

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

September 2013

The Path of Growth

— New Responsibility,
New Chapter



President's Word

The four years during which I have been the President of the Seminary have flown by. In these years, the glory of God has been revealed to us through His sustaining love. I am awed by, and forget not, all His deeds among us. Jesus Christ once described the destruction of the temple: "No one stone here will be left on another; every one will be thrown down" (Mk 13:2). However, Christ also promised to return in glory: "At that time men will see the Son of Man coming in clouds with great power and glory" (Mk 13:26). Jesus Christ holds His promise to come back in clouds with great power and glory to gather the nations. Through the image of hope I am able to see a picture of the Seminary growing in the midst of challenges. Though the Seminary confronts different challenges in the chaotic and distressful world, we will never be driven to despair or lose our vision and direction for theological education. All the difficulties the Seminary encounters will only remind us to have hope in God as we carry out with great care what God has entrusted us to accomplish. We dedicate our soul, integrity, wisdom, and our strengths for the equipping of excellent servant leaders for the churches of the present and the future.

Hospitality: The Mark of a Disciple Community

Four years ago, teachers and students in the Seminary began to focus on the practice of hospitality in the love of Christ as the direction of the Seminary in our move forward. At the Opening Convocation in

August 2009, I shared a message entitled “The Unity of Hospitality.” The message points to the understanding that hospitality is a central biblical teaching as well as a practical application of our spirituality. I encouraged our teachers, students, and staff to practice hospitality to each other on becoming a unified, loving community. I firmly believe that this is one of the key manifestations of the Seminary’s spirituality, a mark of a disciple community. Despite differences in our personalities, temperaments, backgrounds and experiences, we are committed to practice hospitality and to love one another in community.

We remind one another that hospitality is also the soul for Christian mission. Not only do we practice hospitality in a disciple community, we ought also to know that it is our vocation to practice hospitality to strangers and to take the initiative in sharing with them the great love and grace of Christ. Strangers are present in Hong Kong, Mainland China, Asia, and they are at different corners of the world. When hospitality becomes the life style of the Seminary’s disciple community, people will recognize that we are the disciples of Christ.

Synergy: One Big Classroom

In addition to hospitality, we emphasize synergy in our faculty team. At the beginning of the year 2010, the Seminary launched a new phase, a phase in which our teachers put synergy into action. My expectation of our teachers, who are specialized in their field of academic studies, is that they would willingly offer to team up with one another in the engagement of cross-disciplinary studies for the purpose of responding to and meeting the needs of our churches and the society. This practice of cross-disciplinary studies is instrumental in complementing each other’s needs of development while reducing the negative effects of fragmentation in theological teaching. Such practice will meet the dual purpose of improving our service for the churches and facing the challenges of the society.

Fragmentation should not be the cause of division in

theological education. Neither should theological teaching in different subjects be poles apart. Our teachers are not teaching students individually on lonely islands. Rather, they are working together, shoulder to shoulder, in a concerted effort to nurture a new generation of pastors and ministers. In the Seminary we have many different rooms for classes but all the activities that take place in these rooms should create one big classroom for our students! The synergy of the teacher team is our common vision and such effort prevents theological knowledge and theological education from becoming fragmented. The result of the practice of synergy is our provision of holistic learning experiences to the students.

I earnestly hope for the integration of synergy and hospitality. When teachers teach with one heart and practice hospitality, we all live in joy and work in unity; it will not happen when teachers labor and strive on their own. I say this: Three outstanding teachers teaching individually have no match for three outstanding teachers teaching in a concerted effort! The strength of unity is enormous. This unity not only helps students integrate theological knowledge, but also serves as a model of life. Students will realize that love, passion, and life play a significant part in knowledge building. We, therefore, not only emphasize synergy but also teachers becoming *synergoi*, a group of workmen working in one accord under God.

Theologia: Discerning the Mind of Christ Jesus

The integration of theological knowledge and the shaping of life and daily living are closely related to the nurture of *theologia*. *Theologia* is “having the mind of Christ Jesus” (Php 2:5), that is, Jesus’ thoughts, feelings, and ways of doing things being understood by us and internalized in our lives. Therefore, our curriculum must help our students in the development of their ability to discern “Jesus’ mind.” Hence, students must dedicate themselves to the studies of the biblical knowledge for the comprehension of the scriptural messages in their original text. Students must

study systematic theology for the development of clear and critical thinking. Students will learn to scrutinize historical records for analysis and considerations of the historical truths and for honest approach to the present. Students study ethics to distinguish right from wrong, appropriateness from inappropriateness.

Moreover, the Seminary offers solid theological education to enable students to understand the mind of Jesus through the studies of Bible, Theology, History, and Ethics, and the training of Pastoral Ministry. All the studies and training will lead to students' living according to the mind of Jesus: to teach, to live, and to witness. *Theologia* will be materialized in Practical Theology such as Mission, Preaching, and Pastoral care. *Theologia* will cultivate servanthood and shape faithful leadership, determining the kind of servant-leader students may become. This is why the Seminary has stayed focused in these few years on nurturing excellent servant-leaders who possess *theologia*. We will continue in this direction.

Preaching: The Preaching of Life

The beginning of the academic year 2010-11 saw the Seminary further strengthening student training and practice in preaching ministry. I expect both teachers and students to offer good service each time they preach. Such preaching would be like serving a feast that is not all delicacies but the food that can enrich the souls. The skills are not of five-star standards but they are competent to prepare nutritious meals. The Seminary endeavors to equip students to become preachers of life, to "walk the talk," and to "walk the walk." All our students must be "Heralds of the Gospel" faithfully sharing the good news in their future ministry; they are to be "Shepherds" listening to fellow brothers and sisters while serving them faithfully. They must also be "Prophets" who dare to speak the truth and to uphold the truth.

To provide students with ample opportunities for

preaching, the Seminary arranges for the graduating students to preach in the morning chapel. Our teachers also preach what they teach by participating in preaching ministry at the Seminary's morning chapels, Sunday worship services in churches, and various spiritual enrichment meetings, and revival meetings. Apart from organizing regular homiletics-related seminars and lectures, and Expository Preaching Week, we invited the renowned "Prince of Preaching" Professor Thomas Long, to be the speaker of our Diamond Jubilee Belote Lectures. Professor Long explained and demonstrated the preaching process from its preparation to actual preaching. We thank God for the many inspired teachers, students, and attendees who exchanged their insights with passion during the meetings.

Mission: The Heart for Missions

I shared the future development of the Seminary at the Diamond Jubilee Thanksgiving Worship Service in 2011 and announced the launching of the "Faith, Hope, and Love" Project. One of the main goals of the Project is the Seminary becoming a mission-minded disciple community that is ready to receive the challenge of Christian Missions. "Mission" is an important ministry of a disciple community. In the past two years and more, our teachers and students have gained in the learning of Missions. Through the morning chapels, a variety of meetings, and engagements of exchange of ideas in thoughts and in writings by publications, we have gained an overview of Contemporary Missions and knowledge about Local Missions. Reflections have been made concerning Integral Mission. The purpose of all the activities combined is to cultivate a spirituality of mission in our students and teachers. The preachers to be equipped by the Seminary may not become missionaries in vocation but they must have a heart for missions. No matter where our graduates are located or at which church they serve, they will always remember to engage in mission since they realize the

very nature of the church is mission. We have worked hard and we will continue to further our efforts in the education and research in Missions. I pray that God will bless the Seminary in becoming a bearer of Christian Missions, which will enable our students to practice theology in serving our churches and proclaiming the Christian truths to the world.

The mini-global conference that the Seminary co-organized with the International Orality Network on June 10-12 this year is one of the highlights of the Seminary's efforts in mission education over the past two years. The conference was held on the Seminary campus where about 60 missionaries, theologians, and leaders from over 30 countries came together. The aim of the conference was to explore the models of theological education for oral learners.

The Path of Growth: New Responsibility, A New Chapter

The Seminary will seek to develop its curricula in the areas of Pastoral Care and Christian education. We believe that it is essential that Pastoral care and Christian education are grounded in solid biblical foundation and are also based on *theologia*. This is to say: knowledge and skills must be founded in Bible and guided by Theology. The strengths of the Seminary in Bible and Theology have created a firm foundation for the studies in Practical Theology.

We are thankful to God for leading the Seminary onto the path of growth and advancement: from hospitality to synergy; and from preaching to mission. Finally, I praise God for His leadership of the Seminary in our incorporation as a Hong Kong Baptist institution in June, 2013. I am also grateful for the blessings and affirmation given to us by our Baptist churches.

The Seminary's Board of Trustees set up a committee of five members in June last year to study the legal status of the Seminary. By the grace of God and after a year's effort and consultation, the motion

to incorporate the Seminary was passed in the month of May at the Seventy-Fourth Annual Meeting of the Baptist Convention of Hong Kong. With trust and support of local Baptist churches, the Seminary made the application in May and was certified by the Hong Kong Government as a corporate body in June. The Seminary was established in 1951 as one of the ministries of the Baptist Convention of Hong Kong. The incorporation of the Seminary after its sixty-two years of ministry is a realistic recognition of the Seminary being a well-established theological school. The Seminary is now a school that provides quality education and accredited programs. Our recent offer of the Doctor of Theology degree affirms our standards in professional teaching and academic research. The incorporation will mark the Seminary moving on a new stage of development. As a member of society, the Seminary will continue to honor the rule of law and operate with the expected accountability.

Taking into account the 85 year-old Leung Kwong Baptist Theological Seminary in Guangzhou, China as our predecessor, the Seminary has a long history of 147 years. The incorporated Seminary symbolizes the stage of maturity and marks the leadership of God for a new chapter and for new responsibilities. We are thankful to God for His gracious leadership in the past and we pay tribute to all our Baptist forefathers, the Foreign Mission Board of the Southern Baptist Convention, the Baptist Convention of Hong Kong, our local Baptist churches, and all the Christian brothers and sisters who have stayed by our side every step of the way. The Seminary will continue to be faithful to the task of theological education entrusted to us by the Lord. We will maintain the strong bonding with the churches in the faith, hope, and love endowed by God for proclaiming the mighty power of the gospel of our Lord Jesus Christ in binding up our world that has been torn.

Sharing with You

the "Graduating Preaching"



To our graduating students, the opportunity to stand on the Morning Chapel pulpit before the Seminary's teachers, students, and working staff and deliver the sermon message is a big life event.

This event makes all graduating students tremble and even shiver. However, through such a drill, they will experience the Lord's grace and be much encouraged, edified and admonished. They will never forget the instruction of the alma mater. Preaching is an essential vocation for pastors who are expected to be faithful to the call and to fulfill the responsibility of the preaching vocation the best they can.

In this issue we will share with our readers two graduating students' sermon messages. Owing to the limitation of space, the contents of the messages have to be reduced. We trust that God will continue to use the messages to encourage our readers.



Don't Be the Older Son

Ip Yuen-cheong (M.Div. 3)



Scripture: Luke 15: 1-32 (cf. Luke 16: 14)

Viewing from the Perspective of “Loss”

If one day after you had left home, you found that your mobile phone was nowhere to be found, how would you react? Oops! You would certainly search everywhere for it even at the expense of being late for an appointment! The book desk? The computer desk? You would go into the bedroom, and kitchen and finally you would dial your mobile phone number from your home telephone. If you heard your mobile phone ringing somewhere in the house, you would be relieved. If all was silent, then you would probably be in trouble!

A moment ago, we read Luke 15, which tells about someone who loses something: a shepherd has a hundred sheep and loses one of them (vv.3-7); a woman has ten silver coins and loses one (vv.8-10); a father has two sons and loses his younger son (v.11ff). Very often, we only remember the parable of the lost son but if we read the whole chapter carefully, we will discover that it centers on one theme: losing something. Since this is a parable of about something being “lost,” we will look at the whole chapter from the perspective of “loss.”

First of all, how many of the parables did Jesus talk about here? Someone loses his sheep, a woman loses a silver coin, and a father loses his son when he runs away. Does it talk about three parables? Two or just one? One is correct. It talks about only one parable, not three. The Bible translation clearly states: “So he told them this parable ...” (v.3, NRSV). Note that “this” stands for one

and “parable” is singular. There is just one parable here.

You will discover that, although the first and second stories are relatively shorter, the content, plot, and outcome are similar. The listener will discover that they follow the same format of something being lost. In the first story, “a person loses a sheep and he goes looking for it. Having found it, he calls his friends and neighbors and they rejoice together.” In the second story, “a woman loses a coin and she goes looking for it. Having found it, she calls her friends and neighbors and they rejoice together.” In the third story, there are obvious differences: “A father loses a son.” What would come next? “To find, and having found the son”? But this father does not go looking for his son but rather the son repents and returns to his father. Does the story ends with “friends and neighbors being invited home to rejoice together with the father”? The ending is a bit similar to what we expect. When the younger son returns home, the father is exceedingly happy. He gives him many things and restores his son's honored status. The father also kills a fattened calf and rejoices together with the family. At this point in the story, there emerges another character, the older brother. He does not feel happy and refuses to go in to join the family to celebrate. This makes the ending of the story look rather odd and incompatible with the first two stories of the parable.

What the Father Has Lost Is the Older Son

How can it be? This strange ending is in fact the most fascinating part of the parable! Usually, when we read the third story, we focus on the younger son because this section of the parable is the longest and the change in his life is most touching. But if we look at the story from the perspective of “loss,” there emerges a more important



character. Can you guess who he is? ... It is the older son! This is simple. From the first and second stories, the definition of "lost" is: what the owner seeks is the thing that is "lost." The person who loses a sheep will go looking for that sheep; a woman who loses a coin will go looking for the coin. But when the younger son has gone, does the father go to look for him? Since he does not, the younger son is not the "lost one." Who does the father look for? It is the older son. "The older brother became angry and refused to go in. So his father went out and pleaded with him." (v. 28) It becomes clear that in the third story, the older son is the one that is really "lost" and thus the central figure of the whole parable. The description of the younger son is longer in order to prepare us to see why the older son is the one the father considers lost. In the first and second stories, the lost sheep and the lost coin need no elaboration. But to have lost a person is something quite different. How can a person be lost? It needs to be accounted for. If the father does not go out to "look for him" and to "plead with him," then the older son would soon be lost. Here, the word "lost" refers to "having lost the intimate relationship."

Which Is More Important: Money or Relationship?

There is a possibility that the older son may be lost because he does not understand his father's mind. The way he sees the homecoming of the younger son is different from how his father sees it. He takes a judgmental view that it is wrong not to hold the younger brother accountable for his wrongdoing, feeling the father treat his brother better than him. After all, he has contributed the best he can for the father but the father has never given

him any reward. His father has never killed a calf or even a lamb to express his appreciation. But when we listen to the older brother, we discover that he does not treasure his relationship with his younger brother. It is clear that he measures everything in terms of money: the younger son has devoured almost all of the father's family property; the father has never killed a calf or a lamb for his sake! In his mind, money is more important than relationship. What about the father? The father stands in vivid contrast to the older son. The father does not care about money. He values relationship more than money!

When will an object be most valuable? When it is newly bought? Why is it that a puppy which originally costs two hundred dollars and then its value has increased a hundred times in just two years? I have a former colleague who bought a puppy for two hundred dollars. Two years later, the puppy was lost. Both the husband and the wife missed the puppy very much and so they put up notices in search for the puppy with a reward of twenty thousand dollars. After all, an object is most valuable when it is lost. Perhaps it is only when an object is lost that you will then find how much it is worth to you. Why is a dog of two hundred dollars worth twenty thousand dollars? What makes it increase nineteen thousand and eight hundred dollars in value? It is relationship!

If a man-dog relationship can be worth nineteen thousand and eight hundred dollars, then it is so hard to evaluate the worth of a person-person "relationship." Having lost a mobile phone, we can just buy another one but nothing can repair a broken family relationship or an inter-personal relationship. When one of our relatives dies after a sudden illness, even if we have lots of money, it is useless. Likewise, when a marriage breaks down, money can do nothing to restore it. A relationship is to be treasured; it may be too late to do any remedy after it has been broken. The father in the story values relationship more than money, and therefore he is filled with compassion and welcomes his son home. The father is also filled with compassion towards his older son. He knows that his son is angry and so he goes out looking for him and pleads with him. "My son, you are always with me, and everything I have is yours" The father expects his older son to know that he in fact has not only his father but also

the money. That is sufficient. In comparison, what does his younger brother have? He has neither the father nor the money. Does the older son think that calves and lambs are more important than his brother? Which is more important: money or relationship? If the older brother cannot see things properly, he is not able to understand his father's mind.

The Pharisees Crave for Money

We want to ask: why did Jesus tell such a story? To whom did Jesus speak? Luke 15:1-2 records, "The tax collectors and sinners were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, 'This man welcomes sinners and eats with them.'" The Pharisees and the scribes complained that Jesus should not receive such a group of poor people and even ate with them. They saw tax collectors and sinners as those who should not be forgiven. Jesus was not like the older brother who felt that since the younger brother was bad enough and has squandered his share of the father's property, his father should not accept him. The Pharisees also minded that Jesus ate with sinners. Yes, a scene of eating again. Was Jesus eating with sinners here like the father holding a feast for the return of the younger son? The Pharisees and scribes were reluctant to eat with sinners. This is exactly the same as the older brother who refused to go into the house to feast and celebrate the return of his younger brother!

Apparently, this parable is Jesus' response to what he had heard the Pharisees and the scribes say. The role of the older brother is the Pharisees. What the father said to the older brother is exactly what Jesus wanted to say to this group of men: "Relationship is most important." **God focuses on His relationship with human persons. He loves all who belong to Him, including sinners in man's eyes. This is exactly how the father loves his younger son.**

Did the Pharisees understand what Jesus said? We need to understand a bit more about their behavior. In Luke 16:14 we read, "The Pharisees, who loved money, heard all this and were sneering at Jesus." They were sneering at Jesus. It can be clearly seen that they did not understand what Jesus means to say. There is a special

description: The Pharisees loved money. We usually know that the Pharisees were religious leaders who clung to the law and attacked Jesus. Actually they also loved money. The writer deliberately wrote this sentence just to point out that they did not focus on relationship because they loved money. For a person who focuses on money, his heart gets stuck by money and so he cannot see family affection. There have been news reports that some sons and daughters do not want to support their parents. Such children take their elderly father or mother to stay in the homes for the elderly and they never return to visit their parent. Time and again we read in the newspaper that members of a big, wealthy family go into court in a bitter fight for the family property. **Actually money is sufficient to harden a person's heart.**

Hong Kong is a consumers' society and people are anxious about money. Brothers and sisters, we need to be careful. If our hearts get stuffed by money, material desire, or the desire to possess a good many things, we will soon get lost. If we think the most important thing in life is to "make money" and enjoy life, then we will neglect our relationship with people around us and we cannot see God's will clearly.

What about Our Love Toward Those Who Are Lost?

From this parable, we can see that the will of God in not only the relationship between father and son, brother and brother, but more importantly, in the relationship between God and man. In Luke 15:7, "there will be more rejoicing in heaven over one sinner who repents." Let us just take a moment to ponder: are you sensitive to the heart of God who loves the world? We lead busy lives as our daily itinerary is filled up with homework assignments, work schedule, attending committee meetings, church ministry and appointments with brothers and sisters. It is easy for us to neglect our friends who have not yet come to Christ and fail to try hard to share with them the gospel of Christ. Many people do not have the opportunity to listen to the Christian gospel in their lives. A lot of people in backward regions lead a life of poverty and they lack clean water supply and sufficient food to eat. It seems that their lives are not as noble as a puppy

that costs two hundred dollars. They simply do not know that there is a God who loves them, nor do they know that there is an eternal heavenly home to which to return. When you see a stray dog in the street, you will have pity on it and try to help it find its master. What about those people who do not know Jesus Christ our Lord? They are at a loss and lack direction in life. Will you sympathize with their spiritual condition and long to help these people find the Lord of life?

In Hong Kong, there have been suspected cases of student abduction. If your son has been abducted and it takes a million dollars to pay the ransom, it is probable that you are willing to pay the money because you love your son. God loves the world. Do you know how big a price God is willing to sacrifice to redeem our lives? A million dollars? Ten million dollars? How much more than such a price? God has given us a priceless gift, not by pouring out money, but sending Jesus Christ as our ransom to redeem us back from the hand of the devil. **God in His great love is ready to risk everything. He is willing to pay everything to save human souls. What about our love for the lost souls?** Of course, we cannot be like Jesus in every way, but are we not selfish? Are we not giving without any reservation? Too often, don't we care more about ourselves?

Our Life Story Has Not Come to an End

"There will be more joy in heaven over one sinner who repents." These words point out that relationship is more important than money because such a relationship will continue throughout eternity. We have already been in Christ and we will come together in heaven because our relation with God will go on until eternity. But how about money? The value of money is confined to life on earth. But if we have learned to use money to help other people to know more about Jesus and enable them to have an eternal relationship with God, that will be the most valuable investment befitting God's purpose.

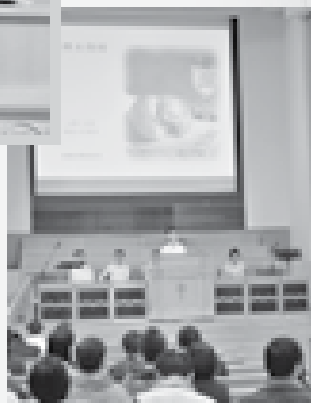
There is a church in Hong Kong which takes up a special ministry. Some low socio-economic income families are invited to a free dinner in an Italian restaurant every month. The restaurant has some distinguishing features and

there are roughly 20 seats. The dinner costs more than a hundred dollars per head. This is very much appealing to the families of low socio-economic income and so the quota is quickly filled. Actually the church does not have to pay the dinner fees. It is the proprietress of the restaurant who bears all the costs. The service and food are as good as always but she does not charge a penny. It is not easy to manage the restaurant business but the proprietress is willing to serve God in such a way that the low socio-economic income people can listen to the gospel of Christ. I feel that she is trying to put together a jigsaw puzzle. Every month she can reach 20 people of low socio-economic income, just like 20 pieces in a puzzle. In a year, there will be 240 pieces and 1,200 pieces in five years. A beautiful picture will soon emerge: Jesus and a band of people of low socio-economic income sit together for dinner and listen to the truths of the kingdom of heaven as they eat.

In the parable in Luke, will the father manage to find the older brother? If the older brother does not take in his father's words and continues to stick to his own way of thinking, he will never know **"an eternal relationship is more important than money."** Then, he will be lost. **Our life stories have not yet come to an end. Will we end up painting a beautiful picture? The outcome depends on how we respond to God.** I hope that we will "not be the older brother" but pray that God will enable us to see that there are many younger sons in the streets of the outside world. Some "squander their wealth in wild living" and some "come across a severe famine in that place and begin to be in need." **Looking around us in this world in which we live, we see that there are younger sons in every street corner. Pray that God will allow us to be "filled with compassion," ready to give to help more younger sons and daughters to come back to the family of God.**



This is Shun-kin's second sermon. He is pleased to "go the second mile" after delivering his graduating sermon and to preach another sermon in the "Church Worship Service Workshop" in the morning chapel. The second sermon is a message dedicated to the graduating class and it seeks to encourage each graduate.



Family Members • Head of the Family • Reunion

Chiu Shun-kin (M.Div. 3)

Scripture: Mark 14: 22-25

"While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take it; this is my body.' Then he took the cup, gave thanks and offered it to them, and they all drank from it. 'This is my blood of the covenant, which is poured out for many,' he said to them. 'I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.'"

Looking at the Passover Supper from Three Perspectives

Brothers and sisters, there are things in life that we can hardly forget because they always stay in our memory and are engraved on our hearts. One July afternoon in 2005, I found myself in the Manchester Railway Station. I had completed a master's degree program and was waiting to take the train to London Heathrow Airport to fly back to Hong Kong. Friends came to the station to see me off. Although we had only known one another for just one year, our friendship gradually grew as we stayed

together day and night and cared for one another. Since we came from different countries, we might not even see one another again in the future. Realizing this, I will never forget that farewell meeting at the station.

Returning to Jesus' story, we find that He had a similar experience in bidding farewell to people who were close to him. In Mark 8, Jesus' preparation for his death has already begun. In chapters 8, 9, and 10, Jesus foretold his disciples three times that he would be killed. In chapters 11 and 12, Jesus was challenged one after another by the chief priests, Pharisees, Sadducees, and scribes. Up to 14:1, Mark records, "The chief priests and the teachers of the law were looking for some sly way to arrest Jesus and kill him." Here they were no longer merely challenging Jesus but were seeking ways to kill Him. The sequence of Mark's narration is laid out as follows: First, Jesus foretold his death. Then, the chief priests and scribes conspired to have him killed. It follows that Judas was willing to betray Jesus. This sequence of events makes Jesus' death seem as inevitable as a thunderstorm is coming when we see dark clouds gathering.

But before this big event takes place, to our surprise, Mark adds a seemingly calm episode: Jesus and his disciples shared the Passover supper together. Before Jesus' betrayal, what on earth is the significance of Mark adding this Passover supper story here? Today, we approach this supper from three perspectives.

Our Family Members

The first perspective is the relationship between Jesus and his disciples. In Mark 14:12, the author tells us: "Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?'" Then in verse 16, the disciples prepared the Passover supper just as Jesus had instructed them to do. In verse 17, Jesus and the twelve disciples gathered together to share the Passover supper. To the Jews, the Passover has a most profound meaning. During the Passover, the whole Jewish family assembles and enjoys the supper together. The father will teach his children and tell of how God delivered the Israelites from slavery. Therefore, the Passover is a festive occasion when the Jewish family members come together to remember the history of God's deliverance of the Jews. However, in these few verses we see that Jesus chose to share the Passover supper with his disciples. We are led to wonder about the depth of intimacy that Jesus had with his disciples that caused him to eat the Passover supper with them.

As we know, Jesus and his disciples had been together for three years. In Mark 1, Jesus called James, John, Simon and Andrew. Mark 3:14 records, "He appointed twelve — designating them apostles — that they might be with him." From this we see that since Mark 3, Jesus had always been with the disciples. In those three years, they lived together day and night, caring for one another and sharing many experiences. For example, the disciples witnessed how Jesus calmed the angry sea, soon after that they saw him walking on the sea. They witnessed Jesus feed five thousand people, and saw Him feed another of four thousands. They also saw Jesus heal a blind man at

Bethsaida and then heal another blind man at Jericho How would they ever forget what they witnessed in these incidents? **It is these day-by-day experiences and bit-by-bit memories that enable the relationship between Jesus and his disciples to grow as intimate as that of a family.**

Brothers and sisters, those who are called by Jesus and have lived together for three years are not only the twelve disciples but also us the graduating students. In these three or four years we have had many experiences: some of our classmates had given birth to babies. In fact, a total of four babies, two boys and two girls, were born into the families of our M.Div. classmates! In a Homiletic class, a classmate broke down crying out of nervousness prior to the preaching exercise. Before such a big test in life as the examination on biblical Greek, some of our classmates joined together in prayers to seek God's mercy and the teacher's pity on us. Some fell ill and some got hurt and became confined to a wheelchair. Some moved houses and some was prepared to buy an apartment. Another classmate's house was robbed Brothers and sisters, we have walked together for quite a distance. We have changed from being a courteous group to a clamorous group of friends who gather here today. Our day-to-day living together, our experience of mutual joy and pain, and our bitter-sweet memories have all shaped our relationship as more than classmates or students to teachers but as a real family!

The Head of Our Family

Then, the second perspective is the role of Jesus in the family. Verse 17 records that when the evening came, Jesus arrived with the Twelve ready to have the Passover supper. Verse 22 detailed some of Jesus' gesture that night: First, he "took bread," then "gave thanks," "broke" it and "gave" it to his disciples, telling them to "take it." In a Jewish family at the Passover supper, there is only one person who will act like Jesus. Do you know who this person is? . . . This person is

the father or the head of the family. Mark's narration allows us to see that Jesus acted as the head of the family as he led the Passover supper and the disciples participated as members of the family. Jesus said, "This is my body." Then Jesus took the cup of grape juice and gave thanks, all the disciples drank from it. Jesus again said, "This is my blood of the covenant, which is poured out for many." Here, Jesus referred to bread as his body and the grape juice as his blood. He was willing to share his body and blood with his disciples. From this, we can see Jesus is not an ordinary head of the family, but one even willing to sacrifice himself for his family members! Just because Jesus is not an ordinary head of the family, their family is not an ordinary family. What then is the nature of the family since the family of Jesus and his disciples is not an ordinary family?

Just now I mentioned that the disciples and Jesus had had many experiences. They were having an intimate relationship as a family, weren't they? Indeed, this family had had many wonderful experiences but they sometimes had some negative experiences. In chapter 10, on the way to Jerusalem, James and John pleaded with Jesus to let them sit on Jesus' left and right sides. Not surprisingly, the other ten disciples were angry with James and John. Actually, there are other examples of the disciples' rivalry and competition. Similar situations can be found in the previous chapter 9. When they were in a house in Capernaum, Jesus asked the disciples, "What were you arguing about on the road?" No one dared to answer Jesus' question because on the way they had argued about who was the greatest. Reading chapter 14 about the Passover supper, to our surprise, we find that despite having had rift, the disciples enjoyed the supper as a family would. We must point out that even an ideal family is not without its conflicts or fights. An ideal family is one, though having its rift and conflicts, which will continue to have mutual acceptance as when everyone sits together to have supper!

Brothers and sisters, in these three or four years studying in the seminary, conflicts and grudges were inevitable. We might have been angry with someone or someone being angry with us. There were even times when we would have rivalry. There were vexation and competition in the family of Jesus with the disciples but Jesus was still willing to accommodate such a family and even sacrificed himself for this family. We, as members of the family, having Jesus as the head, how can we still not be willing to give ourselves and to accept someone who may have had strife with us as family? **If we do not yet love a brother whom we have seen, can we love God whom we have not seen? The family of Jesus and his disciples is not an ordinary family because Jesus is the family head who is willing to give himself and to accept other family members.**

Reunion of the Family

The third perspective is the reunion of the family. After the Passover supper, the story took a sudden turn and events began to develop rapidly. Jesus told the disciples that they would be scattered and Jesus warned that Peter would disown him three times. The story unfolded just as Jesus had predicted. In Mark 14:50, the author tells us, "Then everyone deserted him and fled." At this point, Jesus and his disciples departed from one another. The teacher-student relationship they had shared for the last three years seemed to have come to an end.

Yet the story did not really end this way. Two scenes foreshadowing what was to happen occurred early on in the story. The first such scene took place in verse 25 when Jesus said during the Passover supper, "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God." These words promised that Jesus would drink the new fruit of the vine in the day to come. The second foreshadowing scene was in verse 28 when on the Mount of Olives Jesus said to his

disciples, "But after I have risen, I will go ahead of you into Galilee." Jesus promised the disciples that He would see them again in Galilee.

In Mark 16:7, it records that a young man dressed in a white robe said to Mary Magdalene, "He is going ahead of you into Galilee. There you will see him, just as he told you." Judging from the development of the story, we know that Jesus' being arrested, his being killed, and the scattering of the disciples are not the end of the story. The ending lies in the future when Jesus and the disciples will see one another again in Galilee, just like a family's reunion. **When Jesus and the disciples parted from one another after the Passover supper, that did not make this family bid farewell to one another for good. On the contrary, this separation actually made it possible for them to have a grand family reunion in the future.**

I am one of the students in the graduating class and we will soon bid farewell to the Seminary, our teachers, our fellow-students, and all the staff workers. However, this separation is temporary and not eternal. **Even after we disperse to serve in different places, we will not be strangers to one another. In the future, we are still one family in our Lord Jesus. We are committed to continue to support one another.** Therefore, this separation is not an end of our story but rather makes it possible to have a wonderful future reunion. In the future, we can certainly cherish the memory of our time together and we will watch over one another on our individual paths of ministry.

Epilogue

Finally, we will draw a conclusion. "Family Members • Head of the Family • Reunion" is today's theme which incorporates three points. First, we are of the same family. Second, Jesus is the Head of the family. Third, this family of ours will have a reunion. Finally, I must ask: how can today's message be applied? Let me share with you three points of application.

First, we are of the same family, are we not? The whole family will eat together. Jesus and the disciples eat together on the Passover; for people in Hong Kong, in the New Year, Mid-Autumn Festival, or on the day of the Winter Solstice, the Father's Day, and the Mother's Day, the whole family will eat together. Brothers and sisters, as we are of one family, let us eat together more often. Today, let us make an appointment with our teachers and students to eat together! We should not only care for our studies and our ministry. Companions are also important, are they not?

Second, Jesus is the Head of our family and he sacrifices even himself for the family. Therefore, as members of the family, we will also learn from the Head of our family to sacrifice ourselves in a similar way. Here, let me put forward one simple suggestion: we need to learn to care about others and extend our greetings to them more often. One simple word of concern can be most helpful for those in need of care and concern from others. One word of concern helps to gauge awareness of a fellow-student's condition and teaches us how to pray for that person. Therefore, let us all offer ourselves to care for others! Let us express our concerns for the people around us more often and pray for one another, shall we?

Third, we as a family will have a reunion in the future! There is no need to be dismayed as we bid farewell today. In the future after our graduation, we can still call on each other and come together to eat, and to extend care and concern for one another more often. **Let us treasure this group of co-walkers. After our graduation, we will have our reunions, coming together again and again until our Lord comes. I hope that the Lord will use today's message to encourage our fellow students, especially the graduating class. I pray that He will help us become one family!**



"To line up in a long queue just to give you encouragement!"

A teacher's forceful handshake and encouragement.



Taking a group photo after the graduating preaching.



To give grace to God and be joyful with you.

There are always touching scene after a preaching exercise.



A teacher praying fervently for the student after his preaching practice.



New attempt: two students preaching one sermon message



Countless ardent handshakes and blessings

/ Academic Affairs News

1. Visit Activities

Since late May and June, our students have joined several visitations. The "Hill Singers," the Seminary's choir, went on a trip to the mainland to show love and care. The Mission Department of the Student Union co-organized with Sai Wan Ho Baptist Chapel a short-term mission to Yingde, Guangdong Province. Meanwhile, our graduating students visited churches in Myanmar. It is hoped that through these visits overseas and to the mainland, our students can gain experience and learn more about Christian service and care.

2. A Min-Globe Conference

Co-organized by the Seminary and International Orality Network, a min-globe conference was held at the Seminary from June 10-12. The theme was "Contextualizing Theological Education in Oral Contexts." The International Orality Network targets at the development of theological education for oral learners.

3. Faculty Retreat

The Faculty Retreat was held from August 6 to 8 with the theme "The Needs of the Seminary and Its Students."

4. Spiritual Formation Camp

All the faculty and students of the Seminary joined the Spiritual Formation Camp from August 13 to 15 before the school term begins. The theme was "The Time before Hereafter." Through the practice of silence, worship, listening to and meditation on God's word, students and teachers will learn to face changes,

re-review their value system, and lead a life of community discipleship.

5. Convocation Ceremony and Convocation Lecture

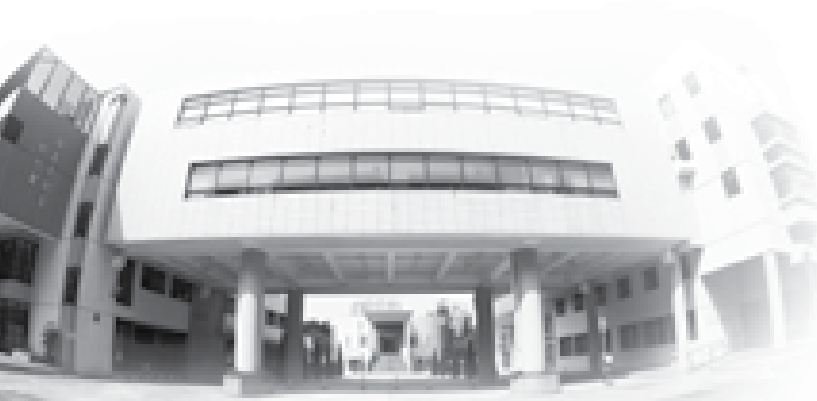
The Convocation Ceremony of the 2013-14 school year will be held on August 27. The Convocation Lecture held on the next day will be presented by Rev. Brian Lam, the Seminary's Chaplain and Director of Field Education.

Incorporation of HKBTS

The Seminary has been certified by the Companies Registry according to the Companies Ordinance as a corporate body in the name of "Hong Kong Baptist Theological Seminary Limited" in June 2013. At the same time, the Hong Kong Inland Revenue Department has also approved the Seminary according to the Inland Revenue Ordinance to be a charitable institution that is entitled to tax-exemption.

/ Visitors

- **Rev. Leung Tak-shun**, the Ambassador of the US-Canada Chinese Baptist Fellowship, visited the Seminary on March 13 and attended the Morning Chapel.
- **Dr. Lee Kam-hon**, Emeritus Professor of the School of Hotel and Tourism Management / Department of Marketing, the Chinese University of Hong Kong, visited the Seminary on April 3 and shared a message on "Commercial Ethics."
- **Mr. Tsui Chung-yue**, a missionary to Seychelles and the South East Asia region for many years, visited the Seminary to share a message entitled "Serving a Minority Community in Singapore."
- **Rev. Paul C. N. Tong**, Chairman of the Board of Directors of Cornerstone Association, and Mr. Kwan Cheung-ye, Assistant Executive Secretary, visited



the Seminary on May 2. Rev. Tong shared a message entitled “Voluntary Service in China Conducted by Mainland’s Voluntary Organizations.”

- **Mr. Kee Chi-hing**, Chairperson of Fullness Social Enterprises Society and Mr. Houghton C. S. Wan, Greater China Partnership Manager of Partners

Worldwide Asia, visited the Seminary on May 22.

- **Rev. Song Yong-sheng**, President of the Henan provincial Shangqiu City Christian Association, led a delegation to visit the Seminary on May 24.
- **Ms. Poon Yin-wah**, our alumna and a minister-teacher of Pishon Association, visited the Seminary on June 10.

/ Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic, “A Reflection on How the Younger Generation Inherits the Family Value,” in a seminar on May 15 on “The Inheritance of Family Value: Challenges and Opportunities” jointly organized by Family Value Foundation of Hong Kong, Hong Kong Family Welfare Society, and Hong Kong Baptist University Chaplain’s Office. Besides, two articles written by Dr. Tang were

published in the book, *Learning Theology through Movies*, ed. Kin-yip Louie, Andy Chiu, and Lancelot Tong et al (Hong Kong: China Alliance Press, 2013).

- **Dr. Jonathan Lo**, Assistant Professor of New Testament, presented a paper, entitled “Revisiting the Petrine Speeches in the Book of Acts,” in a conference on July 5 held at The University of Edinburgh on the theme of “Peter in Earliest Christianity”.

/ Distance Education Program

Exploring Truth Reflecting upon Faith Equipping for Ministry Student Recruitment for Fall Term 2013

The new diploma programs will begin in September 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	September and March	September semester : Hong Kong: August 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: July 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program			March semester : Hong Kong: February 10 Overseas: January 10
Certificate in N.T./O.T. Studies Programs	Introductory programs in biblical studies, leading students to study a specific book of the Bible systematically	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
<p>On-line Version</p> <p>Certificate in New Testament Studies Program</p> <p>Certificate in Old Testament Studies Program</p>	<p>Description:</p> <ul style="list-style-type: none"> * Adopting a new on-line platform (Moodle) * For those interested in studying the Bible, the program's contents are identical with the correspondence program. <p>Features:</p> <ul style="list-style-type: none"> * Course work is received and handled through the platform in the webpage to ensure efficiency and time saving. * Students can read and download learning materials and course work directly on the webpage. * Upon completion of course work, a student may upload it for their tutor to mark and provide comments. * Students can download the marked course work with the tutor's comments or search for program information. 	<ul style="list-style-type: none"> * Students can begin at any time with fee concessions. * Trial study of the on-line program is welcome: http://elearning.hkpbs.edu.hk

Fifteenth Anniversary Thanksgiving Meeting

The Distance Education Program will celebrate its Fifteenth Anniversary by holding a Thanksgiving Meeting at 3 pm on October 19 (Saturday) on 8/F. at the Christian Building, 56 Bute Street, Mongkok, Kowloon. Church pastors, ministers, brothers and sisters in the Lord are all welcome as we together will offer our thanksgiving to God and share our joy in working with God.

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



It has been the fourth class since we first launched the Certificate Program in New Testament Studies of the "Spiritual Light Project" which is jointly organized by the Seminary and the Christian Ministry to the Visually Impaired Persons. Students who attended the Convocation Ceremony held on April 14 took a group photo.



A topical seminar was held by DEP on May 25, entitled "Forgiveness vs Justice," presented by Dr. Freeman Huen, the Seminary's Assistant Professor of Practical Theology (Social Ethics).

/Lay Theological Education Department

Student Recruitment 2013-2014 (Classes are conducted in Cantonese)

Master of Christian Studies Program (Major in Christian Communication)

Aim: To enable lay Christians with university education to integrate Christian faith with communication theories so as to help them engage in theological reflection on the present situation and setting of our society and to communicate the Christian message more effectively.

Classes are conducted two evenings per week. Deadline for application is August 16.

Bachelor / Diploma / Certificate Program in Christian Studies

It is a part-time evening program and students can choose to study in the following programs:

Certificate Program: Certificate Program in Christian Studies, Certificate Program in Music Ministry

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

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

Classes are conducted two to three evenings per week. Deadline for application is July 31.

Children Ministry Diploma / Certificate Program

The program is designed to provide holistic and systematic technique and theology training in children ministry to lay Christians devoted to ministering to children aged from 6

to 12. The certificate program takes a year to complete. Classes will begin in October (every Tuesday evening).

The program contents include: The Nurturing of Children's IQ and EQ, Children's Life Education, Ministering to the Family and Social and Cultural Trends of Our Society, Personal Growth of the Ministry-Provider. The content of each course is blended with ministry techniques in tutoring children in Bible reading, memorizing scripture verses, prayer, mission and evangelism. The purpose is to help students face the challenge in nurturing the new generation of children.

Deadline for application: August 31

Early Childhood Ministry Diploma / Certificate Program

The program is designed to provide holistic and systematic ministry technique together with theology training for lay Christians devoted to ministering to new-born babies and children up to five years old. The certificate program takes one year to complete. Classes begin in October and are scheduled for every Friday evening.

Its contents include: Infants' EQ and the Christian Faith, Principles of Communicating Biblical Truth, Scheduling Church Activities, Personal Growth of the Ministry-Provider. They are blended with ministry technique training in music, games, drama and science. The purpose is to enable students to face the challenge in nurturing a new generation of children.

Deadline for application: August 31

Youth Ministry Diploma Program

This program provides systematic training in ministerial skills and basic theological equipping for those Christians seeking to understand the youth community and committed to joining the youth ministry.

The program takes approximately two and a half years to complete. Classes which have begun in April are open to incoming students. Classes meet every Monday evening.

Its content includes the following topics: To Be a Good Leader; Process and Technique in Counseling, Family and Youth, Self-Understanding and Development of One's Potential, Preparation and Practice of a Worship Service.

For enquiry and enrolment: 2711 2552 Email: ltedinfo@hkpbs.edu.hk

Webpage: www.hkpbs.edu.hk/lted

Teaching Location:

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



A topical seminar together with a meeting introducing the Bachelor / Diploma / Certificate Program in Christian Studies was held on July 4. The speaker was Dr. Roy Chan, Associate Professor of Practical Theology (Life Coaching, Psychology and Recreational Ministry) and his topic was "Life Coaching vs Mentor."

/ Publication News

Hill Road (issue 31) has been published in July. The theme of this issue is "Public Theology." There are six theme articles: "Public Theology, What Theology? Some Radical Reflections" (Andres Tang), "Public Theology: Whose 'Public'? How 'Theological'?" (Freeman Huen), "A Study of Poverty Laws in the Pentateuch" (Wong Fook-kong), "Introduction to a Public Theology of the New Testament: Markan Public Theology of the Sea of Galilee as a Test Case" (Sam Tsang), "'Christ is the Lord of All' and 'Authorities are Ordinances of God': Two Principles Governing the Church and State Relationship in the Early Christianity" (Nathan Ng), and "A Preliminary Study of the Jeremianic Model of John Howard Yoder—Examining Its Ethical Meanings and "Public" Nature of His Theology" (Vincent Lau). There are also two miscellaneous articles and several book reviews. You are welcome to purchase it either in the Seminary or at local Christian bookstores. For enquiries, please call the Publication Office at 2768 5168.



/ Alumni News

- Alumnus **Rev. Tam Ping-bun** (1965 class) went to be with the Lord on April 4. May the Lord comfort his family and pray that the Lord's grace and peace be with them.
- **Executive Committee of the Alumni Association (2013-15)**

Advisor : President Joshua Cho

President : Ho Ka-lun

Vice-President : Yip Wai-hung

Secretary : Ng Lee Kam-lai

Treasurer : Yung Chi-wai

Academic and Spiritual Affairs : Chu Wai-leung

Chief Convenor : Wu Man-chun

Associate Convenors : Chan Bik-yee,

Wong Mun-lun

Honorary Auditor : Cheung Shu-kai

Financial Report

General Fund, 1 March 2013 - 30 June 213

	HK\$
Income	10,187,403.26
Expenditure	<u>(10,131,721.41)</u>
Surplus / (Deficit)	<u><u>55,681.85</u></u>



R e p l y

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☐ praying for the Seminary's theological education ministry

☐ contributing \$_____ for

☐ Education Fund ☐ Others: _____

Name: _____
(Mr / Ms / Rev / Dr / Mr & Mrs)

Address: _____

Tel: _____ Fax: _____

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Donation Methods:

☐ **Crossed cheque** payable to
"Hong Kong Baptist Theological Seminary"

☐ **Cash** either deliver to the Seminary or direct deposit into our
Hang Seng Bank Account No. "242-0261 44-003"

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

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

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(Same as signature on credit card)

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Verification Code: (The last 3 digits on the back of card)

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Amount: HK\$ _____ (Credit card donations are denominated in HK\$)

The bank charge for credit card donation will be paid by the Seminary.

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

- 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. ☐
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Thank you for your support !

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

DONORS REPORT FOR MARCH 2013

Education Fund (Church / Organization)

九龍國際浸信會	11,071.40
大埔浸信會	12,000.00
小西灣浸信會福音堂	2,000.00
屯門浸信教會	1,000.00
以馬內利浸信會	4,000.00
石澳浸信會福音堂	5,500.00
尖沙嘴浸信會	50,000.00
沙田浸信會	7,000.00
青山道潮語浸信會	3,000.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	5,000.00
香港仔浸信會	14,422.75
香港浸信教會	111,500.00
香港堅己地城浸信教會	1,200.00
恩典浸信會	10,000.00
荃灣浸信會	40,000.00
基督浸信會	1,500.00
將軍澳浸信會	500.00
深荃浸信會	1,000.00
新希望浸信會	1,500.00
置富浸信教會	2,000.00
筲箕灣浸信會	5,000.00
筲箕灣國語浸信會	2,000.00
銅鑼灣浸信會	3,500.00
觀塘浸信會	2,147.00
基督教四方福音會彩虹堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
香港培基教育機構	5,000.00
啓關基金	300.00
新界西院牧事工有限公司	2,000.00
HK\$	<u>310,641.15</u>

Education Fund (Donor)

Chui Sau Lan	500.00
Kwan Yee Man	1,000.00
Margaret Anderson	1,000.00
Ng Ka Fai, Ricky	10.00
Robert Tung	3,848.00
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何譚惠如	1,000.00
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胡文恩伉儷	500.00
徐詩雅	300.00
張瑞蘭	2,000.00
張愈銓伉儷	1,000.00
曹偉彤	6,000.00

梁廣華伉儷	500.00
梁羅黎光	1,000.00
梁麗嫦	300.00
莫莊雅	100.00
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馮德華	300.00
黃仲麒	300.00
黃英	500.00
黃振中伉儷	20,000.00
黃華娟	100.00
楊少楷伉儷	20,000.00
楊玉環	5,000.00
楊妙珍	700.00
楊謝金玉	1,200.00
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劉永生	300.00
劉建紅	600.00
劉振鵬伉儷	20,000.00
劉錦昌伉儷	8,000.00
蔡慧英	200.00
鄧兆柏	500.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
黎燕珍	300.00
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盧慕潔	100,000.00
薛聲明	1,000.00
龐振華伉儷	2,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
譚雅文	50.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
主知名	10,000.00
無名氏	10,000.00
無名氏	5,000.00
無名氏	3,000.00
無名氏	2,000.00
無名氏	2,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	200.00
無名氏	51.40
HK\$	<u>311,799.40</u>

Scholarship and Bursaries

陳禮文伉儷	HK\$	<u>20,000.00</u>
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DE-Special Need Training Program

李國恩	HK\$	<u>50,000.00</u>
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Faith, Hope, and Love Project

溫恩智伉儷	HK\$	<u>100,000.00</u>
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Lay Theological Education Program

蔡凱桃	500.00
蕭桂娥	2,000.00
無名氏	200.00
HK\$	<u>2,700.00</u>

Distance Education Program

Ernest & Sylvia Ho	1,000.00
Tam Miu Lee	2,000.00
何銳煒伉儷	3,000.00
梁玉笑	500.00
鄒小寶	1,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	300.00
HK\$	<u>9,300.00</u>

Local Filipino Program

第一城浸信會	10,000.00
張智理伉儷	6,000.00
溫祥、黎琮珍	200.00
HK\$	<u>16,200.00</u>

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
HK\$	<u>700.00</u>

Annual Concert

九龍城潮語浸信會	5,000.00
真理基石浸信會	2,000.00
荃灣浸信會	2,000.00
深水埗浸信會	2,000.00
觀塘浸信會	2,000.00
王敏芝	300.00
李明珠	1,000.00
招志強伉儷	2,000.00
胡穎儀	200.00
倪承恩	1,000.00
徐均平伉儷	2,000.00
高貴琪	500.00
梁志美	500.00
梁蘭卿	500.00
陳偉生	2,000.00
楊梵城	3,000.00
歐陽學詒	600.00
鄭肖珍	3,000.00
盧慕潔	2,000.00
蕭得勝	200.00
薛聲明	1,000.00
謝任生伉儷	1,000.00
羅耀嫦	10,000.00
譚雅文	50.00
主所愛的兒女	500.00
如雲彩見證人	2,000.00
無名氏	2,000.00
無名氏	500.00
HK\$	<u>48,850.00</u>

Book Fund

香港浸信會神學院校友會	HK\$	<u>3,378.40</u>
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Women Theological Scholarship & Bursary

香港浸信教會婦女部	HK\$	<u>20,000.00</u>
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Chinese YMCA of Hong Kong 「百年樹人」

香港中華基督教青年會	HK\$	<u>10,000.00</u>
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DONORS REPORT FOR APRIL 2013

Education Fund (Church / Organization)

九龍國際浸信會	13,169.00
上水浸信會	15,000.00
上環浸信會	5,400.00
大埔浸信會	12,000.00
元朗浸信會	18,500.00
屯門浸信教會	500.00
以馬內利浸信會	8,000.00
尖沙嘴國語浸信會	5,000.00
沙田浸信會	14,000.00
紅磡浸信會	3,500.00
香港天樂浸信教會	2,250.00
香港仔浸信會	14,833.65
香港浸信教會	111,500.00
香港浸信教會顯理福音堂	9,000.00
香港堅尼地城浸信教會	1,200.00
粉嶺浸信會	37,500.00
培正道浸信會	5,000.00
將軍澳浸信會	500.00
彩坪浸信會	50,000.00
深荃浸信會	500.00
第一城浸信會	3,750.00
愛群道浸信會	5,000.00
置富浸信教會	4,000.00
銅鑼灣浸信會	3,500.00
觀塘浸信會	2,892.00
鑽石山浸信會	7,500.00
浸信宣道會啓業堂	10,679.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
啓開基金	300.00
	HK\$ 367,973.65
Chinese Indep. Baptist Church-S. F.	US\$ 540.00

Education Fund (Donor)

Kwan's Family	2,000.00
方志強	100.00
王紹良	300.00
王群	800.00
白智信伉儷	500.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
何譚惠如	1,000.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
李志孝伉儷	3,000.00
林威烈	1,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
曹偉彤	5,000.00
梁桂華	1,000.00
梁廣華伉儷	500.00
梁麗嫦	300.00
莫莊雅	100.00
許鋒威	400.00

陳偉生	2,000.00
陳偉倫	200.00
陳麗英	500.00
勞家怡	500.00
馮德華	300.00
黃仲麒	300.00
黃華娟	100.00
楊妙珍	700.00
劉永生	300.00
劉建紅	600.00
蔡慧英	200.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
盧美娟	1,000.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
無名氏	126,300.00
無名氏	3,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	30.00
	HK\$ 172,570.00

Lay Theological Education Program

杜桂鵬	1,000.00
蔡艷桃	500.00
蕭桂娥	2,000.00
無名氏	500.00
無名氏	400.00
無名氏	200.00
	HK\$ 4,600.00

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
鄧小寶	500.00
無名氏	500.00
無名氏	300.00
	HK\$ 5,300.00

Local Filipino Program

Hong Kong Filipino Baptist Churches	5,900.00
Annabel C. Po	550.00
Samuel Yip	550.00
張智理伉儷	6,000.00
陳麗英	200.00
趙啓迅伉儷	550.00
溫祥、黎琮珍	200.00
	HK\$ 13,950.00

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
	HK\$ 700.00

Annual Concert

九龍城浸信會	3,000.00
香港仔浸信會	2,000.00
劉雪梨	40.00
劉瑞玲	2,000.00
盧潔芬	300.00
	HK\$ 7,340.00

Chinese YMCA of Hong Kong 「百年樹人」

香港中華基督教青年會	HK\$ 10,000.00
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Summer Short Term Mission & Field Education Trip

基督教宣道會秀茂坪堂	5,700.00
宣道會秀茂坪堂Noah小組	900.00
香港宣教會恩磐堂	1,000.00
Tony Wong	1,000.00
何麗敏	200.00
李綺文	200.00
李藝貞	100.00
林彩茵	300.00
容美玲	200.00
張建昌	200.00
梁小燕	200.00
梁金彩	500.00
梁浩德	200.00
郭麗音	100.00
陳沛林	100.00
陳惠娥	500.00
陳達宏	500.00
陳銘衡	200.00
麥松年	500.00
麥燕萍	100.00
彭建宇	180.00
彭寶璋	1,020.00
馮玲	200.00
黃建生	100.00
黃暉媛	200.00
楊美美	500.00
楊廣仁	200.00
廖家敏	300.00
劉緒端	500.00
劉潔心	200.00
蔡嘉玲	200.00
鄭可欣	100.00
鄭初漢	300.00
鄧啓東	200.00
顏彩霞	100.00
	HK\$ 17,000.00

Hill Singer Short Term Mission

真理基士浸信會	HK\$ 3,000.00
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DONORS REPORT FOR MAY 2013

Education Fund (Church / Organization)

九龍城潮語浸信會	100,000.00
九龍國際浸信會	26,201.00
大埔主恩浸信會	2,000.00
大埔浸信會	12,000.00
屯門浸信教會	500.00
以馬內利浸信會	8,000.00
旺角浸信會	1,089.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	10,000.00
香港天樂浸信教會	1,092.00
香港仔浸信會	17,794.60
香港浸信教會	111,500.00
香港堅尼地城浸信教會	1,200.00
恩典浸信會	10,000.00
茶果嶺浸信會	12,000.00
基磐浸信會	3,000.00
將軍澳浸信會	500.00
深荃浸信會	500.00
慈雲山浸信會	8,000.00
銅鑼灣浸信會	3,000.00
觀塘浸信會	1,958.00
鯉魚涌浸信會	63,173.00
馬利亞、馬大團契	2,000.00
馬頭圍基督教會	3,000.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
基督教銘恩堂大埔堂	3,000.00
基督教潮人基列堂	500.00
啓明基金	300.00
HK\$	<u>408,807.60</u>

Education Fund (Donor)

Ng Ka Fai, Ricky	20.00
尹燕詩	6,000.00
方志強	100.00
王紹良	300.00
王群	800.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
吳淑清	1,000.00
呂志華	1,000.00
李志孝伉儷	3,000.00
洪鷹輪	100.00
胡文恩伉儷	500.00
胡崔美儀	10,000.00
徐承順伉儷	20,000.00
徐詩雅	300.00
曹偉彤	5,000.00
梁馬玉蘭	300.00
梁廣華伉儷	500.00
梁麗嫦	300.00
莫莊雅	100.00
許鋒威	400.00
陳玉駒	3,000.00
陳偉倫	200.00
陳淑芳	100.00
陳證光	500.00
陳麗英	500.00
勞家怡	500.00
馮德華	300.00
黃少娟	2,000.00
黃仲麒	300.00
黃華娟	100.00

楊妙珍	700.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
劉福全伉儷	500.00
蔡慧英	200.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
盧美娟	1,000.00
薛聲明	1,000.00
謝兆祥伉儷	5,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	1,000.00
譚雅文	50.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
無名氏	3,000.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	129.80
無名氏	2.00
HK\$	<u>90,241.80</u>

Lay Theological Education Program

蔡鵬桃	500.00
蕭桂娥	2,000.00
羅玉清	1,500.00
無名氏	200.00
HK\$	<u>4,200.00</u>

Distance Education Program

Ernest & Sylvia Ho	1,000.00
Wong Kam Bing, Belinda	300.00
何錦輝伉儷	13,000.00
鄒小寶	1,000.00
寬恕vs公義講座	100.00
無名氏	500.00
HK\$	<u>15,900.00</u>

Local Filipino Program

九龍國際浸信會	765.00
張智理伉儷	6,000.00
陳麗英	200.00
溫祥、黎琮珍	200.00
HK\$	<u>7,165.00</u>

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
HK\$	<u>700.00</u>

Annual Concert

銅鑼灣浸信會	2,000.00
鑽石山浸信會	1,000.00
HK\$	<u>3,000.00</u>

Deacon & Mrs. Wan Yun Chee Bursary

溫恩智伉儷	20,000.00
HK\$	<u>20,000.00</u>

Scholarships and Prizes

香港浸信會聯會	HK\$	<u>3,000.00</u>
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Award Ceremony

無名氏	HK\$	<u>1,450.00</u>
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Dr. Carter Morgan Memorial Scholarship

徐承順伉儷	HK\$	<u>10,000.00</u>
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Edna Wong Church Music Development Fund

徐承順伉儷	HK\$	<u>10,000.00</u>
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Summer Short Term Mission & Field Education Trip

Jodie	500.00
Pang Wing Si Amy	1,000.00
丘柏年	100.00
申麗雲	200.00
白慧珊	500.00
伍鐸	50.00
朱秀英	50.00
吳穎欣	100.00
李智恒	100.00
李紫霞	1,000.00
周綺汶	100.00
周麗屏	100.00
林頌其	300.00
林漢明	200.00
林錫章	600.00
林耀康	1,000.00
金雅芬	20.00
唐忠漢	100.00
徐潔心	1,000.00
袁瑞珩	100.00
婉芬	50.00
張文傑	100.00
張景賢伉儷	2,000.00
張嘉雯	100.00
莫舒朗	100.00
許莉卿	50.00
郭耀民	500.00
陳宇	100.00
陳桂芳	50.00
陳鳳群	100.00
彭鳳麗	100.00
曾美燕	100.00
程慧雯	1,000.00
馮樂民	300.00
黃如松	500.00
黃佩嫻	100.00
黃錦輝	100.00
溫敏儀	300.00
溫彭麗芳	100.00
葉穎珊	300.00
葉穎欣	300.00
廖盧問桃	500.00
劉張燕容	100.00
劉榮羔	100.00
潘思任	100.00
潘麗玲	100.00
鄭漢如	100.00
黎嘉雪	500.00
盧美娟	100.00
盧詠怡	200.00
蕭碧珊	20.00
謝雅莉	100.00
鍾惠嫻	500.00
鍾景均	1,000.00
叢蔣偉	100.00
譚淑儀	100.00
關兆安	100.00
蘇綺梅	50.00
HK\$	<u>17,240.00</u>

DONORS REPORT FOR JUNE 2013

Education Fund (Church / Organization)

九龍城浸信會	225,000.00
九龍國際浸信會	16,035.20
大角嘴浸信會	10,371.00
大埔浸信會	12,000.00
屯門浸信教會	500.00
以馬內利浸信會	4,000.00
生命頌浸信會	1,000.00
沙田浸信會	7,000.00
旺角浸信會	30,000.00
青山浸信會	15,000.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	5,000.00
香港天樂浸信教會	2,250.00
香港仔浸信會	14,341.75
香港浸信教會	111,500.00
香港堅尼地城浸信教會	1,200.00
基磐浸信會	1,500.00
將軍澳浸信會	500.00
深荃浸信會	500.00
第一城浸信會	3,750.00
愛群道浸信會	6,000.00
新希望浸信會	1,500.00
置富浸信教會	4,000.00
銅鑼灣浸信會	4,000.00
興田浸信會	2,000.00
麗城浸信會	5,000.00
觀塘浸信會	2,605.00
宣道浸信會佐敦堂	5,000.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
啓聞基金	300.00
HK\$	<u><u>498,352.95</u></u>

Education Fund (Donor)

Mr. & Mrs. John Dockerill	10,000.00
方志強	100.00
王紹良	300.00
王群	800.00
白智信伉儷	500.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00

呂志華	1,000.00
李志孝伉儷	3,000.00
林威烈	1,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
梁廣華伉儷	500.00
梁麗嫦	300.00
莫莊雅	100.00
許鋒威	400.00
陳偉倫	200.00
陳麗英	500.00
勞家怡	500.00
馮德華	300.00
黃仲麒	300.00
黃華娟	100.00
楊妙珍	700.00
楊謝金玉	2,400.00
葉玉梅	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡慧英	200.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
盧美娟	1,000.00
薛翠明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅明遠	500.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琬珍	400.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	3,000.00
無名氏	300.00
無名氏	400.00
無名氏	200.00
無名氏	300.00
無名氏	5,300.00
HK\$	<u><u>53,840.00</u></u>
RMB	<u><u>13.00</u></u>

Lay Theological Education Program

蕭桂娥	2,000.00
杜桂鵬	1,000.00
蔡艷桃	500.00
婦女普及神學證書課程2011班	85.00
無名氏	200.00
HK\$	<u><u>3,785.00</u></u>

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
鄒小寶	1,000.00
無名氏	500.00
無名氏	300.00
HK\$	<u><u>5,800.00</u></u>

Local Filipino Program

張智理伉儷	6,000.00
陳麗英	200.00
溫祥、黎琬珍	200.00
HK\$	<u><u>6,400.00</u></u>

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琬珍	200.00
HK\$	<u><u>700.00</u></u>

ION/HKBTS Mini-Global Consultation

Participant	HK\$	<u><u>1,850.00</u></u>
Participant	US\$	<u><u>140.00</u></u>

Hill Singers' Short Term Mission Trip to Mainland China 2013

九龍城潮語浸信會	2,750.00	呂慧明	200.00	梅艷芳	100.00	廖金雲	200.00
基石浸信會	1,000.00	岑仲仁	500.00	許建昌	200.00	翟曼菁	100.00
筲箕灣潮語浸信會	2,750.00	岑仲仁	100.00	許淑慈	110.00	趙婉君	500.00
ANITA CHAN	100.00	李天慧	2,750.00	陳文芳	100.00	趙崇健	50.00
BECKY CHAN	100.00	李玉明	300.00	陳加敬	100.00	趙崇健	200.00
CANDRA WONG LEE YING	200.00	李秀英	500.00	陳志仁	500.00	劉淑嬌	100.00
CHAN KWAI HA	100.00	李尚倫	5,500.00	陳秀英	300.00	潘月荷	250.00
CHAN PAULINE	1,000.00	李俊強	100.00	陳偉倫	500.00	潘卓景	200.00
CHAN SHUK CHING	100.00	李英華	200.00	陳偉強、刑愛珠	100.00	潘詠儀	100.00
CHANG KAM MAN	100.00	李家寧	200.00	陳惠玲	100.00	蔡明德	60.00
DEREK LEUNG	300.00	李國雄	100.00	陳楚卿	100.00	蔡思明	50.00
HO PING TAK	100.00	李彩蓮	200.00	陳詩詠	500.00	蔡福英	100.00
HUI CHING YEE	100.00	李敏怡	100.00	陳詩雯	500.00	鄭少芳	200.00
JUSTINA FUNG	300.00	李紹靈	200.00	陳漢華	200.00	鄭杼明	100.00
LAI YIM SHAN	200.00	李琬琪	50.00	陳鏐珠	200.00	鄭杼明	2,750.00
LEE FONG TING	100.00	李嘉璐	300.00	麥玉崑	50.00	鄭秀君	2,750.00
LEO CHENG	50.00	李漢昌	200.00	麥啓新	200.00	鄭雅怡	150.00
LEUNG CHI HO	100.00	李穎詩	300.00	麥鳳笑	500.00	鄧一信	50.00
LO CHUN YEE	100.00	杜枝生	100.00	彭玉華	200.00	鄧淑芬	50.00
LUI IRIS MEI SZE	100.00	杜裴婉儀	100.00	曾惠儀	100.00	鄧愛華	100.00
MAIDA MA	100.00	沈旻欣	2,750.00	曾瑞香	100.00	鄧頌恩	50.00
SIMON LAU	200.00	沈靜筠	2,750.00	曾嘉雯	200.00	黎玉蘭	200.00
SO SHUK HAN	100.00	周潔儀	200.00	曾慶忠	2,750.00	黎偉恒	2,750.00
TONG CHI HOU	300.00	林吟笑	300.00	辜偉雄	500.00	黎榮佳	300.00
TONG SIU CHUNG	200.00	林妙麗	500.00	馮水	100.00	黎穎儀	20.00
一二	20.00	林思尊	500.00	馮正奇	50.00	盧秀卿	100.00
仇卓喬	20.00	林美玲	5,500.00	馮家昌	300.00	盧炎青	200.00
仇勁剛	300.00	林偉	200.00	馮景明	500.00	盧潔玲	500.00
仇勁剛	2,750.00	林惠珠	100.00	馮蕪嫦	100.00	賴志堅	500.00
仇富源	250.00	林碧嫦	100.00	黃少芳	100.00	賴志堅	500.00
仇靖喬	20.00	林穎婷	100.00	黃安琪	200.00	鍾明恩	100.00
孔祥威	100.00	林駿雄	100.00	黃百明	100.00	鍾浩明	500.00
王世雲	100.00	武婉儀	200.00	黃偉強	400.00	鍾浩明	500.00
王玉江	2,750.00	洪國智	200.00	黃國華	200.00	簡志華	500.00
王美蓉	100.00	胡振江	200.00	黃國榮	500.00	羅佩珊	60.00
王慶森	100.00	胡彩琴	100.00	黃雪婷	100.00	羅偉基	1,000.00
伍志龍	100.00	徐兆佳	1,000.00	黃雪齡	300.00	羅寶蓮	100.00
伍惠蓮	100.00	馬安達	100.00	黃凱昕	200.00	譚美玉	1,000.00
成秀琴	500.00	區景霖	100.00	黃勝芬	2,750.00	譚美娟	200.00
朱妙玲	200.00	區維嘉	100.00	黃勝香	100.00	譚嘉敏	100.00
朱嘉樂	100.00	區銀愛	100.00	黃智深	100.00	譚慧儀	200.00
老暖卿	100.00	張恒星	2,750.00	黃敬賢	100.00	關榮基	1,000.00
何乃熙	500.00	張展邦	2,750.00	黃劍威	100.00	嚴則為	200.00
何昕靈	200.00	張湛森	300.00	黃錫華	100.00	蘇少敏	100.00
何暉靈	500.00	張瑋桐	100.00	黃寶麟	500.00	蘇玉燕	200.00
何翠嫻	200.00	梁月英	100.00	楊美怡	200.00	蘇思鈺	1,000.00
何潤衛	500.00	梁永生	100.00	楊蔚霞	50.00	蘇美好	2,750.00
何賢輝	100.00	梁永康	200.00	溫張蓮	6,000.00	無名氏	3,000.00
何皓良	300.00	梁宇澄	50.00	葉向勤	200.00	無名氏	2,000.00
余慧明	100.00	梁信章	1,000.00	葉欣榮	20.00	無名氏	20.00
吳志海	200.00	梁炳煌	500.00	葉美玉	2,750.00	HK\$	113,700.00
吳秋蘭	100.00	梁珮琪	100.00	葉遠昌	100.00		
吳詠恩	600.00	梁晴思	100.00	葉澤松	500.00		
吳達聞	300.00	梁瑞萍	500.00	葉濬思	2,750.00		
吳漫怡	100.00	梁慧香	100.00	廖玉明	200.00		
吳麗珠	200.00	梅小玲	100.00	廖玉蘭	100.00		

Mission Trip to Myanmar

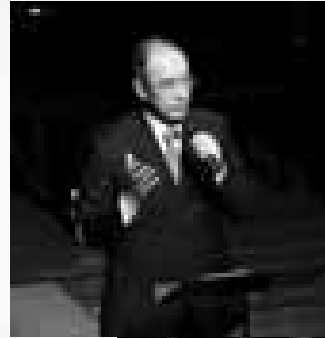
以馬內利浸信會	1,000.00	朱明怡	20.00	張頌欣	100.00	楊愛嫻	50.00
宣道會富山堂	3,000.00	朱健忠	100.00	曹慧敏	300.00	楊諾祈	100.00
AMY PANG	500.00	何保賢	50.00	梁宇澄	100.00	源麗明	200.00
ANTHONY	20.00	余大妹	100.00	梁宇澄	50.00	溫婉玲	40.00
AU WAI CHING ALICE	500.00	余卓權	100.00	梁婉芬	200.00	葉欣榮	100.00
CHAN SHEUNG HANG	500.00	吳玉	500.00	梁敏慧	100.00	葉欣榮	20.00
CHAN YEE KWAN	1,200.00	吳仲賢	20.00	梁華康	500.00	葉群興	1,000.00
CHAU YUEN CHING	500.00	吳志海	500.00	梁榮昌	50.00	葉遠昌	100.00
CHEUNG CHI YAN	400.00	吳俊彥	300.00	梁慧餘	100.00	葉遠昌	60.00
CHING CHOR KWAN	200.00	吳偉初	100.00	符國瑤伉儷	200.00	葉穎欣	300.00
CHIU SUK YI	300.00	吳國傑	500.00	許少權	200.00	廖珮怡	400.00
CHUNG SIU FONG	300.00	吳淑華	100.00	郭群寶	200.00	廖盧問桃	1,000.00
ELLEN NG	100.00	吳淑華	100.00	郭耀民	500.00	蒙健生	500.00
ERIC	500.00	岑紹麟	300.00	陳之虎	100.00	蒙健生	100.00
EVA WONG	100.00	李建中	100.00	陳天朗	100.00	趙崇健	100.00
FAN HUNG TAI	500.00	李美梅	100.00	陳文傑	60.00	劉兆榮	100.00
GRACE	70.00	李美琼	200.00	陳亦儂	100.00	劉官娣	100.00
HO SUK YIN	500.00	李彩蓮	100.00	陳合英	100.00	劉振鵬	500.00
JENNY	20.00	李淑儀	100.00	陳秀慧	500.00	劉國榮	100.00
KERDY	100.00	李勝球	1,000.00	陳亞蘭	100.00	劉錦卿	200.00
KITTY	50.00	李紫霞	500.00	陳家寶	100.00	鄭國邦	100.00
LAM CHIU SAU MAGGIE	500.00	李愛蓮	50.00	陳偉倫	500.00	鄭國邦	50.00
LAM WING KEI	100.00	李瑞安	500.00	陳健鴻	200.00	鄧文英	100.00
LAU SUK KIU	100.00	李嘉璐	200.00	陳國雄	200.00	鄧紹光	500.00
LAU WING HUNG	500.00	李慧貞	50.00	陳淑賢	100.00	鄧愛華	200.00
LEUNG WAI YU	200.00	杜裴婉儀	100.00	陳詠恩	100.00	黎嘉雪	100.00
LIZA CHENG	40.00	沈靜筠	100.00	陳嘉敏	100.00	黎穎儀	50.00
LO YUEN SHAN	200.00	谷美倫	200.00	陳曉萍	500.00	盧慧心	1,000.00
LUI KA WING	100.00	辛德賢	500.00	陳寶珍	100.00	盧穎銳	200.00
MARGARET HO	500.00	余慶基	500.00	陸蓮香	200.00	盧錦玲	500.00
NG PUI SHAN	500.00	林國彬	300.00	麥惠賢	100.00	蕭婉冰	200.00
NG SAU WAI	200.00	林清枚	100.00	麥瑋恩	40.00	錢文傑	1,000.00
SOPHIE	100.00	林婷	500.00	傅瑞芳	50.00	霍美開	400.00
TAMMY	20.00	林錫章	100.00	彭淑貞	2,000.00	禰智偉	500.00
VICTOR KWAN	100.00	武婉儀	100.00	彭寶璋	40.00	戴建輝	500.00
VINCENT	50.00	姚志華	500.00	曾成偉	500.00	謝玉霜	50.00
WENDY NG	300.00	洪國謙	500.00	程永基	100.00	鍾小芳	300.00
WILLIAM	20.00	胡少芳	50.00	程慧雯	500.00	鍾明恩	100.00
WINNIE WONG	100.00	胡焯華	500.00	馮家昌	500.00	鍾曼儀	200.00
WONG YUK WA	100.00	胡暹弟	100.00	馮潔儀	50.00	鍾愛珍	100.00
YAN MING YUK	500.00	孫志傑	500.00	黃秀琴	100.00	瞿夷青	200.00
刁麗貞	100.00	容勁	200.00	黃佩珊	500.00	鄭振華	200.00
山紅	200.00	徐秀萍	100.00	黃桂枝	100.00	羅佩珊	100.00
孔鳳卿	100.00	徐國樑	100.00	黃啓恩	500.00	羅家揚	300.00
方子健	100.00	徐寶珠	500.00	黃雪齡	20.00	羅淑齡	50.00
王玉珍	500.00	袁秀琼	100.00	黃凱昕	100.00	羅凱慈	500.00
王淑玲	200.00	袁潔青	100.00	黃詠芝	100.00	譚美玉	200.00
王群	200.00	區淑明	200.00	黃詠芝	100.00	譚師母	100.00
王樂謙	300.00	國娟	50.00	黃詠芝	100.00	關浩平	100.00
王燕秋	300.00	崔煒鉦	500.00	黃瑞妮	500.00	關賢好	100.00
王燕秋	100.00	張志仁	400.00	黃福光	100.00	蘇金華	100.00
布伶恩	100.00	張偉民	100.00	黃綺華	100.00	蘇思鈺	300.00
玉蘭	50.00	張偉民	100.00	黃嬌好	100.00	無名氏	300.00
石琪	50.00	張景賢	500.00	楊永嘉	200.00	HK\$	56,860.00
伍惠蓮	50.00	張會蓮	500.00	楊愛嫻	100.00		

Precious Moments



April 23, 25, 30 Expository Preaching Week

Dr. Tony Sher, Assistant Professor of the Old Testament, was the speaker of this year's Expository Preaching Week. The theme was "The Ideal King (Messiah) in the Book of Samuel." Dr. Sher developed the theme in three chapel assemblies: "The Song of Hannah," "The Song of David," and "The Last Words of David."



April 28 Concert of Praise 2013

The Concert of Praise was held at The Academic Community Hall of the Baptist University of Hong Kong. The theme was "The Eye of Faith." The contents included presentation by the Joint Seminary Choir, musical instrument performances, recitations, faith testimonies, monologues and sacred dance. A sermon message was delivered by Dr. Eric Kwong. A total of 700 people were present that evening as together we sang praise, offering up to God our sacrifice of praise from our lips and our hearts.



May 9 Commissioning Ceremony of the Graduating Class

In the Ceremony, President Cho lit one by one the candles in the hands of the graduating students.

This signified passing the torch of the Seminary's heritage as the graduates set out to different corners of the world to send forth light and heat for the Lord.



Dr. Andres Tang, speaking on behalf of the faculty, exhorted the graduating students. His topic was "Entering the World with the Mind of Christ Jesus."



May 23 A Sharing Meeting with The President's Council

We appreciate the members of the President's Council for their participation in the Sharing Meeting prior to the Awards Ceremony. We shared our concerns for the Seminary's recent development. We gathered thoughts and exchanged ideas about the direction and development of the Seminary.

May 23 Awards Ceremony

The annual Awards Ceremony is always a joyful occasion. It is the time when we offer our thanksgiving to God and express our thanks to the donors of the student awards and scholarships. This year 20 special student awards were presented. At the same time, a number of our faculty, missionaries and staff were honored with long service awards and a retiring staff member received a memorial award.



May 27 to June 3 A Journey of Love to the Mainland by the Hill Singers

This summer the Seminary Choir, the Hill Singers, launched an eight-day trip to the Mainland. Our students led by their teacher, Mrs. Helen Wan, visited churches, a gospel drug rehabilitation center, and a youth training center. In these places, students shared their testimonies of faith and inspiring church music with the local people. We thank God for being with them all the way, enabling them to gain experience and learn more through their service and music ministry.

June 8-10 A Cultural Exchange Visit to Yingde

Led by Rev. Eric Kwong, this visit was jointly organized by the Mission Department of our Student Union and Sai Wan Ho Chapel of Quarry Bay Baptist Church. Apart from our own teachers and students, there were pastoral leaders and church members from three Hong Kong churches. Our students treasured the opportunity to serve God together with other Christian brothers and sisters. The team visited churches in Yun Ling Zhen, Han Guang Zhen, Yinghong Town and Yingde Town. Participants had opportunities to exchange thoughts and to pray with local Christians. The trip certainly deepened their understanding of the religious policies and history of churches in China.

