



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

Newsletter

May 2012



President's Word:
Missio Dei and the Holy Spirit

Feature:
Snapshots of Campus Life



Faculty Sharing:
What Is (Not) Public Theology?



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Missio Dei and the Holy Spirit

Joshua Cho

The Mission of God

An important idea of the church's missiology is God's mission (*missio dei*). God's mission emphasizes God's call in the world and the role of the church in fulfilling this call. The church is called to go into all the world to preach the good news to all creation (Mk 16: 15), and make disciples of all nations (Mt 28: 19). The church is the disciple community called by Jesus Christ and gestated from His mission to the world.

The *missio dei* points profoundly and clearly to the truth that God is the God of mission. God's mission of proclamation does not originate from the church but comes directly from God and expresses His nature. Mission is God's own act as He calls the church to participate in His mission and activities in the world. This is accomplished as God the Father sends God the Son and as God the Father and God the Son together send God the Spirit, and as God the Father, God the Son and God the Spirit with one accord send the church into the world. By church, we refer to the actual, experiential and visible church and not some idealistic, non-experiential and invisible church.

Understood from the theological perspective of *missio dei*, the visible church is the result of God's mission to this world. The fact is that only when the gospel reached Europe did churches exist there. The history of the Christian church is bound up in God's mission activities. Thus the Christian church and mission are inseparable. The Christian



President's Word

church cannot do without mission and mission cannot be accomplished without the participation of the church. The very nature of the church is mission.

The Fundamental Origin of Christian Mission Is the Holy Spirit

However, the Christian church must remember that “God’s mission” is the act of God’s love in the world. Because God loves the world, mission exists. God sends the church to participate in His activities in this world and this is the church’s special privilege. When the church testifies to the work of God in the history of the world, she is participating in God’s mission. Therefore, God’s mission goes beyond the boundaries of the church for God’s mission encompasses the whole world. The triune God, through the work of the Holy Spirit, manifests His kingdom in the history of the world. In the activities of Christian mission, the world with which the church connects is the world in which God carries out His salvific work through the work of the Holy Spirit. The fundamental origin of Christian mission is the Holy Spirit.

The theological conviction that highlights the church’s participation in God’s mission is simply this: the church came into being at Pentecost when God bestowed on the church the presence and power of the Holy Spirit to fulfill the mission that Jesus Christ calls her to do. Since that day, the church has sought to fulfill Jesus Christ’s mission, which is also the church’s mission in the world. Therefore, there is an intimate relationship between the church’s mission and the Holy Spirit.

The Church’s Mission Is the Result of the Holy Spirit’s Presence

Of the triune God, the Holy Spirit is God’s breath of life. From the Old Testament narratives, we can see that the Israelites had been waiting for that person upon whom the Holy Spirit “rests” (Isa 11: 2-9). According to the New Testament narratives, Jesus is the very person upon whom the Holy Spirit rests. As the one who has received the Holy Spirit, Jesus can bestow the Spirit on the world.

In the Book of Acts, the Holy Spirit is seen as God guiding and empowering the church. After Jesus Christ’s ascension, it has been the Holy Spirit who continues to walk with the church as she performs God’s mission on earth. The early church followed the guidance of the Holy Spirit. Guided by the Holy Spirit, the early church exempted gentiles from

observing the Israelites’ practice of circumcision. Guided by the Holy Spirit, Peter proclaimed the truth of salvation to the gentile army officer Cornelius, and Paul also proclaimed the gospel to the gentiles. The Holy Spirit has led the church to separate herself from the world by defining her identity and role. Then too, the Holy Spirit continues to give members of the church all kinds of spiritual gifts (1 Co 12: 7-11), allowing them to bear the fruit of life (Gal 5: 22-23), and to live their lives according to Christ’s example. On the one hand, the church leads people to Christ and invites them to receive the Holy Spirit (Ac 2: 17-18). On the other hand, the Holy Spirit, reflecting Christ’s love, reproaches the church, revealing her hypocrisy (Acts 5: 1-11) and directing her to pursue righteousness, and challenges the structural manipulation of social hierarchy through the love of Christ.

As such, the church’s mission is the result of the presence of the Holy Spirit; the Holy Spirit is the reason for the church’s existence. The church is the place where the power of the Holy Spirit is manifested. It is through immersing herself into the work of the Holy Spirit that the church is immersed into her mission.

Putting Mission into Practice Is the Sign of the Church’s Liveliness

Theologian Berhard Jüngel uses a lively analogy to explain how the missional church breathes in the Holy Spirit. By breathing in the Holy Spirit, the church is filled with the Spirit so that she is brought alive spiritually. As the church breathes in the Holy Spirit and is filled with the Holy Spirit, she can exercise self-renewal. On the other hand, the church must then breathe out the Holy Spirit by putting into practice God’s mission for people to make peace with God. If the church fails to put God’s mission into practice by “breathing out,” she can no longer show forth her breath of life and can no longer exist.

Therefore, the church must open herself up through the power of the Holy Spirit toward strangers by doing the ministry of reconciliation and healing among the broken people of this world, thus bringing God’s peace to men. In such a way, putting God’s mission into practice is the sign of the church’s liveliness. This sign of the church’s liveliness is also the sign of the presence of the Holy Spirit.

I earnestly pray that the graduates of HKBTS, the churches and all men and women under God’s leading will show forth such a sign. In the power of the Holy Spirit, let us together put into practice God’s mission to our world.

SNAPSHOTS OF CAMPUS LIFE

The present issue of HKBTS's *Newsletter* invites our readers to come to HKBTS's campus so they can better understand our students' multi-dimensional lives and lifestyle as over ten students share their many and diverse experiences on campus.



Singing practice of the Seminary's Choir



Wednesday tea party



Teacher and students having lunch together



The Thanksgiving Day in the Morning Chapel

Feature

Class Lecture

Students take six to seven subjects every semester and go to class lectures for about 16 to 18 hours each week. “Class lecture” is an important part of campus life. What in fact do they learn and what is the relationship between teachers and students?



To Pui Yuen-yee (BAPS 3)

During the past few years in classes, I have certainly learned a lot. Although I was a confessed Christian many years ago and I have since faithfully studied the Bible and had my daily devotional, I still consider my biblical knowledge insufficient and superficial. My seminary studies continue to remind me of how much I do not know. The classes I took enable me to read the Bible more intently than before and to understand who God is more clearly. I find that each of the subjects I take is necessary for me in the building of a solid foundation for my future pastoral ministry.

I normally take six subjects every school term. This year's subjects include Hermeneutics, the Pentateuch, Methods of Preaching, Methods of Evangelism, Counseling, Worship, Leading Congregational Singing, and choral training in the Hill Singers. It is true that learning in the classroom, homework assignments, tests and examinations keep me really busy. When church brothers and sisters ask me if I find seminary study difficult, I cannot deny that I must work hard, but then I must admit I enjoy my studies. Of course I am busy, but I do not consider my busy lifestyle hardship! It is like diving into a mighty ocean of knowledge. Each subject has a wealth of knowledge. I may not be able to learn them all but I enjoy

myself through the process of learning. Among the subjects I have studied so far, Hermeneutics and Preaching are my favorites, and I hope to get a clear grasp of them in order to use them effectively in my future ministry. It would be a great blessing to have time to reflect on and to organize all that I have learned in the seminary before beginning my ministry at church.

I often sense a cordial and harmonious atmosphere in our class lectures because our teachers are approachable and often exuberant. I can tell they put all their hearts into their teaching and they encourage us to bring up questions that puzzle us. It is true our teachers are first rate scholars but they do not show off their learning by throwing out too many technical or philosophical terms. I am sure they want to communicate clearly and thus do not see the need to keep us at a distance. I find our teachers to be altogether friendly and sincere and they are not afraid to reveal their human side. Our classes are interactive. In addition to lectures and class discussions, students make individual presentations and work as teams on group projects. Beginning in our first year, we have already formed groups by random assignment for projects and have got used to this grouping method. It is good that we have the opportunity to learn and to work together with different classmates.

Furthermore, we learn more than textual knowledge from our teachers. For example, some teachers who are by nature impatient and are perfectionists soon come to accept us with all our imperfections. They choose to adjust their pace and to exercise patience in teaching us. I am especially touched by our teachers' acceptance and patience. I tell myself that I need to develop this same patience in my future field of ministry, and I need to learn from my seminary teachers how to accept my brothers' and sisters' differences.

Faculty-Student Mentoring

On our campus, every student is assigned either a teacher or one of the chaplains (Rev. Brian Lam and Elaine Cheung) as mentor. The student and the mentor meet regularly for a friendly exchange. How do we build up seminary students and mold them to become future ministers?

In my mind teachers are out of reach, but now unexpectedly they have become my friends. The open and sincere exchange of life experience between teacher and student helps me realize that I have nothing to dread. One thing that is distinct about the culture of HKBTS is the cordial teacher-student relationship which contributes to the harmonious community of the seminary as a whole.

After the Seminary studies began, I found that in addition to the formal class learning, it has been

arranged that a teacher or a chaplain will be the mentor to each student. I appreciate this feature of the curriculum design as class lectures tend to focus on cognitive knowledge. Important foundation though it is, there can easily be a gap between cognitive knowledge and the practice and application of knowledge in real life situations. The semester appointment with a teacher or a chaplain is a good opportunity to deepen our self-reflection. Through this face-to-face verbal exchange, we come to see that our mentor sitting next to us is actually our predecessor who has also gone through many blood-and-tear struggles in preparation to be a faithful minister. My mentor is so well-qualified to help me narrow the gap between knowledge and practice.

Rev. Brian Lam was my mentor in my first year as a student at HKBTS. I have found Rev. Lam to be meticulously attentive to the smallest detail of my questions. Once when I met with him, I shared with him some of the funny aspects

Chung Ming-yan (M.Div. 2)



about getting along with my schoolmates. After listening for a while, he pointed out a characteristic pattern that I had in my dealing with people. I felt astounded for even I myself had not yet noticed such a pattern existed. Afterwards, Rev. Lam led me to study a Bible passage to note a Bible character with a personality similar to mine. This discovery continues to bless me until this day by heightening my self-understanding and awareness. Every time we met, we felt free to introduce different topics, and Rev. Lam would always share with me frankly his views. In my first year in HKBTS, I struggled with my identity change and adjustment. I was deeply blessed to have Rev. Lam as my co-walker.

This year my mentor is Dr. Vincent Lau. Once while having tea we shared our life experiences. My teacher shared some positive and negative happenings in his life and his high regard for the title "pastor." This conversation has deeply affected my attitude towards Christian ministry. I still remember what he said, "You only need to study hard to get a Ph.D. degree. Yet, being able to be a pastor every day and to live up to this position and this identity of what it means to be a minister of the gospel does not come as a matter of course." The truth in what he said at first seemed obvious but when I realized it came out of the mouth of someone who is both ordained minister and teacher with a Ph.D., I became aware that he could not have easily come to such self understanding without a struggle. I anticipate that my teacher and I will continue to have more in-depth exchanges as we have many more encounters throughout this year. I must remember to thank both Dr. Lau and Rev. Lam for their loving care for me and the other students (just like their younger brothers and sisters) they so generously bless.

Students' Dormitory Life

Our campus is home for many of our students as we have the male students' quarter, female students' quarter and married students' quarter. Below are two articles that include some stories that took place in our male and female dormitories.



Male Students' Dormitory

Tsang Hing-chung (BAPS I)

"Come on everybody, time for supper!" When the time comes for supper, someone in the male students' quarter will proclaim this with a loud voice. Then, a group of dorm residents will stream into the pantry and lay out the kitchen utensils and cutlery on the table. After saying grace, we enjoy the supper in a joyful way. From the beginning of the school year, from Monday to Friday and almost every evening, we gather around the table for supper. Preparing the supper can be an ardent mission, but according to God's generous provisions, the male students' quarter is blessed with a "handsome cook" who gladly prepares dorm residents a different set of menus each week, satisfying our needs for food and drink. An added blessing is that, as we prepare and enjoy our supper together every evening, we have been able to build up a warm and solid circle of friendship among our residents.

The birthday of a fellow-resident becomes a big occasion in the male students' dorm.

This being the case, each of us is willing to rack our brains to design and conduct a unique and unforgettable party for each birthday boy. I remember once in such a birthday celebration we were able to conduct a solemn yet funny ceremony to make the birthday boy amused but yet annoyed.

Living in HKBTS, we have always received various kinds of blessings from God. And so we often offer our praise to God and place great emphasis on prayer. We always hear President Cho saying, "We are a community of disciples!" As a practical way of responding to our President's call, male dorm residents assemble outside the dormitory at 9 pm every evening in the moonlit sky to thank God for our blessings and to pray for each other. Through these meetings unbroken by wind and rain, we practice mutual intercession and always find ourselves living in God's love and brotherly affection.

Regarding the issue of cleanliness, the male dorm residents maintain a high standard. Once our dorm chief issued an order, we chose a day to do a clean-up of the dorm pantry. After all our hard labor, we looked contentedly at the glittering utensils, floor tiles and the sinks that gave off refreshing scent. Even the female staff responsible for the daily clean-up of our dorm commented on the high quality of our work. In retrospect, our hearts are full of joy!

Although our study life is as busy as ever, as we are blessed with moment upon moment of fun and cheerfulness living in the dormitory, we always find our body, heart and spirit being imbued with the extra power and strength to learn. I hope that such a short sharing would enable you to understand slightly the many short stories that took place in the male students' dormitory.



Female Students' Dormitory

Tang Chung-sze (BAPS 3)

The Seminary encourages single students to live in the dormitory. First, it saves all the time spent commuting to the seminary, leaving more time for academic studies. Secondly, student participation in the community life in the



dorm is considered an important discipline for a seminary student. I can personally say that my three years living in the female students' dorm has mainly been a pleasant and significant experience. But I must admit I had some difficulties adjusting in my first year. Not only did I need time to get used to full time study, but also needed to adapt to dorm life. For example, it was not easy for me to sleep well in a "strange bed" and I could not sleep well most of my first year.

Life in the dorm is certainly not at all monotonous. When students return to the dorm after a lesson, they cannot expect to spend all their time doing their homework assignments but must develop good time management habits. For one thing, dorm students are required to help clean the dorm and maintain environmental hygiene there. Furthermore, we need to learn to get along with our room-mate and other fellow-students. Since there is a pantry in our dorm, I always

spend some time each day preparing my supper. Actually this adds some fun to my dorm life and reduces stress of my study load. Sometimes, I will cook with a group of fellow-residents and we enjoy teaching one another how to cook our special dishes and then sharing the food we each have cooked. At other times we are so busy we only have time to prepare food and eat individually.

Another feature of dorm life is noise: cheerful laughter; the noise of lively conversation, and the noise of happy students singing in the shower. And yet, they can be disturbing noises for they penetrate even brick walls. Therefore, in the dorm we have to refrain from speaking loudly as we need to learn to be considerate. While there is closeness among dorm residents, we respect the need we all may sometimes have to be by ourselves and not to venture out of our room for a long time. We try to give one another space and respect different personality types.

Once a month, our dorm chiefs lead us in a prayer meeting and other residents are invited to assist her. We have two dorm chiefs, elected by the residents and serving one semester only. In this gathering, we can experience the sweetness of our mutual intercession and our mutual support. When members open themselves up to share their difficulties, there is always a willingness among the sisters to bear their burdens and to pray fervently for all needing special support.

There is a special kind of friendship cherished by dorm residents. At the close of the semester as I see graduates packing their belongings and moving out, I realize how much I will miss them. I remember once when a fellow student had a birthday, a group of sisters in our dorm sang the birthday song to her at 12 midnight and then we all prayed for her. Then, I have the fond memory of the time when I joined a few other residents in our dorm to go to Sai Kung town center to take a break from our studies and enjoy sweet soup and desserts. Even though these are just a few snapshots of our dorm life, they are all precious to me.

Morning Chapel

It is required that students attend the Morning Chapel held on every Tuesday to Wednesday. Why is this morning chapel, held between class lectures in the morning, so important to students' spiritual growth?

Cheung Chuen-yeung (BAPS 3)

A Time to Meet with God

Ever since I entered into HKBTS to be equipped to follow God's call, it is the chapel that has always filled me with excitement so that I look forward to going each week. I find it to be the precious moment for me to meet with God. I treasure every morning chapel as indeed a wonderful appointment with God and each time, I receive not only wonderful surprise but also challenges. Although the "monthly morning chapel preview notice" is always displayed in advance, I make a point not to check the details of each chapel program. That frees me to come to each chapel with high expectations. I enter the chapel as a young child coming up to its father's side to take some mysterious gifts from his hand.

Even though I have always made morning chapel a priority, it has always been God's hand who has allowed these services to move my heart. It has been God who allows me to experience His spiritual prompting in the morning chapel. I remember the Easter Worship Service last year when my soul was profoundly touched by God's love so that with tears streaming down my face, once again before Christ Jesus, I resolved: "I will certainly follow you through thick and thin, no matter what!" There is not only a time for tears but also a time for joy. I recall another time when I experienced joy rather than tears. While listening to new students' testimonies of God's call, I re-traced my own footprints in following the Lord. At that very moment I was suddenly awakened to the truth that the road of consecration is not a broad highway. I was moved to thank the Lord for remaining close to me as I had sailed through strong wind and dashing waves. Once again, I remembered the Lord's faithfulness, leading me once again and touching me so deeply that my heart was stirred with the most indescribable excitement and joy.

A Time for Succession of the Abundance of Life Experience

The morning chapel is designed to help enrich our study life. This service is scheduled to be held between two sessions of class from Tuesday through Thursday from 10 am to 11 am. Almost without realizing it, I joined the morning chapel for over two years, missing very few of the sessions, so that I can attest to the claim that the content is quite diversified. I would even consider it a time for the sharing of life experiences of our great Christian heritage. There are sometimes preaching demonstrations by our teachers and guest speakers, allowing us to exchange ideas and receive encouragement. Sometimes, there are life stories from new students as they share how God calls them and at other times when our alumni share their life ministry experiences. Then there is the passing on of God's vision from missionaries as they share their mission experience and ministries or introduce us to the ministry of their missionary organizations, both locally and abroad. Several times each year there are intellectual exchanges when local or even world renowned biblical scholars visit our seminary, presenting a series of talks on some important theological topic. Then too, there is the "graduating preaching" from our graduating students. This gives them a special opportunity to practice before their teachers and peers and to receive encouragement and be blessed by all the seminary community before leaving the Seminary.

I am thankful to God for the morning chapel. At this special time and in this holy space, I can sit quietly in the presence of God. I can also hear about life experiences of our Christian heritage and pray that all praise and glory be given to our triune God!

Worship Team

“The Seminary Choir” and “Hill Singers” are the two choirs founded by the Seminary to train students their singing skills, to experience first hand the meaning of the choir ministry and build up a strong team spirit. In addition to these two choirs, a worship team was formed in the late 90’s to make use of contemporary music and songs to serve the seminary campus by embellishing students’ campus life.

Ip Pak-hou (BAPS 4)

I joined the worship team Servant in my first year in the Seminary and I continue to be a team member. The worship team is a voluntary organization formed by students a number of years ago. The team aims at providing an alternative mode for our students’ worship services, and most of the songs we sing are contemporary hymns.

When I came to Christ in Canada in 1996, I immediately joined the worship team at a local church and have been serving the worship team in my Hong Kong church ever since returning here. When I came to study in the Seminary, it was natural for me to join the Seminary worship team. At first I learned from my senior fellow-students and helped out in playing the drums and leading the singing session. Since the beginning, the worship team had no fixed schedule for practice, since we needed to be flexible to meet our ministry needs. Then last year, we decided to set up a fixed schedule for practice. In addition to our usual practice, members would sometimes come together for mutual sharing and a time of prayer.

As with most praise teams, we have always used a diversified number of musical instruments, including the piano, the electronic keyboard, drums, African drums, the guitar, the bass guitar, the percussion instruments and the flute. At present there are

more than ten members in our worship team. We provided contemporary music for the Seminary’s Spiritual Formation Camp, the Day of Fun and Games for Teachers and Students, the Parents’ Day, Noon Time Silent Prayer Meeting and the Morning Chapel. What makes me most thankful is that we can sing contemporary hymns, music that is quite different from the tradition hymns and is usually presented by the two Seminary choirs. I am also thankful that the Seminary has recognized us and given us the opportunity to serve through a form of music that many of us find inspiring. The fact that we have been welcomed and allowed to minister is evidence that HKBTS is pluralistic and inclusive, giving room for students to learn, promoting mutual acceptance even though traditional music and contemporary music can be compared to as oil and water.

I am glad that I have been able to serve in the praise team, Servant, all these years. I treasure the communality of our worship team. Although members come from different churches and denominations, there is mutual exchange as we enjoy being together to serve. The group provides us a good opportunity to learn from one another. The students joining us this year are youngsters who can play all sorts of different musical instruments and enrich us as they add new color to our worship team. Besides practicing for our ministry, we also hope to strengthen our knowledge and skills in music. Some music workshops were held in the past to allow mutual exchange among members. This is a generous kind of succession by which we pass on what we have each learned to our fellow musicians and students and it is also meaningful.



One thing that concerns our praise team is to make sure the hymns we sing are of a high spiritual and musical quality. We are keenly aware that some contemporary hymns may have lyrics that are not theologically orthodox. Some tend to over-emphasize personal emotional expression. We are particularly

cautious in our song selection, and when there are doubts, we will turn to our teachers for advice. We are sure that we and our audiences benefit from our scrupulous selection of contemporary hymns and from our attitude of respect toward Christian music.

Spiritual Formation Group

The Spiritual Formation Group is a monthly meeting specially established to help the spiritual growth of the first year students.

Sharing I

Lam Sik-cheung (M.Div. 1)

The Spiritual Formation Group meets for two hours at the end of the month. It begins with the chaplain, Rev. Brian Lam, who provides guidance after which there is a moment of silence and individual reflection. Then we divide into groups of three or four to practice listening, to share and give response; this is all followed by a time of prayer. Since the beginning of the school year, we have met for 5 or 6 times. We always find the group meetings rich in content and are pleased to be immersed into this group experience. Some of the meetings challenged me to do in-depth reflection; others provided me with some encouragement I need at a particular time and they always give me food for thought.

In the first meeting, Rev. Lam asked, "Is there anything we have lost upon entering into the seminary?" He guided us new students to reflect on what we regard as important in life from the angle of "losing." And then from an adjustment in thought from "gaining" and "losing," he helped us prepare our mind and heart as we set out on a new journey. Up to that point, I had thought very little about what I "have lost" and through this exercise I found that what I "lost" were the things I thought most highly of. They include "losing" a job, losing the network of interpersonal relationship in relation to my work; losing an income and so transfer the financial burden onto my wife. Rev. Lam guided us to reflect, "In fact, doesn't 'losing' give God an opportunity to help us learn something from what we have lost? Then we need to ask ourselves what can we say we really 'have lost'?" Since every new student is faced with a number of changes, it is time for us to see clearly our spiritual

pilgrimage and how God is leading us. It is time for us also to adjust our way of looking at what is "gained" and "lost," and learn to be dependent on God and be thankful to God as we begin our life of study in the seminary.

In the meeting that followed, students needed to reflect on the relationship between spiritual discipline and "learning." I used to regard Bible study, personal devotional and prayer as the real ways of spiritual discipline. I considered such things as going to class, doing homework assignments, studying the Bible in order to complete an assignment as merely part of the academic "learning process." What then is the relationship between the spiritual activities and the seemingly mundane learning activities? In the spiritual formation group, I was reminded to reaffirm that what I considered to be merely "learning" should also be seen as a part of spiritual discipline and spiritual formation. We need to come to regard "learning" as a part of the content of spiritual discipline and nothing else.

At still another meeting, I found further enlightenment. We were asked these questions: What are some of the characteristics of the church's spiritual tradition? What is it that I am lacking? In that same meeting, I was made aware that self-denial, the primacy of Scripture, righteousness and holiness are all some of the precious characteristics of the church's spiritual tradition. Rev. Lam challenged us to reflect on the question, what are the qualities that are close to our own personality, our personal growth and the spiritual tradition of the church in which we grew up? We were told we needed to think about some of our personal weaknesses which some of our fellow students close by could help us identify.



Sharing II

Shum Man-yan (BAPS 1)

When I first came to study in HKBTS, one thing I found puzzling: It was that in addition to attending class lecture, we also needed to join the monthly Spiritual Formation Group. “What exactly is spiritual formation group?” I asked myself. “What is the nature of this kind of group, and is it some kind of mystical group?” I wondered in complete ignorance and confusion.

At the end of every month, all first year students would gather together in the multi-purpose hall where the chaplain, Rev. Brian Lam, would lead us on this strange journey known as spiritual formation. Each time we met, the theme would be new and different. Themes like “Transition,” “Integration of Spiritual Discipline and the Life of Study,” “Individual and Communal Life,” “Spiritual Traditions” were chosen to be discussed separately each month. Despite the themes being

different, common elements appeared over and over: a time of silence, message sharing, individual reflection and group sharing.

What appeared at first glance to be such general, commonplace elements can yet enable us to go through important step of training and discipline on our pilgrimage. For instance, in a group setting, each member was asked in turn to speak for about 5 minutes, during which time other members were asked not to speak or even to ask questions. What seemed to be a simple rule turned out to be quite hard to follow. We kept interrupting, since we were eager to share our similar thoughts, echoed sympathy or introduced our view right in the middle of the speaker’s sharing. In the past we had always expressed ourselves whenever we felt like it with the result that we seldom listened attentively to the other person. Learning to listen and giving others a secure and comfortable space to share was what we had to learn before we become true ministers.

We find the group is a wonderful place to go to learn things we have never dreamed of. We are exposed to the teachings of wise Christians and introduced to precious spiritual traditions. It is in these meetings that we come to a deepening understanding of ourselves. We sometimes go away from these meetings feeling astonished by all that we have discovered. What is more important is that through all the different sessions, we hear the voice of God.

○ Lord, may You continue to speak to us through these spiritual formation group meetings so that our lives can be built up and we can be prepared to be Your useful vessels.

A Student Union Activity: Bodily Health Check

Many varied activities of the Student Union have been set up to enable our students to unite, love and build up one another. As in previous years, we have organized prayer meetings, luncheon sharing meetings, tea gatherings, Mid-Autumn Festival Evening Party, and mission activities. This year, we have offered something entirely new as we have conducted the first “bodily health check” so that a “temporary health center” appeared in our campus.

Yuen Sau-king (M.Div. 1)

In the pleasant, warm sunlight, a group of seminary students and staff hurried into the multi-purpose hall with hungry stomachs to join the “bodily health check” conducted by the Student Union. For two days in February, the Department of Students’ Lives of the Student Union launched an instant bodily health check in an effort to remind members of the seminary community not to ignore their health. Four tests were given: the bodily fat ratio, blood pressure, cholesterol and blood sugar index. We first conduct the tests by taking participants’ relevant measurements and then analyze these figures. We hand over the results to individual

participants and advise them on their health and changes to their diet.

I was stationed at the section responsible for synthesizing the test results, measuring figures and providing guidance. I must admit it was fun to see so many nervous faces at the counter for instant measurement of cholesterol and blood sugar. Anyone seeing a sharp needle about to be inserted into one's finger tip would naturally feel ill at ease. No wonder the most peaceful corner in the hall was the section where blood pressure was measured because everyone knew that getting agitated or over-excited would result in a diagnosis of hypertension. Not surprisingly, I could hear the sound of laughter and joy at the counter where the body fat was measured. Those seeing that their body fat index fell within the standard range laughed cheerfully; whereas those who were shocked to find their fat index exceeding the standard also began laughing and then yelled to friends close by as they began devising a weight-reducing program. The section where participants stayed the longest was where they collected results and received health advice. Participants stayed the longest because they wanted to ask questions about the results and how to stay healthy. This counter was well-stocked with sets of brochures providing information about healthy



food and the correct way to cook and how good habit of eating and drinking could be formed.

Although this was the first time for the Student Union to have such a "whole population" body check, the planning and preparation procedure had been swift and plain-sailing. The master plan designer and those in charge of each of those sections mutually served one another, thus creating an intriguing and beautiful picture. What is interesting to me is that some senior fellow students and I who were professional nurses had assumed that once we took up our seminary studies, we would put aside our medical knowledge and training. It was good to discover that such skills can be put to good use even here at seminary!

Prayer Life

The Tuesday and Thursday Morning Prayer Meetings, the Noon Time Silent Prayer Meeting on Wednesday, the prayer section in the Morning Chapel on Thursday, together with the All Seminary Prayer Meeting every semester provide for our students much prayer discipline day after day.

Lam Lai-yi (BAPS 2)

The Morning Prayer Meeting at 8 am helps me to gather strength on my prayer discipline day after day. The MPM takes about 30 minutes in which there are praise singing, worship, theme sharing prayer and praying in groups. The theme for this semester is "Our Spiritual Armor" and it consists of two focuses: how to pray for oneself and for the whole seminary

community. It also includes praying for current issues in Hong Kong and the world and for the missions ministry. What impressed me most was that early morning when we prayed for victims of disasters and poverty throughout the world. That morning prayer meeting has indeed broadened my horizon. For example, we saw how many lives were seized in the war in Iraq and the severity of the famine in North Africa. I came to realize the narrowness of my horizons and my prayer life in the past. As a future minister, I cannot face the world with such ignorance. I keep



reminding myself to continue learning to pray for the people in our society and in the world and hope that in future I can have opportunity to evangelize the poor. Besides, when we pray in groups, we will watch over one another and pray for one another. Seeing that our fellow students stay hopeful and joyful when they face difficulties, I realize I go through similar struggles and am privileged to enjoy the sweetness of being a co-walker with them.

This semester as I need to go to class the whole day on Wednesday, I would take a rest after lunch so I cannot join the Noon-Time Silent Prayer Meeting. In the first semester, it was easier for me to manage my time. I was able to attend the Wednesday meeting more often. In these meetings, those teacher and student participants can choose to practice fasting according to their own conditions. In the meeting, there are such sessions as scriptural meditation, the practice of silence

and listening to hymns. The student responsible will lead participants to meditate through reading from the scriptural text and praying in small groups. The meeting always allows me to quiet down after facing life's daily hustle and bustle and I very much enjoy meditating on God's Word. Such a time to quiet down is really precious to me! This year the silent prayer meeting have taken on a more lively mode as once the Students' Worship Team, the Servant, led the worship section and as Dr. Moye taught students to meditation through significant art.

Prayer is both a form of discipline and a central part of our lives. In the prayer meetings, although we may not always have deep, intensive feeling each time, these prayers will somehow accumulate bit by bit, strengthening us and encouraging us in our mundane daily lives and enabling us to experience afresh the importance of prayer!

Basketball and Football

At sunset on most Fridays, a group of students and teachers meet at the basket ball court for a lively game. Anyone passing by cannot ignore the sounds of the ball hitting the ground, joyful laughter, shouts and lots of yelling with occasional cheers for a "good play." By now, most people around HKBTS know that Friday afternoon is a time of fun and games . . .



Mak Wai-yan (M.Div. 1)

Friday "Football Lesson"

At 4 pm every Friday, the ringing of the school bell in my brain signals to all that lessons for the week are over. Oh yes, a week's learning has just ended so that my heart is brimming over with excitement

Friday is the day when we seminary student feel particularly tired and in need of a break. Besides the cumulative effect of attending many classes and piling assignments, we need to head out to our churches to do our practicum from Friday evening through Sunday afternoon.



Needless to say, Friday is the day when all our strength and willpower are at the lowest ebb.

Fortunately for us, the Seminary has seen the need and so we set aside an hour Friday afternoon for fun and games.

A group of us look forward to such a time when we can gather to play together. It is a time for teachers and students to set aside the burdens of their busy lives, to take off their suits and ties and change into casual sportswear and shorts. We come together to share the vigor and our God-given breath of life and exchange our common soccer skills on the field. This unofficial, non-credit curriculum of soccer activity has established itself as an important part of our campus life. In the soccer field, no distinction is made between teachers and students as everyone goes after the football. We enjoy working up a sweat together and celebrate our lives and bodies as part of God's good creation.

Later, going through some exchange and understanding each week, teachers and students merge together and form a football team. From time to time, we have received invitation to play a friendly game with some high school football team or join a united football team with other seminaries. In the football field, through coordination, display of talent and skill, patience and acceptance, we have experienced winning and losing, and have even come to a direct experience of life and death. Through all the perspiring and exercising of our limbs in competitions, we build one another up step by step. At the same time we become aware that we are running together step by step along the road of God's kingdom.



Thank God that on campus we take our study seriously and then too in the football field we are surrounded by fellow teammates who play the game with the same seriousness. In the days ahead, may we continue to put on HKBTS's red and blue team uniform, try our best to be an integrated community of faith, and live out our lives as a testimony that we will make a difference in the world. May we handle the word of truth wisely and with integrity in our lives and in our ministry. Just as we try hard to run with all our strength in the football field, may we do the same in our daily lives so that God can use us as His approved, unashamed workmen.

Class Gathering

Getting together with one's classmates can take many different forms as we foster the long process of building sustaining friendship. It is important that these friendships be built during students' few years at seminary to enable us to be co-walkers as we become future ministers keeping watch over one another.

Sharing I

Every class in the Seminary has its own gathering to maintain close relationship among classmates. The BAPS class gatherings have grown out of the fellowship that began in year one. Each class has its own "class rep" elected from classmates to serve for a semester as the convener. At present, our class

Yang Oi-han (BAPS 2)

meets every Friday with fellow students taking turn to lead at a schedule set by the "class rep."

At each meeting, there is praise singing, devotional sharing and a time of mutual intercession. We cherish this opportunity to share and support one another, talk about our ministries and spiritual experience, share our personal and families' needs, and discuss people we have met and work we have done. Above all, we will also give testimonies of God's grace and guidance in our daily lives. In year one, we met once a week. In year two as we all got busier, we decided after a long discussion to continue meeting



every week. From what I know, other classes have decided to meet less often (adopting a more flexible schedule), such as once a month or once every two weeks. Looking back over our past class gatherings, not all our classmates attended all of our weekly meetings, but a certain hardcore group of our fellow classmates have never been absent, not even once.

As I have mentioned, class gatherings can take many forms: having lunch at the campus canteen, getting together for a tea time in a local restaurant at Ma On Shan town center, or even going to a classmate's house to enjoy hot pot or eating supper together during the summer holiday. I enjoy being with our class on ordinary days when we get together for lessons,

yet at our special class gatherings we can share more in-depth in a secure environment where we can build on the trust and emotional support that has been established during our time together. Whenever we encounter family problems or difficulties in studies or ministry, we pray for one another. We have also set up a blog of our class in the facebook to maintain our connection especially over the summer holiday.

We are co-walkers in need of mutual encouragement and in a special position to minister to one another. The outcome of each class gathering may not be perfect; however, we agree that it is an important process and a precious part of our seminary life as we are equipped to serve the Lord.

Sharing II

Au Siu-yin (M.Div 3)

We are class M.Div. 3 and perhaps the most special Master of Divinity class in recent years in that the number of students who came to study in the Seminary at the first year was small and thus the number of graduates this year is correspondingly small. This in no way means that our class lacks the centripetal force to unite together. To the contrary, having fewer numbers of students only allows us to build great inclusiveness, absorbing those part-time students and those taking courses selectively. We are so bonded that we can never quite figure out who will be in what class when we study together.

You may come to the conclusion that our class is rather low key, since outsiders have said that they see us as a group of reticent people. The reality is that every time we gather together, there are always constant gales of laughter and the mood of cheerfulness. Those sitting next to us have been known to complain that we tell too many really bad jokes, causing those at our table to gush out their food or to laugh so much so that they risk choking to death. Owing to our heavy study schedule, assignments to hand in and practicum to fulfill in weekends, we have not fixed a special date for our official class gathering but we often gather together during lunch time for frank sharing and lively communication. At other times, we arrange to meet to sing or to pray together. Sometimes, as if by accident, we discover we are free and we will slip away to Ma On Shan town center for tea time and a quick break. In the past, we played ball games a few times. At other times, we

sat around a table for a gathering and shared our experience before enjoying hot pot together. Quite a special program usually takes place at the Spiritual Formation Camp just prior to the beginning of a new school year. Besides the regular luncheon meeting before the camp program begins, our class would leave the campsite to indulge in our habit of eating desserts together. During holidays, given the constraints of family and our seminary practicum, it is really hard for us to get together. This is a pity that even pre-arranged home visits to a classmate's house and a few outdoor activities had to be cancelled due to conflicts with other events.

As it is so precious for us to come together to share among ourselves, we make good use of modern technology to strengthen our mutual communication through SMS email, and facebook. In these ways, we send out news, share heartily our thought and ideas, and even make known our prayer requests. Seen from another angle, despite our lack of scheduled class gathering, we remain a group of united and supportive co-walkers.



What Is (Not) Public Theology?



Andres Tang

*Professor of Christian Thought
(Theology and Culture)*

I

What actually is “public theology,” a theology that has emerged in the last twenty years in western theological circles? Can we even say that there is such a thing as “public theology”? In English, it is sometimes referred to as “public theology” and at other times as “theology of the public.” Of course, we cannot adequately determine the meaning of “public theology,” a discipline of western theological studies, by merely examining the two terms coined for this movement. Before I continue, I want to make it clear that in this short article I do not attempt to examine the “public theology” of the west but merely offer to share my personal reflections. I begin by examining the traditional usage of these two English terms to give my personal answer to the question: “What is public theology?” I will do this by providing a negative definition of “what is (not) public theology” and then go on to contrast its positive and affirmative meanings.

II

What is the actual difference between “public theology” and “theology of the public”? To answer this question, we turn to a pair of more established

terms: “natural theology” and “theology of nature.” In simple terms, “natural theology” means that it is through understanding the natural world that we come to understand God who creates this world. As for “theology of nature,” though the Chinese translation is the same, the meaning is different. It means “to think about the natural world from a theological perspective.” Similarly, in the term “public theology,” do we first begin from “public sphere” and then make inquiries for a theological answer? Will such an approach fall into a pattern that allows “public sphere” to set the theological agenda that somehow constrains our theological thinking about “public sphere”? This implies that when we use “public sphere” as a starting point, we will need to maintain a certain view of “public sphere;” otherwise, we will reduce this term and its usage to something formal and hollow, totally lacking any solid meaning. This being the case, how can this approach prevent us from following our pre-conceived notions about “public sphere” and thus limiting our theological thinking about “public sphere”? Therefore, to take one step backward, we can only, at the very most, accept the descriptive dimension of “public sphere” as a starting point for our thinking. As for establishing a norm for theological

analysis and casting judgment, we must choose one from the theological sphere, not from any other sphere.

Having established this criteria, we may take “public theology” to mean “theology of the public.” We start from a theological perspective to understand what “public sphere” means and attempt to modify or revise the existing view by imposing a theological view. This approach shows that theology itself holds a certain view of “public sphere” and establishes the idea that theology must not be subsumed under the domain of any other subject. Stated more broadly, all views on “public sphere” must originate out of a particular subject. This is to ensure that the relationship between theology and other subjects will not become a subordination relationship; neither discipline must be subordinate to the other. The viewpoints representing each of the two disciplines begin from their own particular standpoints so that through continual dialogue they can come to a clear understanding of each other’s viewpoint. In this way, the so called “public theology” is in fact not “public” in any absolute way but “public” as it is understood from a particular standpoint and therefore different from the “public” understood from all the other standpoints. In other words, the study of “public sphere” is not confined itself to a certain discipline, and there is no overriding advantage of choosing a certain discipline whose study methods are preferable to those of other disciplines.

III

The above description implies that there can be no neutral “public sphere.” Apart from the fact that there exists a “public” understood from a particular standpoint, there is another more important reason. It is that within this “public sphere,” there exists all kinds of particular, irreducible standpoints. In order to enter this “public sphere,” Christian “public theology,” as it is Christian and theological, need not apologize for giving its views on all matters regarding this “public sphere” and need not eradicate its own particularity. Here, I want to make it clear that “public theology” does not seek to set up an objective, universal theology. It is true that there are all kinds of existing standpoints within “public sphere.” But we need not feel obligated first to set up a foundation acceptable to and approved by those representing the various standpoints to reach a consensus. This would reduce all the standpoints to a single standpoint, thus

denying the particularity of each of the various standpoints. The result would be that “public theology” will become just an all-embracing discourse.

However, to emphasize particularity and to refrain from coming to a consensus need not end communication among those involved in dialogue. It is only that this communication is not based on certain common points. The aim is only to ensure that this communication not be based on some universal point of view. We are only making it clear that Christian “public theology” needs to begin from its own particularity and to point out that there is no need to establish some universal standpoint before initiating dialogue. To begin communication from each one’s particularity allows everyone to become conscious of a person’s standpoint being different from those of others. This can help avoid the natural tendency to read the viewpoints of others from one’s personal perspective. Then as both sides listen carefully, they can quickly differentiate the particularities of all the views represented. This allows participants to understand another discipline by recognizing the differences while at the same time coming to a deeper and more objective understanding of one’s own. This is an epistemology which is difference-oriented and is therefore contrary to one seeking to establish a universal foundation. We must then expect the “public theology” arising from this approach will not be a kind of method-ism. Such an approach emphasizes the importance of methods and adopts certain objective and universally-used methods. On the contrary, this “public theology” takes its particular theological viewpoint as the norm for applying its method. Said another way, its method originates from its own particular theological perspective. Its ideas will not be reversed just because the object of analysis and explanation is “public theology;” so its theological perspective would not be tempered by certain objectives and universal methods.

IV

The study of “public sphere” cannot demand that the method used must also be “public” just because the object under study is “public sphere.” This can only be a fictitious demand. What lies behind such a demand is an objective and universal method-ism. Similarly, we also cannot say that just because the object of study is “public sphere,” that this “public theology” ought to be different from “the

theology of the church.” This is no doubt a kind of “public” and “private” dichotomous thought pattern which includes the “church” in the category of “private” and which separates and classifies the sphere outside the “church” as “public.” According to this line of reasoning we would end up with two kinds of theology. We can only find ourselves puzzled by such a pattern of reasoning. As I see it, the crux of the problem is clear: who does the theology? From the standpoint of Christian faith, could it be said that it is the community of faith, meaning the church, which is qualified to do theology? The reason the church has a legitimate status to do theology is that she has come into being because of her belief in the salvific activities of the triune God. If the church is the only legitimate and qualified body to do theology, then it will certainly not be possible to have any “public theology” that differs from “the theology of the church.” If this is not the case, there must be another community outside the church who will do “public theology.” But then we must ask: what is the legitimacy of this community? This is the first question. Perhaps the problem needs also to be tackled from yet another angle. Does the church itself need to do another “public theology” beyond “the theology of the church”? Does this mean that what is “public” is the way of life led by other communities outside the “church”? Does this also suggest the communal life of the “church” is not “public” or at least not the “public” shared by other communities? To go this route would imply that “the theology of the church” is not “public” so that it may not correspond to the “public sphere” outside the church. Considering this approach brings up yet another problem.

Does a public sphere exist completely outside the church? Can we say there is yet another public sphere outside the church? The question involves knowing where we stand when we make such a judgment. Does some standpoint exist outside and above the faith community that is more objective, more universal and even more transcendent? Should such a standard be used to delineate, examine and assess the boundaries of “public sphere”? If our answers to these questions are in the affirmative, can we decide that “the theology of the church” and “public theology” are two distinct spheres in theology as the former focuses on the area within the church while the latter, on areas outside the church? Or in fact, outside the church, is there no public, or may we say that outside

the church there is another public? All this is certainly not a problem of space or of regional boundary. We must say that church life itself is public and this answers our first question. We can make a bolder claim, the publicness of church life itself can be applied to examine and assess the public-ness of other communal life outside the church. This answers the question that follows. Seeing the problem from the church’s perspective, we can at most offer the criticism that the public-ness embraced by “the theology of the church” has not yet been fully developed. At the same time, we cannot set up a “public theology” apart from “the theology of the church” or break away from “the theology of the church.” Taking serious the faith of the church, I cannot personally imagine that outside the church there can be any public; at the same time, I am able to grant the fact that outside the church there cannot be another public. From the church’s perspective and based on the faith of its members, there can be no public that can properly be called public; from the perspective of the church, there is no alternative public outside the church that is in accordance with our Christian faith.

V

“Public theology” should neither be reduced to a product under the dichotomous theory nor the outcome of a search for objectivity and universality. From section two to section four in my above discussion, I try to handle some biased viewpoints and identify some of the questionable presuppositions behind these views. Apart from the dichotomous pair, “public” and “private,” there is a closely related dichotomous pair, the “outward-oriented” and the “inward-oriented.” The reason for developing “public theology” for this kind of dichotomous theory is that the church is considered too inward-oriented, always confined to the church’s four walls and too often neglecting her social responsibility, failing miserably to be the salt and light within the local community and society at large. In fact, the issue of the church’s social responsibility to transform or bring renewal to its local community is the very nucleus of “public theology.” Due to the limits of space, I have chosen not to discuss this issue at this time. Let us instead go back to a more basic question involving the dichotomy of being “outward-oriented” or “inward-oriented.” For the church to accept this dichotomy would be to ignore the essential relationship between the church’s outward-oriented aspect and its inward-

oriented aspect. We must be quick to point out that the church must not divide her inward-orientation from her outward orientation. The church must never become so outward-oriented that she totally denies the crucial function of her inward orientation. In other words, she must never focus entirely on her outward praxis. As in our discussion of the dichotomy of “public” and “private” above, we must be cautious not to break away entirely from the church’s distinct public-ness in our discussion or in the development of her “public theology.”

At this point, we must go on to determine what norms and constraints should be employed as we set out to develop a “public theology” that breaks away from the church’s “public-ness.” We must seek to understand, in discussing the outward praxis of the church, what kind of norms or constraints must be followed in order to build and develop such a “public theology.” The church’s inward public life originates out of the salvific work of the triune God in whom she believes, and she continues to be regulated and guided by the salvific acts of the triune God. The church’s inward public life which includes preaching and listening, instruction and learning, and putting into practice the word of God, all as her effort to follow Jesus Christ as His disciple community. The entire church’s inward public life is actually a communal life empowered through the Holy Spirit and formed by Jesus Christ to whom the Bible testifies. This is the public-ness of the church’s life as mentioned earlier. From this we can see that breaking away from the church’s inward orientation and focusing upon her outward orientation would be like taking “a fish out of water.” The “public theology” built on such a foundation can only be hollow and abstract. It would lack a concrete, lively community group to embody and provide a frame of reference and to give witness to. This kind of “public theology” lacks the authority to make exaggerated claims about the church’s outward oriented practice. Neither does it have the right to downgrade the

church or suggest that she neglects her work of nurturing or forming its inwardly-oriented public life. Lacking this authority, this “public theology” will be no more than a concept, lacking a corresponding faith community to serve as a lively embodiment of the church’s public life. This can only lead inevitably to self-negation, the opposite of transformation and renewal that can be found in the church and which the church seeks to live out. As a result, the demonstration effect of this kind of “public theology” will be greatly reduce.

VI

From the above discussion, we can briefly conclude what is not “public theology.” This can be summed up in two arguments. In the first argument, “public theology” cannot subsume under the category of objectivity and universality. This is an issue of theological epistemology and methodology. We cannot put “public theology” inside the objective and universal “public sphere” just because the object of this theology is “public,” and so we can forsake theology’s own particular standpoint and method. Indeed this is an issue that is bound up with theology or the doctrine of God. The second argument is that “public theology” cannot be placed in the dichotomous pattern of “public” and “private” or “outward-orientation” and “inward-orientation.” This “public theology” will only cause the church to break away from her distinct public life and fall into the trap of building and developing a kind of public different from the church’s public. This is an issue of ecclesiology. In this short article, I am only able to share a preliminary reflection on the problem of defining public theology. I attempt to come to a definition by pointing out the theological dimension and the church dimension of “public theology.” I also point out, in a negative, refutable way, “what public theology is (not)” as a starting point for a more in-depth exploration and scrupulous elaboration of the subject in the future.

Academic Affairs News

1. Spring Term of 2011-12 Academic Year Commenced

On January 17, the second day of Spring Term, the Spiritual Formation Day took place with the theme, "Faculty-Student Mentoring." The day began with a seminar after which teachers and students formed small groups to exchange ideas. Then there was a session when students could spend time in solitude and prayer to prepare themselves for the new semester.

2. Experiencing Seminary Life Camp

This camp took place from February 29 through March 1 with the theme "Stand Firm for Our Faith, Face the Church's Needs, Meet the World's Challenges." Participants could sit in scheduled lectures and interact with professors and students. Pulpit messages and students' sharing of testimonies of God's call enabled participants to come to a better understanding of God's call, what is involved in full time ministry, and to experience seminary life.

3. Annual Concert of Praise 2012

The Seminary's Annual Concert of Praise 2012 will be held on May 6 at 7:30 pm at the University Hall of Hong Kong Baptist University. The theme for this year's concert is "God Alone Is Enough." In addition to the performance by the Seminary's Joint

Choir, Rev. Timothy Lau will deliver the message and students will give their testimonies sharing how God's grace has been at work in their lives. The admission for the concert is free and all brothers and sisters are cordially invited to come and sing praise to God.

4. Wan Chai Bible Conference

This Conference is jointly organized by the Seminary and Wan Chai Baptist Church and will take place on five successive Sundays: May 6, 13, 20, 27 and June 3 at the Wan Chai Baptist Church. The over-all theme will be "The Lord of All Peoples. We Are God's People." The speakers are biblical studies teachers at the Seminary: Dr. Tony Sher, Dr. Alexander Mak, Dr. Wong Fook Kong, Dr. Clement Shum and Dr. Sam Tsang. All Christian brothers and sisters are cordially welcome to attend.

5. Awards Presentation Ceremony

This year's Academic Awards, Special Awards and Long-Service Awards Presentation Ceremony will be held on May 24 at 7 pm at the Sai O Chapel. Through this significant presentation ceremony, we hope to recognize those students excelling academically and in other areas. We also want to recognize members of our staff with long service in the seminary and express our deepest appreciation to our scholarship donors.

From the Chaplain

Brian Lam (Chaplain)

Faculty-Student Mentoring: Report on the Spiritual Formation Day

New academic year begins every August. Every year a three-day-two-night spiritual formation camp is held to help students in preparation for a new school year. In January, we begin a new semester with the

Spiritual Formation Day. This year's Spiritual Formation Day was held on January 17 with the theme "Faculty-Student Mentoring." All the seminary's teachers and students attended a seminar in the morning and it was followed by group sharing and discussion in the afternoon.

In the past, students were assigned spiritual formation groups by class of year according to their classes to meet for two hours every month led by a teacher professor. Beginning three years ago, after review, we had had a new policy. Only year one students attend the spiritual formation group. Other students will instead make monthly appointments with a teacher or one of the chaplains for hourly meetings.

This new arrangement of faculty-student mentoring had been conducted for two and a half years. Then, on the Spiritual Formation Day in this last January, we asked for feedbacks from teachers and students about this arrangement. In the morning chaplain Rev. Brian Lam chaired a seminar in which two of our teachers, Dr. Sam Tsang and Dr. Clement Shum presented a dialogue. They unanimously agreed that on the surface the teacher appeared to serve as mentors guiding students but in fact the teacher and the student merely co-walked for a year in a certain part of the student's seminary training. In fact, the teacher assumes the role of a co-walker rather than a spiritual director. Dr. Tsang regarded such a relationship as spiritual friendship as teacher and student interact and learn from each other while Dr. Shum sought to help

students by listening closely to them.

The teachers were asked to make suggestions as to how mentoring could be made more effective to help students grow. Dr. Tsang reminded students to spend time in prayer so that they could be more open to hear God speak through the conversation. Dr. Shum encouraged students to regard the teacher as a co-walker, a brother or a sister in Christ, not a lofty teacher. Both students and teachers learn to build up spiritual friendship through individual conversations and talk to share as close friends, sparing no thought for any striking effect or benefit.

After the seminar, students were divided into groups to share and make a report. From their reports, it seemed that students enjoyed very much individual conversations with their teachers. Some remarked that it was rare to experience a life encounter with another person in a peaceful, safe space at close quarters.

Seminary students need to learn to be Jesus' disciples since, in the near future, he or she will need to mentor others. It is our hope that we treasure these opportunities in the Seminary as we walk together and encourage one another along the way.

Admissions and Registration Office

Mandy Chung (Registrar)

In February and March each year, the Seminary organizes an Experiencing Seminary Life Camp for brothers and sisters considering full time ministry or applying for seminary studies. Through a two-day camp, participants would be helped to come to understand seminary life. In our camp, there are several different sessions. For example, participants attend class lectures with our students. Then they also join the morning prayer meeting and the morning chapel. By staying overnight in the students' dormitory, participants have two days to follow the actual routine of a seminary student. Participants are able to talk with our professors and students and take part in group sharing sessions. After such immersion in seminary life, they are better able to open up for God's leading in their lives.

This year's camp was held from February 29 to March 1 with 38 participants. I am aware that most

participants need to take two days leave from work. I am also encouraged to see the seriousness with which the participants reflected on the word of God and inquired with all kinds of questions. I must confess I had no idea how touched I was during the session, "Testimonies of God's Call." Since I am in charge of the Admissions and Registration Office, I am fairly familiar with each of our applicants' files so that the students' testimonies of God's call are not new to me. However, I was profoundly touched when three students and graduates shared their struggles and difficulties they faced after God's call to full time ministry, how God helped and led them step by step and how the impossible was made possible. I must confess that it is this spiritual prompting and being deeply moved by the Holy Spirit that serves as a great driving force for me to serve in HKBTS!

Toward the end of the camp we had the consecration

meeting in which many participants expressed that they enjoyed each activity of the camp's program. Although each of our spiritual journeys might not be identical, it is a beautiful thing that a group of Christian brothers and sisters who are willing to offer themselves in service to God come together and encourage one another. Besides, a number of participants said they would apply to study in the Seminary. This leads us to look forward to a fresh new group of students who will join us on the road of consecration. What encouraging news! Since I am sure

our Heavenly Father knows our every need, I ask Him to prepare the way for each of these brothers and sisters, guiding them to know God's good and perfect will.

This spring we admitted three new students, one in the Master of Theology program, one in Bachelor of Arts in Pastoral Studies program and one unclassified student. Student recruitment for 2012-13 academic year has already begun, anyone interested to apply can log on our website www.hkbts.edu.hk for detail or call 2768 5130 for inquiry.

Lay Theological Education Department

Dorcas Sham (Administrative Officer)

A Manifestation of HKBTS's Integration

On January 6, our LTED staff joined the Seminary's All Staff Outing organized by the staff in the Sai O campus to spend a day in Shenzhen. When our staff heard about the destination, they excitedly searched the internet for information about the place to find out all its attractions. That day, our staff was in a high spirit as it was our maiden voyage with the main campus staff. Ever since we moved to work in the Seminary's city center at Mongkok in 1999 and taking into consideration the class schedules of our daytime and evening programs, it has been hard for LTED to have joint staff activity with those in the main campus. So, this time when we went out together, we found many were strangers to one another (as we had had no contact before) and some even had no idea of each other's names. However, when we saw how playful some members could be when they played tricks on others, or the reaction in face of danger as he or she walked along a roped bridge, we came to know more about one another.

During the Seminary's Diamond Jubilee last year, our department was fully involved. Foremost of all the events was the Diamond Jubilee Thanksgiving Banquet. It was decided that LTED would be responsible for one item that evening. After a heated discussion about the form and content of the program, we decided to recount how the Lord had blessed the Seminary through RAP lyrics set to a Cantonese opera tune. Reading through the HKBTS's *Golden Jubilee Pictorial Chronicle* in detail refreshes our memory of God's generous acts of grace

throughout the Seminary's more than sixty years' history and leads us to reaffirm our call and mission. At the Thanksgiving Banquet, everyone was touched to hear our former President, Dr. George Wilson, and President Joshua Cho sing "Amazing Grace." The Seminary's faculty then congratulated the Seminary through a Chinese couplet which blended the names of all the faculty members. The alumni choir sang a familiar hymn with new lyrics that reflect the Seminary's heritage and ethos. Each of these special features worked together to give a strong testimony to our watch words, "One Faith, One Lord and One God."

The Thanksgiving Banquet was followed by the Diamond Jubilee Fund-Raising Walkathon. Members of the Seminary's faculty, students and staff participated in this activity. We were thrilled when a member of our staff, Mrs. Cheung Siu Kwai-ngau, received the "The Greatest Number of Sponsors Award." Mrs. Cheung surely deserved the award as at the end of every class, she would show up to introduce the walkathon to students, asking them to sign up to join the walk or be a sponsor. No matter how much the sponsor pledged, she always felt excited and gave the student her sincere gratitude. In the past because of physical distance, it is inevitable that LTED students would feel disconnected from students at the Sai O main campus. The Walkathon allowed students from both campuses to walk side by side to raise the Seminary's education fund. At the same time, all students experienced HKBTS's oneness as they exhibited the spirit of oneness in the Lord.

The annual graduation ceremony has always been a

great event for LTED. Last year's Diamond Jubilee Joint Graduation Ceremony was a particularly great event, since this was the first time the Main Campus, LTED and Distance Education Program joined together to hold the Joint Graduation Ceremony in Queen Elizabeth Stadium, Wan Chai. In the past, each unit always had its own procedural arrangement in the graduation ceremony and when the units were merged, some major adjustments were necessary. We thank the Lord that every time all the parties got together to prepare for the event and each group voiced out its particular needs. Whenever a decision was made, we were pleased to witness that there was enough mutual coordination and acceptance

of everyone's ideas and suggestions. In the end, the overall graduation ceremony turned out to be such a great success and we were praised by even the stadium's senior staff for our administrative competence. Our joint effort testifies to God's grace and reflects our staff's effective coordination and cooperation.

"To be an integrated whole" is the directive advocated by our Seminary's President Cho in his inaugural address. It is our sincere prayer that LTED will continue to be more integrated into the Seminary's ministry, structure and ways of thinking as we make great effort to work together to train Christian leaders to undertake the daunting task of bringing God's kingdom to earth.

Distance Education Program

Chow Pui-shan (Director)

The vision of Distance Education Program is to provide an alternative mode of learning to the traditional one, as we equip believing Christians with theological knowledge while overcoming the constraints of time and space. We are especially pleased to serve the needs of special Christian communities. Besides providing opportunities for further theological studies to the general Christian public, we also offer "special training" ministry for those in ministries that provide care for communities having special needs or in places where there are special economic difficulties.

As for our "special training" ministry, we have joined with the Christian Ministry to the Visually Impaired Persons (CMVIP) to launch the "Spiritual Light Project." The Certificate Program in New Testament Studies has been offered for the third consecutive year. The Certificate Program in Old Testament Studies was first offered in 2008 with eleven visually impaired students enrolled. Over the past four years, these students have made persistent efforts to master the material through correspondence course materials, textbooks in Braille, tutorial lessons, topical seminars teaching aids and computer-assisted tools provided by CMVIP. These students are entering the final dash of their race as they take their last two subjects before their graduation this year.

In another special study program, DEP co-operates with Hong Kong Christian Kun Sun Association in offering

the "Onesimus Project" to those prison inmates who have come to Christ in correctional institutions. The project is now in its thirteenth year. At present, 35 students are enrolled in the certificate and diploma programs. In the Diamond Jubilee Joint Graduation Ceremony held on November 27, 2011, some family members of these graduates were on hand to receive the graduation certificates on behalf of their graduating relatives. Observing the joy and delight on their faces, I was moved to thank God heartily and unceasingly for the impact of the "Onesimus Project."

To facilitate a more flexible mode of learning for students, we already offer an on-line certificate program in New Testament. Beginning in late March, we will begin to offer an on-line certificate program in Old Testament. We are pleased to announce plans to set up an on-line teaching and learning platform in an effort to serve more effectively learning communities both in the Mainland and overseas. We have recently expanded our on-line mode of learning. Then in March, we launched a new program, the Higher Diploma in Biblical Studies Program. This program especially targets students having completed the Diploma in Biblical Studies Program and those wishing to do in-depth study of individual books in the Bible.

Praise God that DEP has played its part in this meaningful training ministry. I am confident that God who has begun this good work in us will bring it to completion!

Student Union

Hui Kin-cheong (Chairperson)

A new Student Union's Executive Committee began our term of office in January and its seven members are the following: Hui Kin-cheong (Chairperson), Chan Wei-chee (Vice Chairperson), Ng Chi-hoi (Secretary), Cheung Wai-shun (Treasurer), Leung Yu-ching (Spiritual Devotion), Chiu Shun-kin (Missions) and Cheung Wai-lun (Students' Lives). The Committee members have invited the following teachers as our advisors: Dr. Vincent Lau (Student Union), Dr. Andres Tang (Secretary Department), Chaplain Rev. Brian Lam (Spiritual Devotion Department), Assistant Chaplain Mrs. Elaine Cheung (Spiritual Devotion Department), Dr. Eric Kwong (Missions Department), Rev. Pak Loh (Missions Department), and Dr. Nathan Ng (Students' Lives Department).

The Student Union's theme this year is "Co-Share, Co-Shoulder, Co-Build." In discussing the theme among the executive members, we unanimously agree that in addition to working diligently to gain knowledge, our fellow students also need to develop a good disciple community life. Through various campus life activities, every one in this disciple community can learn to share life experiences and shoulder one another's burden to build one another up.

As planned by the Spiritual Devotion Department, beginning in February there will be Morning Prayer Meetings on Tuesday and Thursday and a noon-time silent prayer meeting on Wednesday. In the morning prayer meetings, we will pray for our fellow students, the faculty and the Seminary as well as for the needs and problems of our society. Then, on every Thursday there will be an additional message sharing session to focus on developing "our spiritual armor." The noon-time silent prayer meetings will offer an extra session devoted to intercession giving us support as we serve one another through prayers.

On February 23, the Missions Department conducted



a noon-time sharing meeting with the theme "How to Promote Missions Ministry in Chinese Churches." Through the sharing by Rev. Chan Shun-kam of the China Evangelistic Mission, Inc., our fellow students came to a better understanding of the ways of mission promotion in the Chinese churches and benefited a great deal from Rev. Chan's mission experience.

The Executive Committee not only cares about the learning, spiritual and community life of our fellow students, but also has concern for each person's physical health. In early February, the Students' Lives Department organized an event, "Bodily Health Check." By measuring and checking the blood pressure, blood glucose and cholesterol of the seminary's faculty, students and staff, participants could better understand their own bodily health conditions. What made us feel excited was that the activity not only drew many fellow students to participate but also gained positive reaction from a good number of staff, teachers and even from those working in the campus canteen.

We hope that our fellow students can devote themselves to various activities and learn to "co-share, co-shoulder, and co-build" within our community life.

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on January 14 on the topic, "Our Ecological System Is Home for the Holy Spirit: Jürgen Moltmann's Pneumatological, Ecological Doctrine of Creation" at the Public Theology on Environment Series on the theme "Scripture•Environment Protection•Church" jointly organized by the Alliance Bible Seminary's Christianity and Chinese Culture Research Center, Diaspora Production and Sheng Kung Hui All Saints' Cathedral. On January 19, Dr. Tang again spoke on the topic, "The Absence of the Church" at the Bimonthly Pastoral Staff Fellowship Meeting of the Joint Development Group of the Chinese Christian and Missionary Alliance. On February 23, Dr. Tang spoke at HKBU on the topic, "The Myths about the Last Day." The meeting was organized by the Hong Kong Baptist University Chaplain's Office. Dr. Tang has written an article, "A Reading Guide: A Church Doing Well Both Internally and Externally," as a prelude to the Chinese translation of John Stott's *Living Church* (Taipei: Campus Evangelical Fellowship, 2012). His two articles: "Our Ecological System Is Home for the Holy Spirit," and "Man's Habitat: Further Questions Extended from Jürgen Moltmann's Ecological Doctrine of Creation," appeared in February in issues 1275 and 1276 of *Christian Times* respectively.
- **Dr. Sam Tsang**, Associate Professor of New Testament, was the respondent in a seminar on "Public Theology" organized by Hong Kong Theological Education Association on February 17. He also spoke on the topic, "The Literary Interpretation of the Gospel of Luke" in a seminar on "Literary Interpretation" organized by Singapore Bible College on March 3. Dr. Tsang spoke on "Christian Communication in the 21st Century," in a training session to staff in Radio 3 and Radio 4. Dr. Tsang gave a talk on his new book, *Reflections on Leadership Based on Ezekiel*, at the Virtue and Wisdom Link Platform on March 16.

Visitors

- Rev. Paul Cheung of Montgomery Chinese Baptist Mission, Montgomery County, Maryland, USA paid the Seminary a visit on February 23.
- Rev. Chan Shun-kam, Director of Mobilization, Hong Kong Region of China Evangelistic Mission, Inc. visited the Seminary on February 23. During a special luncheon meeting with our faculty and students, Dr. Chan spoke on the topic, "How to Promote Mission Ministries in Chinese Churches."
- The well-known Watoto "Star of Hope" Children's Choir from Uganda was on campus on February 28. We were blessed during the Chapel hour praising with their uniquely African style of music and dance and hearing their testimonies.

Alumni News

- Alumnus **Hon Po-lung** (class of 1997) rested in peace in God's embrace on December 22, 2011. Please remember his family in your prayers.
- Alumnus **Wong Yiu-man** (class of 2002) was ordained pastor by Fanling Baptist Church on February 12.
- Alumnus **Yip Kwok-leung** (class of 2003) was ordained pastor by 611 Bread of Life Christian Church, Tai Po on February 19.
- Alumnus **Leung Wing-sum** (class of 1993) was ordained pastor by The Min-Nam Chinese Christian Trinity Church on March 18.
- Alumna **Wong Kin-kau** (class of 1997) was ordained pastor by Quarry Bay Baptist Church on March 18.
- Alumna **Lau Sau-chun** (class of 1992) will be ordained pastor by Castle Peak Baptist Church on April 29.

Alumni Association News

The AGM of the Alumni Association will be held on May 28 at 10 am in Room 904, HKBTS's Applied Theological Education Center, Mong Kok. Alumnus Rev. Paul Ma will give a topical sharing after the AGM. All HKBTS alumni are welcome to attend.

Publication News



Dr. Sam Tsang's, *Ancient and Modern Preaching: Classical, Biblical and Contemporary Rhetoric for the Pulpit*, the first volume in the Seminary's Church and Culture series, will be published in June. This book bridges the gap between ancient and modern culture. It surveys ancient rhetoric and the NT implication, and then

examines the rhetoric modern electronic communication uses. Many principles of rhetoric, from ancient to modern, do not change, but the modern preacher should alert some of their differences and reflect upon the implications of classical rhetoric on preaching.

Hill Road (Issue 29) will be published in June with "Spiritual Theology" as its theme. There will be seven thematic articles: "A Love That Is Grounded in Faith and Hope Is a Love That Never Ends — Rethinking I Corinthians 13," (Alexander Mak), "Spiritual Role of the Jerusalem Temple in History and Tradition," (Wong Fook-kong), "The Spiritual Message and Significance of the *Vita Antonii*" (Nathan Ng), "'Spiritualitas' — Another Reformation of Martin Luther" (Pilgrim Lo), "Wu Leichuan's Confucian-Christian Spirituality," (Kwong-pui Chan), "Formation of Spirituality in Corporate Worship" (Andrew Ng), and "Transition, Transformation, and Community: The Spirituality of Mentoring" (Brian Lam). There are several miscellaneous articles and book reviews. *Hill Road* is available in local Christian book stores, or copies are available at our Seminary or one of its urban centers. For enquiries or subscription, call 2768 5168.

Lay Theological Education Department

Courses offered in the April to June quarter of the Women Theological Training Diploma / Certificate Programs (auditing is also welcome; teaching is conducted in Cantonese) :

Subject	Lecturer	Place of Tuition	Date / Time
Christian Ethics	Mr. Tiger Chan	Applied Theological Education Center	17/4 - 12/6; 1/5 will be suspended. (Tue, 8 lessons) 9:30 - 12:00 nn
Caring and Communication Skills	Mrs. Chu Leung Yuk-kwan	Mong Kok Education Center	29/5 - 26/6 (Tue, 5 lessons) 9:30 am - 12:00 nn
Job—Suffering and Wisdom	Ms. Lam Oi-yee	Mong Kok Education Center	3/5 - 31/5 (Thu, 5 lessons) 9:30 am - 12:00 nn

April to June quarter of the Lay Theological Education Training

Subject	Lecturer	Place of Tuition	Date / Time
The Many-Sided Dimensions of the Ministry to Teenagers and Young People	Mr. Chan Wai-ming	Mong Kok Education Center	16/4 - 4/6 (Mon, 8 lessons) 7:00 - 10:00 pm
Christian Churches in China	Rev. Au Pak-ping	Mong Kok Education Center	16/4 - 4/6 (Mon, 8 lessons) 7:15 - 9:45 pm
History and Trends of Mission	Mrs. Hung Wong Wai-ling	Mong Kok Education Center	16/4 - 4/6 (Mon, 8 lessons) 7:15 - 9:45 pm
Caring and Pastoral Ministry for the Elderly	Mrs. Fung Chan Wai-fong	Mong Kok Education Center	30/4 - 18/6 (Mon, 8 lessons) 7:15 - 9:45 pm
Building and Growth of Local Church Leadership	Mr. Chung Chi-kwong	Mong Kok Education Center	10/4 - 5/6; 1/5 class suspended (Tue, 8 lessons) 7:15 - 9:45 pm
Recreation and Sports for the Elderly	Dr. Cheung Siu-yin Guest lecturers: Dr. Chan Yi-hang Mr. Chin Yan-pui	Mong Kok Education Center	17/4 - 19/6; 1/5; 8/5 class suspended (Tue, 8 lessons) 7:15 - 9:45 pm
Infant and Early Childhood Educational Psychology	Dr. Wong Mui Yuk-ping	Mong Kok Education Center	18/4 - 6/6 (Wed, 8 lessons) 7:15 - 9:45 pm
Caring and Counseling	Mrs. Chow Gong Sau-kam	Mong Kok Education Center	26/4 - 14/6 (Thur, 8 lessons) 7:15 - 9:45 pm
Family Ministry for the Elderly	Fung Chan Wai-fong	Mong Kok Education Center	3/5 - 21/6 (Thur, 8 lessons) 7:15 - 9:45 pm

Tuition Locations:

Mongkok Education Center 10/F, Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mong Kok
Applied Theological Education Center 7/F, Christian Building 56 Bute Street, Mong Kok

Program Student Recruitment Advance Notice

• Master in Christian Studies (Major in Communication)

It is a part-time evening program which enables lay Christians with university education to integrate Christian faith with communication theories so that they can engage in theological reflection on the present social condition and situation and will be able to communicate the Christian message more effectively. Student recruitment for the 2012-13 program will begin in mid-May and the last day for application will be August 17.

• Recruitment into Bachelor / Diploma / Certificate of Christian Studies Program

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

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

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

** Those students who have completed the certificate / diploma program and successfully apply for study in the diploma / bachelor program can be exempted from the credit hours of related subjects they have successfully completed.

Enrolment for the 2012-13 school year begins in mid-May and closes at the end of July.

For enquiries, please call 2711 2552. Those interested are welcome to log on our webpage www.hkbts.edu.hk/ited for detail and to download the application form.

Pastoral Continuing Education Center

April to June Quarter (teaching is conducted in Cantonese)

Course / Talk	Speaker	Date	Time
The Challenge and Opportunity of Pastoral Care in the Market Place	Dr. Ricky Szeto	23/4; 30/4 (Monday)	9:30 am - 12:30 pm
Movies and Pastoral Care	Dr. Yum Chi-keung	7/5; 21/5 (Monday)	2:00 - 5:00 pm
Workshop and Reflection on Clinical Pastoral Care Cases	Dr. Mabel Tam	14/5 (Monday)	2:00 - 5:00 pm
A Literary Study of the Book of Jonah	Dr. Tony Sher	21/5 (Monday)	9:30 am - 12:30 pm
The Study of Stem Cells and Human Cloning —The Challenge of Biotechnology to Christian Ethics	Dr. Kwan Kai-man	28/5 (Monday)	9:30 am - 12:30 pm
Using Biblical Theology for Preaching the Bible	Dr. Lindsay Robertson	4/6 (Monday)	2:00 - 5:00 pm
The Origin, Concept and Practice of Life Education	Dr. Yeung Kwok-keung	11/6 (Monday)	2:00 - 5:00 pm
Preliminary Study of Maccabee I	Dr. Clement Shum	18/6; 25/6 (Monday)	2:00 - 5:00 pm

The detailed content of each course can be found in the pastoral continuing education center webpage: www.hkbts.edu.hk/pce. For application and enquiries, please call 2768 5179, fax 2630 1391 or email to pce@hkbts.edu.hk. Application form can be downloaded from the PCE webpage.

* Tuition fee concessions are available to Alumni Association members and graduates of HKBTS, ministers of Baptist churches and seminary students (including students in our Ministerial Training Program and students taking degree programs in our Lay Theological Education Department, and full time students in the 14-member seminaries of the Hong Kong Theological Education Association). For details, please refer to the application form in the program pamphlet.

Distance Education Program

The new diploma programs will begin in September 2012 while the certificate programs can begin at any time

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

Elective students: Students can choose part of the subjects offered in the correspondence courses according to their own personal interest. For details, please log on the "Distance Education" website.

On-line Program	Program Description	Date of Commencement
On-line Certificate in New Testament Studies Program	An introductory program of the study of an individual book of the Bible in Chinese with a choice of either the traditional Chinese or the simplified Chinese versions. It is a diversified program providing an on-line resource room as well as a platform for communication between tutors and students.	Students can begin at any time with fee concessions. Trial study of the on-line program is welcome: http://distance.hkbts.edu.hk The User ID for the traditional Chinese version: 04YM0001 Code: guest The User ID for the simplified Chinese version: 04YM0002 Code: guest

Topical Lecture

Topic : Interaction between Character of Growth and Quest for Spirituality (Taking Illustrations from Martin Luther and John Calvin)

Speaker : Dr. Nathan Ng HKBTS's Associate Professor of Christian Thought (Church History)

Content : Experience of growth together with character formation and the quest for spirituality are closely related. The concern for the mode of spiritual discipline will help a believing Christian's spiritual formation and growth. Through an analysis of the similarities and differences of Luther and Calvin, and contrasting the modes of spirituality lived out and taught by them, the audience will be led to reflect upon the interaction between character of growth and quest for spirituality.

Date : June 2 (Sat) Time: 2:30 – 4:00 pm

Venue : Applied Theological Education Center (8/F., Christian Center, 56 Bute Street, Mongkok, Kowloon)

Registration : Free admission. For reservation, please call 2768 5105 or email deinfo@hkbts.edu.hk

Academic Awards and Long Service Awards Presentation Ceremony

The Hong Kong Baptist Theological Seminary
requests the honor of your presence
at the Awards Presentation Ceremony
on Thursday, the twenty-fourth of May,
two thousand and twelve at seven o'clock in the evening
Seminary Chapel
1 Nin Ming Road, Sai Kung North, Sai O, N. T.
(For reservation, please call 2768 5144)



R e p l y

I will support The Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
- contributing \$_____ for
- Education Fund Others: _____
- Name: _____
(Mr / Ms / Rev / Dr / Mr & Mrs)
- Address: _____
- _____
- Tel: _____ Fax: _____
- Email: _____

Donation Methods:

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

- Credit card:** VISA MASTERCARD
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(Same as signature on credit card)
- Card No.: [] [] [] [] - [] [] [] [] - [] [] [] [] - [] [] [] []
- Verification Code : [] [] [] (The last 3 digits on the back of card)
- Card Expiry date: _____ / _____ (MM/YY)
- Amount: HK\$ _____ (Credit card donations are denominated in HK\$)
- The bank charge for credit card donation will be paid by the Seminary.
* You may inform us to terminate this monthly donation at any time.

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

Financial Report

General Fund, 1 December 2011 - 31 January 2012

	HK\$
Income	4,810,610.90
Expenditure	<u>(4,838,334.37)</u>
Surplus / (Deficit)	<u><u>(27,723.47)</u></u>

DONORS REPORT FOR DEC 2011

Education Fund (Church / Organization)		Scholarship and Bursaries	
上環浸信會	5,100.00	胡文恩伉儷	500.00
大學浸信會	10,000.00	徐詩雅	300.00
屯門浸信教會	600.00	張智理伉儷	706.00
牛池灣竹園潮語浸信會	1,000.00	曹偉彤	4,000.00
尖沙嘴浸信會	32,649.20	梁廣華伉儷	500.00
尖沙嘴國語浸信會	1,500.00	梁麗嫦	300.00
何文田潮語浸信會	5,000.00	莫莊雅	100.00
利群浸信會	3,000.00	許鋒威	400.00
紅磡浸信會	3,500.00	陳偉倫	200.00
香港天樂浸信教會	1,500.00	陳麗英	500.00
香港仔浸信會	34,006.00	麥啓新	2,500.00
香港堅尼地城浸信教會	1,200.00	勞家怡	200.00
基磐浸信會	1,500.00	馮德華	300.00
將軍澳浸信會	500.00	黃仲麒	200.00
康山浸信會	10,000.00	黃英	500.00
富安浸信會禧年堂	12,000.00	黃華娟	100.00
富亨浸信會	4,087.20	楊妙珍	700.00
愛群道浸信會	6,000.00	葉煥章	300.00
銅鑼灣浸信會	3,000.00	劉永生	300.00
灣仔浸信會	5,500.00	劉其盛	500.00
觀塘浸信會	2,240.00	劉建紅	600.00
鑽石山浸信會	7,500.00	劉振鵬伉儷	2,000.00
真理基石浸信會各會眾(石門及火炭堂)	27,119.10	蔡慧英	200.00
基督教四方福音會彩坪堂	1,000.00	鄧炳光伉儷	1,000.00
基督教宣道會華基堂	1,000.00	黎嘉賢	300.00
基督教銘恩堂(粉嶺堂)	3,000.00	薛聲明	3,000.00
啓開基金	300.00	鍾卓琪、劉秀珍伉儷	1,000.00
	HK\$ <u>183,801.50</u>	龐雄輝伉儷	1,000.00
Brooklyn Chinese Baptist Church	400.00	龐凌玉珍	1,000.00
Chinese Indep. Baptist Church-S.F.	540.00	羅佩珊	100.00
	US\$ <u>940.00</u>	羅凱慈	500.00
		譚嘉敏	500.00
		關志偉	100.00
		關德華伉儷	140.00
		溫祥、黎琮珍	400.00
		無名氏	1,000.00
		無名氏	500.00
		無名氏	500.00
		無名氏	300.00
		無名氏	400.00
		無名氏	300.00
		無名氏	200.00
		無名氏	168.60
		無名氏	200.00
		無名氏	200.00
		馬志遠伉儷	200.00
			HK\$ <u>43,114.60</u>
			US\$ <u>200.00</u>
			HK\$ <u>7,400.00</u>
			HK\$ <u>700.00</u>
			HK\$ <u>4,140.00</u>
			HK\$ <u>37,200.00</u>
			HK\$ <u>32,200.00</u>
			HK\$ <u>5,000.00</u>
			HK\$ <u>4,140.00</u>
			HK\$ <u>6,000.00</u>
			HK\$ <u>200.00</u>
			HK\$ <u>500.00</u>
			HK\$ <u>200.00</u>
			HK\$ <u>700.00</u>

DONORS REPORT FOR JAN 2012

Education Fund (Church / Organization)

九龍國際浸信會	20,125.60
上環浸信會	5,100.00
大埔浸信會	20,000.00
大埔浸信會天澤福音堂	1,490.00
屯門浸信教會	500.00
牛池灣竹園潮語浸信會	42,000.00
以馬內利浸信會	7,000.00
尖沙嘴國語浸信會	5,000.00
紅磡浸信會	3,500.00
香港仔浸信會	28,546.90
香港浸信教會	217,000.00
香港聖尼地城浸信教會	1,200.00
柴灣浸信會	8,000.00
粉嶺浸信會	37,500.00
荃灣浸信會牧愛福音堂	300.00
基碧浸信會	1,500.00
將軍澳浸信會	500.00
深水埗浸信會	10,000.00
第一城浸信會	3,750.00
置富浸信教會	3,000.00
銅鑼灣浸信會	3,000.00
廣林浸信會	1,000.00
興田浸信會	2,000.00
耀東浸信會	3,000.00
灣仔浸信會	90,000.00
觀塘浸信會	2,309.00
浸信宣道會明道堂	500.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,000.00
啓明基金	300.00
劉佐德基金有限公司	10,000.00
HK\$	<u>530,121.50</u>

Education Fund (Donor)

Chan Pak Yan, Grace	2,000.00
Margaret Anderson	1,000.00
Robert Tung	3,833.23
Wong Kam Bing	1,000.00
方志強	100.00
王永珍	1,000.00
王紹良	300.00
王群	500.00
白智信伉儷	500.00
朱亮基	10,000.00
朱活平伉儷	300.00
朱美珍	200.00
何仲儀	1,000.00
何孟晉	1,000.00
何偉明	200.00
何錦燕	500.00
吳媽榮伉儷	8,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
林妙	1,000.00
洪騰輪	200.00
胡文恩伉儷	500.00
倪承恩	6,200.00
徐詩雅	300.00

曹偉彤	4,000.00
梁廣華伉儷	500.00
梁麗嫦	300.00
莫少霞	1,200.00
莫莊雅	100.00
許鋒威	400.00
陳志強	3,000.00
陳偉倫	200.00
陳叢	1,000.00
陳麗英	500.00
陸澤潛伉儷	1,000.00
麥啓新	2,500.00
勞家怡	200.00
馮德華	300.00
黃永康	3,000.00
黃仲麒	200.00
黃華娟	100.00
楊妙珍	700.00
楊謝金玉	2,000.00
葉玉梅	150.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡銘騫	1,000.00
蔡慧英	200.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
黎燕珍	300.00
盧慕潔	100,000.00
蕭懿明	1,000.00
薛聲明	2,000.00
龐振華伉儷	2,500.00
龐凌玉珍	1,000.00
羅佩珊	100.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
凌氏	500.00
蒙恩者	600.00
校友(#06021)	1,000.00
無名氏	10,000.00
無名氏	5,000.00
無名氏	5,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	100.00
無名氏	54.80
HK\$	<u>200,178.03</u>
RMB	<u>70.00</u>

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
HK\$	<u>5,000.00</u>

Lay Theological Education Program

蕭桂娥	2,000.00
蔡艷桃	500.00
彭愛麗	500.00
無名氏	200.00
HK\$	<u>3,200.00</u>

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
無名氏	700.00
無名氏	500.00
無名氏	200.00
無名氏	200.00
HK\$	<u>5,600.00</u>

Local Filipino Program

九龍國際浸信會	840.00
第一城浸信會	8,000.00
林鄭少梅	1,000.00
張智理伉儷	5,000.00
陳麗英	200.00
黃挺安伉儷	10,000.00
溫祥、黎琮珍	200.00
HK\$	<u>25,240.00</u>

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
HK\$	<u>700.00</u>

To cover the deficit from Aug to Oct 2011

何譚惠如	HK\$	<u>195,410.58</u>
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President Council

趙啓迅伉儷	HK\$	<u>10,000.00</u>
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60th Anniversary Celebration

何孟晉	HK\$	<u>500.00</u>
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DONORS REPORT FOR Feb 2012

Education Fund (Church / Organization)

九龍國際浸信會	21,208.00
又新浸信會	6,000.00
大埔浸信會	12,000.00
屯門浸信教會	500.00
牛池灣竹園潮語浸信會	2,000.00
以馬內利浸信會	3,750.00
石澳浸信會福音堂	5,500.00
佐敦浸信會	10,000.00
沙田浸信會	7,000.00
赤柱浸信會	3,000.00
旺角潮語浸信會	3,040.00
紅磡浸信會	3,500.00
香港仔浸信會	19,662.20
香港浸信教會	108,300.00
香港堅尼地城浸信教會	1,200.00
荃灣浸信會	40,000.00
基督浸信會	1,500.00
將軍澳浸信會	500.00
愛群道浸信會	5,000.00
筲箕灣浸信會	5,000.00
筲箕灣潮語浸信會	2,000.00
銅鑼灣浸信會	3,500.00
廣源邨禧年浸信會	10,000.00
錫安浸信會	6,123.00
觀塘浸信會	2,797.00
CHIN PANG INVESTMENTS LTD	20,000.00
香港華人基督教聯會	50,000.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,000.00
基督教華人神召會旺角堂	1,000.00
啓開基金	300.00
眾安發展有限公司	150,000.00
HK\$	<u>506,380.20</u>

Education Fund (Donor)

L. Y. NG	500.00
Mr. & Mrs. John Dockerill	5,000.00
方志強	100.00
王百合	10,200.00
王紹良	300.00
王群	500.00
王潔芳	1,200.00
白智信伉儷	500.00
朱活平伉儷	300.00
朱美珍	200.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
李錦霞	1,200.00
招志強伉儷	1,000.00
林慧雯	500.00
胡文恩伉儷	500.00

徐詩雅	300.00
袁仕剛	100.00
張佩斯	1,000.00
張啓明伉儷	300.00
梁志美	1,000.00
梁廣華伉儷	500.00
梁麗端	300.00
莫莊雅	100.00
許鋒威	400.00
陳玉玲	1,000.00
陳偉倫	200.00
麥啓新	500.00
勞家怡	200.00
馮德華	300.00
黃付麒	200.00
黃華娟	100.00
黃愛真	3,320.00
黃綺華	1,000.00
楊妙珍	700.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
劉福全伉儷	500.00
蔡慧英	200.00
鄧炳光伉儷	1,000.00
鄧景文	1,200.00
黎嘉賢	300.00
盧美娟	3,000.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
蒙恩者	600.00
主知名	400.00
無名氏	10,000.00
無名氏	10,000.00
無名氏	2,000.00
無名氏	1,300.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	100.00
無名氏	100.00
無名氏	60.00
HK\$	<u>84,120.00</u>

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
HK\$	<u>5,000.00</u>

Lay Theological Education Program

北角浸信會·明義神學助學金	500,000.00
杜桂鵬	1,000.00
蔡麗桃	500.00
蕭桂娥	2,000.00
袁志標	700.00
杜桂鵬	500.00
無名氏	200.00
HK\$	<u>504,900.00</u>

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	13,000.00
梁玉笑	500.00
鄒小寶	700.00
無名氏	500.00
無名氏	200.00
HK\$	<u>15,900.00</u>

Local Filipino Program

張智理伉儷	5,000.00
溫祥、黎琮珍	200.00
HK\$	<u>5,200.00</u>

DE-Special Need Training Program

無名氏	1,200.00
HK\$	<u>1,200.00</u>

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
HK\$	<u>700.00</u>

President Council

陳維智	100,000.00
陸彩萍	20,000.00
溫恩智伉儷	20,000.00
HK\$	<u>140,000.00</u>

Annual Concert

阡陌社區浸信會	2,000.00
王潔芳	500.00
朱活平伉儷	2,000.00
呂余笑清、甄余笑玲	3,000.00
楊妙珍	500.00
楊楚城	4,000.00
鄒小寶	300.00
HK\$	<u>12,300.00</u>

Graduate School Program

北角浸信會·明義神學助學金	500,000.00
HK\$	<u>500,000.00</u>

60th Anniversary Celebration

頌主福音粵曲合唱團	1,500.00
HK\$	<u>1,500.00</u>

DONORS REPORT FOR MARCH 2012

Education Fund (Church / Organization)

九龍城浸信會	200,000.00
九龍國際浸信會	17,680.00
上水浸信會	15,000.00
大角嘴浸信會	13,715.20
大埔浸信會	12,000.00
屯門浸信教會	500.00
牛池灣竹園潮語浸信會	2,000.00
牛頭角潮語浸信會	1,000.00
以馬內利浸信會	3,750.00
沙田浸信會	7,000.00
旺角潮語浸信會	5,000.00
青山道潮語浸信會	3,000.00
紅磡浸信會	3,500.00
香港天樂浸信教會	1,500.00
香港仔浸信會	17,110.00
香港浸信教會	108,300.00
香港堅尼地城浸信教會	1,200.00
香港懷恩浸信教會	15,000.00
恩典浸信會	10,000.00
海台浸信教會	10,000.00
基磐浸信會	1,500.00
培正道浸信會	5,000.00
將軍澳浸信會	500.00
慈雲山浸信會	8,000.00
置富浸信教會	4,000.00
鐘羅灣浸信會	3,500.00
灣仔浸信會	2,000.00
觀塘浸信會	2,587.00
鯉魚涌浸信會	50,000.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,000.00
基督教華人神召會旺角堂	500.00
啓明基金	300.00
	HK\$ 527,142.20
Brooklyn Chinese Baptist Church	US\$ 300.00

Education Fund (Donor)

Liu Pak Wai	7,000.00
Tong Siu Chun	1,000.00
Wong Ki Hang	500.00
方志強	100.00
王紹良	300.00
王群	500.00
白智信伉儷	500.00
朱活平伉儷	300.00
朱美珍	200.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
李正行	3,000.00
李瑞芳	7,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
張瑞蘭	1,000.00
梁婉芬	200.00
梁廣華伉儷	500.00
梁麗娟	300.00

莫莊雅	100.00
許鋒威	400.00
陳偉倫	200.00
陳偉權	500.00
陳麗英	1,000.00
麥啓新	500.00
勞家怡	200.00
馮德華	300.00
黃仲麒	200.00
黃華娟	100.00
楊妙珍	700.00
楊謝金玉	2,000.00
葉玉梅	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
劉振剛伉儷	50,000.00
劉錦昌伉儷	7,500.00
蔡慧英	200.00
鄧兆栢	500.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
薛聲明	1,000.00
謝兆祥伉儷	3,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
浸會宣教週2012奉獻	595.00
蒙恩者	600.00
無名氏	10,000.00
無名氏	10,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	400.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	90.00
	HK\$ 133,025.00

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
陳禮文	20,000.00
	HK\$ 25,000.00

Lay Theological Education Program

岑麗嫻	1,500.00
逢守本伉儷	10.00
張啓明	450.00
郭金妹	2,000.00
楊淑霞	1,000.00
蔡艷桃	500.00
蕭桂娥	2,000.00
無名氏	200.00
	HK\$ 7,660.00

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
鄒小寶	900.00
無名氏	1,000.00
無名氏	500.00
無名氏	200.00
	HK\$ 6,600.00

Local Filipino Program

張智理伉儷	5,000.00
陳麗英	400.00
溫祥、黎琮珍	200.00
	HK\$ 5,600.00

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
	HK\$ 700.00

Seminary Extension

陳禮文	20,000.00
溫恩智伉儷	100,000.00
	HK\$ 120,000.00

Annual Concert

九龍城浸信會	2,000.00
九龍城潮語浸信會	3,000.00
何文田潮語浸信會	500.00
粉嶺浸信會	2,000.00
深水埗浸信會	2,000.00
錫安浸信會	1,000.00
鑽石山浸信會	1,000.00
香港製杯業有限公司	2,000.00
Kwan Ming Yee	200.00
Lam Siu Ming	2,000.00
尹加加	100.00
王紹良	500.00
李明珠	1,000.00
李柏南	500.00
周梁秀琮	1,000.00
洗陳小娥	500.00
姚靜勤	2,000.00
洪騰輪	200.00
倪承恩	2,000.00
唐榮敏伉儷	3,000.00
徐沛然	1,000.00
高貴琪	500.00
梁憲孫伉儷	10,000.00
梁麗施	150.00
陳偉生	2,000.00
陳樹安伉儷	2,000.00
陳靜君	800.00
陸澤浩伉儷	1,000.00
黃挺安伉儷	1,000.00
劉雪梨	100.00
黎婉媚	1,000.00
謝兆祥伉儷	2,000.00
羅耀熾	10,000.00
黃金雄	5,000.00
主所愛的兒女	2,000.00
無名氏	5,000.00
無名氏	5,000.00
無名氏	2,000.00
無名氏	200.00
	HK\$ 77,250.00

Student Recruitment 2012-13

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

Date of Application for Admission

Hong Kong: January 3 - June 15

Overseas: January 3 - April 30

Date of Admission Examination

Individual arrangement within the Seminary's office hours

Enquiries

Tel.: 2768 5130

E-mail: admissions@hkbts.edu.hk

Webpage: www.hkbts.edu.hk

Stand Firm for Our Faith
Face the Church's Needs
Meet the World's Challenges

Wan Chai Bible Conference

Jointly organized by HKBTS and Wan Chai Baptist Church

Date : May 6 to June 3 (for 5 successive Sundays)

Time : 2:30 – 4:30 pm

Venue : Wan Chai Baptist Church (G/F – 1/F, 42 Wood Road, Wan Chai)

Theme: **The Lord of All Nations and All People We Are the People of God**

May 6 Dr. Tony Sher "Affirmation of Israel's Self-Identity from the Book of Joshua"

May 13 Dr. Alexander Mak "The Significance of the Believer's Identity as a Child of God to Spiritual Growth"

May 20 Dr. Wong Fook-kong "Should I Become a Jew?"

May 27 Dr. Clement Shum "The 'Household Code' of God's People as Viewed from the Book of Galatians"

June 3 Dr. Sam Tsang "Family of God in Symbol and Praxis"

Fee : 5 sessions for \$100; 1 session for \$30

Christians living and working in or near Wan Chai are welcome.

The quota is limited. Seats are offered on a first-come first-served basis.

For registration or enquiries, call Wan Chai Baptist Church at 2572 5498

Or email: church@wcbc.org.hk (Ms. Chan)



Precious Moments



January 17 Spiritual Formation Day

In January each year, all the seminary's teachers and students begin a new semester of teaching and learning with the Spiritual Formation Day in which included a seminar, individual quiet time and group sharing. This year's theme was "Faculty-Student Mentoring."



February 3, 7 Bodily Health Check

The Student Union offered for the first time "Bodily Health Check" providing participants with four instant body checks, reminding them to look after their own health in the busyness of life. The event was planned and coordinated by the Department of Students' Lives of the Student Union and several students who are qualified nurses.



February 29

A Visit by Watoto Children's Choir from Uganda

The Watoto Children's Choir from Uganda is made up of orphans who survived much suffering and hardships. Their presentation at our chapel included song, dance and story telling. They also shared the Watoto vision and explained their ministries. After their performance, the Seminary's faculty and students divided into small groups to care for the children's needs and to pray for individual members of the choir.

February 29 – March 1 Experiencing Seminary Students' Life Camp

Through this two-day one-night camp, participants got to know more about the Seminary and were encouraged to give serious thought to God's calling.

On the second day, the group was invited to attend a meeting entitled "Students' Testimonies of God's Call." An alumna and two students were asked to share their stories of God's call and to tell what it is like to study in the Seminary.

