



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

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God Cheers the HKBTs Family on

Joshua Cho

In the past half year, my heart has continued to be filled with joy. Recently, a group of students with one accord told me, "President, since the school year began, we have noticed that you have looked very happy, very relaxed." I said, "Yes I am! Our teachers are good. Our students are good. Therefore, I am happy!" I am happy. Yes, I do feel relaxed because throughout this half a year, I have witnessed God working in the Seminary. He loves us, receives us cordially and cheers teachers and students on at HKBTs.

God Receives Us Cordially He Cheers Our Teachers on

From June 1 to 13, I was in Los Angeles and San Francisco, visiting our alumni and the local churches in the area. I felt deeply God's love and support as I was so cordially welcomed by the pastors and ministers there. Returning to Hong Kong, I was soon immersed in the two-day Faculty Retreat. At the retreat our teachers and I got together for two discussion sessions, sharing our thoughts on future strategies and plans for the Seminary. We spent time going through individual items in great detail and were able to reach a consensus. We came away from this year's retreat with a strong sense of community and warm hospitality. In such a safe and accepting environment,

we could open up and share our opinions frankly and sincerely. There was an atmosphere of mutual trust as we practiced cordial hospitality as a group. After the meetings, we shared meals together where we continued our discussions. Sharing food and drink certainly facilitated the smooth interflow of ideas and allowed us to experience cordial hospitality as we gathered around a table to share a meal. We felt such warmth and intimacy — it was quite special for us to break bread or share rice together. Feasting together increases the possibility of deep fellowship and creates a real family.

Throughout these two days of our Faculty Retreat, we had in-depth discussions in which we not only achieved consensus but also enjoyed such an open and honest fellowship together as brothers and sisters in the Lord. The Faculty Retreat further affirmed our trust in God as our teachers bonded together and worked as a lively, productive team. I am excited that the Lord has cheered our teachers on!

God Receives Us Cordially He Cheers Our Students on

From August 19 to 21, we had our Spiritual Formation Camp for Students at Cheung Chau just before the beginning of the school year. The theme for the camp was "From Entering ... to Returning to God" The camp's aim was to allow students to be silent in front of God before their studies and to find renewal.

In this three-day camp, there were three main sermon sessions with our teachers Eric Kwong, Clement Shum and Brian Lam each delivering a message. During the camp, there was a workshop led by Dr. and Mrs. Peter Chang who instructed our students to jot down sermon notes and their thoughts and responses. Students listened attentively and were touched and stimulated by the couple's lives and busied themselves taking notes as they had been instructed.

It was apparent that our teachers put their hearts into their messages and got involved in camp activities while the students listened with open hearts to what God was saying to them through the speakers. In the sharing meeting on the final day, everyone made good use of the time and shared enthusiastically



what they had learned and experienced in God's presence. There were also times during the camp in which talking was forbidden so that we could experience the joy of silence. At meal times, it was strictly forbidden to talk so that we could experience silent peace and joy. As we ate together, we savored the sweetness of the Father's presence as the head of our family. Since we are one family, as long as we can be together, we partake of the sweetness of his banquet.

Together teachers and students experienced God's joy and peace throughout the camp. I talked with students, asking them why they were so happy. They answered that their hearts had been touched by God and they had experienced God's presence. I was excited for our students because God cheered them on!

God Receives Us Cordially He Cheers Our Spirituality on

On August 26 in the Opening Convocation Ceremony, I delivered a message titled "The Unity of Cordial Hospitality." I pointed out that cordial hospitality is a biblical teaching and explained how it must be a central part of God's will for HKBTS. Cordial hospitality is not optional but is essential in our spiritual lives. I quoted Hebrews 13:2 to encourage our faculty, students and staff: "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." I admonished them to entertain one another and to become a community of unity and love. I shared with them my dream that HKBTS will go in this direction.

After school began, I give regular reports of HKBTS's "family news" in the morning chapels. This includes talking about the Seminary's future plans, sharing our teachers' study plans, introducing our teachers' recent publication, talking about how students are getting along in their studies and encouraging students to share the Seminary's burdens and challenges. For example, the Drainage Services Department plans to build a large scale sewage collection system and pumping station next to our Seminary, and the Seminary must negotiate with the Government. I also encourage our students to display the virtues of good stewards — thrift, conservation of the environment and good financial management. I urged them to take responsibility to bear the burden of stewarding "the HKBTS's household duties." Although I have not spelt out the notion of family, I have discovered that we relate increasingly



to one another more like a family as we learn to protect and help one another. It is clear that the atmosphere of cordial hospitality has been growing at the Seminary. One thing that has touched my heart is that a newly-arrived teacher did not wait for us to play host to him but rather took the initiative to invite each of the teachers to eat with him. This made us all feel ashamed. The atmosphere of cordial hospitality has infected us, and we are aware that the spiritual life of our HKBTS family continues to grow stronger.

From this school year onward, we intend to offer mentorship program to our students as they develop disciplined spiritual lives. Besides having our two chaplains who are responsible for the care of year one students and the graduating classes, each of our teachers will bear the responsibility of being the *abba* and *amma* of the other students. They will meet with students individually for an hour each month, offering him / her spiritual guidance. After the meeting hour, some teachers may give students an assignment to provide further guidance.

Apart from that, this year we have requested our graduating students to deliver a message in the morning chapel. To ensure that students can be built up spiritually at the morning chapel, we will make it a policy for students to attend. When we announced these new arrangements and "family rules," our students surprised us by responding with a simple "Yes!" Our students' teachable spirit exceeds my expectation and has delighted me. God allowed me to see how he cheers us on in our spiritual lives!

God Builds up the "HKBTS Family" and Cheers Us on

Not only are our hearts happy, but the hearts of our teachers and students are also happy because God has blessed us with his special mercy. He has entertained us and has taught us mutually to entertain one another. Practicing cordial hospitality gives us a sense of home-coming. The Lord who modeled cordial hospitality when he was on earth says to us, "My family is your family." This same master also urges us to say to our guests, "Our family is your family." It is apparent that family

and cordial hospitality are inseparable.

Our home is the most personal place where we welcome others. The home is the place that provides stability, rest and provision. It provides healing and also nurtures an intimate relationship and an unswerving spirit.

The openness of a family can transcend barriers of culture, background and social, economic and class boundaries. An open, accepting family enables someone who is lonely, sick or dead-tired to take a breath and feel restored to health and able to reclaim to strength and vigor. When a person feels needed, loved and protected, then that person has found a home in which to settle down. This is a kind of life transformation and resurrection.

In this modern day world, it is increasingly hard to find a healthy family. In such a frantic age, those families that manifest Christ's love can especially be a blessing to guests visiting the family. By living with a family that practices cordial hospitality, the guests can experience Christian love and share God's abundant joy. As we eat, wash dishes and pray together in such a family, we will naturally taste a kind of love that spreads and emits from the family.

Cordial hospitality revealed throughout the family often involves the sharing of food. Since people tend to eat in haste nowadays, they cannot experience the joy of feasting together. Within any community which practices cordial hospitality, feasting together takes on great significance. Feasting together provides the opportunity to show mutual respect, acceptance and equality. There are no exceptions to this principle in biblical stories about cordial hospitality. Jesus practiced cordial hospitality through feasting with such unlikely people as tax-collectors and sinners. As we reflect on feasting, he continues to challenge communities that insist on the practice of birds of a feather flock together. When strangers and the host feast together, the accepting and intimate relationship exhibited will breed an equality relationship that transcends social boundaries.

In fact, a relationship of cordial hospitality is one of equality. It is not unilateral but bilateral. This relationship is bilateral as the guest brings along a present and as the host has his own needs met. The host who practices cordial hospitality can also experience joy and surprise from the guests. Sometimes the guests serve the host. For example, a poor man can make use of his limited resources to reciprocate the host's hospitality. Meanwhile, in entertaining the guests, the host can get in touch with his own needs, his poverty, his weaknesses

and his dependence on others. The person who practices cordial hospitality comes face to face with his own needs and realizes that we all have needs although they take different forms. The starting point of cordial hospitality is in the act of penitence: "I am not here to help others; instead, we are helping one another."

A seminary is God's family, a spiritual home; it can be a wonderful place where a person can be nurtured. God is the host and we are his guests, blessed with his bountiful grace. However, in the seminary, we also have the opportunity to welcome other people on behalf of our host. We can prepare a place for strangers or travelers and cheer them on their journey. When we learn to practice and serve in this way, our cordial hospitality begins to reflect God's tender welcome and warm reception. Cordial hospitality is what those who follow Christ should certainly practice. In fact, every facet of our lives should be permeated with such a welcoming spirit. We will then become more deeply spiritual as we live lives worthy of the Gospel of Christ, able to love strangers and even open to our enemies.

Beginning in January this year, we have gradually made a great effort to grow in God's love and become members of the HKBTS family.

The Seminary has become our spiritual home. This home is safe and stable: a place of rest, a place of provision and a haven where our lives can be nurtured and receive healing. It nurtures intimate relationships and an unswerving spirit grounded in the Lord. In such an environment, we eat together, wash dishes together, engage in lively conversations, pray and experience the love of a genuine Christian family. Therefore, we are neither lonely, nor tired and neither weary nor afflicted with illnesses. Instead we are able to revive our lives with new strength and vigor and feel contented to have found a place where we can settle down. We tell our guests in accordance with the instructions of our master, "This is our home and our home is also your home."

In the Council Meeting of the Baptist Convention of Hong Kong held in September, I said with the faith granted by the Lord, "HKBTS has revived, has been rehabilitated and is now healthy and strong because God has been in our midst to cheer us on!" In fact, HKBTS today is healthy and strong because the spiritual wind has blown and the dry bones have come to life (Ezekiel 37). God has promised: Rivers of living water will flow out of the hearts of believers and they will bear new fruit of life (Ezekiel 47:12; John 7:38-39).

Voices of Our Graduates

Ministerial Preparation Program



The Seminary's Fifty-eighth Graduates

Three years ago, in fear and trembling, I received training for my life. I have been fortunate to get my gracious teachers' dedicated nurture and guidance, to have my peers' and friends' encouragement and support, to have my family's patient tolerance and acceptance. These are God's abundant grace and blessings. Three years later, striding proudly ahead, I offer to God my life for ministry.

Lam Ngor-yam (Th.M.)

Looking back over my seminary study, I must thank God for coming across teachers who have spiritual vigor, a passion for teaching, hearts of gentle kindness and a willingness to undertake responsibility for their students. Their labor for us, their students, has left behind footprints which will remain with me all my life.

Chan Ying-chun (M.Div.)

Thank God that my husband and I could walk with the same heart through these three years of seminary study. God granted me the blessing of having good classmates so that when I was down and out, I could always have someone to cry with me. He granted me good teachers, always willing to listen to my bitterness, happiness, worries and fear. Today's graduation is not an end but rather a beginning. On the road of ministry to others ahead, I will continue to work hard and offer the same support I have received at the Seminary!

Cheung Lai-pik (M.Div.)

Thank God for giving me the opportunity to further my study in theology. I have been blessed to have teachers who are both skillful and patient and fellow students who always encourage me. As a result I have come to a deeper understanding of theology. What a great good fortune! I also have to thank my family, my church and brothers and sisters for their prayers and support, helping me persevere to complete my study.

Cheng Suet-ling (Th.M.)

God, Thank You

Thank God for allowing me to graduate.

Thank God for his care and mercy.

Thank the Seminary for its painstaking nurture. Thank the teachers for their guidance. Thank my wife for her constant support. Thank my two sons for their respect and love. Thank God's grace for shining in infinite splendor. Thank God for evidence of his grace in my life.

Chiu Wai-wing (Th.M.)

I am so grateful to God for granting me the opportunity to devote myself to equipping for full time ministry. Thanks be to God for the support of my family, my pastor, mentors, spiritual comrades, teachers and friends in the HKBTS community. Each of them has enriched my experience of God's grace. I hope that I can be an unashamed workman, rightly handling the word of truth.

Chan Pik-ye (M.Div.)

My four years of study have been filled with grace and joy. First, my family being considerate and respectful, often fed me with big meals together with nutritious soup. For this support I am grateful beyond expression. There has also been the support and intercession of my church and friends who have surrounded me like a cloud of witnesses. Most importantly, there has been the empowerment and grace of my dear Lord who has always overwhelmed me with amazement! These four years have been filled with many blessings so that I am truly grateful and determined that my life in ministry can bless many people, just as how I have been blessed.

Fung Kit-ying (M.Div.)

Thank you, Lord. Also I thank all of
you who have walked with me!
In God's grace, I have testified to
God's abundant grace allowing us to grow.
Here, I am truly grateful to my family and good
friends, the ministerial staff and brothers and
sisters of Tsimshatsui Baptist Church and City
One Baptist Church and also my teachers, the
staff and my fellow-students at HKBTS. Thank
you all for your unconditional support, concern
and intercession!

Lau Kin-yan (M.Div.)

Our Lord Jesus says, "With men
it is impossible, but not with God; for all
things are possible with God." (Mark 10:27)

Lee Yin-heung (M.Div.)

It is certainly through God's grace
that I could have the opportunity to study at the
Seminary. In the course of my study, I have learned
to constantly reflect on my life,
reflecting on my relationship with God and people.
I thank the Lord for letting me grow spiritually as I
study. May I remind you who read this: "There is a
time to be born, a time to die." I would add that
"there is time to take seminary study, so whenever
possible, don't delay!"

Leung Kin-hung (M.Div.)

There have been times when I have become
panic-stricken as I studied, and yet I continued to grow
in the bright sunshine. I have been empowered by our
community life and come to accept responsibility for my
course assignments. Sometimes I have taken a good rest
beside the blue sea and returned home under the starry,
moon-lit sky. I have also at one time been saddened by
the turmoil the Seminary has recently undergone.

But God's grace continues to lead me on, granting me
good teachers and faithful friends. I praise the Lord that
I have not dragged down. My heart is filled with God's
grace at this moment of graduation!

Lo Yuk-lai (M.Div.)

God's holy word is what can benefit my life the most.
God's leading is what I follow closely.
God's church is what I resolve to serve.
God's calling is what I dare not forget.

Lum Wai-chun (M.Div.)

I thank my Heavenly Father for leading and
protecting me to complete my seminary study. I thank
him too that my health has not been affected by the
heavy study workload. I have made the following
resolution before the Lord:

"Truly, truly, I say to you, he who believes in me will
also do the works that I do, and greater works than
these will he do" (John 14:12)

May all glory and praise be to my Heavenly Father!

Lam Chee-hong (M.Div.)

Thank God that in these three years
of seminary study, I could ...

Learn truth, understand truth and practice truth;
Learn about thanksgiving, know how to give thanks and to give
thanks in all circumstances;
Learn to trust and obey God, recognize the need to trust and
obey God completely in my daily life;
Learn about submission, be willing to submit to God and
submit myself completely to him each day.

Lau Wing-kwan (M.Div.)

"My grace is sufficient for you,
for my power is made perfect in weakness."

This is what I have profoundly experienced over the past three years.
What God has prepared for us is far beyond our expectation and requests.
In every episode of my seminary experience, I have come to know that
both happiness and sadness testify to the Lord's presence in my life. Being
able to graduate is a testimony of God's grace in my life.

Li King-wah (M.Div.)

A Tribute to My Alma Mater

For every single part of effort I put in my
seminary study, I got doubly-rewarded.
This three-year study program took me four
years to complete.

During lunch fellowship, I get to know my
teachers and schoolmates. The July church
practicum serves me well to discipline myself
in many ways. Though I have not transformed
from iron into steel, the love that embraces
me will sustain me through good and bad. As
time goes by, the loving memory will move us,
graduates and our alma mater, on.

Luk Fung-wa (M.Div.)

The more I learn to minister to others,
the more inadequate I feel.
Pray that God will grant me a heart of
humility to keep on learning.

Man Pui-yee (M.P.C.)

Lord, your thoughts are higher than my thoughts.
Three years of study have passed by in the twinkling of an eye. In this time, my gracious God has demolished and re-built, broken up and renewed me every step of the way. I thank the teachers for their instruction and guidance. I also thank my fellow-students who have accompanied me all the way. I thank the staff for their quiet but faithful support. Above all, I thank God for his abiding presence.

To Ka-wai (M.Div.)

Looking back over these four years of further studies, it was all God's grace and I also felt the support and watch-keeping of my family, staff and brothers and sisters. Through my study, God has broadened my horizon. Hoping that I can be of use to God in shepherding the church congregation and that I can use what I have learned.

Fung Ka-lai (M.P.C.)

I thank my Heavenly Father for leading me to HKBTS to learn about humility!
I am grateful to the Seminary for its patience as it continues to train students to be God's vessels. I express my deep gratitude to the Rev. Kevin Mok for his great guidance and feel fortunate to have met so many good teachers in these eight years.

Hui King-hang (M.P.C.)

When God called me, he allowed me to experience the glory of his presence and led me to spend four years of study, filled with God's abundant grace. The call of God today allows me to commit myself to the church that he loves and to obey my Heavenly Father's call to ministry. I pray that each day in the future I can see his wonderful deeds and the manifestation of his glory.

Lam Siu-shan (B.A.P.S.)

When I first came to study in the Seminary, I was overwhelmed with doubt and anxiety and my heart beat fast. I seemed to understand the content of lectures but actually did not. My horizons were being broadened, yet I felt as if I were being thrown into the deep blue sea.... Such a feeling remains with me today. I have been at a loss or have been in panic, but God has allowed me to come across a group of beautiful co-walkers. They have become my teachers as we have struggled together and experienced God's beauty together.

Chui Wai-ching (B.A.P.S.)

When I first came to the Seminary, I asked God to allow me to grow in my spiritual life, to be like Jesus. Thank God that he certainly made me experience God's grace and guidance. He especially made me learn to be humble and know that to graduate from the seminary is not an end but the beginning of a life of learning.

Wu Po-po (M.Div.)

Graduation witnesses my identity as a student who has completed four years of seminary study. My ministry witnesses my identity as one who is called into service by my Lord God. For many hundreds of years, there have been innumerable people who have walked along this path of full time ministry. I am indeed thankful for such an insignificant person like me who is called to serve God, the creator of the breathtaking heaven and earth. What an immense grace it is! Let me live for and die for my Lord God.

Chong Pui-kit (B.A.P.S.)

In retrospect, my seminary study was an experience of being broken, guided, and remolded. As I anticipate my life of ministry, I pray that I will be humble in ministry, faithful in preaching and concerned about the lives of those to whom I minister. My resolution is to strive for excellence as I remember Jesus on the cross and to live out the beauty and goodness that Christ put in my life.

Law Siu-tai (B.A.P.S.)

But for the grace of the Lord God, I could never have completed these few years of study. But for the mercy of God, I could never have shouldered such a heavy, honored responsibility. Thank you Lord!

Lam Ming-wai (B.A.P.S.)



God is the potter and I am the clay in his hand. I may not be a cloisonné enamel product. I may be just a commonplace earthenware jar. But I know there is one purpose for a container; that is to carry — to carry the word of God and also to carry the lives of brothers and sisters. May God use me as his container to enable the lives of brothers and sisters to encounter the word of God.

Leung Kwai-wah (B.A.P.S.)

Looking back over these four years of study, I see my role has changed from being a “warrior” into a “student.” This change has been hard for me to bear. I have had to face being poverty-stricken, unendurable But now I am filled with thanksgiving, for I am blessed by God who has nurtured me so that he can use me. In the past it was God who kept walking with me so that I could fulfill what he had entrusted to me. Therefore, in my ministry in the future, I will certainly hold tightly to God’s hand.

Lee Chi-ho (B.A.P.S.)

Thank God for choosing such a lowly person as me to receive training to serve him. Thank all the teachers of the Seminary (both in the past and at present) who have heartily imparted to us knowledge they specialize in and share with us vision for lives. Thank the staff who offered help and concern with meticulous patience. Thank each one of my fellow-students as we have kept our watch over one another and as we have exchanged ideas and shared support from our hearts. I thank my family for their silent but sincere support and acceptance. These are all parts of God’s grace.

Ngai Chun-yip (B.A.P.S.)

My theological training has come to an end and I have come to another stage of my life of ministry.

I truly feel that I must constantly bear in mind the instruction of my teachers by trying doubly hard to minister to brothers and sisters so that they can grow and become healthier. I pray that God will grant me a heart of joy, being always filled with God’s wisdom and the power of the Holy Spirit so that I can faithfully accomplish the mission that he has entrusted to me.

Phuong Minh-hai (B.A.P.S.)

Graduates’ Sharing Midway: A Life to be Hammered into Shape

Chan Chi-Fu

(Graduate of M.Div. Program)

A Thought about Midway

The graduate certificate is not yet in my hand! Besides completing all the classroom study, what signifies the “completion” of a seminary graduate?

Is there such thing as a “completed” category or a “not yet completed” category for a church minister? Ideas learned in biblical studies and in theological education need to be put into practice and verified in the churches’ preaching and teaching



ministry. The graduate’s effectiveness in pastoral care has to go through the test of time to see whether the minister can offer empathetic care and concern for Christian brothers and sisters facing crises in their lives. As to whether a theological student is a capable minister, useful to God, no one can give a fair assessment now, but that will depend on that student’s hard work and faithfulness to God in the time to come. There must be time for the knowledge, study, thoughts and understanding accumulated throughout our seminary study to be absorbed and integrated. That brings us back to the hard question: What does “graduation” from a seminary imply?

Today’s commencement or beginning of ministry prompts me to reflect on my past three to four years of seminary study. If we consider ourselves not yet fully useful to God and feel a need to continue learning and being trained to be faithful to God’s call, then “graduation” is just the half way point in

our journey. This midway point is the beginning of our actual commitment to serving God in the world. To be midway is to know that our final destination has not yet been attained and that we must, with fear and trembling, move forward to a new stage.

I think of the Commissioning Ceremony held just before my graduation when one of our respected teachers in all earnestness quoted Paul, "You yourselves are our letter, written on our hearts, to be known and read by all men." (2 Corinthians 3:2) He placed high hope in these words to remind us that the trials in life are yet to come and to warn us that a minister must face the challenge of moving towards maturity and facing our own dark side. These words also reveal to us the vision of a minister's life and such a vision must help us see our own inner life, rather than by being based on whether or not the minister's church is successful. To Paul, all the achievements in his missions are not worth mentioning; what he cares about most is the spirituality of the churches that he helps found; thus, this is his "recommendation letter."

Every ministry worker hopes that the effectiveness of his/her ministry can be revealed in the lives of brothers and sisters to whom he/she ministers. The spiritual principle involved is this: "Only life can impact upon life." The struggles through which the minister goes and his own personal growth will definitely be reflected in his "recommendation letters."

To be sure, as graduates of HKBTS, we are the "recommendation letters" of our seminary and our teachers. What kind of a recommendation letter have we written in the hearts of our teachers? I can only say this: The letter has not yet been finished! All of life's trials and hammering of a minister's character have yet to be finished!

The Midway Story

This is my own midway story.

Ever since I began studying in the Master of Divinity Program in HKBTS, my goal has been to build up a biblical and theological foundation in preparation for advanced theological study. Even though this goal has been clear to me as I have continued my journey, it is not as simple as I had once thought.

These three years of seminary study have been filled with training and a variety of study. There have been church practicum, spiritual formation groups, and participation in the seminary choir and seminary life. At the most, I must spend more than 20 hours on classroom lessons and school activities

every week while also being busy with church practicum on Saturdays and Sundays. Monday, our day of rest, is mostly spent doing biblical language exercises; the remaining time is spent "clearing up" the weekly homework assignments. This is the routine of our lives at seminary. My study has been just lapping up information without digesting it and merely stuffing knowledge into my head without careful thought or reflection. However, I managed to cope with my studies and as I have managed to achieve quite good academic results, I am content to think that I had measured up to the required standard.

When I was about to graduate, the research paper (for the senior colloquium) that I was to write on my own got stuck somewhere in the middle. It was because I chose a challenging subject but then I had some difficulties developing my argument because at first I was too over-confident. As I was hard pressed for time, I was forced to lower my expectation for my essay again and again. Finally, when the essay was finished, it met my personal expectations but I was not true to God who had called me.

"Don't you intend to further your studies in theology?" After this experience, how could I trust myself to go on along this road? I felt as if I had fallen into a deep chasm. This was the biggest blow I encountered just before graduation. My thoughts during that time were heavy, but God helped me find myself in the midst of my own pride, illusive thinking and emotional ups and downs. With the counsel and guidance of my teachers, I was able to face myself with sober judgment.

Time moves on, but the problem has yet "to be settled" and "to be concluded." Graduation from the Master of Divinity Program is not my main goal. What God led me to see before my graduation was that the path I am to take still lies ahead: Through my struggles, I have found this need for consolidation and immersion to be the driving force for further theological studies.



Our Christian faith must build upon the foundation of our confession of faith and within the boundaries of the faith community and not be dictated by secular methods, ideas or hermeneutic approaches. Therefore, the road for me to go should be further studies of the theology classics, gaining thorough understanding of the origins of different faith traditions and learning to differentiate the essence of their faith, and reflecting upon theology in light of today's situation. It is hoped that through training in the Seminary's Master of Theology Program I can focus on the study of Christian

thought so that I can systematically reorganize and integrate the theological thoughts and biblical studies that I have learned in the past three years.

Having considered my need for more theological study and reflection, I chose to study in the Master of Theology Program. Although I have just graduated, I now must immediately begin a new term of study. To be sure, I now find myself at a new midway point between "coming to an end" and "beginning." All awaits completion and all awaits the mature fruit of a discipline of life.

The Notebook

Au Chung-yan

(Graduate of B.A.P.S. Program)

That day ... when she was in grade three, God decided to call her for the first time.

As He had expected, she responded to His call. Young and innocent as she was, knowing nothing about the meaning of responding to God's call, naturally failed to follow up. Only He made a note in her notebook. ... He continued to follow it up with her.

When she was in grade eight, He flipped open her notebook as usual and that page was moistened with tears. Staring at this rebellious daughter who made everybody heave a deep sigh, He decided to take up His pen ... and jotted down — His call for her for the second time.

Her life had changed since then. Amidst His overwhelming, passionate love for her, she responded once again, willing to "present her body as a living sacrifice" (Romans 12:1). This time, she knew the road to take after her studies.

"Offer up to God the best you have, offer your youthful vigor..." this song accompanies her all the way forward.

"Will God call someone so young and inexperienced to study in the seminary?" Just barely finishing her matriculation study, she understood that it was hard for her rational mind to



accept the calling of God. Yet, God once again turned open her notebook and wrote on it, "Be strong and courageous. Do not be terrified..." (Joshua 1:9).

The day she set foot on the Seminary, the pages of her notebook were turned over to a brand new leaf, a splendid eye-catching page.

Throughout these few years, as the youngest, most inexperienced student of the school, God opened up to her one door after another, allowing her to walk safely inside, and she tried hard to learn whatever she could. In her notebook, God wrote down a full range of training items ... He wanted to train her and resolved to give her the patience needed during her training.

As penniless as she was, she had never failed to pay the school fee every year of her study as the little angels from her church and the Seminary had never disappeared from the pages in her notebook. Being accustomed to being independent and rational in her thinking, she shed tears for the first time because she appreciated the beauty of the accompaniment of her fellow schoolmates as they watched over her. Her God-loving, devout parents have given her full support for her living and mental strength, enabling her to involve herself in campus activities (from the worshipping team, musical instrument class, the Hill Singers Choir to being the leader of the Spiritual Devotion Department of the Student Union) with strength and vigor. Many times she took more credit hours than an average student. She thought

that she could hardly keep up with the study schedule and might fail the test of her training. And yet, the power of God brought her back to life.

Many a time when she had to stay up late to study for the lessons and tests, it was God who accompanied this physically weak young girl until dawn. Many a time when being hard pressed by course assignments, hectic schedules of school activities, the stress from imminent “deadlines,” God sent one kind teacher after another to help remove the burden from her shoulder. During her days as the head of the Student Union’s Spiritual Devotion Department, HKBTS had to go through a hard time. Trembling as she was, God took her on His wings and flew over troubled waters. Many a time in church practicum when she was confronted with situations she had never met before, she could only hold tightly on to God’s hand. That enabled her to hurdle over those big, difficult challenges time and time again. Then, in many an evening when she was struggling with life’s problems, she felt her strength did not match her ambitions. Thus she broke down in tears, screaming out loudly, casting doubt on herself, on God’s call and even on God. Yet it was still God who held and stored up her tears in His hand and repeatedly insisted that His love and call to her had never changed. “You are my servant; I have chosen you and have not rejected you ...” (Isaiah 41:9).

“It is true that you have no experience at all, if everything counts on you, we will all be in a cold sweat! It does not matter that you do not have any experience, it is because I have. I have the experience of choosing my servants, and I have chosen — you. Do you trust in my experience in choosing my servants? ... As I have no fear in using you for my kingdom, what fear do you have?”

“Who says I cannot raise someone young and inexperienced to glorify me for my kingdom?”

“If ever I want to make use of your limitation to manifest my power, are you willing to be used in this way?”

Who says one does not have to pay any price in walking on the road of faith and ministry? He says to me, “Take up the cross and follow me.”

Then I came to know this: I can be of use to God in His kingdom and so God has trained me this way. Although I am not of much use, the greatest use I have in all my life is this: To be chosen by God! To be chosen when I am still young and

to be of use to God all my life is an inexhaustible honor and a blessing for a lifetime.

In her notebook, walking along the road of seminary study has been full of excitement and full of pleasant surprises too. In it are written the life examples of teachers and schoolmates who accompany her and keep their watch over one another. The precious courses are seemingly tailor-made for her. She has truly appreciated all the sweet memories at the Seminary.

With great reluctance she bids farewell to the Seminary, but God who has written on the pages in her notebook has given her courage to move on. Such courage is not hers but comes from the faithfulness of her God. In the days and years gone by, it has been God who has been leading her. He has been behind memorable traces of spiritual combats that took place both in His created world and before the watching world. In the days to come. He who is majestic and awe-inspiring is still the only one of whom she boasts.

And now, those kneeling down before His throne are students from the graduating class. They are to be commissioned to take up different positions in combat and to reap the rich harvest. There will certainly be a purpose for Him to nurture them and in His kingdom there will certainly be a position for them to take up. Having been trained up to this day, all of them have awaited today’s arrival. And for her, she is ready to take orders from God.

Today, He Himself will stamp His name onto her notebook to testify that He has chosen her. What He has been doing in her life and the honor that He will get from her, He will continue to await until fulfillment. It is He who keeps single-handedly shouldering the responsibility and insists on calling her. “For God’s gifts and His call are irrevocable.” (Romans 11:29) His insistence will always bring about surprises. In her notebook, He continues to write



New School Year Our New Students

Master of Theology Program:

Tim Buechsel, Chan Chi-fu, Chan Hop-ying, Ko King-hung, Lam Chun-hung, Shum Ying-fai

Master of Divinity Program:

Au Siu-yin, Ho Ka-kit, Law Chi-hung, Leung Lai-bun, Yan Chi-kin, Chan Wing-yan, Hung Kwok-him, Mak Kam-yam, Mak Yuk-kwan, Man Lai-kuen

Master of Christian Studies Program:

Chu Choi-chi, Yeung Nok-ki, Cheung Kwan-tak, He Zhiyong, Kwong Chung-on, Wong Chak-man

Master of Pastoral Counseling Program:

Law Tai-ho

Bachelor of Arts in Pastoral Studies Program:

Au Wai-ping, Cheng Shee-ming, Cheung Chuen-yeung, Leung Wing-seng, Lo Tin-lam, Tam Ka-man, Tang Chung-sze, To Pui Yuen-yee, Yung Chi-yin



A picture of teachers and new students taken after the Opening Convocation

Pray for Our Graduates and New Students

Graduates

1. Pray that God will lead each one of them into their different fields of ministry and that they will understand clearly the will of God as by faith they step on the new road ahead.
2. Ask God to help them learn and grow in their fields of ministry and above all, not to violate their call from God.

New Students

1. Pray that God will help new students adapt to a new life of learning and stand firm, and always leaning on God when faced with difficulty.
2. Ask God to help their families adapt to the new changes they too face. May God care especially for their family members and provide for their financial needs.



The Foundation and Nature of Church Unity

Alexander Mak

Assistant Professor of New Testament

Conflict and strife are common church problems, and if they occur at the level of church leadership, say among pastors and deacons, they often end up in church divisions. Recently, an elderly lecturer in a seminary in Sydney brought out the importance of this issue in a humorous way, saying, “Churches usually have one major division every ten years, and if your church has been safe and sound for the past nine years, you ought to be careful.”

The Book of Philippians does not deal with disputes in general but with conflicts between two co-workers in the church. That Paul was dealing with conflicts between co-workers is made clear by the fact that Paul uses expressions such as “has served with me,” “fellow worker and fellow soldier,” “have contended at my side” (2:22, 25, 4:3) to encourage Euodia and Syntyche to be united in the Lord. These two sisters were co-workers with Paul (4:2-3) by sharing the gospel with other women. They were leaders of the women ministry in the Philippian church, but because they were not united, Paul was afraid that the women’s ministry would be adversely affected. Thus, unity in the church must first begin at the leadership level. What is fundamental to Christian unity? What is Christian unity? How can unity be attained in a church? The answers to these questions can be found in the scripture passage below:

¹If you have any encouragement from being united with Christ, if any comfort from his

love, if any fellowship with the Spirit, if any tenderness and compassion, ² then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. ³ Do nothing out of selfish ambition or vain conceit, but in humility consider others more important than yourselves. ⁴ Each of you should look not only to your own interests, but also to the interests of others. ⁵ Your attitude should be the same as that of Christ Jesus: ⁶ Who, being in very nature God, did not consider equality with God something to be grasped, ⁷ but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸ And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!

(Philippians 2:1-8)

I. The Foundation of Unity

Verses 1-2 form a conditional sentence: (a) If Christians have experienced encouragement, comfort, fellowship, tenderness and compassion, then (b) they need to go one step further, that is, to become united.¹ This conditional sentence

shows that encouragement², comfort, fellowship, tenderness and compassion are foundational to unity. New Testament scholars in general point out that these four elements are what Christians have already received from God the Father, Christ the Son and the Holy Spirit, as a result of their salvation.³ There is no question that this interpretation fits nicely with Paul's theology. For example, in 2 Corinthians 1:3 Paul says that God is "the Father of compassion and the God of all comfort," and in 2 Corinthians 13:14 he also speaks of the fellowship of the Holy Spirit.⁴ However, if we only focus on the origin of these various kinds of grace, we may overlook the relation between (a) and (b). In other words, we may overlook why such grace is foundational to Christian unity. According to Paul's theology, Christians have the obligation to share with others the grace that they have received from God:

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

(2 Corinthians 1:3-4)

Thus, if Paul's purpose in Philippians 2:1-2 is to encourage Christian believers to share with others the encouragement, comfort, fellowship and compassion which they have received from God, then the relationship of (a) and (b) is clear. In other words, the Christian unity is founded upon mutual encouragement in the Lord, mutual comfort through the love of God, in-depth fellowship through the Holy Spirit, and mutual compassion.

First of all, Christians must encourage one another so that they can be united in ministry. It is easy for us to see our co-worker's weaknesses and make criticism of them or to correct them. Many years ago, I was given the task of leading a youth group while I was serving as a student pastor in a church. At that time, I corrected a brother in this youth group not soon after I noticed that he was not able to bring out the main points of a Bible passage when he was leading a Bible study. As I reflect upon this incident many years later, I found out that what I did was not encouraging to him at all. I should have said to him that he had done a good job in leading the group discussion. As for the problem of not being able to bring out the main points, I could have encouraged him later,

at a more appropriate time, to enroll in appropriate extension courses offered by Bible colleges. We need to speak words of encouragement and appreciation before relationships can be built up. If we only keep on correcting and admonishing others, then it would be hard to build a good working relationship with our co-workers.

Besides encouragement, Paul also mentions comfort that comes from love. When a co-worker feels dejected, depressed and downhearted, we need to comfort him with love. Never try to act like the three friends of Job who tried to accuse Job and make him feel guilty. Listening and comforting with love can help a dispirited co-worker to regain confidence. Corrections that lack love and admonishments with improper words will only fail to help a depressed co-worker, but on the contrary make him all the more despondent.

Fellowship in the Holy Spirit is also foundational to unity. Here it refers to the spiritual communion brought about by the Holy Spirit. Very often fellowship between co-workers is maintained at a superficial level. Sometimes communication is confined only to gossip or exchange of information, but unable to go deeper to the personal or spiritual level. Often we are afraid to share our weaknesses with our co-workers because we are afraid that they will look down upon us. We may protect ourselves by hiding our inner world, but ultimately it will become a hindrance to true unity.

Finally, "tenderness and compassion" refer to strong emotions evoked from the depth of the heart. The Greek word for tenderness is *σπλάγγχνον*. It refers to a person's intestines or internal organs, and it has the connotation of strong human inner emotions such as hope, tenderness and admiration.⁵ In Luke 15:20, *σπλάγγχνον* refers to the feeling of the father toward the prodigal son (that is the emotion that God has toward sinners). Similarly, the term "compassion" (*οἰκτερισμός*), which appears in Romans 12:1 and 2 Corinthians 1:3, is also used to refer to the compassion of God toward men. In other words, when God sees the predicament of sinners, he shows his mercy by sending his only begotten son to die for their sins. According to Paul, "tenderness and compassion" are not only used to describe God's feeling toward men, but also refers to the tender and compassionate attitudes that Christians have for their brothers and sisters in Christ, with

the tender mercy that they have received from God. Paul says in Philippians 1:8 how he longs “for all of you with the affection (σπλάγγνον) of Christ Jesus.” Colossians 3:12 points out that Christians, as God’s people, should have a heart of compassion (οἰκτιρμός). If the church lacks compassion, then unity will be hard to find. If someone has done something wrong, will we treat him with compassion in the same way that Jesus reached out to sinners? Or will we despise that person with the attitude of the Pharisees? The attitude of the latter will not have a happy ending. In my pastoral experiences over the years, whenever I hear brothers and sisters being caught in sin—even adultery—I would model after Jesus, regarding them as lost sheep and pray that God will help me encourage them to repent and return to God’s bosom of love. If our church lacks unity, then first we must ask ourselves whether our church is lacking encouragement, comfort, fellowship, tenderness and compassion, for all these elements are foundational to unity.

2. The Nature of Unity

The foundation of unity is not sufficient in itself; we also need the spirit of unity. Paul points out in Philippians 2:2 that Christian should be “like-minded, having the same love, being one in spirit and purpose.” Many Christians misinterpret this verse by thinking that church unity means brothers and sisters having the same opinion or view point in church meetings or committee meetings, with motions being passed unanimously, or there is agreement with regard to rules and regulations in the church. This is a confusion between uniformity and unity, however. Compared with the biblical usage of unity, uniformity is only superficial. For instance, a company may have its entire staff wearing the same uniform and abide by the same rules, but this does not mean the staff is united at heart. In the New Testament church unity is an attitude. To understand correctly the type of unity that Philippians 2:2 is referring to, we need to note that Paul advises the Philippians to have “the same love” and love is an attitude from the heart rather than a viewpoint or opinion we have in relation to certain issues.

In fact, it is only natural that Christians should hold different viewpoints in regard to different subject matters because they come from different backgrounds. Ministers graduated from different seminaries will hold different views as to how a church should run or how a worship service is to be conducted. Even

ministers who graduate from the same seminary will often hold different views and maintain different theological perspectives. In a pluralistic post-modern society, besides basic beliefs, it is hard for churches to demand their congregations to be uniform in their way of thinking or to share the same viewpoint in everything. This is not to say that the church has to take the path of post-modernism, but the church should adopt the attitude of unity advocated by the Book of Philippians.

Verses 3-4 go on to explain the spirit of unity. The like-mindedness in verse 2 refers to the mentality outlined in verses 3 and 4, that is, do “nothing out of selfish ambition or vain conceit, but in humility consider others more important than yourselves. Each of you should look not only to your own interests, but also to the interests of others.” In other words, even when there is a difference in viewpoint over certain matters (as long as it does not involve the fundamentals of faith), Christians can still maintain unity if they do not compete with each other out of selfish motives, but respect each other out of humility. In saying this, Paul is implying that this is precisely the type of attitude that Euodia and Syntyche are lacking.

According to my pastoral experiences, the problems mentioned in verses 3 and 4 are often the main causes of church division. Church division often encompasses

competition, power struggles, vanity, pride and selfish motives. People who have embrace such motives may be very active in the church, but they do everything with an impure motive. In Philippians 1:17 Paul mentions that some people “preach Christ out of selfish ambition, not sincerely,” for they serve with the purpose of earning praise from men. They do so to affirm their own worth and to compete for success. Ministries that are motivated by selfish motivation will often result in conflict. I know a brother who was not respected by his children and his wife. Owing to a lack of affirmation from his own family, he tries to gain praise and appreciation from others by becoming very active in the church. In the end, his purpose was to bring glory to himself rather than to God. There are not a few people like these in the church and they think that they have sacrificed a great deal of time and energy for the Lord but in fact they are living in self-deceit.

In order to maintain unity in the church, we all need to imitate Christ Jesus. In verses 5-8 Paul uses the example of Christ to illustrate the nature of church unity. The Greek word used for “being like-minded” (v. 2) and “attitude” (v. 5) is the same word. So “by being like-minded, having the same love, being one in spirit and purpose” (v. 2) means that believers should have the same humble “attitude” as that of Christ, but this does not mean that they cannot have different opinions at certain points. Jesus’ opinion differed from that of God with regard to God’s plan of redemption. “Obedient” in verse 8 implies that it was not Jesus’ own will to sacrifice himself on the cross for the world, but that of God. Even though Jesus has the image of God and was equal to God, he humbled and submitted himself to God. What Paul is saying here reflects the gospel tradition of Jesus submitting to God’s will in the Garden of Gethsemane: “Abba, Father, everything is possible for you. Take this cup from me. Yet not what I will, but what you will.” (Mark 14:36) In other words, although Jesus and God the Father had different views in the Garden of Gethsemane, they

were able to cooperate with each other in order to realize the salvation of humankind. This is because Jesus has the true spirit of unity; he took the Father’s will as more important than his own (“consider others more important than yourselves,” v. 3). The spirit of unity that Philippians 2:3-8 advocates has the quality of humility, considering others more important than ourselves, and servanthood.

Today, the spirit of individualism and the breaking-up of human relationship are widespread. The modern day relationship breaks easily when there is a difference of opinions. Divorce rate in certain countries soars to an alarming level and lovers prefer cohabitation to marriage. Not only has this kind of atmosphere infiltrated the Christian family (for example, in Western countries, Christian divorce rate is not any lower than that of non-Christians), but churches as well, with the result that churches often split because of trivial matters. God’s will is that churches should maintain unity and that by loving each other, we will “become blameless and pure, children of God without fault in a crooked and depraved generation in which you shine like stars in the universe ...” (Philippians 2:15). Let us reflect upon Philippians 2 and pray that we ourselves have the foundation and spirit of unity.

Endnotes:

- 1 (a) is the conditional clause; (b) is the apodosis.
- 2 παράκλησις can be translated as exhortation (as in the Chinese Union Version) or encouragement, but “encouragement” is preferred because it is closer in meaning to comforting, fellowship, tenderness and compassion.
- 3 For example, Gordon D. Fee, *Paul’s Letter to the Philippians* (Grand Rapids: Eerdmans, 1995), 174-182; Peter T. O’Brien, *The Epistle to the Philippians* (Grand Rapids: Eerdmans, 1991), 176.
- 4 The word is translated as “touched” in the Chinese Union Version, but the original meaning is “fellowship.”
- 5 See BDAG, s.v. ἀπλάγχνοι.



News of Academic Affairs

1. Faculty Movement

We welcome Dr. Alexander Mak, Dr. Tony Sher and Dr. Sam Tsang to join our faculty team beginning this new school year. These teachers have brought new dynamics to our entire faculty team and helped strengthen the teaching personnel in the Biblical Studies Division.

2. Opening Convocation Lecture

The Seminary conducts a convocation lecture every year to encourage an intellectual exchange between the faculty and students. This year's lecture was presented by Dr. Vincent Lau, Assistant Professor of Practical Theology (Christian Ethics), who spoke on the topic "Discipleship: The Perspective of John Howard Yoder" on August 27.

3. Academic Forum

This year's first academic forum was held on October 8 and Dr. Yam Chi-keung spoke on the topic "Popular Movies and Contextual Theology."

4. Baptist Heritage Week

The Baptist Heritage Week 2009 was held from October 20 to 22 (Tue to Thu). This year's theme was "400th Anniversary of Baptists: Heritage Revisit" and the speaker was Prof. Robert E. Johnson, Academic Dean of Central Baptist Theological Seminary. The theme of the Morning Lectures was "Priesthood of All Believers" and the subtopics include "All Believers Need Training – Discipleship," "All Believers Need Serving – The Fullness of Christ," and "All Believers Need Evangelizing – Witness and Missions." The theme of the Evening Lectures was "Baptist Polity and Community Life" and the subtopics include "*Troika*: Under the Leadership of Pastors or of Congregation or of Deacons?", "Local Church Autonomy: Partnership vs Separatism" and "Church-State Relations: Political Apathy vs Political Participation."

Respondents for the three Evening Lectures were Rev. Choy Siu-ki, Rev. Chan Che-keung and Dr. Vincent Lau with Chinese interpretation by Dr. Ip King-tak.

Introducing Our New Teachers



Dr. Alexander Mak
Assistant Professor of New Testament

A Th.D. graduate of the Australia College of Theology and his research area is Biblical Greek, Pauline Epistles, and Narrative and Rhetorical Criticism.

He is married with a son and a daughter.
He likes fishing in the open sea and chatting with friends at meal time.



Dr. Sam Tsang
Associate Professor of New Testament

A Ph.D. graduate of University of Sheffield. His research area is Empire and Roman Religion Research, Epistolary Rhetoric, Pauline New Perspectives, New Testament Criticisms and Preaching.

He is married with two sons. He likes music, travels, soccer, weight training and enjoy time with the family.



Dr. Tony Sher
Visiting Assistant Professor of Old Testament

A Ph.D. graduate of University of Edinburgh and his research area is Hebrew Bible and the Books of the Former Prophets.

He is married and his hobbies are jogging, swimming and travelling.

From the Chaplain

Rev. Brian Lam (Chaplain)

New School Year New Arrangement

What kind of spiritual formation a seminary student should have? How must a minister's spiritual life be molded?

A Christian layman always has high expectations for a minister. It is especially so in today's knowledge-based society where minister's professional knowledge and skills are regarded significant to the ministry. However, besides knowledge and skills, ministers' temperament and character, that is their life quality, are even more important.

When preachers deliver their sermons, their temperament and character have a strong effect. In leading the church forward, the temperament and character of her leader are decisive factors. How then can green-horn ministers survive in the midst of the ups and downs of the wind and wave that are sure to come within any ministry? How can a minister keep a pure, sincere heart after going through many setbacks? The key lies in their life quality, that is their relationship with God and with other people.

What kind of spiritual formation should a seminary student have? How must future ministers' spiritual lives be shaped while at seminary? How can students' lives be molded while they are under the pressure of busy study and practicum schedules? How to manage to meet both the needs for spiritual formation of individuals and those of a community?

In this new school year, we offer some new arrangements for students' spiritual formation.

For first year students, there will be spiritual formation groups held once a month and led by our two chaplains. Moreover, the chaplains will meet with each of the new students individually. We hope to help first year students adapt to changes soon after their seminary studies begin.

As for graduating students, the chaplains will also meet with each of them individually. Furthermore, they are encouraged to join the growth group. It is our hope that before they enter full time ministry, they can reflect over these past few years and begin to manage their own lives.

In fact, for all other students (those in M.Div. 2 and B.A.P.S. 2 and 3 programs), each will meet with a teacher individually. Each teacher will care for an average of four students. Students will meet their assigned teacher once a month for about an hour.

Every class of students is encouraged to have its regular class prayer meeting.

The discipline and molding of spiritual life is important. Before a Christian leader touches the lives of our Christian brothers and sisters, our own lives must first be touched by God. It is the responsibility of chaplains and teachers to guide students to attend to their own spiritual needs. All of us must lean on God's grace and before we dare to shepherd, heal and lead a church congregation, we all must prostrate ourselves before our Lord and come face to face with our own spiritual conditions.

Admission and Registration Office

Mandy Chung (Registrar)

This year we have thirty two new students: 6 in the Master of Theology program; 10, the Master of Divinity program; 1, the Master of Pastoral Counseling program; 6, the Master of Christian Studies program; 9, the Bachelor of Arts in the Pastoral Studies program. Pray that our Heavenly Father will help our new students to adapt to the study pattern of the Seminary so that they can soon immerse themselves in the joys of campus life.

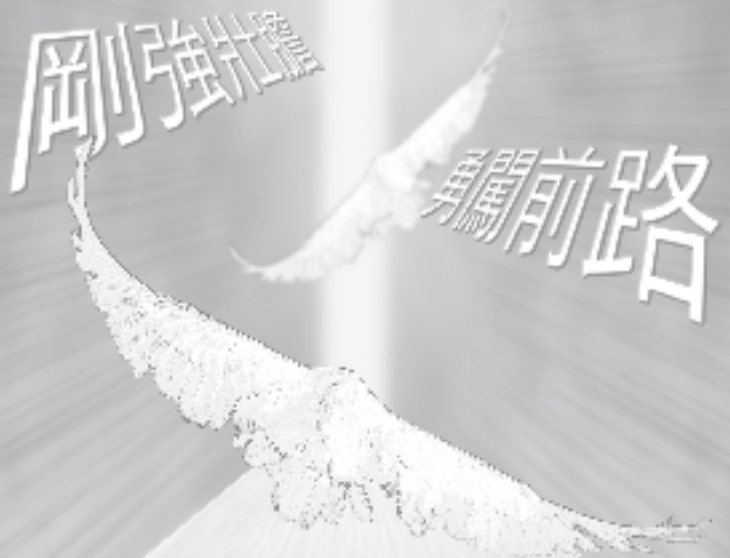
When Rev. Brian Lam and I got together to discuss the theme for next year's student recruitment, we thought that, as last year's theme was "Leap of Faith," this year, we should challenge participants to stand tall, muster up our courage and march forward. Then, Rev. Lam set the theme to be "Be Strong and of Good Courage, Dare to March on the Road Ahead" taking reference from Joshua 1 and Hebrews 12. It is hoped that the theme not only remind HKBTS's staff to continue to be strong and of good courage, but also encourage those brothers and sisters who are seeking God's will and consider serving God full time to strengthen their courage and proceed without hesitation onto the path most blessed by God.

On the coming November 28 (Saturday), we will continue to hold "A Talk on Full Time Ministry 2010-2011." This talk is designed for those brothers and sisters exploring full time ministry or considering full time seminary training. Participants will have the opportunity to talk with seminary professors, to share and pray with our students and seek God's will in their lives. Besides, the talk includes several sessions: a short message, a time of hymns singing and praise and an introduction of HKBTS's study programs. This year we will have an additional session: sharing from our seminary students. Those who are interested can call 2768 5130 for inquiry or log on our website www.hkbts.edu.hk for further information.

From the academic year 2009-10 onward, there will be a spring recruitment and the programs open for admission include the Master of Divinity program, Master

of Pastoral Counseling program and Master of Christian Studies program. Owing to our curricular design, those admitted in spring are part-time students. For enquiry, call 2768 5130 or visit our website www.hkbts.edu.hk. Note the deadline for application is November 30 and the spring term will begin on January 18, 2010.

A Talk on Full Time Ministry



- Theme** : Be Strong and of Good Courage Dare to March on the Road Ahead
- Date** : November 28, 2009
- Time** : 2:30 - 8:00 pm
- Venue** : HKBTS's Sai O Campus
1 Nin Ming Road, Sai O, Sai Kung North
- Intended Participants**: Those wishing to understand more about God's calling or considering committing to full time Christian ministry
- Content** : Introduction of study programs, talk with seminary professors and students, worship, message
- Fee** : \$50 / person (including supper)
- Deadline** : November 25
- Inquiry** : 2768 5130 by phone or admissions@hkbts.edu.hk by email
- Website** : www.hkbts.edu.hk

Lay Theological Education Department

Choi Yim-to (Associate Director)

Pluralistic Learning

Last issue we mentioned that LTED launched over ten study programs and besides classroom instruction, we have group meetings or “spiritual formation meetings” which provide opportunities for sharing and intercession in order to strengthen the care and support of our students. We bring in topical seminars from time to time so as to help broaden students’ horizon, strengthen their understanding of ministry and upgrade the quality of their ministry. In fact, the learning patterns can be pluralistic befitting the needs of different study programs.

Apart from classroom lectures and group and topical meetings, some of LTED’s study programs even include a study camp, a ministry practicum and a short-term mission trip. As for study camp, the Youth Ministry Program will organize the “Spiritual Renewal Camp” and the “Activity Camp for Lively Learning.” As the names suggest, the “Spiritual Renewal Camp” highlights the spiritual discipline of students and through retreat, prayer and the practice of silence inside the camp, students can be motivated to reflect upon their own spiritual growth and find renewal for their bodies, hearts and minds. As tutors for young people, they must build up a healthy and steady spiritual discipline so that they can continually renew themselves and be strengthened later in their ministry. As for the “Activity Camp for Lively Learning,” it is a continuation and to put into actual practice the ideas advocated in the course “Games and Adventure.” Students are motivated to lead group activities through which they can have more practical, enriching experience and learn more about games and adventure activities. On the other hand, the Mission Ministry Program also includes a study camp in which students are led to explore issues like self understanding, discovering spiritual gifts and team building. Through living in the camp setting, reflecting and experiencing working together as a team, students are led to see the importance of teamwork which is indispensable in the mission ministry.

The aim of the ministry practicum is to put knowledge and theory into practice. Both the “Elderly Ministry Program” and the “Youth Ministry Program”

require students to do ministry practicum. The practicum enables students to integrate the knowledge and theory learned in the course of study; it helps them discover and develop those spiritual gifts befitting the ministry and learn about cooperation and coordination. Students are required to set out a ministry practicum plan to be put into practice in group form in the church or in a Christian organization with the ministry group such as youth or the elderly as their target groups. During the course of the practicum, a LTED instructor will supervise individual groups and appraise students’ practicum performance and progress. After the practicum is over, each group will conclude the practicum session with a presentation and submit a group report. It is through the practicum with instructor’s supervision and appraisal that students can often discover for themselves their social relationship and working competence and explore various aspects of their gifts and limitations. And then they can reflect upon what needs to be learnt better so that they can improve and grow in order to be more mature and effective in their youth or elderly ministry.

The short-term mission is still another form of learning outside the classroom and is an important component of the Mission Ministry Program. Students are required to take a mission experiencing trip for no less than seven days. They will first prepare themselves in knowledge and theory by reading related essays and hand in their reading reports. Before and after taking the mission trip, each student will be asked to answer a series of questions for reflection and write down their feedback. This enables students to reflect more deeply and gain a clearer vision about missions, evangelism and personal growth. Furthermore, LTED will arrange a meeting for students and program advisors to come together to share and assess the experience and determine what can be learned from the short-term mission trip. The program advisors will make an overall assessment of the students’ short-term mission learning experience based on their performance in various areas of assessment.

Learning has never been confined to the classroom. We hope that the pluralistic mode of learning and the related experience thus gained can help equip students to be more fully used as God’s vessels. Pray that students continue to renew and grow in the Lord so that they can be his faithful disciples!

Student Union

Yip Pak-kwong (Chairperson)

August 26 was a big day for HKBTS's students for it was the beginning of a new school year. We all have to re-immense ourselves into the life of hectic study and all of Student Union activities that will be held one after another.

The Seminary's spiritual formation camp was held from August 19 to 21 in Cheung Chau with the theme "From Entering ... to Returning to God ...". We were privileged to have Dr. and Mrs. Peter Chang speak to us and explain how to achieve "giving rest to our souls." In the camp, we all listened and responded earnestly. God allowed us to be richly fed spiritually and to respond with joy and excitement.

In September soon after the beginning of school, the Spiritual Devotion Department has begun leading the morning prayer meeting and noon-time fasting and prayer meeting. Let us all experience spiritual discipline, believing that "the more we pray, the more strength we will have." On September 17, we held a special all-member meeting in which everyone present agreed to make an amendment to change the date of the annual students' general meeting: "The AGM is to be

held not later than two weeks after the beginning of the spring semester" to "The AGM is to be held within ten working days after every spring semester begins." Besides, the annual Mid-Autumn Evening Party was held on campus on September 24. On that evening, the faculty and students celebrated the festival by having a BBQ. As we said earlier, the Student Union activities are coming one after another. Beginning in October, the Daily Living Department organized the "Day of Fun and Games for Teachers and Students." On that day, through different activities and games, teachers and students joyfully related to one another and deepened their mutual understanding. On October 11, there was the "Parents' Day" during which students invited their parents and family members to visit our seminary campus. This annual event provides an opportunity for us to share the gospel with our parents, relatives or friends in order to express our care and concern for them.

Finally, pray that God will help our students to bind ourselves and bond ourselves together in love. May we also through the ministry of the Student Union deepen students' mutual fellowship so that we can achieve our goal set especially for this year's Student Union: "Be Tolerant with One Another; to Have Fellowship in Love."

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic "Rethinking of the Theological Hermeneutics of Karl Barth and Rudolf Bultmann: From the Perspective of the Later Heidegger" at the Eleventh Academic Conference of the Fellowship of Hong Kong Theologians on June 22. The theme this year was "Theological Hermeneutics." Dr. Tang spoke on the topic "The Church's Praxis in a Society Prone to Financial Risk" at the Third Pastoral Conference 2009 organized by Chung Chi Divinity College of The Chinese University of Hong Kong on September 22. Besides, his book *Killing Logos/Dao: The Critical Significance of Dietrich Bonhoeffer's Ethical Theology for Mou Zongsan's Moral Metaphysics* was published by Taiwan Christian Literature Council Ltd. in May.
- **Dr. Nathan Ng**, Associate Professor of Christian Thought (Church History), spoke on September 28 on the topic "Today's Pentecostal Churches in Hong Kong" at the "Talk for Church Leaders: The Development and Future Outlook of Hong Kong Pentecostal Churches" organized by Ecclesia Bible College.



Obituary

Dr. Maurice John Anderson

Our respected Dr. Maurice John Anderson went home to be with the Lord on August 13, at the age of 95. Dr. Anderson was the Seminary's Dean of Academic Affairs from 1953 to 1955 and contributed much to the development of HKBTS. We express our profound condolences to Dr. Anderson's family. We will surely miss this faithful servant of the Lord and pray that the Lord's peace will continue to be with his family.

Visitors

- President R. Philip Roberts of Midwestern Baptist Theological Seminary visited the Seminary on July 7. President Roberts was the speaker for our Seminary's graduation ceremony in November.
- Dr. Molly T. Marshall, President, and Dr. John W. Gravley, Vice President for Institutional Development of Central Baptist Theological Seminary, paid a visit to the Seminary on July 9.
- The Rev. Dr. Samuel Lee, Chairman of Chinese Baptist Convention in Taiwan, paid a goodwill visit to the Seminary on September 9.
- A group of 12 people, including the President and Chief Secretary of the Baptist General Convention of Oklahoma in USA visited the Seminary on September 10.
- The Rev. Amos Lee of Chinese Independent Baptist Church of San Francisco visited HKBTS on September 18.
- The Rev. Leong Tuck-soon, President of Chinese Baptist Fellowship of the US and Canada, visited the Seminary on September 23 and shared a message at the Morning Chapel.

Lay Theological Education Department

- **Courses offered in the October to December quarter of the Diploma / Certificate Programs in Christian Women Theological Training (auditing is also welcome):**

Course Name	Lecturer	Venue	Date / Time
Self-Understanding and Growth – A True You! A True Me!	Rev. Wong Ng Suk-yin	Mong Kok Education Center	Oct 6 - Nov 10 (Tue, 6 lessons) 9:30 - 11:30 am
Christ is the Lord of My Family	Mrs. Tong Ng Wai-chi	Mong Kok Education Center	Oct 13 - Nov 10 (Tue, 5 lessons) 9:30 am - 12:00 noon
Spiritual Discipline – To be Re-Strengthened by God	Ms. Lai Ka-yin	Mong Kok Education Center	Nov 17 - Dec 22; Class suspension on Dec 8 (Tue, 5 lessons) 9:30 am - 12:00 noon
Challenges and Responses – New Testament Survey	Rev. Au Pak-ping	Applied Theological Education Center	Oct 13 - Nov 24 (Tue, 7 lessons) 9:30 am - 12:30 pm
Returning Home from Exile – A Study of the Book of Ezra	Ms. Chan Wai-suet	Mong Kok Education Center	Oct 8 - Nov 5 (Thu, 5 lessons) 9:30 am - 12:00 noon
Christianity and Sacred Hymns	Mrs. Peggy Kon Chow	Mong Kok Education Center	Nov 12 - Dec 10 (Thu, 5 lessons) 9:30 am - 12:00 noon
N.T. Book Study – The Book of Romans	Ms. Yeung Tung-ying	Mong Kok Education Center	Oct 8 - Dec 12 (Thu, 10 lessons) 9:30 - 11:30 am
N.T. Book Study – The Gospel of Luke	Rev. Tse Yan-sam	Mong Kok Education Center	Oct 16 - Dec 4 (Fri, 8 lessons) 9:30 am - 12:00 noon

- **Courses offered in the October to December quarter of the Lay Christian Theological Education Training Program:**

Course name	Lecturer	Venue	Date / Time
History of the Chinese Christian Churches	Mr. Leung Wing-sum	Mong Kok Education Center	Oct 5 - Nov 30; Class suspension on Oct 26 (Mon, 8 lessons) 7:15 - 9:45 pm
Word Becomes Flesh: The Study of Gospel Situations	Rev. Lau Shu-sum Guest Lecturer: Dr. Chan Nim-chung	Mong Kok Education Center	Nov 11 - Jan 4, 2010 (Mon, 8 lessons) 7:00 - 10:00 pm
The Worship Service and Church Shepherding	Ms. Lee Chau-ha	Mong Kok Education Center	Oct 6 - Nov 24 (Tue, 8 lessons) 7:15 - 9:45 pm
Church Music Ministry for the Elderly	Ms. Cheng Suet-ling	Applied Theological Education Center	Oct 13 - Dec 1 (Tue, 8 lessons) 7:15 - 9:45 pm
A Preliminary Exploration of Biblical Greek	Ms. Li Chun	Mong Kok Education Center	Oct 8 - Nov 26 (Thu, 8 lessons) 7:15 - 9:45 pm

Tutorial Locations:

Mong Kok Education Center

Address: 10/F, Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mong Kok

Applied Theological Education Center

Address: 7/F., Christian Building, 56 Bute Street, Mong Kok

For inquiry: call 2711 2552 or log on our website: www.hkbts.edu.hk/ited to download an application form.

Distance Education Program

The new diploma programs will begin in March 2010 while the certificate programs can begin at any time

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

Students of special study: Students can choose from the subjects offered in the correspondence courses according to their personal interests. For details, please log on the "Distance Education" website.

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

For enquiries call 2768 5105 or log on the distance education program website www.hkbts.edu.hk/dist.

Special Topical Seminar

Topic : **Right on Target: Overriding Legalism and Liberal Extremity** (Philippians 3:1 - 4:1)

Speaker : Dr. Alexander Mak (Assistant Professor of New Testament)

Content : The Christian faith is often misunderstood as strictly observing rules and doctrines while the secular world ranks freedom and doing whatever one wishes as supreme. Paul, in the Book of Philippians, explains how to override these two extremes by imitating the suffering of Christ, which is a timely reminder for today's Christians.

Date : Nov 21 (Saturday) 2:30 - 4:00 pm

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

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

Graduation Ceremony for Distance Education Program

The ninth graduation ceremony took place on October 18 at our Sai O campus. There were a total of 41 graduates including 4 visually impaired Christian students from our "Spiritual Light Project." May God bless these graduates and may they have a good and effective ministry in their respective churches.

Pastoral Continuing Education Center

For November and December Study Sessions

Course / Talk	Lecturer	Date / Time
Principles and Practices of Leadership for Ministry Effectiveness	Dr. Peter Liu	Nov. 2, 9 (Mon) 9:30 am - 12:30 pm; 1:30 - 4:30 pm
A Church Minister's EQ and AQ	Mr. Charles Yu	Nov 16 (Mon) 10:00 am - 12:00 noon
A Selected Reading of Pseudepigrapha of the New Testament: The Gospel of Thomas	Dr. Clement Shum	Dec 7, 14 (Mon) 1:30 - 4:30 pm

Those interested can log on our website: www.hkbts.edu.hk/pce to read the course pamphlet.

For application or inquiry, 2768 5179 by phone, 2630 1391 by fax or pce@hkbts.edu.hk by email. An application form can be downloaded from the Seminary's website.

Tuition fee concession

10 % discount: Graduates from HKBTS's degree programs or pastors and ministers of Baptist churches.

20 % discount: Members of HKBTS's Alumni Association (with valid membership card), students enrolled in degree programs in our LTED.

50% discount: Full time students in the 14-member seminaries of the Hong Kong Theological Education Association.



Alumni News

- Alumnus **Lee Ting-yu** (class of 2005) was ordained pastor on September 20 by Ngau Tau Kok Baptist Church.
- Alumna **Wong Yuen-ping** (class of 1994) was ordained pastor on September 27 by Tsuen Wan Baptist Church.
- Alumnus **Kock Shing-yan** (class of 1969) went home to be with the Lord on July 19. May the Lord comfort, guide and support his family.

Publication News

This September, we have published three new books. They are respectively Professor Joshua Cho's *Friendship of Heart and Spirit* (the first volume of the Spiritual Theology Series), Dr. Poling Sun's *New Testament Ethics* (the final volume of the Church Ethics Series) and Dr. Samuel Tang's *Psalms of Different Genres* (the final volume of the Psalms among Psalms Series).



Hill Road (Issue 24) will be published in December with "Discipleship" as its theme. There are five theme articles: "How History Demonstrates that Incarnational Discipleship is Solid Ground" (Glen Stassen), "Jesus and Just Peacemaking Theory" (Glen Stassen), "Caring for the Creation" (Glen Stassen), "Doing Greater Things: Discipleship in John's Gospel and Letters" (Poling Sun) and "Discipleship: A Perspective of John Howard Yoder" (Vincent Lau). Besides there are three miscellaneous articles, "Religious Studies, Theology and Sino-Christian Studies" (Lai Pan-chiu), "The Ecclesiology of Stanley Hauerwas" (Li Chun-hong) and "Saving God outside of the Text" (Jason Lam). Also in this issue are several book reviews.

For subscription to *Hill Road* or inquiry, call the Publication Office at 2768 5168.

Financial Report

General Fund, 1 July - 31 July 2009

	HK\$
Income	2,066,288.02
Expenditure	<u>2,528,607.51</u>
Deficit	<u><u>(462,319.49)</u></u>

DONORS REPORT FOR JUL 2009

Education Fund (Church)

九龍國際浸信會	26,000.00
上水浸信會	10,000.00
上環浸信會	2,000.00
土瓜灣浸信會	22,000.00
大埔浸信會	10,000.00
大埔浸信會天澤福音堂	1,500.00
屯門浸信教會	300.00
牛池灣竹園潮語浸信會	1,000.00
以馬內利浸信會	3,500.00
尖沙嘴國語浸信會	1,000.00
佐敦浸信會	750.00
沙田浸信會	7,000.00
紅磡浸信會	3,500.00
香港天樂浸信教會	500.00
香港仔浸信會	42,590.00
香港浸信教會	88,300.00
香港堅尼地城浸信教會	1,200.00
基磐浸信會	1,000.00
深水埗浸信會	200.00
第一城浸信會	5,000.00
富亨浸信會	1,000.00
置富浸信教會	1,500.00
銅鑼灣浸信會	3,000.00
樂滿浸信會	5,000.00
觀塘浸信會	2,275.00
基督教宣道會華基堂	500.00
基督教宣道會觀塘堂	2,160.00
	HK\$ <u>242,775.00</u>

Chinese Indep. Baptist Church-S.F. US\$ 540.00

Education Fund (Donor/Organization)

Kwan Yee Man	1,000.00
Mr. & Mrs. John Dockerill	3,000.00
磐石實業有限公司	50,000.00
白智信伉儷	500.00
何譚惠如	1,000.00
林威烈	1,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
	HK\$ <u>18,230.00</u>

周佩珊	1,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
許鋒威	400.00
陳麗英	500.00
彭君成	4,800.00
馮德華	300.00
黃華娟	100.00
楊謝金玉	900.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
鄭非兒	300.00
鄧炳光伉儷	1,000.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	1,000.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
無名氏	300.00
無名氏	500.00
無名氏	1,000.00
無名氏	5,300.00
無名氏	400.00
	HK\$ <u>80,440.00</u>

Overseas Short Term Mission & Field Education

香港仔浸信會利群福音堂	6,200.00
香港基督徒福音廣播團基培堂	5,920.00
瞿雪燕	200.00
陳嘉惠	300.00
張灝弘	500.00
布興	100.00
歐陽鏡標	300.00
黃國齊	100.00
張麗君	4,610.00
	HK\$ <u>18,230.00</u>

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
愛子伉儷	300.00
	HK\$ <u>5,300.00</u>

Lay Theological Education Program

教會行政事務文憑課程	800.00
杜桂鵬	500.00
逢守本伉儷	200.00
蕭桂娥	1,800.00
梁詩韻	80.00
	HK\$ <u>3,380.00</u>

Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡煒伉儷	3,000.00
鄧小寶	500.00
	HK\$ <u>5,500.00</u>

Local Filipino Program

Mr. & Mrs. Ho Yun Wai	3,000.00
白中興	5,000.00
張智理伉儷	5,500.00
陳麗英	200.00
溫祥、黎琮珍	200.00
	HK\$ <u>13,900.00</u>

Theological Education for the Hearing Impaired

張智理伉儷	1,000.00
溫祥、黎琮珍	200.00
	HK\$ <u>1,200.00</u>

Music Camp

倪承恩	2,000.00
無名氏	12.00
劉鑾珍	100.00
譚惠珠	500.00
無名氏	200.00
	HK\$ <u>2,812.00</u>

Donations to The Hill Singers' Short Term Mission Trip to Yunnan 2009

大角咀浸信會	2,000.00	張彼得	500.00	劉永彪	300.00
以馬內利浸信會	200.00	張林小雅	300.00	劉家安	500.00
北角浸信會	2,300.00	張愛珍	100.00	劉振鵬	100.00
青潮浸婦女會	2,000.00	張麗萍	300.00	劉欽文	300.00
真理基石浸信會	5,580.00	張琮英	100.00	劉燕玲	500.00
茶果嶺浸信會	4,600.00	梁小燕	100.00	潘廣輝	500.00
深荃浸信會	2,300.00	梁珮琪	100.00	潘艷華	100.00
愛群道浸信會	2,300.00	梁榮桑、陳貴貞	500.00	蔡允治伉儷	300.00
Chan Lai Wa, Shirley	3,500.00	梁潔瑩	100.00	蔡美華	460.00
Esther Wan	100.00	梁耀明	500.00	蔡楚香	400.00
Ko Kwun Wan	500.00	莊淑慧	100.00	蔡燕萍	100.00
Loo Shek	300.00	許頌銘	300.00	鄭仲邦	300.00
文美華	100.00	連輝華	100.00	鄭望恩	100.00
王美儀	100.00	郭建秀	100.00	鄭雪雯	500.00
王紹良	500.00	陳可琳	200.00	鄭華榮	200.00
列麗清	200.00	陳永鑾	500.00	鄭德卿	300.00
朱維亮伉儷	1,000.00	陳玉玲	100.00	黎小娟	200.00
何月玲	100.00	陳旭倫	200.00	黎秀珊	200.00
何家倫	100.00	陳秀慧	100.00	黎楚翹	200.00
何偉棠	200.00	陳佩珍(袁師母)	200.00	黎演剛	2,420.00
何曼玲	200.00	陳美華	100.00	盧淑薇	500.00
何寶霞	100.00	陳婉玲	100.00	霍美開	200.00
吳葆玲	500.00	陳淑儀	100.00	駱志聰	800.00
呂明珠	200.00	陳智彩	100.00	駱善益	200.00
李香蓮	100.00	陳詠恩	100.00	謝秉雄	2,000.00
李家琪	500.00	陳靜君	300.00	謝惠娥	300.00
李景儀	100.00	陳靜雯	100.00	謝潔欣	200.00
李智恆	100.00	陳麗慧	200.00	鍾明恩	300.00
李燕儀	200.00	陳曦	460.00	鍾偉奇	200.00
余妙芳	200.00	麥碧云	100.00	鍾曼儀	200.00
周佩珊	100.00	彭程	500.00	韓志琮	500.00
周淑芳	200.00	曾德庸	460.00	簡潔霞	100.00
林青龍	100.00	游鳳賢	2,300.00	羅玉貞	200.00
柯士傑	100.00	黃允誠伉儷	500.00	羅佩珊	100.00
胡文俊	200.00	黃天賜、姚娟娟	1,000.00	羅卓琛	10.00
胡林清枚	50.00	黃少英	500.00	羅耀芸	300.00
胡暹弟	50.00	黃文健	1,000.00	關美婷	100.00
胡麗琮	400.00	黃杏萍	300.00	關潔珠	100.00
范潔梅	100.00	黃恩愛	100.00	蘇展豪	200.00
孫卓然	200.00	黃偉	200.00	蘇敏珊	200.00
容志偉	1,000.00	黃楚榕	200.00	蘇雅儀	100.00
容美慈	300.00	黃慧文	100.00	無名氏	9,000.00
徐詩雅	100.00	黃適存伉儷	200.00	無名氏	2,000.00
袁涵芳	100.00	黃靜芸	500.00	無名氏	500.00
袁涵芬	100.00	溫旁嬌	100.00	無名氏	500.00
袁愛欣	300.00	溫張蓮	3,600.00		
袁慧儀	100.00	葉尚儉	100.00	無名氏	
馬碧鳳	100.00	鄒燕琮	100.00		
高景雄	200.00	廖家慶	100.00		
崔煒鉦	4,600.00	廖珮怡	4,600.00		
張也健	100.00	廖國康	200.00		

HK\$	88,290.00
RMB	1,800.00

Student Recruitment for Spring 2009-2010

Day time study programs

Master of Divinity (7-year part-time)

Master of Pastoral Counseling (7-year part-time)

Master of Christian Studies (5-year part-time)

First day of spring term: January 18, 2010

Deadline for application: November 30, 2009

Inquiries

Admission and Registration Office, HKBTS

Telephone : 2768 5130

Fax : 2630 1388

Website : www.hkbts.edu.hk

Email : admissions@hkbts.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

☐ Education 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. "242-0261 44-003"

☐ **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

Thank you for your support !

Precious Moments



July 19 - 22 An Intensive Study Camp for Leaders in Music Ministry

The three-day camp was jointly organized by HKBTS and the Church Music Department of the Baptist Convention of Hong Kong and held at our Sai O campus.

Praise the Lord that through topical lectures, workshops and spiritual revival meetings, participants not only could exercise their music ministry skills but also engage in the reflection of their ministry lives.



August 19 - 21 Spiritual Formation Camp

All HKBTS's faculty and students joined the three-day camp which emphasized the discipline of resting in the Lord. The Seminary community was challenged to allow their souls to be at rest before God, to listen to him and to experience his renewal.



August 27 Opening Convocation Lecture

This year's lecture was presented by Dr. Vincent Lau, Assistant Professor of Practical Theology (Christian Ethics), who spoke on the topic "Discipleship: The Perspective of John Howard Yoder."



September 24 Mid-Autumn Evening Party

The Student Union organized a Mid-Autumn Evening Party on campus. Teachers and students joined the barbecue together to celebrate this festive occasion under the bright moonlight.