



# 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

## August 2010

President's Word



## A Preaching Seminary The Preaching Spirituality

Joshua Cho

### Imitating the Wisdom of the World

Today, there has been a growing tendency for churches to imitate the practices of the world. In their effort to develop an attractive image, churches seek to convert the "contradiction" between the Christian faith and the values of the world into "one of the same mode." Whatever the people demand, churches adopt the wisdom of the world to meet their demands.

It is easy for ministerial workers to be swept along with the tide toward compliance with the current social values. These ministers give in to the pressure to adopt current social values to be seen as "professional" by the brothers and sisters. The "professionalized" minister makes every effort to be popular and to be "nice" in an effort to make "a good impression" to church members. To gain their goodwill, the minister tries to meet members' needs and to allow them all to enjoy individual freedom. The ministerial worker becomes Mr. Nice Guy, knowing full well how to court people's favor. Unfortunately, he soon discovers that the desires of the congregation are endless. This is especially true for those believers with power and wealth. The result is that the church is no longer the sanctuary where God is worshipped but a rehabilitation center dedicated to meeting human needs which can neither be restrained nor scrutinized.

The outcome can only be disappointing. The "wisdom" displayed by church ministers dramatically reveals a lack of character depth and a shallow spirituality. The church ministers have no clear sense of direction since the cross is no longer central to their lives.

## **Not Accepting the Foolishness of the Cross**

When Paul wrote to the Corinthian church, he knew that many Christians were well educated and had power and wealth. Yet he did not hesitate to talk about the cross. He proclaimed boldly, "For the message of the cross is foolishness to those who are perishing, . . . For since in the wisdom of God the world through the foolishness of what was preached to save those who believe. The Jews demanded miraculous signs and Greeks looked for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength." (1 Cor 1:18-25)

To the people of the world, the cross is foolish as it stands for death and there is no death more horrible than dying on the cross.

In Jesus' time, the cross was regarded as the symbol of shame and foolishness. In fact, the penalty of dying on a cross did not apply to Roman citizens. It was especially designed for the downtrodden, for example, slaves, bandits and political prisoners for its deterrent effects. The Roman soldiers would always beat a prisoner severely before nailing his hands and feet to a wooden cross. During the crucifixion, the prisoner would suffer not only physical pain but he would also suffer shame and disgrace as he was stripped down to the skin to be mercilessly watched and ridiculed by a crowd of onlookers. One reason many Jews and Gentiles did not accept the salvation of Jesus Christ was simply because they could not accept that God would allow Himself to suffer such a disgraceful death on a cross. They could only conclude that Christ's death on the cross for salvation was utterly foolish.

In the same way, the good news of Jesus Christ's crucifixion on the cross seems distasteful and foolish to people today. People in today's world cannot believe that Jesus has brought salvation to the world through dying on a cross. Neither can they believe that God would allow an innocent person to die in order to fulfill his redemptive demands. Neither can many people today accept the fact that those who are redeemed will have

to carry the cross to follow Jesus or even die on a cross themselves. They maintain that if God is love, He could not be so cruel. They can only conclude that the story of God's salvation seems foolish and distasteful.

The good news of Jesus Christ being crucified on the cross is for all practical purposes treated as foolishness by some of today's churches and ministers. When certain Christians bring up the subject of the cross, it is just like a beautiful adornment while the cost of bearing Christ's cross in daily life is not mentioned. Just imagine in the recruitment of seminary students, it is bluntly stated that a minister must experience the death and cruelty of the cross. Would many brothers and sisters be so scared that they withhold consecrating their lives to Christ or taking the road to Christian ministry? When a minister preaches, he presents a clear call to take up the cross, will such preaching make sense or will it become a *skandalon* (stumbling block) since there seems to be no connection with the present culture.

## **A Preacher Is One Willing to Be a Foolish Cross-Bearer**

It is important to remember the centrality of the cross in Paul's message: it is only through the cross that we can discover what life is, and only those who believe and preach the good news of the cross can experience and offer to others the source of new life and know the depth of God's mysteries. It is through Christ's death on the cross that God empowers us to turn misery into triumph, make the lowly glorious, change despair into hope and change the ugliness and cruelty of the cross into the symbol of beauty and peace. God has chosen the cross for His power so that for us to take up the cross is to claim God's power. As we take up the cross, God uses the power of Christ's death and resurrection to help us leave behind our old selves and to transform our lives into the likeness of Christ.

This should also be the way that a minister is chosen by God. They must take up the cross of Jesus Christ, accepting the oddness of the cross and be ready to be ridiculed – to be a fool for Christ. When a minister is willing to be a fool, taking up the cross for Christ, he is no longer preoccupied by the monthly salary and things that can be accumulated. Neither will this minister be distracted by the crowd's applause or complaints. No

longer will such ministers consider the ministry as a "profession" requiring they give attention to the winds of change and demanding they court people's good opinion by always making "a good impression" and encouraging individual freedom. Instead, the minister insists on shining the light of the cross on their lives so that they will better know themselves and examine their inner selves to determine whether their lives are in step with the good news of the cross. When a minister willingly takes up the cross of Christ, the minister no longer focuses upon insults, cruelty or pain but becomes fearless in the face of death. At the same time, the minister sees the love and sacrifice behind the cross and discovers in the foolishness of the cross God's wisdom and the promise of abundant life. The minister's identity will then center upon holding the cross high as a reminder of Christ's sacrificial love. The minister must develop a character that enables him to set clear boundaries in order to make sacrifices for God and limit his own demands. This is exactly where true wisdom and freedom of life can be found. When ministers no longer cling to personal rights and ownership of property, they are no longer like people of the world. Instead, they feel content before God, experience peace of mind, enjoy true freedom and wisdom. These gifts from God can be seen with eyes of faith when a soul continually makes confession before God.

God's minister must have a kind of spirituality and wisdom that sets the person apart from the wisdom and foolishness of the world. When the minister has this special wisdom and peculiar foolishness, it can be discerned when he proclaims the gospel. Furthermore, this kind of homiletic leads to an understanding of Christ's incarnation which brings awe, thanksgiving and worship (Phil 2:7-11). Furthermore, we, as ministers of the gospel, are called to preach the paradox of the cross to unbelievers. We must not touch lightly our mission to proclaim that Christ became human to reduce the offensiveness and foolishness and to prevent the cross from becoming a stumbling block to seekers of faith. It is important not to forget that the true challenge in preaching this foolish gospel is to count on the power of the Holy Spirit. After all, it is God's Spirit that opens the human heart to accept the love of God in Christ even though the cross is shameful to human eyes. Only

when we ministers preach the true meaning of the cross, including its shame and foolishness, can we communicate the full gospel of God.

### **Preaching Only Christ and His Cross**

Therefore, we ministers must take hold of the essence of the calling of ministry neither following the tide of the world nor its false idols. Instead, we have to ask God to cleanse us with fire and call us to return to the most fundamental ministry: preaching the gospel of the cross. Our preaching must always be faithful to the Bible, allowing God's word to penetrate our lives. We must become the outlet of God's word, preaching faithfully and humbly each week the biblical truth that the Bible says directly or strongly implies. We must preach only Christ and His cross without adorning it with tactful rhetoric but always correcting and encouraging brothers and sisters with a loving heart to put their faith in the word of God. We must dare trust God's Spirit to cause them to listen and obey His word. When we faithfully preach in this way, we will not be bound by the shackles of shallow human relationships, allowing others to feel comfortable, but rather, we invite them to experience a transformation of their lives.

This is the spirituality of preaching. This kind of preaching not only feeds the flock but also shapes the minister into a true shepherd. Because of this spirituality, we no longer experience our ministry as a heavy burden but one which is filled with the joy of peace. The mission of the cross ceases to be heavy but becomes a source of renewal of life and strength. When we take up the cross, we are lifted up by Christ. Remember the words of Jesus: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matt 11:28-30) This is the foundation of an abundant ministry, the spirituality of "preaching out of one's own life."

May the teachers and students at HKBTS be filled with such spirituality so that they are empowered to "preach out of their own lives." It is to this end that the Seminary has been moving over the past road and the goal to which the school will continue to advance in the future. HKBTS is a seminary of "preaching."



## The Unforgettable “Graduating Preaching”

The addition of this year’s “Graduating Preaching” brought an unforgettable experience to the graduating class. This group of students had an unprecedented opportunity never dreamed of by the former students, the opportunity of standing before the pulpit on stage to preach a sermon before all the teachers, students and staff of the Seminary in the morning chapel hour.

As our graduates are ministers-to-be and apprentices getting ready to take up their ministries, the Seminary finds it necessary to give them a preaching opportunity and an exercise to give them encouragement and inspiration and let them not forget the exhortations of their alma mater: the ministry of preaching is extremely important for a minister.

*Prior to preaching, there is singspiration*



*“We all bless you!”*



*Many, many hugs*



*Let’s come together and take a picture with the student preacher.*



*After each graduating preaching, a teacher prayed fervently for the student preacher.*



After more than a year’s discussion and incubation, the Seminary began arranging for the graduating classes of the Master of Divinity Program and the Bachelor of Arts in Pastoral Studies Program to preach on

stage beginning in the second semester this academic year. At the present stage, the graduating students can participate in graduating preaching on a voluntary basis. After this interim period of two to three years, all



full time graduating students will be required to jump over the big hurdle by participating in the graduating preaching. In face of this new opportunity and challenge, many graduating students felt some initial hesitation but gradually more and more students decided to join. We can say the campus was filled with an atmosphere of anxiety and anticipation.

Although this preaching exercise will not be formally graded, and our students have already had preaching opportunities in two courses, "Introduction to Preaching" and "Preaching Practicum," it is still natural for them to feel cautious and may even tremble with fear to preach a sermon message before the pulpit during the morning chapel hour. To give them some impetus, there will be two teachers available to each student as their "gate-keepers" to closely monitor his or her sermon message to ensure that it is hermeneutically and theological correct. After preaching, a teacher will go on stage, leading the congregation to pray fervently for the student preacher, entrusting him or her altogether to the Lord.

Seeing each of our graduating students standing alone before the pulpit, the congregation's response was one of excitement and thanksgiving. Each student preacher tried their best to preach the word of God, and the entire seminary community offered them full

support. Every time after the graduating preaching came to a close, all those present would approach the speaker with one accord to cheer this minister-to-be on and to express their gratitude for the sermon message. This spontaneous response of hearty hand-shaking and warm hugging from everyone present continued from the first graduating preaching service to the last one. The photo collection from the series of graduating preaching captured the moments of joy when senior students surmounted all obstacles, energized by the expectation of soon graduating from seminary.

Over 60% of our graduating students joined the graduating preaching this year while the figure is estimated to rise to over 80% next year. From this, we can see how our students recognize the importance of the preaching ministry and also how their self-confidence continues to increase. We thank God for the wonderful beginning of this year's graduating preaching, never forgetting that it is the result of God's abundant grace. The Seminary must continue to work with God each day to nurture and build each of our students and graduates so that they can be faithful to God's call. With God's help, they can do their best to shoulder the ministry of preaching to feed their flock and draw new sheep inside the sheepfold.

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## Dribs and Drabs from the Graduating Sermons

The following are the excerpts from three graduating students' sermons, despite the fact that they are just a small portion of the whole sermon and therefore seem inevitably scattered, it is our hope that our readers who could not be present at our morning chapel can also share dribs and drabs of the graduating sermons. It is a bit incidental that these three sermons reveal from different dimensions that these ministers-to-be are conscious of their own identity.

Law Ka-yeung (M.Div. Graduating Class)  
Topic: Grace Weighs Heavier than Sin (Luke 7:36-50)



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The Pharisees enjoyed an honored identity in their day. Since they had such a strong sense of hierarchy, it was not easy for them to invite guests home. When the Pharisee Simon invited Jesus to his house for dinner, it was an

indication that Jesus had a well-respected status. On that same occasion, a local infamous sinful woman in the town was also present at the Pharisee's house. Try to imagine Jesus and the woman being together in the same house, what kind of picture it would be like? Now as the scene is re-enacted, shall we listen intently to what is being said and observe what is happening in this house? What message is being communicated?

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How does Jesus point out Simon's blind spot? Ironically, the appearance of the woman becomes an invitation. Simon regards himself as the one to host the feast, and yet Jesus invites Simon to "see" himself as he looks at the woman.

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Simon is challenged to see himself first and then he can see Jesus who is in front of him. He needs to note two things: (1) both he and the woman are sinners in the eyes of Jesus. He is in the presence of Jesus who is not just a prophet but the Lord who has the power to forgive sins. Simon needs to understand that before Jesus no one has a higher status. Today he has pointed out that this woman is a sinner, but he must face the fact that he too is a sinner, because he cannot expect his slightly better moral character can wipe away his identity as a sinner. (2) He needs to understand we cannot first experience love before our sins are forgiven. Instead, we must first experience forgiveness so that we can love. This is analogous to the parable of someone owing a debt, which tells us that it is not how much we owe that is the issue. Rather, the more we owe the more impressed and grateful we will feel when the lender writes off our debt while another who is very conscious of owing less will probably be unable to feel any gratitude at all.

Dear brothers and sisters, I do not mean to tell you that you have always to bear in mind that "I am a sinner," but I am only reminding each of you that what is most important is that you always remember these words: "I am a sinner who has received God's abundant grace." The situation is just like that of a small child who has done something wrong. We can of course analyze the drawback of the incident with him. But what allows the child to grow up in a healthy way and what he can never forget is that even if he has committed a mistake, his parents continue to accept him, embrace him anew and will never abandon him. I have seen people who have experienced this grace; in fact I am one of them. What about you?

I will soon graduate from the Seminary and become a minister, standing from the pulpit, preaching the Bible's truth and

speaking to those in the bondage of sin. I will proclaim "the Lord's love is immense," and will anxiously shed tears for their sins. But I must always honestly examine myself to see myself as one who is also constantly tempted by sin. I am keenly aware that I also need to resolve my weaknesses and turn from my sins with Jesus' help so that God can set me free from them.

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## Wong Kwan (M.Div. Graduating Class) Topic: To Know One's Own Limitations (Gal 1:10)

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There is a strong tone of self-defense in verse 10 of the first chapter of Galatians. In this brief confessional statement in which Paul expresses his will, we can come to a three-dimensional understanding of Paul. We can see that he is particularly aware of his personal limitations. Yet we also observe that his self-knowledge is quite balanced, since he explicitly admits what he is not, but he has no problem declaring his true identity. Similarly, this self-knowledge is what we, as seminary students, ministers-to-be, incumbent preachers and ministers, staff in theological seminaries and even all who are ministering to God, have to think about seriously and also know explicitly.



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In response to his adversaries who have questioned his identity, Paul in Galatians 1:1 is quick to declare that his apostleship comes not from man but from Jesus Christ and God the Father. In verse 10, he makes it clear that he does nothing to win the approval of men but that he never forgets that his true identity is that of a servant of Christ. Here the word translated "servant" means "slave" in the Greek. It is important to point out that the "slave" metaphor in this verse and throughout the *book of Galatians* has a special meaning. As Dr. Sam Tsang has presented an in-depth study expounding its meaning, I will not repeat what he has said here. To sum it up simply in my words, to be slaves means: being totally dependent, having lost one's own sovereignty and allowing one's self to be subordinate totally to someone. Paul implies that he is in humble obedience and in total submission to Christ. Paul is well aware of the honor of being an apostle since it means he has authority granted from above. More importantly, he never

forgets that this honored identity is inseparable from his total submission to Christ. That means he always remembers that he is a slave of Christ whom he must always serve and submit himself.

During our ministry, the kind of self-knowledge we see in Paul is of utmost importance. We too need always to be aware that it is our identity as servants of Christ which supplies us with the strength to fight against the temptation to be overly impressed with the voices that cheer us on with shouts of "bravo." It is Christ who escorts us through the days of bitter winter and through the currents of adversity. It is he who often needs to remind us to sharpen our ministry's focus. From the beginning to the end of his ministry, Paul stands as our example as he always remembers his responsibility to his master. He sums this up clearly in 2 Corinthians 4:5 where he says frankly, "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake."

... Self-knowledge means that we continually struggle both to know and to see oneself. In order for us to see ourselves clearly, there needs to be light and God Himself is the source of true light! Often He illuminates us through His word, yet we need to allow enough time and room for His word to penetrate our hearts so that we can see our own darkness in the dead alleys of our hearts. Given time and thought, His word can help us discover a new outlet opened to us by Christ.

## Soo Yard-li (B.A.P.S. Graduating Class) Topic: Where Does Faith Come from? (Jos 5:13-15)

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The background for these verses from Joshua 5 is an unprecedented war in which Joshua is leading a multitude of Israelites who have no training for warfare. Neither are they carrying any advanced weapons to fight against the formidable citizens of Jericho. However God makes it clear that what Joshua needs most at that time is neither external equipment nor superior conditions, but instead a deep faith in God. From verses 9 to 12 in chapter 5, we can see how God builds up Joshua's faith through three things.



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Verse 14: "Neither," he replies, "but as commander of the

army of the Lord I have now come." Then Joshua falls facedown to the ground in reverence and asks, "What message does my Lord have for His servant?"

Joshua asks, "Are you for us or for our enemies?" The messenger replies, "Neither. But as commander of the army of the Lord I have now come." This answer causes Joshua to fall facedown to the ground and to ask, "What message does my Lord have for His servant?" This attitude of submission serves as a good reminder of how we can allow ourselves to be taught by our elders. For example, when we see our grandparents, we will remember that our identity is their grandchildren. Before our parents, we are children; before our teachers, we are students; before our pastor, we are church members; before a church member, we are ministers. Joshua knows well that he is the commander of the Israelites but upon seeing the messenger sent by God, he immediately submits and thoroughly humbles himself. He calls himself a servant, expressing his willingness to take order from God's messenger. We are intrigued by Joshua's balanced temperament: he has courage, patience, strong faith, yet he is capable of submission. We see in him the other side of a great man as he teaches us that in order to "attempt great things for God," we sometimes have to learn to let go!

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Verse 15: "The commander of the Lord's army replies, 'Take off your sandals, for the place where you are standing is holy.' Joshua did not hesitate to obey his Lord."

This commander reveals himself just when Joshua is coming close to the city of Jericho. This is a dangerous zone, yet it is in such a place that God chooses to reveal Himself. The presence of God transforms even the enemy's domain into a holy place. The commander orders Joshua to take off his sandals to acknowledge he is standing on a holy place. When Joshua takes off his sandals, he is acting out his submission to God and showing that he believes God will perform a miracle in an impossible place. When the messenger tells Joshua he is standing on holy ground, we are reminded of the time when Joshua's teacher, Moses, once set foot on a holy place on Mount Sinai where he was given the order to lead the Israelites out of Egypt to the Promised Land. Today, as Joshua is about to complete that mission, he does not rely on himself. Instead, he puts his trust in the one who claims to be the commander of the army of the Lord, the one who stands ready to fight for the people of Israel.

# The Feelings of a Graduating Preacher

Wong Pak-ming (M.Div. Graduating Class)

## A Step in Preaching

To me, August 2009 was the beginning of the final year of my seminary life. I told myself at the beginning of the school term, "Time will fly quickly. Cherish whoever is around me and whatever I do!" Since graduating preaching is a rare opportunity, isn't it something that I should treasure? This is easier said than done. As I recall, that day when I walked up to the Seminary pulpit, my heart was filled with fear and trembling.

## A Step of Hesitation

I have never thought that I would be given the opportunity to stand on stage behind the pulpit and preach to teachers and students in the Seminary. Students joining this year's graduating preaching were on a voluntary basis. Although I understand that it is a rare opportunity, I was indecisive and so did not respond to the Seminary's invitation at once. After a while, I decided to join for I needed to treasure the preaching authority granted by God and also take the opportunity to reciprocate our teachers for their dedicated teaching.

## A Step of Remembrance

From Dr. Sun's book, *From the Text to Sermon*, I learn the following: "Every time doing preparation for preaching, the needs of the congregation are on my mind! The congregation is waiting to listen to the word of God!" I must thank my teacher for this reminder. Throughout the preparation process, my mind was constantly thinking about our teachers, staff and students of the Seminary, not to forget the wind and waves that the Seminary had faced. I prayed that through me as God's vessel, the word of God could touch everyone's hearts so that their souls could be filled with fresh truth from God's word.

## A Shivering Step

When the day came for me to preach, I had never shivered so much. I still remember the first word I said on stage, "God permitting, I believe I can still have many opportunities to preach behind the pulpit. Wherever I am, I will always take my task seriously and make preparation and deliver the message with a scrupulous heart." This was how my graduating sermon began and it also signified that my three years of seminary life, which has been overflowed with God's grace, came to a close.

## A Step of God's and Men's Blessings

In the past three years, I like to take pictures for classmates and this time of course I would not let go the precious moments of the graduating preaching. From the monitor of my camera, I captured the scenes of preaching of these would-be church ministers and also the moments of mutual embracing and hand-shaking as an expression of blessings from the Lord by the seminary congregation after a student finished his or her graduating preaching. The warm smiles of teachers and students remind me that HKBTS is not only a seminary, but is also "old home" filled with familial affection.

Finally, I must thank my alma mater for giving me this unforgettable memory. I want to thank all my teachers giving me helpful comments. I want to thank Dr. Sun for being a role model and for his teaching. I also want to thank all the students who did the graduating preaching with conscientious hearts. I pray that the word of God will continue to bless my alma mater!







# The Feelings of One Who Listened to Graduating Preaching

*Chan Lai-wa (3rd year B.A.P.S. student)*

It is a new custom that the Seminary has arranged for members of the graduating class to preach in the morning chapel hour. To this group of students who are about to step into the field of ministry, it can only be a good thing for them to try their hand at preaching in the Seminary. However, it is also a great challenge for them to stand before their teachers, fellow students and staff to preach. I am sure they must face a lot of inner struggle when faced with such a task! I want to applaud them for the courage of those students who dared to accept the daunting challenge of this preaching exercise!

I can describe my impression of these students who preached in the Seminary chapel by saying I was happy beyond expectation. It was not hard to see that, on the whole, the students had painstakingly "done their homework" for their sermons. They had read through the scriptural text, observed the spiritual needs of the congregation, thought through the whole process and prayed fervently to the Lord! What impressed me most was that, one after another, they all shared their personal testimonies.



*Lai-wa and her senior schoolmate preacher*

Besides, after each of the sermons delivered by the graduating class, there was a long queue waiting to offer a hand-shake of appreciation, one after another hugging each speaker as an

expression of blessings and support, adding to the warmth of the atmosphere of this important event of graduating students' preaching.

## Academic Affairs News

### 1. The New Two-Year M.Div. Program

It is a new program for those being a degree holder of a recognized theological degree, for example, B.Th. or B.A.P.S., who can apply and they are required to complete within two years on a full time basis or 5 years on a part time basis 64 units (core 60 units plus elective 4 units).

### 2. Faculty Movement

Dr. Tony Sher, Visiting Assistant Professor of Old Testament, will be our Assistant Professor of Old Testament effective August 1, 2010. In addition, Dr. Nathan Ng, Associate Professor of Christian Thought (Church History), is now taking his sabbatical leave from August to December.

### 3. Faculty Retreat

The Faculty Retreat was held from August 3 to 5 with the theme, "How to Strengthen the Ministerial Competence of HKBTS Students?"

### 4. Convocation Lecture

The Convocation Lecture for the 2010-2011 school year was held on August 26 with Dr. Clement Shum, Assistant Professor of New Testament, as the speaker.

### 5. The Tsuen Wan Bible Study Conference

The Tsuen Wan Bible Study Conference is jointly organized by HKBTS and Tsuen Wan Baptist Church. It will be held at Tsuen Wan Baptist Church on October 10, 17, 24 and 31 with our biblical studies teachers Dr. Tony Sher, Dr. Sam Tsang, Dr. Wong Fook Kong and Dr. Clement Shum bringing messages. The theme for the conference is "The God for All Nations: A Re-examination of the Faith Tradition of Jewish Christians."

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## Whereabouts of President Cho

- **A Visit to China's Lianghui**

President Joshua Cho and representatives of the Baptist Convention of Hong Kong traveled to Shanghai on April 19-21 to make an exchange visit to China's Lianghui (Christian Three-Self Patriotic Movement Committee and China Christian Council).

- **The 71st AGM of the Baptist Convention of Hong Kong**

On May 1, President Cho represented the Seminary at the 71st Annual General Meeting of the Baptist Convention of Hong Kong.

- **A Visit to Baptist Churches and Alumni in the Aberdeen District**

On May 11, President Cho visited the Baptist churches and alumni in the Aberdeen district. In the



Visiting Baptist churches and alumni in Aberdeen

tea gathering, he brought the group up to date on the Seminary's recent happenings. Those who were present included alumni and ministers of the Aberdeen Baptist Church, the Abba Baptist Church, the

Ap Lei Chau Baptist Church, the Aberdeen Baptist Church Lei On Chapel, the Hong Kong Baptist Church Stanley Chapel, and the Christian and Missionary Alliance's Wah Kee Church.

- **Meeting of the President's Council**

On May 27, a meeting of the President's Council was held at which time President Cho shared HKBTS's recent happenings and the direction of the school's development with the members, and together they shared thoughts about the Seminary's future.

- **External Contacts and Ministries**

President Cho received an invitation to speak from the China Baptist Theological College, the Bible Seminary of Hong Kong and the Chinese Mission Seminary at their graduation ceremony on June 7, 12 and 20 respectively. Later, he travelled on behalf of HKBTS to Malaysia to the 3rd Consultative Meeting of Chinese Theological Education of the World where he was one of the speakers. The meeting was held from August 10 to 13. On October 12 through 15, President Cho will attend the 16th North American Chinese Baptist Assembly as well as its 30th Anniversary Celebration. Then, from October 16 to 25, he will fly to Cape Town, South Africa, to attend the Third Lausanne Congress on World Evangelization 2010.

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## Faculty News

- **Dr. Sam Tsang**, Associate Professor of New Testament, was invited to speak on the topic "Responsible Preaching • Responsible Archaeology" at the 528 Evangelical Faith Forum organized by DIASPORA Production on May 28. Besides, his two books: *Ephesians: Live in Triumph* and *Handbook of New Testament Criticism* were published in May by Ming Dao Press Ltd. and Tien Dao Publishing House respectively.
- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic "*On Capital and Capitalism: A Chinese Christian's View on Global Politics and Economics*" in a series of topical seminars on "The Bible and Public." The seminars were organized by the Center for Advanced Biblical Studies and Application on April 29. He spoke on the topic "Pastoral Counseling from the Perspective of Narrative Ethics: Using Examples from Counseling for Extra-Marital Relationship" in a seminar on Psychological and Spiritual Reunion organized by the Logos Ministries Ltd. and the Hong Kong Council of the Church of Christ in China on May 17. He spoke

on the topic "Responsible Preaching • Responsible Archaeology" at the 528 Evangelical Faith Forum organized by DIASPORA Production on May 28. Besides, his articles: "What Is Silence? What Is Silence for?" and "In Face of Death, We Only Have Loneliness," were published in *Conversation: A Forum for Authentic Transformation* 6 (March 2010) and *Tender Voice*, a bi-monthly newsletter of the Hong Kong Hospital Chaplaincy Ministry in May respectively.

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## Visitors

- Rev. Xu Jie-ping (the Standing Vice President), Rev. Cai Jian-wei (Academic Dean) and Rev. Huang Tian-hua (Dean of Student Affairs) from the Guangdong Union Theological Seminary visited the Seminary on April 22.
- A 13-member strong team from Methodist Theological Seminary, Malaysia, including Rev. Dr. Tie King Tai (the Principal), Rev. Dr. Ling Tung Kiing (Academic Dean), Rev. Dr. Ting Siew King (Program Director of Extension Theological Education) and Rev. Hoo Sing Hang (Dean of Field Education) paid a visit to the Seminary on May 25.

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## Obituary

- Mrs. Chu-Hou Wing-han (the wife of Rev. Chu Leung-kee, our adjunct lecturer) went to be with the Lord on April 7. The memorial service was held on April 18 at Baptist Lui Ming Choi Primary School hall. May the love of the Lord be with Rev. Chu always.
- Dr. Winston Crawley, who was both a distinguished Vice President of Planning of the International Mission Board, SBC and had been a missionary professor at HKBTS in the 90s, has gone to be with the Lord on June 14. We miss this faithful servant of the Lord and may our Lord comfort his family.

- Mrs. Elizabeth Wilson, the wife of our fourth President, Dr. George Wilson, was asleep in Christ on August 1. Mrs. Wilson actively participated in the many functions of the Seminary. She also contributed to the development of Christian social ministries through the Baptist Library and elderly work, particularly in the Tsz Wan Shan community. We miss Mrs. Wilson and may the Lord's peace be with the Wilson family.

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## Lay Theological Education Department

### **Application for enrolment in the following programs for the 2010-2011 school year**

#### **Master of Christian Studies Program (Major in Christian Communication)**

**Aim:** To enable lay Christians with university education to integrate Christian faith with communication theories so that they can engage in theological reflection on present condition and the social situation and be able to communicate the Christian message effectively.

Students take lessons two evenings per week.

**Enrolment deadline:** August 13

#### **Bachelor / Diploma / Certificate of Christian Studies Program**

The Christian Studies Program is a part-time evening program. Students can choose to study in one of these programs:

**Certificate program:** Certificate Program of Christian Studies, Certificate Program of Music Ministry

**Diploma Program:** Diploma Program of Biblical Studies, Diploma Program of Music Ministry, Diploma Program of Care and Counseling Ministry

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

Students take lessons two to three evenings per week.

**Enrolment deadline:** July 31



### **Children Ministry Diploma / Certificate Program**

**Target Groups:** Lay Christians devoted to ministering to children from 6 to 12 years of age, tutors in children's ministry, Christian parents, Christian teachers, and Christian children education workers. The program provides holistic, systematic techniques along with theology training in children's ministry.

**Program Characteristics:** Its content includes the following: Faith and IQ, EQ and SQ, the ministry-provider's personal growth, a positive view of children's life education, children's family ministerial care and cultural trends of our society. These topics are blended with ministry technique for tutoring children to read the Bible, memorize scripture verses, learn to pray and begin to understand missions and evangelism. The purpose of this program is to help students face and tackle the challenge in nurturing a new generation of children.

Students have classes every Tuesday evening.

**Enrolment Deadline:** August 30

### **Early Childhood Ministry Diploma / Certificate Program**

**Target Groups:** Lay Christians devoted to ministering to children aged from birth to age 5, tutors of infants, Christian parents, Christian kindergarten teachers and early childhood Christian education workers. The program provides a holistic and systematic technique with theology training in children ministry.

**Program Characteristics:** Its content includes the following: faith and EQ, the ministry-provider's personal

growth, spiritual discipline, understanding the Bible, the blending of diversified elements of early childhood ministry technique training, such as music, games, drama, story-telling and science. Included in the curriculum are topics on the Christian church and religious activities on campus. The purpose of the program is to help students face and tackle the challenge of nurturing a new generation of young children.

Students take lessons on every Friday evening.

**Enrolment Deadline:** August 30

### **Topical Lecture and Program Introduction**

#### **A Topical Lecture: "Cross-Generation Communication: From Post-50s to Post-90s" and Introducing the Women Theological Training Diploma / Certificate Program**

**Speaker :** Mr. Lee Kam-hung (Director of *Christian Times*)

**Date :** September 21 (Tuesday)

**Time :** 10:00 - 11:30 am

**Venue :** Lay Theological Education Department

Admission is free

**Deadline:** When the quota is filled

**For enquiries or application:** 2711 2552

**Email:** [ltedinfo@hkbts.edu.hk](mailto:ltedinfo@hkbts.edu.hk)

**Webpage:** [www.hkbts.edu.hk/lted](http://www.hkbts.edu.hk/lted)

**LTED Address:** 10/F., Chung Kiu Commerical Building, 47-51 Shan Tung Street, Mongkok, Kowloon.



# Pastoral Continuing Education Center

## Courses and talks offered from September to December

Course / Talk	Lecturer	Date	Time
Rightly Dividing the Word of Truth	Dr. Kit Ho Dr. Lo Lung-kwong Dr. Sam Tsang	Sep 20 (Mon)	9:00 am - 5:00 pm
Preaching the Living and Enduring Word of God	Rev. Timothy Lau	Oct 11, 18 (Mon)	9:30 am - 12:30 pm
Ministering and Caring for the Chronically Ill	Ms. Yuen Lai-fong	Oct 18, 25, Nov 1 (Mon)	2:00 - 5:00 pm
The Wound-Recuperation Journey of the Widowed	Dr. Lawrence Chen	Oct 25, Nov 1 (Mon)	9:30 am - 12:30 pm
Applying Life Mentoring to Ministry	Dr. Roy Chan	Nov 8, 15, 22 (Mon)	2:00 - 5:00 pm
Optimizing the Effect of a Short-Term Mission Team	Rev. Lam Sau-kwong	Dec 13, 20 (Mon)	9:30 am - 12:30 pm
The Social Quotient of a Minister	Mr. Charles Yu	Dec 13 (Mon)	2:00 - 5:00 pm
Co-organized with Edna Wong Christian Worship and Arts Education Center			
The Use of PowerPoint in a (Preaching) Meeting at Church	Mr. Matthew Kwan	Sep 6, 13, 20, 27 (Mon)	2:00 - 5:00 pm

A course pamphlet was published in July. Readers can log on our webpage: [www.hkbts.edu.hk/pce](http://www.hkbts.edu.hk/pce).

For application or enquiries, 2768 5179 by phone, 2630 1391 by fax or [pce@hkbts.edu.hk](mailto:pce@hkbts.edu.hk) by email. Application forms can be downloaded from the Seminary's webpage.

- Alumni Association members and graduates of HKBTS, ministers and seminary students of Baptist churches (including students in our ministerial training program and students taking degree programs in our Lay Theological Education Department, full time students in the 14-member seminaries of the Hong Kong Theological Education Association) can have tuition fee concessions. For details, please refer to the application form in the program pamphlet.

## Publication News

*Hill Road* (Issue 25) was published in July with "New Perspective on Paul" as its theme. There are six articles: "Recent Jewish Perspectives on Paul" (Wong Fook Kong), "Contributions of New Perspective on Paul to Pauline Studies and Its Significance to Chinese Christians" (Lo Lung-kwong), "Reflections on the Three-Stage Development of New Perspective Paul" (Sam Tsang), "The Problem of Christocentrism according to Paul's Language about God: A New Perspective" (Tet-lim Yee), " 'Covenantal Nomism' and New Testament Soteriology" (Alexander Mak) and "N. T. Wright's New Perspective on Paul Brings New Understanding on Paul" (Calvin Sao). Besides, there are two miscellaneous articles, "An Analysis of Chinese Hermeneutics: *The Book of Romans*" (Chin Ken Pa), and "The Economic Ethical Practice of Bread-Breaking: John Howard Yoder's Perspective" (Andres Tang). There are also several book reviews in this issue. For subscription or enquiries, call the Publication Office at 2768 5168.





## Distance Education Program

The new diploma programs will begin in September 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  September semester :  Hong Kong: August 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students completing the diploma program	Completion of the diploma program and with a church pastor's recommendation		Overseas: July 10
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies, leading students to study a Bible book 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 part of the subjects offered in the correspondence courses according to their own personal interest. For details, please log on the "Distance Education" webpage.

On-line Program	Program Description	Date of Commencement
On-line Certificate in New Testament Studies Program	An introductory program of an individual Bible book study in Chinese with either the traditional Chinese or the simplified Chinese versions. It is a diversified program providing an on-line resource room as well as a platform for communication between tutors and students.	Students can begin at any time with fee concessions. Trial study of the on-line program is welcome: <a href="http://distance.hkbts.edu.hk">http://distance.hkbts.edu.hk</a> 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 webpage [www.hkbts.edu.hk/dist](http://www.hkbts.edu.hk/dist).

## Alumni News

- **Alumna Samuel Shih** (class of 1961) went to be with the Lord on April 30 and may the comfort and peace of the Lord be with his family.
- **The HKBTS Alumni Room** is located at R016 on the ground floor of Single Students Quarter. Alumni are welcome to make use of it and suggestions for improvement are welcome.

# Hill Singers' Short-Term Visit, Mission and Music Exchange Trip to Sichuan

*The ruin in Hanwang which has become a relic in mournful memory of the 2008 Sichuan Earthquake*



*Singing during the morning chapel of the Sichuan Theological Seminary*

Setting foot on Sichuan, no one would forget the devastating earthquake that collapsed countless

number of buildings and destroyed innumerable families two years ago.

From June 1 to 8, our 18-member Hill Singers' team paid a visit to various places in Sichuan with the help of MediCare and the Lianghui of Sichuan. Once we got to Sichuan, our students' hearts were touched by the lonely and anxious people whom they came across and they were impressed by one after another common people's stories of struggling against hardship and being mournful and yet without giving up hope; stories of ministers and Christian brothers and sisters striving against all odds with faith to rebuild their churches. Our students went to ruins that had now become a scene of devastation. They saw how God comforted people's weary souls, touched their hearts and moved them to tears through their singing.

The team had been to Chengdu, Mianzhu, Dujiang Yan, Jiangyou, Yingxiu and Hanwang; visiting



*Teaching kids songs to learn English at a primary school in Jintang County*

schools, homes for the elderly, several Christian churches and Sichuan Theological Seminary. The whole trip was plain-sailing. We praise the Lord for providing our students with this wonderful opportunity for learning and self-reflection and helping them to have spontaneous mutual corroboration to serve God and men even in unfamiliar environments. It was joy and great comfort to see our students display cooperation, punctuality and the attitude of gratitude. Such qualities won the sincere appreciation from the MediCare staff and they left behind a good Christian testimony in the heart of the local people.

We earnestly pray that the Lord will use the singing, sharing and caring ministries of the team while they were in Sichuan and that they could pass on God's comfort and tender calling to the people who have been through deep suffering.

# Please Pray for Us

- **For Students' Families**

Pray that God will bless our students' families, take care of every need of students' families and allow them to have a good time to be with their family members in this school year.

- **Concern and Response to a Large-scale Sewage Pumping Station**

The Drainage Services Department has made plans to construct a large scale sewage treatment system and pumping station next to our Sai O campus. If the plan is to be carried out, our neighboring ecological environment will inevitably be adversely affected. The Seminary has had quite a number of contacts with the authorities concerned. Please pray for us and pray that God will help us keep watch for our neighbors and this piece of land.



## 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. "242-026144-003"

**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

*Thank you for your support !*

Publishing Supervisor: **Joshua Cho**    Editorial Consultant: **Ruth Moye**    Editor: **Ernest Ho**    Translator: **Ernest Ho**

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Tel.: **(852) 2715 9511**    Fax: **(852) 2761 0868**    Web Page: <http://www.hkbts.edu.hk>    Email: [bts-inquiry@hkbts.edu.hk](mailto:bts-inquiry@hkbts.edu.hk)

Production: **ABC Arts Centre**    Printing: **Sun Art Printing Company**

# Financial Report

## General Fund, 1 March - 30 April, 2010

	HK\$
Income	4,203,711.27
Expenditure	4,775,502.36
Deficit	<u><u>(571,791.09)</u></u>

### DONORS REPORT FOR MAR 2010

#### Education Fund (Church)

上環浸信會	1,500.00
大埔浸信會	10,000.00
屯門浸信教會	600.00
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	1,000.00
青山道潮語浸信會	3,000.00
紅磡浸信會	3,500.00
香港天樂浸信教會	1,500.00
香港仔浸信會	26,914.60
香港浸信教會	100,000.00
香港浸信教會顯理福音堂	4,500.00
香港堅尼地城浸信教會	1,200.00
恩典浸信會	10,000.00
粉嶺浸信會	25,000.00
基石浸信會	2,500.00
基磐浸信會	1,000.00
置富浸信教會	3,000.00
銅鑼灣浸信會	3,000.00
觀塘浸信會	2,192.00
鯪魚涌浸信會	38,500.00
愛群道浸信會	500.00
浸信宜道會啓業堂	5,222.96
基督教四方福音會彩坪堂	1,000.00
基督教宜道會華基堂	500.00
HK\$	<u><u>251,629.56</u></u>

#### Education Fund (Donor/Organization)

香港華人基督教聯合會	50,000.00
Lam Pui Ming, Alice	20,000.00
Tang Tong Siu Chun	1,500.00
白智信伉儷	500.00
何偉明	200.00
何譚惠如	1,000.00
吳國傑伉儷	500.00
吳麗卿	1,000.00
周佩珊	1,000.00
招志強伉儷	1,000.00
林偉俊伉儷	14,000.00
林潔珍	5,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
曹偉彤	4,000.00
梁玉笑	500.00
梁麗嫦	1,000.00
許鋒威	400.00
陳麗英	500.00
黃華娟	100.00

楊謝金玉	900.00
楊鵬漢、陳家華	8,000.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
劉振鵬伉儷	50,000.00
劉錦昌伉儷	5,000.00
鄭文森	3,000.00
鄭肖珍	2,000.00
鄭非兒	300.00
鄧炳光伉儷	2,000.00
黎燕珍	300.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	2,000.00
羅耀芸	1,000.00
譚麗儀	10,000.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
馮德華	300.00
無名氏	400.00
無名氏	500.00
無名氏	24.50
無名氏	1,000.00
無名氏	500.00
無名氏	300.00
HK\$	<u><u>194,364.50</u></u>

#### Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
林潔珍(基督教倫理獎)	5,000.00
愛子伉儷	300.00
HK\$	<u><u>10,300.00</u></u>

#### Lay Theological Education Program

杜桂鵬	500.00
蔡艷桃	1,000.00
蕭桂娥	1,800.00
HK\$	<u><u>3,300.00</u></u>

#### Distance Education Program

何鏡煒伉儷	3,000.00
無名氏	3,500.00
鄒小寶	700.00
HK\$	<u><u>7,200.00</u></u>

#### Local Filipino Program

招林小曼	1,000.00
林鄭少梅	1,000.00
張智理伉儷	6,000.00
陳麗英	200.00
溫祥、黎琮珍	200.00
HK\$	<u><u>8,400.00</u></u>

#### Theological Education for the Hearing Impaired

溫祥、黎琮珍	200.00
HK\$	<u><u>200.00</u></u>

#### President Council

黎大華	24,000.00
HK\$	<u><u>24,000.00</u></u>

#### YMCA Pak Nin Shu Yan Fund

香港中華基督教青年會	9,000.00
HK\$	<u><u>9,000.00</u></u>

#### Annual Concert

九龍城潮語浸信會	5,000.00
香港仔浸信會	2,000.00
荃灣浸信會	2,000.00
愛群道浸信會	1,000.00
銅鑼灣浸信會	2,000.00
觀塘浸信會	2,000.00
王敏芝	300.00
王紹良	500.00
白懋輝伉儷	1,000.00
李柏南	200.00
李國雄、蔡燕萍	2,000.00
倪承恩	1,000.00
唐榮敏伉儷	2,500.00
逢守本伉儷	200.00
區德全	200.00
張啓明伉儷	300.00
梁以撒	1,000.00
梁蘭卿	800.00
陳偉生	2,000.00
陳樹安伉儷	1,000.00
黃兆輝伉儷	2,000.00
歐陽學詒	500.00
鄭文森	1,000.00
鄭肖珍	2,000.00
黎婉媚	2,000.00
無名氏	1,000.00
無名氏	300.00
無名氏	2,000.00
HK\$	<u><u>37,800.00</u></u>

DONORS REPORT FOR APRIL 2010

Education Fund (Church)

九龍國際浸信會	18,204.00
又新浸信會	6,000.00
上水浸信會	15,000.00
大埔浸信會	10,000.00
元朗浸信會	16,000.00
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	7,000.00
尖沙嘴國語浸信會	1,000.00
佐敦浸信會	1,000.00
紅磡浸信會	3,500.00
香港仔浸信會	44,754.30
香港浸信教會	100,000.00
香港堅尼地城浸信教會	1,200.00
香港懷恩浸信教會	15,000.00
粉嶺浸信會婦女部	2,300.00
基磐浸信會	1,500.00
第一城浸信會	3,750.00
愛群道浸信會	5,000.00
置富浸信教會	1,500.00
筲箕灣潮語浸信會	25,000.00
銅鑼灣浸信會	3,000.00
灣仔浸信會	4,000.00
觀塘浸信會	2,563.00
鑽石山浸信會	7,500.00
基督教四方福音會彩虹堂	1,000.00
基督教宣道會華基堂	500.00
基督教宣道會觀塘堂	4,000.00
	HK\$ 301,571.30

Chinese Independent Baptist Church of San Francisco	US\$ 540.00
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Education Fund (Donor/Organization)

Chan Kai Tsin	5,000.00
白智信伉儷	500.00
何偉明	200.00
何譚惠如	1,000.00

吳國傑伉儷	500.00
李錦霞	1,000.00
周佩珊	1,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
崔燕琼	2,000.00
梁兆津伉儷	10,000.00
梁羅黎光	1,000.00
許鋒威	400.00
陳美德	1,000.00
陳桂鳳	1,000.00
陳證光	500.00
馮德華	300.00
黃少娟	2,000.00
黃華娟	100.00
楊謝金玉	1,800.00
葉玉梅	130.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
鄭非兒	300.00
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
嚴友慈	1,000.00
蘇敏儀	500.00
溫祥、黎琮珍	400.00
曹偉彤	4,000.00
恩典浸信會一會友	13,720.00
無名氏	1,000.00
無名氏	500.00
無名氏	300.00
無名氏	400.00
無名氏	500.00
無名氏	25.60
	HK\$ 56,315.60
無名氏	RMB\$ 17.00

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
香港浸信教會婦女部	12,000.00
愛子伉儷	300.00
	HK\$ 17,300.00

Lay Theological Education Program

杜桂鵬	500.00
蔡艷桃	1,000.00
蕭桂娥	1,800.00
教會行政事務證書課程	1,500.00
	HK\$ 4,800.00

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何錦璋伉儷	3,000.00
鄒小寶	700.00
	HK\$ 4,700.00

Local Filipino Program

張智理伉儷	6,000.00
溫祥、黎琮珍	200.00
音樂佈道會奉獻	4,169.00
	HK\$ 10,369.00

Theological Education for the Hearing Impaired

張智理伉儷	1,000.00
溫祥、黎琮珍	200.00
	HK\$ 1,200.00

Annual Concert

何鎮東伉儷	2,000.00
吳承士、吳幼靜伉儷	2,500.00
梅廣勤	500.00
楊謝金玉	250.00
李錦霞	500.00
饒妍剛伉儷	300.00
	HK\$ 6,050.00

President Council

溫恩智伉儷	HK\$ 20,000.00
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## Precious Moments



**March 17 Luncheon Sharing Meeting**  
We thank Minister Liu-Lau Lai-king of Good Neighbors Chapel of the Hong Kong Baptist Church to come to our Sai O campus to share the ministry of ministering to people of low socio-economic status.



**April 23 Church Music Revival Meeting**  
The Seminary's Church Music Revival Meeting was held at Kowloon City Baptist Church with the theme "Be Strong and Courageous · Dare to March on the Road Ahead." Not only did we offer our praise to the Lord through this meeting, but we also sent out a message challenging and encouraging those present to decide entering into seminary to prepare for full time service.

**May 5 Training Class for Balloon Twisting to Do Evangelism**

The Missions Department of the Student Union organized this training class for students to learn the technique of twisting the balloons into different shapes and sizes to pass on the gospel message.



**May 11 Commissioning Ceremony**

President Cho lit up each of the candles of the graduating students to symbolize passing on the light of the Seminary's heritage as they are commissioned to go to the corners of the earth to spread the light of God's love.



**May 27 Awards Presentation Ceremony**

In this annual event of the Awards Presentation Ceremony, we offer our gratitude to God and also express our heart-felt thanks to donors of scholarships and grants to our students. In the ceremony, 19 special awards were presented to students, and also Long Service Awards to our faculty, staff and honorary workers as well as a Memorial Award to a retiring male staff.