

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

香港浸信會神學院



Hong Kong Baptist Theological Seminary

Newsletter

May 2011

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President's Word *The Envisioning of the Faith,
Hope, and Love Project*

Feature *Diamond Jubilee Thanksgiving*

Faculty Sharing *Reborn after Death*

*Diamond
Jubilee*

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Soaring High in Faith, Hope, and Love

— The Envisioning of the Faith, Hope, and Love Project

Joshua Cho



President's Word

HKBTS's Wonderful Tradition of Lives of Missionary Teachers

The main character in the classic movie *Fiddler on the Roof* is an optimistic, self-contented Jew who stands aloof from worldly success. This Jewish father always mentions "tradition" and lays great emphasis on its importance. Tradition determines a person's identity and explains his origin.

Hong Kong Baptist Theological Seminary certainly has its strong tradition. When we recount the early history of Baptist University and our Seminary, we discover that the education provided at that time was much more than the narrow training of technicians but was rather the best of liberal education. This implies that the Seminary has not only aimed at training ministers to shoulder the responsibility to pass on the gospel message effectively with passion and sentiment. The Seminary has also trained ministers to continue to pursue lifelong learning and to be careful

in their thinking and develop clear discernment. This is the main focal point of early Baptist tertiary education and theological education. I still recall in the eighties that the word “integrity” was constantly on our lips as students at HKBTS. We took “integrity” to mean one’s personal authenticity, which is to say a person must match words with deeds and one must also have a tough mind yet act with passion and sentiment. We were taught always to “walk the talk” and “walk the walk.” This teaching was based on the model of Jesus Christ and on also the wonderful tradition set by our missionary teachers who lived out such a model in their daily lives.

Becoming a Community of Disciples Who Experience Christ’s Resurrection Power Together

Paul lived within the tradition of Jewish rabbis, “being circumcised on the eighth day, a Hebrew of Hebrews and a Pharisee.” Living within the Hebrew tradition, he was called, embraced and guided by Christ Jesus to become His follower “straining toward what is ahead” according to His will. There is something amusing about Paul: even though Paul has known a lot about Jesus Christ, he longs to know Him better. Paul says: “I want to know Christ and the power of His resurrection and the fellowship of sharing in His sufferings, becoming like Him in His death.” (Php 3:10) He continues to say: “Forgetting what is behind and straining toward what is ahead, press on toward the goal . . .” (3:13-14a) Paul points out that even he himself has not become a perfect master. He still must press on and hopes others will imitate him, so that they follow Jesus Christ together and experience together the power of Christ’s resurrection.

As I meditate on Paul’s resolution and his outlook, I seem to hear him calling HKBTS’s teachers, students and staff workers to seek to know God more deeply and to imitate him as he presses on to follow Jesus and to experience the power of Jesus Christ’s resurrection. Let it be our common cause together to experience afresh Jesus Christ’s resurrection. Here, the key word is “together”: together we suffer, together we imitate, and together we experience God’s resurrection power. This is the meaning of this key point: HKBTS is a school, a learning community, a disciple community and together we experience the power of Jesus Christ’s resurrection.

Mentors Having the Competence and Character of Communal Christian Life within a Disciple Community

To become a community of disciples who continually experience the power of the resurrection, contemporary theological educators must get at the root of their failings. Then they must face bravely, step by step, all obstacles to healthy growth as they reclaim the best of the past.

One of the problems of contemporary theological education is that professors are trained to regard themselves as “experts,” as a result, they can easily see themselves going on a mission to accomplish tasks very different from that of their students. They can easily forget that they must remain disciples not yet made perfect and always needing to be taught by their masters. As Christ’s disciples, our faculty must follow the example of Paul who continued striving throughout his life to know more about Jesus Christ and his feelings, thoughts and actions. To know the pattern of his feelings, thoughts and actions lifelong, disciples need to reflect Christ Jesus’ attitude and to have His heart (*phronein*). The heart of Christ is one of wisdom, filled with a life of practical wisdom (*phronesis*). We would do well to look to Paul as our mentor since he has absorbed so much of Christ’s wisdom.

To adopt Christ’s attitude and to learn his wisdom is a worthy lifelong schooling for the community of faith. A seminary at its best is such a “schooling” community. In such a community, every individual is taught and together everyone teaches one another. Students learn from the teaching of God and their teachers; teachers learn both from God and from their nurturing community. Everyone grows up together in an environment where all learn together from God and from men together, understand the wisdom of Christ and together adopt the attitude of Christ. In such a community, the best mode of theological education is one that allows students to serve as disciples or apprentices to their teachers.

To make this kind of education possible, teachers must intentionally decide to be Jesus Christ’s disciples. To understand the truth of the Bible, teachers must allow themselves to be molded continually by God to have a righteous life and a pure soul. In the first place, teachers need to have pure hearts in order to rightly understand the teaching of the Bible. Then too, teachers need also

to have good character so that biblical truth can be transmitted through their lives. Those powerful preaching of God's truth can then be transmitted through a teacher's character so that students can appreciate their teachers' beliefs and faith embodied in their lives.

The character of the mentor is infectious. If students are molded by teachers of good character, then it is quite probable that they will also become ministers of good character. If students are molded by certain teachers of "integrity," then it is likely that they will become ministers of "integrity." On this basis, students can follow their mentors, those who have mastered certain disciplines (biblical hermeneutics, church history, systematic theology, ethical thinking, preaching, missions, religious education, church music or life coaching), but even more those who have a life of good character. Then they and their mentors can learn together.

Faith, Hope and Love in Disciple community

This kind of discipleship education is based on adopting the attitude of Christ Jesus: such an education is well-defined but merciful, and it has integrity but is kind-hearted. This education is not only loyal to the call of Christ but is also loyal to the call which the Baptist churches also have received from God. One of the marks of this kind of theological education and disciple community is "faith."

Faith is the way for a disciple community to know God. Faith is a gift of the Holy Spirit. To disciples, whether they be teachers or students, knowing God is a gift of God. God is not made known through a person's search for Him. Knowing God is the result of humility and not a cause for pride. Humility is the first step in knowing God.

Another mark of a disciple community is "hope." As with faith, hope is a gift of the Holy Spirit. To hope is not to seek one's own salvation on one's own but it requires belief in God and means a person must wait on God's judgment and deliverance from this turbulent world.

Hope consists in a number of characteristics. First of all, it is the moral characteristic of a disciple community "on the way" as these disciples are moving toward a certain destination, a destination to which they have not yet arrived. The disciples are interdependent but not reliant on themselves.

Second, peaceableness is another characteristic of hope. The disciple community is aware that people's existence and future are in God's hand. Since they depend on God's favor and salvation, there is no need for self-protection, for building their own stronghold or for abusing authority for personal gain. Such a mentality can break through all human barriers, enabling disciples to gestate peace and refuse to be mutual enemies, not to be caught up in endless contradictions, conflicts and violence. Instead, their mindset enables disciples with very different personalities, spiritual gifts and backgrounds to be gifts to one another so that together we are able to give witness to Christ's reconciliation and continue to grow in the body of Christ (1 Co 12; Eph 4: 1-10).

Third, patience is also a characteristic of hope. Hope is the mark of man's activity and not inactivity. Hope begets patience and even helps us endure suffering. Though faced with hardships and persecution, we need not be disheartened, knowing that God's salvation plan is still at work in our lives.

Besides faith and hope, love is also a mark of a disciple



community. In fact, love is the very heart of the gospel of Christ. Love refuses to repay evil with evil, hatred with hatred, violence with violence. To love is to love sinners, to love enemies and to treat cordially those strangers who are poor or weakened by sickness. When a disciple community willingly testifies to this kind of love, love becomes their life habit and love is the mark of all of their relationships, life and conduct.

In this way, the manifestation of the character and habit of love consists in the participation of the disciple community in the body of Christ Jesus. According to John 17, Jesus prays to the Father that his disciples abide in him and that he abides in them. He prays that the Father may bring them to complete unity: "... Father, just as you are in me and I am in you, may they also be in us so that the world may believe that you have sent me." (Jn 17:21) From this we can see that the prayer of unity is the manifestation of the unity of love resulting from new life in Christ. Love is a disciple community's mode of life empowering the community to be loyal to the gospel under the power of the Holy Spirit.

Launching the Project of Faith, Hope and Love in the Next Five Years

When HKBTS becomes such a disciple community grounded in faith, hope and love and continues to experience the power of resurrection of Jesus Christ, she will then be an excellent theological seminary.

When the time comes, the Seminary will be able to launch the project of faith, hope and love. We hope to accomplish this in the next five years. We will then expand our faculty team by adding more teachers with good character and competence as they devote themselves to teaching and research studies, nurturing leader disciples and keeping up the good work of nurturing each new generation of leader disciples. We need to have a strong, solid teacher team. Besides having a strong faculty team in biblical and theology subjects, we also need to build up our faculty team in practical theology subjects. In subjects on Christian missions, Christian education, life coaching, church music, we need to add more teachers with competence

and good character.

Even as we unify the Lay Theological Education Department and the Main Campus and work to revise and develop the Distance Education Program, we will also within this year re-establish our own mission center dedicated to the study and practice of Christian missions.

We will also develop our graduate studies program, beginning to offer a doctorate degree program in theology or philosophy.

We will strengthen ties with the many Baptist theological seminaries in Asia and make a strong effort to help train theological students and ministers in the region in a renewed effort to promote theological education and prepare the Lord's workmen for the rich harvest field in the region.

Furthermore, we will consider the possibility of setting up a research center for Baptist theology, a family education research center, and a center for social research and ethics.

All of the above is a part of the HKBTS's project in faith, hope and love.

Soaring on Wings with Our Churches Together

This year is the year of thanksgiving as HKBTS celebrates our diamond jubilee anniversary. In the beginning of this year we have heard the call of Paul: "Strain toward what is ahead, press on toward the goal and experience the power of the resurrection of Jesus Christ!" Certainly we know we have not yet been made perfect and we are a disciple community who are still walking on our way toward maturity and needing to continue to work hard. At the same time, we are encouraged to know that God has grasped our arms and guided us, enabling us to experience the power of Christ Jesus' resurrection. When the ideal of this disciple community of faith, hope and love is realized and when the project in faith, hope and love is launched, we can then soar to new heights. We can soar together with our Baptist churches and our sister churches as we experience a new faith, hope and love offered to us by our gracious Lord.

Diamond Jubilee Celebration



HKBTS's Diamond Jubilee Thanksgiving Service was held on the afternoon of February 20 followed by the Thanksgiving Banquet at Jade Garden. That day, guests included pastors and ministers from both Baptist and other denominations, good friends from other seminaries, leaders of Christian organizations, members of the Seminary's President's Council, a large number of our alumni, guests from afar as well as brothers and sisters who have concerned and supported HKBTS. We want to take this opportunity to express our warmest gratitude to all these Christian brothers and sisters who brought us blessings from all quarters as we testified together to God's grace and guidance.

When we look back over the years from 1951 to 2011, we lose count of the many steps HKBTS has moved over these sixty years. We can declare with certainty that each step was made possible by God's grace. The Seminary continues to move forward with the pillar of cloud by day and the pillar of fire by night.

This year, there will be a series of diamond jubilee celebration activities using the theme "Soaring High in God's Faith, Hope and Love." These activities are not meant to display our achievement. Rather, they are intended to illustrate several truths: how God's great power is made perfect in man's weakness; how God's glory is displayed to God's workmen called to serve Him from generation to generation; to inspire us to go forth now as we count on God's blessings and soar high in His faith, hope and love in an effort to nurture a group of excellent, humble workmen who are capable of shouldering the mission for God's kingdom.

In this issue, we feature pictures of the "Thanksgiving Worship Service," the "Thanksgiving Banquet" and the "Fundraising Walkathon." Then in his column, President Cho talks about the Seminary's outlook as he shares on the two past "Thanksgiving" occasions. Also this issue includes summaries of the sermons preached in the Spiritual Revival Bible Study Conference. We also introduce to our readers the Diamond Jubilee Concert of Praise to be held in mid-May.

Highlights of Diamond Jubilee

Thanksgiving Service



Praising God's Glory and Power

"I have seen the glory, I have felt the might..." The Seminary Choir and the Alumni Choir sang these words as the Call to Worship. The hymn, entitled "Sing It All Together," praises God for His glory and power.



He Remembers His Covenant

"He hath remembered his covenant for ever, the word which He commanded to a thousand generations. Praise ye the Lord." Mrs. Yip Ng Ching-lan, member of our Board of Trustees, led the congregation in reading the Responsive Scriptures.



Heartfelt Thanks for Support and Watch-keeping from the Christian Circle

The Chairman of the Board of Trustees, the Rev. Timothy Lau, extended a warm welcome on behalf of HKBTS to all brothers and sisters from all quarters as they brought us their blessings and worshipped with us, offering up thanksgiving to God.



Wait for the Lord's Word

Dr. George Wilson, Jr., the fourth President of the Seminary, spoke on the topic, "The Waiting on the Lord for His Word." He exhorted the congregation to respond to God's call to be workmen proclaiming the word of God. He also encouraged the whole Seminary community to march forward trusting in God's grace.



Debut Singing of the Seminary's Board of Trustees

"In cheerful sounds, all voices raised and filled the world with loudest praise ..." On this day when everyone sang heartily, the Board of Trustees Choir gave their debut performance as they sang out their joyful song.



Soaring High in God's Faith, Hope, and Love

"When the Seminary becomes a disciple community, we will then experience the power of the resurrection of Christ and become an excellent seminary. With God's grace, we will develop greatly in many areas..." President Cho shared his vision of the Seminary's future direction and development.



Duet: Pray for Yahweh's Guidance

The duet of the Faculty Choir and the Male Student's Choir sang out the thirst of their souls in forceful voices as they sang "Guide me, O Thou Great Jehovah."



Four Levels of Prayer: In the Bond of Love

Representatives from the Alumni, the Board of Trustees, the faculty and the student body prayed in succession. They prayed that the Lord who keeps building up HKBTS and preparing workers for the churches would help the four parties to be bonded closely together within the Seminary, and watch over one another.



Highlights of Diamond Jubilee

Thanksgiving Banquet



HKBTS and Churches Are Bonded Together

The President of the Baptist Convention of Hong Kong, the Rev. Tong Wing-mun, gave the congratulatory speech, pointing out that as HKBTS is the arsenal of Christ's crack troops and that the churches and HKBTS are all bonded together as allies and they should constantly be concerned about the Seminary and give support to it.



Presidents Witnessing God's Amazing Grace and Passing the Torch

Dr. George Wilson and President Joshua Cho sang together "Amazing Grace." They testified to God's amazing grace that has accompanied HKBTS over the last 60 years.



Training God's Servants Expanding God's Kingdom

Ms. Lau Nin-fung, Chairperson of the Alumni Association, presents a gift to the alma mater.



To Stride Proudly Ahead with No Fear of Obstacles

Eight LTED staff members counted God's blessings and recounted HKBTS's history. "Members of the Board of Trustees and Staff together celebrate the occasion by proclaiming countless numbers of thanksgiving items, together striding proudly ahead with no fear of obstacles and soaring high in God's faith, hope and love."



Teachers' Names Are Used to Congratulate HKBTS

Teachers congratulate HKBTS, using their own names. They went on to put their names together to form a couplet: "Baptists Spurs on, Introduce and Describe the Feat of the Kingdom of Heaven; God's Grace Begins, Triumphantly Praise the True Light of Christ."

Passing on the Torch and Declaring Our Determination Will Never Weaken

“We teachers and students sing praise to God and resolve to work hard all our lives...” Alumni matched new lyrics to a familiar melody and sang out the unfailing resolution to pass on the torch and serve the Lord side by side with one heart.



The Diamond Jubilee Fundraising Walkathon was held on the morning of March 5 at Ma On Shan. The route was to walk along the Ma On Shan waterfront promenade from Ma On Shan Public Park to Kam Tai Court. Praise the Lord who granted us fine weather and every participant was in a good spirit. We may not know one another but we share a common cause: to walk with HKBTS and to raise the education fund for the Seminary with our feet.

Snapshots of
Fundraising Walkathon



Participants Came from Far and Wide

Participants gathered together at Ma On Shan Park to take attendance and receive some souvenirs.



The Commencing Ceremony

Seven high-spirited officiating guests conducted the ribbon-cutting ceremony to declare the commencement of the Fundraising Walkathon.

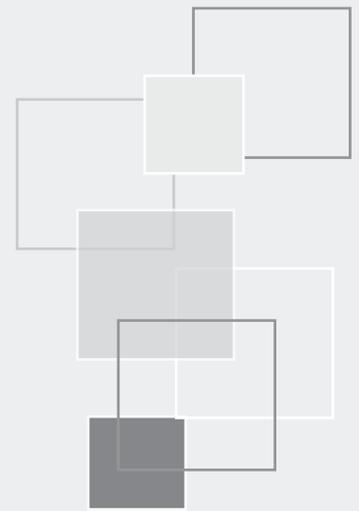


Feeling Excited upon Finishing

Walking in the company of their friends and the family, participants finished the walk and accomplished their fundraising mission. What a great joy!

The Thirtieth Spiritual Renewal and Bible Study Conference jointly organized by the Baptist Convention of Hong Kong and HKBTS was held from February 17 through 19. Its theme is “The Renewal of Baptist Churches—Reading the Book of Joshua.” Three of our Bible and Theology subject teachers were privileged to speak to our Baptist brothers and sisters. As a seminary accentuating preaching, we are pleased to serve our churches through the preaching ministry. We also thank God for making this conference possible and for allowing the spiritual feast of these three evenings to be the curtain raiser of the Seminary’s diamond jubilee anniversary celebration 2011.

Due to the constraints of space, we can only publish excerpts of the three sermons. We apologize that some of the rich content has not been included. We are delighted to share bits and pieces of each of the messages below.



Sermon Summaries of the Spiritual Renewal and Bible Study Conference

Renewal of Covenant with God

Dr. Andres Tang

Joshua 3:3-4, 4:19-24, 5:2-7

This year marks HKBTS’s 60th anniversary and incidentally, the Spiritual Renewal and Bible Study Conference of the Baptist Convention of Hong Kong also celebrates its 30th anniversary this year. The entire Hong Kong Baptist community has marched forward for quite a distance, which makes us pause to ask how must we continue on our march? How will we experience a future different from the past? Through the testimonies of the Bible as revealed in the Book of Joshua, let us consider what is most crucial for the local Baptist community as we march forward.

Yahweh is Lord Forever

In Joshua 3: 3-4, Joshua gave orders to all the Israelites to follow the ark of the covenant so that “you will know which way to go, since you have never been this way before.” A man often likes to plan his course himself, just like the generation of Israelites who had walked through the Red Sea but later died in the desert. They died simply because they had their own way of figuring out the road ahead but then got lost. Now the second generation of Israelites crossed the Jordan River as the ark of the covenant of the Lord of all the earth led their way (v. 11, 14, 17). Yahweh is indeed the Lord of history. We must



therefore take heed not to reverse the order and assume that Yahweh divided the Jordan River in order to tie in with the Israelites’ plan to create their new history.

The end of the fifth chapter is a reminder: Yahweh is the Lord who belongs neither to the Israelites nor their enemies. Joshua obviously asked the wrong question: “Are you for us or for our enemies?” (5:13b) The commander of the Lord’s army was quick to correct in unequivocal terms, “Neither!” He belonged to neither side but to the army of Yahweh, the one who has the power to rule over the history of all the earth. In all of the battles, God is not there to fit in what we have planned in advance, but on the contrary, we have to take part in His battle and come to realize His ideal plan. Therefore, we must first ask: what is the will of the Lord of all the earth and the Lord of history? What kind of Christian community life must our Baptist community live out?

Commemorate and Preach Renew the Covenant with God

Crossing the Jordan River means forsaking the old and welcoming the new. God led the Israelites to cross the Jordan River on the tenth day of the first month, surpassing their ancestors' failure and disbelief. God ordered the Israelites to take up stones serving as a sign and to proclaim to their descendants this incident so that they would clearly understand "these stones are to be a memorial to the people of Israel forever" (4: 7). The commemoration and preaching of God's power of deliverance needs to be the starting point of renewal of both the covenant between God and man and of our relationship with God. In the process of commemoration and preaching, we once again acknowledge the God of eternity is our Lord, and this God of great power walks before us, leading us to cross over from death to life. He is the one who still commands the Jordan River to stop flowing in our lives.

Besides piling up twelve stones as a memorial, the Israelites performed circumcision and observed the Passover. Circumcision marks not only a bodily symbol but also signifies the offering up of the whole person to Yahweh so that we can be a holy people of God. It signifies that we cut ourselves a way from the sinful world to which our old selves belonged as we lead our new lives on earth. It is through circumcision and Passover observance that the Israelites would once again renew their relationship with God so that they could enter into a new chapter in history.

The Whole Community Must Humble before God

What lessons can the Baptist community learn from Joshua chapter 3 to 5? First, the whole community must be humble before God. To be humble is to focus on God's leadership, seeking only His will. We ought to remind one another that we need to focus on the Bible and learn from the scriptures together, seeing only God and not ourselves. Only then can we walk on the right path. Second, living a life of humility requires a willingness to undergo a process of constantly letting go one's possessions under God's leadership so that we can constantly experience the work of God, a new life in Christ and a new era. Third, to be humble before God also involves a process of constantly renewing the covenant with God. The Baptist community needs to commemorate God's leadership and deliverance

so as to constantly renew its covenant with God, being aware of their identity as God's people and acknowledging that only God can lead us to experience a life of constant renewal as we walk toward the future.

Walking with the LORD

Dr. Wong Fook Kong

Joshua 3: 9-17

God Is Walking with Us

The Book of Joshua is a book of new beginnings. After wandering in the desert for 40 years, they have finally arrived at the border of the Promised Land. In the midst of their uncertainties God showed them that he was still with them. This could be seen in the miraculous crossing of the Jordan River (chapters 3-4), which told everybody that the God who divided the Red Sea had arrived in Canaan! God's appearance to Joshua served the same function (5: 13-15). Finally, the miraculous defeat of Jericho (chapter 6) also served as evidence to God's presence. The 7-day they circled around Jericho corresponded to the Feast of Unleavened Bread. Just as they went out of Egypt after the first Passover, they defeated the first city in Canaan after the first Feast of Unleavened Bread in Canaan.



Although Israel had experienced many changes, there was one constant in their lives: God was still with them. In the same way, HKBTS is a witness to God's presence and guidance. Throughout the last 6 decades we have had different presidents and teachers. Sixty years from now, by the grace of God, there will be other presidents and teachers. Each generation faces its own unique challenges and opportunities. Who knows what HKBTS will look like 60 years from now? But there is one thing of which we can be sure: God's presence will lead us into the future just as he has led us in the past.

Change is inevitable. In the midst of change God will stay with us. However, this is not necessarily true of us. Thus, one of the most important things to consider at each new beginning is whether we are still walking with God or walking away from him. But then what does it mean to walk with God?

Our Walking with the Lord

Walking with the Lord means obeying his instructions. God was very specific about the ways they were to cross the Jordan and lay siege to Jericho. Similarly we must walk with God in His way, not ours. We can't tell God we will walk with him as long as he does things our way. This is certainly true in our personal life because we can't change lives — neither our own nor other people's lives. We must rely on God to do this. This is also true from the wider perspective of the universal church of Christ. The challenges faced by the church today are no less daunting than the challenges the Israelites faced.

Walking with the Lord means going where He leads. It means following his leadership one step at a time. We don't always see the whole picture at first. As we take one step, he shows us the next. Our responsibility is not to know the future but to decide whom to follow in the future. This is so even when we are apprehensive. The Israelites never had a secure, peaceful life throughout those past 40 years in the wilderness. They must have been apprehensive about what lay ahead. This is true of us as well. Following God is not necessarily a "safe" experience. God might push us out of our comfort zone. We may feel scared. But as long as we walk with Him we will be fine.

Each generation of Christians face their own unique challenges and opportunities. May our generation "fight the good fight" for our Lord just as the ancient Israelites did in their generation.

All of Israel Be Cleansed

Dr. Sam Tsang

Joshua 6 - 8

60 glorious years of theological education is a moment to celebrate. With the denomination being the largest in Hong Kong, we have a lot to be thankful for. Yet, this is a great time to reflect on God's will when we may



be on the cusp of something great. Joshua 6-8 provides the foundation for our reflection.

The Fall of Jericho

The preparation for the invasion of Jericho is telling in that Joshua 5:13-15 invites us to compare the preparation of this event with Exodus 3:5 where YHWH asked Moses to take off his shoes. Joshua was the new generation's leader, although he was no longer a young person. Just like Moses' generation, Joshua now faced a new era with new possibilities. Before the battle could ensue, he had to go through a similar process as Moses. In this process, God called for him to reenact the drama of Moses. Why? It is to show that YHWH was the same God even though His people were a different generation living in a different time and place. Every generation needs to walk the same path of obedience and faith. We notice that Joshua 6:2-8 shows the Israelites a time of obedience, thus leading to victory. Yet, this victory takes on a peculiar form. The Israelites were using the 7 days of the Feast of Unleavened Bread to walk around Jericho. In other words, YHWH wanted His people to remember His salvation more than He wanted them to fight physically. We can see the priority of God's heart as He directed this generation.

Failure of Ai

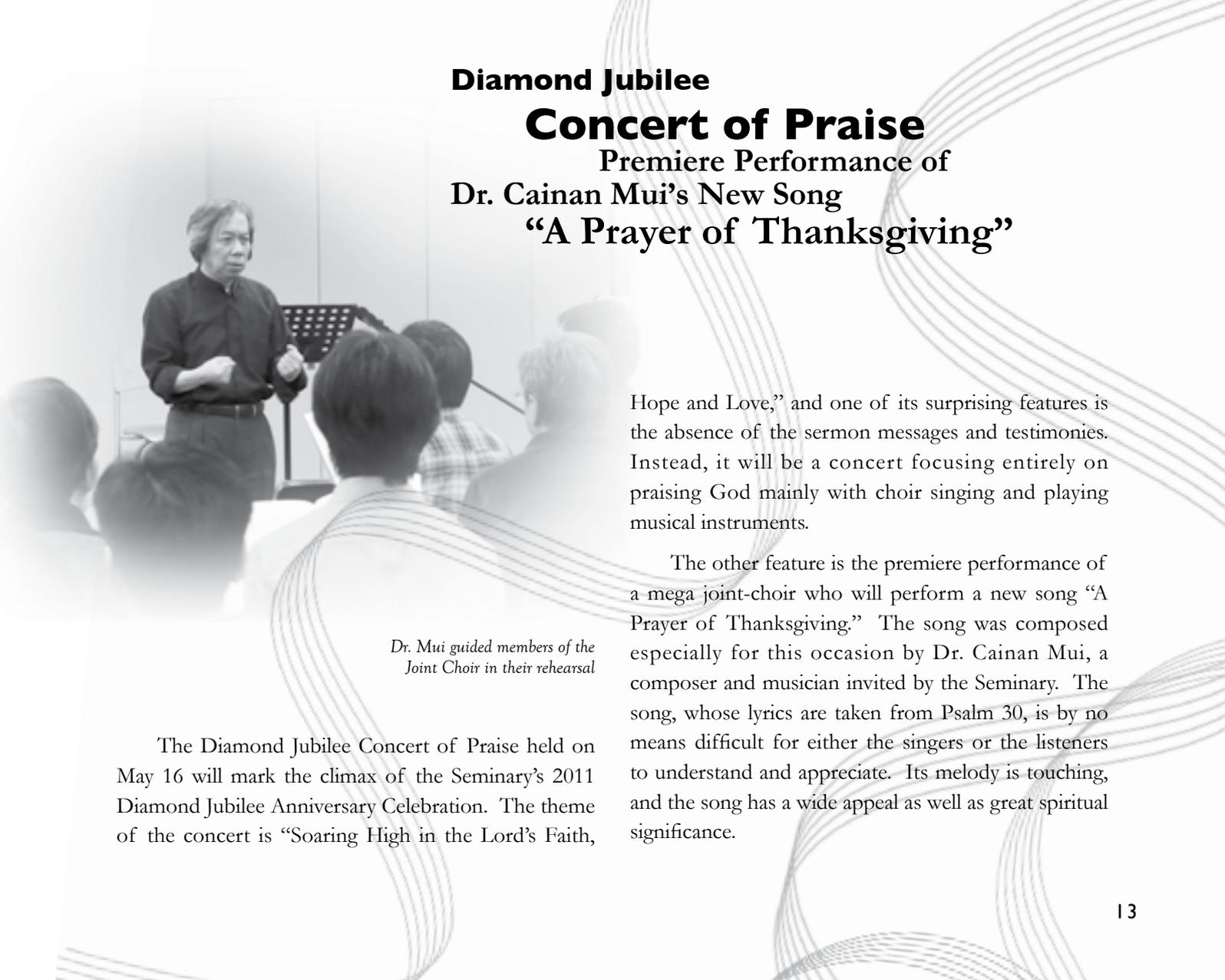
The initial preparation for Ai pales in comparison to Joshua 5-6. There was no inquiry of the Lord. There was no self-purification. Instead, the spies came back giving a glowing report predicting an easy victory. The Israelites in this situation only had a maximum of 3000 soldiers at the time of the invasion of Ai. There was a quick defeat. This shows that confidence and even faith in our own ability is

not enough. The culprit here was Achan who greedily took loot from Ai. In comparison to the nobody, Rahab, at the end of Joshua 6, Achan was a somebody whose lineage was easily traceable, as evident in Joshua 7:1 and one who had the large part in the drawing lots within his tribe. This shows that background was not enough. We may ask why God ultimately killed Achan's family. There is no certain answer. But if we were to answer such a question, then we must equally attempt to explain why God saved Rahab's family. The fact is, God's mercy may be wide, but His justice is equally swift, especially against those who should have known better. This serves as a warning to us today.

Victory at Ai

The victory at Ai this time involved the entire army directed by the word of God as we see in Joshua 8:1.

Once again, in contrast to the failure, we see a picture closer to that of Jericho as people purified themselves the sin from their midst, involved everyone in the fight and most importantly, listened to God's call. In the end, we may notice that God did allow the Israelites to bring back some of the loot in Joshua 8:2, 27. The fact is, God is not a cosmic killjoy, but he does want his people to put his interest first above their own. Joshua had learned an important lesson this time. He went to Mount Gerezim and Ebal, some 25 miles out of the way to renew their covenant with God, because this time, Joshua knew he should not be in a hurry for success. Sometimes, success can be the mother of failure when the people of God fail to pause and reflect on what God has done in their lives. God's people must always serve God's interest first.



Diamond Jubilee Concert of Praise Premiere Performance of Dr. Cainan Mui's New Song "A Prayer of Thanksgiving"

Hope and Love," and one of its surprising features is the absence of the sermon messages and testimonies. Instead, it will be a concert focusing entirely on praising God mainly with choir singing and playing musical instruments.

The other feature is the premiere performance of a mega joint-choir who will perform a new song "A Prayer of Thanksgiving." The song was composed especially for this occasion by Dr. Cainan Mui, a composer and musician invited by the Seminary. The song, whose lyrics are taken from Psalm 30, is by no means difficult for either the singers or the listeners to understand and appreciate. Its melody is touching, and the song has a wide appeal as well as great spiritual significance.

*Dr. Mui guided members of the
Joint Choir in their rehearsal*

The Diamond Jubilee Concert of Praise held on May 16 will mark the climax of the Seminary's 2011 Diamond Jubilee Anniversary Celebration. The theme of the concert is "Soaring High in the Lord's Faith,

The mega joint-choir consists of more than 280 members, including choir members from 18 Baptist churches and the Seminary's Joint Choir (The Seminary Choir, the Alumni Choir, and the choir formed by the alumni and students of Lay Theological Education Department). In addition, the music teachers of both LTED and Edna Wong Christian Worship and Arts Education Center will sing and play musical instruments. The Sunlight Choir of the Baptist Convention of Hong Kong will also join the performance.

It is hoped that more brothers and sisters will attend the concert to receive the Lord's grace and blessings through music. It is our hope that this concert will be a fragrant offering to God, expressing the Seminary's thanksgiving and determination as we thank God for the grace and guidance of these sixty years and we determine to set out on the path that God has prepared for us, striving to train more and more excellent workmen for His kingdom.

An Interview with Dr. Cainan Mui

Q Can you briefly introduce “A Prayer of Thanksgiving”? First explain why you have chosen to compose this composition based on Psalm 30?

A “The reason for choosing Psalm 30 is that I hope that through the story of Joseph, we can recount

the Seminary's experience of God's grace in times of difficulties and together express in songs our deep feelings of gratitude.”

“In the past when I read the Bible, the image of Joseph being thrown into a pit was deeply imprinted in my mind. Psalm 30 says, ‘What gain is there in my destruction, in my going down into the pit?’ Although this was the experience of David, it also makes me think of the story of Joseph. When I study the scripture in greater depth, I find that I can be ‘thoroughly’ grateful to God with this psalm. I feel that Psalm 30 consists of a trilogy, that is three principles of spiritual worship. That is why I edited ‘A Prayer of Thanksgiving’ into three parts. That means I incorporated three prayer passages into three movements and conclude it with ‘Gloria Patri,’ which is the fourth movement.”

“The first movement which is a worship of God shows the first principle: all kinds of thanksgiving should begin with the worship and praise of God. Thanksgiving inevitably links up with worship and praise, since only God is our object of worship. The second movement reveals the second principle: we are thankful to God not because of our own achievements but are conscious of our weaknesses. We will then manifest God's power in our weakness. That is why David did not grumble to God about his weaknesses but rather offered thanksgiving to God. The third movement shows the third principle: God will certainly gain victory and all the disappointments, weaknesses, success or failure, and gain or loss are in God's hand. Therefore, the third movement mentions that ‘you turned my wailing into dancing, you removed my



Dr. Cainan Mui is presently the Dean of Academic Studies of Singapore Bible College, teaching music composition theories and piano accompaniment. In his early years, he graduated from Southwestern Bible Theological Seminary, after earning Doctor of Musical Arts. He has gained a great deal of experience in the ministry of church music in Hong Kong, the U.S.A. and Singapore. As an active composer, his magnum opus include “Lord, Lamb and King,” “Whom Do You Live for?” and “The Song of Victory”; especially well known are these popular hymns in the *Century—Praise*: “Without Me, You Can Do Nothing,” “Children of God How Blessed You Are,” and “Here Am I, Send Me, O Lord.”

sackcloth and clothed me with joy.' Then it is followed by 'my heart may sing to you and give you thanks.' Only when we have a heart of praise can we say 'Sing to the Lord, you saints of His; praise His holy name.' This is a powerful testimony. The fourth movement is Gloria Patri, dedicating all the glory to God."

Q What do you feel about this piece of creative work? Can you tell us a little about the motifs in each movement?

A "Every creative work in song composition is a spiritual experience. In 'A Prayer of Thanksgiving,' I increasingly feel that if we really do want to give thanks, what must be stressed is not our own achievement but our desire to worship before God in true humility; this is not a worship in form, but from the depth of one's heart."

"The motif is the same for the first and second movements, using a major key for the former and a minor key for the latter, just reversing the order of the motif. The motif of the major is to sing out the greatness of God while the motif of the minor is to express one's own weaknesses. But what is important is that we keep calling

upon the same God in the midst of our weaknesses for He is the same God who will never change. Then I borrow the motif from Martin Luther's 'A Mighty Fortress is Our God' to remind the audience that since God is our mighty fortress, we can always call upon Him in prayer in times of trouble. In the the third movement, we extol the joy that God promises us as all the darkness will pass away. Here I use some contemporary composition techniques to express the sentiment of praise. The motif of the Gloria Patri in the fourth movement is to use 'Glory to God in the Highest' as we give all the glory to God."

Q What kind of encouragement and help do you expect "A Prayer of Thanksgiving" to give to the choir and the congregation?

A "I hope that through this song, we can understand how to give thanks to God with our heart and soul. I must thank God for this opportunity to serve Him. Through this experience, I have come to deeper understanding of Psalm 30, making it my prayer of thanksgiving and hoping that it can also be the special prayer of the choir and the congregation."

Hong Kong Baptist Theological Seminary Diamond Jubilee *Concert of Praise*

Premiere Performance of Dr. Cainan Mui: *The Prayer of Thanksgiving*

Theme: Soar High in Faith, Hope and Love

Date : May 16, 2011 (Mon)
Time : 8 pm
Venue : Kowloon City Baptist Church (206 Argyle Street)

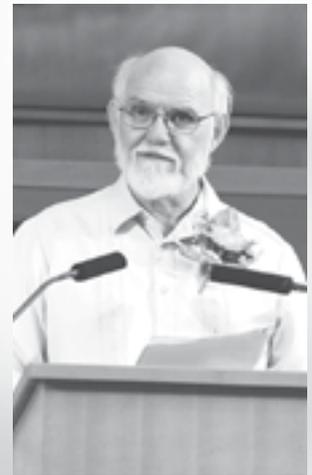
Inquiry : 2630 1257 / 2715 9511
Webpage : <http://www.hkbts.edu.hk>

Free Admission

| | |
|----------------------|---|
| Narration | : President Joshua Cho |
| Song Leader | : Mr. Lau Wing-sang |
| Conductors | : Mrs. Helen Wan, Mrs. Stella Mee-fong Cheng |
| Choirs | : The Choir of Joint Baptist Churches, the Seminary's Joint Choir, the Sunlight Choir of the Baptist Convention of Hong Kong |
| Singing Performance | : Mrs. Chan Chau Sau-fong, Ms. Leung Sze-man, Mr. Lau Wing-sang |
| Accompanists | : Mrs. Chan Cheung Mei-lan, Mr. Lee Man-kei, Mrs. Chan Cheung Mei-kwan |
| Instruments Ensemble | : Mr. Esmond Lim, Mr. Tong Chin-wong, Mr. Leong Mang-kit |
| Organ Solo | : Ms. Wong Kin-yu |
| Violin Solo | : Mr. Leong Mang-kit |
| HandBell Performance | : HKBTS's Handbell Band |
| Trumpet | : Dr. So Wai-hung |
| Cello | : Bin Chih-heng |

Reborn after Death

—Two Chinese Baptist Seminaries: Leung Kwong and Hong Kong



*Professor Jerry Juergens with Celia Juergens
(HKBTS's Professor Emeritus of Christian Thought)*

We always want to know about our ancestors. In fact, our identity begins in our historical connections long before our birth. Hong Kong Baptist Theological Seminary was born the same year that the Leung Kwong Baptist Seminary in Guang Zhou closed in 1951. Like the mythical figure of the Phoenix who dies in a fire and then rises reborn from the ashes, the Hong Kong Seminary was born from the closing of the Leung Kwong Seminary. A better metaphor for the relationship between the seminaries is the Christian belief in resurrection. Life does not end in death, but is renewed by the power of God. Jesus said, "I will build my church and the gates of Hades [death] will not prevail against it." (Matt. 16:18) Hong Kong Seminary continues the mission of equipping leaders for Chinese Baptist churches that began in Guang Zhou. The purpose of this article is to trace several connections between the two seminaries.

Early History of the Leung Kwong Baptist Seminary

The Leung Kwong Baptist Seminary began at the kitchen table of missionary Rosewell H. Graves where he gathered and mentored the first two students in 1866. The seminary continued for eighty-five years until 1951 with the final closing. This school was the first Baptist seminary in China. It began twenty-one years after J. Lewis Shuck and Baptists arrived in Guang Zhou in 1845. During the early years the Southern Baptist South China Mission was largely

responsible for faculty and funding of the seminary. In 1907 a new seminary building was erected through the \$5,000 appropriated by the Foreign Mission Board. The seminary was given the name, The Graves Theological Seminary, in honor of the founder. This was the name of the seminary until 1933 when the Leung Kwong Association accepted responsibility for the school and the name was changed to The Leung Kwong Seminary. The Leung Kwong Association was composed of churches in the two Kwongs: Kwong Dong and Kwong Sai.

Both Chinese and missionary Baptists were teachers, but the seminary president had always been a missionary. A joint committee of six Chinese members and six missionaries served as policy guides, something like trustees. Although administrative policy decisions were made by this committee, the final decision on all matters of personnel, budget, and policy had to be referred to the Foreign Mission Board in Richmond, Virginia, for approval.

In 1931 an Associational committee asked the South China Mission to adopt a policy of local responsibility by which all decisions regarding the seminary would be made by a local committee composed of Chinese leaders and missionaries. The Foreign Mission Board was not willing to adopt this localization policy. However, M. Theron Rankin, missionary seminary president at the time, led the mission to transfer responsibility for the seminary to



President Rankin (last row middle left) was pictured at the Leung Kwong Baptist Seminary together with the graduates (1933)

the Association while the mission continued supporting the school by providing personnel and finances. In 1933 the seminary came under the direct responsibility of the Leung Kwong Association. They elected the Theological Education Department members and gave to them the oversight responsibility. The first Chinese president they

selected was Rev. Lau Yuet Sing, who also served as pastor of the Dong Shan Baptist Church. Rev. Lau was not only the first Chinese president of a Baptist seminary in China, he was also the first national president of any seminary associated with the Foreign Mission Board. He served from 1933 to 1937 when he became pastor of the Hong Kong (Caine Road) Baptist Church. Later he became the first president of the Hong Kong Baptist Seminary in 1951.

Leung Kwong Association and Hong Kong Baptists

Baptists in the Leung Kwong Association together with the South China Mission sponsored many institutions: a kindergarten, elementary and middle schools (Pui Ching, Pui Dou), two hospitals, an orphanage, a publishing house, an old people's home, a school for the blind, a seminary, and a Bible school for women (Pui In). The women's Bible school was established in 1908 by Valeria Page Greene, wife of Leung Kwong Seminary teacher G. W. Greene. This school trained Bible women for ministry in the churches. As in most schools in China men and women did not study in the same school. This will be in contrast to the Hong Kong Seminary that was co-educational from the beginning. However the same teachers taught in both the women's Bible school and the Leung Kwong seminary. For a short time during the Japanese occupation in Guang Zhou, Pui In was moved to Hong Kong but soon returned to China. Pui In was permanently closed during the restrictions of the new Communist government. Students from Pui In were among the first members of Hong

Kong Baptist Seminary classes.

Much of the relationship of the Leung Kwong Association and Hong Kong Baptists in the years before 1900 is lost to us in the destruction of records. It seems that in about 1880 Dr. R. H. Graves accomplished the transfer of responsibility for churches in Hong Kong and Cheung Chau to the South China Mission. This marked the close of the early phase of the American Baptist Missionary Union (Northern Baptists) activity in Hong Kong. At least by the beginning of the Hong Kong (Caine Road) Baptist Church in 1901 graduates of the Graves Seminary were serving as pastors in Hong Kong. Of the seven Caine Road pastors from 1901 to 1957 five had studied or taught in the Graves Seminary. One pastor, Rev. Lau Yuet-sing, had been seminary president. It seems likely that this Hong Kong connection with the Leung Kwong Seminary would have been the case in the other churches and chapels in Hong Kong. Certainly after 1938 and the founding of the Hong Kong Baptist Association there was participation of Hong Kong churches in the Leung Kwong Associational meetings and activities since these churches were members of that Association before and after 1938. The Association minutes speak of frequent requests as well as reports from Hong Kong.

Closing the Leung Kwong Baptist Seminary

The years after the Leung Kwong Association assumed responsibility for the seminary were very difficult times. War with Japan (begun four years after the transfer) was followed by civil war in China between the Nationalists and the Communists. Guang Zhou was repeatedly bombed by the Japanese from 1937 to 1938 during which time the seminary remained open. After the Japanese occupation of Kwong Dong in 1938 the seminary closed the campus and moved students and Chinese teachers to West Guang Dong to the cities of Shiu Hing and Lian Dung in order to continue classes. At the end of the war, in 1946, the seminary reopened in Guang Zhou with Dr. Chiu Yan-tsz as president. Faculty included: Prof. Lau Kung-chak, Rev. Fung Chiu-wing, and Eugene Hill.

In June 1949, Rev. Chu Wing-hong joined the seminary faculty (he is the father of our adjunct lecturer, Rev. Lawrence Chu). Rev. Chu had taught in the Pui In Bible School while it was in Hong Kong after which he studied in the Baptist seminary of Shanghai University. On 1 October 1949 the People's Republic of China was established as the new central

government. Concern was being felt among Chinese leaders and missionaries concerning the possibility of continuing church and seminary life. Rev. Chu was asked to serve as the acting president of the Leung Kwong Baptist Seminary. Classes continued on a limited basis. In March of 1951 the new government demanded that the seminary be closed and the property be turned over for the use of "the people." The reason given was the connection of the seminary to foreigners even though the school was under the control of the Association and all missionaries had left. For 106 years (1845-1951) Baptists had openly shared the gospel of Jesus Christ in Guang Zhou. For 85 years Baptists had provided theological education for Baptist leaders. In many ways this was the end of an era of Baptist life in China.

Seminary students were greatly saddened by the closing of the school, but they had received word that Hong Kong was opening a seminary that very year, 1951. Rev. Lau Fook-chuen remembers that he had studied two years in Leung Kwong. His teachers had been Dr. James Belote, Rev. Eugene Hill, Dr. Charles Culpepper, and Rev. Matthew Tong. Rev. Lau and other students immediately began to make plans to emigrate to Hong Kong in order to continue their studies in the new school. This would not be easy since leaving China required an exit visa from the new government. These students joined the flood of refugees coming to Hong Kong. Among those coming were many Baptist church members, some pastors, several missionaries, some institutions.

The Birth of the Hong Kong Baptist Theological Seminary

By the year 1950 it was becoming obvious that under the new government continuation of the Leung Kwong Baptist Seminary would be difficult, perhaps impossible. Pressure on institutions with foreign connections was resulting in the confiscation of property for use by "the people." Foreign support for the school in both personnel and finances would be impossible. China was being closed to Baptist theological education possibilities, but Hong Kong was opening a new opportunity for a new seminary.

In spite of the limited number of churches (3) and chapels (6) in Hong Kong at the time, the vision of Chinese leaders led them to call together a group of Baptist leaders to consider the proposal of opening a Baptist seminary in Hong

Kong. In August of 1950 this preparation group met at St. Stephen's College in Stanley for prayer and planning a new Baptist seminary in Hong Kong. The proposal to start a Hong Kong Baptist seminary was ratified by the Hong Kong Association (later Convention) in the annual meeting on April 2, 1951. The Preparation committee elected by the Association was composed of four pastors: Lau Yuet-sing (first president of the Leung Kwong and the Hong Kong Baptist seminaries), Daniel Cheung, Au-yeung Hing-cheung, and John Chan; five laymen: Lam Chi-fung, Tam Hei-tin, To Chiu-shing, Tsoi Wai-fung and Lee Mang-piu and four missionaries: James Belote, Victor Frank, Ronald Fuller, Charles Culpepper, Sr. (all of these missionaries later taught in the Hong Kong Seminary). Classes were to begin in September 1951.

The beginning of Hong Kong Baptist Seminary had close connections with the Leung Kwong Baptist seminary. The closing and opening of the two seminaries took place in the spring and fall of same year, 1951. All of the students in the first two Hong Kong graduating classes had formerly been students in Leung Kwong (with the exception of one student). Four of these students were men from the Leung Kwong seminary. Five graduates were women who had studied in the Pui In Bible School. All of the first missionary teachers had served in the South China Mission, except Dr. Culpepper, who had been the president of the all China Baptist Theological Seminary in Shanghai. Early Hong Kong teachers who had taught at Leung Kwong Baptist Seminary were Lau Yuet-sing, Chiu Yan-tsz, and Chu Wing-hong.



President Lau Yuet-sing (first row four from the left) was pictured with members of the Board of Trustees, professors and students at the Hong Kong Baptist Seminary Dedication Ceremony at the Pok Oi Village campus (1951)

In spite of these connections with the Leung Kwong Baptist Seminary the Hong Kong school was unique. The initiative to inaugurate the seminary came largely from the Chinese Baptist community rather than from the missionaries. The management of the seminary was under the Association, first by the Theological Education Department and then by a Board of Trustees, not under the Mission. The Hong Kong seminary was not moved from China to Hong Kong as had been other Hong Kong seminaries (Alliance, Evangel, and Bethel). The Hong Kong Seminary was a new creation. Unlike the separation of men and women in different schools as in Guang Zhou, the new seminary was co-educational from its beginning.

This year Baptists can celebrate the 175th anniversary of the arrival of the first Baptist missionaries, J. Lewis and Henrietta Shuck, in Macau, China in 1836. We recently celebrated the 60th anniversary of Hong Kong Baptist Seminary. If there were a definite connection with the Leung Kwong Seminary we would have celebrated our 145th anniversary (1866-2011). Regardless of the actual historical connection by a formal move from China to Hong Kong there has been a continuity of purpose, students, teachers, relationships, and above all Baptist churches. Leung Kwong Seminary closed, Hong Kong Baptist Theological Seminary opened. We should be reminded of the words of Jesus, "unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (Jn 12:24).

Academic Affairs News

1. Spring Term of 2010-2011 Has Begun

The Spring Term began on January 12. The first day was the Spiritual Formation Day in which the faculty and students gathered together to have the opportunity to share among themselves. It was also a time for individual meditation and group sharing. This is meant that students were given time to practice silence before God at the beginning of a new school term.

2. Faculty Movement

Beginning February 1, Dr. Roy Chan joined our faculty team to be Associate Professor of Practical Theology (Life Coaching and Recreation and Sports Ministry), taking up the teaching responsibility together with our faculty.

3. Experiencing Seminary Life Camp

The Camp was held from March 2 through March 3 with the theme "Soar High in God's Faith, Hope and Love." It was designed for those brothers and sisters considering full time service. It is hoped that through various sections such as sit-in lectures, talking with professors, testimonies of God's call sharing meeting, individual meditation and consecration meeting, they could think more in-depth about God's call

and understand more about the life of a seminary student.

4. Southern District Bible Conference

The Seminary and the Fellowship of Pastoral Coworkers in the Southern District of Hong Kong Island jointly organized "The Abundant Spiritual Feast—Bible Study Conference" to be held on May 1, 8, 15, 22, 29 (5 successive Sundays) at Aberdeen Baptist Church. The theme is "The Lord of All Peoples—We Are the People of God." The speakers will be our Bible teachers: Dr. Tony Sher, Dr. Sam Tsang, Dr. Wong Fook-kong, Dr. Clement Shum and Dr. Alexander Mak. Brothers and sisters from all our churches are welcome to attend.

5. Awards Presentation Ceremony

This year's Ceremony will be held on May 26 (Thursday) at 7 pm at Sai O chapel. We hope to encourage students with outstanding performance in academic subjects and in other areas and to recognize the Seminary's staff members for their long service at the Seminary. We also take this opportunity to extend our gratitude to donors of students' grants and scholarships.

Introducing Our New Teacher



Dr. Roy Chan

Beginning this school term, a new teacher who is bespectacled and has a radiant smile is added to our faculty team. He is our Associate Professor of Practical Theology, Dr. Roy Chan, who mainly teaches subjects such as Psychology, Life Coaching, and Recreational and Sports Ministry.

As a young man, Dr. Chan graduated from University of North Texas, obtaining Bachelor of Administration, Master and Ph.D. of Sports Psychology. Returning to Hong Kong in 1987, he taught in the Department of Sports Science in the Chinese University of Hong Kong. Besides teaching, he had much administration and leadership experience as he has served as the Chairman and member of a number of committees. He has been teaching in CUHK for over twenty years and was awarded the Outstanding Teacher Award in 1998. In recent years, he has taken up the post of the Director of Peak Anchor Performance Ltd. and is President of Hong Kong Society of Sports and Exercise Psychology.

Dr. Chan considers it a privilege to be a member of the Seminary's faculty. He feels that the teachers here are constantly striving and pioneering, both questing for spiritual growth and caring for students' learning and spiritual lives. As for our students, he finds them studious, and he enjoys talking with them. This summer, he plans to write the teaching materials for the course "Life Coaching" to be used in his classes. The subject aims at helping students to develop their own potential, handle personal difficulties and make wise decisions based on biblical principles. He anticipates that another subject, "Recreational and Sports Ministry," can also help students promote evangelistic recreation and sports ministry in our churches. For example, by setting up a basketball team or a string band, faith seekers are encouraged to join. Over time, evangelistic and pastoral elements can be added gradually in an effort to lead them to Christ. It is his wish that as our students enter their ministries, the concepts learned in the course can be used in our churches' youth ministry.

Dr. Chan and his wife, Choi-wan, have a son and a daughter, both studying in universities in the States. Both of them are members of City One Baptist Church where they gladly offer pre-marital counseling for church members. Dr. Chan takes up a number of roles: church deacon, basketball team coach and choir conductor. He describes himself as outgoing, having a wide range of interests. Besides various kinds of ball games, he is passionately fond of singing, having staged solo concerts seven times.

We thank God for leading Dr. Chan to join our faculty team. He is experienced in teaching and has an energetic, warm and sincere personality. Please pray for him and the whole faculty team and may our Lord lead them to offer their best service to God and to students in the Seminary.

From the Chaplain

Holistic Theological Training: A Report of the Spiritual Formation Day

Rev. Brian Lam (Chaplain)

The Seminary begins a new school year in August with the Spiritual Formation Camp. In January the following year, we begin a new semester with the Spiritual Formation Day.

This year, the Spiritual Formation Day was held on January 12 with “Holistic Theological Training” as its theme. There was a morning seminar for the entire faculty and students and a follow-up discussion in groups in the afternoon.

The morning seminar was hosted by the chaplain, the Rev. Brian Lam, and two of our teachers, Dr. Andres Tang and Dr. Nathan Ng, were invited to lead a dialogue discussion.

First, we talked about the future. Upon graduation, our students will go on to serve in our churches but what do the churches demand of our students and expect from them? Very often, we look at him from a functionalist view by focusing on the minister’s knowledge and skills. Yet, the church is a faith community in which the minister has to live and walk with many different kinds of people. This is also the case for teachers and students in the seminary where we have to experience what life is like as we live together. In our daily living, we learn to relate to each other. Only then can our character be strengthened and our spiritual lives be transformed so much so that we will be able to shepherd the flock in the faith community of the church in the future.

We also talked about the present: the pressure and difficulties faced by seminary students in their training. Here, we invited our teachers to share their views from their pews. They spoke in a humorous way: some spoke on behalf of the

students about the difficulties they face; some shared their own observations drawn from personal experience over the years and their sharing made our students roar with laughter. Throughout their sharing, our teachers reminded students pleasantly yet firmly: remember to exercise and never neglect one’s physical health; do not be a slave of technology, especially the internet; on the contrary, work hard at staying focused and be patient, develop the courage to face difficulties and cultivate good manner in interpersonal relationship.

We also talked about our past. Of course, our past experiences have affected us profoundly as we have struggled to grow. If we unconsciously regard academic achievement above everything else, then our earlier schooling and the Hong Kong educational system have molded us and overly influenced us. If we do not know how to treat other schoolmates (who are our brothers and sisters in Christ) or receive them cordially, then it is probable something to do with the alienated church life experienced in the past. Complaints are often heard that ministers have their own mountain-stronghold mentality that they demand to be respected obsessively. These defects may originate from past experiences during a personal formation. Everyone is a product of complicated factors, but a person should allow God to bring transformation and wholeness.

What are the ways out? Let us pay close attention to our seminary life, the life of communal living. Let us encourage one another, watch over one another and learn from the tradition of the monastic community.

Admissions and Registration Office

Mandy Chung (Registrar)

February 20 was the big day for the Seminary as we celebrated our sixtieth anniversary. That day two events, the Thanksgiving Worship Service and the Thanksgiving Banquet were held in succession and so our staff coworkers, faculty and students were as busy as bees. Although they were obviously tired, judging from their enthusiasm and working with one heart, I could also feel their joy of serving in the Lord! I could also once again observe that our staff coworkers were professional in the

quality of their service and felt grateful to God for them. Let us altogether serve our Lord with hearts of humility and continue to advance toward the goal of excellence!

Just when the Seminary Diamond Jubilee “Thanksgiving Worship Service” and “Thanksgiving Banquet” came to a close, our department staff immediately devoted ourselves to the preparation of the Experiencing Seminary Life Camp. The

camp is usually held in early spring and is designed for those considering full time Christian service and those considering to take seminary studies to have the opportunity to talk with seminary professors and students as well as to seek God's will in their lives.

The camp this year was held from March 2 through 3 and we had 24 brothers and sisters in the camp. Participants on the whole were rather quiet with only a few of them voluntarily asking questions, but I could see that every one of them was enjoying themselves in all the different program sections of the camp. In the consecration meeting toward the end, one by one the participators shared freely from their hearts. Although they did not say much, they indeed spoke out from their own experience how God had been working in different stages of

their lives. I am convinced that God knows each of their needs. I pray that He continues to speak to each of them so that by faith they can set out on the path prepared by Him. I also hope that participators can be encouraged by the theme of the Seminary's anniversary to "soar high in the Lord's faith, hope and love" together.

This spring we admitted two new students, both were students in the Master of Divinity (Further Studies) Program. The student recruitment for 2011-2012 has begun early this year, and those who want to dedicate themselves to studying at the seminary can log on our webpage for more details or call 2768 5130 for inquiry. All those applying for admissions please contact us and individual arrangement will be made for an entrance examination during regular office hours.

Lay Theological Education Department

More Than Just Studying Theology

LTED was established in 1995 and now has more than 10 programs, one of which is the Woman Theological Training Program which has been set up relatively longer than others. The certificate program was offered in 1997, the diploma program was added in 2001 to enable certificate graduates to further their studies. Up until now, there have been 484 graduates from the certificate program and 106 from the diploma program. There are a total of 210 presently studying in the program. In addition to the provision of different subjects and classroom tuition, support groups and growth groups are set up for students in the certificate program and diploma program respectively. The support group provides an opportunity for students to share, exchange views and make intercessions in an effort to strengthen their mutual care and support; the growth group is led by professional tutors who guide students in pursuit of spiritual growth. Through class and group learning each of the students receives training to be a blessing to their families and churches.

As a matter of fact, what makes WTTP unique is its Student Association which was proposed and organized by students. Under the guidance of the Seminary, WTTP Student Association was formally founded in 1999 and its aim is to hold together students' relationship and also to help develop the alma mater's ministry. The Seminary President and the staff coworker

Choi Yim-to (Associate Director)

responsible for the program are its advisors while executive committee members are elected in the AGM. All students and graduates willing to become members are required to pay a small membership fee to maintain its smooth running. This year, WTTPSA has more than 140 members, many of whom are the hard core since the organization's birth and former graduates who studied in the program many years ago.

The Association offered a great variety of activities; for example, topical seminars were held in response to the concern of Christian women. Topics include "Women and Environmental Protection" and "To Make a Balance between Family Life and Church Service." Apart from these, various kinds of extra-curricular activities are often held, such as handicraft classes for hand stitching with beads, making balloons in different shapes and sizes, making objects with instant dry clay, paper folding, flower arrangement, and knitting. There have been classes on performing magic for evangelistic purposes, cooking Chinese and western cuisine and Praise Dance. Each of these classes is conducted and taught by students who, being experts in the field, generously pass on their knowledge and skill unreservedly to others and some even open their families as classrooms for cooking lessons in which they learn from each other and enjoy themselves. Besides, the Association organizes activities such as picnicking and visits to enable students, and their families

to have an opportunity for building friendship and sharing the gospel. Over the years, a birthday tea party is held every quarter. Beginning this January, the monthly prayer meeting was introduced through which members care for one another and put intercession into practice.

Among the many varied activities, what must be mentioned are the Christmas Celebration and the New Year Thanksgiving Service. For a number of years, the Association has organized rather large-scaled Christmas or New Year celebration activities with an attendance of over a hundred people. Apart from the worship service, there are performances by talented members and feasting; there is also a time for a charity bazaar and an open auction. All the items are the loving donations from members and some are even their personal treasures or creations. Each time over ten thousand dollars are raised and all the money

collected serves as an offering to support the Seminary's educational ministry and part of which being devoted to the scholarship fund of the Lay Theological Education Department to help subsidize students in need. In the recent Lunar New Year Thanksgiving Service and Lunch Party, we raised more than twelve thousand dollars and all of which was served as an offering to the Seminary for its Diamond Jubilee.

As the Association enjoyed great support from students and the dedicated service of its executive committee members throughout these years, it continues offering diversified activities that enrich the WTT program and add color to the students' study life. Not only do they go deeper in their study of biblical knowledge and spiritual lives, they can also broaden their support network. Hence, we can see that studying in WTT program is more than just studying theology!

Distance Education Program

Chow Pui-shan (Director)

Without realizing it, I have been the Director of DEP for almost half a year. Within these five short months, I have personally experienced how God has guided the staff, tutors and students of DEP in their concerted effort to cultivate this small garden.

Last November 14, the Tenth Graduation Ceremony was held. DEP has been set up for 13 years beginning in 1998. In the Ceremony, a graduating student shared her testimony, admitting that she had been a DEP fan, having completed the Certificate in Old Testament Studies, Diploma and Higher Diploma in Christian Studies over the last ten years. During that time, she experienced family changes, from the birth of her first child until he entered primary school. From this, she got a taste of what it was like to care for the family while managing a career and studying until late at night. How we were touched by her perseverance and diligence!

On November 27, Dr. Tony Sher, our Assistant Professor of Old Testament, led a topical seminar entitled "The Dead Sea Scrolls and the Bible." The seminar drew an enthusiastic response from the audience. In order to broaden our students' horizons, such seminars are held twice a year on a Saturday afternoon. The seminar is open to the public, and brothers and sisters from our churches are especially welcome to attend on a first-come-first-served basis. On June 4 this year, there will

be another seminar, entitled "The Old Testament View on the Pursuit of Spirituality" with Dr. Wong Fook-kong, our Associate Professor of Old Testament, as the speaker.

Besides several full time staff, DEP has more than twenty tutors. A majority of whom are the Seminary's alumni who amidst their heavy workload of ministering in the church, are pleased to reciprocate their beloved alma mater by marking our students' assignments and offering support to students as they learn. In the Seminary's Diamond Jubilee Thanksgiving Dinner on February 20, DEP tutors went up on the stage to paste colorful paper flowers onto the banner symbolizing HKBTS's growth in these sixty years. It was followed by Mrs. Ho Yiu Lai-lun, our office's most veteran and volunteer staff member to paste grass onto the banner, denoting the setting up of the "Special Training" programs offering training opportunities for those members of the communities with some special needs or with financial difficulties (for example, the visually-impaired, the hearing-impaired and Christians studying in correctional institutions). Mrs. Ho has served as our editor from the very first day when the DEP began proofreading the curriculum materials on a voluntary basis. That evening, all DEP staff, together with tutors read aloud our congratulatory couplet to celebrate HKBTS's Diamond Jubilee Anniversary:

"As HKBTS celebrates its Diamond Jubilee Anniversary, may it

ever walk with God, striving to nurture servants for God's kingdom to minister faithfully to our churches.

While DEP continues to count God's blessings, may it be used by God, as its staff continues to plough and weed untiringly to build up children in God's family."

On March 5 the Diamond Jubilee Fundraising Walkathon was held. There were some students whose whole family



The DEP congratulatory couplet to celebrate HKBTS's Diamond Jubilee Anniversary in Chinese

took part in the event. As we were walking along the Ma On Shan waterfront promenade, they shared with us the bitterness and joy of studying in the program. They also shared how our staff have lovingly

supported and helped them in their course of study. There were also some students who could not join us that day but cheered us through emails or through offering financial support for our walk. We all felt excited about their encouragement.

We are wholeheartedly thankful. We thank God to use DEP that enables our students, whether here in Hong Kong or living overseas, or some communities that need special kind of training, by simply using our study materials and the learning support provided, can study theology and be trained through this mode of learning in a self-governing, self-study way. We are encouraged by the way our students indefatigably further their studies in truth and by their support for this mode of theological education. We will continue to work hard to promote our program still farther and wider so that more Christian believers can be trained and built up. At this time when HKBTS celebrates its Diamond Jubilee Anniversary, we recount God's blessings and pray that God will continue to use DEP, as we plough and weed unreservedly our small God-given garden.

Student Union

When some brothers and sisters who know me well met me after greeting me and expressing their care and concern, they would often ask me, "Is the life of a seminary student hard?" From the tone of their inquiry, I find that many who ask such a question already have an answer in mind; they presume that "the life of a seminary student is hard." To me, this is indeed not an easy question to answer for there is no standard answer.

Perhaps I would say, from my own experience that "the life of a seminary student is hard," but "finding seminary life hard" is not the whole story of seminary study. I believe most seminary students have had the same experience and feeling: they find seminary life to be a hard life. In the very first week of a new semester, every subject teacher will make the course content perfectly clear. They will elaborate in detail the courses' requirements which include the number of books and even the number of pages to be read; the number of pages and words to be written in an assignment;

Law Ming-yuen (Chairperson)

whether the assignment is a group or individual presentation; the number of tests or examinations to take in the course. To be sure, assignments vary according to the individual tastes or styles of our teachers. However after two years of study and understanding, I increasingly appreciate the reason behind different teachers' diversified modes of assignments. The assignments are meant to enable students not only to master different kinds of knowledge but also to help us make use of different skills in the learning process, from written words to oral presentation before the class. All these prepare us students early on for the future when we will have to face different challenges in the ministry field.

In fact, the process of taking several years of seminary study is also a process of discovery as we discover our own limitations, our temperament and our character. Meanwhile we are also discovering God's wondrous power and grace. A seminary is like a church in which we may not be familiar with most of the people and the things that we must get used to

doing. How do we work with different schoolmates, teachers and the Seminary's staff and have fellowship with them? How do we do the church practicum? The Seminary is such a precious arena, a spiritual family that enables us with all our human limitations to put our Christian faith into practice. I have also come to understand that learning to serve in the Student Union is an extra precious opportunity for us seminary students to learn to put our faith into practice.

This year is the year when HKBTS is celebrating its Diamond Jubilee Anniversary. For students, it is certainly a precious experience. The theme of this year's Student Union is "HKBTS Is Our Family, Our Participation and Mutual Love Exhibit That We Are One Family." We hope this theme stimulates students to immerse themselves into different dimensions of seminary life so that we learn to discover more about our own limitations and testify to the grace of God.

Faculty News

- ◆ **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic "A Reflection on the Theology of Martin Luther from the Post-Modern Viewpoint" in "Friday Topical Seminar: The Gain and Loss in the Study of Martin Luther" organized by Lutheran Theological Seminary, Hong Kong on January 21. Besides, his articles, "An Ethical Reflection on Reproduction Technology" was published in *Candle Network* 76 (January 2011) and "What Is Gospel? Crisis of Evangelical Churches Today," in *The Great Commission Bimonthly* 90 (February 2011) respectively.
- ◆ **Dr. Vincent Lau**, Assistant Professor of Practical Theology (Christian Ethics), spoke on the topic "An Alternative Community: The Public Identity of the Church in the Secular Society" in the seminar with the theme "The Extraordinary Common Citizens:

The Public Identity of the Church in the Secular Society" organized by Fellowship of Evangelical Students on February 16.

- ◆ **Dr. Sam Tsang**, Associate Professor of New Testament, spoke on the topic "The Study of the Book of Galatians in the Time of the New Perspective on Paul" in the Bible Study Day Camp on the Book of Galatians for Pastors and Ministers organized by the Chinese Bible International Limited on February 21; he also spoke on the topic "The Christian Pilgrim's Progress as Viewed from the Gospel of Luke and the Acts of the Apostles" in the Ming Dao Topical Seminar on the Bible organized by Ming Dao Press Limited on March 25. Besides, his article, "Reading a Commentary from the Writer's Point of View" was published in *Theology and Life* 33 (2010).

Presidency of Dr. Joshua Cho Is to Be Extended for Five More Years

The members of the Board of Trustees unanimously passed a resolution to extend the presidency of Dr. Joshua Cho for five more years, effective January 1, 2012. The Seminary thanks God for His grace and guidance, and we pray that our churches, brothers and sisters will continue to lift us up asking God to lead us on our way forward and to help President Cho as he continues with shouldering the Seminary president's heavy responsibility.



Visitors

- ◆ On November 30, Mr. Stanley D. S. Cheng, our former director of Church Music Program, gave the sermon message in the morning chapel.
- ◆ On December 9, alumnus Rev. Lee Sing Kau visited the alma mater when he returned to Hong Kong.
- ◆ On February 20, President Tsai Rei-yi of Taiwan Baptist Theological Seminary made a special trip to attend the Seminary's diamond jubilee celebration ceremony.
- ◆ From February 24 through 27, a meeting of the Association for Theological Education in South East Asia was held in Hong Kong and our Seminary together with the Divinity School of Chung Chi College, CUHK jointly played host to the participants.

Lay Theological Education Department

Application for study in the following programs has begun:

Diploma / Certificate in Women Theological Training Program

April to June quarter

| Course Name | Lecturer | Venue | Date / Time |
|--|-------------------------|---------------------------|--|
| The Many Faces of the Bible | Ms. Tsang King-hang | Mong Kok Education Center | April 12 – May 31; class suspended on April 26 & May 10 (Tue, 6 lessons) 9:30 – 11:30 am |
| The Many Faces of Emotion | Mrs. Fung Chan Wai-fong | Mong Kok Education Center | June 7 – July 5 (Tue, 5 lessons) 9:30 am – 12:00 nn |
| Book Study – The Study of the Four Gospels | Ms. Lam Oi-yee | Mong Kok Education Center | April 12 – June 7; class suspended on May 10 (Tue, 8 lessons) 9:30 – 12:00 nn |
| Principles of Hermeneutics | Ms. Yeung Tung-ying | Mong Kok Education Center | April 7 – June 16; class suspended on April 28 (Thu, 10 lessons) 9:30 am – 11:30 am |
| Marriage and Family | Mrs. Ng Lee Kam-lai | Mong Kok Education Center | May 5 – June 9 (Thu, 6 lessons) 9:30 am – 11:30 am |
| Challenges and Responses: Old Testament Survey | Rev. Au Pak-ping | Mong Kok Education Center | April 29 – June 17 (Fri, 8 lessons) 9:30 am – 12:00 nn |

Diploma / Certificate in Lay Theological Training Program

April to June quarter

| Course name | Lecturer | Venue | Date / Time |
|--|--|--------------------------------------|--|
| Be a Good Leader | Mr. Cheung Hon-wa | Mong Kok Education Center | April 18 – June 27; class suspended on April 25, May 2 & June 6 (Mon, 8 lessons) 7:00 – 10:00 pm |
| Building a Better Church | Mr. Yu Chi-man | Mong Kok Education Center | April 12 – June 7; class suspended on May 10 (Tue, 8 lessons) 7:15 – 9:45 pm |
| Recreation and Sports Ministry for the Elderly | Dr. Cheung Siu-yin Guest Lecturers: Dr. Chan Yi-hang Mr. Tsui Yan-pui | Mong Kok Education Center | April 12 – June 14; class suspended on April 19 & May 10 (Tue, 8 lessons) 7:15 – 9:15 pm |
| Family Ministry for the Elderly | Mrs. Fung Chan Wai-fong | Mong Kok Education Center | April 7 – June 2; class suspended on May 26 (Thu, 8 lessons) 7:15 – 9:45 pm |
| News Testament Study: The Gospel of Luke | Rev. Chan Che-keung | Mong Kok Education Center | April 14 – June 2 (Thu, 8 lessons) 7:15 – 9:45 pm |
| Christian Ethics | Mr. Tiger Chan | Applied Theological Education Center | May 6 – June 24 (Fri, 8 lessons) 7:15 – 9:45 pm |

Tuition Locations:

Mongkok Education Center (10/F, Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mong Kok)

Applied Theological Education Center (8/F., Christian Building, 56 Bute Street, Mong Kok)

Program Student Recruitment Advance Notice

◆ Master in Christian Studies (Major in Communication)

It is a part-time evening program which enables lay Christians with university education to integrate Christian faith with communication theories so that they can engage in theological reflection on the present social condition and situation and be able to communicate the Christian message more effectively. Student recruitment for the 2011-12 program will begin in May and deadline for application will expire by mid-August.

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

The program provides bachelor level theological training to help consolidate students' foundation in the Christian faith and to nurture their spiritual formation. Students can choose their major parameter befitting their own interest so that they can make better use of their spiritual gifts in the church or in their professions.

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

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

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

**** Those students who have completed the certificate / diploma program and then apply to study the diploma / bachelor program and get admitted, the credit hours of related subjects (that they get passed) can be exempted.**

Enrolment to study in the 2011-12 school year will begin at the end of May and will expire by the end of July.

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

Distance Education Program

The new diploma programs will begin in September 2011 while the certificate programs can begin at any time

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

Elective students: Students can choose part of the subjects offered in the correspondence courses according to their own 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 of the study of an individual book of the Bible in Chinese with a choice of either the traditional Chinese or the simplified Chinese versions. It is a diversified program providing an on-line resource room as well as a platform for communication between tutors and students. | Students can begin at any time with fee concessions. Trial study of the on-line program is welcome: http://distance.hkbts.edu.hk The User ID for the traditional Chinese version: 04YM0001 Code:guest The User ID for the simplified Chinese version: 04YM0002 Code:guest |

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

Topical Lecture

- Topic : The Quest for Spirituality in the Old Testament**
Speaker : Dr. Wong Fook Kong (Associate Professor in Old Testament of the Seminary)
Content : What is the quest for spirituality in the Old Testament? How did people at that time pursue a life of spirituality? This lecture explores the meaning of personal devotional and how did the people of God in the Old Testament put spiritual formation into practice? Through the Old Testament, we will consider some of the common mistakes people make in spiritual formation, the modes of prayer, the relationship between silence and ministry, and other related issues.
Date : June 4 (Saturday)
Time : 2:30 – 4:00 pm
Venue : Applied Theological Education Center (8/F, Christian Building, 56 Bute St., Mong Kok)
Application : Admission is free. For registration or enquiries, please call 2768 5105 or email to deinfo@hkbts.edu.hk.

Pastoral Continuing Education Center

April to August quarter

| Course/Talk | Lecturer | Date | Time |
|---|------------------|----------------------|--------------------|
| How to Promote the Ministry for the Elderly? | Dr. Alex Kwan | April 11, 18 (Mon) | 2:00-5:00 pm |
| Preaching with Charismatic Power | Dr. Sam Tsang | April 18 (Mon) | 9:30 am - 12:30 pm |
| Fast-growing Youth Ministry | Dr. Saimond Ip | May 23, 30 (Mon) | 9:30 am - 12:30 pm |
| Hermeneutic Theologically, Preaching Theologically | Dr. Andres Tang | May 23, 30 (Mon) | 2:00-5:00 pm |
| The Example of Faith for Believers and the Church: The Study of I Thessalonians | Dr. Anthony Chan | June 13 (Mon) | 9:30 am - 4:30 pm |
| Spiritual Formation and Discipline of Ministers | Rev. Alan Choi | June 20, 27 (Mon) | 9:30 am - 5:30 pm |
| Using Our Voice Effectively | Ms. Rainy Chan | July 4, 11, 18 (Mon) | 9:30 am - 12:30 pm |
| Using Life Coaching in Ministry | Dr. Roy Chan | July 4, 11, 18 (Mon) | 2:00 - 5:00 pm |

The course pamphlet was published in March. You can log on the pastoral continuing education center webpage www.hkbts.edu.hk/pce for detail. For application and enquiries, please call 2768 5179, fax 2630 1391 or email to pce@hkbts.edu.hk.

* Members of Alumni Association, graduates of the Seminary, ministers and seminary students of Baptist churches (including ministerial training program students and students taking degree courses 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 course pamphlet.



Publication News

Hill Road (Issue 26) has been published with “400th Anniversary of Baptists — Our Heritage Revisit” as its theme. In this issue, there are six thematic articles from Prof. Robert E. Johnson featuring six aspects of the freedom and responsibility of Baptist individuals and the Baptist Community. These articles which are especially thought-provoking for Baptists who want to know more about the history and doctrines of their denomination.

Hill Road (Issue 27) will be published in July with “Family” as its theme. There will be six thematic articles: “בת אב in the Old Testament” (Tony Sher), “Judges as a Narrative about Family: Metaphor and Reality of Israel's Family” (Sam Tsang), “Divorce and Remarriage in the New Testament and Its Application for Today” (Alexander Mak), “The Purpose of the Family in Theological Perspective” (Lindsay Robertson), “The Covenant Family in Karl Barth's Theology” (Suet-ling Cheng) and “Raising Children as the Church's Social Mission? Hauerwas's Theological Critique of the Modern Notion of Family” (Huen Chi-wai). There are several miscellaneous articles and book reviews. *Hill Road* is available in local Christian book stores or you may obtain a copy at our Seminary or one of its urban centers. For enquiry or subscription, call 2768 5168.

Alumni News

- ◆ The wife of **Rev. Luk King-chiu** (class 1953) went to be with the Lord on February 6 and please pray for God's consolation and comfort to be with Rev. Luk and his family.
- ◆ Alumna **Lam Cheuk-ping** (class of 2008, LTED) went to be with the Lord in February and please pray for God's peace to be with her family members.

News of HKBTS's Alumni Association

The Annual General Meeting of the Alumni Association will be held on May 23 at 10 am on the 9/F. of our Applied Theological Education Center in Bute Street, Mong Kok. The program includes activities such as getting to know each other, hymn-singing, topical message, election of executive committee members, a brief report and praying in small groups. All HKBTS's alumni are encouraged to be present.

Diamond Jubilee Belote Lectures

Date : August 23 – 26 (Tuesday to Friday)

Morning : 10 am (Sai O campus)

Evening : 7:30 pm

(Tsimshatsui Baptist Church)

Speaker : Prof. Thomas Long

Theme : Homiletics

Financial Report

General Fund, 1 December 2010 - 31 March 2011

| | |
|---------------------|--------------------------|
| | HK\$ |
| Income | 9,572,694.75 |
| Expenditure | <u>9,210,277.90</u> |
| Surplus / (Deficit) | <u><u>362,416.85</u></u> |

DONORS REPORT FOR DECEMBER 2010

Education Fund (Church / Organization)

| | |
|---|-------------|
| 上水浸信會 | 15,000.00 |
| 上環浸信會 | 1,500.00 |
| 大埔浸信會 | 10,000.00 |
| 大學浸信會 | 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 | 3,500.00 |
| 尖沙嘴國語浸信會 | 1,000.00 |
| 竹園浸信會 | 4,000.00 |
| 西貢浸信會 | 5,000.00 |
| 佐敦浸信會 | 7,000.00 |
| 利群浸信會 | 3,000.00 |
| 沙田浸信會 | 7,000.00 |
| 紅磡浸信會 | 3,500.00 |
| 香港天樂浸信教會 | 1,500.00 |
| 香港仔浸信會 | 28,930.20 |
| 香港浸信教會 | 100,000.00 |
| 香港聖尼地城浸信教會 | 1,200.00 |
| 荃灣潮語浸信會 | 1,000.00 |
| 基督浸信會 | 1,500.00 |
| 愛群道浸信會 | 6,000.00 |
| 銅鑼灣浸信會 | 3,000.00 |
| 廣林浸信會 | 2,000.00 |
| 灣仔浸信會 | 90,000.00 |
| 觀塘浸信會 | 2,483.00 |
| 觀塘國語浸信會 | 10,000.00 |
| 中華錫安傳道會慈雲山錫安堂 | 800.00 |
| 浸信宣道會明道堂 | 500.00 |
| 基督教四方福音會彩坪堂 | 1,000.00 |
| 基督教宣道會華基堂 | 500.00 |
| 基督教粉嶺神召會 | 10,000.00 |
| Chinese Independent Baptist Church of San Francisco | US\$ 540.00 |

| | |
|-------------------------|-----------|
| 許鋒威 | 400.00 |
| 勞家怡 | 2,000.00 |
| 馮德華 | 300.00 |
| 黃英 | 500.00 |
| 黃華娟 | 100.00 |
| 葉煥章 | 300.00 |
| 劉永生 | 300.00 |
| 劉其盛 | 500.00 |
| 劉建紅 | 600.00 |
| 鄭非兒 | 300.00 |
| 鄧炳光伉儷 | 1,000.00 |
| 謝兆祥伉儷 | 5,000.00 |
| 龐凌玉珍 | 1,000.00 |
| 羅佩珊 | 100.00 |
| 羅凱慈 | 2,000.00 |
| 關德華伉儷 | 140.00 |
| 溫祥、黎琮珍 | 400.00 |
| Lee Hing Tong | 20,000.00 |
| Ms. Chan Pak Yan, Grace | 2,000.00 |
| 蒙恩者 | 500.00 |
| 無名氏 | 300.00 |
| 無名氏 | 400.00 |
| 無名氏 | 1,000.00 |
| 無名氏 | 500.00 |
| 無名氏 | 14.50 |
| 無名氏 | 51,154.50 |
| 無名氏 | 100.10 |
| 李寶鈴 | 200.00 |
| 馮信然 | 1,000.00 |
| 葉慧英 | 1,000.00 |
| 鄭錦豪 | 200.00 |
| 黃德潔 | 200.00 |

LTED Book Fund

2011 Walkathon

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

| | |
|-----------------|-----------------------|
| 觀塘浸信會 | 200.00 |
| 鄧炳光伉儷 | 1,000.00 |
| 蕭桂娥 | 1,800.00 |
| 蔡麗桃 | 1,000.00 |
| 黃庭浩 | 1,600.00 |
| 黃家浩 | 900.00 |
| 袁志標 | 700.00 |
| 逢守本伉儷 | 300.00 |
| 幼兒事工文憑課程 | 900.00 |
| 幼兒事工證書課程 | 1,200.00 |
| 信徒普及神學訓練文憑/證書課程 | 1,800.00 |
| | HK\$ <u>11,400.00</u> |

Distance Education Program

| | |
|--------------------|----------------------|
| 何鏡煒伉儷 | 3,000.00 |
| 鄒小寶 | 700.00 |
| Ernest & Sylvia Ho | 1,000.00 |
| | HK\$ <u>4,700.00</u> |

Local Filipino Program

| | |
|--------|----------------------|
| 張智理伉儷 | 6,000.00 |
| 溫祥、黎琮珍 | 200.00 |
| | HK\$ <u>6,200.00</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> |

Estate Donation

| | |
|-----|----------------|
| 鄒墨娟 | HK\$ 15,558.93 |
|-----|----------------|

Education Fund (Donor)

| | |
|-------|----------|
| 王群 | 500.00 |
| 白智信伉儷 | 500.00 |
| 何偉明 | 200.00 |
| 何錦燕 | 500.00 |
| 何譚惠如 | 1,000.00 |
| 吳國傑伉儷 | 500.00 |
| 呂志華 | 1,000.00 |
| 招志強伉儷 | 1,000.00 |
| 洪鷹輪 | 200.00 |
| 胡文恩伉儷 | 500.00 |
| 徐詩雅 | 300.00 |
| 曹偉彤 | 4,000.00 |
| 梁廣華伉儷 | 1,300.00 |

2011 Walkathon

| | |
|---------------------------|-----------------------|
| 張智理伉儷 | 400.00 |
| 楊梵城 | 10,000.00 |
| 丘佳華 | 1,000.00 |
| 楊啓智 | 1,000.00 |
| 周繼怡 | 80.00 |
| 黃進明 | 500.00 |
| 周偉信 | 1,000.00 |
| 陳叢 | 1,000.00 |
| Lee King Yi | 300.00 |
| Lee Man Ying | 500.00 |
| Mr. & Mrs. John Dockerill | 500.00 |
| | HK\$ <u>16,280.00</u> |

President Council

| | |
|-----|------------------------|
| 無名氏 | HK\$ <u>100,000.00</u> |
|-----|------------------------|

60th Anniversary Celebration

| | |
|-------|----------------------|
| 謝任生伉儷 | HK\$ <u>1,000.00</u> |
|-------|----------------------|

DONORS REPORT FOR JAN 2011

Education Fund (Church / Organization)

| | |
|------------------------|-------------------|
| 九龍國際浸信會 | 28,203.80 |
| 大埔浸信會天澤福音堂 | 1,000.00 |
| 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 | 3,500.00 |
| 石澳浸信會福音堂 | 5,000.00 |
| 尖沙嘴國語浸信會 | 1,500.00 |
| 紅磡浸信會 | 3,500.00 |
| 香港仔浸信會 | 23,780.30 |
| 香港浸信教會 | 100,000.00 |
| 香港聖尼地城浸信教會 | 1,200.00 |
| 柴灣浸信會 | 8,000.00 |
| 粉嶺浸信會 | 25,000.00 |
| 基督浸信會 | 1,500.00 |
| 第一城浸信會 | 3,750.00 |
| 富安浸信會禧年堂 | 10,000.00 |
| 置富浸信教會 | 3,000.00 |
| 嘉盛浸信會 | 2,500.00 |
| 廣源聖禧年浸信會 | 2,000.00 |
| 錫安浸信會 | 8,442.00 |
| 觀塘浸信會 | 2,810.00 |
| 基督教四方福音會彩坪堂 | 1,000.00 |
| 基督教宣道會華基堂 | 500.00 |
| Superior Jewellery Co. | 2,000.00 |
| 無名氏 | 150,000.00 |
| HK\$ | <u>389,486.10</u> |

Education Fund (Donor)

| | |
|---------|-----------|
| 尹燕詩 | 2,000.00 |
| 王永珍 | 1,000.00 |
| 王群 | 500.00 |
| 白智信伉儷 | 500.00 |
| 伍玉嫻 | 200.00 |
| 何孟晉 | 1,000.00 |
| 何偉明 | 200.00 |
| 何錦燕 | 500.00 |
| 何譚惠如 | 1,000.00 |
| 吳國傑伉儷 | 500.00 |
| 吳麗卿 | 1,000.00 |
| 呂志華 | 1,000.00 |
| 李正行 | 5,000.00 |
| 李明珠 | 1,000.00 |
| 李錦霞 | 1,000.00 |
| 周妙兒 | 3,000.00 |
| 林威烈 | 1,000.00 |
| 林潔珍 | 10,000.00 |
| 洪鷹輪 | 200.00 |
| 胡文恩伉儷 | 500.00 |
| 胡永定、何惠珍 | 5,000.00 |
| 倪承恩 | 4,700.00 |
| 徐沛然 | 2,000.00 |
| 徐詩雅 | 300.00 |
| 張瑞蘭 | 2,000.00 |
| 張憲銓伉儷 | 1,000.00 |
| 啓聞基金 | 300.00 |
| 曹偉彤 | 5,000.00 |
| 許鋒威 | 400.00 |

| | |
|---------------------|----------------------|
| 陳巧貞 | 100.00 |
| 陳永鑾伉儷 | 1,000.00 |
| 陳美德 | 1,000.00 |
| 陳桂鳳 | 2,600.00 |
| 陳楊紹彝 | 2,000.00 |
| 陳慧冰 | 10,000.00 |
| 陳麗英 | 500.00 |
| 馮德華 | 300.00 |
| 黃華娟 | 100.00 |
| 楊劉育寧 | 10,000.00 |
| 楊謝金玉 | 1,800.00 |
| 葉玉梅 | 100.00 |
| 葉煥章 | 300.00 |
| 劉永生 | 300.00 |
| 劉建紅 | 600.00 |
| 蔡家駒 | 500.00 |
| 鄧炳光伉儷 | 10,000.00 |
| 黎婉媚 | 1,000.00 |
| 盧慕潔 | 50,000.00 |
| 麥美玉 | 5,000.00 |
| 盧潔芬 | 500.00 |
| 薛聲明 | 1,000.00 |
| 鍾建偉 | 5,000.00 |
| 龐凌玉珍 | 1,000.00 |
| 羅佩珊 | 100.00 |
| 關德華伉儷 | 140.00 |
| 溫祥、黎琮珍 | 400.00 |
| 蒙恩者 | 500.00 |
| Chan Ping Ming | 1,000.00 |
| Lam Pui Ming, Alice | 5,000.00 |
| 無名氏 | 1,000.00 |
| 無名氏 | 500.00 |
| 無名氏 | 300.00 |
| 無名氏 | 400.00 |
| 無名氏 | 193.60 |
| 無名氏 | 1,000.00 |
| 無名氏 | 200.00 |
| 無名氏 | 5,000.00 |
| 無名氏 | 2,000.00 |
| 無名氏 | 250.00 |
| HK\$ | <u>174,483.60</u> |
| 薛林美愛 | US\$ <u>1,333.00</u> |

LTED Book Fund

| | |
|-----|--------------------|
| 陳敏冰 | HK\$ <u>200.00</u> |
|-----|--------------------|

Book Fund

| | |
|-----|----------------------|
| 柳守仁 | HK\$ <u>3,000.00</u> |
|-----|----------------------|

Scholarship and Bursaries

| | |
|-------------|------------------|
| 香港(西區)潮語浸信會 | 5,000.00 |
| 愛子伉儷 | 300.00 |
| 無名氏 | 10,000.00 |
| HK\$ | <u>15,300.00</u> |

Lay Theological Education Program

| | |
|------|-----------------|
| 杜桂鵬 | 1,500.00 |
| 林淑卿 | 300.00 |
| 蔡艷桃 | 1,000.00 |
| 蕭桂娥 | 1,800.00 |
| HK\$ | <u>4,600.00</u> |

Distance Education Program

| | |
|--------------------|-------------------|
| 北角浸信會 | 500,000.00 |
| 何鏡煒伉儷 | 3,000.00 |
| 周宝娟 | 200.00 |
| 鄒小寶 | 700.00 |
| 盧慕潔 | 5,000.00 |
| Ernest & Sylvia Ho | 1,000.00 |
| HK\$ | <u>509,900.00</u> |

Local Filipino Program

| | |
|--------|-----------------|
| 張智理伉儷 | 6,000.00 |
| 陳麗英 | 200.00 |
| 溫祥、黎琮珍 | 200.00 |
| HK\$ | <u>6,400.00</u> |

Theological Education for the Hearing Impaired

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

Mission Fund

| | |
|-------|------------------------|
| 黃挺安伉儷 | HK\$ <u>100,000.00</u> |
|-------|------------------------|

President Council

| | |
|-------|------------------|
| 徐承順伉儷 | 20,000.00 |
| 溫恩智伉儷 | 20,000.00 |
| 主知名 | 50,000.00 |
| HK\$ | <u>90,000.00</u> |

60th Anniversary Celebration

| | |
|-------------|-------------------|
| 牛頭角浸信會 | 500.00 |
| 何文田潮語浸信會 | 500.00 |
| 愛群道浸信會 | 200.00 |
| 尹燕詩 | 1,000.00 |
| 李正行 | 5,000.00 |
| 陳志強 | 3,000.00 |
| 陳偉生 | 2,000.00 |
| 陳麗英 | 500.00 |
| 紀念楊洪明、史彩珍伉儷 | 100,000.00 |
| 羅耀嫦 | 10,000.00 |
| 溫祥、黎琮珍 | 400.00 |
| HK\$ | <u>123,100.00</u> |
| 羅甘杏葵 | 100.00 |
| 黃劍繼慈 | 500.00 |
| US\$ | <u>600.00</u> |

Graduate School Program

| | |
|-------|------------------------|
| 北角浸信會 | HK\$ <u>500,000.00</u> |
|-------|------------------------|

2011 Walkathon

| | |
|-----------------|------------------|
| 何鏡煒伉儷 | 1,000.00 |
| 周梁秀琼 | 3,000.00 |
| 林建民 | 500.00 |
| 袁鄧光 | 500.00 |
| 葉麗芳 | 200.00 |
| 劉瑞玲 | 5,000.00 |
| 潘淑婉 | 200.00 |
| 鄭文森 | 200.00 |
| 蕭懿明 | 500.00 |
| 譚日旭 | 2,000.00 |
| 譚羨光 | 500.00 |
| 溫恩智伉儷 | 5,000.00 |
| 溫祥、黎琮珍 | 500.00 |
| Cheung Wai Ming | 500.00 |
| Li King Wa | 500.00 |
| HK\$ | <u>20,100.00</u> |

Rev. Paul Wong Memorial Scholarship Fund

| | |
|------|--------------------|
| 黃劍繼慈 | US\$ <u>500.00</u> |
|------|--------------------|

DONORS REPORT FOR FEBRUARY 2011

Education Fund (Church / Organization)

| | |
|---------------------------|------------------------|
| 九龍國際浸信會 | 9,031.20 |
| 又新浸信會 | 6,000.00 |
| 大埔浸信會 | 10,000.00 |
| 屯門浸信會 | 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 |
| 尖沙嘴浸信會 | 10,000.00 |
| 尖沙嘴國語浸信會 | 1,500.00 |
| 沙田浸信會 | 14,000.00 |
| 紅磡浸信會 | 3,500.00 |
| 香港仔浸信會 | 23,828.50 |
| 香港浸信教會 | 108,300.00 |
| 香港聖地地城浸信教會 | 1,200.00 |
| 荃灣浸信會 | 40,000.00 |
| 基石浸信會 | 2,500.00 |
| 基磐浸信會 | 1,500.00 |
| 將軍澳浸信會 | 500.00 |
| 深水埗浸信會 | 10,000.00 |
| 愛群道浸信會 | 5,000.00 |
| 筲箕灣國語浸信會 | 2,000.00 |
| 銅鑼灣浸信會 | 6,000.00 |
| 廣源卮禧年浸信會 | 10,000.00 |
| 樂滿浸信會 | 2,500.00 |
| 興田浸信會 | 2,000.00 |
| 觀塘浸信會 | 3,288.00 |
| CHIN PANG INVESTMENTS LTD | 20,000.00 |
| 香港福音魔術佈道團 | 1,000.00 |
| 基督教四方福音會彩坪堂 | 1,000.00 |
| 基督教宣道會華基堂 | 500.00 |
| 啓開基金 | 300.00 |
| | <u>HK\$ 300,247.70</u> |

Education Fund (Donor)

| | |
|-----------------------------|-----------|
| Lo Ying Hum & Wong Shui Kau | 10,000.00 |
| Robert Tung | 3,865.00 |
| 方敬亮 | 2,000.00 |
| 王群 | 500.00 |
| 白智信伉儷 | 500.00 |
| 白懋輝伉儷 | 500.00 |
| 何偉明 | 200.00 |
| 何錦燕 | 500.00 |
| 何顯雄伉儷 | 5,000.00 |
| 余金蘭 | 2,000.00 |
| 吳國傑伉儷 | 500.00 |
| 呂志華 | 1,000.00 |
| 李子杉伉儷 | 5,000.00 |
| 李育謙 | 3,000.00 |
| 李啓祥 | 2,000.00 |

| | |
|-----------|-----------------------|
| 胡文恩伉儷 | 500.00 |
| 徐詩雅 | 300.00 |
| 梁錦松、郭詠文 | 5,000.00 |
| 符國瑤伉儷 | 2,000.00 |
| 許鋒威 | 400.00 |
| 陳證光 | 500.00 |
| 陳麗英 | 500.00 |
| 馮德華 | 300.00 |
| 黃華娟 | 100.00 |
| 葉淑儀 | 5,000.00 |
| 葉煥章 | 300.00 |
| 甄永雄、余笑玲伉儷 | 3,000.00 |
| 劉永生 | 300.00 |
| 劉佐德 | 5,000.00 |
| 劉建紅 | 600.00 |
| 鄭肖珍 | 2,000.00 |
| 鄧志昆伉儷 | 1,200.00 |
| 鄧炳光伉儷 | 1,000.00 |
| 鄧哲生伉儷 | 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 |
| 蒙恩者 | 500.00 |
| 無名氏 | 300.00 |
| 無名氏 | 500.00 |
| 無名氏 | 1,000.00 |
| 無名氏 | 3,000.00 |
| 無名氏 | 72.10 |
| 無名氏 | 400.00 |
| | <u>HK\$ 74,977.10</u> |

Lay Theological Education Program

| | |
|-----|----------------------|
| 蕭桂娥 | 2,000.00 |
| 蔡艷桃 | 1,000.00 |
| | <u>HK\$ 3,000.00</u> |

Seminary Extension Project

| | |
|-------|------------------------|
| 溫恩智伉儷 | <u>HK\$ 100,000.00</u> |
|-------|------------------------|

Scholarship and Bursaries

| | |
|-----------------------------|-----------------------|
| B. S. Smith Foundation Ltd. | 71,536.85 |
| 香港(西區)潮語浸信會 | 5,000.00 |
| 愛子伉儷 | 300.00 |
| 無名氏 | 5,000.00 |
| | <u>HK\$ 81,836.85</u> |

Distance Education Program

| | |
|--------------------|----------------------|
| Ernest & Sylvia Ho | 1,000.00 |
| 何錦璋伉儷 | 3,000.00 |
| 梁玉笑 | 500.00 |
| 鄒小寶 | 2,000.00 |
| | <u>HK\$ 6,500.00</u> |

Local Filipino Program

| | |
|--------|--------------------|
| 陳麗英 | 200.00 |
| 溫祥、黎琮珍 | 200.00 |
| | <u>HK\$ 400.00</u> |

Theological Education for the Hearing Impaired

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

Estate Donation

| | |
|--------|-----------------------|
| 王胡燕琮女士 | <u>HK\$ 27,252.68</u> |
|--------|-----------------------|

President Council

| | |
|-----|-----------------------|
| 陸彩萍 | <u>HK\$ 20,000.00</u> |
|-----|-----------------------|

Onesimus Training Program Usable Fund

| | |
|-----|-----------------------|
| 無名氏 | <u>HK\$ 20,000.00</u> |
|-----|-----------------------|

60th Anniversary Celebration

| | |
|-------------|-----------------------|
| 九龍城浸信會 | 1,500.00 |
| 九龍國語浸信會 | 500.00 |
| 竹園浸信會 | 600.00 |
| 中華神學院 | 1,000.00 |
| 星月餐廳 | 3,000.00 |
| 香港浸信會神學院校友會 | 10,000.00 |
| 頌主福音粵曲合唱團 | 1,000.00 |
| 易嘉濂 | 380.00 |
| 郭惠蓮 | 500.00 |
| 麥王麗蘇 | 500.00 |
| 劉福全伉儷 | 500.00 |
| 蔡永姚 | 20,000.00 |
| 謝兆祥伉儷 | 5,000.00 |
| 譚松光 | 500.00 |
| 關繼祖 | 2,000.00 |
| 無名氏 | 500.00 |
| 無名氏 | 200.00 |
| | <u>HK\$ 47,680.00</u> |
| 美加浸神校友會 | 500.00 |
| 李錦定 | 100.00 |
| 梅剛銳 | 100.00 |
| | <u>US\$ 700.00</u> |

2011 Walkathon

| | |
|-----------------|----------------------|
| PANG KWAN SHING | 100.00 |
| Mak Yin | 500.00 |
| 林寶源 | 1,000.00 |
| 黃永康 | 2,500.00 |
| 蔣如鳳 | 500.00 |
| | <u>HK\$ 4,600.00</u> |

DONORS REPORT FOR MARCH 2011

Education Fund (Church / Organization)

| | |
|-------------|------------|
| 九龍城浸信會 | 165,000.00 |
| 九龍國際浸信會 | 11,314.00 |
| 上水浸信會 | 15,000.00 |
| 上環浸信會 | 5,100.00 |
| 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 |
| 牛頭角潮語浸信會 | 1,000.00 |
| 以馬內利浸信會 | 3,500.00 |
| 尖沙嘴國語浸信會 | 1,500.00 |
| 赤柱浸信會 | 3,000.00 |
| 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 | 59,842.50 |
| 香港浸信教會 | 108,300.00 |
| 香港堅尼地城浸信教會 | 1,200.00 |
| 恩典浸信會 | 10,000.00 |
| 海怡浸信教會 | 10,000.00 |
| 基督浸信會 | 1,500.00 |
| 培正道浸信會 | 5,000.00 |
| 將軍澳浸信會 | 500.00 |
| 愛群道浸信會 | 1,100.00 |
| 置富浸信教會 | 1,500.00 |
| 筲箕灣浸信會 | 5,000.00 |
| 銅鑼灣浸信會 | 3,000.00 |
| 興華浸信會 | 3,000.00 |
| 耀東浸信會 | 3,000.00 |
| 觀塘浸信會 | 2,209.00 |
| 香港華人基督教聯會 | 50,000.00 |
| 基督教四方福音會彩坪堂 | 1,000.00 |
| 基督教宣道會華基堂 | 500.00 |
| 啓開基金 | 300.00 |

HK\$ 507,665.50

Education Fund (Donor)

| | |
|---------------------|-----------|
| Chan Pak Yan, Grace | 1,000.00 |
| Wong Ki Hang | 500.00 |
| 王紹良 | 300.00 |
| 王群 | 500.00 |
| 白智信伉儷 | 500.00 |
| 何仲儀 | 1,000.00 |
| 何偉明 | 200.00 |
| 吳國傑伉儷 | 500.00 |
| 吳鈿津 | 500.00 |
| 呂志華 | 1,000.00 |
| 招志強伉儷 | 1,000.00 |
| 招慧敏 | 2,000.00 |
| 招顯光伉儷 | 4,000.00 |
| 胡文恩伉儷 | 500.00 |
| 徐詩雅 | 300.00 |
| 梁桂華 | 500.00 |
| 梁廣華伉儷 | 500.00 |
| 梁麗嫦 | 300.00 |
| 許偉華 | 10,000.00 |
| 許鋒威 | 400.00 |
| 陳之霞 | 1,000.00 |
| 陳偉倫 | 200.00 |
| 陳偉權 | 500.00 |
| 陳錦鴻 | 500.00 |

| | |
|--------------|-----------|
| 馮德華 | 300.00 |
| 黃仲麒 | 200.00 |
| 黃振中伉儷 | 20,000.00 |
| 黃麥定倩 | 10,000.00 |
| 黃華娟 | 100.00 |
| 楊謝金玉 | 1,800.00 |
| 葉煥章 | 300.00 |
| 劉永生 | 300.00 |
| 劉建紅 | 600.00 |
| 劉錦昌伉儷 | 5,000.00 |
| 蔡慧英 | 200.00 |
| 鄧兆栢 | 1,000.00 |
| 鄧炳光伉儷 | 2,000.00 |
| 薛聲明 | 2,000.00 |
| 龐凌玉珍 | 1,000.00 |
| 羅佩珊 | 100.00 |
| 羅凱慈 | 2,000.00 |
| 譚麗儀 | 10,000.00 |
| 關志偉 | 100.00 |
| 關德華伉儷 | 140.00 |
| 溫祥、黎琮珍 | 400.00 |
| YM01 十週年同學聚會 | 800.00 |
| 婦女神學同學會 | 1,000.00 |
| 蒙恩者 | 500.00 |
| 無名氏 | 500.00 |
| 無名氏 | 300.00 |
| 無名氏 | 500.00 |
| 無名氏 | 1,000.00 |
| 無名氏 | 500.00 |
| 無名氏 | 1,000.00 |
| 無名氏 | 500.00 |
| 無名氏 | 400.00 |
| 無名氏 | 500.00 |

HK\$ 92,240.00

Lay Theological Education Program

| | |
|-----|----------|
| 杜桂鵬 | 1,000.00 |
| 蕭桂娥 | 1,800.00 |
| 蔡麗桃 | 1,000.00 |

HK\$ 3,800.00

Book Fund

| | |
|-----|-----------|
| 盧炯志 | 20,000.00 |
|-----|-----------|

HK\$ 20,000.00

Scholarship and Bursaries

| | |
|-------------|-----------|
| 香港(西區)潮語浸信會 | 5,000.00 |
| 陳禮文伉儷 | 20,000.00 |
| 愛子伉儷 | 300.00 |

HK\$ 25,300.00

Distance Education Program

| | |
|--------------------|----------|
| Ernest & Sylvia Ho | 1,000.00 |
| 何鏡煒伉儷 | 3,000.00 |
| 鄒小寶 | 1,000.00 |

HK\$ 5,000.00

Local Filipino Program

| | |
|--------|--------|
| 溫祥、黎琮珍 | 200.00 |
|--------|--------|

HK\$ 200.00

Theological Education for the Hearing Impaired

| | |
|--------|--------|
| 溫祥、黎琮珍 | 200.00 |
|--------|--------|

HK\$ 200.00

President Council

黎大華 HK\$ 24,000.00

60th Anniversary Celebration

| | |
|---------|-----------|
| 王靜敏 | 300.00 |
| 伍仲儀 | 600.00 |
| 何雪晶 | 300.00 |
| 何錦燕 | 350.00 |
| 余美麗 | 300.00 |
| 李勝球伉儷 | 1,000.00 |
| 杜家惠 | 500.00 |
| 林美芬 | 1,000.00 |
| 徐德貞 | 500.00 |
| 梁敏英 | 300.00 |
| 莫瑞霞 | 300.00 |
| 陳佩玉 | 300.00 |
| 陳佩雅 | 300.00 |
| 陳樹女伉儷 | 10,000.00 |
| 陳羅耀嫦 | 32,000.00 |
| 陶婉珠 | 100.00 |
| 楊幼珍 | 1,250.00 |
| 黎燕珍 | 300.00 |
| 蕭桂娥 | 500.00 |
| 龔少英 | 300.00 |
| 婦女神學同學會 | 3,000.00 |
| 婦女神學同學會 | 1,500.00 |
| 無名氏 | 1,000.00 |

HK\$ 56,000.00

2011 Walkathon

| | |
|----------------|-----------|
| Jenny Leung | 1,000.00 |
| Lam On Lin | 500.00 |
| Mak Sung Ching | 2,500.00 |
| 朱亮基 | 12,000.00 |

HK\$ 16,000.00

2011 Music Concert

| | |
|---------------------------|-----------|
| 阡陌社區浸信會 | 2,000.00 |
| 詩篇小室 | 2,000.00 |
| Mr. & Mrs. John Dockerill | 10,000.00 |
| 孔楊邦鏘 | 5,000.00 |
| 王紹良 | 500.00 |
| 伍玉嬋 | 200.00 |
| 何寶霞 | 500.00 |
| 呂余笑清 | 1,000.00 |
| 李明珠 | 1,000.00 |
| 招梁碧晁 | 2,500.00 |
| 林潔珍 | 3,000.00 |
| 胡定邦 | 1,000.00 |
| 唐榮敏伉儷 | 2,500.00 |
| 徐沛然 | 1,000.00 |
| 徐承順伉儷 | 20,000.00 |
| 馬錦泉伉儷 | 1,000.00 |
| 高貴琪 | 500.00 |
| 梁廣華伉儷 | 500.00 |
| 梁蘭卿 | 500.00 |
| 陳羅耀嫦 | 20,000.00 |
| 楊妙珍 | 500.00 |
| 楊謝金玉 | 600.00 |
| 潘燕華 | 2,000.00 |
| 盧靜宜 | 500.00 |
| 主所愛的兒女 | 2,000.00 |
| 無名氏 | 500.00 |

HK\$ 80,800.00

**Academic Awards
and Long Service Awards
Presentation Ceremony**

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



R e p l y

I will support The Hong Kong Baptist Theological Seminary by

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

- Tel: _____ Fax: _____
- Email: _____

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

Donation Methods:

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

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

Thank you for your support !



展
翅
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愛

Student Recruitment 2011-12

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

Date of Application for Admission

Hong Kong : January 3 – June 17
Overseas : January 3 – April 29

Date of Admission Examination

Individual arrangement within the Seminary's office hours

Precious Moments

December 20, 2010 Christmas Worship



Every year at the Seminary's Christmas Worship, the Seminary Choir would return to the alma mater to sing and celebrate in memory of the birth of Jesus Christ our savior. In these two years, increasingly more alumni have returned to join the Christmas Worship, making this festive season all the more rejoicing!

January 13, 2011 All the Seminary Prayer Meeting

In the second term, the first day was "Spiritual Formation Day," while the second day was the "All the Seminary Prayer Meeting," which served to remind our students that before immersing into a new phase of study, they need to learn to discipline their lives to look up to God in silence.



January 15 LTED Seminar on "The Art of Sermon Listening"



Course content in the LTED programs includes lectures, group meetings and topical seminars, and some courses even have camps and practicum. The photo was taken in a topical seminar held this January when Dr. Sam Tsang, our Associate Professor of New Testament, was speaking on the topic, "The Art of Sermon Listening."

March 2, 3 Experiencing Seminary Life Camp



The Camp is designed for those ready for seminary training or for those still in search of God's call. Participants will have the opportunity to know more about HKBTS, experience seminary life and come to a better understanding of God's will in their lives. In the picture, Dr. Grace Lo, Dean of Students Affairs, is introducing participants to students' lives in HKBTS.