



香港浸信會神學院



Hong Kong Baptist Theological Seminary

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

Newsletter

June 2007



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“The Whole Family” Studies in the Seminary

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An Academic Exchange Trip to Zhejiang and Shanghai

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President **Alfred Kong**

The Gift from the Lord

O Lord, we pray that You will give your servants “wisdom” so that we can speak the right word and do the right thing at the right time.

We pray that You will give your servants “courage” so that we can face our own faults and be willing to rectify them.

We pray that You will give your servants “humility” so that we can understand our own limitations that will enable us to grow.

We pray that You will give your servants “patience” so that we will not give up easily even in the worst predicaments of our ministry.

We pray that You will give your servants “faith,” not just have faith in what we can do but faith in what God can do while men cannot.

We pray that You will give your servants “joy” so that our souls are always nourished.

We pray that You will give your servants “peace” so that we know no fear.

We pray that You will give your servants “self-control” so that we can discipline ourselves strictly while being lenient on others.

O Lord, how I pray that You give me a “heart thirsting for You” so that we are pleased to follow Your footsteps and ready to model after You all of our lives.



“The Whole Family” Studies in the Seminary

In recent years quite a number of applicants are already married and so in the interview, both the applicant and his/her spouse are invited. This is because we understand that committing oneself to study in the seminary cannot be a solitary path.

In the course of a busy study schedule, how in fact do seminary students' family members give them support? Will he or she be faced with special struggles and difficulties? What is sacrificed and how do they experience the grace of God throughout their years of study?

In this issue we interviewed three married students and their “other halves” respectively, hoping that their openhearted sharing enables us to know more about our seminary students and in return support them with our prayers and watch over their families.

An Interview with Student Fong Chi-keung and Sister Wong Shui-ping

With Two Ministers in the Family

One afternoon in June 2006 after returning from Dongguan, Chi-keung sat down with his wife to recall God's guidance and calling over the past few months. It was on that very day that their search for guidance came to a conclusion. Chi-keung was willing to respond to God's calling and ready to apply to study in a seminary to serve God as a minister for the rest of his life.

The Family of Three Took an Oath Together

Chi-keung explains why that day of decision made was particularly meaningful to him: “That day happened to be my birthday, and I felt as if I was going through a conversion. When my wife and I frankly shared our thoughts with my six-year-old daughter Ngor-sum, she could already understand, small as she was, what it meant and expressed her support for me to study in a seminary in Hong Kong. I felt that our whole family was taking an oath before God!”

As early as a junior high student Chi-keung had thought of becoming a minister, but then he went on to become an engineer after university. For eight years, he stayed and worked in the Mainland. During this time, he worked indefatigably for his company and advanced steadily in his career. However, with ever increasingly heavy responsibility, he found himself working endlessly day in and day out. His Christian service, which had already become confined to Saturday, became increasingly hard to manage and even his personal quiet time was threatened. He could not stop feeling alienated from God as he struggled with a sense of spiritual woundedness.

Being a minister herself, Shui-ping was keenly aware of her husband's mental struggles before he decided to quit his job. Feeling the pain Chi-keung felt in the final stages of his spiritual



Chi-keung, Shui-ping and Ngor-sum

struggle, Shui-ping recalled : “At that time his boss rejected his resignation. He continued to seek God's will even as he kept managing his busy schedule. He had no time for serious thinking. Even though we were miles apart, I began having the quiet times together with him over the telephone, sharing scriptures and articles from devotional literature. That was usually one or two o'clock in the morning, when he was still busy at his computer. After listening to the scriptures that I read, he was able to renew his strength. As a result, God began doing miraculous things in his life, speaking to him through the scriptures.”

"I became all the more eager to pray for him and began reflecting on not giving sufficient support to my husband earlier. In the past, I probably was holding on too much to my own worries. I was worried about the family's financial situation. Convincing that my life as a minister was so busy, I worried that if my husband became a minister, our daughter would lack parental care. One Tuesday evening, I knelt down to pray, willingly I let go of my worries and submitted myself to God, letting Him be my Lord and guide..."

Chi-keung, being away in Dongguan, did not know that his wife had made such a prayer. However, on that same Tuesday night, God spoke to him in a strange dream. The following Saturday in Hong Kong, they shared their respective experiences which confirmed God's calling. More than two months later, Chi-keung was admitted to study in the M.Div. Program in the Seminary.

Chi-keung's Father Passed Away

In the second semester of his first year at seminary, Chi-keung's father, who was over seventy years old, died after a relapse of cancer. Chi-keung's father had developed cancer the year before Chi-keung entered the Seminary. At that time, Chi-keung led his father to Christ and left behind a gospel booklet for him to read. His father treasured the book very much, always keeping it by his side.

After coming to Christ, Chi-keung's father continued to live on the Mainland. After he had returned to Hong Kong for medical consultation, his health deteriorated rapidly leading to his death. Before passing away, his father poured out his heart to Chi-keung, saying that he wished to die on the Mainland to save funeral expenses and reduce Chi-keung's burden.

Chi-keung was deeply moved by his father's consideration: "I was truly touched. At that moment, I began to realize why Father always insisted on staying on the Mainland. He had always wanted to save expenses and was even willing to spend his last days there. For the same reason, my mother moved to a smaller flat. My parents could not fully understand what it means to study in the seminary and could not express themselves very well. Yet all along they supported us with all their hearts. I am truly grateful to them."

Chi-keung and Shui-ping were worried at first about how to make ends meet, especially since Chi-keung's parents were getting older. It was hard to imagine how much would be spent on his father's illness. But when Chi-keung decided to study in the seminary, God gave them peace.

Recalling their feelings in those days, Shui-ping said, "According to our estimation, when it came to Chi-keung's third year at the Seminary, our economic situation might worsen. We prepared to take the final step: sell our flat. Property is a gift from God and we have been willing to give it back to Him. But now in Chi-keung's third year of study, God's grace is so abundant that we do not have to sell our flat."

A Blessed Daughter

From the start, Chi-keung's daughter, Ngor-sum, had also taken an oath. Nine years earlier, her mother had received God's calling, she first was busy with her studies and then with ministering at church. Her father was stationed for long periods on the Mainland. In these three years, he is back to the family but is busy with his study and therefore unable to be always with her.

Chi-keung expresses some guilt, since he and Shui-ping wish to spend more time with their daughter to foster her growth. As Chi-keung sees the need to be a responsible father, he is grateful to see that God has given his wife and him a courageous, independent girl in whom they find God's abundant grace.

Shui-ping is also grateful to God for having a daughter like Ngor-sum: "When she was in primary one and two, she had already learned to finish her homework herself without bothering her parents. Since her parents have not always been by her side, she has learned to treasure the time when we are together so that God allows us to enjoy the quality time that we have. As early as kindergarten, I began to teach her to pray for brothers and sisters in need in the church. Since she was very young, she has developed a heart of compassion and care for others. Although she is just nine years old, Ngor-sum has learned to rely strongly on her heavenly Father and to experience His presence. We thank God for such a mature daughter, despite the fact that she is a small girl who can still be naughty at times."

The Love of Husband and Wife

There is not much leisure time together, since the husband's and wife's schedules do not usually match. When the wife is off on Monday, the husband is busy with seminary assignments. While the wife becomes increasingly energetic at nightfall, the husband has already grown tired with no energy left even for a leisurely chat.

Chi-keung said, "We still try hard to spare time to be

together. For example, on Monday we cannot afford a whole day together but we can have breakfast together or take a stroll after lunch. My wife is an optimistic person, seldom complaining that I do not spend enough time with her. Instead, she always encourages me, telling me wonderful ways that God is moving the Christian brothers and sisters. Sometimes, she just enjoys telling me jokes.

When Shui-ping was studying in another seminary, she was busy, up to her nose, and so she could understand her husband's situation. Just as Chi-keung has said, she could always look on the bright side: "Deep in my heart I wish my husband can be by my side more. I sometimes think: If he were not a minister, will it be better? However, he worked very hard in the past and got promotion, and yet he had no joy in his heart. It is very much different now. No matter how hard he studies, he is full of joy and energy. So long as I see him happy and so long as the whole family is also happy, I am also contented!"

Both Chi-keung and Shui-ping feel that on the path of ministry, God puts people together as good friends: a spiritual good friend who is willing to share at all times and give support and guidance.

Going Forward Together

Chi-keung will graduate this coming May, and with the coming birth of a second daughter in late April, their family—a family with two ministers—will soon be faced with new challenges.

Chi-keung said that he has prepared to go forward. He says, "What God has given us is far beyond our expectation, and I am willing to step onto the path of ministry with hope and faith. I also hope that my wife will continue to minister in the church even when she prepares to give birth to our second daughter."

Shui-ping also expressed her wish not to quit: "In the past the more difficulties we encountered, the more we see God standing by our side. We need to experience God that way; otherwise, our life of ministry will become a pool of stagnant water."

May this family with its two ministers be a source of living joy.



Tak-man and Mui-ling

An Interview with Student Wong Mui-ling and Brother Mui Tak-man

Pray that You Will Change Me

It Began from a Prayer

A life of stability has been rippled with surge again and again.

In June 2003, God moved Mui-ling to pray this way: "O Lord, I am willing to offer myself up to you, pray that you change me..." She then prayed that she would follow the will of God.

A month later, she and her husband Tak-man went on a sightseeing tour of Greece where they encountered an unforgettable adventure. It happened when they were returning from a small island in the Adriatic Sea to Greece in a cruise liner. After more than an hour's voyage, the cruise liner began to sway violently sideways, causing Mui-ling to vomit. Many passengers felt seasick and some began to scream in panic.

Suddenly, the electric lights and television went out, and even the liner's engine stopped functioning. The liner was tossed here and there at the mercy of the wind and the waves. In her state of panic, Mui-ling immediately came to associate what was happening with scenes from the movie, *Titanic*. Tak-man began to console her, saying, "God will take care of us!" At that time, a sense of peace came over Mui-ling's heart, and she began praying to God and entrusting their lives to Him. Right after the prayer, the captain announced over the intercom that one of the liner's engines was out of order and the engineers of the liner were busy sorting out the problem. Mui-ling felt grateful for she finally knew what had happened. At that moment, she prayed, "Thank you, Lord, that we finally know what has happened to the liner. If we can safely return to Hong Kong, I am willing to do whatever you want me to do." Suddenly, when she remembered the passage in Mark 4:35-40 in which Jesus calms the sea, she prayed again, asking the Lord of the sea and the waves for help. Miraculously, after that, the captain issued the message that the engine had been repaired! Mui-ling and Tak-man were then able to return safely to Athens.

Returning to Hong Kong, Mui-ling continued to feel that God was using that particular experience to say something to her. In the following few months, she continually had chances to share the power manifested in that voyage with non-Christians, and she gradually came to realize that God wanted her to devote herself to spreading the gospel. As a result, she enthusiastically joined the outdoor mission team in her church, the Evangelism Explosion III Training Course and a short-term mission trip to the Mainland.

It was not until May 2004 that Mui-ling began thinking about changing her job, after years of working as a structural engineer. This job demanded much of her time and energy, and she always had to court the favor of her supervisor to get a "better project." Soon, in a Sunday Service in May, the pastor called upon the congregation at the end of his sermon to respond to God's calling for full time ministry. It seemed more than a casual coincidence that the pastor's plea came just at the point when she was thinking of seeking a new job. Her heart was beating uncontrollably fast.

Here am I. Send Me!

To affirm that she was responding to God's will, Mui-ling continued to seek after His guidance through reading the Bible, prayer, fasting and listening to sermons that drew her closer to God. One early morning in June, she woke up at 4 am and

began praying silently to God. When she could no longer find anything to pray about, a verse popped in her mind: "Here am I. Send me!" She finally prayed to God, using that verse. Soon after that, she and her husband together joined a summer camp in July. On the last day of the meeting, God helped Mui-ling bring a young man to Christ, and this incident affirmed her conviction that God was calling her into full time Christian ministry.

She responded to God's calling with a thankful heart. She was especially thankful to God for preparing her husband and her recently converted parents to be her support. She said, "I have been waiting for years for my parents to become Christians. It is beyond my wildest expectation that they committed themselves to Christ right at the time when God called me! I am the only child in my family. If my parents are non-Christians, I am afraid that would put additional obstacles on the path of my commitment to God's calling. Thank God that He has paved the way before I received His call. I am truly thankful for my parents' acceptance of Christ and support for me. In fact, they have always been eager to nurture me with love and care, but now they do not even utter a single complaint because I have given up my profession."

Mui-ling embarked upon the path of full time ministry and began studying in the M.Div. program in the Seminary in August 2005. She had already resigned from her job at the end of the year to have time to prepare herself for seminary study. Ever since answering God's calling, Mui-ling has experienced quite a number of changes and so has Tak-man.

The Couple Went Through Experiences Together

Tak-man understood well that Mui-ling was to embark upon a road that would demand that the couple make adjustments and go through new experiences together. What he had to face first was that a major source of family income would stop. Tak-man said, "We were not too worried about family finances. Come what may, we only felt that if we have more, we can spend more; otherwise, we will just spend less." But then God is a wonderful God. As a secondary school teacher who has been working for several years, Tak-man suddenly got a promotion soon after God had called his wife. Since these two incidents had happened almost at the same time, we saw how God prepares and cares for His children."

What Tak-man also had to face was Mui-ling's commuting problem. After returning from school, Mui-ling would always

have to immerse herself in her homework assignments. What is more, as they live in Tin Shui Wai, it took Mui-ling three hours to commute between the Seminary and home so that her transportation alone made her weary. The couple had to make a decision: Mui-ling would stay overnight at the Seminary for one or two nights each week.

Tak-man shared his own feelings, "She is always busy with her homework, and we have talked about this more than once. Is it because she sets an extra high standard for herself? Is it a time management problem? On the one hand, I want her to lower her standard, but on the other hand, I understand that it is hard to change her way of thinking. After all, she has always expectations for herself and others also share these expectations of her. These expectations become her pressures and thus her driving force. During this semester, she stays in the Seminary for two nights each week, and I think this will reduce her commuting time and allow her to concentrate more on her studies. When she returns home, we can eat and talk together. We then have more quality time and thus treasure our time together. Of course, this is just my rational calculation, since I am a "home-alone solitary teacher" who cannot help but feeling lonely! But I always remind myself: just two evenings. Then too I must remember that it is not just my wife's decision to pursue seminary study but our mutual commitment."

Mui-ling talked about her deepened understanding of her husband, "Our lives have changed dramatically. Through all the changes I can see he can be so considerate. Going back home after school, he always make sure whether I will be busy that evening before deciding where to eat out. When I am really busy with my homework, he would choose a light supper. Through such thoughtful acts, I feel my husband's support and understanding."

Taking Up the Post of Chairperson of Student Union

Mui-ling took up the post of Chairperson of the Student Union this year, and this is something neither she nor Tak-man had anticipated. Tak-man said, "She is shy by nature and she has never been a leader. This time some students had nominated her to be the Chairperson and she has even agreed. This is really not an accident! I believe that through this serving post, God is preparing and changing her so that when she becomes a minister, she can take up a leadership role. At first, when she discussed this with me, I was worried that she would be extra busy. But after weighing gains and losses, I realized she

should treasure this opportunity of refined training even before finishing seminary and entering her full time Christian ministry."

Mui-ling, agreeing with her husband, explained, "I think these three years of seminary study should not just be confined to studying alone but should involve more participation and service in the campus. I was the Missions Officer in the Student Union last year, and this year, through my own prayer, and through the corroboration from my classmates, I could affirm that it was God's will that I should be the Chairperson. I dared not evade my calling but needed to submit to His will."

Once Mui-ling takes up the office of Chairperson of the Student Union, it is probable that her time with Tak-man will be further cut short. She made it clear that she needed to discuss this with her husband. "When I first decided to resign earlier from my former job to prepare myself, I discussed my decision with Tak-man. I felt that through the cruise ship crisis God had reminded me that it is not God's will that she walks life's road alone. In that crisis, she was reminded that God had given her a husband of strong compassion to walk with her. Even if her call has been affirmed to be God's will, the couple should experience God's guidance together. That is why when I later sent in my application, selected subjects of study, learned time management and was nominated for Chairperson, I discussed each of these steps with him."

From the Change of Environment to the Change of Life

Tak-man similarly realized that they as a couple needed to seek God's will together. By nature he likes stability, and yet God continually challenges his wife and him to make major changes in their lives and their life style.

Tak-man has marveled at how God has changed his wife. He said, "God allows her to exhibit her inner firm and unyielding character. I could not have imagined that she would dare to be the Chairperson of the Student Union, or the instructor of the Boys' Brigade in her practicum church. I could only advise her, based on my years of teaching experience, not to teach youngsters because I was afraid that she could not handle them. However, it is God who is sending her out and allowing her to manage them properly! God has also taught her how to care about others and be more sensitive to their needs."

Tak-man goes on to say, "God not only has changed Mui-ling but has also changed me. This school year, God has led me to leave my former school where I have taught for ten years

and switch to a secondary school at Tung Chung. I have been teaching in a well-established secondary school with students scoring fairly high on public examinations, and I have assumed that this is what I deserve in exchange for my hard work. How could I ever imagine that God first allowed me to get a promotion in my former school and then one year later led me to transfer to this new school as a pioneer teacher. Now I am teaching students from complicated family backgrounds and in need of much personal counseling. With fear and trembling, I took up the challenge of this new job, but I am amazed to find that as long as we walk on God's road, God gives us the strength to shoulder our responsibility. What Mui-ling and I have experienced helps us to see God's sovereignty and the way God governs throughout all the changes."

Mui-ling has also felt that her seminary study has broadened her vision and knowledge of the Christian faith. At the same time, her spiritual life has also grown. She said, "In the past I seldom thought in depth about problems in theology and my faith, but now each course I take demands that I should give serious thought to integrating theology with my daily life. After taking various subjects, I have come to understand that they are all important. I should set up a good foundation on these different subjects so that in the future, when I minister to

brothers and sisters, I can help them face various problems. On the other hand, even if in the seminary's spiritual environment, there are times when I face my own struggles and depression. In the tug-of-war between various spiritual forces, my faith will continue to be tested, but I can learn to submit to God's sovereignty."

Only Blessings and No Fear

Right after Mui-ling responded to God's call, she and Tak-man began to experience changes, one after another but in it all, God was able to bless them through all the changes. At first, when Mui-ling was faced with God's call, she was worried that once she embarked on the road to full time ministry, her husband might also face tests from God. However, God soon assured her with His own words, "The blessing of the Lord brings wealth, and He adds no trouble to it." (Proverbs 10:22)

From the moment of God's call until now, their once stable life has rippled with surges of change again and again. But each of the surges and each of the changes is governed by God's hand — and His hand gives only blessings and never trouble.

To everyone who is willing to be changed by God, one's life is always subject to surges, but each change brings new opportunities for God's blessings.

**An interview with Student
Lau Yuk-keung and Sister Lam Sau-yung**

I Have Enough Money to Spend

Never Quite Forget These Words

These words, "I have enough money to spend," spoken more than ten years ago have stayed in the heart of Sau-yung.

Years ago after having graduated from his business management study, Yuk-keung chose to serve in a Christian organization. Since he did not mind the low salary, he told Sau-yung with contentment, "I have enough money to spend!"

Even though God subsequently led Yuk-keung from organization to organization and at last to a business firm to pursue his career, his words, "I have enough money to spend," have since been kept in Sau-yung's mind and she later stepped onto the red carpet with him. Sau-yung said, "I understand he



Yuk-keung, Sau-yung, Yan-yin and the two mothers

is not a money-lover. Throughout the years, although he has kept changing his job from one business company to another, I have always felt certain that he would finally step onto the road of full time ministry. Early on since our marriage, my heart has been ready — one day he would return to serve God full time."

Yuk-keung said, "Three years ago when I applied to study in HKBTS, the screening board interviewed me and my wife. Sau-yung was asked how she felt about her husband's study in the Seminary. She replied we both were brought up from a poor family, even if I gave up a well-paid job, she still could lead a simple life and needed not to worry about family finances. I still remembered her reply: 'Regarding my husband's taking the road to full time ministry, I have always been prepared.' Hearing my wife say, 'I have always been prepared' really touched my heart!"

Being Captive in the Flesh The Soul Was Open

In the past ten years Yuk-keung has been working in a company with foreign capital for more than ten years. While working diligently at his job, he kept furthering his studies and taking professional examinations and was later promoted to Financial Comptroller. In 2001 he was assigned to work in Shanghai. It was arranged that he could fly back to Hong Kong to be with his family every week so that he could still join church meetings and continue with his Christian service.

In 2002 in the church's summer camp, Yuk-keung committed himself to serve God full time, and yet he still lacked the motivating force to step onto the road of full time ministry. Then SARS plague erupted in Hong Kong in 2003. After spending his holiday in the first week in May, he left for Shanghai but found himself stranded by the municipal government for fourteen days, being alone in the house without any outside contact. During those lonely days of solitary house confinement, Yuk-keung, who has been busy with the hustle and bustle of his work schedule, was compelled to settle down. He was of course worried that the epidemic situation in Hong Kong would worsen, and he missed his family members here. But it was during this period of uneasiness that he had lots of time to read the Bible, listened to sermons from the North American websites on the Internet and received comfort and encouragement from the Word of God. His physical body was like being a captive whilst his heart and soul were open to God. The Heavenly Father spoke to this quieted-down son in his quiet time, allowed him to feel the urgency of saving souls for Him and listen more clearly to the outcry of unsaved men and women in the vast field of the world.

It was in this small home environment with nobody else around that he had a most intimate communion with God and responded to His call, taking an oath to study in a seminary the following year.

In May 2004, Yuk-keung, encouraged by the church pastor and his wife, applied to study in HKBTS. Although at that time his company's business was taking-off, he understood that there was no time to waste. He therefore presented his resignation letter and returned to Hong Kong to begin his Seminary study.

Different Kinds of Adjustment and Study

The fact that Yuk-keung became a seminary student brought to her family many changes. Sau-yung talked about her adjustment, "After he enrolled to study in the Seminary, we had to lay off the domestic helper. On the one hand, our daughter Yan-yin has grown old enough to take care of herself; on the other hand, this is meant to save on a big expenditure item. Besides, I originally thought that as my husband returned home earlier, he could then do the housework and I did not need to prepare supper after work. However, he was busy with his homework and church practicum and so he could not possibly help! I was indeed upset at first but as time went by I could see that Yuk-keung had to spend more time learning something totally new to him and that surely demanded much time and effort on his part. I always love cleanliness but later I lowered my standard, spending a bit less time on house cleaning to avoid getting myself too tired."

Since Sau-yung likes hiking and playing ball games, she trembled at the thought of becoming a minister's wife, worrying whether her extroverted type of personality needs to be changed. It was with fear and trembling that she worked hard to equip herself to match her husband's ministry. She said, "In the past I taught the youth Sunday School class and seven years ago I began teaching an adult Sunday School class. At first Yuk-keung and I co-taught that class, then the partnership was changed to another sister in Christ and me. When it became clear that taking turns teaching was not good for the continuity of the lesson, I chose to teach the class alone. I really thank God for this opportunity to serve. Not only has God raised the number of students to more than twenty, I thank God that I can get along well with this group of middle-aged students and feel that I have learned to minister to them. Besides, to become better equipped, I have joined a Bible Study evening course at church and hope to take some theology courses in future. But it is not at all easy to spare the time out of my busy daily schedule."

Amidst his own busy study and church practicum, Yuk-keung also hopes to spend more time with his wife and daughter as he talked about his struggle and difficulty, “Sau-yung sometimes goes hiking with her Sunday Schools students. She always wants me to go too. But if I go, that will take up almost a whole day’s time. She also wants me to go jogging with her in the evening and do more exercises, but I just cannot afford the time. Once in a while I promised to go with her and she would be delighted. But I dare not give my word in advance, for if I fail to keep my word, she will be disappointed! I really feel I owe my wife and daughter Yan-yin a lot, and I especially feel I have not given Yan-yin enough encouragement. In the past, my company’s work and my church ministry took up much of my energy that I got used to leaving the household tasks and decision making to my wife. She always spent a lot of time taking care of Yan-yin and me so that I could concentrate on my job. Upon entering the Seminary, I am still very busy. I have increasingly reflected upon the need to spend more time caring for my wife and daughter. Although this is my strong desire, carrying it out can be difficult.”

Sau-yung found that her husband has taken more initiative to chat with them in these two to three years. She said, “In fact he also takes family life seriously and so after getting something done, he wants to take a break with the family. Recently he just treated Yan-yin and me to a Thai restaurant in Taipo, and then attended a concert together. He further suggested going with me on a visit to a Jewish synagogue and experience Jewish celebration of Passover during Easter holidays.

What One Has Got Is More Than What One Has Forsaken

There are people who always ask Yuk-keung: Do you feel sorry for quitting a well-paid job? But Yuk-keung did not feel that way. He says, “We have had some savings and as long as we do not spend more than we can afford, we have no reason to worry. Even if I was a financial comptroller of my former company, to me, money is just a heap of figures. In the past although I made investments for the company in the form of foreign currency investment risk management, I have never done anything like this with my own salary. Besides, we lead a simple life, spending modestly on our daily meals and living. God seems to have prepared our hearts ...”

Yuk-keung talked about what he has gained in studying in the Seminary as being far more than what he has forsaken. “What I have got in my theological study and in the refinement of my own life in these three years has broadened my vision and enlarged my degree of tolerance, reminding me to appreciate more and criticize less. I have a greater understanding of human

nature and my own weaknesses, as I have learned to be humble, and to follow God more closely in ministry rather than relying on my own strength.”

Another thing that has made Yuk-keung grateful is that both his mother and Sau-yung’s mother had come to Christ before he responded to God’s call. In these few years, his mother and mother-in-law have grown well spiritually in his mother church, growing in faith and praying for his family everyday. God enables his mother to be healthy even in her seventies, and she often offers to prepare supper for his family. The two mothers have become strong resources of support and this great gift from God is what Yuk-keung and his wife have greatly appreciated. What is more, God listens to their prayers and Yuk-keung’s brothers and sisters have come to Christ one after another. Even his eldest brother and sister-in-law living in faraway Australia have recently come to Christ with the help of Christian friends.

My Grace Is Sufficient for You

Yuk-keung said that this is really a great gift from God and that he is exhilarated. “When I am serving God, God blesses my family in return! Whenever I count God’s wondrous blessings, I really have to serve Him with all my heart! As someone over forty who will graduate in one or two months, I do not know for how many more years ahead that I can serve God, but come what may, as for me and my household, we will serve the Lord.” Yuk-keung also mentioned that Yan-yin is gifted in music and committed to Christian ministry at church. He and Sau-yung hope to give her more support and encouragement so that she can also serve the Lord in the years ahead.

Although Sau-yung is still anxiously hoping that her entire family members can come to Christ and although in life and in the family there are unavoidably hardship and difficulties to overcome, she is certain that the Lord who called Yuk-keung is the One who is trust-worthy. She said, “God will always lead us. No matter what kind of situation we encounter, we can ask for His help. Sometimes when we look back, each difficulty has been an opportunity and a lesson to learn. There is always sunlight shining through our difficulties since God will never forsake us. I always remember the words of scriptures, ‘My grace is sufficient for you, for my power is made perfect in weakness.’”

From these words, “I have enough to spend” to a deeper understanding of “my grace is sufficient for you,” the couple have gone a long way together. To set forth on the road of full time ministry, a family can undergo tremendous struggle. However, this couple has given up a life of tranquility, to commit themselves to God and His truth.



An Academic Exchange Trip to Zhejiang and Shanghai : A Reflection of Culture and Faith

Chow Pui-shan (Th. M. Program)



I am grateful for receiving the Dr. Hung Hin-shiu Faculty and Student Study Grant and also grateful to Vice President, Dr. Joshua Cho, for encouraging two fellow students (Lam Ngor-yan and Ho Chi-yung) and me to make

an academic exchange trip to Hangzhou and Shanghai between Nov. 29 and Dec. 2, 2006. While there, we paid goodwill visits to Zhejiang University, Fudan University and Zhejiang Theological Seminary and met with professors and students in those schools. In our conversations, I came to appreciate their great desire to preserve and restore basic humanistic values, including an informed worldwide, a high view of humankind, a quest for truth and the necessity of ethical values. At the same time, throughout the trip, I became aware of the powerful forces at work infiltrating China with a culture of consumerism as the market economy has been established. In fact consumerism poses a long-lasting threat to the humanistic values honored by some of the professors we met. This trip of academic exchange and cultural study has not only broadened my vision but also provoked me to ponder the situation of both China and Hong Kong cultures from a Christian perspective.

Culture of Consumerism

First, I want to share my concerns about advertising and consumerism in China. On the day when we set off, after leaving the immigration counter at the Lowu Railway Station, what first caught my attention were the huge advertisements on the walls on each side of the passageway. Then when we took a taxi to Shenzheng Airport, I was astounded by the sight of the high-hanging advertisement lamp boxes in the middle of the road. There were always huge advertisements on the rooftops

of high-rise buildings. Inside the taxi, behind the driver's seat I saw a small-scale plastic advertisement. Advertisements, big and small, in different shapes, sizes and colors, have permeated every aspect of life, bombarding the public with a continual feast to the eyes. The advertisements promoted world famous brands so familiar in Hong Kong. Through their glamorous visual languages, these well-packaged commodities constantly wave to passers-by. To stir up customers' desires, the advertising media distorts the original meaning of words promising something utterly new, original and amazing for all to see. Advertisers use language loaded with beautiful description and inflated claims, which can never be matched by the products' content. Language should be accurate, coherent and clear to communicate effectively. Since language shapes experience, it is a shame how advertising distorts common language turning it into manipulative tools for advertising agencies and the companies they promote. What then is the message that is communicated? What kind of life do people living in such a language-controlled environment lead?

The advertising educates the public to be a consumer: "I shop therefore I am."

Advertising stirs up desires and creates false needs so that production increases and the economy grows at a rapid pace. This is the way the "golden rule" of the market economy works. While the desire for material possession expands, the values of humanism in a country's cultural tradition diminishes. Consumerism does not teach taking up the burden of society, meeting social responsibility and saving our natural resources for future generations. Instead, consumerism presses for sustainable economic development as the only criterion for measuring human development.

How will we face the ever-expanding impact of consumerism in China and in Hong Kong? Are we concerned with its adverse effects on society? This is the election year of

the Chief Secretary of the Hong Kong SAR government. When the two candidates discussed civil responsibility, they generally focused on external policies, or citizens' participation in the established system. They said little about promoting human values or nourishing the inner life. Human character formation is necessary to establish a solid, healthy political system. In order to build a civil character which "acts justly and loves mercy," and not just a consumer character concerned only with satisfying material desires, a society must train its people to cherish strong moral values and nurture the proven values of a culture.

What about the situation in the Christian churches? Christians in Hong Kong constitutes a minority and their influence on culture in certain important areas remains insignificant. In Hong Kong, the Christian culture has never been considered the mainstream as is a synthetic culture of Confucianism, Buddhism and Taoism. Faced with consumerism, a part of globalization, will Hong Kong churches merely reflect the consumerism in our culture? Will the gospel be limited to personal salvation, and will the church only provide individual spiritual healing, build self-confidence and promote self-actualization? The church will then offer tailor-made programs that satisfy individual desires and enable people to pursue their private, selfish dreams.

The Christian gospel is not only the message by which an individual receives the personal salvation of Christ, but it must be closely linked with the individual, society and culture. In the face of powerful consumerism, how should the Christian church respond? The Christian gospel is indeed a message of personal salvation but the gospel also concerns redeeming society and transforming culture. How can the church be penetrating salt and light within Hong Kong's culture today? Before 1997, the churches faced the possibility of a bleak political future. At that time, churches attempted to develop an apologetic out of a fear that the gospel might be rejected within the post-colonial Chinese culture. There was some discussion about putting the gospel into action and presenting the gospel cross culturally. There was little effort to train disciples to apply the gospel to their daily lives and to build an awareness of negative forces in the culture. The community of faith should provide help for its members to meet the challenges of consumerism and its threat to families, the environment and even the church. The church must develop a strong Christian identity in its

members, enabling them not to be absorbed into the culture of consumerism and should offer a strong alternative life style. The words of Micah 6:8: "Act justly, love mercy and walk humbly with God" can provide a challenge to the shallow promises made by the forces of consumerism to our society.

Cosmopolitan Culture

My other concern after our visit to the Mainland has been with the quality of cosmopolitan culture. When our aeroplane landed on Hangzhou Airport, what we saw was a totally different picture from what we saw in Shenzhen. Hangzhou has become famous internationally as a garden city and as a tourist destination developed by the government. Hangzhou is known for its picturesque scenery. Since it has a house to tree ratio of two to one, the city has been named China's most livable city. Since the eighties, Hangzhou municipal government has moved its factories to neighboring Suzhou to minimize the environmental pollution in the area. Among workers choosing not to move, female workers over 45 years old and males over 50, were eligible for an early retirement. Retired workers were given a monthly pension sufficient for their daily living. Today, these retired workers are in their seventieth or eighties so that Hangzhou faces an ageing problem. To meet this challenge, the mayor has founded an old people's university to provide continuing education. In the few days we were there, we often saw many elderly people gathering by the famous West Lake to sing and dance joyfully while passers-by often encircled them to clap to the music.

Hangzhou has kept its land prices and rent stable. Except for those one to two-storey high houses along the West Lake waterfront, the rent is affordable. Moreover, each household enjoys a living space of around 700 sq. ft. No wonder few people move elsewhere. There are many old four-storey high houses, similar to the village houses in Hong Kong's New Territories. Compared with the standardized two-storey high houses with the black tiled roofs and white walls in Suzhou, the houses in Hangzhou are in red, yellow, blue and green. We were delighted by their burst of color as we entered the city on the Shanghai Hangzhou-highway. Residents own their houses while the elderly are well taken care of. What a joy to live there! No wonder Hangzhou, while ranking sixth in the top ten cities, ranks first in the happiness index in China.

When we consider the quality of life, there is a wide gap between Hong Kong and Hangzhou. In the eighties in Hong Kong when the service and financial sectors began replacing manufacturing as our main source of income, the production of garments, toys and electronic products were taken over by casual laborers, outsourced workers or temporary workers willing to work long hours for low wages. Greedy employers sometimes further cut even these low wages knowing the workers lacked legal protection. When those workers were sacked during economic changes, they could only switch to non-skilled, low paid jobs because they lacked education and skills. At this time, many factories were moving to the Mainland to reduce operation costs. For example, the district stretching from Quarry Bay to North Point on Hong Kong Island, known as the “factory belt,” has been turned into residential or commercial buildings. Those workers who did not move with the factories were compensated with a small lump sum, only just enough to support them a short time. Their care and protection was far less than that received by the Hangzhou workers. In contrast with Hangzhou, since the eighties, the Hong Kong government has adopted a high land price policy, causing property value and inflation to rise. A few big property developers have amassed vast fortunes, while the gap between rich and poor widens. Since Hong Kong is densely populated, old towns continue to be uprooted for the sake of property development. As a result, the exhilarating bird songs and crowded scene from the rows of aviary shops along Portland Street in Mongkok have been replaced by the resplendent Langham Place mall. Factory buildings in Kwun Tong have been converted into upscale apartments and the large, trendy mall, apm that opens almost 24 hours a day. The high-rent, high-return residential or commercial districts continue to replace those grass-root communities, springing up in the fifties and sixties in Tai Kok Tsui, To Kwa Wan and Kwun Tong. Even the old districts have been deliberately “whitewashed”: Tai Kok Tsui is now Olympian City while To Kwa Wan is now Grand Waterfront. But the majority of residents who have been living in these old districts for years are people with low income and low socio-economic status.

This year Hong Kong has recorded an unexpectedly high surplus of \$55.1 billion and in the new fiscal year, the government in its annual budget introduces one-off measures

to waive tax and share wealth with the community, which amount to giving back to its citizen \$20 billion, the most generous since the handover. This includes an unprecedented one additional month’s allowance for the elderly and the Social Security Allowance recipients. These payments reflect a desire for economic efficiency more than any long-term plan or vision to help the grass root sector. A government, which bows to property developers, can hardly think seriously about its poor people.

Recently the Urban Renewal Authority decided to spend \$3.8 billion to turn Graham Street in Sheung Wan into an “Old Shops Street” to attract tourists. This renewal plan will affect 1,120 residents and \$2 billion will be spent on land purchase and removal compensation. To attract tourists, the government wants to recreate this distinct old cultural district. To cater to the taste from nostalgia, the government will erect replicas of the district’s original buildings. What cannot be imitated are the authentic smells, colors and spirit of the old buildings. What cannot be compensated to the community is the people’s self-reliance, their dignity and mutual concern.

I once witnessed a scene in a small shop in an alley at Kowloon City, which illustrates the value of these grass root communities. The owners were an elderly couple, selling congee, fried fritters of twisted dough and rice noodle rolls. Together the couple heated the oil in an iron wok, prepared the fritter batter and cooked the congee. A small child, seemingly mildly affected with downs syndrome, was leisurely cleaning the chairs and tables. The shop was simply furnished with only a few customers sitting around two or three tables. The couple would exchange a few words with neighbors passing by or with old customers. Based on the principle of cost effectiveness, can we afford to preserve this kind of human scene? What will be the attitude of the SAR government toward the elderly, poor children, the handicapped and the powerless? How will the SAR government nurture the human spirit? Can the SAR government see beyond its concern for increasing economic value?

We must now also ask the question: How does the church respond to those people left behind in our commercial culture? In a climate guided by cost effectiveness, how does the church respond when it is located in a district that is “ageing” and declining economically? As its residents grow older, the district



begins to decline. Often churches in such ageing districts have a growing number of members who have become prosperous and have left the neighborhood. Will the church uproot itself from the old district to attract more upwardly mobile members? In a city where cost effectiveness rules, does the church dare to cherish its older, poorer neighbors no longer productive economically? Could it dare even to reach out to them and develop ministries for them? Could a church ignore market values in order to shoulder the burden for the marginalized groups in its very shadows? Will the church instead refuse to be the church to the poor? Will the church blithely move away from its old declining neighborhood and relocate in a more prosperous location to grow larger and richer? The church may then even contribute to the increasing polarization of the rich and poor, even within its own membership. If chapels decline while mega-churches flourish, it would appear that Christians are being absorbed by the culture we claim to penetrate and transform. Surely it is not the mission of the church to create smart customers and allow the church to cater to consumers' desires and to their demand for well-packaged programs to promote their private dreams of success.

The church is not a club or fraternity association to be joined or left when members are bored. Neither should it be a service center catering to individual desires. On the contrary, the church is called to proclaim the gospel, equip disciples to live out their faith in their society and take responsibility for their neighbors. To follow the life and teaching of Jesus, the church must learn how to reach out to the poor and powerless and be blessed and enriched by them. Such incarnation of the gospel will provide a startling testimony and make a prophetic impact on society, reminding it never to forget the blind, the lame and the forsaken. Taking this approach the church can challenge the market economy with its narrow values of cost effectiveness and economic growth.

"Act justly, love mercy and walk humbly with your God" is a central biblical teaching and is the testimony to be lived out and a mission to be put into practice in this crooked generation so overwhelmed with the consumerism culture and the market economy.

From the Vice President and the Dean of Academic Affairs

Prof. Joshua Cho

The *Theologia* of a Theological Seminary

A theological seminary must always grapple with a key question: How does it regard itself and its mission? Does it see itself as an institution primarily devoted to teaching and doing academic study? Does it mainly exist to prepare leadership for the pastoral ministry? How can a seminary strike a balance between teaching and doing research? To reflect on the above problems, we need to consider a more fundamental problem: What is the *theologia* of a seminary?

Some regard theology as an academic discipline, while others take it as a combination of belief systems. I would consider theology as a "*theologia*," that is a concrete manifestation of faith. A *theologia* is not only man's deductive understanding of the divine, but it must also involve reflection, meditation and intuition. Moreover, it is the commitment and action of human affection and the formation of a person's moral and spiritual life. A *theologia* must be concrete. On the one hand, it includes the virtue of a life of faith. The virtue it nurtures is not only crystal clear, coherent and holistic, but is also honest, fair, patient, self-disciplined and kind. On the other hand, the highest ideal of a *theologia* is the formation of a spiritual life. It is closely related to submission and discipleship to Jesus Christ, and it also involves worship, the study of scriptures, prayer, a concern for the whole person, participation in daily ministry, supervision of the pastoral ministry and the application of faith in daily life.

Viewed from another angle, to pursue, nurture and practice a "*theologia*," seminarians, whether teachers or students, must know God, experience God, know themselves and know the world. To do this, the seminary student must have his or her *theologia* in order to integrate knowledge, faith and the value structure of theological classics into a perspective for

Academic Affairs News

1. Academic Seminars

The topic for this year's academic seminars is "Theology and Art." The third seminar in which Miss Wu Yin-ching, Associate Professor, Language Center, Hong Kong Baptist University spoke on "Faith and Literature" was held on February 8. The fourth seminar was held on April 19 when Dr. Jerry Moye, Professor of Old Testament and Spirituality spoke on "Theology and Movies."

2. Baptist Heritage Week

This year's Baptist Heritage Week was held from March 6 to March 8 in the chapel of the Sai O Seminary campus. The theme was "Snapshots of the Early Baptist Leaders in China and Hong Kong." The speakers were Professor Jerry E. Juergens (Professor Emeritus), Professor Jerry E. Moye (Professor of Old Testament and Spirituality) and Dr. Vincent Lau (Assistant Professor of Practical Theology: Christian Ethics) who spoke respectively on "M. Theron Rankin: Missionary, Seminary President in Canton, Executive Secretary of the Foreign Mission Board: the Canton-Hong Kong Connection," "Lottie Moon and Mrs. Henrietta Hall Shuck: Early Baptist Women Missionaries to China and Hong Kong," "Dr. Lam Chi Fung: Shaper of the Education Business of Hong Kong Baptists in the Post-World War II Era."

3. Awards Presentation Ceremony

This year's Academic Awards and Long-Term Service Awards Presentation Ceremony was held on May 31 (Thursday) at 7 pm at the Sai O Seminary campus.

4. Graduation Ceremony

The Fifty-Sixth Graduation Ceremony will be held on November 25 (Sunday) at the Sai O Seminary campus.

5. Faculty News

Dr. Poling Sun, Professor of New Testament, is taking his sabbatical leave from January to May and he left for the University of Edinburgh to engage in his writing and study project on April 27.

understanding reality. Having a *theologia* enables him or her to criticize tradition, culture and those elements in this world that distort and torture human beings. A *theologia* equips him or her to examine eternal truth, to determine what is true and to point out both the way to live and the Christian's responsibility to live in this world.

However, in reality how do seminaries foster a *theologia*?

From what I have seen, dreamed of and prayed for, our own seminary is dedicated to the shaping of ministers with a *theologia* as our primary objectives. We resolve to "learn" through serious academic study, seeking a life direction, worship and prayer life of the seminary community, the daily fellowship of the communion of the saints, ministerial spiritual discipline and training of skills, personal character formation of oneself and others, and taking up moral responsibility to help form the *theologia* in a minister. This kind of wisdom includes the discipline of a special mode of thinking and the shaping of a specific life aptitude. With joy, I have dreamed that our seminary will embark upon a new path and continue to grow with God's enlightenment and help.

In fact, from the New Testament time up to the present, the church has always hoped that its leaders would have *theologia* so that he or she lives out a good model by both words and deeds, speaks out the gospel and lives out wisdom through a life of holiness. What is expected of such a church leader is not so much his or her ability to decide what is the right thing to do, what can be allowed but what is excellent and really good. In this way, a leader's excellence depends on whether he / she has a worthy *theologia*. Likewise, whether a seminary is excellent or not depends on whether the seminary's teachers and students have their own *theologia*.

Only when a seminary has such kind of wisdom and aptitude for life, that is only when a seminary with "*theologia*" that it can become excellent. This is the basic self-understanding that a seminary should have.

Admissions and Registration Office

Mandy Chung (Registrar)

In the twinkling of an eye, April has come and a third of the year 2007 has gone. In March every year, graduating students were arranged to take their graduation photos with the faculty and staff of the Seminary. That day, all the graduating students, teachers and staff were present. What a joyous scene! However, this photo-taking occasion implies that another class of graduating students will soon leave us. This also reminds us that time passes quickly and we must treasure our time for ministry and treasure each member of the Seminary community.

Besides the regular duties of admissions and registration, our office staff also helped to organize the Belote Lectures held last October. After that, we arranged the graduation ceremony, which was held for the first time at our Sai O campus. That day, the whole campus was packed with people. There were more than a thousand and three hundred visitors who were relatives, friends and Christian brothers and sisters of our graduates. Some churches even hired tourist coaches to bring brothers and sisters to the campus to support their graduating members. All the seminary staff was mobilized. Although the venue for the graduation ceremony was already a large one, guests were everywhere on our campus. The feet of most of our staff felt numb after standing for long hours. Yet we all felt thankful and excited, especially since a heavy rainstorm seemed to be coming toward us from Shatin, but the gracious hand of God intervened just in time so that this first outdoor graduation ceremony held at Sai O campus turned out to be a great success.

On December 2006 and February this year, we invited brothers and sisters interested in exploring God's call and those considering attending seminary to a special conference. Two sessions were held consecutively: "Talk on Full Time Ministry"



Participants in Experiencing Seminary Life Camp exploring God's call

and "Experiencing Seminary Life Camp". There were around a hundred people in each meeting. We pray that God will choose His own servants and call them out to be trained in the Seminary. If you have any inquiries about seminary application, please call 2768 5130 or log on our website www.hkbts.edu.hk.

It is also worth mentioning that we participated in the "Joint Hong Kong Theological Seminaries Exhibition" in January. This event was held for the second year with thirteen local seminaries participating. This year's exhibition was held at Kowloon Technical School with a much larger attendance than last year's turnout. Besides setting up a booth and handing out brochures and pamphlets, we gave three talks to help participants know more about seminary study, full time ministry and theological training for lay Christians. We pray that the Exhibition will continue to be used by God as a helpful avenue for those exploring a call to Christian ministry.

Finally, we want to remind readers that our summer intensive courses will commence in late May, offering courses on Bible study and pastoral counseling. Ministerial workers and all Christian brothers and sisters are welcome to audit the courses offered. For inquiry, call 2768 5129 or browse our web page.



Annual Concert

Date	: April 8, 2007 (Sunday)
Time	: 8:00 pm
Venue	: Concert Hall, Hong Kong Cultural Center
Conductors	: Dr. Philip Chan, Mrs. Helen Wan
Ceremony Presiders	: Dr. Nathan Ng, Dr. Wong Fook Kong
Choirs	: Students Choir, Hong Kong Baptist Theological Seminary Hill Road Singers, Hong Kong Baptist Theological Seminary Alumni Choir, Hong Kong Baptist Theological Seminary
Organist	: Mrs. Christine Chan
Pianists	: Mr. Lee Man-kei, Miss Yiu Ching-kan

Distance Education Program

Anna Tam (Director)

The vision for our Distance Education Program is to help students who want to receive theological education but who are unable to attend normal classes. This is possible since our courses transcend time and space limitation to provide systematic training and help build an abundant life.

Besides nurturing general Christian believers, DEP has also a burden to take up some "special training ministries," serving communities that are neglected or lack resources, such as the "Onesimus Training Project" for prison inmates who have come to Christ and the "Spiritual Light Project" for the visually-impaired Christians. The Commencement Ceremony of the third class of Spiritual Light Project: Certificate Program in New Testament Study" was held on February 10 at the Center of the Christian Ministry to Visually Impaired Persons. That day, Prof. Joshua Cho, Vice President and Dean of Academic Affairs, exhorted the students using Matthew 13:1-17 to "listen" with humble ears and to see with the eyes of the soul. The class consists of seven students, aged from over twenty to over eighty. Besides the retirees, others have to work in the daytime and study in their leisure time. Students usually take three years to complete the program as they have to study the entire New Testament and complete all the assignments. Please remember

their study in your prayers and pray for their growth in the spirit.



Sharing with Christians in Macau

There are now around 380 students studying in our programs; besides local students, the other 20% being from international. Our neighbor Macau has a population of more than 400,000 but only 1% is Christians who are generally in need of systematic nurturing. Under the present fast economic development, they are faced with greater challenges. To help train Macau Christians, we work out with Zhong Ao Theological Education Center a credit transfer system. In a talk organized by the Zhong Ao Theological Education Center, we introduced such a system and encouraged Macau Christians to continue long-term holistic theological training and be equipped to be a minister for Christ.

We are pleased to serve every Christian who is willing to be equipped in theological education. Meanwhile, we indeed need your participation and support. Do pray for our ministry and that students will be equipped for ministry.

Student Union

Wong Mui-ling (Chairperson)

A new Executive Committee of the Student Union has assumed duties in January. Members of the committee include Wong Mui-ling (Chairperson), Chan Wing-yip (Vice-Chairperson), Chan Suk-yin (Secretary), Lau Kin-yan (Treasurer), Lam Ming-wai (Spiritual Affairs), Fung King-ho (Missions) and Fong Wai-hung (Daily Living) while the advisory teachers are Dr. Vincent Lau (Student Union), Dr. Andres Tang (Spiritual Affairs, Secretary), Dr. Eric Kwong (Missions) and Dr. Desmond Choi (Daily Living). This year, the theme for the Student Union is "One Step Further in our Relationship" and our slogan is "Take One Step Further in our Relationship, Walk Together along the Road of God's Grace." We hope that through our activities, students will be challenged to come closer to God and will develop a more intimate relationship with others.

Ever since school began in late January, our activities came on stage one after another. The first one was the "Seminary Students' Day 2007" which was held on February 9 at the Wing Kwong Pentecostal Holiness Church. The theme for this year was "Talking about Mission: Past, Present and Future" with Dr. Lee Kam-lun and Mrs. Tang Cheung Kai-yam as the speakers. The content was rich and we all greatly benefited. On

February 16, the Secretary and the Daily Living Offices jointly organized a sharing tea party on reading. Dr. Poling Sun was invited to share

the reminiscence of his book, *Connected We Are* (Hong Kong: Breakthrough Ltd., 2006). Besides, the Daily Living Office organized the annual Lunar New Year feast for all the faculty, staff and students on February 27. Beginning in early February, the Spiritual Affairs Office has begun the Morning Prayer meetings and the lunchtime silent prayer meetings, hoping to help fellow-students find renewal through prayer and silence as they face their busy lives of study. More Student Union activities will be held later, and we hope that each of our faculty and students will take the opportunity to participate and that we can together "take one step further in our relationship and walk together along the road of God's grace."



The sharing tea party on reading

Lay Theological Education Department

Anna Tam (Director)



An outdoor lesson of students in Youth Mentor Training Program

Along with the fast tempo of change of our age, the upsurge of postmodern culture, and the bombardment of materialism, the new generation of modern youth is pursuing a life style that is distinctively one's own. Logging onto the Internet, dating, playing electronic games with one's mobile phone ... and countless choices that

exist in this dazzling world with its myriad temptations to entice them to get drunk and get lost. Going to church? Listening to the Christian truth? Would these be the choices of our youngsters? Under the current circumstances, how will the church recruit and build up our younger generation? This is truly an issue worthy of our serious consideration. On January 13, LTED organized a seminar and workshop "Coming out of the Traditional Closet: How Does the Church of the 21st Century Approach the Younger Generation?" The hope is that participants could explore together the ways to win over the youth community amid the challenges of the secular world. Besides our keynote speaker Rev. Leung Wing-sin, there were also five workshops: 1. "Ball Games and Youngsters" (Mr. Yiu Yuk-hing); 2. "Internet Culture and Youngsters" (Mr. Leung Pak-kin); 3. "Leading the 'Multi-losses' (loss of education, loss of job, loss of direction in life) Youngsters to Christ" (Mr. Chan Tat-shang); 4. "Spiritual Nurturing of Youngsters" (Rev. Chan Tak-yee); 5. Multi-Faceted Ministry for the Youngsters – Practical Church Case Study" (Rev. Helen Chan). The churches responded enthusiastically, sending us 485 participants and suggesting they share our concern to reach young people in these difficult times.

In fact, we have had such a burden for youth ministry for years as we organized the first Diploma Program in Youth Mentor Training in as early as 1998. The program

aims at providing a holistic and systematic training in ministerial skills and basic training in theological education for Christians involved in ministry to youngsters. The program enables them to have holistic growth and equips them to serve the community of youngsters effectively. Below, two students share their respective responses to the program.

"Thank God that this two-year program has broadened my vision, as I seldom had contact with youngsters earlier. It not only helps me know more about the current culture of youngsters and the proper attitude and training that a youth mentor should have, but it also points out my own inadequacies and shows me there is room for continued improvement. This program makes me more inclined to get in touch with youngsters, know their thinking and understand their situation." (Chung Suk-kam)

"Thank God for ... this two-year program. It has had a lot to teach me and makes me realize that even in a spiritual ministry, we can employ different patterns of communication. We will also meet with different problems that would have never been expected. Through the instruction of teachers of different subjects, I have come to know better how to lead youngsters to Christ, care for them and accompany them in their growth. In the process, the ones who benefit are not only the youngsters but myself as well. I have come to understand myself anew, know more about my own weaknesses and reflect upon my relationship with God, affirming my direction and burden for this spiritual ministry. Besides, I have come to know more about God and have decided to put my faith into practice. In these two years, I have used what I have learned in my church ministry and with youngsters whom I mentor. ...If there is an advanced program, I hope to further my studies so that I can grow further in my youth ministry." (Lo Mui-tai).

The responses from our program graduates are our driving force! We expect that through God's grace, LTED can join hands with the churches to care for our youngsters and endeavor to nurture them to excel in the ministry for Christ.



Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture) spoke on the topic "Walking into the Scenario of 21st Century: Postmodernism" in a seminar titled "Youngsters' Ministry: Walking into 21" organized by Hong Kong Fellowship of Evangelical Students on March 18. Also, his recent article, "Dietrich Bonhoeffer's and Mou Zongsan's Readings of Martin Heidegger" was included in the book *Dietrich Bonhoeffer and Chinese Theology* (Hong Kong: Institute of Sino-Christian Studies, 2006). Three articles are included in the book, *Trinity, Creation and Culture: An Interpretation of Colin E. Gunton's Theology* (Hong Kong: Logos Publishers Ltd., 2006). They are: "How is Theology Possible? Moving between the Limits of the Tradition and the Eschatological," "The Significances of Colin E. Gunton's Trinitarian Theology for Culture: Focusing on Freedom and Truth," and "The Similarities and Dissimilarities of Colin E. Gunton's Trinitarian Theology and Chinese Philosophies: Confucianism, Buddhism and Taoism."
- **Dr. Poling J. Sun**, Professor of New Testament, has written a new book, *Revelation: The Lord of Lords* which was published in March by Ming Dao Press Ltd, Hong Kong.
- **Dr. Nathan Ng**, Associate Professor of Christian Thought (Church History) is responsible for academic editing and screening of the Chinese edition of the book, *New Testament: Luke*, volume IV of the Ancient Christian Commentary on Scripture series, which has just been published by Campus Evangelical Fellowship, Taiwan.

Visitors

President of Andover Newton Theological Seminary in the States, Dr. Nick Carter and his wife, and Dr. Sze-kar Wan, John Norris Professor of New Testament Interpretation of the same seminary paid a visit to our Seminary on January 15.

Publication News

Dr. Wong Fook Kong's new book, *Old Testament Ethics* (the third volume in the Seminary's Church Ethics series) will be published sometime in August. This book introduces Old Testament ethics through a new approach. It explores, chapter by chapter, ethics in relation to the following topics: hermeneutics, Old Testament laws, Old Testament narratives, wisdom literature, prophetic literature, biological engineering, divorce and remarriage, and legal moralism while each of the topics is discussed from the perspectives of utilitarianism, deontology and virtue ethics respectively.



The Seminary's academic bi-annual journal, *Hill Road* (Issue 19) will be published in June. The theme is "Body as a Metaphor of the Church." There are six articles exploring the theme. They are the following: "The Body of YHWH" (Wong Ka-leung), "The *κοινωνία* Aspect of Paul's Body Theology" (Samuel Chia), "The Ecumenical Foundation of the Church: from the Perspective of Historical Theology" (Fong Chun-ming), "The Church as the Body of Christ: The Concept of Metaphor according to Samuel T. Coleridge" (David Lee), "The Disabled Body of Christ" (Kung Lap-yan), and "The Hope of the Resurrection of the Body" (Francis Yip). Also in this issue are several miscellaneous articles and book reviews. For inquiry and subscription to *Hill Road*, please call 2768 5168 or email at bts-inquiry@hkpts.edu.hk.

Academic Awards and Long-Term Service Awards Presentation Ceremony

The Hong Kong Baptist Theological Seminary
requests the honor of your presence
at the Ceremony
on Thursday, the thirty-first of May,
two thousand and seven
at seven o'clock in the evening
Seminary Chapel
1 Nin Ming Road,
Sai Kung North, Sai O, N.T.

Lay Theological Education Department

Student Recruitment into the Diploma / Certificate programs in Christian Women Theological Training (auditing is also welcome)

The Program offers the following courses in the April-June quarter:

Course Name	Lecturer	Venue	Date / Time
Self-Understanding and Growth	Mrs. Luk Yee Hung-chu	Hong Kong Grace Baptist Church	April 17 – May 29 (6 lessons) 9:30 – 11:30 am
Methods and Skills in Evangelism	Ms. Yu Kam-lan	LTED Mongkok Center	May 8 – June 12 (6 lessons) 9:30 – 11:30 am
Relational Evangelism	Ms. Lam Yim-fong	LTED Mongkok Center	April 3 – May 29 (8 lessons) 9:30 – 12:00 pm
Selective Reading of the Psalter	Mr. Barry Wai	Hong Kong Grace Baptist Church	April 26 – June 7 (6 lessons) 9:30 – 11:30 am
Tips for Parents	Mrs. Lin Lau Yuen-shang	LTED Mongkok Center	April 12 – May 17 (6 lessons) 9:30 – 11:30 am
The Study of Song of Songs	Mrs. Anna Tam	LTED Mongkok Center	May 31 – June 28 (5 lessons) 9:30 – 12:00 pm
A Life No Longer the Same	Mrs. Chu Leung Yuk-kwun	LTED Mongkok Center	April 12 – June 28 (10 lessons) 9:30 – 11:30 am
Celebration of Spiritual Discipline	Rev. Tse Yam-sang	LTED Mongkok Center	April 20 – June 22 (10 lessons) 9:30 – 11:30 am

Student Recruitment into Lay Theological Education Training Program

Courses offered in the April – June quarter:

Course Name	Lecturer	Venue	Date / Time
Study of the Prison Epistles	Rev. Hui Kin-yan	LTED Mongkok Center	April 16 – June 4 (8 lessons) 7:15 – 9:45 pm
The Christian Mission of the Church	Mrs. Hung Wong Wai-ling; Guest Lecturer: Rev. Lam Chun	LTED Mongkok Center	April 23 – June 11 (8 lessons) 7:00 – 10:00 pm
Process and Skills in Counseling	Dr. Kevin Mok	LTED Mongkok Center	May 7 – June 25 (8 lessons) 7:00 – 10:00 pm
Celebration of Spiritual Discipline	Ms. Lai Ka-yin	Applied Theological Education Center	April 10 – June 5 (8 lessons) 7:15 – 9:45 pm
Church Music Ministry for the Elderly	Ms. Cheng Suet-ling	LTED Mongkok Center	April 17 – June 12 (8 lessons) 7:15 – 9:45 pm
Feature Talk: Tango in Romantic Love	Ms. Loo Shirley Marie	LTED Mongkok Center	March 21 7:00 – 10:00 pm
History of the Christian Church	Ms. Ho Wai-man	LTED Mongkok Center	April 12 – June 7 (8 lessons) 7:15 – 9:45 pm
Introduction to the Ministry for Youngsters	Staff from Fellowship of Evangelical Students	LTED Mongkok Center	April 12 – June 7 (8 lessons) 7:00 – 10:00 pm
Ministry for Families with the Elderly	Dr. Wong Shek-yin Dr. Pak Chi-shun	LTED Mongkok Center	April 19 – June 14 (8 lessons) 7:15 – 9:45 pm
Religious Activities on Campus	Principal Chan Tsui-yuk; Guest Lecturer: Mr. Yuen Chi-fai	LTED Mongkok Center	March 30 – May 25 (8 lessons) 7:00 – 9:45 pm

Commencement Ceremony

Admission has been closed to the following programs: “Certificate Program in Youth Mentor Training,” “Diploma / Certificate Program in Christian Mission,” “Diploma / Certificate Program in Church Clerk Training” “Diploma / Certificate Program in Ministry for the Elderly.” The Commencement Ceremony was held on April 2 at the Mongkok Education Center. Do remember the new students in your prayers.

Distance Education Program

Self-determination, Self-reliance, Self-study

Offering correspondence and on-line courses to those Christians who want to receive theological education at a self-determined time, place and progress.

Correspondence and On-line Courses

Name of Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Bible Studies Program	Through an in-depth study of a specific book in the Bible, students are trained to do systematic hermeneutics and Bible study.	Secondary school leavers with a church pastor's recommendation	March and September	For the school term beginning in March: Hong Kong: February 10 Overseas: January 25
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.			For the school term beginning in September: Hong Kong: August 10 Overseas: July 25
Higher Diploma in Bible Studies / Christian Studies Programs	Further studies for students completing the certificate program			Completion of the Certificate Program and with a church pastor's recommendation
Certificate in N.T. / O.T. Studies Program	Introductory programs in Bible study	All are welcome	Register at any time	
On-line Certificate in New Testament Studies Program			Concession in fees is provided. Enquiries are welcome.	
Elective students : Students can choose correspondence courses according to their own interest. For details, please log on the “Distance Education” website.				

Special tuition fee concession: The new diploma programs will commence in September. Group enrolment (2 persons or more) for the diploma programs before the deadline (according to the postal chop) will receive a 20% discount of the tuition fee in the first program registration.

Trial study of the on-line program is welcome: <http://distance.hkbts.edu.hk>.

Pastoral Continuing Education Center

Courses and talks offered from April to June Quarter

Course / Talk	Lecturer	Date / Time
Pre-Marital Counseling	Dr. Kevin Mok	April 16 & 23 (Monday) 10:00 am – 1:00 pm
Personality, Temperament and Pastoral Ministry (Basic Course)	President Alfred Kong	April 16 to May 21 (Monday) (6 lessons) 2:30 – 5:30 pm
Growing in the Group Setting	Rev. Lo Wai-chuen	May 14 (Monday) 10:00 am – 1:00 pm
How to Heal Family-Originated Wounds	Ms. Fok Yuk-lin	May 28 (Monday) 10:00 am – 1:00 pm
Preaching and Teaching from Ecclesiastes	Professor Wong Yee-cheung	May 28 to June 11 (Monday) (3 lessons) 2:30 pm – 5:30 pm
The Life and Growth of a Minister	Rev. Gordon Siu	June 18 (Monday) 10:00 am – 1:00 pm
T-JTA Actual Case Study	Rev. Lam Wing-shu	June 25 (Monday) 10:00 am – 1:00 pm

- Members of the Alumni Association of the Seminary, graduates of the Seminary, ministers and theological students of Baptist churches (including practicum students and students taking degree courses in the Lay Theological Education Department, full-time students in the 13 member seminaries of Hong Kong Theological Education Association) can have tuition fee concessions. For details, please refer to the application form in the course pamphlet.

For application and enquiries, please contact 2782 9787 by phone, 2630 1373 by fax or pce@hkbts.edu.hk by email. An application form can be downloaded from the Seminary's website: www.hkbts.edu.hk.

Distance Education Program Topical Lecture

Topic : **Dancing with Stress**
Speaker : **Dr. Kevin Mok** (Assistant Professor of Practical Theology: Counseling Psychology)
Content : Stress is an uninvited guest who appears in our daily lives. Is it our friend or foe? How can we turn pressure into a driving force? It is through understanding the true picture of what stress really is that we can lead a happy life even though accompanied by stress.
Date : June 9 (Saturday) 2:30 – 4:00 pm
Venue : Applied Theological Education Center (8/F, Mongkok Christian Center, 56 Bute Street, Mongkok, Kowloon)
Registration : Free admission. For reservation, please call 2768 5105 or email deinfo@hkbits.edu.hk

For details, please log on the distance education: www.hkbits.edu.hk/dist/ website.

Hong Kong Baptist Theological Seminary

Student Recruitment 2007-08

Master of Theology
Master of Divinity
Master of Religious Education
Bachelor of Arts in Pastoral Studies
Master of Pastoral Counseling
Advance Certificate of Religious Education

“Break Me • Use Me • Burn Me • Send Me”

Application Date:

Hong Kong : January 1 to May 31
Overseas : January 1 to April 30

Entrance Examination Date

April 14
June 2

Inquiry : (852) 2768 5130

Email : admissions@hkbits.edu.hk

Website : www.hkbits.edu.hk

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

☐ Educational Fund ☐ Others: _____

Name: _____

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

Address: _____

Tel: _____ Fax: _____

E-mail: _____

Donation Methods:

☐ **Crossed cheque** payable to

"Hong Kong Baptist Theological Seminary"

☐ **Cash** either deliver to the Seminary or direct pay-in to our
Hang Seng Bank Account No. "242-026144-003"

☐ **Credit card:** ☐ VISA ☐ MASTERCARD

Cardholder's Name: _____

Cardholder's Signature: _____

Card No.: _____ Expiry date: _____

Amount: HK\$ _____

(Credit card charges are denominated in HK\$)

☐ **Monthly Autopay** by Bank Account or Credit Card —
autopay form will be forwarded to you

• 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 inquiry: Tel : (852) 2768 5113 or (852) 2715 9511
Fax: (852) 2768 5102

Financial Report

General Fund, 1 January - 31 March 2007

	HK\$
Income	6,767,791.76
Expenditure	6,899,611.91
Deficit	<u>(131,820.15)</u>

DONORS REPORT FOR JANUARY 2007

Education Fund (Church)

九龍國際浸信會	16,922.80
上水浸信會	6,000.00
上環浸信會	2,000.00
大埔國際浸信會	750.00
牛池灣竹園潮語浸信會	1,000.00
以馬內利浸信會	7,000.00
尖沙嘴國語浸信會	800.00
佐敦道浸信會	750.00
沙田浸信會	7,000.00
旺角浸信會	3,903.50
紅磡浸信會	3,500.00
香港仔浸信會	29,997.80
香港仔浸信會利群福音堂	1,500.00
香港浸信教會	83,500.00
香港懷恩浸信教會	15,000.00
粉嶺浸信會	33,000.00
馬鞍山浸信會	5,000.00
基督浸信會	3,000.00
第一城浸信會	6,250.00
富亨浸信會	1,000.00
銅鑼灣浸信會	3,000.00
觀塘浸信會	2,712.00
觀塘國語浸信會	10,000.00
香港宣教會恩磐堂	2,000.00
基督教宣道會華基堂	500.00
基督教宣道會觀塘堂	5,000.00
HK\$	<u>251,086.10</u>
S.F. Chi.Bapt.Ch. Women's Missionary	<u>USD 500.00</u>

Education Fund (Donor/Organization)

L. Y. NG	500.00
Mr. & Mrs. John Dockerill	10,000.00
Rev. & Mrs. Lum Wai Chun	2,000.00
白智信伉儷	300.00
伍玉嫻	100.00
江耀全伉儷	3,000.00
何譚惠如	2,000.00
吳國傑伉儷	500.00
李錦霞	1,000.00
林高傑德	20,000.00
林麗花	100.00
胡文恩	250.00

徐詩雅	300.00
馬錦泉	600.00
梁婉芬	300.00
許鋒威	400.00
陳麗英	600.00
黃華娟	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
劉福全伉儷	500.00
蔡志強伉儷	500.00
鄭非兒	300.00
盧慕潔	10,000.00
薛聲明	2,000.00
謝金玉	600.00
簡慧婷	500.00
龐凌玉珍	500.00
羅佩珊	100.00
羅美華	500.00
羅凱慈	500.00
關德華	140.00
溫祥、黎琬珍	500.00
溫凱旋	1,000.00
無名氏	1,000.00
無名氏	400.00
無名氏	300.00
無名氏	1,000.00
無名氏	10,000.00
無名氏	2,000.00

HK\$	<u>75,590.00</u>
Marvin Bond	<u>USD 475.00</u>
<u>President Council</u>	
鍾建偉	5,000.00
譚日旭	2,000.00
HK\$	<u>7,000.00</u>
<u>Scholarship and Bursaries</u>	
北角浸信會-明義神學助學金	1,000,000.00
香港(西區)潮語浸信會	5,000.00
愛子	200.00
HK\$	<u>1,005,200.00</u>

Belote Memorial Lectures Fund

James D. Belote, Jr.	
Carolyn Belote Briggs	
Virginia Belote Henry	
Linda Belote Horne	
For memory of their parents,	
Dr. James & Mrs. Martha Belote	<u>USD 1,000.00</u>

Church Music Education

磐石實業有限公司	HK\$	<u>6,000.00</u>
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Annual Concert

歐陽學詒	HK\$	<u>500.00</u>
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Lay Theological Education Program

香港西北扶輪社幼稚園	2,500.00
寶田幼稚園	2,500.00
耀興幼稚園	2,500.00
白智信伉儷	300.00
杜桂鵬	1,000.00
蕭桂娥	1,500.00
無名氏	240.00
無名氏	167.20
HK\$	<u>10,707.20</u>

LTED Busary Fund

何譚惠如	1,000.00
呂美玉	500.00
HK\$	<u>1,500.00</u>

Distance Education Program

Ernest & Sylvia Ho	2,000.00
方映玲	1,000.00
何鏡雄伉儷	3,000.00
鄧小寶	1,500.00
HK\$	<u>7,500.00</u>

Local Filipino Program

MYT	100.00
張智理伉儷	5,000.00
溫祥、黎琬珍	300.00
HK\$	<u>5,400.00</u>

DONORS REPORT FOR FEBRUARY 2007

Education Fund (Church)

九龍國際浸信會	11,485.20
上環浸信會	2,000.00
大埔浸信會	10,000.00
牛池灣竹園潮語浸信會	1,000.00
尖沙嘴國語浸信會	800.00
佐敦道浸信會	750.00
沙田浸信會	7,000.00
紅磡浸信會	3,500.00
香港仔浸信會	22,765.10
香港浸信教會	83,300.00
香港聖尼地城浸信教會	2,400.00
粉嶺浸信會	4,000.00
基磐浸信會	3,000.00
圓洲角浸信會	5,000.00
愛群道浸信會	5,000.00
置富浸信教會	3,000.00
銅鑼灣浸信會	3,000.00
廣源邨禧年浸信會	15,000.00
觀塘浸信會	1,979.00
鑽石山浸信會	3,750.00
基督教宣道會華基堂	500.00
HK\$	189,229.30

Education Fund (Donor/Organization)

香港華人基督教聯會	52,000.00
億利柏蕙花廊	1,000.00
Lam Che Keung	700.00
Shiu Wai Shi Kathleen Urana	5,000.00
白智信伉儷	300.00
伍玉輝	100.00
江耀全伉儷	3,000.00
何鎮東伉儷	20,000.00
何譚惠如	2,000.00
吳國傑伉儷	500.00
吳細津	3,230.79
李育謙	5,000.00
林威烈	1,000.00
姚子楓	1,649.00
胡文恩	250.00
胡美華	650.00
徐詩雅	300.00
馬玉珍	500.00
馬錦泉伉儷	1,000.00
達守本伉儷	200.00
崔詠芬	200.00
張智理伉儷	3,195.00
梁能輝	500.00
梁敏昌	2,000.00
許鋒威	400.00
郭鳳瓊	350.00
陳楊紹彝	2,000.00
陳錦鴻	500.00
陳麗英	600.00
黃華娟	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡志強伉儷	500.00
鄭非兒	300.00
鄭穗娟	5,000.00

鄧志昆伉儷	1,200.00
鄭維洲伉儷	2,000.00
龐凌玉珍	500.00
羅佩珊	100.00
羅美華	500.00
羅凱慈	500.00
譚麗儀	10,000.00
關德華	140.00
溫祥、黎琮珍	500.00
溫凱旋	1,000.00
黃英	500.00
無名氏	5,000.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	30,000.00
無名氏	2,000.00
無名氏	500.00
無名氏	1,000.00
無名氏	400.00
無名氏	300.00
無名氏	2,700.00
無名氏	2,000.00
HK\$	178,064.79

President Council

譚日旭	HK\$ 2,000.00
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Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
香港中華基督教青年會	8,000.00
「百年樹人」基金	
林潔珍	10,000.00
愛子	200.00
HK\$	23,200.00

Mainland China Theological Education

九龍國際浸信會	HK\$ 140,000.00
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Church Music Education

Kwan Yee Man	HK\$ 1,000.00
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Lay Theological Education Program

白智信伉儷	300.00
杜桂鵬	500.00
鄧炳光伉儷	2,000.00
唐榮敏	2,000.00
蕭桂娥	1,500.00
黃金雄	10,000.00
無名氏	1,000.00
HK\$	17,300.00

LTED Busary Fund

何譚惠如	1,000.00
呂美玉	500.00
HK\$	1,500.00

Distance Education Program

Ernest & Sylvia Ho	2,000.00
何錦煒伉儷	3,000.00
HK\$	5,000.00

Local Filipino Program

第一城浸信會	8,000.00
MY Y	100.00
招林小曼	500.00
林蔭棠伉儷	500.00
林鄭少梅	1,000.00
張智理伉儷	5,000.00
溫祥、黎琮珍	300.00
HK\$	15,400.00

Annual Concert

牛頭角潮語浸信會	1,000.00
香港仔浸信會	2,000.00
荃灣浸信會	2,000.00
香港聖公會聖士提反堂	2,000.00
晨曦會	500.00
Chiou Suet Chung Penrietta	500.00
Kwan Yee Man	1,000.00
Natalie Choi	300.00
王敏芝	300.00
白中興	1,000.00
伍思穎	400.00
朱活平伉儷	2,000.00
何建文	500.00
何顯雄伉儷	1,000.00
吳梓明伉儷	1,000.00
李育謙	1,000.00
杜少琼	200.00
周碧容	250.00
招志強伉儷	1,000.00
林潔珍	2,000.00
洗陳小娥	1,000.00
胡麗琼	200.00
韋秀蘋	200.00
倪承恩	1,000.00
馬錦泉伉儷	800.00
張啓明伉儷	500.00
梁敏昌	1,000.00
陳世英伉儷	2,000.00
馮德華	500.00
黃挺安伉儷	200.00
楊美蘭	200.00
鄧小寶	2,000.00
劉雪梨	2,000.00
潘日強伉儷	2,000.00
鄭肖珍	100.00
鄧綺文	500.00
黎婉媚	1,000.00
盧家耀伉儷	600.00
蕭得勝	1,000.00
鍾建偉	400.00
譚日旭伉儷	200.00
饒炳剛伉儷	1,000.00
溫祥、黎琮珍	500.00
主知名	5,000.00
無名氏	300.00
無名氏	400.00
HK\$	44,550.00

DONORS REPORT FOR MARCH 2007

Education Fund (Church)

九龍城浸信會	165,000.00	徐詩雅	300.00
又新浸信會	6,000.00	校友(#06021)	1,000.00
上水浸信會	6,000.00	曹啓明伉儷	400.00
上環浸信會	2,000.00	梁蕙蘭	1,000.00
大角嘴浸信會	9,094.00	第55屆教牧學文學士畢業班	440.00
大埔浸信會	20,000.00	符國瑤伉儷	1,000.00
牛池灣竹園潮語浸信會	1,000.00	許鋒威	400.00
以馬內利浸信會	3,500.00	陳偉權	500.00
香港浸信教會石澳福音堂	5,000.00	陳麗英	500.00
尖沙嘴國語浸信會	800.00	黃華娟	100.00
西貢浸信會	6,000.00	楊月梅	1,000.00
何文田潮語浸信會	5,000.00	楊美蘭	200.00
佐敦道浸信會	750.00	葉煥章	300.00
沙田浸信會	7,000.00	廖良卿	500.00
青山道潮語浸信會	3,000.00	劉永生	300.00
紅磡浸信會	3,500.00	劉建紅	600.00
香港仔浸信會	23,696.10	劉錦昌伉儷	5,000.00
香港浸信教會	83,300.00	歐陽錦培	10,000.00
香港浸信教會顯理福音堂	4,500.00	蔡志強伉儷	500.00
香港堅尼地城浸信教會	1,200.00	鄭玉琮	500.00
恩典浸信會	10,000.00	鄭非兒	300.00
粉嶺浸信會	4,000.00	賴松偉	1,000.00
荃灣浸信會	40,000.00	謝金玉	1,000.00
荃灣浸信會基石福音堂	2,400.00	鄭振華伉儷	2,500.00
基立浸信會	10,000.00	龐凌玉珍	500.00
基督浸信會	3,000.00	羅佩珊	100.00
置富浸信教會	1,000.00	羅美華	500.00
銅鑼灣浸信會	3,000.00	羅凱慈	500.00
觀塘浸信會有限公司	2,308.00	譚美娟	1,000.00
觀塘國語浸信會	1,000.00	關德華	140.00
鯉魚涌浸信會	24,920.00	溫祥、黎琮珍	500.00
基督教宣道會華基堂	500.00	溫凱旋	1,000.00
基督教豐盛生命堂	4,500.00	主知名	50,000.00
HK\$	462,968.10	無名氏	1,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	400.00
		無名氏	300.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		陳黃謙素	164,920.00
			USD 150.00

Education Fund (Donor/Organization)

Chin Pang Investments Ltd.	20,000.00		
眾安發展有限公司	20,000.00		
Mr. & Mrs. John Dockerill	6,000.00		
Robert Tung	3,890.00		
Tang Tong Siu Chun	500.00		
Vivian Holder	1,500.00		
白智信伉儷	300.00		
伍玉嫻	100.00		
朱亮基	10,000.00		
江耀全伉儷	3,000.00		
何惠珍	5,000.00		
何譚惠如	2,000.00		
吳國傑伉儷	500.00		
呂志華	1,000.00		
李錦霞	1,000.00		
林麗花	200.00		
胡文恩	250.00		
胡美華	400.00		
		President Council	
		徐承順伉儷	50,000.00
		陸彩萍	20,000.00
		譚日旭	2,000.00
		HK\$	72,000.00
		Seminary's Landscaping	
		蒙恩人	200,000.00
		HK\$	200,000.00
		Kok Shing Yan Scholarship & Bursary	
		葛文偉伉儷	30,000.00
		HK\$	30,000.00

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
B. S. Smith Foundation Ltd.	120,000.00
愛子	200.00
HK\$	125,200.00

Lay Theological Education Program

白智信伉儷	300.00
李麗賢	1,000.00
杜桂鵬	1,500.00
鄧詠天	1,420.00
蕭桂娥	1,500.00
無名氏	31.20
無名氏	27.80
HK\$	5,779.00

LTED Busary Fund

王協平	500.00
何譚惠如	1,000.00
李麗賢	2,000.00
無名氏	500.00
HK\$	4,000.00

Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡煒伉儷	3,000.00
譚梁玉笑	500.00
HK\$	5,500.00

Local Filipino Program

MYT	200.00
林大雅	2,000.00
張智理伉儷	5,000.00
陳麗英	200.00
溫祥、黎琮珍	300.00
HK\$	7,700.00
Gerry & Lilian Molato	USD 100.00

Scholarship & Bursary for Local Filipino Degree Program

蒙恩人	HK\$ 100,000.00
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Annual Concert

愛群道浸信會	2,000.00
銅鑼灣浸信會	1,000.00
觀塘浸信會	2,000.00
王協平	500.00
李錦霞	500.00
郭子科	200.00
陳樹安伉儷	2,000.00
陳寶虹	2,000.00
黃熾英	300.00
關志偉	500.00
HK\$	11,000.00

Year 2007 Hill Singer Short Mission - Yunnan

九龍城潮語浸信會	6,000.00	吳駿華	100.00	容鴻略	500.00	陳詠恩	100.00	劉瑋琪	100.00
香港仔浸信會	2,000.00	呂成武	300.00	徐非	200.00	陳榮業	200.00	潘元邦	500.00
粉嶺浸信會	1,000.00	宋景昌	100.00	徐淑華	100.00	陳漢群	500.00	蔡永姚	1,000.00
筲箕灣潮語浸信會	6,000.00	岑英輝	40.00	祝麗儀	100.00	陳碧儀	50.00	蔡素連	100.00
香港基督教福音廣播	500.00	巫紹楠	100.00	翁佩詩	100.00	陳琮芳	500.00	蔡銘鶯	500.00
香港靈糧堂	3,000.00	李志雄	1,000.00	翁佩琳	100.00	陸紫鳴	200.00	蔡慧英	200.00
馬頭圍基督教會	8,300.00	李沛如	1,000.00	袁金泉	10.00	麥偉祺	100.00	蔡燕萍	500.00
Carmen Chan	100.00	李俊強	200.00	袁鳳蘭	500.00	勞美玲	200.00	鄭文瀚	100.00
Daisy Ng	100.00	李振豪	100.00	袁慧儀	100.00	彭亮恒	30.00	鄭宇輝	100.00
Enoch Lam	100.00	李顯賢	50.00	馬安達	300.00	曾志澎	30.00	鄭敏思	200.00
Irene	100.00	李啓明	100.00	高美雲	500.00	曾岳江	100.00	鄭淑儀	200.00
Jessica Cheng	100.00	李淑娟	3,000.00	高康文	200.00	曾秋蘭	200.00	鄭陽隆	1,000.00
Lydia Lo	100.00	李智榮	20.00	高慧儀	100.00	曾琴珍	50.00	鄭詩琦	100.00
Philip Chan	100.00	李善慈	20.00	張上良	100.00	曾慶榮	1,000.00	鄭德輝	200.00
Leo Yan	180.00	李詠欣	20.00	張志英	100.00	焦德基	1,000.00	鄧玉芬	100.00
Leung Chui Wah Fiona	200.00	李煒欣	500.00	張秀琼	50.00	無名氏	3,000.00	鄧紹光	100.00
Joanna	295.00	李嘉賢	300.00	張卓民	500.00	馮少娜	1,000.00	鄧麗琪	100.00
Fion Chan	500.00	李漢榮	50.00	張欣寧	1,000.00	馮宏傑	100.00	黎子森	20.00
Lui Oi Chun	500.00	李碧華	100.00	張詠詩	200.00	馮秀滿	100.00	黎小娟	200.00
Amy Tam	590.00	李德欣	300.00	張貴芬	1,000.00	馮財	200.00	黎志清	2,000.00
Elaine Ng	590.00	李慶汕	300.00	張愛美	50.00	馮景豪	60.00	黎倩如	20.00
Ivy Leung	590.00	李慧玲	200.00	張愛賢	200.00	馮樹榮	100.00	黎浩良	100.00
Mavis Ng	590.00	李樂恒	20.00	張碧令	100.00	黃妙妮	100.00	黎頌芬	10.00
Vivien Ng	590.00	李靈亮	200.00	張樹根	100.00	黃洗瑋	100.00	黎綺婷	20.00
Ng Yiu Wing	1,000.00	李惠賢	100.00	張麗君	200.00	黃振邦	100.00	黎綺嫻	10.00
Ronald Lai	1,180.00	杜家惠	50.00	張麗婷	20.00	黃笑芯、林志賢	100.00	黎德強	500.00
Cecile Lee	2,950.00	杜紹忠	20.00	張琮	200.00	黃創興	100.00	黎澤寧	200.00
Francis	2,950.00	沈永揚	100.00	梁志成	500.00	黃楚榕	20.00	盧佩蘭	200.00
Yee Yuk Kei & Wong Mei Ling Emily	3,000.00	沈潔馨	100.00	梁卓勇	100.00	黃福芝	500.00	盧恒基	100.00
尹穎欣	100.00	周少儀、彭啓康	200.00	梁卓華	70.00	黃道昌	100.00	盧偉良	100.00
王永亮	100.00	周昭萍	100.00	梁頌均	20.00	黃慧儀	500.00	盧雪芬	100.00
王秋蓮	100.00	周紀斯	500.00	梁慧敏	6,000.00	黃麗江	50.00	蕭少霞	100.00
王美儀	100.00	周雪燕	50.00	梁蓮好	100.00	黃鎮康	20.00	賴志堅	100.00
王慧文	200.00	周燕麗	500.00	梁運森	100.00	黃鎮雄	100.00	賴芳玲	100.00
王慧敏	500.00	林少琼	500.00	梁錦常	200.00	黃耀民	100.00	霍少偉	100.00
王燕秋	40.00	林明慧	100.00	梅西貽	100.00	楊一沙	3,000.00	謝志堅	100.00
丘艷冰	100.00	林美玲	100.00	莫安妮	80.00	楊妙珍	2,000.00	謝凱明	100.00
布興	100.00	林美賢	30.00	莫江庭	100.00	楊家榮	100.00	謝潔慧	200.00
伍葉媚	500.00	林書欣	400.00	莫錦榮	100.00	楊啓富	1,000.00	鍾小芳	20.00
向贊榮	100.00	林桂明	500.00	吳寶瓊	500.00	楊惠芳	200.00	鍾淑芝	200.00
朱永英	100.00	林浩然	100.00	許步青	100.00	楊雅翎	20.00	鍾婉澄	50.00
朱鳳仙	60.00	林詠欣	100.00	許昭如	50.00	楊靖紀	1,000.00	鍾學良	1,000.00
江海薇	100.00	林楚玲	100.00	連輝華	20.00	楊廣仁	220.00	翟少萍	100.00
何少貞	100.00	林翠霞	20.00	郭建秀	20.00	楊慶英	1,000.00	翟少華	100.00
何承禧	20.00	洗培剛	200.00	郭美茹	100.00	楊麗霞	50.00	翟雪燕	100.00
何皓良	100.00	洗麗娥	100.00	郭健威	500.00	楊寶玲	100.00	簡寶琴	200.00
何嘉泳	100.00	姜振邦	100.00	郭宛青	100.00	葉永平	200.00	簡耀勝	20.00
何寶霞	20.00	姜錦萍	200.00	郭鳳瓊	40.00	葉佩雯	20.00	鄭依雯	20.00
余漢煥	100.00	姚鳴德	3,500.00	陳少蓮	100.00	葉國樑	200.00	羅文俊	100.00
余淑儀	2,500.00	姚靜勤	6,000.00	陳永康伉儷	500.00	葉華	1,000.00	羅肇泰	50.00
余淑蓮	300.00	洪玉琮	50.00	陳玉英	300.00	葉筱春	200.00	羅頌明	1,000.00
吳秀芳	200.00	洪穎如	100.00	陳志華	100.00	葉德成	100.00	譚陳雪珍	500.00
吳秀珠	1,000.00	胡文俊	100.00	陳志源	500.00	葉潔冰	100.00	譚嘉恩	1,000.00
吳采熹	100.00	胡全傑	500.00	陳秀怡	100.00	葉錦安、譚美賢	1,000.00	嚴友慈	20.00
吳柏嫻	500.00	胡微微	500.00	陳秀慧	500.00	鄧志雄	200.00	蘇志恩	10.00
吳益治	500.00	胡路雲	500.00	陳勇生	3,000.00	廖志剛	100.00	蘇麗華	100.00
吳偉傑	150.00	胡麗詩	2,400.00	陳建超	300.00	廖金文	200.00	溫倚頌	50.00
吳曼珠	100.00	范頌恩	1,000.00	陳美寶	2,150.00	熊嘉駿	100.00	溫樂恩	50.00
吳婷雅	100.00	卓秀蘭	100.00	陳英志	100.00	甄銳權	100.00	溫潤強	200.00
吳詠芝	10.00	倪素欣	200.00	陳桂生	100.00	趙華林	500.00	HK\$	144,985.00
吳爾斯	200.00	倪德威	300.00	陳桂英	500.00	劉永彪	200.00		
吳蓮好	500.00	凌念珏	1,000.00	陳偉業	200.00	劉玉貞	500.00		
吳燕清	100.00	孫寶玲	100.00	陳國恒	500.00	劉志強	100.00		
吳燕儀	300.00	容志偉	20.00	陳敏敏	200.00	劉振鵬	50.00		
		容嘉華	250.00	陳淑儀	50.00	劉華清	200.00		

Precious Moments



January 20-21 Joining the "Joint Theological Seminaries Exhibition"

The Seminary joined the second Joint Theological Seminaries Exhibition jointly organized by the Education Department of the Hong Kong Chinese Christian Churches Union and the Hong Kong Theological Education Association, setting up a booth to introduce the Seminary and programs offered.



In a talk organized by the Seminary, Dr. Vincent Lau, Assistant Professor of Practical Theology (Christian Ethics) spoke on the topic "Break Me, Use Me, Burn Me, Send Me" to give participants a better understanding of seminary study and equipping for full time ministry.



January 27 Lunar New Year Feast

At the beginning of a new year, all the faculty, staff and students gathered together in the Seminary canteen to enjoy the love feast and exchange greetings.



February 8 Academic Seminar

Miss Wu Yin-ching, Associate Professor of Language Center, Baptist University of Hong Kong, was the speaker of the third academic seminar in this school year to speak on the topic "Faith and Literature."



March 5 Day of Silent Retreat

The retreat was held at Tao Fong Shan Christian Center with the theme "Individual Renewal: Retreat from Busyness." Through spiritual discipline, students can closely abide with God and experience the renewal of life amid the busyness of study and ministry life.



March 6-8 Baptist Heritage Week

The theme this year was "Snapshots of the Early Baptist Leaders in China and Hong Kong." The speakers were Professor Jerry Juegens, Professor Jerry Moye and Dr. Vincent Lau who respectively introduced the following spiritual leaders: Dr. Theron Rankin, Lottie Moon, Mrs. Henrietta Hall Shuck and Dr. Lam Chi Fung.



March 15 Seminary Prayer Meeting

All the faculty, staff and students together prayed for God's grace to bestow upon oneself, one's family, the Seminary, Hong Kong churches and the unsaved.



March 15 A Time for Fun and Exercise

Teachers and students gathered at the basketball court to have a time for fun and exercise organized by the Student Union. Students and teachers alike should work hard, play hard and take their physical health seriously.