

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

November 2012

President's Word: Integral Mission—Gospel for the Poor?

Feature: Voices of Our Graduates

Staff Sharing: Walking on Nin Ming Road

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Integral Mission

— Gospel for the Poor?

Joshua Cho

Jesus Christ's Work of Deliverance

There are many accounts in the Bible of God's care for the poor. The poor and the oppressed are often seen as those for whom God especially cares. Psalm 146 mentions that the God of Jacob cares for the oppressed, the prisoners, the blind, the wronged, the righteous, the alien, the widow and the fatherless: "the Maker of heaven and earth, the sea, and everything in them — the Lord, who remains faithful forever. He upholds the cause of the oppressed and gives food to the hungry. The Lord sets prisoners free, the Lord gives sight to the blind, the Lord lifts up those who are bowed down, and the Lord loves the righteous. The Lord watches over the alien and sustains the fatherless and the widow, but he frustrates the ways of the wicked." A common characteristic of all these people is that they have no legal, economic or political status and power. They have no right to have their voice heard, nor do they have a representative to speak on their behalf. Before the law, an alien has no legal status; prisoners wither in the loneliness of the prison cell; the moaning from the hungry is also not heard. However, the psalmist makes it very clear that the God of Jacob will help all



President's Word

these deprived people and make their voices heard.

Accounts in the Bible of God's care for the helpless and the poor can be seen not only in the Old Testament but also in the New Testament. The accounts in the Old Testament depicting God's caring for society's poor and helpless are concretely fleshed out in the office of Jesus Christ.

According to the gospel narratives, Jesus Christ stood up in the synagogue of Nazareth to declare Himself a minister of the gospel taking upon Himself the work of a deliverer. Unrolling the scroll of the prophet Isaiah, Jesus read to those present, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4: 18-19)

What do we mean when we speak of Jesus Christ as the deliverer? One of the dominant perspectives is this: Jesus becomes the redeemer of our souls as He delivers us from sin and gives us eternal life. Yet, the delivering work of Jesus goes far beyond personal salvation.

The Gospel of Delivering the Poor?

A close study of Jesus Christ's ministry in the world reveals His care for the whole person. After preaching to a crowd who had gathered in the wilderness, Jesus prepared food for them. He said to his disciples, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way." (Mt 15: 32; cf. Mk 8: 2-3) Even though he refused to dazzle people with miracles, he never refused anyone who came to Him asking for healing. In Matthew 14: 14 we read, "When Jesus landed and saw a large crowd, he had compassion on them and healed their sick." Such was Jesus Christ's ministry of deliverance as he met the physical needs of the poor, the sick and the helpless.

Many Christians feel strongly that the gospel of Christ is the gospel for the poor and agree that the work of deliverance of Christ is central to the Biblical message. They hold that the God revealed in the Bible is the God who especially cares for all those who are poor and oppressed. These include orphans, widows, the prisoners, beggars, street-sleepers, and victims of unfair political and economic systems. The church is the agent which is called to put into practice God's work of redemption and deliverance; therefore, one of her main vocational callings

is to pursue political and economic justice. It is through establishing such a social order that the church puts into practice God's powerful work of deliverance.

Two Gospel Views

The above understanding is different from the mainstream view emphasized in traditional Christian mission. Traditionally, Christian mission tends to lay stress on word of mouth proclamation of the gospel. Their concern is the salvation of the soul so that man can break away from this world and enter into a spiritual world. Those who criticize traditional mission maintain that this view of the gospel reduces the deliverance of a person's life to healing a person emotionally, mentally and spiritually. The criticism is that traditional mission dichotomizes what is physical from what is spiritual. This approach takes seriously a person's private transformation but tends to ignore the social dimension. They point out that this gospel view underlines the personal evangelism of Jesus Christ while ignoring the church's broader ministries in the society: for example, healing, driving out demons, setting free those enslaved. Thus the gospel's power to transform society is simply ignored.

No doubt, those devoted to traditional mission react strongly and consider that the mission with an emphasis on the gospel's social dimension regard this emphasis as an excuse to neglect the mission of personal evangelism. They worry about the de-emphasis of the ministry of evangelistic meeting so that the church has increasingly neglected personal evangelism and has allowed social relief work to take its place. Critics of social action also point out that the gospel is not limited to the economic sphere. They argue that a theology that over-emphasizes the deliverance of the poor will very often ignore other important aspects, for example, the need for a godly life, worship in the church, character formation and the cultivation of the inner life. Some people would even criticize such mission work that is based heavily on the social needs and problems by declaring that this work will blind people to seeing the urgency of personal salvation of the soul. As a result, there is a fear that, without being given proper warning, the sinner will be allowed to fall into eternal death. These critics have always regarded the social gospel to be an overstatement, a distortion of the message of the Bible and, even worse, a "false" gospel.

The above mentioned different views towards the proclamation of the gospel can easily be seen in today's churches. The evangelicals attempt to adopt a stance of

moderation among these views and the Lausanne Congress on World Evangelization is one of such important efforts.

From Gospel Preaching to Life Transformation

Then, how should we seek a common ground? From the model of Jesus Christ and His instructions, one thing becomes clear: Christ calls us to “go out” to preach the good news to “make disciples,” and to make disciples is to experience the transformation of life. Our model is clear: “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.” (Mt 9: 35) As Jesus preached the gospel, He healed the sick. Besides, He instructed the twelve disciples to proclaim that the kingdom of heaven is near and told them to heal the sick, raise the dead, cleanse the lepers, drive out demons. (Mt 10: 7) This makes clear that the goal of preaching the gospel is not only the proclamation of the knowledge of salvation but also the transformation of lives. It is not enough to give only part of our lives to Jesus but we are called to give Him our whole lives. Therefore, preaching the gospel includes the proclamation of personal salvation, but it goes beyond this proclamation. The gospel has the power to transform the whole person and even to transform culture, society, organization, and tradition.

When measured against Jesus' model and instruction, today's churches obviously pay much more attention to verbal proclamation while neglecting the gospel's life transformation dimension. While not denying the necessity of verbal proclamation, we must make it clear that we are called to implement the whole gospel as modeled by Jesus Christ. The integral mission is not confined to proclaiming by word of mouth but needs the evidence of action. Francis de Assisi exhorted his students to go out to preach the gospel in this way: constantly lead people to Christ, but do not use words unless necessary. Francis makes it clear that while verbal language has its place, words are limited.

To preach the gospel we need to use different means. To do this does not confine us to “speech,” it may include every single deed that a man can do. Each of our deeds must be inspired by the spirit of Jesus and flow out of His love. Just as that day when Jesus Christ saw the great crowds of people, His compassion was aroused. He saw men and women who were helpless in their predicament, like sheep without a shepherd (Mt 9: 36). Consequently, an integral mission goes beyond persuading others to believe in the gospel message by word of mouth. It is also an action: an action empowered by love (Mt 22: 37–39).

To Love God and to Love One of the Least Neighbors

The action of love is the mark of a Christian and also the mark of the true proclamation of the gospel. To love God implies loving our neighbors. As we have always been taught, neighbors can be those living in our vicinity or those who are aliens from a far away land. They can also be the hungry or the homeless, or they can be in prison or oppressed. Make no mistake about it: when one loves these neighbors, one is loving God. In loving God and loving our neighbors there can be priority but one cannot proceed without the other. Just as Jesus says, “Whatever you did for one of the least of these brothers of mine, you did for me.” (Mt 25: 40)

The parables in Matthew 25 remind us of this: unless we can come face to face with Jesus through reaching out to “one of the least,” we cannot meet with Him. From Prophetic Literature and the Book of Exodus in the Old Testament and the Gospels in the New Testament, we can encounter God in history and meet with Him as we reach out to one of the least of our neighbors. The poor are certainly one of the least of our neighbors. Jesus singled out the poor as those whom God loves and blesses because they will enter into His kingdom. However, in the world they are poor because they are oppressed by society's unjust social systems. These systems allow the poor to be sacrificed for the wealthy. In fact, their poverty is the result of the affluence and power of the wealthy.

To Enter into the World of the “Other”

“One of the least” means those of our neighbors who are oppressed, the social classes who are exploited and the ethnic groups who are despised. All these people are denied their full humanity, and their lives cruelly tortured. These people can be found in the street, beneath the flyovers or inside the cubicle apartments. They can be found in Hong Kong in the districts of Sham Shui Po, Tuen Mun, Tin Shui Wai; in Mainland China, Myanmar, Vietnam and North Korea. Not only this, but we must point out the irony that the oppressed often play the role of the oppressor. A male slave can tyrannize his wife; a female teacher who is being oppressed can tyrannize her students in school; a child living in a slum area can bully his classmates. Nevertheless, they are people who lack love. They all need our friendship and also our intervention and support.

It is clear that loving one's neighbors requires serious life transformation; such transformation must include changes in a person's thoughts, emotions and behavior.

To love one's neighbor implies that one is willing to follow Jesus Christ's example as He was present in the midst of the exploited and bullied. From this angle, to love one's neighbor, as Jesus Christ did, is to place oneself in the midst of the poor and the oppressed. This implies that one is willing to take a step forward and to enter into the world of the "other." In this process, the 'other' is the poor and becomes the revealer of God, the wholly other. This kind of social participation exemplifies a truly spiritual transformation. This transformation is not only an intimate communion between an individual and God and not only the change of an individual's thoughts, but it also involves a life transformation which is carried out in a social, economic, political, and cultural context. The motivational force behind those people who love their neighbors comes from Christ who can always be found in the midst of the poverty-stricken and the helpless.

Rodney Stark points out that it was the act of Christians loving their neighbors that was crucial to the birth and growth of Christianity in the first century. At that time, Christians loved those whom they found in predicament and were willing to serve them in the midst of disasters and pain. When an epidemic disease quickly spread, non-Christian neighbors immediately fled, but the Christians stayed to care for those in need. In response to the Christians' kindness, many of the abandoned turned to Christianity. Genuine love enables others to see the face of Christ leading many more people to come to Christ.

To Love One's Neighbors Is the Practice of an Integral Mission

Consequently, to love one's neighbors is to practice integral mission. Through the power of love, the preaching of the gospel and social ministry are integrated. Both the preaching of the gospel and social ministry become the means both to love God and to love people and pursue their well-being. This is to say that in spirituality and in substance, to preach the gospel and to do social action, and to love God and to love one's neighbors are not mutually exclusive. In fact, they are like our two hands and our two feet, which are not in opposition but mutually supportive.

If we understand that mission is the transformation of love, making others Jesus' disciples and glorifying God in society, then we can see an integral basis for mission. This integral mission is God's call to all churches. Those churches devoting themselves to integral mission would proclaim the gospel both through

their identity in the community and also through all they say and do in the world. The church needs to understand that her purpose in the world is not trying to be a mega-church (taking pride in the statistical figures she has achieved), and not becoming materially affluent in the social community, not in being an institution enjoying a privileged relationship with politically powerful parties. Rather, the purpose of the church is to bring about life transformation at all levels through the power of the Holy Spirit and through loving her neighbors, especially the poor. The result is that diverse groups come together in the community of Christ and everyone experiences the love of Jesus Christ.

Consequently, we can also see that integral mission is the ultimate dimension of all theological education and construction. This integral mission is what all HKBTS's teachers and students have been pondering and exploring since last year. We strive to develop a theology based on an integral mission enabling HKBTS's theological education to march forward in order to face our churches, face the conditions of the world in which we now live and enter into the world of the "other:"

(All Bible quotations are taken from NIV Bible)



Voices of Our Graduates of Ministerial Preparation Program

Sharing from Our Graduate Students



The Seminary's Sixty-First Graduates and the Faculty

Through the life of learning in HKBTS, I came to realize the richness of the Baptist tradition.

My teachers who have always challenged us to think theologically and broadly have continually broadened my theological horizons and stretched my imagination. This place and this community have steadily transformed my life. I offer up to God my gratitude for His preparation and work in my life!

Wong Shun-shing (M.Div.)

After serving in my church ministry for nearly thirty years, I have had the opportunity to study in HKBTS during my sabbatical leave. Having been out of formal training for three decades and studying while having ministerial duties at church, I often felt inadequate for my studies especially at my age. Yet, relying on God's grace I finally muddled through the "wooden men kung fu training lane"! Whether learning theological or practical subjects,

I have found my horizon in knowledge and experience broadened and my ministry greatly enhanced. I must thank my teachers, fellow-students, and seminary staff for their help. I especially thank God who loves me for providing me with the opportunities to equip myself to fight a better fight for Him.

Lam Lai-chun (M.Div.)

I must thank my heavenly Father for His deep love, I also thank God for His provision of caring parents, wise teachers, enabling fellow students, helpful seminary staff, and supportive churches. They have enabled me to finish my basic theological training. But completing this basic training in fact lays a solid foundation for the beginning of ministry. I will continue to put what I have learned into practice as I reflect on my pastoral duties. Like a student at the beginning of a new school year, I set out on a new journey of service and spiritual exercise.

Leung Lai-bun (M.Div.)

For being able to finish the theological program, I am filled with gratitude. I am grateful to my heavenly Father for standing by me as I have gone through many tests and trials. I have learned to be His servant.

I must thank my teachers and fellow-students for their encouragement, admonishment, and intercession. I specially thank my family members for their support, and above all, for my wife for all the sacrifices she has made for me.

Au Siu-yin (M.Div.)

I thank God for His guidance as He has led me to pursue further studies in my alma mater. To do further studies allows me to equip myself so that I can be more capable to serve the community of faith better and offer up to God a pleasing sacrifice. I must thank my teachers for their wise instruction that allows me to learn anew through reviewing things I learned in the past. From the lives of teachers and fellow-students, I can see the fruits of the Holy Spirit. I have been greatly encouraged and I long for a life of renewal and transformation. Alleluia!

Yung Chi-wai (M.Div.)

In my pilgrim's progress toward God, HKBTs is an unparalleled station. It has given me knowledge of wisdom, close and genuine friends, spiritual mentors, and a cloud of witnesses. Not only can I see God's vision for me but also have access to the spring that will never go dry.

Thank God for blessing me to study in HKBTs so that I could co-walk with all my fellow schoolmates over the years. No matter where I will be, my heart will always take root by the side of the stream of HKBTs, privileged to have the embrace of mountains and the vision of the sea that goes beyond our sight.

He Shiyong (M.C.S.)

Our class had one thing somewhat special; we are fewer in number; and everyone needed to make more presentations in our class than in other classes. As a result, the relationship among our classmates became especially close so that we experienced the Lord's providential care in a special way. Inside the classroom, teachers and students mixed together very well. The Faculty and Student Outing and the Spiritual Formation Camp built up our in-depth friendship. In the future, I will always return to the Seminary to check out books and visit our teachers — "I love HKBTs and HKBTs is my home!"

Leung Chi-kwong (B.A.P.S.)

For the past four years of theological training — I thank President Cho and all the teachers for their whole-hearted nurture and teaching; I thank my fellow-students for our mutual love, encouragement, and watch-keeping; I thank my family members for their silent support and acceptance; I thank my mother church for her financial support and prayers; I thank the churches where I did my practicum for the opportunities they gave me to learn to do pastoral work; finally, I must thank God, the One who has called me and who will continue to love me always.

Ip Pak-hou (B.A.P.S.)

The three years have passed as quickly as the twinkle of an eye. Looking back to that day when I had to forsake my favorite job as a psychiatric nurse and to take up the textbooks, I experienced much inner struggle. Yet, there was a voice from within: "If you do not enter the seminary now, you will not do it two years later." Therefore, I decided to leave my favorite job in order to equip myself at the seminary. No one could know my struggles with assignments and examinations during these few years. But whenever I looked up to God who had called me, He would make a way for me. There were times I wanted to quit, yet God's grace was always there waiting right in front of me.

Alleluia! Thank you, Lord! Thank you, professors!

Law Chi-hung (M.Div.)

My four years of seminary student life have indeed been colorful. This has included uncountable amounts of assignments, church practicum, campus life activities, and voluntary services on campus. These have truly been important arenas for our growth. How much we have grown depends on how much we have sacrificed, how much we have offered up to God. Thanks to every one of you who set up the scene. Of course, the most important one is You, our Lord and our God.

Fong Ming-kit (B.A.P.S.)

Thank God for He has led me to learn in the community of faith at HKBTs. I must thank the President and teachers who have embodied the Christian faith in their teaching and in their lives. To me, HKBTs is not an exceptionally sacred place but it has truly provided me with the community life that has allowed me to put into practice my Christian faith.

Law Ming-yuen (B.A.P.S.)

Looking back over my four years of seminary study, I can never forget the days and nights of dormitory life. The scenes of laughter and tears are uncountable. I must thank God and also thank all my teachers and each one of my fellow-students who walked alongside me. From you all I have learned how to be Jesus' disciple. However, this is only the beginning. I pray that God will continue to lead and protect us so that we can altogether be faithful to our high calling!

Lee Yu-hoi (B.A.P.S.)

Thank God for His grace that has led me to complete four years of seminary training. I thank my teachers for their nurture and teaching enabling me to establish a solid basis for a life of ministry. May God grant me with a teachable mentality so that in the journey of my ministry ahead, I can continue to receive His instruction. I hope that I can "rightly handle the word of truth" and be a good life model!

Feng Ka-cheong (B.A.P.S.)

Sharing from Our Graduate I

Months and Years at HKBTS

He Shiyong (M.C.S.)

I Chronicles 29: 15 records the words of David, "We are aliens and strangers in your sight, as were all our forefathers." Similar sayings can also be found in Genesis, Psalms and Hebrews. These words made me feel especially touched because I have been "a lonely alien in a foreign land." I came alone to Hong Kong to further study and have experienced all the hardships of an alien. From time to time, gazing at the Lau Yuet Sing Memorial Building in the seminary campus, I would say to myself, "In those early years when the Seminary's founding fathers moved to Hong Kong, they must have experienced similar hardships." This is the way God acts. He put us in the midst of a mighty torrent so that we can experience all kinds of trials and yet we receive supplies at the various courier stations where we can take a rest and find healing for our wounds and strength to continue forward. This allows us to know that our Christian faith is true and authentic since our Lord Jesus has come that we may have life, a life that is rich and full.

Thank God that He had prepared for me HKBTS, an irreplaceable courier station!

I still remember that it was seven years ago when I came to the Seminary with a church pastor to meet President Cho who was then the Dean of Academic Affairs. At that time I only wanted to sit in class lectures at HKBTS. But then, Dr. Cho said to me with a smile, "As an auditing student, you would not learn much. You'd better take credit hours!" I took this remark and became a part-time seminary student setting out on an entirely different



journey. Looking over these past few years, I needed both to work and study and often found it hard to find the time to do the reading and to work on my school assignments. Time and again I wanted to quit but when I thought about God's calling to me and the support and encouragement from the Seminary's teachers and fellow-students, I clenched my teeth and said to myself, "I will not set a bad example by becoming a deserter." Seven years have passed since I made up my mind.

What on earth has made HKBTS so attractive to me that I was willing to spend seven years studying here? Without hesitation, I think of grace as my first answer.

HKBTS is a school of "grace." All the students in the Seminary know that our teachers are all gracious. Whenever we had difficulty in our assignments or when we had to defer submitting our assignments due to unforeseen problems, our teachers have been generous with grace. They would often work "overtime" for students or find times to give us extra lessons. Their office, canteen or the classroom were venues for them to counsel students. I still remember one year when we had to study Greek, many students were worried about their ability to learn, our teacher, Dr. Poling Sun, offered to give us several extra lessons in the summer vacation.

Our teachers are deeply aware of our difficulties; they know that a seminary is not only a place to seek

knowledge, but more importantly it is a place to mould God's servant. That is why they are always generous with grace and considerate understanding. I deeply grasp this point so that whenever new students become worried about their studies and the assignments, I always encouraged them, "Don't worry, our teachers are full of grace!"

HKBTS is also a school filled with "brotherly love." Seven years ago when I first came to an interview, I came to know Cyril, who has become the friend of my life. When I entered the classroom, I came to know Flora and Panda. Now that Flora has gone to be with the Lord, all of us miss her. Every year Cyril, Panda and I continue to set aside the time to come together and we all cherish the thought that the four of us celebrating our birthdays in July. With a twinkle in my eye I tell them, "Let us not give up 'meeting' together, for this is a commandment from God."

This is a strong circle of friends HKBTS has given me. But the friendship that the Seminary has given me goes beyond this group. I will never forget Dr. Cho's encouragement and it is through his encouragement that I have come to understand the importance of friendship in practicing Christian ethics. I have also seen the value of friendship as I have studied narrative theology. It was also due to the recommendation of Dr. Vincent Lau that I took seriously the completion of my very first Chinese translation work, *Resident Aliens*, by Stanley Hauerwas. There were many teachers and fellow-students who did not mind my clumsy Cantonese and they talked with me patiently. After these seven years, because of their positive suggestions regarding my pronunciation and grammar use, I can now preach a sermon in Cantonese. My friends here are my precious friends as they are generous with their love and friendship. Since HKBTS has given me many good friends, how can I forget HKBTS?

HKBTS is a school with vision. The happiest hour

on campus is when a group of fellow-students engage themselves in homework discussions, when we receive the study material shared by fellow students, when we talk with good friends about what has been troubling us from the bottom of our hearts, and when we mutually share the burden of our struggles in our studies and church ministry. Although teachers in HKBTS are full of grace when it comes to marking, they remain strict and stern. At the same time, there is genuine friendship between teachers and students in HKBTS. Not only are they generous with words of praise for our strengths, they are also direct and straight-forward in pointing out our weaknesses. In these months and years at HKBTS, I was always admonished to speak what the truth is in an honest way, taught to take seriously that we all are parts of the body of Christ and must therefore keep watch over one another. We must hand down the vision of the kingdom of heaven which is to worship God and serve Him and to serve the 'others.' Seven years can be said to be a short time but HKBTS's interpretation of the vision of the kingdom of heaven has been deeply engraved in my heart. Seven years can be a long time but the dribs and drabs of my months and years at HKBTS have been so warm and solid.

What happened that year is relived right before me. At the admission interview, when Dr. Grace Lo asked why I chose to study at HKBTS, my reply was, "It is because I was baptized at a Baptist church and in here there are teachers I like." Today if I am asked the same question, I would say, "It is because in here there are teachers I like and respect. There are co-walkers I treasure and there are tangible faith, hope, and love with which God continues to bless the Seminary." The words Jacob spoke at Bethel fit the Seminary, "Surely the Lord is in this place."

Because I studied at HKBTS, I am no longer a lonely alien.



Sharing from Our Graduate 2

Without Regrets

Law Ming-yuen (B.A.P.S.)

I still remember once after the morning chapel hour when I was a first year student that I came across President Cho. In the conversation that followed, he asked me whether I regretted studying at HKBTS. At that time I answered, "No." Now, after studying in the HKBTS family for four years, I wholeheartedly give thanks to God for leading me to this seminary where in this community of faith I have learned and grown.

In fact, at that time prior to applying to study in HKBTS, I had known that the Seminary was going through a time of turmoil. But as a Baptist, I still hoped to study at HKBTS so that I could know more about the Baptist denomination. At that time, I prayed to God asking Him to pave the way for me. Consequently, He did pave the way and bestowed on me a heart of peace. Today I have finished the four-year program and I specially thank our Lord for allowing me to study at HKBTS as I have personally experienced how God loved and cared for the Seminary. Although there were waves of interpersonal conflict, our God is one who has the power to calm the waves. His power is the power that is full of grace and the power being able to bring peace.

In these four years, I saw President Cho serving the Lord diligently by loving the Seminary and loving our churches. All the teachers in the Seminary are dedicated and make great effort to impart knowledge to us and to pass on God's truth with one heart. The truth of God requires the people of God to interpret it and strive hard to live it out. There was one thing that impressed me deeply. It was about one government department which had planned to build a big construction project right opposite the seminary campus. Being aware that the project would certainly have a negative impact on the Seminary community and on its surrounding environment, President Cho met with the representatives of the government department a number of times. In his negotiations, he insisted on knowing more about the criteria used to choose this project site and the impact of the construction project on the environment. The process was not smooth but President Cho continued to follow up the case, insisting on being given more information from the department so that he could see the whole picture. At the same time, he taught and continually reminded us that a disciple community must never revert to secular tactics. For example, it would be easy to manipulate the media to arouse public opinion against that government department. Time and again President Cho

urged every member of the HKBTS family to be vigilant to pray for the situation. Meanwhile, he pointed out that if the government's reasons were sound and convincing, we would then have to accept their plans even though we did not like them. This incident helped me see more clearly that as a disciple of Christ we should be open to all truth in dealing with controversial situations and should handle the case in ways that go with truth. Even when we disagree, we are obligated to respect the other side. We not only need to stand firm in our effort to do the right thing but we must also understand both sides of the argument while holding fast to our Christian identity. The approach and life example of Dr. Cho exhibit the depth of Christian integrity and his faith in God. Only the community which has faith in God can be fearless toward the power of the world and does not need to resort to worldly means.

As a seminary student, I have learned much from this incident about how we should serve God. When I am about to shoulder the responsibility of a pastor, I am aware that I must strive to achieve certain results, but I must always seek God's truth throughout the process. The church must be true to its nature and not to resort to the tactics of the secular world. The faith community has been placed in the world to exhibit the distinct values of the Christian faith.

In the HKBTS family, apart from President Cho and all our teachers who love and care for us, there are the staff workers who make every effort to serve the Seminary and students. The reason for students to have such a beautiful learning environment and to enjoy all kinds of facilities of the Seminary everyday is that there is a group of diligent and loyal staff workers. As I had the opportunity to serve in the Student Union, I had many opportunities to contact these staff workers and to understand better their duties. Very often we need the help and support of the Seminary in running Student Union activities, and in return sometimes we would tell the

Seminary our students' needs. Basically, after listening to students' request and needs, the staff workers would try their best to help solve the student's problems whenever feasible and possible. In case of a sudden, emergency event, the staff would try hard to provide a "queue-jumping" service, hoping to allow students to study in the Seminary without worry. This is what President Cho always teaches us: In the HKBTS family, we ought to serve each other and to treat one another with hospitality.

Studying in these four years has not only enriched me in my biblical and theological knowledge but has also allowed me to experience more deeply the grace of God. Not only was my heart filled with God's gracious blessing in prosperity, but even in adversity, the way God acted was also a valuable lesson for me. In reminiscing over the course of my seminary study, I recall one particular problem that I had no idea how to manage. During those days when I left the seminary alone on foot, I would always bring the problem up to God in prayer. Whenever I prayed, a sense of peace and quietness filled my heart. After a fairly long time, God did not take away the problem but instead changed my attitude toward the problem so that my heart was released. In fact, more than once, God led me to bring my request to Him through prayer. All along He was teaching me to gradually see the problem from a new perspective. God is the One who listens to our prayers.

I must thank God for leading me to HKBTS where the daily routine of Seminary life has enriched me and has enabled me to enjoy my study life. No doubt, besides the HKBTS family, there is my own family, especially my wife and daughter who silently support me as I walk along the road. At the same time, I also need to thank all those brothers and sisters in many different churches who have lovingly expressed their loving concern and care for me. I believe that your prayers served as my greatest strength when I faced difficulty. Indeed, God is the One who always listens to our prayers.



Sharing from Our Graduate 3

A New Chapter

Au Siu-yin (M.Div.)

In the heat of summer three years ago, with fear and trembling I began a new chapter in life when I came to HKBTS. I entered the Seminary to be equipped for ministry after receiving a clear calling from God that comes with an inner peace and assurance. However, I lived a long way away from the Seminary. I had to spend long hours in daily commuting after school and I naturally felt physically tired. In addition, having been out of school for nearly twenty years and no longer being young, I found that re-immersing myself into a new environment to join a full-time study program was a great test for me. Furthermore, apart from the high pressure of study, it was not at all easy for me to keep a correct balance of my family life and church service. Facing all these difficulties and pressure, how on earth could I walk through that path? In retrospect, I could not remember clearly what happened. What I do know is that God's grace has always been with me along the way and has become even more abundant!

I felt both bitter and joyful in these three years of study. What was bitter was that I had not imagined that the course work of the Seminary would be so hard

pressed. No doubt there were long hours of class lesson and so also were the many designated reading materials, small group study reports, and topical term papers to work on. That would certainly demand considerable intellectual strength and stamina to manage. In the meantime, there were a great many extra-curricula activities and hidden curriculum inviting active participation from the students. To acquire high GPA in each subject or to achieve good performance in every event was considered to be highly difficult. However, to get better equipped and to model good life testimony I am determined not to muddle through but to try hard to do my best. I understand that in so doing I pursued not my own personal accomplishment nor the winning of admiration from others but I can have had great discipline and growth in every aspect. As a result, I might be able to shoulder multiple duties in my future pastoral ministry.

Admittedly, there was the joyful aspect in my studies. I thank God for the colorful life and learning resources provided by the Seminary. The spacious campus, the green and serene environment, the abundant library collection, and the delicious food served in the canteen bring happiness and satisfaction to the body, heart, and soul. Studying in the midst of such an ethereal, comfortable

environment, even the hard study would sometimes become a happy event that pleases the mind.

However, what I found most joyful in my study is the serious and yet open intellectual environment. It is true that the Seminary has its denominational background, but in student admissions and in handling perspectives concerning the many problems of faith, the Seminary goes beyond its denominational and traditional boundaries to allow much room for us to make intellectual enquiry. It is this fully inclusive and equitable learning environment that teachers and students coming from varied different denominational backgrounds can engage in serious and unrestricted thinking about the Christian faith as they establish their own conviction in a rigorous way. Students can speak their minds freely in expressing their opinion and also listen to the viewpoints of others under the principle of mutual respect. That is to be followed by an enthusiastic discussion where one reflects on one's own limitation and insufficiency. For one who has long been immersing in the Baptist community life, I find the Seminary to be the perfect arena to reflect and to refine my core beliefs. In the reflection of theology and faith, my teachers have admonished me and exposed me to many theological concepts, holy ceremonies and rituals, and even spiritual experience. Three years are not too long. What I could experience has been, after all, limited and even for the part that I came to know my understanding was fairly superficial. And yet, they have already broadened my horizon so that I can see farther and broader. I am convinced that such training can help me build a solid theological foundation and is certainly crucial for my future ministry.

Even though the Seminary advocates an open atmosphere of learning, it does not tolerate irresponsible words and speeches. This is especially the case when we quote scriptures to justify an action. As students seek to explain a biblical text, the Seminary holds up a rigorous standard. Therefore, I always keep pushing myself to

remember the seminary motto: "to correctly handle the word of truth." I continue to strive to study the Bible in the original languages and to apply the hermeneutical methods to avoid misinterpreting the text. I regret that due to my limited natural endowments and power of understanding, I have only mastered the basic skills. I pray that God will allow me to continue learning and practicing what I have learned on this basis so that I may strive "to present myself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth."

I must thank my teachers. Through my struggles, I have been encouraged by my teachers' life examples and precepts over these three years. I must also thank my many fellow-schoolmates with whom I learned together. No matter what program of study, full-time or part-time, whatever number of years of study, they have all become a driving force encouraging me to grow. Time after time they have offered to give me a helping hand when I was in trouble or when I was overcome by anxiety. I see the whole learning community here as a church where many individuals gather together with all their different personalities and backgrounds. All these students enrich this special congregation with their different viewpoints and ways of doing things. The seminary community provides a precious learning ground where we interact and learn to get along and cooperate with all kinds of people. This opportunity of learning to adapt to challenges prepares us for similar situations in our future fields of ministry.

Looking back over my three years of learning, I can only say that it has indeed been one of my life's most wonderful experiences and one filled with God's abundant grace. Although I have graduated from the Seminary, a rich nostalgia will always remain in the bottom of my heart, accompanying me as I open another chapter in my life and as I enter my field of service.

As God has led a group of graduates to commit themselves to the ministry field,
He has also led a group of new students to make their way to the Seminary to equip themselves
theologically and to experience the Lord's grace within the Seminary's community.

Please pray for our new students Keep watch over our future pastors

Master of Theology Program

Chung Chi-kwong, Kung Wai-cheung, Lui Lai-king, Suen Wai-lun, Tang Oi-wah, Wong Shun-shing

Mater of Divinity Program

Chan Tsz-chiu, Chan Miu-nung, Chau Tsz-wan, Hui Sau-hi, Lai Suk-fun,
Leung Pui-sang, Leung Wing-cheong, Li Miu-yue, Mak Pik-ting, Ng Ming-ki, Tam Chi-hong, Lam Tien-you,
Chong Pui-kit, Tsang Chi-pang, Wong Chung-ki

Bachelor of Arts in Pastoral Studies

Chan Wai-meng, Chow Pui-kin, Chow Sin-wai, Chung Wing-mui, Yen Wing-oi, Yip Chun-sze, Yu Hon-pong

Master of Christian Studies

Wong Shing-fun, Yip Mei-yuk, Chan Wing-shan, Hui Wai-man, Kwong Siu-man, Sin Wai-ho

Non-classified Students

Chan King-chuen, Chan Wai-lun, Chui Wai-ching, Lau Chun-ngai, Lau Tung-ching, Mok Siu-ha, Wong Yuk-kong

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind,
to release the oppressed, to proclaim the year of the Lord's favor.” (Lk 4: 18-19)



A group picture of the faculty and new students taken right after the Opening Convocation

Walking on Nin Ming Road: Reflection on Education and Theological Education

By counting my fingers, I calculate that I have walked along Nin Ming Road for exactly ten years. Through sunny and rainy days, Nin Ming Road has led me to HKBTS for my three years of M.Div. studies and on to my Th.M. studies and finally to my present work with the Distance Education Program. To me, Nin Ming Road is a pathway leading to the field of education, first leading me to HKBTS to receive theological education and then enabling me to serve God on campus. The figures of teachers, staff and students weave in and out along the long and narrow Nin Ming Road. Near the end of this past August, many new footprints were added to the road. This group of new students began their journey along Nin Ming Road after committing themselves to full time ministry. They set out full of vigor and vitality, creating a whole new atmosphere at HKBTS on Nin Ming Road. This triggers my thoughts about both the current direction of education in Hong Kong and our own theological education.

The Issue of Education

As students step into September, Nin Ming Road has once again begun to bustle with noise and excitement. Then, on September 9, at the request of Registration and Electoral Office, the Seminary allowed John Murray Memorial Hall to be designated as a polling station for the New Territories East District in the 2012 Legislative Council Election. This is a special election year as it marks the fifteenth anniversary of Hong Kong's reunification with China. This is also the election year to select the new SAR Chief Executive and is the first

Chow Pui-shan (Director of Distance Education Program)

Legislative Council election after the passage of the political reform package in 2010. In the past, when a government's term of office ended, the newly formed SAR government officials or the candidates for the Legislative Council would carry out their various political activities. In earlier days, their discussion centered more on external policies or on the participation in the existing organizational structures of the establishment. They would seldom touch upon the promotion of the spirit of humanity or the need for a national identity. In sharp contrast, soon after the new HKSAR government took office, they immediately took up the thorny and troublesome job by beginning to implement the moral and national education program with exceptional vigor. Plans were announced to begin teaching national education this September in primary schools. Not surprisingly, this rushed plan set off tremendous reverberation and controversy among teachers, parents, students, and the public in general. Opponents quickly joined hands to form the Civil Alliance Against National Education. The strong organized opposition produced a major educational crisis. The crisis heated up as the candidates for the Legislative Council election did not want to be left out of the controversy. The Pro-Democracy and the Pro-Establishment factions were diametrically opposed as they debated the issue in election forums.



Before and After the Handover

This incident reflects Hong Kong people's distrust of the government as they worry that the regime will exert its power to control the course outline, making education a weapon to remold thought. Many fear the new government will use moral and national education as a tool for propaganda and "brain-washing." In fact, Hong Kong people remember that in the main stream educational system before the handover, national education had not been taught as a specialized subject. In the British colonial era, Hong Kong people had never "been" taught to love their country. For the general Hong Kong public, the concept of "nation" or "national" remains vague, and identifying oneself as a Chinese national would even be embarrassing. On the eve of the handover, Hong Kong people mostly called out, "I love my family, I love Hong Kong." After the handover, according to the "one country, two systems" policy, mainland China and Hong Kong were intended to be two places where people would be allowed to live under two distinct and independent systems and in separate contexts. It should come as no surprise that there are many misgivings after the SAR government has so quickly and forcefully introduced the national education subject. For one thing, what the basic orientation of the national education subject is remains unclear. Will students be taught to trace their national identity back to a single ethnic standard? What is its content? Does it try to indoctrinate students a kind of national education through a single state model? What are its measuring and assessment standards? Are these standards based on the learners' ability to give a model-answer type response or adopt a unified attitude to some specific values? How will national education be implemented? Will it adopt a centralized regulation plan? Will the subject repeat some of the content found in other subjects? If so, are those repeated parts indispensable to basic knowledge? What is the theoretical basis for introducing national education as a single subject instead of integrating its content into an inter-disciplinary curriculum? Some have cast doubt on the idea of "national education" while others accept the idea in theory but worry about the subject content, the mode of implementation, the standard of assessment, and the time table for its implementation. Overall, these questions have to do with the aim and values of education.

The Aim and Values of Education

At best, if the aim and values of an educational system are made clear to the public and people understand and affirm them, then they can be implemented in the educational system, and the aim can specifically be converted into effective

results. This can be shown in the curriculum and assessment policies. After the handover, there has been a revolutionary transformation in Hong Kong's civic society so that the public has an ever-increasing consciousness toward education as the public has become more conscious of its social responsibility and as its horizons have become more international. There has been an increasing desire among Hong Kong people to safeguard Hong Kong's basic values: democracy, freedom and equality, social justice, the rule of law, and human rights. Groups have formed to vigilantly monitor the implementation of policies and their mode of practice. This trend has constituted increasing pressure on the government for an educational reform. Yet, we see no response of the government in the formulation and enforcement of educational policies in this direction. The government does not take the public's heightened self-consciousness into sufficient consideration.

Another key element to consider is the relationship between education and culture. Education cannot exist in isolation since by its nature it is an integral part of culture. An education system in fact grows out of a cultural system while culture is intimately at work as individuals seek to create meaning for their lives. To create meaning is based on an understanding of the world according to a particular cultural background through which realities and meaning are constructed. At the same time, culture is made up of different systems which concretely prescribe the roles people play within the society, their corresponding status and their way of life. It is never wise to blindly transfer the educational aims and system of one culture to another culture with an entirely different environment in order to consolidate or sustain this system and its modes of practice. Such a transfer can only produce contradictions and distortions. This explains the criticism against the educational materials and teaching kits published and subsidized by the Education Bureau. The public criticizes them as biased in content and incompatible within Hong Kong SAR's context.

When it comes to the issue of subject adding to or withdrawing from a curriculum subject, we must consider how we look at the nature of learning and knowledge. Each mature subject of study, for example, mathematics, literature, and philosophy, has its own distinct mode of thinking, approach to truth, methods to separate truth from falsehood, and standard for review. This is to say, each subject has its own logic and set of presuppositions behind its basic definition. Therefore, subject design and curriculum definition are crucial. Any new subject

must be developed with careful consideration. They must be designed with a careful consideration of how knowledge is classified, defined and taught. Those responsible for designing a subject must examine both the relationship and boundaries among subjects to ensure the content's completeness and coherence of the new subject. Another often neglected point which is worth noting is that a learner's quality time for learning is limited. That means that when any new subject is added, a student's time for other subjects is automatically reduced. Whenever any new subject is developed, the curriculum as a whole must be examined and considered as the new subject is developed. We must be careful to point out that the decision to add or remove content from the curriculum reflects the hidden education values of the stakeholders in the educational system.

It is also important to consider the way the subject is taught. In the *Reform Proposals for the Education System in Hong Kong* submitted to the SAR government by The Education Commission in September 2000, the principle of "student-focused learning" was put forward. The clear direction of student-focused education is to create a learning environment favorable to nurturing the spirit of exploration and to stimulating critical thinking and creativity. The commission's aim is to expand students' capacity to work together cooperatively and to develop their communication skills, their creativity and their critical thinking skills. If our educational policy is to seriously follow this path, then we need to allow the learner time to reflect and comment on the "necessary truth." To follow this path, we will choose to adopt the "dialogue" mode of teaching rather than follow those educational theories that promote the stimulus-response or teaching modes that support indoctrination. Neither will we stress the gaining of factual knowledge through the "repetitive drilling" teaching method.

Finally, another point that deserves our attention is that the foundation of a school's curriculum is never confined to "subject content." From a cultural perspective, a school's most important theme content is built on the values and mission of that particular school. The school itself has established its particular curriculum that its learners follow, and it is this curriculum that largely determines the kind of meaning its learners build for themselves. Throughout the school, there is a certain learning milieu. The school's curriculum and its classroom atmosphere reflect its hidden cultural values while the school's organizational structure and overall teaching style, needless to say, transmit these values to the students. The thinking mode adopted by

teachers and other members of the school community largely determines how high do students place their school on their priority list in their lives and culture. To safeguard its lofty ideals of freedom of thought and freedom of teaching, the school and its sponsoring body need to establish a formal buffer to fortify itself against the impact of various political pressures. Such a buffer is important to protect and maintain those educational ideals and values which its members consider their heritage.¹

Jerome Bruner, an American educationist,² points out, "... 'reality' is represented by a symbolism shared by members of a cultural community in which a technical-social way of life is both organized and construed in terms of that symbolism. This symbolic mode is not only shared by a community, but conserved, elaborated, and passed on to succeeding generations who, by virtue of this transmission, continues to maintain the culture's identity and way of life."³ Looking from another angle, if we seek to nurture the modern civil personality that embraces a global perspective rather than a narrow national personality that is geo-focused, blood-focused and ethnic-focused, then we must join the formation and rearing of a cultural system so that the significance of ideal and value structure can be established and enable it to be socialized and internalized in a person's life. School education is the first institution a person meets in his life besides the family. The school shoulders heavy responsibilities in cultivating a virtuous personality in a citizen who is able to "do justice, love kindness, being faithful and without iniquity, know right from wrong, and walk one's talk" and acquire the moral imperatives and the knowledge and skills needed for communal living. From the above discussion, we should not regard this educational crisis created by proposing the national education to be an independent subject simply as "the general public's protest against local education."

Reflection of Theological Education

We can regard theological education as "the other kind" of national education (the education of God's kingdom) curriculum. What then are the differences of its educational aim and values? What is theological education's perspective toward knowledge and learning? Even though the form and content of theological education differ from general education, as a form of education it has the similar characteristic of "social contextualization." Theological education also faces the real needs of the social contextualization (the church) and the challenge of the culture in which the church finds herself. How does theological education designed to equip workers for God's kingdom set its

own orientation? Is theological education a purely intellectual and scientific study, or is it rather a kind of vocational education or professional training? These questions point to the role and function of a seminary. Does a seminary see itself more as an intellectual and scientific organization for teaching and research studies, or does it seek to be the training ground of clergies or ministers for churches? There are those who stand outside the church who criticize theological education for focusing more on training students in the skills of intellectual pursuit while neglecting training in the practical skills needed in serving the congregation. These critics claim that theological education does not take seriously the real needs of people in the churches. Standing on the high ground of an academy, others insist intellectual training is the primary purpose of theological education. These academics train students to comprehend concepts. This group does not value the practical. Neither do they regard highly the mastery of subject content. What is important to them is to broaden students' horizon as thinkers and to train them to think critically. Still there are some others who hold that theological education should focus on spiritual formation and personal discipline within a disciple community. For them, all else is secondary.

These different opinions as to the direction of theological education reflect different views of knowledge and values. To probe further below the surface of the issue leads us to conclude that the crux of all these problems can be reduced to a simple question: Which is more important, knowledge gained from "practice" or that gained from "meditation"? The dichotomy between theory and practice and between thought and action can be traced to the epistemology of the ancient Greeks. Plato insists that one can get to pure truth through reasoning while what can be obtained in the physical realm is no more than an image or mirage. Therefore, disciples of Plato would agree that only those devoted to "vision, speculation, and meditation" can acquire "true knowledge" or "recognized knowledge." According to Plato, the purpose of education is character training, making moral judgment and the appreciation of beauty. Plato did not regard practical skills as sublime or uplifting and he could only judge them to be inferior.⁴ Based on Plato's epistemology, the British educational system of the past tended to marginalize practical arts and crafts subjects, vocational education and the apprenticeship system. In the elite educational system of traditional British universities, practical knowledge continues

to be secondary and is assigned a lower status than traditional subjects.⁵ Hong Kong's educational system during British rule reflected this view of education.

Circumstances must always change over time. Along with the changes of other social forms in modern society, vocational education has become respectable and practical knowledge is now recognized as a respectable form of knowledge. Vocational education has even come to be a high priority to policy makers. As such changes have come to general education, theological education has made a concerted effort to be more holistic. Today's theological education needs to strike a balance between intellectual education versus vocational education, and between academic teaching, learning and studies versus practical training to meet the needs of the ministry field. On the one hand, thinking and theory provide knowledge that interprets the meaning of everyday practice and the knowledge that guides everyday practice. On the other hand, educators insist that even when one engages in intellectual and theoretical thinking, practical knowledge remains also a precious source of knowledge that must never be neglected.

We can say that theological education is another kind of "moral curriculum," which is practiced as a special kind of virtue ethics within the disciple community. The particular distinction between theological education and general education is that theological education is Christ-centered. Theological education highlights the concrete manifestation of faith which lies not only in a "cognitive deduction" of the divine, but is also based on a confession of faith, an affective commitment and an application of faith. From the perspective of a practicing community, the acquisition of knowledge takes place not in the intellectual activity of an individual's mind but in the process of mutual participation and life transformation within a community. Apart from a seminary, the church is another arena for the nurture of the spiritual life and a place where morality is put into practice. The seminary and the church are both training grounds for molding the believers' daily habits and their practice of faith within God's kingdom. Both institutions stress the molding of the believers' lives so that they are enabled to faithfully embody their Christian heritage. Believers must be prepared to do this in many challenging environments, always living out the Christian identity and to demonstrate the Christian faith in the real world. From the perspective of a disciple community, seminary students, teachers, church pastors, preachers and

general Christian believers are disciples of Jesus Christ and God's lifelong students. In the social context of the disciple community, Christians learn altogether to know God and experience His presence. In this community of faith, seminary students come to know themselves and the world as they transform their knowledge, convictions and value structure into an ethical system to face today's world. This is a different field of vision, which shapes a different mode of life within a disciple community. Such a mode of life testifies to the great life-transforming power of Christ's gospel and brings to light the limited values of the world. From a cultural perspective, a disciple community is the other kind of ambassador of the gospel shouldering the mission of shaping a new cultural consciousness, forming a new moral character and establishing the other kind of value structure. The purpose is to demonstrate to the world the proper mode of life for men and women living in this world and the moral responsibility humans have within this world.

1. Jerome Bruner, *The Culture of Education* (Cambridge / London: Harvard University Press, 1990), 28.
2. Jerome Bruner (1915-) is an American psychologist and educationist. In 1956, he published *A Study of Thinking* to challenge the main stream behaviorism and stimulus-response learning theory in 1950s with his structural development theory. This led to the "First Cognitive Revolution." In 1960, he published *The Process of Education* which has since become the classic in developmental psychology and he stood as a representative figure in the camp of Jean Piaget, the structural psychologist. Thirty years later, he adopted another knowledge paradigm which is based on Lev Vygotsky's social historical psychology, also known as "culturalism." This theory brought about what we today refer to as the "Second Cognitive Revolution." See Song Wen-li, translator's introduction to *The Culture of Education* by Jerome Bruner, trans. Song Wen-li (Taipei: Yuan-Liou Publishing, 2001), 4-6.
3. Bruner, *The Culture of Education*, 3.
4. Theodore Lewis, "Valid Knowledge and the Problem of Practical Arts Curricula," *Curriculum Inquiry* 23/2 (1993): 175-202, quoted in *Curriculum in Context*, ed. Bob Moon and Patricia Murphy, trans. Y. F. Chan, Y. H. Fung, and S. K. Chan (Hong Kong: O.U.H.K. Press, 2007), 210-211.
5. Lewis, "Valid Knowledge and the Problem of Practical Arts Curricula," quoted in *Curriculum in Context*, 220-221.

Academic Affairs News

1. Convocation Lecture

On August 29, the Convocation Lecture was presented by Dr. Andres Tang, Professor of Christian Thought (Theology and Culture). Dr. Tang spoke on the topic, "What Is Theology? Re-reading Jürgen Moltmann's *Theology of Hope*."

2. Full Time Ministry Seminar

The student recruitment seminar took place at the Seminary on October 27. This seminar is designed specially for those who are considering full time ministry by providing them with the opportunity to reflect seriously on their sense of God's call and to know in detail about the Seminary's study programs.

3. Joint Programs Graduation Ceremony

The Seminary's Joint Programs Graduation Ceremony of Ministerial Preparation Program, Lay

Theological Education Department, and Distance Education Program was held on November 25 (Sunday) at 3:30 pm at Kowloon City Baptist Church. Many church pastors, elders, deacons, brothers and sisters in Christ attended the ceremony.

4. Student Admission into the Seminary's Main Programs for Spring 2012-13

Student recruitment for the spring term 2012-13 into the seminary's main programs has already commenced. The following programs are offered: The Master of Divinity (7-year part time), the Master of Divinity (Further Studies; 5-year part time), the Master of Christian Studies (5-year part time), the Master of Theology, and the Doctor of Theology (a new program). The deadline for application is November 30 and the spring term begins on January 14, 2013.

Sketch of a Seminary Student's Life

Around mid-August every year, our seminary teachers and students gather together for the Spiritual Formation Camp as the first activity to begin a new school year's community life. The theme for this year's Spiritual Formation Camp (August 21- 23) was "Sketch of a Seminary Student's Life." Together we discussed: Who is a seminary student? What is the nature of a seminary student's life?

In the camp, there were three theme messages. Dr. Eric Kwong, the first speaker, advised and encouraged us to welcome change through a study of the Book of Acts. Dr. Kwong pointed out that Seminary training is a process of life change. According to Acts, the Jews went so far as to stride across ethnic boundaries and to leap over old hostility to evangelize the Samaritans. In the same spirit, to study in the seminary is to learn to love our enemies, transcend hostility, and learn the lessons of forgiveness and reconciliation. In Acts 10, Peter leaped over the wall of the Jewish tradition preventing the Jews from getting along with the gentiles and took the initiative to reach out to the gentiles. To study in the seminary is to learn to discern truth and to determine what is but human tradition. Dr. Kwong proclaimed that when we are willing to accept changes, God's blessings to us will certainly far exceed what we have hoped and prayed for.

Dr. Andres Tang brought the second message on "The Life-Building of a Seminary Student." Dr. Tang encouraged us to consciously demolish our old lives and build new

lives. Dr. Tang emphasized that there is a need for other people to keep us focused on this demolition and construction process. This is why we need a community. The seminary's teachers, students, and staff are exactly such a community of disciples. In this community, we learn how to let go of ourselves and open our individual lives and to learn to enter into the lives of others. In this way, not only will God renew each individual but also the community as a whole.

Dr. Alexander Mak preached the camp's final message which asked the question: "How to Be a Helper to Others?" Through a close relationship with Jesus Christ, we are able to find answers to life's problems. This being true, in order to help others, we need to stand as guideposts by pointing people toward Jesus Christ rather than to shoulder each person's load by ourselves. Through leading others to pray, Dr. Mak reminded us to develop a good prayer life as we connect them with their greatest source of help—Jesus Christ.

Apart from listening to the sermon messages, we also learned to practice serving one another. In the morning of the second day there was a session for class sharing. We invited four alumni to share with the graduating students about the changes they would face upon entering into the ministry field. Besides, second year students also took the opportunity to share their experience with the new students on how they themselves adapted to every aspect of seminary life in the past year.

Admissions and Registration Office

Mandy Chung (Registrar)

After a hot and busy summer holiday, we became even more busy with work of student admissions. We have been working with many departments to get ready for the Joint Programs Graduation Ceremony. This ceremony includes the Ministerial Preparation Program as well as the Lay Theological Education Department and the Distance Education Program. The ceremony was held on Sunday, November 25 at Kowloon City Baptist Church.

This school year we admitted 42 new students, including 6 in the Master of Theology Program, 17 in the Master of Divinity Program, 7 in the Bachelor of Arts in Pastoral Studies, 6 in the Master of Christian Studies Program, and 6 non-classified students. I sense an excitement as the campus bustles with noise and activity in the beginning of the new school year. At lunch time, the canteen is crowded of people. Since a number of our

new students are young, they bring with them vigor and youthful energy. I pray that the heavenly Father will bless these new students, helping each of them to adapt quickly to the new learning environment. Also, whether in the Seminary or in the broader seminary community, these new students can know and experience more about the Lord who has called them.

This year's Full Time Ministry Seminar was held on October 27 (Saturday). It is designed for those brothers and sisters who seek to serve God full time or those who are committed to pursue seminary studies. The content of the seminar was rich, including the sermon message, "What Is the Purpose of Studying in the Seminary?," "Testimonies of New Students," "Relationship between Seminary Studies and Church Pastoring Ministry." The program included a time of worship and praise. This was followed by "Talk with Seminary Professors," and "Introducing the Study Programs in HKBTS."

We will continue our student recruitment efforts for the spring term this school year (2012-13). Owing to our curriculum design, those admitted in the spring term can only be part time students. Please note that the deadline for application is November 30 and the spring term will begin on January 14, 2013. In August we began to receive applications for studying in the Th.D. Program. Applicants must have received both the M.Div. and Th.M. degrees with a fairly high GPA and good Christian character. Th.D. students can choose to major in Biblical Studies (Old Testament or New Testament) or Christian Thought (Theology or History). For detail, please call 2768 5130 or log on the Seminary's webpage.

We welcome church pastors, ministers, and Christian brothers and sisters to audit courses offered in the 2012-13 spring term. Please take note of the information to be released in early December on our webpage.

Lay Theological Education Department

Toto Choi (Associate Director)

What Has Communication Studies to Do with Me?

The program known as Master of Christian Studies (MCS) is well known among many lay leaders or coworkers in Christian organizations because many local seminaries offer this program to lay Christians who have reached the bachelor level. However, the MCS program that majors in Christian communication is offered exclusively at HKBTS. This program was first set up in 1998.

"Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me." (1 Cor 9: 16-17)

"How, then, can they call on the one in whom they have not believed? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? ...' (Rom 10: 14-15)

Paul reminds us that preaching the gospel is both

Christian responsibility and mission. As we follow this mission, we have a firm grasp of the content of the gospel message. And it is very important for us to reflect constantly and to learn to effectively communicate our message to the society in which we live and to this generation. The offering of the communication program is actually a response to this problem. Besides offering basic biblical, theological, and church history subjects, there are also the following compulsory subjects for major students: "Communication Studies and Christian Faith," "Christianity and Communication Ethics," "Multi-Media Communication," "Chinese Writings and Usage," "Communication and Popular Culture," and "Effective Sermonizing: Learning from Communication Theories." It is hoped that through studying the above subjects, students can develop their skills in independent thinking. The program will help students come to an in-depth understanding of theological reflection, cultural identification, and communication principles. This should help them integrate their Christian faith with the best communication theories so that they can communicate the gospel message in a pertinent and effective way. Beyond the classroom, the program

additionally offers topical seminars to help broaden students' horizons, deepen their concern about social conditions, sharpen their analytical thinking and their critique of current issues.

From all this, we can see that the MCS (Major in Christian Communication) Program is suitable for all Christians. In fact, those studying in the program come from a broad range of backgrounds: preachers, social workers, teachers, entertainment artists, merchants, Christian organization co-workers, and mass media professionals. Students have benefited a lot from the program and they are pleased to share their experience below:

"This program can help broaden my own horizon while improving my critical thinking. As a Christian shouldering my God-given mission, indeed I cannot shut myself off inside the church. Instead, I must make a strong effort to face the world."

"The nurture of the Seminary consolidates my theological foundation and broadens my understanding of the application of communication studies to the Christian

faith."

"Living in a pluralistic culture, I am keenly aware that I must equip myself. The integration and interaction of the Bible and culture have enabled me to understand more fully God's unending revelation to us from the here and how....We can testify to God through different means of communication."

"This program has given me expedient training and it enables me to come to an in-depth understanding and reflection on culture, communication and theology and also to examine our lives of faith from the communication perspective."

"I learned not only theology and knowledge in communication, but I also learned how the Christian world can use biblical teachings to integrate itself into public space."

Auditing is welcome in every subject that is offered to those major in the communication program, for detail of the subjects offered in every quarter, please log on the LTED webpage: hkbts.edu.hk/lted.

Distance Education Program

Chow Pui-shan (Director)

In the 15 years since the establishment of the Distance Education Program in February 1998, the number of graduates all through these years has exceeded 400. Our graduates come from all walks of life and from many varied occupations. There are those with limited level of education but through systematic learning they can gradually complete all of our certificates of Biblical Studies and the diplomas in Christian Studies. Students include those who have to commute back and forth between Hong Kong and mainland, those who take a job with irregular working hours; some students have physical constraints and some have to take care of the elderly, ill or weak members of the family. Yet, through the DEP, they are still able to successfully finish different stages of theological training.

A few days ago we received a student's email message from a far away place. This student who lives in Dublin, the capital of Ireland, told us to our surprise that besides herself, in her church there are another 8 brothers

and sisters taking various DEP programs. She hoped to come to Hong Kong to visit the HKBTS campus and to join our bi-annual topical seminar. She also told us that she would continue to encourage more brothers and sisters who are willing to serve the Lord to take the DEP program to equip themselves to better serve the Lord.

Students in DEP learn independently and seldom meet with or contact our coworkers. But we will try our best to provide them with support as they learn through email or telephone calls to follow up on their study progress and keep in touch with them. Unknowingly, our co-workers and some of the students have developed in-depth friendships in Christ. One of our students is a pest control expert. Once he made a special trip to the Sai O campus to take his study material and we exchanged a few words of greeting. As he was about to leave, our co-workers seized the opportunity to ask for his advice on ways to tackle the household cockroach problem. He was pleased to give us a helping hand and the next day he sent

us a detailed list of pest control suggestions by email.

In August this year, DEP joined hands with the Canadian Baptist Ministries to launch the “Canadian Pastoral Training Project” which aims to nurture Christian leaders in the mainland China. We pray that God

continues to open up the way for His ministry so that our service enables more Christian brothers and sisters to be equipped theologically. May our Lord enable DEP’s correspondence and online programs to reach far and wide to glorify His name.

Student Union

Hui Kin-cheong (Chairperson)

After the summer practicum, the anticipated Spiritual Formation Camp took place. This year’s annual Spiritual Formation Camp was held on August 21 through 23 at Cheung Chau. The theme was “Sketch of a Seminary Student’s life.” The camp enabled us to re-examine the questions of who a seminary student is and what the nature of a seminary student’s life is. The Students’ Life Department of the Student Union produced a short video entitled, “Take a Closer Look at Students’ Lives in HKBTS,” which allows our students to know in greater details about seminary life. Later, the video was uploaded to facebook of HKBTS for our students to view once again.

In fact, this HKBTS communication network was set up about half a year ago with a view to strengthening communication between students and teachers. That Group is filled with all kinds of information exchange, including prayer items, photos of class lessons and class activities, news announcements about talks, seminars, short-term courses, herald of different ball game activities, arrangements for collective book purchasing, and news from the Students’ Life Department about “new product” snack. It is through this kind of exchange that we put into practice this year’s theme “Co-Share, Co-Shoulder, and Co-Build” in the midst of the driblets and drabs of our life of

daily learning.

In September as the school year began, the Spiritual Devotional Department started leading the Tuesday and Thursday Morning Prayer Meetings and the Wednesday Noon-time Silent Prayer Meeting. Through these meetings, our fellow-students can gain new strength through the silence and the prayers so they can manage the busy life of seminary study. Besides, the “Cultural Exchange Visit to Zhongshan City” conducted in June by the Mission Department was a success because all the participating students learned and experienced a lot. In the Noon-time Sharing Meeting on September 27, we invited a missionary in that city to come to the seminary to share with us.

On September 21, assisted by the Seminary, the Students’ Daily Life Department conducted the Faculty and Student Outing to enable teachers and students to get to know one another more soon after the school term began through various kinds of games and activities. Furthermore, we had the “Parents’ Day” held on October 21 when students could invite their family members to visit the campus to meet with President Cho, teachers and other students, and to attend an evangelistic meeting. After that, we all had a meal together and had a joyful time of getting to know one another.

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on June 12 at a seminar organized around the theme "When Theologians Come across Politics." Dr. Tang spoke on the topic, "The Political Theology of Jurgen Moltmann." The seminar was organized by Virtue and Wisdom Link. Then, on June 20, Dr. Tang again spoke at a seminar following the theme "The Understanding of Separation of Church and State When We Take Jesus as Our Lord." Dr. Tang chose the topic, "The Separation of Church and State: Belief and Practice." This seminar was jointly organized by Baptist Churches, the Missionary Alliance Churches, and Evangelical Free Churches.
- **Rev. Brian Lam**, Chaplain and Director of Field Education, spoke on September 19 on the topic, "Transition, Transformation, and Community: The Spirituality of Mentoring," at the Sixth Annual Pastoral Conference organized by Divinity School of Chung Chi College, the Chinese University of Hong Kong.

Visitor

- **Samuel Chia**, Director of Online Chinese Studies and Associate Professor of New Testament, Dallas Theological Seminary visited the Seminary on July 10.

Lay Theological Education Department News

Student Recruitment 2012-13

Application for enrolment into the following programs (Teaching is conducted in Cantonese)

Master of Christian Studies Program (Major in Christian Communication)

Aim: To enable lay Christians with university education to integrate their Christian faith with communication theories so that they can engage in theological reflection on present conditions and the social situation. This would enable them to communicate the Christian message effectively.

Bachelor / Diploma / Certificate of Christian Studies Program

This is a part time evening program. Students can apply directly to study in the following programs.

Certificate programs: Certificate Program of Christian Studies, Certificate Program of Music Ministry

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

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

After completing the Certificate / Diploma program, students applying to study in the Diploma / Bachelor Degree Program will have all their relevant credit hours (having passed the subject concerned) exempted.

Throughout the year, the above programs accept part-time students who may later choose to receive full student status in the August.

Youth Ministry Diploma Program

Aim: To provide systematic training in ministerial skills and basic theological equipping for those Christians wanting to understand the youth community and committed to joining the youth ministry. The program can be completed in approximately two and a half years. Classes (meet every Monday evening) began in April. The program is open to transferred students.

Program content includes these topics: Be a Good Leader, Preparation and Practice of Worship, Games and Adventure.

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

Course Name	Lecturer	Venue	Date / Time
Christ is the Lord of My Family	Mrs. Yeung Fung Siu-yin	Mongkok Education Center	Sep 25 – Nov 6 class suspended on Oct 2 & Oct 23 (Tue, 5 lessons) 9:30 am – 12:00 nn
Book Study (O.T.): Jeremiah	Rev. Chung Chi-kwong	Applied Theological Education Center	Oct 9 – Dec 4 class suspended on Oct 23 (Tue, 8 lessons) 9:30am – 12:00 nn
Know What They Believe: Introducing Different Beliefs	Ms. Chan Wai-suet	Mongkok Education Center	Nov 13 – Dec 18 class suspended on Dec 11 (Tue, 5 lessons) 9:30 am – 12:00 nn
Singing the Psalms	Rev. Au Pak-ping	Mongkok Education Center	Oct 11 – Nov 8 (Thu, 5 lessons) 9:30 am – 12:00 nn
The Many Faces of Death	Rev. Lam Wai-lim	Mongkok Education Center	Oct 12 – Nov 30 (Fri, 8 lessons) 9:30 am – 12:00 nn

October to December quarter of the Lay Theological Education Training Program (auditing is welcome)

Course name	Lecturer	Venue	Date / Time
The Process and Skills of Counseling	Mr. Kwok Chak-yan	Mongkok Education Center	Nov 19, 2012 – Jan 21, 2013 (Mon, 8 lessons) 7:00 – 10:00 pm
Music Ministry for the Elderly	Mrs. Lin Lau Yuen-sheung	Mongkok Education Center	Oct 9 – Dec 4 class suspension on Oct 23 (Tue, 8 lessons) 7:15 – 9:45 pm
Survey of Church History of the West	Ms. Chan Hop-ying	Mongkok Education Center	Sep 26 – Nov 14; (Wed, 8 lessons) 7:15 – 9:45 pm
Spiritual Discipline	Ms. Wong Yuk-mei	Applied Theological Education Center	Oct 11 – Nov 29 (Thu, 8 lessons) 7:15 – 9:45 pm
Care Ministry for the Elderly	Prof. Kwan Yui-huen	Mongkok Education Center	Oct 4 – Nov 22 (Thu, 8 lessons) 7:15 – 9:45 pm
Book Study—Numbers : Growth in Faith between Generation Succession	Mr. Chan Chi-fu	Mongkok Education Center	Oct 12 – Nov 30 (Fri, 8 lessons) 7:15 – 9:45 pm

Enquiries and enrolment: 2711 2552 Email: ltedinfo@hkbts.edu.hk Webpage: www.hkbts.edu.hk/lted

Tuition Locations:

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

Applied Theological Education Center : 7/F, Christian Building, 56 Bute Street, Mong Kok

/ Distance Education Program

Exploring Truth Reflecting upon Faith Equipping for Ministry

Student Recruitment for Spring Term 2013

The new diploma programs will begin in March 2013 while the certificate programs can begin at any time

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

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

On-line Program	Program Description	Date of Commencement
On-line Certificate in Old Testament Studies Program	Description: * For those interested in studying the Bible, its contents are identical with the correspondence program. Features: * Students' course work is marked by experienced tutors; course work is handled efficiently and quickly through the platform on the webpage. * Students can read directly and download learning materials and course work on the webpage. * Students can upload the finished course work on the web for the tutor to mark and give comments. * Students can download the marked course work with the tutor's comments or search for program information.	* Students can begin at any time with fee concessions. * Trial study of the on-line program is welcome: http://elearning@hkbtn.edu.hk

For enquiries, call 2768 5105, email to deinfo@hkbtn.edu.hk, log on the DEP webpage www.hkbtn.edu.hk/dist.

/ Pastoral Continuing Education Center

Courses and talks offered from September to December

Course / Talk	Lecturer	Date	Time
A Clergy Nominates for LegCo: Political Participation from the Baptist Perspective	Dr. Freeman Huen	Sep 3 (Mon)	2:00 – 5:00 pm
Ethics of Romantic Love in the Christian Perspective	Dr. Ip King-tak	Sep 3, 10, 17 (Mon)	9:30 am - 12:30 pm 2:00 – 5:00 pm

Psalms and Wisdom Books: Materials for Preaching	Dr. Cheung Kwok-ting	Sep 10, 17, 24 (Mon)	9:30 am - 12:30 pm
The Prophet of a Conquered Nation: Book Study on Jeremiah	Dr. Wong Fook Kong	Oct 8, 15 (Mon)	2:00 - 5:00 pm
Promoting Healthy Church Development	Rev. Leung Ting-yick	Oct 15, 22, 29 (Mon)	9:30 am – 12:30 pm
How to Face a Funeral Conducted in Taoist or Buddhist Ritual	Dr. Eric Kwong	Oct 22, 29 (Mon)	2:00 - 5:00 pm
Introduction to Bereavement Counseling	Dr. Chan Chi-ho	Nov 19, 26 (Mon)	2:00 - 5:00 pm
Creative Use of the Bible in Teaching and Learning	Ms. Fan Shun-ying	Nov 19, 26	9:00 am – 6:00 pm
The Re-examination and the Challenge of Discipleship Training	Rev. Abraham Chiu	Dec 3	9:30 am – 4:30 pm

Readers can log on our webpage: www.hkbts.edu.hk/pce for detail.

For application or enquiries, you can contact us at 2768 5179 by phone, 2630 1391 by fax or pce@hkbts.edu.hk by email. Application forms can be downloaded from the Seminary's website.

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

/ Publication News

Dr. Sam Tsang, Associate Professor of New Testament, has written a new book entitled *Ancient and Contemporary Preaching: Classic, Biblical, and Modern Rhetoric for the Pulpit*, which was published in October. This is the first volume in the Seminary's Church and Culture Series. Dr. Tsang surveys ancient rhetoric and the NT implication and examines the kind of rhetoric found in modern electronic communication. Readers will discover that many principles of rhetoric have not changed from ancient to modern, yet there are sufficient differences to alert the modern preacher.

Dr. Wong Fook-kong's new book, *Seasons of Our Lives: Spirituality of the Poetic and Wisdom Literature*, the second volume in the Seminary's Christian Spirituality Series, was published in November. Dr. Wong reflects on what spirituality means in different seasons of a Christian's life – spring (beginnings), summer (to have and to hold), fall (acceptance) and winter (letting go) – through the lenses of poetic and wisdom literature. Specific issues discussed include what it means to be content, how to deal with pain and suffering, and how to face mid-life and final death.

Hill Road (issue 30) will be published in December with the theme "Mission." There are a total of six thematic

articles, five of which are from Dr. Brian Stanley who was the speaker in this March's Baptist Mission Week. These articles are now translated into Chinese and published in this issue. They are "1792 — William Carey and the Rediscovery of the Great Commission," "1910 —

New Partners in the Great Commission: Baptists from East and West at the World Missionary Conference in Edinburgh," "1974 — Redefining the Great Commission: The Lausanne Congress," "The Biblical Foundations of Christian Mission," "What Has Evangelism to Do with the Environment?" and "Dancing with the Missional Theology and Praxis: The Shifts from Lausanne Covenant 1974 to Cape Town Commitment 2010," by Rev. Pak Loh, the Seminary's Director of Mission Dynamics Center. The Journal also includes several miscellaneous articles and book reviews. *Hill Road* is available at the Seminary or in local Christian bookstores, for enquiries please call 2768 5168.



Student Recruitment for Spring 2012-2013

Day Time Study Programs:

Master of Divinity (7-year part-time)

Master of Divinity (Further Studies) (5-year part-time)

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

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

Master of Theology

Doctor of Theology

Deadline of Application for Admission

November 30, 2012

First Day of Spring Term

January 14, 2013

For enquiries, call: 2768 5130

Email: admissions@hkbts.edu.hk

Webpage: www.hkbts.edu.hk

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Face the Church's Needs
Meet the World's Challenges



R e p l y

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☐ contributing \$_____ for

☐ Education Fund ☐ Others: _____

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Address: _____

Tel: _____ Fax: _____

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☐ **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

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* You may inform us to terminate this monthly donation at any time.

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

Thank you for your support !

Financial Report

General Fund, July 2012

	HK\$
Income	2,820,934.27
Expenditure	<u>(2,554,066.20)</u>
Surplus / (Deficit)	<u><u>266,868.07</u></u>

DONORS REPORT FOR JULY 2012

Education Fund (Church / Organization)		Education Fund (Donor)			
九龍國際浸信會	9,797.60	Margaret Anderson	1,000.00	關志偉	100.00
上環浸信會	5,100.00	Mr. & Mrs. John Dockerill	10,000.00	關德華伉儷	140.00
大埔浸信會	12,000.00	方志強	100.00	溫祥、黎琮珍	400.00
大學浸信會	10,000.00	王紹良	300.00	蒙恩者	600.00
元朗浸信會	37,000.00	王群	700.00	無名氏	5,300.00
屯門浸信教會	500.00	白智信伉儷	500.00	無名氏	1,000.00
牛池灣竹園潮語浸信會	2,000.00	朱活平伉儷	300.00	無名氏	900.00
以馬內利浸信會	3,750.00	何仲儀	1,000.00	無名氏	500.00
北角浸信會	120,000.00	何偉明	200.00	無名氏	500.00
尖沙嘴國語浸信會	5,000.00	何錦燕	500.00	無名氏	400.00
竹園浸信會	4,000.00	吳炳榮伉儷	8,000.00	無名氏	300.00
沙田浸信會	7,000.00	吳國傑伉儷	500.00	無名氏	220.70
旺角浸信會	30,000.00	呂志華	1,000.00	無名氏	200.00
紅磡浸信會	3,500.00	李志孝伉儷	3,000.00		HK\$ 63,288.70
香港(西區)潮語浸信會	5,000.00	胡文恩伉儷	500.00	譚志清伉儷	US\$ 100.00
香港仔浸信會	13,017.95	倪承恩	4,500.00		
香港浸信教會	108,300.00	徐詩雅	300.00	Lay Theological Education Program	
香港堅尼地城浸信教會	1,200.00	曹偉彤	5,000.00	蕭桂娥	2,000.00
香港懷恩浸信教會	15,000.00	梁廣華伉儷	500.00	蔡艷桃	500.00
柴灣浸信會	6,000.00	梁麗嫦	300.00	無名氏	200.00
粉嶺浸信會	37,500.00	莫莊雅	100.00	無名氏	74.10
基立浸信會	3,000.00	許鋒威	400.00		HK\$ 2,774.10
基磐浸信會	1,500.00	陳偉倫	200.00		
將軍澳浸信會	500.00	勞家怡	200.00	Distance Education Program	
第一城浸信會	3,750.00	馮志偉	300.00	Ernest & Sylvia Ho	1,000.00
博愛潮語浸信會鳳德堂	6,429.10	馮德華	300.00	何鏡煒伉儷	3,000.00
新希望浸信會	1,000.00	黃仲麒	200.00	鄒小寶	900.00
置富浸信教會	2,000.00	黃華娟	100.00	無名氏	500.00
筲箕灣浸信會	5,000.00	楊妙珍	700.00	無名氏	300.00
銅鑼灣浸信會	3,500.00	楊謝金玉	2,000.00		HK\$ 5,700.00
灣仔浸信會	3,044.00	葉煥章	300.00		
觀塘浸信會	2,432.00	劉永生	300.00	Local Filipino Program	
中國基督教播道會同福堂	30,000.00	劉建紅	600.00	九龍國際浸信會	680.00
基督教四方福音會彩坪堂	1,000.00	蔡慧英	200.00	張智理伉儷	5,000.00
基督教宣道會華基堂	1,500.00	鄧兆栢	500.00	溫祥、黎琮珍	200.00
基督教華人神召會旺角堂	500.00	黎嘉賢	300.00		HK\$ 5,880.00
啓聞基金	300.00	盧美娟	1,000.00		
	HK\$ 501,120.65	薛林美愛	2,728.00	Theological Education for the Hearing Impaired	
Chinese Indep. Baptist Church-S.F.	US\$ 540.00	薛聲明	1,000.00	張智理伉儷	500.00
		龐凌玉珍	1,000.00	溫祥、黎琮珍	200.00
		羅佩珊	100.00		HK\$ 700.00
		羅凱慈	1,500.00		
		譚嘉敏	500.00	Scholarship and Bursaries	
				大學浸信會	HK\$ 4,000.00

Year 2012 Hill Singer Short Mission - Wuhan

Allen Cheng	500.00	李先強	100.00	張燕玲	100.00	陳麗堅	100.00	潘月荷	100.00
Bany Hung	200.00	李宇海	2,500.00	曹紹鏗	200.00	陸嘉雯	50.00	潘玉娥	200.00
Carmen E.	100.00	李玥坤	2,000.00	梁小珊	100.00	麥志威	100.00	潘桂祥	100.00
Chang Lien	5,000.00	李秋嫻	500.00	梁小龍	100.00	麥強	100.00	蔡佩珊	50.00
Choi Tze Wing	100.00	李美梅	200.00	梁力嗣	100.00	麥鳳笑	500.00	蔡偉民	100.00
Connie	50.00	李國雄	1,000.00	梁玉蘭	100.00	麥燕芳	200.00	蔡崇機	200.00
Daisy Lo	20.00	李惠敏	100.00	梁如發	200.00	勞世雄	300.00	鄭伊月	2,500.00
Erica & Tommy	500.00	李惠梅	100.00	梁佩雯	300.00	曾玉梅	200.00	鄭卓琪	200.00
Fanny Yip	100.00	李普光	200.00	梁明珠	200.00	曾淑英	500.00	鄭浩來	200.00
Handrawati Ansari	1,000.00	李善慈	100.00	梁珍萍	60.00	曾喜亨	200.00	鄭國邦	1,000.00
Hau Mui CHing	50.00	李嘉璐	500.00	梁美蓮	500.00	曾慶榮	500.00	鄭望恩	500.00
Jam / Janie	100.00	李漢榮	50.00	梁容芳	50.00	游美麗	100.00	鄭淑貞	40.00
Kerdy	50.00	李慶年	1,000.00	梁桂華	100.00	湯美寶	50.00	鄭麗恩	500.00
Lam Lai Yi	2,500.00	李潔儀	100.00	梁敏昌伉儷	300.00	程楚君	200.00	鄭何鳳	1,000.00
Lau Chun Loy	2,000.00	李進娣	100.00	梁淑恩	100.00	馮何桂清	2,000.00	鄭宗強	500.00
Lo Shook Ching	20.00	李錦源	100.00	梁淑筠	100.00	馮佩英	100.00	鄭宗強	500.00
Mak Fung Sin	100.00	李錦璇	100.00	梁愛芳	100.00	馮家昌	500.00	鄭建良	500.00
Nancy Mak	1,500.00	李靜雯	50.00	梁愛華	50.00	馮帶娣	50.00	鄭細妹	50.00
Pang Amy	100.00	杜淑嫻	200.00	梁嘉恒	100.00	馮慧珊	100.00	鄭愛華	100.00
Samuel Mak	1,500.00	杜淑康	100.00	梁聯倫	100.00	馮艷婷	100.00	鄭筠雯	100.00
So Shun Kin, Richard	1,500.00	杜裴婉儀	2,500.00	梁錦滔	500.00	黃允德	100.00	鄭麗英	100.00
Stanley	100.00	沈靜筠	2,500.00	梁藏禮馨	100.00	黃少秋	100.00	黎守亮	100.00
Tam Ka Man Carmen	2,500.00	辛德賢	300.00	梁麗華	600.00	黃志新	100.00	黎偉恒	2,500.00
Tammy Lam	60.00	佳姐	200.00	梁寶榮	50.00	黃志聰	100.00	黎嘉豪	100.00
Tom	100.00	卓志明	100.00	梁繼明	500.00	黃佩珊	300.00	盧上廉	200.00
Victor Kwan	100.00	周世伯	100.00	莫敏儀	100.00	黃佩珊	300.00	盧永勝	300.00
Vivian	100.00	周偉健	50.00	莊秀蘭	100.00	黃之薇	300.00	盧桂珍	100.00
Wendy	100.00	周淑芳	500.00	莊甄好	100.00	黃美蓉	100.00	盧啓昌	50.00
中華傳道會盛福堂	300.00	屈倩彤	100.00	莊靜儀	100.00	黃偉珊	100.00	盧淑清	20.00
永興浸信會路加園	750.00	招碧珊	100.00	許建昌	2,500.00	黃偉新	100.00	盧淑嫻	2,500.00
真理基石浸信會	5,000.00	林美玲	5,000.00	許昭如	100.00	黃詠翠	100.00	盧穎銳	100.00
深水埗浸信會	2,000.00	林婉雯	100.00	許劍榮	100.00	黃瑋霖	200.00	盧穎銳	100.00
尹桂芳	50.00	林惠正	200.00	許淑儀	200.00	黃滿麟	100.00	蕭婉冰	100.00
仇夢津	100.00	林惠珠	2,100.00	許碧霞	100.00	黃綺華	100.00	錢旋桃	100.00
仇夢剛	1,100.00	林惠騰	100.00	許諾	100.00	黃榮秋	100.00	謝永標	200.00
仇夢強	100.00	林穎婷	2,500.00	許靜思	100.00	黃潔勤	200.00	謝柏榮	100.00
仇富源	100.00	林懷義	100.00	郭小明	200.00	黃適存	100.00	謝敏賢	200.00
孔廣平	150.00	林蘭嬌	100.00	郭附齡	40.00	黃穎心	300.00	鍾力恆	800.00
文國園	300.00	邱玉嬌	100.00	郭英偉	500.00	楊文貴	100.00	鍾仁傑	200.00
王春燕	100.00	洪培剛	200.00	郭健忠	50.00	楊立熙	100.00	鍾梅英	100.00
王美蘭	300.00	洗麗娥	100.00	郭健榮	100.00	楊春、洪濤	300.00	鍾樂景	200.00
王群	100.00	侯國富	100.00	郭耀寶	500.00	楊國章	100.00	韓智寧	100.00
王嘉麗	100.00	姜紅娟	200.00	郭耀寶	150.00	楊得榮	300.00	簡凱韻	200.00
王滿瑩	100.00	姜達輝	200.00	郭慶雲	100.00	楊梅花	200.00	藍正思	200.00
司徒志誠	500.00	洪光慧	100.00	郭慶雲	200.00	楊盛月	100.00	關穎良	50.00
伍惠蓮	200.00	洪穎妍	100.00	郭耀民	100.00	楊惠珍	100.00	關穎儀	20.00
何上沛	50.00	胡文俊	500.00	陳文思	200.00	楊慧嫻	100.00	羅惠芳	100.00
何少芬	300.00	胡素珊	300.00	陳可滔	200.00	楊愛嫻	2,500.00	羅達敏	1,000.00
何官娣	50.00	唐淑瑛	50.00	陳永康伉儷	200.00	楊繼婷	300.00	羅錦嬌	100.00
何俊良	100.00	夏太	100.00	陳玉芬	300.00	溫少顏	300.00	譚永權	500.00
何紫瑜	200.00	夏俊偉	200.00	陳利珍	100.00	溫佩珊	100.00	譚美玉	500.00
何娟	50.00	孫慧冰	500.00	陳志英	100.00	葉冬英	100.00	譚美玉	300.00
何浩維	1,000.00	容勁	500.00	陳佳麗	50.00	葉伯光	100.00	譚惠珠	100.00
何淑妍	500.00	容鴻略	1,000.00	陳佳麗	20.00	葉欣榮	5,000.00	譚鈞平	200.00
何淑嫻	200.00	徐兆佳	2,500.00	陳東發	100.00	葉美燕	100.00	譚銓株	500.00
何惠貞	50.00	翁李愛慧	1,000.00	陳施雅	100.00	葉泰和	100.00	關榮基	500.00
何穎瑤	100.00	袁仕剛	100.00	陳煥輝	100.00	葉德傳	500.00	蘇太	100.00
何錦昌	100.00	袁婉玲	100.00	陳美麗	100.00	葉慶傑伉儷	100.00	蘇金華	200.00
何錦貞	200.00	馬子飛	200.00	陳桂生	100.00	葉慧賢	200.00	蘇恩玉	200.00
何鑑如	500.00	馬天倫	200.00	陳祝春	100.00	葉靜嫻	100.00	蘇思鈺	100.00
余宗華	20.00	馬惠玲	100.00	陳素珍	500.00	廖佩怡	50.00	蘇美好	2,500.00
余俊生	50.00	高向國	100.00	陳劍林	100.00	廖國娟	100.00	蘇幸倫	150.00
余秋燕	100.00	高景雄	200.00	陳偉健	100.00	趙冠球	500.00	蘇智恒	200.00
利宜臻	200.00	區淑明	200.00	陳健鴻	290.00	趙淑儀	100.00	蘇慧盈	100.00
吳少貞	100.00	崔詠芬	50.00	陳國良伉儷	100.00	趙海成	100.00	蘇艷華	100.00
吳志寶	100.00	張仲豪	100.00	陳梓榮	500.00	趙翠珊	500.00	無名氏	300.00
吳秀慧	200.00	張展邦	2,500.00	陳惠芬	50.00	趙德輝伉儷	100.00	無名氏	2,000.00
吳家	100.00	張珠麗	50.00	陳紫霞	100.00	趙燕	100.00	無名氏	500.00
吳國強	100.00	張偉強	100.00	陳貴貞	100.00	劉少芳	100.00	無名氏	400.00
吳淑華	200.00	張淑霞	100.00	陳雅宜	200.00	劉自行	300.00	HK\$	151,230.00
吳詠梅	50.00	張婷	2,500.00	陳嘉樂	100.00	劉志文	300.00		
吳錦蓮	100.00	張景賢	500.00	陳熙慧	200.00	劉永雄	200.00		
呂淑儀	100.00	張順輝	1,000.00	陳慧晶	200.00	鄧淑滿	100.00		
巫楚光	1,200.00	張裕康	100.00	陳慧原	20.00	鄧慧妍	500.00		
李天慧	2,500.00	張清偉	100.00	陳潔文	100.00	鄧燕群	100.00		
李少霞	100.00	張綺芬	200.00	陳樹基	200.00	鄧麗馨	100.00		
李月兒	100.00	張慕貞	500.00	陳樹楷	500.00	樊家玉	900.00		
李玉英	100.00	張樹佳	500.00	陳禮彥	50.00	歐陽杏非	500.00		

Precious Moments



August 21-23

Spiritual Formation Camp

Before the new school year began, all the teachers and students together joined the Spiritual Formation Camp to begin their studies with spiritual disciplinary exercise and community life activities. This year's theme was "Sketch of a Seminary Student's Life." Students took the opportunity to reflect on the identity of a seminary student and the nature of seminary life.



August 28

Opening Convocation

Thank God for leading us as we begin a new school year. President Cho exhorted teachers and students in a sermon with the title, "An Integral Mission – Good News for the Poor?".





August 30

All Seminary's Prayer Meeting

The All Seminary's Prayer Meeting is intentionally held in the first week of each new semester so that the whole seminary community together prays for the Lord's direction and guidance and begins learning how to pray for one another as the school term begins. The Seminary concentrates much of its energy to strengthen students' discipline in prayer with the hope that each student will be built up and molded through a good prayer life.



September 13

A Reflection Meeting on National Education

This meeting was held at noon time as the Student Union invited three teachers (Dr. Freeman Huen, Dr. Andres Tang and Dr. Vincent Lau) to engage students in theological reflection on the issue of national education. Teachers and students exchanged views on the issue and together had a time of discussion and prayer. It is hoped that this exploration will heighten students' social concern and increase their ability to reflect on this current situation and respond wisely to it.



September 18

Lay Theological Education Department Opening Convocation of "Women Theological Training Program"

There are at present 130 students enrolled in the "Women Theological Training" Diploma / Certificate Program. In this year's opening convocation, Mrs. Celia Juergens (the Seminary's Dean of Administrative Affairs) preached a sermon and Mrs. Lai Chan Yuk-cheung (a group instructor) shared her testimony. There was also class guidance to help new students immerse into their studies.



September 21

Faculty and Student Outing

That day, teachers and students gathered together at Tso Kung Tam Outdoor Recreation Center to know one another better and to nurture a team spirit through all kinds of group activities and games.