith Community." Participants gained an in-depth understanding of God's call, the full-time ministry, the seminary's programs and the lives of current students.

**March 13-15
Baptist Mission Week**

The Baptist Mission Week this year offered a 3-day lecture seminar in the morning and evening. The speaker, Prof. Scott W. Sunquist, is a renowned scholar in the history of Christian mission. The main theme of the Baptist Mission Week is "Asian Mission in Suffering and Glory." The morning academic lectures on the topic "Historical Vignettes and Theological Integrity in Mission" were held at the Sai O Campus. The evening public lectures on the topic "Asian Christian Mission in the 20th Century: Church, Society and Identity" were held at the Immanuel Baptist Church.

