

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

December 2014

**President's Word**  
Listening with Empathy

**Feature**  
Voices of Our Graduates  
Living and Learning in a Disciple Community  
God's Grace Has Never Been Lacking

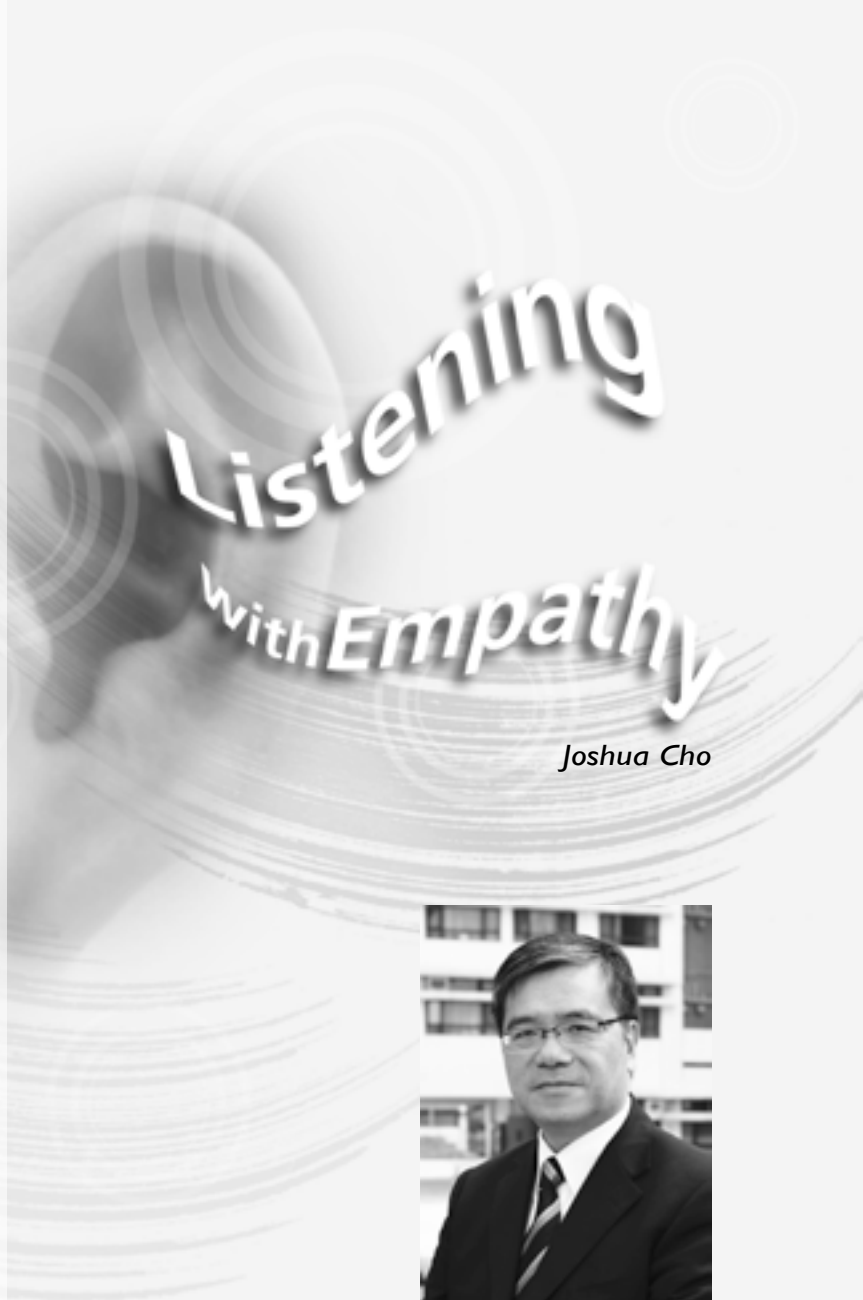
**Faculty Sharing**  
Some Thoughts on Pastoral Care of a Consultant Pastor

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President's Word

### Understanding Another Person's Inner World through Listening

As I have pointed out in the previous edition of the *Seminary's Newsletter*, a care provider must respect and understand the life experiences of his or her care recipients. A care provider develops his or her own empathetic understanding of the care recipients' experiences, being different from and perhaps even strange to the provider, by entering into the recipients' deepest level of experience. In other words, a care provider applies the abilities of listening, understanding, and communicating in the practice of providing caring ministry by entering into the recipient's world of experiences.

But how do we enter into another person's world of experiences?

Empathetic "understanding" calls for thinking and acting based on different points of view. Such an understanding requires us to not only understand through a series of logical and structured questions but to also discern and sense by "listening" to the feelings of care recipients as if we were in the same situation.

What is listening? According to the definition of Donald Capps, the former William Harte Felmeth Professor of Pastoral Theology at Princeton, listening involves an intention to hear. When we are "intentionally" present, we will be able to hear. Therefore, listening is an engaged and conscious effort that carries with it a purpose or an intent.

So, what is empathetic listening? Empathetic listening is the listener hearing the inner voice of others as if it were the listener's own voice; and it is the listener feeling others' joy, anger, fear, and excitement as if it were the listener's own experience. To listen with empathy, the listener must adjust his or her own emotions in order to sense the inner world of another person who should feel the respect as well as understanding of the listener.

Therefore, empathetic understanding can be described as a relational process. Such an understanding can bring about emotional bonding between different individuals. The bonding, like a covenantal exchange and an interactive correspondence, includes a care provider opening up to a care recipient and receiving feedback from the recipient. Empathetic understanding requires compassion and respect while getting to know another person's life story and their experiences.

### **Intentionally Listening to the Needs behind the Feelings**

Empathetic listening is a kind of focused listening using sincere "attention". Sincere attention implies that in listening to another person we can be in touch with our own soul, our own intent for listening, and stay focused on the other person's experiences. When a listener gives

full attentiveness, the listener stands by the person while listening and is completely focused on that person. The listener focuses on the other person's story. S/he listens attentively to the person's feelings, hears the needs out of the person's expressed feelings, and senses some of the needs that have not been clearly articulated. In addition to understanding the needs of the person, the listener should work to enable the person to understand his or her own needs.

A care provider, to be able to hear the needs behind the care recipient's feelings, must accurately receive the content of the recipient's sharing. The care provider as a listener must be able to mentally recreate the story told by the care recipient by identifying the repeated themes in the story, the pattern of the descriptions about what is meaningful to the recipient, the particular details of the story, and if possible, implied meanings embedded in the vocabulary used by the recipient. The listener must then communicate the recipient's ideas conscientiously and accurately by using the listener's own description in concrete terms of the recipient's needs behind the feelings.

Thus, a care provider must temporarily set aside his or her own presuppositions so that s/he can remain in the care recipient's world, sense sharply the recipient's otherness, and attempt to understand the recipient's point of view. The care provider exercises discernment in his or her attempt to identify the person's traits by taking note of the person's non-verbal behaviors such as the rhythm of their breaths, vocal tones, rhythm of speech, facial expressions, and physical gestures. The care provider will then use his or her own words to reiterate what s/he has heard, summarize the contents of the conversation that has taken place, and deduce the recipient's state of emotions. The purpose of the said approach to the reception of messages is to affirm the recipient by the care provider hearing the recipient's voice and understanding the recipient's needs behind the feelings.

### **Discerning through Asking Questions**

To further ascertain the needs behind expressed feelings, a care provider asks both open-ended questions

and close-ended questions. An open-ended question is one that is able to elicit more sharing from a care recipient whereas a close-ended question aims at clarification. Open-ended questions invite the care recipient to determine the contents of a conversation so that the care provider can get to understand the recipient's feelings and needs from the sharing provided by the recipient. Close-ended questions can help the care provider to clarify parts of the sharing and thus to further understand the unique nature of the recipient's experiences. Asking probing questions for clarification and deduction is how the care provider can attempt to understand another person's experiences through the provider's analyses and imagination. These two kinds of questions also serve to aid the recipient to identify his or her own discrepancies in their accounts, which may lead to the recipient's revision and likely more accurate recounting of his or her experiences. Through asking questions, a care provider can further understand what the needs of the recipient mean to the recipient through his or her own words.

In summary, a care provider acting as a listener will base his or her understanding on the narratives given by the care recipient in summarizing the complex information while giving full attention to the main details of the account and the overall interrelatedness of these

details. The listener further identifies the uniqueness in the account, and thus senses the significance of the expressed feelings to the recipient. The listener learns about the recipient's world of words and tries to understand the recipient's needs within the framework of this world. It is by observing and considering the recipient and his or her world that the listener can discover the hidden meanings of the recipient's needs at different levels.

### **Bonding Lives with a Passion for Living**

A listener who has mastered the skills of listening and who possesses empathy is able to cultivate mutual affection with another person and develop mutual trust between the listener and the recipient. When a listener focuses with empathy on the needs and feelings of another person, the other person will feel that he or she is being cared for. This person will likely begin to trust the listener more and be willing to share more with the listener.

Empathetic listening can generate the zest for life that binds and bonds us together. Once when a care recipient experiences "being heard" he or she will likely sense a surge of energy in life and regain their passion for life. What comes out of the bonding is the anticipation of both the care provider and the recipient to meet and be



in touch with each other again. The zest does not create an object for care and love. It does not attempt to pursue mere affirmation of others. What the zest for life does is to sustain one's active engagement in caring and loving others and the desire to reach out to and interact with more people. We can see that empathetic listening leads to effective caring.

### **Listening as an Acquirable Skill**

For the ministry involved in pastoral care, we must learn to listen with empathy so that we are able to feel as if we were in the care recipient's situation. We must focus on another person's story and pay attention to the needs of that person that are revealed in the story. Only through listening empathetically with our hearts can we hear the needs as well as the unexpressed desires behind the feelings. Even if the ability to listen with empathy is a talent, such a talent requires efforts in cultivating for its growth and development. Empathetic listening takes years to develop as an artful skill that involves multiple skills. Listening with empathy is a virtue whereas cultivation of listening is a moral practice.

Perhaps, there are some of us who do not think we will ever become a better listener. But experience tells me that one can become a better listener if one is willing to learn. Improvement can be made for those who are willing to learn. A lot of learners improve the technique of listening through learning from skilled listeners. Listening skills are acquirable except for those who are unwilling to make the effort. On the other hand, even if we do not routinely play the role of a care provider we should still learn the skill of listening. Listening with empathy is necessary for us because we interact with many people during every day of our lives. We should exercise daily to learn to listen within various networks and practice the skill of listening with people on different occasions and from different groups.

### **Trust in God Who Hears the Outcries of Human Souls**

However, I must emphasize that listening with empathy is not only an artistic ability that can be learned.

Such listening is also an expression of the listener's being in Christ. As pastoral leaders who provide care, we should understand that the caring ministry we take part in belongs not to us but to Christ. The good listening ability of a pastor is a gift of the Holy Spirit, a gift that points to the God who blesses His people with grace. Therefore, pastors must open our souls to God, receive the divine gift from Him with faith, and experience His presence.

We can now witness that a care provider being in the light of God and by His grace can listen to every story told, view the divine drama behind each story, and witness the assurance of the presence of Jesus Christ and how He works with His people in whatever the circumstances may be. Pastoral leaders must listen attentively to God and engage in Christ's ministry, knowing fully that what we accomplish is not by our might but by Christ Jesus. We can only depend on the petition by Christ Jesus before His Heavenly Father. Only when pastoral leaders give our total trust in Christ can we hear the needs of those in despair and thus walk with them during moments of extreme hardship and burden. In turn we can petition for the needy with the assurance that Jesus Christ will carry our prayers to our Heavenly Father, pleading for us to our Father to grant us the needed Faith, Love, and Hope.

When pastoral leaders minister through listening, we are expressing an important statement of faith: God is the God who listens to and hears the cries of human souls. It is by the grace of God that pastoral leaders care for and listen to the needy—the cries to God by the pastoral leaders are heard by God and these pastors in God's love turn and listen to others. It is in this love of God that pastoral leaders enable lives to be connected to Christ.

To practice listening is a moral exercise. I deeply desire for teachers and students alike in HKBTS to develop the virtue of listening in the grace of God; to realize and carry out the practice of hospitality in churches and in the Seminary through the learning of empathy and the practice of listening with empathy; and above all, to passionately share with those vastly different from us in the experience of the mystery of God's grace. May God bless us with all such grace as this!



## Ministerial Preparation Program

# Voices of Our Graduates

Spiritual discipline is not just doing spiritual practice by oneself. It also concerns the lifestyle of discipleship of a faith community.

From morning chapel service to the playground, from classroom to student quarters, through a period of relationship adjustments and mutual sincere exchanges which give rise to growth in each other's lives. There is laughter, loud cries, and dream-building. Time flies, but the memories of each person's face and every event of our seminary lives are ever present.

I thank my teachers and fellow students for their co-walking and support. I love HKBTS; I love this family!

**Chan Pak-yui**  
Bachelor of Theology

I have graduated! I feel reluctant to part with the teachers who have given me much admonishment over the past few years, fellow students who enrolled to study together with me, and my buddy roommate with whom I spent night and day. I am thankful that we shared unforgettable memories and our time together. May God bless us all!

**Chan Wei-chee**  
Bachelor of Theology

To say goodbye to the big HKBTS family, I truly feel reluctant in the heart.

I earnestly thank teachers who have been my life mentors and am grateful to the Seminary's staff workers who toil quietly. To be able to study together with all the fellow students and then to graduate at last, all is God's grace.

**Cheung Chuen-yeung**  
Bachelor of Theology

Four years have passed and it comes to the end of a stage of learning. I must thank my teachers' teaching, the co-walking of fellow students, and the support and encouragement of family members, and the prayers of brothers and sisters.

The future will be the beginning of a new stage of learning. Pray that God will protect and watch over us and support each one of us with His grace.

**Hui Kin-cheong**  
Bachelor of Theology

As four years of seminary studies have come to an end, I must thank my teachers and fellow students who have walked along with me. I cannot forget the fond memories of my seminary life. There may be many challenges in my future ministry but I firmly believe that God will lead and guide me.

**Lam Lai-ye**  
Bachelor of Theology

I began my theological studies with sociology, and am ending them with the study of Bonhoeffer's life, my four years of becoming equipped to respond to God's call are ending. I have decided to practice and preach the truth of the cross in this generation. To make disciples into Jesus' true disciples is a never-ending journey.

**Ng Chi-hoi**  
Bachelor of Theology

To be able to finish four years of painstaking study at HKBTS and also to balance getting along with fellow students and family members, all is God's infinite grace. To become a student again after turning middle age is not a dream, with good teachers and fellow students co-walking along the way, I find HKBTS's love unforgettable! As it is never too late to serve God, I can still fill my golden middle age with rich colours!

**Shum Chung-yan**  
Bachelor of Theology

Life is a journey in which there are many times of unions and partings. Sometimes, having met and then parting from one another just as clouds vanish into the sky. However, in Christ, our coming together at HKBTS is an amazing grace. Our coming together makes our lives interconnected, affecting the spiritual pilgrimage of our lives.

**Shou King-kong**  
Bachelor of Theology



*The graduation class of Bachelor of Theology*

Being admitted into HKBTS in 2010 – Spain won the World Cup the same year.  
Graduated in 2014 – Germany became the new number one the same year.  
One country replaces another to be the world's soccer king towering above all other nations.  
Our identity has changed, from seminary students to ministers.  
We are willing to be at the service of all the other people, to be a faithful servant serving the church community for God's sake!

**Tam Pak-lam**  
Bachelor of Theology

Thank God that four years of study and equipping has broadened my vision and inspired my thinking so that my ministry life has been renewed. I have had many different experiences and reflections in my life. All is entirely due to God's grace!  
I must thank my teachers who make my life grow and my fellow students who shared, took up my burden, and built me up; I also thank my family for their support and understanding as well as the prayers and remembrance of my church's brothers and sisters. May God enable me to be a useful vessel and mold me to be a faithful servant.

**Yang Oi-han**  
Bachelor of Theology

Thank God for His care over the years as I can see His mighty protection.  
I thank my mother church for her continued support as a testimony of unity and brotherhood.  
I thank my teachers for molding me in my understanding of theology and the Bible; I thank President Cho for his teaching that reminds me to have mercy on the weak and vulnerable communities, and to act justly and to love mercy and to walk humbly with God.

**Cheung Wai-man**  
Master of Divinity

I thank President Cho and our teachers for their teachings throughout these three years. I step into the ministry field with excitement and a trembling heart. For the path that God wants me to go is long and difficult to tread and yet full of hope. On the path I am not alone because God has used HKBTS to build up ever more ministers and pastors who keep walking along with us!

**Cheung Wai-shun**  
Master of Divinity

The ministry path is imbued with grace and I hope to be God's usable vessel!

**Chu Choi-chi**  
Master of Divinity

Through Christ alone, by grace alone, by faith alone, by scripture alone, glory to God alone: Under the guidance of the triune God, I do my best to present myself to God as an approved, unashamed worker who correctly handles the word of truth and will teach trustworthy people who will be able to pass it on to others.

**Kwan Ho-ping**  
Master of Divinity

I am grateful to God that He has molded me in the big HKBTS family. In these three years, getting along with teachers and fellow students has benefited me a lot. This is especially evident when I have been faced with difficulties within myself or within my family, the concern of teachers and the support of fellow-students always helped!

Thank you President Cho! Thank you all my teachers!  
Thank you all my schoolmates!

**Lai Wai-hang**  
Master of Divinity

Thanks to God's grace! Three years' learning has not only increased my knowledge in theology but has also enabled my life to be renewed and transformed in the word of God. I have learned to see from the perspective of Jesus. I earnestly thank my dear teachers and friends who have accompanied me through the most difficult moments.

**Lam Mei-ling**  
Master of Divinity

I am grateful to the Seminary for their acceptance and love and to my teachers who demonstrate how to be Jesus' disciples. I am thankful for my group of fellow students who mutually bear the sorrows and share their joys together. I also thank my family for their continued support and prayers. Counting on the amazing grace of Jesus Christ, I am blessed to be called by God to serve Him full-time. I am willing to be God's servant forever and ever.

**Lam Wing-ting**  
Master of Divinity

Thank God to have called such a lowly person like me. Thank God for using HKBTS to equip me. Here, every teacher's life and the class lessons have a great impact on me. By means of six years of seminary studies, God allowed my life and faith to be integrated in a crucial way. This is all God's grace!

**Lok Wai-kwok**  
Master of Divinity

Exclamation! The greatness of God's word of truth is endless to speak and learn.  
Indebtedness! The care and concern from teachers has given me profound and precious friendships.  
Being touched! My fellow students being studious and persevering have encouraged me to strive ever forward.  
Gratitude! My parents, being patient, have enabled me to consecrate myself to God.  
Thanksgiving! How I could have three years of my life that is worth exclaiming, feeling indebted, touched, and grateful!

**Mak Wai-yan**  
Master of Divinity

In my seminary life, I have profoundly experienced "Jehovah-Jireh".  
God's provision is abundant; His design is more than we ask or imagine.  
I have learned "not to be afraid, just believe".

**Pang Bo-cheung**  
Master of Divinity

Three years have flown past. It is time to bid farewell to HKBTS and step into the ministry field.  
Thank God for leading me to grow in body, heart, and soul and I thank my husband for his unlimited support. Looking back this path of growth, I must thank my fellow-students who walked shoulder to shoulder with me. Thank you teachers for teaching impartially, no matter who or what we are. I thank the staff workers who labor quietly. I love HKBTS, the disciple community amongst which we can mutually share our joys and bear the burdens of sorrow.

**Shum Ching-kwan**  
Master of Divinity

In the long period of theological studies, from studying part-time to full-time, a total of six years, I have experienced so much grace that I am truly grateful. It is in this way that God is present with us, allowing our lives to be trimmed and renewed. I believe in my future ministry, I will also have the same experience.

**Tsang Ka-man**  
Master of Divinity





*The graduation class of Master of Divinity*

It is by God's grace that I can finish this long race; it is through my husband's love that I could manage and enjoy both my familial responsibilities and my studies. This along with the knowledge of theological thinking from teachers and the unconditional encouragement from classmates makes me feel endlessly grateful.

**Yiu Tak-wah**  
Master of Divinity

"Unification and Diversity" have shown me an amazingly new world during these three years of study. "To be Jesus' disciple and to serve Him faithfully" is the maxim I will hold on to when I leave HKBTS to step into the ministry field.

It is all grace to be equipped in such multi-dimensional ways.

Looking back over these three years, I only feel that time is fleeting.

To be able to see my past narrow-mindedness, I must thank both teachers and fellow students that I have made good friends with many fellow schoolmates. Now that I have finished my studies, I will serve God and men the best I can and I will not forget the teachings of my teachers as I strive to be Jesus' faithful disciple.

**Yuen Sau-king**  
Master of Divinity

As three years of seminary studies have sped past, I can appreciate God's boundless grace.

I must thank teachers and friends for their frequent encouragement as I was being equipped to shoulder the ministry of caring for other people.

I also thank my family and relatives for their silent support as I learned to forsake in walking along the path of restructuring my own life.

Thank God for having you all co-walking with me as we bathed in the grace of God.

**Cheng Sau-kwan**  
Master of Christian Studies

"He died for everyone so that those who receive his new life will no longer live for themselves. Instead, they will live for Christ, who died and was raised for them." (2 Cor 5:15)

My life belongs to my Lord Jesus Christ for He loves me and gave Himself for me. I am willing to love my Lord Jesus all my life and favor what He favors.

**Ching Wai-man**  
Master of Christian Studies

Doing my seminary studies by studying part-time, I did not quite excel at the “martial arts” of theology. From the learning of hospitality to that of forgiveness may well summarize this stage of my learning. But I find myself being inadequate, hoping that in the days to come I can learn more in hermeneutics that may enhance my ministry. I also hope that I can make some small contributions to the study of theology.

**Wong chak-man**  
Master of Christian Studies

“Some trust in chariots and some in horses, but we trust in the name of the LORD our God.” (Psalm 20:7)  
In my seven years of seminary studies, I came across events like being ordained to be a pastor, my mother’s death, the expansion of my ministry, and the resignation of my co-workers.

It is never easy to manage my church ministry and further studies in the seminary. I can only look up to God for granting me strength to handle the homework and take the examination one subject at a time. Thank God to have led me to walk along the path that was supposed to be impassable. May all glory be to God!

**Tsui Sau-lan**  
Master of Pastoral Counseling



*The sixty-fourth class of graduates is pictured along with all the faculty*

## A Graduate's Sharing

# Living and Learning in a Disciple Community

*Lam Sik-cheung (M.Div.)*

### **Learning to Live in a Disciple Community**

During these three years while studying in the Seminary, I have often heard President Cho and our teachers say that HKBTS is a disciple community, and so we must learn to live our lives in a disciple community. To me, living in such a community is a process of integration because students have different backgrounds and different personalities, making it not at all easy. Yet, God enables us to discover our true selves through such a community so that our lives can be changed. Not only can such a process bring about spiritual renewal, but it can also help us build a disciple community where we begin our ministry.

HKBTS's community life is diverse. I especially cherish the morning chapel service held three times a week. It enables teachers and students to worship together, to learn to be in silence, to listen to God's word and to pray for the needs of society and the world. Moreover, the morning chapel enables me to learn to listen attentively to the word of God and to be sensitive to the work of the Holy Spirit. During these three years, I have come to deeply understand the importance of molding a disciple community. The molding process is long and its effects cannot be easily seen, but I hope that as I shall begin my ministry in a local church, I can contribute to others' lives by living in a disciple community with my fellow brothers and sisters.

### **Different Facets of Campus Life**

Both the Seminary and the Student Union organize different activities and the holistic nature of our evangelical faith can be reflected from the diverse elements of the communal life on campus. They include students' mutual support (for example, class meetings, a sharing meeting for married couples, Parents' Day, a revision group for biblical Greek or Hebrew), concern for the needs of society and missions (for example, lunchtime lectures, special topics during the morning chapel service), formation of our



spiritual lives (for example, the Spiritual Formation Group, guidance from spiritual mentors), and of course, a time of fun and games (a basketball game among teachers and students on every Thursday). In the morning chapel or lunchtime sharing, we have talked about the needs of local disadvantaged groups and overseas missions. We have also touched on social issues, such as the Movement against the National Education, 2013 Hong Kong Dock Strike. These issues have reassured me that a minister should adopt the view of God's kingdom as we address the needs of society (especially the needs of disadvantaged groups) and overseas missions. Even though I cannot get involved in each of these issues, I can have a vision and passion. This reminds me that a minister needs to care about both the needs of his flock and also lead his flock to see needs beyond their own.

The Student Union once organized a Sharing Meeting for Married Couples to enable the spouses of our students to have a greater understanding of seminary studies and full-time ministry so that both the student and his spouse can walk shoulder to shoulder and share the student's struggles experienced on the road of consecration. This was not only beneficial to me and my wife, but it also led me to have a greater understanding and empathy for the needs of the families of the pastors and ministers as well as those of the deacons and those brothers and sisters

who take up a number of ministry positions. Furthermore, when I took up some voluntary work in the Student Union to publish a Student Union newsletter, *The Spiritual Wind*, with some fellow students, I came to have a deeper understanding of the life experiences of the Seminary's teachers and my fellow students. In the articles they contributed to the newsletter, there were testimonies from new and graduating students, President Cho's sharing about how his reading experience helped shape his theological thinking, how a fellow student stricken by serious illness still persisted in his studies .... These life experiences helped me realize how God calls, shapes, tears down and builds up the lives of different people. On the ministry path ahead, I remind myself to learn to listen and to see the life experiences of brothers and sisters so as to guide them to see how God works in their lives.

### **Spiritual Formation and Spiritual Mentors**

I like the Seminary's learning atmosphere. In class, teachers and students have ample space for discussion to exchange views with one another. Moreover, the Seminary also arranges the chaplain or a teacher to be each student's spiritual mentor. I must admit that the individual concern from a life mentor is most helpful to me. Formerly I had been a mentor of young Christians and, in my seminary studies, I needed someone to be my mentor. Without someone's co-walking and guidance to direct me how to be a disciple of Christ, I would find it hard to learn to be other people's mentor and to guide them to be the Lord's disciple.

In my first year in seminary, I joined the spiritual formation group for new students. In my second and third year, I switched to make an appointment with one of the teachers once a month. The contents of our conversation are multifaceted and included our views on systematic theology, spirituality, biblical studies, as well as sharing the joy and challenges in our ministry. I find that the personalities, life stories, and viewpoints of my teachers have broadened my vision. From one teacher, I learned a heart of humor and openness; from the other, gentleness in temperament and rigorous scholarship. I am truly grateful for our teachers who are eager to be students' mentors amidst their busy daily schedule of teaching and church ministry. Indeed, this demands great perseverance on the part of the faculty team.

### **Theological Learning and Reflection**

In the past three years, there are two aspects of learning and reflection that have been most profound to me. One aspect is learning in the area of theology. I have studied all the elective subjects on theology and Christian ethics. Every time I listen in class or read the writings from theologians, like Jürgen Moltmann, Dietrich Bonhoeffer, John Howard Yoder, Colin Gunton, I find myself feeling too small and yet excited. From theologians' mastery of doctrines, church traditions, and social situations, I can see a broad spectrum of theology and learn to distinguish the historical and social backgrounds of these theologians, and how they are affected by their own theological tradition. To me, theological education is not just about ministry, skill training, and assimilation of textbook material, but about training me to learn, in such disciplines as theology, biblical studies, and the tradition of spirituality, to discern the significance of faith and the role of the church now and in the near future.

On the other hand, learning biblical Hebrew and Greek were also impressive. Everyone in class was wholeheartedly devoted to our studies, especially before handing in class assignments, tests and examinations, we would help one another by sharing what we had learned. Several times some classmates stayed up late trying to figure out the difficult problems we faced in the homework assignments. These assignments could teach us a lot and were helpful for our mastery of doing exegesis in Hebrew or Greek. It was difficult to study these two subjects. I am well aware that my language ability is weak but the learning of biblical Hebrew and Greek demands that we should take a serious attitude in reading the Bible, preparing for a sermon or preparing a Sunday School lesson. I highly regard sharing God's word with the congregation. That is why I hope to learn more biblical Hebrew and Greek so that I can carefully study and listen to God's word.

Finally, I must thank our devoted teachers and also the staff workers who prepare for us such a beautiful environment for study. I am also grateful to two practicum churches through which I have had the opportunity to make contact with different groups of people and to understand how a church functions in a social community. Praise the Lord for His care and guidance. Pray that He will lead the group of graduating students and help us to be faithful servants and disciples following His leading as we continue to learn and grow in our ministry positions.

# God's Grace Has Never Been Lacking

*Cheung Ting (M.Div.)*

Time certainly flies. Three years sped by in the twinkling of an eye, and now I have finished my Master of Divinity Program. In retrospect, when I was chosen and called by God, I kept bargaining with Him over and over again until I responded to consecrate myself to Him. I resigned from my job and picked up the schoolbag, stayed up late in order to finish the homework assignments, and tore myself down to be rebuilt by the love of God. In the midst of all these, there had been laughter and tears, blood and sweat. Looking back, I must confess that this has been a path of grace!

## **Difficulties in Learning — Overcome through God's grace!**

Returning to study in school is by no means easy for anyone who has been working for quite some time, not to mention that in the past we used a pen to do the homework but now people use the computer instead. It is not widely known that I was not good at the Chinese input method that required typing Chinese words into the computer. I needed to spend two to three times longer than my fellow students just to type the Chinese words into the computer. Often I had to work all through the night just because of my typing problem. I remember the first class assignment was one on the New Testament, requiring 7,000 to 10,000 words. I heard that the teacher was strict and he might order the student concerned to do it again if it was found to be unsatisfactory. Just imagine, if ten hundreds of words need to be retyped, I would have to say: Alas, all is lost! Praise the Lord that by means of the comforting words, encouragement and prayers from teachers and fellow students, I was made instantly



enlightened and understood: I came to understand the teacher's requirements and was happy to see that my mastery of the Chinese input method gradually improved (despite not doing well, I could still manage in haste). Soon afterward, the assignment could be done faster and faster and my course grade was getting better and better.

Of course, I had come across a time of defeat: I worked very hard but the academic result was not satisfactory. However, I was thankful to God for allowing me to experience defeat so that I could discover and accept my own limitations. Time and again He reminded me to be humble. On the ministry path, what a minister puts into his work may not yield an outcome directly proportional to his input. In the old days, the prophets and even Jesus also demonstrated how they were faithful to what they were entrusted under these circumstances. Therefore, I had to firmly remember these experiences, learning to be faithful and humble.

## **Impacts in Ministry — Resilience through God's Grace!**

With increasing knowledge in theology, I could have greater reflection on matters but that brought about more impacts. In these few years, President Cho and our teachers always brought up some issues and encouraged us to treat people around us with hospitality, to put the holistic gospel into practice, to care for those poor in spirit, and to learn the lesson of forgiveness. These

teachings are what we should always bear in mind. To let these teachings enter into our ears does not seem difficult, but to enter them into our hearts — to engrave them in our hearts and carry them out all through our lives is not at all easy. Having been a Christian for more than twenty years, I find in astonishment that the cross we Jesus' disciples are to bear is fairly heavy. The cross of Christ is a price to be paid, is to face persecution, is to turn our generation upside down! In order to be a faithful preacher, we are caught in a dead end, and there is no turning back! Jesus himself demonstrated this for us. The blood and tears of our Baptist forefathers in the old days left their imprint in history. Even today in some corners of the world there are still many Christians who suffer all sorts of misery for the sake of their faith.

An in-depth reflection is sometimes contrary to the attitude I have been holding in my life and therefore that brought with it great impact on my faith. But the grace of God helped me to resist that impact. He reminded me again and again: All I need is to hold fast to God's promise and with hope and trust that the kingdom of God will ultimately be fulfilled. I am just a simple human being and as a created creature of God, I cannot infinitely bear the needs of the "other". However, I can strive to be a road sign by directing people toward our Lord Jesus Christ. Only this powerful one can be the goal of man's ultimate search.

### **Financially Lacking — Solved through God's Grace!**

Back to school, one of the most annoying problems was financing: from "having a stable income" to "having no stable income", could I actually afford my living expenses? Although the school fee, the biggest expenditure, was borne by my church, how to solve other daily expenses such as meals, transportation fees, textbook fees? For food, I deliberately skipped certain meals and so I did not often go to the canteen at lunch time. As for transportation, I intentionally chose to walk and preferred to spend more than half an hour just to wait for a means of transport that

provides transfer concession. For textbooks, I willfully went out searching, borrowing from the library, or from senior fellow students, or even from our teachers. Therefore, I did not buy many books.

On the outside, it seemed that my life was fine but what if suddenly I needed medical fees, short term mission fees, or I failed when applying for a work grant? Honestly speaking, I cried a great number of times! These were the unspeakable situations. Yet, God saw it. God saw the need of Abraham and granted him a son. Likewise, He also saw my need and granted me grace. For example, I suddenly received an offering from brothers and sisters in Christ, being granted a scholarship, even having teachers and students take the initiative to lend me money (finally I did not need to borrow from them)! Jesus once asked his disciples, "When I sent you out to preach the Good News and you did not have money, a traveler's bag, or an extra pair of sandals, did you need anything?" "No," they replied. (Lk 22:35) When I have graduated today, looking back, I can also call out loudly, "I lack nothing!"

To be honest, taking theological studies is hard work but there is joy because I study for the Lord, my God! As long as we are sensitive to the work of God, we can always marvel at the grace of God which can be found everywhere. "O Lord, I give you thanks, for your grace has never been lacking!"

# Support our Graduates and New Students with Your Prayers

We ask everyone of our readers to pray with us for our graduates and new students who have stepped onto a new path. We pray that our Lord who calls them will lead their every step along the way, and may they learn perseverance and trust in following the footsteps of Christ our Lord all their lives without turning away.

## Get to know our new students

<b>Doctor of Theology</b>	Lam Nok-yan			
<b>Master of Theology</b>	Cheung Pui-yee Leung Chi-keung	Chow Man-kit Pang Chi-yung	Koo Wai-hung Sin Tak-yin	Lam Sik-cheung
<b>Master of Divinity</b>	Chak Hoi-yan Cheong Pui-leong Chu Lai-yin Lam Ka-hung Loi Lon To Wan-ting	Chan Sze-fat Choy Lai-shun Ho Kwan-hao Lam Ying-yan Man Pui-ling Wong Yuen-shing	Chau Raymond Chu Ho-yee Jer Pang-fai Leung Lai-mau Ng Wing-yan Yeung Ka-chun	Che Sio-sim Chu Kit-wan Kwok Lai-yee Lo Suk-han Pany Wai-ip
<b>Bachelor of Theology</b>	Chan Pak-ham Hui Wing-shing Li Chun-yin Tze Lai-yi	Chu Hoi-kwan Ko Tsz-yeung Li Kin-chung Yeung Chiu-kwan	Ho Tsz-mei Lau Ying-yeung Lo Suet-sum	Hui Hoi-leung Lee Yiu-fai Mok Lai-yin
<b>Master of Christian Studies</b>	Lam Chi-keung Mak Fung-siu	Lam Wing-kee Sin Wai-man	Lee Chui-ling To Yuen-chu	Lee Lap-man
<b>Non-classified Students</b>	Chan Pak-yui	Ip Pak-hou	Kwok Hi-chiu	Wong Chak-man



*New students are pictured with President Cho and the faculty after the Opening Convocation Ceremony*



**Dr. Vincent Lau**

*Assistant Professor of Practical Theology  
(Christian Ethics)*

### **My Story**

Having graduated from HKBTS in 1990, I went first to study in the Master of Theology Program in Duke University Divinity School and then in the Doctor of Philosophy Program in The University of Edinburgh after ministering for eight years. I obtained my Ph.D. in 2005 and began teaching in my alma mater the following year.

I intended to concentrate on teaching in order to train more servants of God; unexpectedly owing to the needs of the church, I was already invited to be a consultant pastor of a local Baptist church during my first year of teaching. In the following seven years, in addition to full-time teaching at HKBTS, I also served in succession as a consultant pastor in three Baptist churches. It was due to the resignation of the church pastors in these three communities of faith that they needed a more experienced pastor to be their consultant. My main duty was to shepherd the pastoral co-workers and the deacons. In other words, these three churches faced, to varying extent, crises in church shepherding and leadership.

I had served as a consultant pastor for two terms in the first church for about four years. At that time, the church pastor resigned. There were still three pastoral co-workers in the church and a consultant

## Some Thoughts on Pastoral Care by a Consultant Pastor

pastor was needed to lead and shepherd these co-workers and the deacons. Later, in my second term of service, God called a HKBTS alumnus who had twenty years of shepherding experience overseas to come back to Hong Kong to be the church's pastor and therefore I could resign. In that period of time, my greatest challenge was to reorganize the relationship among the pastoral co-workers and monitor the individual workers' pastoral performance.

My ministry in the second church lasted for nine months. As the church found a pastoral successor, it was time for me to resign.

I have served in the third church for nearly two years. I recall when I first met the church's representative, I became aware that four pastoral co-workers would resign one after another. That would mean that several months later, the church would have a pastoral vacuum. Facing such a situation, I was afraid. What came to my mind was: "What has actually happened in the church?" Then I asked myself: "What can I actually do? How can I do it? Who are you to think that you can solve this problem?" From this comes a more basic question: "Given such a situation, why do you accept the offer?" Nevertheless, I somehow accepted the challenge.

In the twinkling of an eye, I have served as a

consultant pastor for seven years. In this period of time, God has enabled me to see His leading and grace to the churches and from this I have gained a little bit of experience. Anyway, “seven years” is a period imbued with theological symbolism. Perhaps, it is time for me to do some initial consolidation of my pastoral experience as a consultant pastor and through which I can do a bit more thinking on the theology and practice of pastoral care.

## **Concluding My Experience**

The commonality of these three communities is that they are “complete strangers” to me. I have had no relation with members of these churches, not having any knowledge, not to mention any understanding of any of them. Therefore, two big problems emerged at once: How actually could I begin to know them? How could I shepherd them?

As I recall my shepherding experience of the pastoral co-workers and the deacons, I could summarize my ministry focus in three aspects: fellowship, prayer, and teaching. Readers may find this surprising: why is that fellowship precedes prayer? In fact, according to my personal experience, all three are indispensable and of equal importance, like a rope made up of three strands of thread interwoven together. Any one of these strands of thread is not the center or nucleus of the whole rope. This idea comes from the late Baptist theologian, James William McClendon, Jr., who constructs his theology with one rope consisting of three strands of thread.<sup>1</sup>

### **I. Fellowship**

As mentioned above, the commonality of the three communities is that they are “complete strangers” to me. In other words, we originally did not know each other and were fully unrelated. Therefore, to achieve the “zero breakthrough”, the primary pastoral objective was to come to know each other and build up a relationship. Owing to the very heavy teaching workload in the Seminary and also the constraint of time and physical strength, I always had to invite brothers and sisters to come to the Seminary to have supper first before having a formal meeting. This would enable all group members to come to know one another over the table and table fellowship has become an indispensable shepherding time. As for meeting with pastoral co-workers, to have dim sum together in a Chinese restaurant is a pretty good choice. Of course, to have sincere sharing and to have the prayer session in the office with individual pastoral workers are also crucial. And so, no matter whether it is dim sum or table fellowship at supper time, they

are extremely important in shepherding individual brothers and sisters, deacons and pastoral co-workers because it all begins with building relationships.

### **2. Prayer**

Ever since becoming Christian, we have been taught the importance of prayer. Therefore, in our mind we know that prayer is absolutely necessary. Yet, how about our practice of prayer in our daily lives? In retrospect, whenever I communed with individual pastoral co-workers or deacons, the final prayer session would always be the sweetest moment, representing our submission and entrusting the matter to God, and a testimony of unity. It is especially true when we were confronted with some difficult problems and there would inevitably be long and heavy discussion. Sometimes, we even found it helpless but the final prayer session when everyone was praying with the same heart was our “trump card” and also our way out. This is based on a “faithful” conviction: as long as we are faithfully serving God, He holds the result in His hand because “it is required that those who have been given a trust must prove faithful” (1 Cor 4:2). The responsibility of a farmer is to plant faithfully as to whether the plants will grow is beyond his control. We do not have to worry but just have to entrust it to God because He is faithful.

Hence, no matter whether meeting with individual brothers or sisters, sharing life’s ups and downs, or having a formal meeting with the whole deacon board, prayer is absolutely not a “formality” before the meeting coming to an end. Instead, it is when we entrust our lives and the matter under discussion to God and fully submitting ourselves to Him, we will find that it is the “breathing moment” of our lives as we allow the Holy Spirit to breathe oxygen into our lives, and, in particular, it gives an expression to the practice of confessing “Christ is Lord”.



### 3. Teaching

Whenever there is good fellowship and moment of prayer among brothers and sisters, teaching will naturally take place. In fact, most of my teaching to brothers and sisters and pastoral co-workers takes place over the table in our fellowship. One of the most unforgettable experiences was when I took up the offer to be the consultant pastor of a community in the midst of a pastoral crisis. I began to have table fellowship with different groups of brothers and sisters in succession so as to understand how each one of them felt and looked at things, trying to grasp what most people thought and to analyze the symptoms of the predicament. Most important of all, I tried to share with them from the perspective of the Christian faith and my own personal experiences. After that, I had the opportunity to have supper with a brother alone at HKBTS and during that time I shared with him the teaching of Christian faith on confession, forgiveness, and reconciliation. I encouraged him to just fulfill his duty faithfully and put God's teaching into practice. We then entrusted the result to God. In so doing, we would not feel ashamed before God. Thank God that this brother took the initiative to suggest that he was willing to give his testimony in the following church's communion service when he would apologize to the congregation for his past attitudes and behaviors, begging their forgiveness and seeking reconciliation.

Undeniably, his decision and the choice to re-build the relationship among brothers and sisters—re-build the church—have a key role to play. The Holy Spirit first moved him, changed him, and worked among brothers and sisters in the church, and then the road to rebuild the church gradually emerged; this is truly a practice of “binding and loosing”. We can see a beautiful picture: how the Holy Spirit moves the human hearts and the human's responses. To John Howard Yoder, when the action of God and the action of human meet, this is a sacrament; Baptists call this an ordinance.<sup>2</sup>

#### Theological Reflection

How to shepherd pastoral co-workers and church leaders? Dietrich Bonhoeffer has written a book on pastoral care (the Chinese translation version has recently been published)<sup>3</sup> which can give us some insight.

#### 1. The Mission of Spiritual Care

In the first lecture, Bonhoeffer began by saying, “The mission of spiritual care falls under the general mission of proclamation.” Spiritual care is a kind of proclamation and

is part of the office of preaching. Just as what Paul says in 2 Timothy 4:2, “Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.” Bonhoeffer specifically points out the difference between spiritual direction and spiritual care. The former “is carried out on a plane between two people, one of whom subjects himself to the other” whilst spiritual care “comes down ‘from above’, from God to the human being.” As this is the proclamation of the word of God, God Himself will fulfill it. Therefore, “in the midst of all anxiety and sorrow we are to trust God. God alone can be a help and a comfort.”<sup>4</sup>

Bonhoeffer holds that spiritual care is necessary for the following four reasons. First, a person “grows callous toward hearing the Gospel through unknown and secret sins.” Second, “the sermon from time to time only strengthens impenitence.” Third, “the sermon cannot call sins by name and thus is powerless to expel them.” Finally, “the oral expression of the parishioner is essential but it does not transpire in the sermon.”<sup>5</sup> Therefore, Bonhoeffer concludes his first lecture with this statement: spiritual care “uncover sin and creates hearers of the gospel.”<sup>6</sup> Later, in his eighth lecture “Confession as the Heart of Spiritual Care”, he goes a step further in the discussion. We can see that the goal of all spiritual care is “the confession that we are sinners.” The most specific expression of this is man's act of confession. In other words, “the confessional is the essential focus for all spiritual care”<sup>7</sup> spiritual care is to make a person know that he has sinned through the word of God so that he can repent.

#### 2. Spiritual Care by the Pastors

The main responsibility of a consultant pastor is to build up the lives and the team of pastoral workers so that the whole team can achieve solidarity. To Bonhoeffer, the relationship between pastors is decisive for the church. Without solidarity, animosity and hatred between pastors is destructive for the church.<sup>8</sup> Therefore, he reminds us that pastors “should intentionally seek spiritual care about the responsibilities of the office” because a pastor also needs another person to care for his own soul. Indeed, “only one who has been under spiritual care is able to exercise spiritual care.”<sup>9</sup> This makes me think of the seminary of the Confessing Church, the Preacher's Seminary in Finkenwalde, Germany. James W. McClendon, Jr. describes that Bonhoeffer demanded students to do one thing — each student was required to choose a fellow student of the same gender and make a private confession of his sins to this person in

preparation for the common Eucharist.<sup>10</sup> Bonhoeffer required himself to do the same as he regarded it as a communal exercise in following Christ. In this way disciples watched over, corrected, and cared for one another. This gave expression to the very need and importance of spiritual care among shepherds themselves. This is also the core path in building the lives of shepherds and the teamwork of the pastoral workers.

To conclude, seven years of being a consultant pastor have enriched my shepherding experience. Again and again, I can see that there is a divine, mystical triangular relationship: God is working among me and brothers and sisters; if we are willing to open ourselves under the guidance of the Holy Spirit, God will do great things to enable us to mutually experience the transformation and growth in our lives and that the church will be built up. May glory be to the Triune God!

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#### (Endnotes)

- 1 James William McClendon, Jr., *Ethics: Systematic Theology*, vol. 1, 2nd edition, revised and enlarged (Nashville: Abingdon, 2002), 45-79. Chinese readers who want to know more about McClendon's concept of the three strands of thread can read the introductory article in the Chinese version of the book published by Hong Kong Baptist Press, 2012, pp xix-xxvii.
- 2 John Howard Yoder, *Body Politics: Five Practices of the Christian Community before the Watching World* (Nashville: Discipleship Resources, 1994), 1. In other words, sacrament or ordinance is not confined to the worship service but find its expression in our daily lives. Therefore, our lives are a form of worship.
- 3 Dietrich Bonhoeffer, *Spiritual Care*, trans. Zhuang Yu-xin (Taipei: Campus, 2013).
- 4 Dietrich Bonhoeffer, *Spiritual Care*, trans. Jay C. Rochelle (Philadelphia: Fortress, 1985), 30.
- 5 Bonhoeffer, *Spiritual Care*, 32.
- 6 Bonhoeffer, *Spiritual Care*, 32.
- 7 Bonhoeffer, *Spiritual Care*, 60.
- 8 Bonhoeffer, *Spiritual Care*, 65-66.
- 9 Bonhoeffer, *Spiritual Care*, 66-67.
- 10 McClendon, *Ethics*, 201.

## Academic Affairs News

### Opening Convocation for the New School Year

During the Opening Convocation 2014-15 ceremony held on August 26 President Cho exhorted the Seminary's teachers and students to have compassion toward those who are in need and to be prepared to make sacrifices for them. The sermon message was taken from the Gospel of Mark 1: 40-45 and was entitled, "To Be Filled with Compassion". He pointed out that this is an important aspect of pastoral care and emphasized that we must practice hospitality by treating strangers passionately and by learning to respect the lives and experiences of other people.

### Campus-Wide Prayer Meeting

The All Seminary Prayer Meeting was held on August 28 and led by our Chaplain, Rev. Brain Lam, who also spoke on the theme "To Be Filled with Compassion". He shared three passages from the Gospel of Luke 7: 11-17, 10: 25-17 and 15: 11-24. That morning all the teachers, students, and staff prayed together for having compassion towards those affected by hardship, our enemies, and those who have hurt us, so that we could recognize these people's needs.

### Opening Convocation Lecture

The Lecture was held on August 27 and the speaker was Dr. Tony Sher, Assistant Professor of Old Testament, who spoke on the topic "'On Earth as in Heaven': A Jewish Scholar's View on Sabbath." Dr. Sher's sharing helped us to understand the biblical teaching of the Sabbath and to reflect on the practice of the our rest in God.

### Faculty Appointments

Two new teachers, Ms. Grace Chan and Ms. Annie Mok, joined our faculty team as of August 1. Ms. Chan has been appointed as Associate Chaplain and Lecturer. She obtained Doctor of Ministry at Gordon-Conwell Theological Seminary and her research interests include the theology of worship, hymnology, and spiritual formation. Ms. Mok is appointed as Visiting

Assistant Professor, Education and Music. She obtained her Ph.D. at London University and her research interests include learning and teaching, music education and teaching methods, informal learning methods, education and culture, and music and identity. These two new teachers will join our faculty team to shoulder the responsibilities of teaching, conducting research, and shepherding our students.

### **Baptist Heritage Week**

This year's Baptist Heritage Week was held from October 14 to 16 with the theme "The Origins and the Early History of Baptist Churches in Hong Kong". On the first day, Dr. Nathan Ng, Associate Professor of Christian Thought (Church History), spoke on the topic: "The Origins and Early History of the Swatow Baptist Churches in Hong Kong". Dr. Lee Kam-keung, Professor, Department of History, Hong Kong Baptist University, spoke on the topics: "The First Church in Modern Chinese History — Queen's Road Baptist Church, Hong Kong (1842)" and "The Mother of the Baptist Churches in Hong Kong — Hong Kong Baptist Church, Caine Road (1901)" on the second and third days respectively.

### **Student Recruitment Seminar**

The Seminar was held on November 1. It has been organized for those brothers and sisters who are exploring the possibility of full-time ministry. Participants have had the opportunity to reflect on God's calling more deeply and know more about the Seminary's study programs.

### **Joint Programs Graduation Ceremony**

The Seminary's Main Campus, Lay Theological Education Department, and Distance Education Program held their Joint Programs Graduation Ceremony at 3:30 pm at Queen Elizabeth Stadium, Wan Chai on November 16 (Sunday).

Pastors, ministers, church deacons, and brothers and sisters of our churches joyfully attended the ceremony.

### **Student Admission into the Seminary's Main Programs for Spring 2014-15**

Student recruitment for the Seminary's main programs during the spring term of 2014-15 has already begun. The following programs are being 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. The deadline for application is November 28. The spring term begins on January 7, 2015.

## **From the Chaplain**

*Rev. Brian Lam (Chaplain)*

### **Personal Spiritual Guidance: Individual Appointment**

What does this student want to talk with me about? This is what I am thinking when a student walks into my office.

From September 2009, every full-time student at HKBTS must make an appointment with either the chaplain or one of the professors for an individual one-on-one talk. This personal spiritual guidance is an important part of the Seminary's spiritual discipline for our students. All first year students are to meet with the chaplains; all the other students must arrange to meet with the teachers of their own choosing. Throughout the school year, each student will regularly meet with the same teacher.

This school year, we have a total of 42 new full-time students. Therefore, I and the other chaplain, Ms. Grace Chan, are to meet with 21 students each. From now until next May, I will make an appointment with each of the new students to meet 6 to 8 times. While I prepare certain topics to discuss with them in advance, every time a student walks into my office, I will be thinking: what does this student want to talk with me about?

At times, the direction of our conversation will develop according to the topics that I have prepared. Even so, what the student discloses may be something I could not have expected. When this happens, I can only praise God for the wonderful opportunity. At other times, students actively discuss aspects of spiritual growth that are far beyond my imagination. In such cases, I can only marvel at how the Holy Spirit works.

Even as a chaplain, I have my own weaknesses and limitations. Therefore, I am fully aware that I am bound to have certain limitations when I minister pastoral care

to some students. From my past experiences, I have seen some students who because of their former experiences—like the experience of having been hurt deeply—cannot talk freely and some matters remain buried deep in their hearts. They themselves do not want to explore what is hidden deep inside. That is why even after having talked with me for one whole year, some students can still only discuss topical issues, being unable to touch upon things in the depth of their hearts.

I pray to God, asking the Holy Spirit to transform my life so that I can offer myself to better accommodate different kinds of students. I also pray for each one of our students, asking God to arrange at least one person whom he/she can trust in his/her life's journey. Before that person, he/she can find it secure enough to open himself/herself and seek to explore his/her weaknesses and struggles in the depth of his/her life. Above all, he/she allows the Holy Spirit to work there. Dietrich Bonhoeffer says, "Only one who has been under spiritual care is able to exercise spiritual care."

## Admissions and Registration Office

### *Mandy Chung (Registrar)*

The summer admission work this year has been very busy and now, to our surprise, a new school year has already begun. During this school year we admitted 53 new students, including 1 student into the Doctor of Theology Program, 7 students into the Master of Theology Program, 20 students into the Master of Divinity Program, 7 students into the Master of Christian Studies Program, 13 students into the Bachelor of Theology Program, and 5 students admitted as non-classified students. I pray that our Heavenly Father will bless and protect our new students and lead each one of them to begin a new stage of life through their seminary studies. Many new students will experience stress in the early stages of their lives as students. However, I sincerely hope that our new students can overcome their difficulties by counting on our Heavenly Father. And so, they can adapt to various changes as soon as possible and fully enjoy their study and community lives on campus.

The Full-Time Ministry Seminar was held on November 1 (Saturday) and this year's seminar was especially designed to help brothers and sisters explore serving God full-time by seeking theological training. The program content included the experience of classroom learning when Dr. Andres Tang talked about "What is Christian Theology?" and Dr. Wong Fook-kong spoke on the topic "What is Biblical Archaeology?" In addition, there was worship and praise through hymn-singing, an introduction to HKBTS's study programs, a sharing of students' experience of God's call, a time to talk with our professors, and a sharing and prayer session with our students. These activities are meant to help participants seek God's guidance. There was also a message sharing session in which Dr. Freeman Huen shared with participants, "What is (not) Christian ethics?"

We will continue our student recruitment efforts for the spring term this school year (2014-15). Owing to our curriculum design, those admitted in the spring term can only become part-time students. For enquiries, please call 2768 5130 for more details. The deadline for application is November 28 and the spring term will begin on January 7, 2015.

We welcome church pastors, ministers, and Christian brothers and sisters to audit courses offered in the 2014-15 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)*

#### **The LTED's Grant-in-aid Scheme**

It is worth our encouragement and appreciation for Christian brothers and sisters to be equipped and dedicating themselves to church ministry and service. What they need to spend, besides efforts and time, is money. The cost of living in Hong Kong is very high. For the general public, the financial burden is by no means light and easy. Apart from shouldering the burden of daily household expenditure, the extra burden of the school fee for further studies is not easy to afford.

I remember many years ago, one degree program student came upon a sudden crisis in his family and his work. Such an economic hardship made it difficult for him to pay the school fee. At that time, he only needed to finish studying the last few subjects and then he could graduate. Therefore, he desperately hoped to have financial aid to finish his studies. Later, a Christian fellow offered to help him and so he could finish the program on schedule. After graduation, this alumnus' financial situation later improved a lot. Thinking that other brothers and sisters may come upon similar difficulties, he generously donated a sum of money as scholarship fund which is dedicated to helping students with financial needs. On the other hand, LTED's Alumni Association of the Women Theological Training Program (WTTP) hosts a charity event at Christmas and during the Lunar New Year. Part of the money they raise will serve as a donation to the Seminary's education fund while the other part of it will be especially designated to support female students with financial needs by helping to pay their program fees. It is a pity that the amount of money is relatively small and applicants are confined to students in WTTP.

Considering some students' financial needs, we combined the sum contributed by the Alumni Association of WTTP and this student's offering in 2006 and established the LTED's Grant-in-aid Scheme. From then on, all similar offerings received will be set aside in the Grant-in-aid Reservation Fund which serves to assist those students who dedicate themselves to be equipped to serve God but have financial difficulties. There are certain basic requirements (for example, practical financial conditions and academic results requirement). The screening procedure is vigorous to ensure that the limited resources will be given to the most needy students.

There are many different programs offered by LTED and each quarter we have more than 500 students. Over the past 8 years, the number of applications for the Grant-in-aid Scheme was only 38. Applicants are mostly those who do not have a fixed income due to family or health reasons or those who run into a short-term, urgent financial need. From this we can see that all our students are willing to pay the program fee the best they can. If not out of necessity, generally speaking students will not apply

for the Grant-in-aid Scheme. We are thankful that some students who have been aided by the scheme volunteer to contribute to the scheme as offerings when their financial situation improves. This serves in turn to enable the scheme to subsidize other students in need. Although the Grant-in-aid Scheme does not have a large sum of money, it still continues to operate.

The LTED's Grant-in-aid Scheme, which helps students who are in financial need to continue their studies, is God's specific provision and grace to those students who love Him and who are willing to learn humbly.

## Distance Education Program

### *Chow Pui-shan (Director)*

The diploma program for the fall term in 2014 began on September 6 while the new students' orientation as well as the tutorial sessions for the first and second subjects were already held on August 30. The tutorial sessions for other subjects were also held during the two weeks that followed. At present, the average number of enrolled students is 310. We are happy to report that our students come from Hong Kong, Mainland China, and overseas, including Macau, Mongolia, Malaysia, Singapore, Japan, England, U.S.A., Canada, Australia, Ireland, East Africa, West Africa, and Israel. This August, one DEP student, while taking the correspondence program, decided to serve God full-time and switched to studying full-time at the seminary. Over the past 16 years, DEP has not only provided the opportunity for lay Christians to become theologically equipped, but has also allowed students to further receive God's call while studying in the program. We rejoice with each one of the students who dedicate themselves to God and give thanks to God for making use of DEP.

As September began and after the administrative work of student admissions for the fall term was finished, we soon began a new round of student recruitment and promotional work. Student admissions into the diploma programs (the Diploma of Christian Studies / the Diploma of Biblical Studies) which use the semester system begins in March (spring term) and September (fall term). Now

student recruitment for the spring term has begun; admissions into the certificate programs (correspondence version / on-line version: Certificate in New Testament Studies / Certificate in Old Testament Studies) continues year round with no academic requirements.

November is an important time for our graduates because the Seminary's Joint Programs Graduation Ceremony for the Main Program, Lay Theological Education Department, and Distance Education Program will be held on November 16th at Elizabeth Stadium, Wan Chai. This year DEP has a total of 43 graduates.

This year's second DEP topical lecture will be held on November 22. Dr. Vincent Lau, Assistant Professor of Practical Theology (Christian Ethics), will speak on the topic: "Discipleship — The Inspiration for Today's Hong Kong Churches". Every year two DEP public lectures are held to provide DEP students with the opportunity to learn more and broaden their horizons and vision. We also welcome brothers and sisters from our churches to join us. Registration has already begun and is limited. There will be no admission once the quota has been filled.

## Student Union

### *Chow Pui-kin (Chairperson)*

Before this summer's practicum began, the Student Union's Missions Department organized the "Huizhou Exchange". In Mid-June, we visited churches in different places in Huizhou, taking part in Sunday Worship Service, singing as the service choir, and joining Children's Sunday School, Bible Study groups, the consolidation of faith classes, and evangelism. We thank God for leading this exchange trip, for giving us the opportunity to serve brothers and sisters in those places and for our learning experiences.

Every year our students look forward to the Spiritual Formation Camp held right before a new school year begins. The theme for this year's camp was "From God's Call to Community". New students faced a change in identity, becoming a seminary student instead of a working professional; current students will continue to undergo life

renewal as they progress through different stages of the learning process; graduating students will soon become ministers. Indeed, each one of us will face changes during different stages of our lives. However, these changes are not only a personal matter, but they are also the mutual experience of the whole HKBTS's family and community altogether.

There were some new additions at this year's camp: We invited Rev. Philip Yeung, Emeritus Chaplain of China Graduate School of Theology, to lead the "Bible Meditation Session". Rev. Yeung led teachers and students to re-examine the challenge of Jesus' disciples by means of the three passages in Luke 9: 46-56. The camp also included a "Class Sharing" session in which teachers and students could have a sincere dialogue. Everyone had a lot of fun and gained a deeper understanding of one another.

As the school year began, every department of the Student Union organized different activities. For example, the Spiritual Devotion Department organized a noon-time sharing on "Spiritual Devotional, Is First of All a Theological Issue." It also organized a Joint Classes Noon-Time Prayer Meeting in which students learned how to have a spiritual formation session together. In order to build up students and teachers relationships, the Daily Living Department organized the Mid-Autumn Festival Evening Gathering. That evening, many teachers opened their homes and invited students into their families to have supper together, putting hospitality into practice through serving the students.

Finally, please remember that Parents' Day will be held on October 19. There will be a campus tour, an evangelistic meeting, and a dinner. We hope that, through such an event, students' family members can have the opportunity to know more about the seminary, to listen to the gospel message, and to further understand students' decision to take on full-time study in ministry. The support of family members is vital to every seminary student and we pray that our Lord will bless and look after our students' families and work in the hearts of students' family members.

## Faculty and Staff News

- **Dr. Nathan Ng**, Associate Professor of Christian Thought (Church History) has in publication a new book, *Blurred Demarcation: Rethinking Christian Rules Which Determine Orthodoxy and Heresy* (Hong Kong: Chinese Baptist Press, 2014), in June.
- **Mr. Sanson Lau**, Lecturer of Church Music, delivered two lectures at the Church Music Retreat Camp organized by Guangzhou Christian Church United Choir held for all churches in Guangzhou from July 31 to August 2. The topics of the lectures were: "A Guided Listening and Appreciation of Church Music" and "Music and Theology". He also served as the speaker at the Faure: Requiem Lecture Concert organized by MusiCall on August 18. Besides, he was invited to speak on the topic, "Reflecting on Faith While Singing Hymns", at the Hymnology Lecture Concert presented by the Hong Kong Hymn Society on October 12.
- **Dr. Jonathan Lo**, Assistant Professor of New Testament, presented a concurrent paper: "Confucian Filial Piety and the New Testament Concept of Obedience" at a conference organized by the International Congress of Ethnic Chinese Biblical Scholars held at Chung Chi Divinity School, The Chinese University of Hong Kong, on August 19. **Dr. Wong Fook Kong**, Professor of Old Testament, presented a plenary paper: "An Analysis of the Structure and Theological Message

of the Creation Story in Genesis 2" at the same conference on August 20.

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), was the speaker at the Pastoral Workers Seminar organized by the RSPHA Foundation on September 1. He spoke on the topic: "Is There a Phenomenon of Disconnecting in Our Churches? How to Move toward a Connection-oriented Shepherding?" Besides, Dr. Tang has written two articles. One was, "Phenomenology and Theology — A Preliminary Observation and Reflection of a Sino-Theologian," published in China's Phenomenology and Philosophy Review, no. 15 (2014); the other, "The Political Theology of Jürgen Moltmann," appeared in *When Theologians Come across Politics* (Hong Kong: Virtue & Wisdom Link, 2014).

## Visitors

- Dr. Chan Yew Ming, Lecturer of Old Testament, Trinity Theology College, Singapore, will be our Visiting Scholar who mainly engages in doing research studies and teaching from July 9 to mid-December.
- A team of 10 students from Nanjing Union Theological Seminary visited the Seminary on August 11.

## Pastoral Continuing Education Center

### October-November Quarter

Course/Talk	Speaker	Date	Time
Knowing the Shepherding Needs of "Spiritual Direction"	Rev. Chan Shing-tung	Oct 13	2:00 – 5:00pm
The Proclamation of the Preacher and the Gospel Message	Rev. Samuel Lau	Oct 27	9:30 am – 12:30 pm
The Molding of Spirituality through Worship — Speaking from Early Puritan Baptists	Dr. Andres Tang	Nov 10	2:00 – 5:00pm
NLP Highly Effective Communication	Rev. Jerry Wong	Nov 17 Nov 24	9:30 am – 4:30 pm 9:30 am – 12:30 pm

Readers can log on our webpage: [www.hkbts.edu.hk/pce](http://www.hkbts.edu.hk/pce) for details.

Fee concessions : (1) A 10% discount for graduates from the Seminary's degree programs, ministers of Baptist churches, students taking degree programs in our Lay Theological Education Department; (2) a 20% discount for cardholders of HKBTS Alumni Association members; (3) a 50% discount for full-time seminary students.

Teaching location : Applied Theological Education Center (8/F, Christian Building, 56 Bute Street, Mongkok)

Enrolment : Application forms can be downloaded from the Seminary's website at <http://www.hkbts.edu.hk/pce/apply2.html>.

Enquiries : please contact us at 2768 5179 by phone, or [pce@hkbts.edu.hk](mailto:pce@hkbts.edu.hk) by email.

# Lay Theological Education Department News



## Student Recruitment 2014-15

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.

*A public lecture and an introduction of the Mission Ministry Diploma / Certificate Program was held on August 14 in which Dr. Chan Nim-chung, Chief Executive of Cedar Fund, spoke on "People of the Kingdom of Heaven - The Integral Mission".*

### 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 students as non-classified students who may later choose to be regular students in August each year.

### 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 Master of My House	Mrs. Yeung Fung Siu-yin	Mongkok Education Center	Oct. 7 – Nov. 4 (Tue, 5 lessons) 9:30 am – 12:00 nn
New Testament Survey	Rev. Au Pak-ping	Mongkok Education Center	Nov. 7 – Nov. 25 (Tue, 8 lessons) 9:30am – 12:00 nn
Old Testament Book Study – Genesis I	Rev. Chung Chi-kwong	Mongkok Education Center	Oct. 9– Nov. 27 (Thu, 8 lessons) 9:30 am – 12:00 nn
New Testament Book Study – Galatians	Ms. Vivien Tsang	Mongkok Education Center	Oct. 10– Nov. 7 (Fri, 5 lessons) 9:30 am – 12:00 nn

### Courses offered in the October to December quarter of the Lay Theological Education Training Program

Course name	Lecturer	Venue	Date / Time
Counseling Process and Skills	Mr. Kwok Chat-yan	Mongkok Education Center	Oct. 27 – Dec. 15 (Mon, 8 lessons) 7:00 – 10:00 pm
Evangelistic Ministry for the Elderly	Rev. Lam Yim-fong	Mongkok Education Center	Oct. 7 – Nov. 25 (Tue, 8 lessons) 7:15– 9:45 pm
Christian Missions of the Church	Rev. Chan Che-keung	Mongkok Education Center	Oct. 9 – Nov. 27 (Thu, 8 lessons) 7:15– 9:45 pm
Church Music Ministry for the Elderly	Rev. Lee Muk-yee Guest Lecturer: Mr. Hui Chee-yin	Mongkok Education Center	Oct. 9 – Nov. 27 (Thu, 8 lessons) 7:15– 9:45 pm

Enquiries and enrolment: 271 | 2552 Email: [ltedinfo@hkbits.edu.hk](mailto:ltedinfo@hkbits.edu.hk) Webpage: [www.hkbits.edu.hk/lted](http://www.hkbits.edu.hk/lted)

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

# Distance Education Program

## Exploring Truth • Reflecting upon Faith • Equipping for Ministry.

Student Recruitment: The new diploma programs will begin in March 2015 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	<b>March semester :</b> Hong Kong: February 10  Overseas: January 10  <b>September semester :</b> Hong Kong: August 10  Overseas: July 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.			
Higher Diploma in Biblical Studies / Christian Studies programs	Further studies for students having completed the diploma program			
Certificate in N.T./O.T. Studies Programs	Introductory programs in biblical studies, leading students to study the Bible systematically	All are welcome	Register at any time.	

**Elective students:** Students can choose a portion of the subjects offered in the correspondence courses according to their own personal interest. For details, please log-on the Distance Education website: [www.hkbts.edu.hk/dist](http://www.hkbts.edu.hk/dist).

Online Program	Program Description	Date of Commencement
Online Certificate in Old Testament Studies Program  Online Certificate in New Testament Studies Program	<b>Description:</b> * The program content is the same as the correspondence program. * Students can read and download learning materials and course work directly from the website. * Upon completion of the course work, a student may upload it for the tutor to mark and provide comments.	* Students can begin at any time with fee concessions. * Trial study of the online program is welcome: <a href="mailto:helearning@hkbts.edu.hk">http://elearning@hkbts.edu.hk</a>

For enquiries, please call 2768 5105, email [deinfo@hkbts.edu.hk](mailto:deinfo@hkbts.edu.hk), or log-on to the Distance Education website at [www.hkbts.edu.hk/dist](http://www.hkbts.edu.hk/dist).

## Topical Lecture

Topic : **Discipleship – Inspiration for Today's Hong Kong Churches**

Speaker : Dr. Vincent Lau The Seminary's Assistant Professor of Practical Theology (Christian Ethics) , Ph.D. of The University of Edinburgh

Content : \* How do Christians discern various kinds of social issues, such as livelihood, politics, and economy? Facing these challenges, how do they serve as the salt and light of the society by their witness?

\* Discipleship is the only option for the church to build up the lives of Christians and it is also the ultimate option.

Date : November 22 (Saturday)

Time : 2:30 – 4:00 pm

Venue : The Seminary's Applied Theological Education Center (8/F., 56 Christian Building, Bute Street, Mongkok, Kowloon)

## Alumni News

- Alumnus Cheng Kwan-yip (class of 2003) and alumnus Chow Wai-keung (class of 2007) were ordained pastor by Tai Po Baptist Church on August 10.
- Alumnus Lai Kwong-wing (class of 1964) went to be with the Lord on September 8 in Canada. Please pray for his family. May the Lord's peace be with them.
- Alumnus Fong Wai-hung (class of 2008) was ordained pastor by Cherith Baptist Church on October 5.



## Publication News

The new book, *Theology of the Pastoral Epistles*, written by Dr. Sam Tsang, the Seminary's Associate Professor of New Testament, was published in early September. In the book, he asks, "What did the audience know in order to understand the words in the books?" The answer to this question creates a rich inter-textual study of biblical theology that is true to the rhetoric of these books to create both the message and theology. Through the methods suggested by this book, Dr. Tsang expects to help readers learn the theology of First and Second Timothy and Titus, together with the message from them.

*Hill Road* (Issue 34) will be published in December and the theme for this issue is "Spiritual Care". The thematic articles in this issue are: "Solomonic Teachings on Spiritual Care in the Book of Proverbs" (Wong Fook-kong), "Pastoral Theology in the Letters of Paul" (Jonathan Lo), "Spiritual Care in the *Regulae Pastoralis* of Gregory the Great" (Nathan Ng), "Re-thinking of Dietrich Bonhoeffer's Spiritual Care" (Andres Tang), "Lay Spiritual Care" (Lindsay Robertson), and "Toward the Indigenization of Hope as a Construct in Spiritual Care" (Simon Kwan). There are two miscellaneous articles and several book reviews as well. *Hill Road* is available in local Christian book stores or can be obtained at the Seminary or its urban centers. For enquiries or subscription, please call 2768 5168.



## Financial Report

### General Fund, 1 May 2014 - 31 August 2014

	HK\$
Income	11,183,539.30
Expenditure	<u>(10,647,369.88)</u>
Surplus / (Deficit)	<u>536,169.42</u>



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- 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 !*

## DONORS REPORT FOR MAY 2014

### Education Fund (Church / Organization)

九龍城潮語浸信會	110,000.00	胡文恩伉儷	500.00	Connie Pong K. L.	US\$ 200.00
九龍國際浸信會	29,223.00	徐詩雅	300.00		
土瓜灣浸信會	24,000.00	袁鳳蘭	1,000.00	<b>Lay Theological Education Program</b>	
大埔浸信會	12,000.00	梁廣華伉儷	500.00	杜桂鵬	1,070.00
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以馬內利浸信會	4,000.00	莫莊雅	100.00	無名氏	200.00
旺角潮語浸信會	5,000.00	許鋒威	400.00		HK\$ 1,770.00
紅磡浸信會	3,500.00	陳偉生	2,000.00		
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恩典浸信會	10,000.00	馮德華	300.00	無名氏	500.00
柴灣浸信會	3,000.00	黃少娟	2,000.00		HK\$ 5,500.00
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置富浸信教會	2,000.00	劉永生、鍾梓萍伉儷	300.00	張智理伉儷	6,500.00
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觀塘浸信會	970.00	蔡慧英	200.00	溫祥、黎琮珍	200.00
浸信宣道會敬業堂	6,669.80	鄧炳光伉儷	1,000.00		HK\$ 13,582.00
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基督教華人神召會旺角堂	500.00	謝兆祥伉儷	5,000.00	張智理伉儷	1,000.00
基督教銘恩堂大埔堂	3,000.00	龐凌玉珍	1,000.00	溫祥、黎琮珍	200.00
基督教豐盛生命堂	1,000.00	羅佩珊	100.00		HK\$ 1,200.00
香港浸信會神學院校友會	1,700.00	羅凱慈	500.00		
啟聞基金	300.00	譚嘉敏	500.00	<b>DE: Special Need Training Program</b>	
	HK\$ 378,225.95	關志偉	100.00	無名氏	HK\$ 100.00
		關德華伉儷	140.00		
		溫祥、黎琮珍	400.00	<b>Annual Concert</b>	
<b>Education Fund (Donor)</b>		無名氏	25,500.00	Lee Sau Man	300.00
Mr. & Mrs. John Dockerill	10,000.00	無名氏	10,000.00	陳耀權	1,000.00
Grace Chan Pak Yan	2,000.00	無名氏	3,000.00	無名氏	340.00
方志強	100.00	無名氏	1,500.00		HK\$ 1,640.00
王紹良	700.00	無名氏	1,000.00		
王群	800.00	無名氏	1,000.00	<b>Edna Wong Church Music Development Fund</b>	
白智信伉儷	500.00	無名氏	500.00	無名氏	HK\$ 100.00
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何偉明	200.00	無名氏	300.00	無名氏	HK\$ 4,020.00
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吳國傑伉儷	500.00	無名氏	200.00	溫恩智伉儷	20,000.00
冼陳小娥	70.00		HK\$ 114,310.00		HK\$ 23,000.00
洪鷹輪	100.00				

## DONORS REPORT FOR JUNE 2014

### Education Fund (Church / Organization)

九龍城浸信會	225,000.00	何仲儀	1,000.00	無名氏	1,000.00
九龍國際浸信會	16,950.00	何偉明	200.00	無名氏	1,000.00
上環浸信會	4,000.00	何錦燕	500.00	無名氏	500.00
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元朗浸信會	25,000.00	吳炳榮伉儷	8,000.00	無名氏	400.00
屯門浸信教會	500.00	吳國傑伉儷	500.00	無名氏	300.00
以馬內利浸信會	4,000.00	呂寶寶	2,000.00	無名氏	300.00
西貢浸信會	2,000.00	胡文恩伉儷	500.00	無名氏	200.00
沙田浸信會	16,000.00	徐詩雅	300.00	無名氏	20.00
紅磡浸信會	3,500.00	曹偉彤	8,000.00	HK\$	<u>129,560.00</u>
香港(西區)潮語浸信會	5,000.00	梁廣華伉儷	500.00		
香港仔浸信會	15,135.15	梁慕貞	300.00	<b>Lay Theological Education Program</b>	
香港浸信教會	234,500.00	梁麗嫦	300.00	蔡艷桃	500.00
香港堅尼地城浸信教會	1,200.00	莫莊雅	100.00	無名氏	200.00
柴灣浸信會	3,000.00	許鋒威	400.00	HK\$	<u>700.00</u>
茶果嶺浸信會	12,000.00	陳明輝、梁美鳳伉儷	5,000.00		
基磐浸信會	1,500.00	陳偉倫	200.00	<b>Distance Education Program</b>	
將軍澳浸信會	500.00	陳麗英	500.00	Ernest & Sylvia Ho	1,000.00
深荃浸信會	500.00	勞家怡	500.00	Belinda Wong Kam Bing	300.00
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廣林浸信會	5,000.00	薛聲明	1,000.00	無名氏	530.00
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灣仔浸信會	3,500.00	羅佩珊	100.00		
觀塘浸信會	1,184.00	羅凱慈	500.00	<b>DE: Special Need Training Program</b>	
鑽石山浸信會	15,000.00	譚嘉敏	500.00	無名氏	HK\$ <u>100.00</u>
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馬頭圍基督教會	3,000.00	關德華伉儷	140.00	<b>Local Filipino Program</b>	
基督教四方福音會彩坪堂	1,000.00	馮德華	300.00	張智理伉儷	6,500.00
基督教宣道會華基堂	2,000.00	黃華娟	100.00	陳麗英	200.00
基督教華人神召會旺角堂	500.00	黃雅忠	10,000.00	溫祥、黎琮珍伉儷	200.00
馬利亞、馬大團契	2,000.00	溫祥、黎琮珍伉儷	400.00	HK\$	<u>6,900.00</u>
啟聞基金	300.00	葉煥章	300.00		
HK\$	<u>709,484.15</u>	劉永生、鍾梓萍伉儷	300.00	<b>Theological Education for the Hearing Impaired</b>	
		劉建紅	600.00	張智理伉儷	1,000.00
		劉福全伉儷	600.00	溫祥、黎琮珍伉儷	200.00
		蔡慧英	200.00	HK\$	<u>1,200.00</u>

### Education Fund (Donor)

方志強	100.00	王知名	50,000.00		
王紹良	700.00	無名氏	20,000.00	<b>Scholarships and Prizes</b>	
王群	800.00	無名氏	3,000.00	大學浸信會	HK\$ <u>4,000.00</u>
白智信伉儷	500.00	無名氏	1,000.00		
朱活平伉儷	300.00	無名氏			

DONORS REPORT FOR JULY 2014

Education Fund (Church / Organization)

九龍國際浸信會	10,894.00	王紹良	700.00	溫祥、黎琮珍	400.00
上水浸信會	15,000.00	王群	800.00	無名氏	3,000.00
大埔主恩浸信會	1,000.00	白智信伉儷	500.00	無名氏	1,000.00
大埔浸信會	12,000.00	朱活平伉儷	300.00	無名氏	1,000.00
屯門浸信教會	500.00	何仲儀	1,000.00	無名氏	1,000.00
以馬內利浸信會	4,000.00	何偉明	200.00	無名氏	500.00
生命頌浸信會	1,000.00	何錦燕	500.00	無名氏	500.00
尖沙嘴國語浸信會	5,000.00	何譚惠如	1,000.00	無名氏	400.00
沙田浸信會	8,000.00	吳炳榮伉儷	8,000.00	無名氏	300.00
紅磡浸信會	3,500.00	吳國傑伉儷	500.00	無名氏	300.00
香港(西區)潮語浸信會	5,000.00	李錦霞	1,500.00	無名氏	200.00
香港天樂浸信教會	3,000.00	洪鷹輪	100.00		
香港仔浸信會	15,286.35	胡文恩伉儷	500.00		
香港浸信教會	117,250.00	倪承恩	7,000.00		
香港堅尼地城浸信教會	1,200.00	徐詩雅	300.00	Lay Theological Education Program	
香港懷恩浸信教會	10,000.00	曹偉彤	8,000.00	杜桂鵬	525.00
柴灣浸信會	3,000.00	梁廣華伉儷	500.00	許美媚	100.00
粉嶺浸信會	37,500.00	梁麗嫦	900.00	蔡艷桃	500.00
基督浸信會	1,500.00	許鋒威	400.00		
將軍澳浸信會	500.00	陳偉倫	200.00		
深荃浸信會	500.00	陳麗英	1,000.00	Distance Education Program	
第一城浸信會	3,750.00	勞家怡	500.00	Ernest & Sylvia Ho	1,000.00
置富浸信教會	2,000.00	馮德華	300.00	何鏡煒伉儷	3,000.00
銅鑼灣浸信會	3,500.00	黃華娟	100.00	袁鄧光	500.00
耀東浸信會	3,000.00	楊謝金玉	2,500.00	鄒小寶	1,000.00
觀塘浸信會	1,408.00	葉煥章	300.00	無名氏	444.00
宣道浸信會佐敦堂	10,000.00	趙偉舜	500.00		
基督教四方福音會彩坪堂	1,000.00	劉永生、鍾梓萍伉儷	300.00		
基督教宣道會華基堂	2,000.00	劉建紅	600.00	Local Filipino Program	
基督教華人神召會旺角堂	500.00	蔡慧英	200.00	張智理伉儷	6,500.00
禧年行基金有限公司	60,000.00	鄧炳光伉儷	1,000.00	陳麗英	400.00
啟關基金	300.00	黎嘉賢	300.00	溫祥、黎琮珍	200.00
		盧美娟	1,000.00		
	HK\$ 343,088.35	薛聲明	1,000.00		
Chinese Indep. Baptist Church-S.F.	US\$ 540.00	龐凌玉珍	1,000.00	Theological Education for the Hearing Impaired	
		羅佩珊	100.00	張智理伉儷	1,000.00
		羅凱慈	1,000.00	溫祥、黎琮珍	200.00
		譚嘉敏	500.00		
		關志偉	100.00		
		關德華伉儷	140.00		
				DE: Special Need Training Program	
				無名氏	100.00

Education Fund (Donor)

Dr. & Mrs. David Mui Chi Wing	1,200.00				
Emily Tsang Wing Shan	1,700.00				
Yeung Yuk Wan	5,000.00				
方志強	100.00				

## DONORS REPORT FOR AUGUST 2014

### Education Fund (Church / Organization)

九龍國際浸信會	14,662.40	吳炳榮伉儷	8,000.00	無名氏	63.20
上環浸信會	4,000.00	吳國傑伉儷	500.00	HK\$	<u>92,201.70</u>
大埔浸信會	12,000.00	呂志華	1,100.00	RMB	<u>100.10</u>
屯門浸信教會	500.00	胡文恩伉儷	500.00		
牛池灣竹園潮語浸信會	15,000.00	徐詩雅	300.00	<b>Lay Theological Education Program</b>	
牛頭角浸信會	20,000.00	梁兆津伉儷	10,000.00	杜桂鵬	525.00
以馬內利浸信會	4,000.00	梁廣華伉儷	500.00	陳寶虹	1,380.00
竹園浸信會	6,000.00	梁麗嫦	300.00	蔡艷桃	500.00
沙田浸信會	16,000.00	莫錦榮伉儷	300.00	無名氏	80.00
青山浸信會	15,000.00	許鋒威	400.00	無名氏	62.00
紅磡浸信會	3,500.00	陳明輝、梁美鳳伉儷	5,000.00	HK\$	<u>2,547.00</u>
香港(西區)潮語浸信會	5,000.00	陳偉倫	200.00	<b>Distance Education Program</b>	
香港仔浸信會	17,021.40	勞家怡	500.00	Ernest & Sylvia Ho	1,000.00
香港西區浸信會	40,000.00	馮德華	300.00	何鏡煒伉儷	13,000.00
香港浸信教會	117,250.00	黃華娟	100.00	鄒小寶	1,000.00
香港堅尼地城浸信教會	1,200.00	葉玉梅	100.00	無名氏	500.00
恩典浸信會	10,000.00	葉煥章	300.00	無名氏	444.00
柴灣浸信會	3,000.00	劉永生、鍾梓萍伉儷	300.00	HK\$	<u>15,944.00</u>
荃灣浸信會	40,000.00	劉建紅	600.00	<b>Local Filipino Program</b>	
基磐浸信會	1,500.00	蔡慧英	200.00	張智理伉儷	6,500.00
將軍澳浸信會	500.00	鄧炳光伉儷	1,000.00	溫祥、黎琮珍	400.00
深荃浸信會	500.00	黎嘉賢	300.00	HK\$	<u>6,900.00</u>
愛群道浸信會	6,000.00	盧美娟	1,000.00	<b>Theological Education for the Hearing Impaired</b>	
置富浸信教會	2,000.00	薛聲明	1,000.00	張智理伉儷	1,000.00
銅鑼灣浸信會	3,500.00	龐凌玉珍	1,000.00	溫祥、黎琮珍	400.00
錫安浸信會	5,350.50	羅佩珊	100.00	HK\$	<u>1,400.00</u>
觀塘浸信會	1,294.00	譚嘉敏	500.00	<b>DE: Special Need Training Program</b>	
中國基督教播道會太古城堂	12,000.00	關志偉	100.00	無名氏	1,000.00
香港伯特利教會榮光堂	1,000.00	關德華伉儷	140.00	無名氏	100.00
基督教四方福音會彩坪堂	1,000.00	溫祥、黎琮珍	800.00	HK\$	<u>1,100.00</u>
基督教宣道會華基堂	2,000.00	主知名	150.00	<b>President Council</b>	
基督教華人神召會旺角堂	500.00	主知名	90.00	鄭崇羔醫生	HK\$ <u>10,000.00</u>
基督教豐盛生命堂	4,000.00	主知名	47.70	<b>Mrs. Sue Mau Memorial Scholarship &amp; Bursary</b>	
啟聞基金	300.00	無名氏	10,000.00	冒懷慶	<u>20,000.00</u>
HK\$	<u>385,578.30</u>	無名氏	3,000.00	<b>Rev. James Mau Memorial Bursary</b>	
		無名氏	2,000.00	冒懷慶	<u>20,000.00</u>
		無名氏	1,000.00	<b>Scholarships and Prizes</b>	
		無名氏	1,000.00	張智理伉儷	HK\$ <u>775.00</u>
		無名氏	1,000.00		
		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	400.00		
		無名氏	300.00		
		無名氏	300.00		
		無名氏	200.00		
		無名氏	110.80		

### Education Fund (Donor)

Mafalda	30,000.00	無名氏	1,000.00		
方志強	100.00	無名氏	1,000.00		
王紹良	700.00	無名氏	1,000.00		
王群	800.00	無名氏	500.00		
白智信伉儷	500.00	無名氏	500.00		
朱活平伉儷	300.00	無名氏	400.00		
何仲儀	1,000.00	無名氏	300.00		
何偉明	200.00	無名氏	300.00		
何錦燕	500.00	無名氏	200.00		
何譚惠如	1,000.00	無名氏	110.80		

## Mission Trip to Nepal

九龍城潮語浸信會	10,000.00	吳國傑	500.00	陳柏銳	90.00
Angel Chan	500.00	吳菊蘭	100.00	陳偉生	1,000.00
Carrie Chen	500.00	李嘉琪	1,000.00	陳健英	1,000.00
Cheung Yuet Man	2,000.00	李嘉蓮	1,000.00	陳瑜瑛	500.00
Christy Leung	400.00	李嘉璐	100.00	陳綺華	500.00
Connie Ho	350.00	岑紹麟	400.00	陳寶琪	500.00
Damian	200.00	余慶基	500.00	陶惠嫻	100.00
Edmond	100.00	卓劍華	100.00	彭小雄	4,000.00
Grace	100.00	周佩珊	100.00	黃衍豐	30.00
Ho Kit Chuen	300.00	周振傑	100.00	黃述均	500.00
Ivy Wan	200.00	周港英	100.00	黃雄偉	500.00
Jeffrey Yap	1,000.00	林芝蘭	2,000.00	黃愛敏	1,000.00
JP Chee	1,000.00	邵慧歡	100.00	黃嘉倫	100.00
Kenny Tso	100.00	冼俊匡	50.00	黃靜嫻	100.00
Law Yu Ho	50.00	姜錦華	1,000.00	楊晴曦	100.00
Leo Cheng	100.00	胡啟明	500.00	楊愛嫻	500.00
Michael Au Yeung	300.00	袁偉盛	1,000.00	雷建宏	200.00
Miranda Fung	1,000.00	袁淑勳	100.00	蒙智威	100.00
Miss Tam	100.00	袁麗華	100.00	歐惠萍	200.00
Mok Hoi Ki	40.00	張志仁	200.00	蔡明德	200.00
Pastor John Honeycut	1,000.00	張展邦	20.00	鄧紹光	200.00
Poon Kai Man	3,000.00	張盛義	10,000.00	鄧愛華	300.00
Rita	1,000.00	張潔霞	100.00	鄧樂怡	100.00
Rosekelly Chan	100.00	張蓮	200.00	禰智偉	800.00
Sarah Lo	100.00	張衛倫	20.00	蕭麗萍	300.00
SSBC	7,000.00	梁彩萍	1,000.00	鍾明恩	1,000.00
Wong Sai Ting	1,500.00	梁智邦	300.00	鄺杏婷	100.00
Yody	200.00	梁錦卿	500.00	鄺振華	200.00
尹世華	500.00	莫少霞	100.00	羅慕欣	100.00
王卓樂	500.00	莊銘信	300.00	譚春燕	1,000.00
王偉樂	1,000.00	許光亮	500.00	譚柏霖	1,000.00
石秀雲	50.00	許諾	200.00	譚嘉敏	500.00
何保賢	1,000.00	陳秀德	500.00	關梓匡	50.00
何家慧	200.00	陳金慶	500.00	蘇美好	1,000.00
				HK\$	<u>76,650.00</u>

## **Student Recruitment for Spring 2014-2015**

**Master of Divinity**  
**Master of Divinity (Further Studies)**  
**Master of Christian Studies**  
**Master of Theology**  
**Doctor of Theology**

**Deadline of Application  
for Admission**

November 28, 2014

**First Day of Spring Term**

January 7, 2015

Please log on our webpage at [www.hkbts.edu.hk](http://www.hkbts.edu.hk) "application for admission" for details. For enquiries, call: 2768 5130

## **Joint Programs Graduation Ceremony**

The Board of Trustees of the  
Hong Kong Baptist Theological Seminary  
Requests the honor of your presence  
at the Joint Programs Graduation Ceremony 2014  
of the Seminary  
at 3:30 pm on the sixteenth of November (Sunday)  
in the year of Two Thousand and Fourteen  
at Elizabeth Stadium  
18, Oi Kwan Road, Wan Chai, Hong Kong.

# Precious Moments

**August 12-14, 2014**

## **Faculty Retreat**

This year's Faculty Retreat was held at Discovery Bay with the theme "Joy and Challenges in Teaching". Thank God for leading the teacher team in their good fellowship as everyone enjoyed the moment of exchange of teaching experiences and sincere sharing of joy and burdens.



**August 21-23**

## **Spiritual Formation Camp**

Students look forward to the Spiritual Formation Camp held right before the new school year begins. The theme for this year's camp was "From God's Call to Community". Through silence, worship, listening and meditation on God's word in the camp, students reflected on the relationship between God's call and community and learned to live the disciple community life.



**August 26**

## **Opening Convocation**

At the Opening Convocation, President Cho gave a sermon message entitled, "Being Filled with Compassion". Quoting Matthew 1:40-45, he exhorted teachers and students to model after Christ Jesus to help those in need with compassion. He pointed out that this is an important practice of "empathy" in pastoral care as we learn to enter into the lives and experience of others.



**August 27**

## **Opening Convocation Lecture**

The speaker of this year's Opening Convocation Lecture was Dr. Tony Sher, Assistant Professor of Old Testament. The title of the lecture was "On Earth as in Heaven: A Jewish Scholar's View on Sabbath". Dr. Sher's lecture helped us to understand the teaching about Sabbath and reflect on the practice of our rest in God.



**August 28**

## **All Seminary's Prayer Meeting**

Following President Cho's sharing on the Opening Convocation, the prayer meeting focused on "Being Filled with Compassion". All the seminary's teachers, students and staff prayed to God that we could be filled with compassion toward our enemies, those who are afflicted, and those who have hurt us so that we will be able to "see" their needs and respond to their needs.

