

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

香港浸信會神學院 
Hong Kong Baptist Theological Seminary

Newsletter

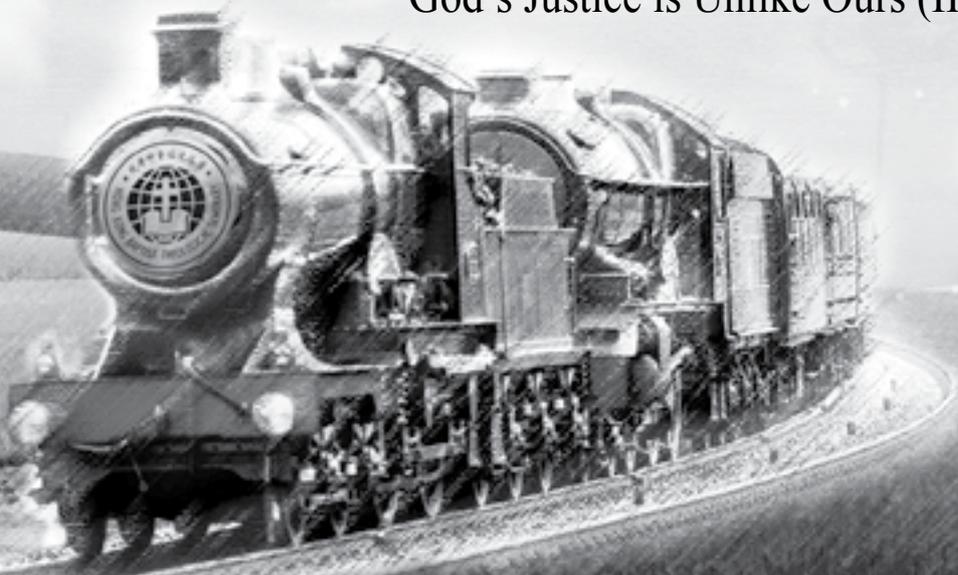
November 2017



Feature *A Journey of Amazing Grace at HKBTS*

President's Word
On Ecological Peace

Faculty Sharing
God's Justice is Unlike Ours (II)



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Published by : **Hong Kong Baptist
Theological Seminary**

Address : **1 Nin Ming Road, Sai O,
Sai Kung North, N.T., Hong Kong**

Tel : **(852) 2715 9511**

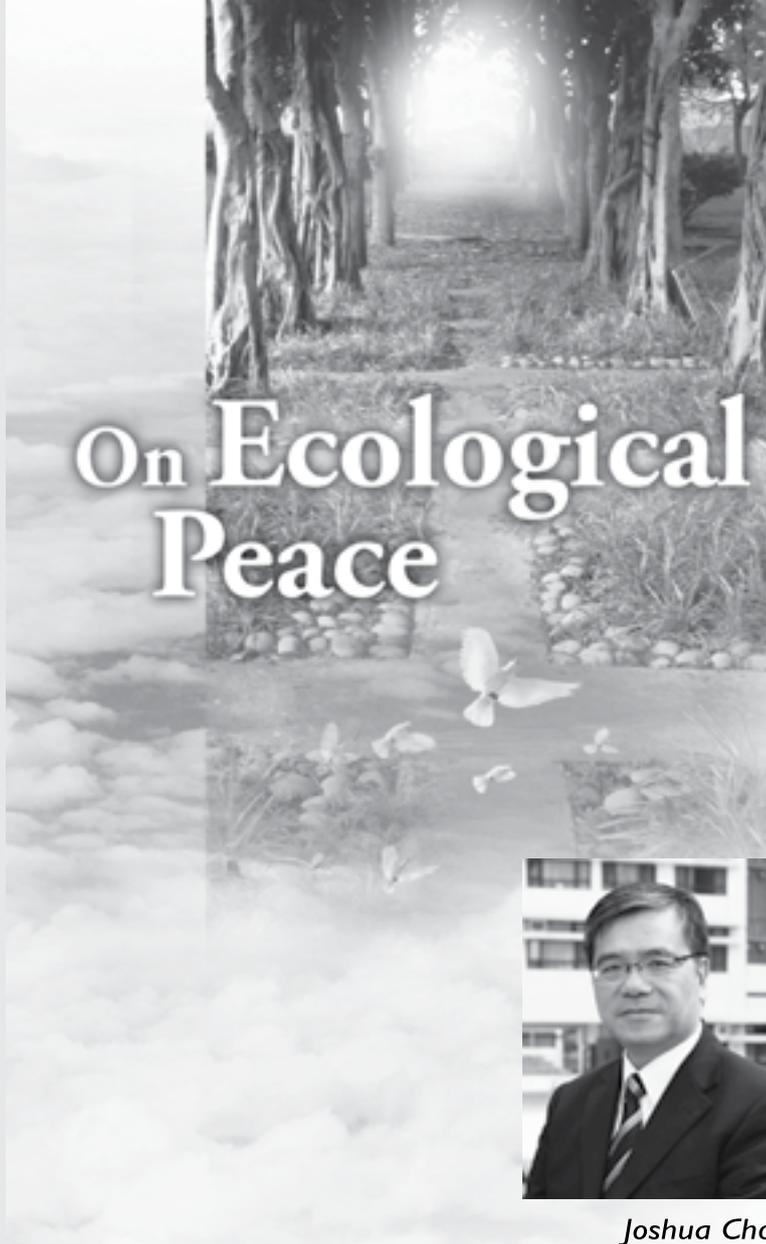
Fax : **(852) 2761 0868**

Web Address : **http://www.hkbts.edu.hk**

Email : **inquiry@hkbts.edu.hk**

Production : **ABC Arts Centre**

Printing : **Sun Art Printing Company**



Joshua Cho



President's Word

From a Scrap of Paper and a Tortoise Pool

Time flies. I have served as the seminary president for eight years now. In that time, our seminary has come to employ some excellent teachers. Some of them are highly intellectual and virtuous; while others are rich in life skills and management experience. Thus, I love chatting with our teachers. On the one hand, I want to be their brother, taking care of and supporting them, fulfilling my duty as the president to the fullest. Since I am a pastor, I would like to be their pastor as well. On the other hand, I am also their student. I listen to their knowledge carefully, and learn from their scholarship, their living wisdom and their management experiences. Once, a teacher shared his management experience with me saying, "If there

is a scrap of paper in the seminary's carpark, the responsibility goes to the president." After listening to that, I felt troubled. I believe it is so, yet I do not want to.

Besides talking with teachers, I also love chatting with other colleagues. Around two years ago, I talked with a colleague who loves nature and animals. She spoke ardently and shared with me her concerns. She said to me, "I've heard that you ordered the demolition of the tortoise pool, say it isn't so!" No, the seminary had no plan to demolish the tortoise pool. I smiled and told her, "... Don't you know that? I am concerned with environmental conservation, and I love animals. When I first started my presidency, I talked about the importance of environmental protection and my wish to develop more knowledge of ecological theology..."

Coincidentally, our seminary has been invited to participate in a waste reduction green program in these past few months. In fact, in recent years, the seminary has wanted to exercise waste separation and recycling. However, we have moved slowly. On the one hand, it is due to the lack of policy support from the government, in which there is no definite proposal on waste recycling; thus many recycled scraps are eventually deposited in landfills. On the other hand, we have not tried our best in practicing environmental protection wholeheartedly. We are not determined enough.

Based on the above experiences and feelings, I have started to talk about ecological protection with our teachers, students and colleagues. What follows are the thoughts that I developed since last year's opening convocation ceremony.

Kingdom of God and Peace

In last year's opening convocation ceremony, I noted that "God-centered education" concerns God's past and future, as well as the present: His acts happen in the past, the future and now. Therefore, we should "remember" God's creation and redemption, be "aware" of God's commandments, and "look forward" to the land that God will give us to inhabit. In all, the purpose of theological education is not only to nurture students into maturity, but also to lead students "to remember, be aware, and have hope." That is believing in God: have faith in God who is the present, the past and the future.

God's redemption, commandments and his promised land link with the advent of *His kingdom, the content of which is "shalom."* "Shalom" (peace) correlates to the relationships between humans and God, humans and each other, as well as humans and the land. *Firstly, peace is the proper and harmonious relationship between humans and God. Secondly, peace is the proper and harmonious relationship between humans and each other.* This relationship is found in Ephesians 2:13-18 (NIV, same version hereafter), "But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near: For through him we both have access to the Father by one Spirit." The reason Jesus came to the world is to destroy walls that separate humans and God, humans and each other, thus bringing a genuinely peaceful relationships to all.

The third peaceful relationship is the proper and harmonious relationship between humans and the whole of creation. Jesus not only destroys the wall between humans and God, humans and each other, but also the wall between humans and the entirety of creation; thus humans can restore a truly peaceful relationship with the whole of creation. In Isaiah 11:6-8, "The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra's den, and the young child will put its hand into the viper's nest." This passage projects a world filled with great peace: a peaceful coexistence between animals and humans. Of course, it is an eschatological condition, yet this condition also implicates the present.

Ecocide and Addictive Behaviors

Starting from this idea of peace, we can begin to discuss the problems and needs of environmental protection. The reality

that we are facing is this: continuous depredation destroys nature. The destruction of the environment severely endangers the existence of humanity. Modern commercial society is pushing all of earth's inhabitants to extinction, making the earth unbalanced and pushing us further toward ecocide.

We are in an unhealthy situation. We do not know how to balance the basic need of humanity with that of other creatures on earth, and thus we cannot make the earth into a healthy, well-balanced environment. The problem, nonetheless, is not merely about knowledge or technical skills. For instance, environmental issues are neither solved by better technologies for pollution control nor an improvement in our understanding of the importance of interspecies interdependence. ***The fundamental problem lies in our hearts.*** We lack compassionate hearts which would urge us to protect other humans and species. We refuse to change our bad habits: those lifestyles that hurt the environment. We bring about ecocide unwittingly.

Indeed, ecocide reveals a kind of human internal illness, and we may even call it a spiritual illness. ***Ecocide, like alcohol abuse, is an addictive behavior.*** On the one hand, we know that we are ruining our lives. On the other hand, we cannot stop doing it. We harm ourselves and others: We continue to deplete the ozone layer, contribute to deforestation, damage farmlands, and destroy thousands of species every day. This is because we cannot manage and get rid of our bad habits. We maintain our addiction.

Christians: The Earth's Regent? Or Caretaker?

How about Christians? What can the Church and faithful Christians contribute?

Some Christians believe that God is the "Almighty One" who lives in Heaven far away and is very far distance from the earth. "Omnipotence" is seen as a transcendent characteristic. God is regarded as a heavenly God who does not relate to nature. While He is an absolute subject, the world is a passive subject that He rules. Understanding the form of God in this way, humans perceive themselves as subjects (subjects of intellect and will) and see the world as an object they ought to conquer. Just as God is the lord and the owner of the entire world, humans need to be the lords and owners of the earth. Therefore, humans must take "the order of ruling over the

earth" as an absolute power of humanity over nature. Thinking that the world exists merely to fulfil their needs, humans view themselves as the regents of God, and even deem that they can rule over the dominion as they want: the world is the private property of humans, and thus they can freely utilize and even devastate it.

This, nevertheless, is not a Christian point of view. God is not isolated from the earth nor does He live faraway in Heaven. God correlates to nature. Humanity is not a regent; we cannot rule over the earth freely, nor devastate it. ***The meaning of "rule over" implies taking care of something.*** The creation narrative in Genesis chapter two shows God's nurture and care for the created world: "Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed....The Lord God took the man and put him in the Garden of Eden to work it and take care of it." (Genesis 2:7-8, 15) Here, we can see God first created man, then the Garden; He put him in the Garden and asked him to rule over the Garden. Whilst the land is created for humans; humanity has been created for the land. Humankind comes from God and the earth and has to work with God in maintaining the land. In God's plan, humanity is not just the ruler of the land; humans are also the gardeners, as well as the caretakers of the land.

Holy Spirit and Nature

Moreover, from the viewpoint of Christian theology, since the ***Holy Spirit inhabits the created world and sustains all forms of life***, the land can be renewed.

Systematic theology often sees the Holy Spirit as "the Spirit of God" and "the Spirit of Creation." Being ***the Spirit of God***, the Holy Spirit is the One who bonds the Father and the Son in mutual love. The Holy Spirit also works with the Creator and Savior, playing the role of the Perfector. His role is to help advance and complete God's redemption in the world.

Apart from the Spirit of God, Holy Spirit can also be understood as ***the Spirit of Creation***. His work is to create, sustain and renew humanity and other species, enabling them to live in solidarity. Being the Spirit of Creation, the Holy Spirit is defined as God's breath. The Spirit grants the breath of life. He is the

breath that runs through every living creatures.

There are biblical foundations for this view which see “the Spirit of Creation as God’s breath.” According to the Scripture, the Spirit reveals Himself in a life form. In Genesis, Holy Spirit is the divine breath. For instance, in Genesis 1:2, “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” In reference to the first two chapters of Genesis, the energetic power of the Spirit of God first creates the world through his words. When God speaks, it is the “breath” of the Spirit pouring down. God may speak through other individual creatures or breathe toward the whole creation. The integrity of the creation and the created community are both sustained by God’s breath and Spirit.

Furthermore, the Holy Spirit is the divine dove who sends peace and renewal to the broken world. In Genesis 8:11, “When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth.” In the Gospels, the Holy Spirit is a dove. In Matthew 3:16, “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him.” In Acts, the Holy Spirit is a tongue of fire. In Acts 2:1-4, “When the day of Pentecost came... a sound like the blowing of a violent wind came from heaven They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”

From the above-cited verses, we can see that nature *per se* is described as the Holy Spirit’s primary mode of existence in the world. Breath, dove, wind and fire are forms the Holy Spirit was revealed through; the Holy Spirit works in all living things. The Holy Spirit is intimately related to the earth, yet unconstrained by nature.

One Small Step in Ecological Theology

If we understand all creatures and our environment in this way, we can neither think that humanity is the regent of the land, nor that we can rule over the land freely and destroy everything on the earth. As stewards, we cannot arrogantly think that we are the mediators between the Creator and the creation,

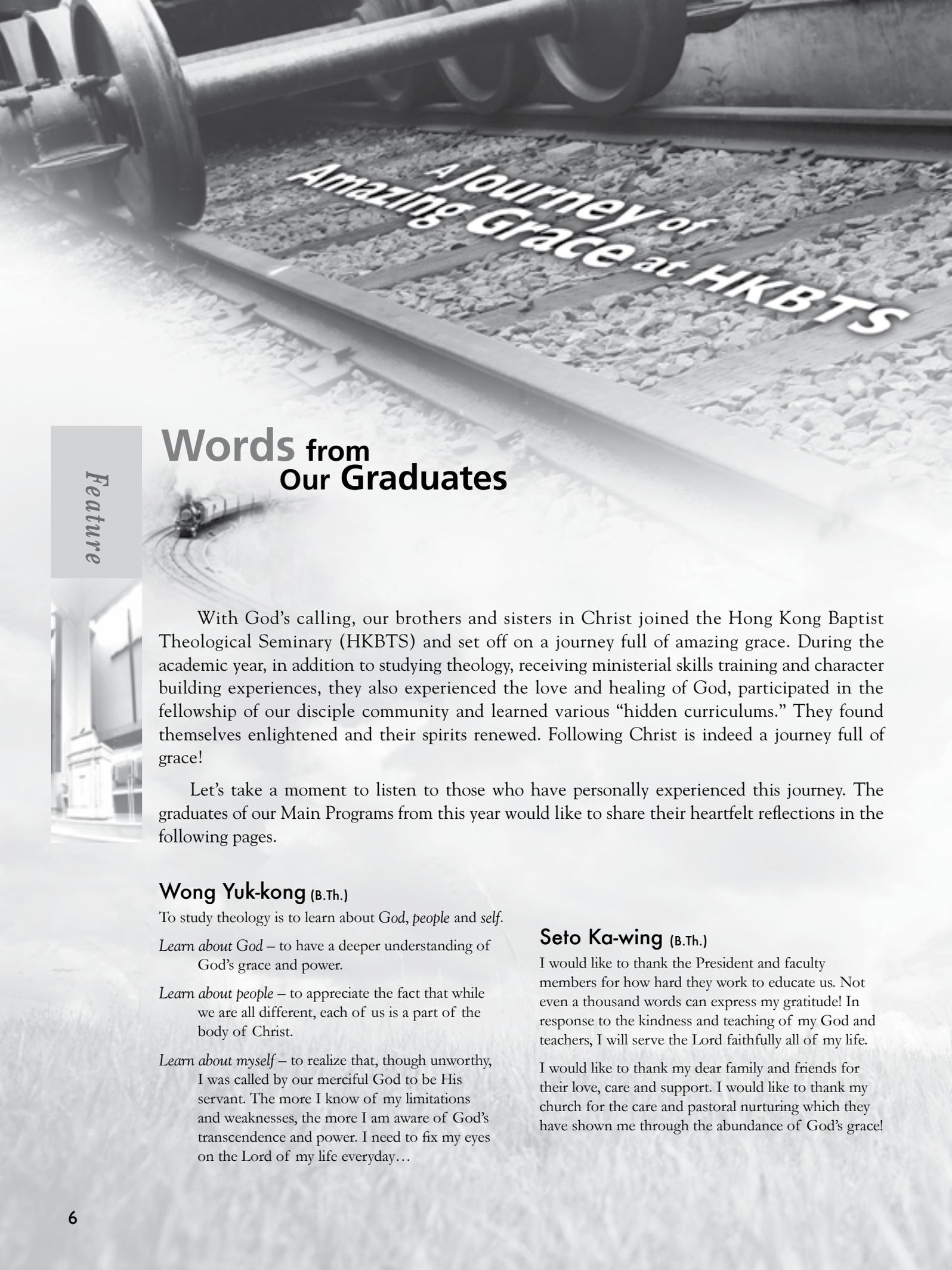
nor can we believe ourselves to be transcendent, capable of dominating nature. In contrast, we have to take care of millions of creatures who face natural and human-made disasters. More fundamentally and importantly, we care about God’s created world not only for our self-interest or love for others but ***because this created world belongs to God.***

In all, nature needs to be protected. ***When we practice “loving one another,” we need to protect the environment.*** When we protect the poor, we have to protect the environment of the poor. In fact, the environment where others and the poor live is our environment as well. More fundamentally and importantly, the created world is God’s world. If the land and all other creatures are created by God, then, because of God their dignity must be respected and thus be protected.

So far, I started one small step forward in ecological theological thinking. I hope that our teachers, students and colleagues will continue to examine, research, learn and practice issues about ecological peace and justice. I earnestly hope that our colleagues, teachers and students can continue to remind and keep guard of each other. At the end of the opening convocation ceremony, I reminded them by saying, “If there is a scrap of paper in the car park, the responsibility goes not only to the president but also to you. You all are responsible.” “It is not my will to hurt animals; you all are equally responsible. You need to cherish people, animals, flowers and trees, water, air and everything that God creates.” “The ecological environment of this seminary is not only my concern but also yours. And you do not only need to care for this seminary but the world.”

Let us share the vocation as the caretakers of the land together and protect everything God creates with one heart!





Words from Our Graduates

With God’s calling, our brothers and sisters in Christ joined the Hong Kong Baptist Theological Seminary (HKBTS) and set off on a journey full of amazing grace. During the academic year, in addition to studying theology, receiving ministerial skills training and character building experiences, they also experienced the love and healing of God, participated in the fellowship of our disciple community and learned various “hidden curriculums.” They found themselves enlightened and their spirits renewed. Following Christ is indeed a journey full of grace!

Let’s take a moment to listen to those who have personally experienced this journey. The graduates of our Main Programs from this year would like to share their heartfelt reflections in the following pages.

Wong Yuk-kong (B.Th.)

To study theology is to learn about *God, people and self.*

Learn about God – to have a deeper understanding of God’s grace and power.

Learn about people – to appreciate the fact that while we are all different, each of us is a part of the body of Christ.

Learn about myself – to realize that, though unworthy, I was called by our merciful God to be His servant. The more I know of my limitations and weaknesses, the more I am aware of God’s transcendence and power. I need to fix my eyes on the Lord of my life everyday...

Seto Ka-wing (B.Th.)

I would like to thank the President and faculty members for how hard they work to educate us. Not even a thousand words can express my gratitude! In response to the kindness and teaching of my God and teachers, I will serve the Lord faithfully all of my life.

I would like to thank my dear family and friends for their love, care and support. I would like to thank my church for the care and pastoral nurturing which they have shown me through the abundance of God’s grace!

Li Yuen-yuen (B.Th.)

May Jesus Christ's thoughts be my thoughts. I wish I could follow Him faithfully, serve others in humility, explain and proclaim the word of truth correctly and bring people to meet Jesus Christ in their lives. Amen!

Yuen Mei-mui, Noreen (B.Th.)

"Take hold of my words with all your heart; keep my commands, and you will live... I instruct you in the way of wisdom and lead you along straight paths. When you walk, your steps will not be hampered; when you run, you will not stumble. Hold on to instruction, do not let it go; guard it well, for it is your life." (Prv 4:4, 11-13)

Let's encourage each other with these words!

Lam Yu-yan (B.Th.)

Four years of student life flew by like an arrow. Thanks to God for there is the companionship of teachers and friends to help along the way! They fully demonstrated the spirit of solidarity in our disciple community as they did not desert me even when I stumbled or wavered. The path of a theology student may seem hard, but it is actually a journey of grace, full of God's blessings.

Yu Hon-pong (B.Th.)

"And for this purpose, I was appointed a herald and an apostle — I am telling the truth, I am not lying — and a true and faithful teacher of the Gentiles." (1 Tm 2:7).

May God help me live out the motto of our seminary (2 Tm 2:15) and the teachings of Paul. May God help me to be faithful and give attention to prayer and the ministry of the word (Acts 6:4).

Ie Foon (B.Th.)

Thanks to God for being my closest companion throughout these four years of study! Thanks to my church and family for their support! Thanks to the many wonderful teachers and classmates who walked with me along the way! Though there will be a lot of challenges ahead on the path of ministry, I am convinced that the Lord is with me. As long as I have faith in Him, He will grant me the strength to overcome any obstacles.

Woo Hau-ying, Bertha (B.Th.)

I set foot on this journey of theological training four years ago. In the twinkling of an eye, graduation is around the corner. My heart is full of gratitude!

Thanks to God for letting me join HKBTS. Here, I learned that both freedom and responsibility are important aspects of Christian faith. Also, I was taught how to be a member of the disciple community. I now know more about my calling — to lead others faithfully to become disciples of our Lord.



Tsui Siu-ping (B.Th.)

Although the four years of theological training are now completed, the training and teaching I receive from God will never cease. Every course, together with all its difficulties, pains and tears, has made me aware of the presence of God. All these experiences are teaching us God's abundant grace. They taught us to focus on His guidance and to realize that He has prepared the best for His children.

Chan Sze-chung (B.Th.)

After four years of study, my greatest reward is that I have learned to appreciate the faithfulness of others, rather than desiring those abilities of the others that are highly valued by the world! Faithfulness is indeed difficult to measure. However, when I noticed that some of my classmates often spent more time than I did on their assignments but their marks were lower than mine, I began to realize that results are not always correlated with the level of faithfulness. Thanks to our Heavenly Father and my classmates for alerting me to the lessons of faithfulness and humility through their lives!

Cheng Wing-mei (B.Th.)

To our President, faculty members, seminary staff and fellow students:

I solemnly give thanks and blessings to you all.
I am determined to follow our Lord, not turning aside from His way.
My heart would hold on what is good and true.
Thanks to our seminary for educating us selflessly,
And inspiring us in learning and reflecting.
HKBTS has made me a servant of our Lord.
God's providence has sustained me for these four whole years.

Man Pui-ling (M.Div.)

“The love of the Cross” —

It is indescribable in terms of writing or speech, but it is visible in the interactions among the Christian community and embodied in our lives when we practice the Christian faith.

Chu Kit-wan, Karen (M.Div.)

If not for God’s guidance, these three years of training would probably be left uncompleted. Looking back on my studies and life at the seminary, I realized that the past few years have been full of grace!

Thanks to the Lord for molding my life, allowing me to learn about mutual support through community life and for allowing me to travel together with other pilgrims in solidarity on this heavenly journey.

Chu Lai-yin (M.Div.)

Thanks to God for His guidance! The seminary life has enriched my faith and my life. I gained a better understanding of God and became more aware of the love and salvation of our Lord Jesus Christ!

Thanks to my parents, my wife and my child, as well as all my relatives and friends for their love! May the Lord help me continue to serve Him!

Ho Kwan-hao (M.Div.)

Theology is not a private matter but a matter of the Church.

Faith is not to get Him involved in our story but to participate in His narrative.

Church is neither a club nor a gathering place for saints, but a mission community.

Pastor is not someone who is perfect or versatile, but a fellow sinner who has journeyed a bit further down the path of faith.

Ng Wing-yan, Winnie (M.Div.)

Now I have graduated. My heart is full of gratitude. Thanks to God for His election and providence. Thanks to my church, family and brothers and sisters in Christ for their support. Thanks to my teachers for their guidance. Thanks to my fellow students for their co-walking along the way.

“What shall I return to the Lord for all his goodness to me? I will lift up the cup of salvation and call on the name of the Lord.”
(Ps 116:12-13)



To Wan-ting (M.Div.)

In these three years, I was being prepared and molded in the hands of our Lord; that was tough indeed. Finally, I graduated. Thanks to my husband, family and brothers and sisters in Christ for their patience, companionship and prayers. For the rest of my life, I will practice what God has called me to do – to influence others’ lives with my own life. Glory to God!

Chau Raymond (M.Div.)

During these three years of studying theology, God has granted my family and me with rich provisions and care through our brothers and sisters in Christ. Through my teachers and classmates in the seminary, I received from God a fruitful learning experience both in theology and spirituality. The experience has been far richer than I expected. Thanks to God!

Lam Ying-yan (M.Div.)

Thanks to the Lord! In these three years of theological training, what I treasure most includes not only the growth of my knowledge but also the renewal of my life and the beautiful fellowship shared among our teachers and classmates. May all that I learned be used by my Lord. May God help me tend His sheep with a pure heart.

Cheong Pui-leong (M.Div.)

Thanks to our Triune God for His mercy in electing me as His servant to complete His work! Thanks to God for calling our classmates to be each other’s companions on this journey. May the death and resurrection of our Lord Jesus Christ continue to be the driving force in the lives of His servants who are going to proclaim the love of our Lord with our lives wherever we are.

Leung Lai-mau (M.Div.)

This three-year theological studies course was what I have most desired to learn in my life. It was difficult but full of joy. “No matter how hard it is, the most important point is that it is worthy.” I often encourage myself with these words. My horizons were broadened by each and every course I took. Our teachers are like tour guides who lead us to the peak of the mountain so that we could look down on the earth. I suddenly realized how insignificant I was in comparison to the depth and breadth of the sea of knowledge. Thanks to God! Thanks to my teachers!

Chan Ka-po (M.Div.)

My seminary education in the past few years was a very important part of my life. In addition to the acquisition of biblical and theological knowledge, I met a group of like-minded fellow travelers. My classmates and teachers benefited me in terms of knowledge as well as spirituality. So, I will never forget these several years of the seminary life which will be a great resource for my future ministry.

Chan Sze-fat (M.Div.)

Thanks to God for leading me to study at HKBTS three years ago! I acquired not only knowledge but had my life transformed. Reflecting on these few years of “mountain retreat” experience, I can recall numerous times when the thoughts of giving up and regret surfaced in my mind. In the end, the one thing that kept me up was God’s companionship and grace. I wish that I can persistently be a faithful pastor until the end of my life, and let this most wonderful ministry become the pride of my life.

Chan Wai-lun, Terry (M.Div.)

Thanks to God Almighty. You weaved me together in my mother’s womb. You have prepared the way for me. There is nothing too hard for You, even matters that seem impossible to me. Please search me and know my heart, and lead me to walk on the path according to Your will. Thank You for Your grace and for making me Your loving servant. Amen!

Pang Wai-ip (M.Div.)

After three years of theological training, I find myself changed a lot and getting used to a busy daily life. All these seem to be preparing me for my pastoral work in the future. Even every day is hectic, but as long as it is done for God, I can remain joyful and grateful.

Wong Yuen-shing (M.Div.)

I felt deeply that I was an unworthy sinner. However, Jesus Christ did not abandon me and redeemed me from sin. Amazingly, He even accepted my response to His grace and allowed me to serve Him in full-time ministry. In this way, I have been given an opportunity to fulfill my obligation to the gospel. I understand that this is a debt which I can never repay in full; however, the more I seek to repay, the fuller my life will become!

Wong Wai-kwan, Irene (M.Div.)

Looking back on these six years of study, I realized that this has been a journey of grace. Thanks to God for His provisions. Thanks to our teachers for their dedication in educating us. Thanks to my family for their patience. Thanks to my fellow students for their encouragement and support. Thanks to my brothers and sisters in Christ for their prayers. With gratitude, I now complete my education and carry on this journey of serving our Lord.

Yeung Ka-chun (M.Div.)

Thanks to God for leading me to study theology at HKBTS. In addition to acquirement of knowledge, I learned from our teachers’ examples and enjoyed the companionship of my classmates! I will never forget these three years. It has been a wonderful experience.

Lau Sze-yan (M.Div.)

Undertaking full-time study in this seminary is a God-given opportunity for life reformation. In the past few years, I deeply experienced God’s benevolence and healing. Through education and pastoral care, God healed me and dispelled my fears of pastoral ministry in church.

I am particularly grateful to my beloved parents and two sisters. Without their full support, I could not have completed this program. I would also like to thank my Heavenly Father for granting me two sons as well as a husband who has been walking with me on this journey ever since. I wish our family will continue to honor our Lord!

Choy Lai-shun (M.Div.)

Thanks to God. During these three years of theology study, I have experienced the grace and guidance of the Triune God, the coaching and drilling from our teachers, the companionship and burden-sharing with our classmates, the care and mutual accountability of our brothers and sisters in Christ and the support and understanding of my family. May all the glory be given to our Triune God!

Choi Wan-kee (M.Div.)

Thanks to God for enabling me to complete this theological training! Thanks to my wife and daughter for being my strongest support! Thanks to my teachers and classmates for walking with me all through this part of the journey! Thanks to the pastors and congregation of my mother church, Shatin Baptist Church, for guarding me with their prayers! May God make my life a blessing for others.

Lo Suk-han, Sarah (M.Div.)

Finally, I graduated! I will reply to our Lord as Peter did: “Lord, you know that I love you.” I have no power to ensure that people would lack nothing; only the true Great Shepherd can do that! May we the redeemed sinners be faithful to our Lord’s mission and authorization — to feed His sheep and bring people to meet our Lord.

Che Sio-sim (M.Div.)

Looking back on my studies at the seminary, I am most deeply impressed by God’s abundant grace that I experienced.

I will follow His commands with the help of His grace and be a humble servant until the end!

Jer Pang-fai, Daniel (M.Div.)

Three years of student life flew by like an arrow. Although there was sadness and suffering along the way, the grace of God was abundant and sufficient. Thanks to God for His protection and guidance. Thanks to our teachers for their devotion in educating us! Their way of living has set a good example for us. Through their teaching in words and by deeds, we have learned how to be faithful servants.

Han Yufang (M.Div.)

The end of a stage is the beginning of another journey. My study at HKBTS for two and a half years has added a lot of good memories and freshness in my life. Everything works according to God’s plan! God’s ways are higher than our ways, and His thoughts than our thoughts!

Lam Ka-hung (M.Div.)

After receiving theological training for over three years, I find that my understanding of biblical and theological knowledge is deepened, my life renewed and transformed, my character built and my spiritual life trimmed by God. All of these aim at establishing and cultivating my life. After all, what almighty God most desires of me is not my accomplishment but my becoming the kind of person He wants!

Lee Siu-hung (M.C.S.)

Thanks to God for leading me to this big family of HKBTS! In these few years, the companionship of our classmates, teachers, the President and seminary staff has revealed to me God’s love and mercy as well as my own weaknesses. Nonetheless, His grace is sufficient for me!

Sin Wai-man (M.C.S.)

“And this is my prayer: that your love may abound more and more in knowledge and depth of insight so that you may be able to discern what is best and may be pure and blameless for the day of Christ.” (Phil 1:9-10) Surely, the greatest of these is love, but knowledge and insight are important too. Come, let’s pursue these together at HKBTS!

Lam Tien-you, Daniel (M.C.S.)

Thanks to our teachers for their teaching in words and by deeds. They have shown me the meaning of serving as a pastor. In these few years, many of my questions concerning church ministry have been answered! Thanks to the seminary for making me a better pastor! Thanks to the Lord. Through the teaching of my mentors and the exhortation and molding of the Holy Spirit, I now realize how to be more akin to Christ!

Lau Wing-kee (M.C.S.)

Thanks to God for letting me be equipped at HKBTS! By God’s grace and mercy, I could know a little bit more about Him. I would like to take this opportunity to thank the President, faculty members, seminary staff and fellow students! Through your co-walking, I have experienced and come to know the meaning of a disciple community.

Chow Chun-sing, Frankie (Th.M.)

Wisdom and patience accumulate little by little. Being bathed in the sea of books, my life is being shaped. Classmates are fellow travelers who resonate and refine each other.

I am grateful for our teachers’ dedication and instruction. With God’s grace, I now completed the Th.M. program.

Sharing from Our Graduates

HKBTS saved my pastoring life!

Lam Tien-you (MCS)



While the title may sound like singing the praises of HKBTS, it is absolutely true.

Hail, Biblical Studies! Down with Useless Theology!

I completed my bachelor's degree in biblical studies at a bible college in the States in 2008 and have been pastoring ever since.

During my studies, I took courses typically required for the bachelor's degree in theology (i.e. the "four pillars": biblical studies, church history, systematic theology, and practical theology). Biblical studies was the area that I took the most courses in. What was in my mind at that time was "Hail, biblical studies! Down with useless theology!" Though I took three semesters of systematic theology, theology meant nothing more to me than empty discussions. I did not care much for the discipline when I graduated.

And so, I became a pastor who cared only for biblical studies. From 2008 until 2012, the following questions were bothering me: What makes Christians special? How do we live out the Bible? Is systematic theology merely a set of tools to make sure believers do not turn to heresy? Does it have anything to do with the Christian life? All these questions confused me even more after the Express Rail Link controversy when many young people asked me about the relationship between the Church and society. Though I had read Stanley Hauerwas in my leisure time during my undergraduate studies and his conclusion ("the church being church") convinced me, I did not fully understand his theological ideas.

On the whole, I was faced with two problems: (1) without the guidance of theology, I could only apply what I had learnt in general or principle terms, and my ethical view was human-centered; (2) while I had a growing appreciation for the uniqueness of the Church and Hauerwas' ideas, I was, without theological backing, torn between biblical studies and ethics as I could not find a way to bridge the gulf.

The Turning Point of My Pastoring Life

A couple of years ago during the admission interview at HKBTS, I was a little unsure when the President told me, "You should have no problem with biblical studies considering your background, but there should be a lot for you to learn in theology." In 2012 when my first semester at HKBTS started with a biblical studies class, I was of course excited. In fact, biblical studies teachers at HKBTS helped me improve my methodology, but what really transformed me was the faith thinking class in spring 2013. No, you did not hear me wrong. The formidable faith thinking class at HKBTS was the turning point in my pastoring life. It enlightened me and solved all my previous problems. I came to understand the uniqueness of the Christian faith, and that when I looked for absolute certainty I was unknowingly influenced by Immanuel Kant. From then on, I fell in love with theology and worked even harder to overcome my weaknesses in pastoring.

The formidable faith thinking class at HKBTS was the turning point in my pastoring life.

The theology and ethics courses at HKBTS are arranged along the same lines as the book *Faith Thinking*, introducing me step-by-step to different aspects of the uniqueness of the Church under the Triune God. In this way, my pastoring life was gradually transformed and my spirituality nourished. In the

Baptist Church history class, I learnt about the Baptist spirit of non-conformity; in the systematic theology class I came to understand that the doctrine of the Trinity, which is closely related to the Christian life, is the most practical doctrine; in the ethics class, I realized what I had held as Christian ethics was an ethics without God. I started getting rid of the idea of pastors' (especially my own) heroism. From Samuel Wells and Dietrich Bonhoeffer I learnt to recognize the riches of God's grace and the limits and sin of man. Through the two figures I realized my weaknesses as a pastor. These weaknesses include the emphasis on will power over the work of the Holy Spirit, teaching of sola fide without my pastoral work manifesting this teaching (lack of

grace), manipulative love (being more controlling than God), etc.

All these showed me that I am the one who most needs salvation and repentance when it comes to pastoring. All these changes helped me to understand God's love more and enabled me to live out His love. *As I learnt to let God be God, I barely felt any signs of burnout. Only then did I truly realize that being a pastor is the best job in the world.* My transformation is evident to my family and my brothers and sisters in Christ.

HKBTS has saved my pastoring life. Who says its theology is far removed from reality?

A Dream Come True

Han Yufang (M.Div.)



Before entering the Hong Kong Baptist Theological Seminary (HKBTS), I had been serving as a pastor on the mainland for many years. Back then, the thought of leaving my congregation and my job to pursue academic interests seemed like a fantasy. However, it appears that God saw my plight, knew my helplessness and recognized my heart's desire. One day, out of the blue, I was given a seat at an examination for study aboard. I prayed to God fiercely as I seized the opportunity. Owing to God's providence, my dream finally came true despite the ups and downs of the process.

Loneliness and Companionship

Everything was alien to me during the first three months of enrollment. Faculty and fellow students were enthusiastic and kind, but the feeling of loneliness was still lodged deep in my

Han Yufang (second from the left) and her classmates

heart. I often strolled around the campus by myself with only the moon as my companion as I poured out my heart to God in prayer. I was eager to acquire knowledge, but also aware of the fact that no knowledge can replace a genuine relationship between God and myself. For this reason, my prayers at that time were predominately asking God to keep my heart never straying away from Him, "for everything you do flows from it [my heart]" (Prv 4:23) .

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I was bone-dry after more than six years of serving in the church. My scarred-heart left me disorientated in my faith and distrustful of others. Perhaps it is for this reason that God led me with His own hands to HKBTS to find healing, comfort and restoration. The environment in Hong Kong is comparatively free and relaxing. Interpersonal relationships at HKBTS are less complicated. ***It is in here that God opens my eyes to find many pastors and teachers who are true to the Christian faith. I realize that I am not alone on this journey of faith.*** At the same time, God also tells me that even if one cannot find any spiritual leader to learn from, one can still rediscover faith and regain strength in Him again and again, for the Christian faith always means having a personal relationship with God.

Exhaustion and Rest

Also, a question which had plagued me for a long time is now answered through the spiritual formation course. For many, being a full-time preacher is not only “wearying” but also “heart-rending.” I believe that even though serving God can be physically tiresome, our hearts should feel satisfied and joyful. However, in my previous ministerial experience, Sunday has always been the most dreadful and stressful day of the week (I got up and went to church at 5 am, served until 10 pm before I can return home; the whole seventeen hours of work made me physically and mentally exhausted). Not only that, the resulting vicious circle (my anxiety for Sunday also affected my sleep on Saturday night) also heightened the burden of my Sunday services. While understanding the wrongfulness of this situation, I merely blamed it on the mismanagement of the church, until the root of the problem became known to me.

One day, after attending the spiritual formation course, a question suddenly came to me from God: ***“There is no rest! Where is your God?”*** At that instance, I finally understood that heavenly rest can always be achieved, regardless of the times and circumstances. It is I who do not know how to enjoy heavenly rest before God. Although there are external factors which sometimes restrain us, our relationship with God can remain unaffected, and our inner life can still enjoy the rest provided by God without any external hindrance! At long last, I've figured that out and slowly come to know how to be released! Thanks be to God.

Creation and Relationship

On the other hand, external circumstance does have a certain impact on people. I used to enjoy solitude and quietness, and once believed that it was a virtue to strive on my own and to treat others well, so I had not paid too much attention to other people's private affairs. However, the fellowship of HKBTS advocates hospitality and caring for each other, which leaves me no choice but to break through this isolated state. I came to realize that caring does not necessarily mean being intrusive, but means to be concerned about others, extend greetings, and offer condolences. It also makes me understand that everybody yearns for and needs other people's attention as well as encouragement. God's creation of human beings was done in relationships and for us to live in relationships. Therefore, what God wants is not everyone to simply focus on their own lives, but to live in relationships with each other. We should give far more attention to interpersonal relationships, rather than to the results of any endeavor. God creates human beings and the world, establishes the church and Christian fellowship so that we can nurture each other's lives in relationships and make them mature.

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Thanks be to God. For the past two years, through HKBTS, God has consistently inspired me, fixed the blind spots in my life, shown me how to enjoy the heavenly rest in Him, and driven me to pay more attention to interpersonal relationships. My insomnia has gone since I returned to church ministry. Although the church management and my work schedule remain the same, my service now on each Sunday becomes an opportunity to experience the joy and fulfillment that comes from the heavenly rest, as well as an occasion to appreciate the divine gift of serving our Lord.

Traces of God's Grace

Yeung Ka-chun (M.Div.)

Three years of student life went by in a twinkling of an eye. There were a few hard times but also many unforgettable moments of joy. The competing demands of lectures, various seminary activities, internships, study and family affairs all weighed heavily on us at times. That is part of our seminary experience. But I am surprised to find that we have muddled through these difficulties coupled with all kinds of challenges in our lives such as marriage, pregnancy, sickness and loss of loved ones, etc. Looking back, I see traces of God's grace everywhere.

The "Hidden Curriculum" of HKBTS

Apart from the acquirement and renewal of theological knowledge and the growth of spiritual life, I reckon that the greatest fruit harvested from my seminary life is a deeper understanding of myself. This helped to prepare me as a servant of our Lord. Besides the term "the community of disciples" which was repeatedly emphasized by our teachers, we also heard regularly of the term "hidden curriculum." It seems that it has become another unique feature of HKBTS. The "coursework requirements" of this "hidden curriculum" were not in any way lighter than those of the formal ones we have in the classrooms. The scope and content of this curriculum varies from student to student. It was a kind of tangible and "hands-on" existence. Through this, we are given the precious opportunity of being broken apart and yet restored; in the process, we experience the presence and grace of God.

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One of the challenges of my seminary life was the heavy load of coursework. I felt a lot of pressure in my freshman

year since I had to take on average six to seven subjects each semester. Apart from eating and sleeping, every hour of the day seemed to have been spent on nothing but attending classes, doing homework and studying. Moreover, due to the large number of courses I had to take, just to complete the assigned readings and coursework was hard enough, let alone to have an in-depth understanding of any subject. I often felt that I was

only memorizing information without really comprehending it. This made me feel bad and even led me to complain as this feeling persisted. However, a teacher helped me realize that this experience was a part of the "hidden curriculum" through which I would gain a deeper understanding of myself: I lacked discernment on setting priorities and overestimated my learning ability, which in turn led to an imbalanced apportionment of my time and a misinterpretation of the true meaning of

education.

Thanks to God, through the seminary's "hidden curriculum," I saw that I need to adjust my expectations, accept my limitations and be humble. I came to understand that the seminary is not a place simply for acquiring knowledge and information, but also for learning other things such as interpersonal skills and organization. When I face the hectic schedule of ministerial life in the future, this training will help me to better organize my life. All these experiences have helped to cultivate me as a well-rounded, mature pastor. Accepting our true self is often difficult. *If not for this kind of "hidden" life training at HKBTS, I would have missed the opportunity to grow and know more about myself.*

Solidarity with Fellow Travelers

Another great benefit from these three years of student life was in getting to know a group of fellow travelers. We have stood by each other through thick and thin. Our class was exceptional. It had the largest number of enrollees in recent



Yeung Ka-chun and Dr. Vincent Lau

years. Since the first day I set foot in HKBTS, I have often been anxious about whether I can get along with so many people with diverse personalities? How long will it take for us to adapt? Will there be conflicts frequently? Is there any “drama queen” among us? And so on.

Thanks to God. Although we all come from different backgrounds with our distinct temperaments and viewpoints, the atmosphere among us remained harmonious. We even talked about our own struggles and difficulties frankly and offered support to each other. Over the past three years, we have gone through the ups and downs of life together with laughter and tears. I am especially grateful to my classmates who

sang in the choir at my wedding. *This experience of abiding with classmates from many different backgrounds has taught me how to be a companion to all the future brothers and sisters in Christ that I will meet when I become a pastor someday.*

Every bit of the past three years has not only become our precious memories but has also served as a projection of the abundant grace of our Lord in the future. I am sure that all these will become the driving force for our ministry and our heavenly journey in the days to come.

May all the glory be to God!

Learning to *Love*

Chu Kit-wan (M.Div.)

Three years flew by smoothly thanks to the grace of God. My years of study at the seminary are part of my journey of discovering God, self-exploration and life reorientation. For me the acquisition of knowledge has often been secondary to practicing love, which is the most important lesson that I learned during these past few years.

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God's Love in My Family

The first thing I would like to talk about is my family. I got married less than three months into my new school life. I thank the Lord for preparing a home for us and for sparing us the headache of finding a new home. I remember almost breaking into tears of joy when I was notified that we were allocated a place in the Married Student Quarters of the seminary, knowing that such arrangement was not something to be taken for granted. *The Lord understood our needs and made preparations for us in advance.* It was a difficult time because I had only just

begun studying at the seminary when I also had to plan for the wedding and then adapt to being married. On top of the heavy workload, which was a challenge in itself, I had to organize our wedding. Just as my classmates remarked, it seemed like I was taking more credits than everyone else.

I thank the Lord for giving me understanding and helpful classmates and a caring husband at home. Because of their support, I could focus on my schoolwork despite my busy schedule.



Chu Kit-wan and her husband

God's Love among Fellow Classmates

Another thing I would like to mention is the relationship among my classmates. We had a very large class with classmates of all different ages, temperaments and backgrounds. However, learning to get along and work together brought out the best in us – and a lot of other interesting things too. If not for God, we would not have got along so well. Even though we are all blessed with different gifts and abilities, all the classmates were willing to share their gifts with each other. We even formed a learning group to study the original biblical languages. When conflicts arose, we would put aside our differences, seek God in our prayers and try to care for each other.

Each day I would spend a lot of time with my classmates, and I became even closer with my dorm mates. Sometimes I would invite my classmates over; sometimes I was invited over; sometimes we dined out together; sometimes we would share our food and resources. There was so much love in the dormitory that it would be very hard to find such a loving neighborhood elsewhere in the world. ***We helped each other in our daily lives and looked after each other in all our spiritual endeavors. We witnessed God among us.***

God's Love in Our Teachers

In addition to the co-walking of my fellow classmates, teachers also walked with us. From them I have learnt that their knowledge is essential but, what is even more important is their ability to touch the lives of others. Before I had to preach my

first sermon during the first year of my internship, I nervously asked a teacher for help with writing my sermon. With great patience, he guided me step by step as to how to write it. As he encouraged me, I burst into tears as I felt unworthy to preach God's word. He consoled me, reassured me of my value and skills and instructed me to prepare thoroughly and preach with a faithful heart. Without his guidance and encouragement, my first preaching experience would have been much more strenuous.

I remember another teacher who also has the caring heart of a pastor. In a couple of conversations with him when I would tear up, he would console me and respond as if he could see my heart. I felt relief after each time I talked with him. I was comfortable talking to him about all my worries: stress from schoolwork, sorrow in life, making the decision on where to serve, etc. Though he had a lot of work, he always made time to listen to and care for his students to the extent that he would put his own work aside to attend to the needs of others.

I have a lot of fond memories of the time I spent with my teachers. ***Their devotion to teaching, faithfulness in serving God and humility have set good examples for me.***

Now that I am working in the field, the challenges facing me will no doubt be much greater than when I was a theological student. Still, I am confident of God's acceptance so long as I seek God and serve Him with a faithful heart.

A Journey of Grace!

Lam Ka-hung (M.Div.)

In His Time

In the twinkling of an eye, the master's degree program which spanned over three years is now completed. I finally graduated from HKBTS! Looking back on these few years, I find laughter, sweat, friendships, reflections and intellectual improvements in abundance. I feel like I came with empty hands but left with them full of riches. My heart is so full of gratitude. How can one be so blessed to have the opportunity to devote more than three years of time to theological studies? How fortunate and blissful it is to have one's faith nurtured! Thanks



Lam Ka-hung
and his wife

to God for giving me the chance to leave my career and a familiar environment, move into a different field and join a new community. I was given an opportunity here to experience renewal and changes in my life as well as to ponder deeper such questions as: What is the meaning of the Christian faith? What significance does it hold for me?

I have been a Christian and gone to church since the age of fifteen. The idea of becoming a pastor someday had never crossed my mind. **However, the gracious hands of our Lord often lead us to places beyond our expectations. All will come to pass in His time.** Perhaps, when a man reaches middle age, he will have a greater desire to discover the value of life and to figure out the plan God has for him. God has allowed me to see His plan in my life. In the summer of 2013, through the message of a preacher in the Hong Kong Bible Conference God called me to serve Him as a full-time pastor. In 2014, I entered HKBTS for theological training.

Hardship and Joy along the Journey of Learning

Studying in the seminary is not as romantic as I once imagined. I thought that the experience would be like going to a "retreat," but in reality, it is more difficult than I could have imagined. My three years of study at HKBTS is several times more difficult than all my previous study experiences combined! I felt like I had fallen into a vast ocean as I set foot on the field of Christian theology. There is so much to learn, and the theological materials I have to get to know are extensive. In just a few years, one has to pick up Greek, Hebrew, Bible studies, systematic theology, philosophy, Christian history, pastoral skills and knowledge about the Church. Apart from all these, one also has to take part in internships and look after one's own family. This kind of life is so busy; I have no idea how I managed to get through all these difficulties. However, thanks to God for His grace. I was given strength from Him amidst this hectic schedule. Whenever I felt weak, I would look upon the Lord and pray for wisdom. Thanks to God for helping me go through every difficulty. When I could not memorize all the biblical texts in their original language, I would pray and ask the Lord to give me a better memory. This reminds me of a saying I once heard: "In theological education, it is not good grades but God's miracles that lead us to graduation!" Now I know that these words are very true.

This reminds me of a saying I once heard: "In theological education, it is not good grades but God's miracles that lead us to graduation!" Now I know that these words are very true.

At HKBTS, I gained not only abundant knowledge but also inspiration. Many teachers edify us with diligence and devotion. Their lives and knowledge encourage us tremendously. They are our caring pastors and good friends whether it is in the classroom or at the dining table. They teach us and care for us like spiritual fathers. Their lives have also inspired mine. They are our mentors as well as friends. This kind of relationship is one of many treasured memories from my seminary years.

My fellow students have become my fellow travelers on this journey of learning and serving our Lord. Each student has their own strength. Thus, on our journey together we were able to complement each other and overcome challenges together. We have established life-long friendships. During our seminary studies, some students encountered difficulties in their lives, but blissfully none of us was ever alone. We took care of each other and were cowalkers serving our Lord.

Endless Thanksgiving

Looking back, I have a profound feeling that it is indeed a great privilege and a blessing to be chosen by God! Just to deepen my understanding of my faith alone would have been wonderful enough, but now I am called by God to tend His flock and build up the body of Christ. God knows that I have many limitations and shortcomings, but He is still willing to choose me as one of his disciples and call me to lead my brothers and sisters in Christ to be His disciples too. ***My heart is overwhelmed with joy as if I were one of the workers who stood outside the vineyard all day waiting for work, and finally got chosen to go inside.*** How gratifying and joyful it is!

Now, as the theology courses have come to an end, I am convinced that a new phase of my life is just beginning. There are still many areas in my life that I need to improve and much that I need to learn. I would like to thank my wife Merody, my family and brothers and sisters in Christ for their support, encouragement, cheering and prayers and for being my companions along this journey of serving our Lord. Thank you!



The sixty-sixth class of graduates was pictured with President Cho and all the faculty.



Our Prayers — The Driving Force for Our Graduates and New Students Who Are Becoming Preachers and Pastors

Let's pray for our graduates. May God guide them as they enter their ministry fields. May God work with them in building up the Church, witnessing Christ and leading people into the Kingdom of our Lord.

Let's also pray for our new students. May God help them to a smooth transition into seminary life, to grow in love, character and theological wisdom, and to learn to become servant-leaders as well as disciples of our Lord.

Behold, our new students:

Master of Theology:	Hui Mei-yan, Mabel	Lai Wai-hang	Pang Wai-ip	Wong Yuen-shing
Master of Divinity:	Chak Kit-ling, Elaine	Chan Hon-kui	Chan Kam-wing, Joe	Chau Wai-kin
	Cheung Siu-lun	Lau Sze-wun, Josephine	Lau Wing-kee	Ma So-yuk
	Sin Wai-yeung	Tsang King-chung, Kings	Tse Tin-chi	Leung Ka-yin, Gary
	Seng Hing-weng			
Bachelor of Theology:	Cheng Ho-yan	Fan Chun-yan	Kong Tak-yeung	Lam Heung-na
	Ng Kenny	Ng Siu-man	Tsang Ka-nun	Tsang Wun-lam
Master of Christian Studies:	Kam Chun-kong, Geoffrey	Ku Chiu-shing		
Non-Classified Student:	Law Siu-tai			



A group photo of the new students together with President Cho and the faculty members was taken after the opening convocation ceremony.

God's Justice is Unlike Ours (II)

In the May issue of the seminary's *English Newsletter*, Dr. Huen explored in his article "God's Justice is Unlike Ours (I)" the nature of biblical justice, and showed that "justice is not about distribution, but sharing." In this sequel, he will further expound on the idea that "justice is not about retribution, but reconciliation."



Freeman Huen
Assistant Professor of Practical
Theology (Social Ethics)

...“sharing” also reveals the original intent of creation: as creatures, our existence ought to be interdependent and never self-sufficient and self-existent; the reality of our life as creatures is that we should and can rely on God, other people and other creatures....

— From “God’s Justice is Unlike Ours (I)”

Justice is not about retaliation, but reconciliation

If biblical justice is not about distribution, but sharing, then, maybe we should at least agree on another axiom: “reward the virtuous, punish the wicked”? However, confusing God’s justice with “retributive justice” is another temptation for Christians.

**“Retributive
justice” only
punishes,
it never heals**

The secular judicial system is founded on the concept of “retributive justice” which is punitive, retaliatory, and even vindictive. “Retributive justice” shares the same principle with “distributive justice”; to

wit, rewards and punishments should be strictly proportional to merits and faults. The latter distributes advantages and benefits, while the former judges, disciplines, and punishes. “Retributive justice” claims that it can restore justice for the victims by righting the wrongs. Yet, it is at most merely a warning against evil and a punishment for the wicked. It can never root out sin or prevent tragedies, much less to lead people toward goodness, or reconcile broken relationships. It is in the final analysis a false justice. “Retributive justice” only punishes, it never heals.

Nonetheless, a majority of Christians misunderstand Yahweh in the Old Testament as a judge who executes such a reward-or-punish system, and confuse it with the misconception that practicing

justice means punishing the wicked and rooting out evil. Of course, the roots of the noun “justice” and the verb “judge” are related in the Hebrew. And God will judge everyone — rewarding or punishing justly — according to one’s good and evil, merits and faults. This is truly the prevalent depiction of God throughout the Scripture. Yet, in the Old Testament, we can also find another image of God in the Wisdom Literatures, Prophets, and Psalms: He is like a midwife who **sees to it** that “justice” is upheld, more than a judge who presides over fairness and intervenes in history.

Quite many passages in the Old Testament (e.g. Prv 13:21, Hos 4:9, Ps 7:14-17) point to an act-consequence construct: every act comes with its own consequences, just as the causal maxim goes, “plant the cause of goodness, thus receive its good fruit,” and vice versa.¹ One’s act will naturally “judge” oneself, and the wicked will eventually reap what they have sown. Acting viciously is thus damaging to the agent. Sin “punishes itself,” and evil will eventually undo itself. Throughout this unfolding of act-consequence, God is at no time an idle spectator. Were it not for God’s involvement, setting into motion the causal chain between “act” and its “consequences,” retribution will not happen all by itself. Moreover, apart from ensuring the law of causation, God can also either delay or hasten the effects of the evil acts in “catching with” the wicked. Likewise, the New Testament also contains a similar concept; for instance, Paul says, God “gave them [the sinners] over” in the sinful desires of their hearts (Rom 1:24, 26, 28). In other words, human sin itself is God’s “wrath” or judgment on humanity. That God gives humanity over to sin is already a punishment; human sin need not additionally arouse the judgment and punishment of God.

Yet, the above understanding and description of how God executes justice is not an adequate or faithful account of the being and works of the Triune God. Some theologians hold that, even though the Scripture often mentions the “wrath” of God, we must interpret this kind of personification with caution. However, the true blasphemy will result in our total abandonment of using personalized language to understand God. It is because, whenever we adopt any impersonal abstraction to comprehend God, it would probably eliminate God’s agency and His freedom as an agent. If we imagine the operation of justice in terms of mechanical principle like the natural law of causation, and exalt this kind of moral order as “the

order of creation” established by the Creator, we degrade God by making Him submissive to the moral laws that He created.

If we insist that God must judge everyone “fairly,” meaning that the virtuous be rewarded and the wicked punished, we are still mistaking the action of “judging” — a prerogative solely belonging to God — for an impersonal, mathematical formula. Indeed, using the word “punishment” to describe God’s judgment does have its own problems. It is because in the secular mind, “punishment” usually carries the connotation of “punishing for the sake of punishment”: in order to give someone a lesson, extra suffering must be imposed on the wicked. This kind of “punishment” often purports to satisfy the so-called strict requirement of “justice,” but in fact it could not realize any goodness. For similar reason, understanding the “wrath” of God as an emotion wrongly equates God’s character with the human *pysche*, as if He would throw a tantrum, lose control of His temper, punish humans arbitrarily, and like us, seek revenge and repay His enemies a hundredfold.

Thus, the “wrath” of God should be understood as His acts, rather than His inner affections or emotions. God’s “wrath” is embodied in the ways He upholds justice. Of course, God can also make use of other people or the created order as His agents of “justice,” as His means to fulfill His will. Yet, God does not only wait for evil to destroy itself in time, or simply let the wicked slaughtering each other. God will definitively intervene once and for all, for the purpose of addressing the problem of evil thoroughly. Therefore, there will be a “final judgment” when Christ comes again, where he will bring forth the new heaven and new earth, reconciling all things in Himself. As of now, God does not judge us immediately at this moment; He tolerates humanity’s evil, sustains limited justice and restrains evil through other provisional methods and means, all because He **delays** His wrath, showing us His grace and mercy.

Does it mean that God stops or postpones His judgment...? Or should we reconsider from a new perspective, asking ourselves whether God’s justice is “retributive” at all?

Honestly, at least in this life, we often witness the fact that the good people do not always end well, while the wicked seem to prosper and always have their own ways. Does it mean that God stops or totally postpones His judgment, echoing

the Chinese proverb, "What goes around comes around, and God's mill grinds slow but sure?" If so, justice has to wait until the eschatological reversal, retribution, and redress? Or should we rather reconsider from a new perspective, asking ourselves whether God's justice is "retributive" at all?

The Triune God revealed in the Scripture is a God who miraculously would change His own actions in response to the actions of humanity. God can voluntarily allow Himself to be affected by human actions, yet remains unconstrained and uncontrolled by humanity. The Holy God would feel sorrow for mankind, reconsider a decision, and even "repent." The Triune God is an Agent with personhood, not a supercomputer or a celestial judging machine that keeps a ledger of everyone's sin and vice for future reckoning. There are at least two theological bottom lines: (1) God is not bound, constrained, nor restricted by any professed principle of "justice"; even if God **will not** punish the wicked who deserve punishment, seek no retribution for their sins, but rather save and forgive them, who could gainsay it, be discontent, or raise an objection? (2) However, the prerogative of vengeance, retribution, and judgment always entirely remains with God, and belongs only to Him; God can execute punishment on the wicked, and whatever His punishment is necessarily just, and no one is in the position to complain, grumble, or question it.

On such theological ground, we can also infer a bottom line for Christian ethics: Because the power of vengeance belongs only to God, no one can seek revenge for themselves; because God's judgment is the only true justice, every human-made and/or secular justice is incomplete or a counterfeit of true justice. Because only God is just, men can never take God's justice into our own hands.

As stated in this essay's prequel, the justice of God differs from "distributive justice," and now it is shown to be different from "retributive justice" as well. Based on the self-revealed character of the Triune God, we can tentatively call God's justice

"restorative justice," a kind of justice that actively restores broken relationships. The consistent revelation from the Old to the New Testament is that: God's character is defined by mercy, not resentment.

... we can tentatively call God's justice "restorative justice," a kind of justice that actively restores broken relationships.

Of course, God at times can be seen as irate. However, He has no "enemies," meaning that He never nurses hatred, nor harbors grudges. He is slow to anger, and abounds in steadfast love and faithfulness (Ex 34:6-7). This is the true character of God. The anger of God is always temporary; His punishment stops at the third or fourth generation of those who sin, which means "in front of our eyes." Yet God's mercy and kindness prevails to the thousandth generation of humanity, which means "eternal." The anger of God is always surrounded or "hedged" by His mercy. God's love toward us cannot be shaken by humanity's evil or sins. Even the impending judgment of God is **out of** mercy; in order to (fore)warn sinners to repent in time, i.e. His ultimate desire is not to take revenge, make retribution, or impose punishment. God's "anger" is a kind of anger that comes from "grief" (cf. Mk 3:5). The Scripture consistently points out that although judgement is God's privilege or freedom, God does **not** want to judge and punish us according to our sins. From the **characteristic** action of God, we can know about the **character** of God. God holds the power of punishing everyone by our deeds, but **characteristically** restrains from doing so. He willingly forsakes to exercise His rights. **This**, in fact, is what Christians should proclaim to the world; it is the most revealing and amazing good news about the character of God!

In the old days, Israel betrayed their identity and calling as the people of God; they often failed in faithfulness, obedience, and submissiveness to Yahweh's will. God, however, did not seek revenge, nor nullify the graceful covenant between Him and Israel; He unceasingly appealed to and waited for Israel to repent with unlimited patience. The faithful Yahweh voluntarily set out to save the faithless Israel. God's justice is shown as a faithful love. Ever since the Fall of our ancestors, God has determined to save sinners. God became man in Christ, to save the ungodly. But Jesus was finally rejected by the world, and crucified for us. This evidently testifies that God was not reluctant to reconcile with humanity until Jesus' death on behalf of us, hence came a grudging forgiveness; but humanity has been reluctant to reconcile with God all the while, so God actively reconciles the world to/with Him.

Jesus as the Justice of God

Paul says that God's justice is only shown through Jesus' life (Rom 3:25). We can never understand fully the meaning of "justice" by ourselves. We can only come to understand God's

justice through knowing and following Jesus.

The justice of God is unlike secular justice; it is not a retributive justice which rights the wrongs through retribution. Christians believe that Jesus Christ's death "satisfied" God's justice. Yet, what could an innocent man's unjust death "satisfy"?

We can only come to understand God's justice through knowing and following Jesus.

It is better to say that Jesus' whole life, including his passion, satisfied God's justice because Jesus himself is the justice of God. The Christ event shows the Creator's continuous fidelity to His fallen creation. Christ

submitted himself to human rejection unto death, in order to win over those who rejected him. This ably demonstrates that God **refuses** to repay us with that we deserve; God does not overcome evil by evil, and He does not judge us by our sins. This subverts the logic of evil: when sinners are saved, **that** is the victory of God's justice (cf. Rom 12:20).

Of course, the Gospel of Jesus proclaims not only salvation but also the future judgment. The teaching about eternal punishment or Hell comes from this most loving Lord of the world. The aim of God's judgment, including His punishment of sinners, is not meant to root them out, but to overcome all evils in the created world. If punishment were God's sole purpose, the incarnation is redundant, and saving grace is superfluous. As a matter of fact, the so-called "satisfying the requirement of justice" — punish the evil-doers and give these deserved sinners a just upshot — can neither please God, nor comfort and compensate the victims. God is only fully content when a sinner is enabled to repent, confess, regret, and to some extent compensate for his or her faults and the damage done, so that he or she can reconcile with God, with others, and with themselves. Only **this** is the justice of God!

Unfortunately, some Christians still puzzle: How can God be just and merciful at the same time? Some people insist that God must be a fair judge. Nevertheless, if God merely wants to judge and punish the wicked single-mindedly, why does He bother to rescue sinners like us through all the troubles? Indeed, when we insist that God must seek revenge **for us** and take vengeance **on our** enemies, have we ever thought about our sins against others? Can we detect any trace of the secular obsession with exacting retribution in the divine justice Jesus revealed in his more than thirty years of life on earth?

Thus, God's justice and mercy are two sides of the same coin. They are not mutually exclusive and there is no tension between them. God's justice will not be reduced or diminished when God executes His judgment and forgiveness at the same moment. To the Triune God, "judge" and "forgive," "justice" and "mercy" are not contradictory, because the purpose of God's justice is mercy, with the aim of accepting and retrieving punishment-deserved sinners. On the other hand, mercy is the most efficient and suitable way to achieve this kind of justice which matches with God's character best. "Forgiveness" is not setting aside or suspension of "justice,"

Thus, God's justice and mercy are two sides of the same coin. They are not mutually exclusive and there is no tension between them.

but a way to practice justice. Eventually, mercy is **more "just"** than simple equality and equity. Benevolence is the genuine righteousness.

God's restorative justice makes possible and necessitates forgiveness, while judgment is its condition of possibility. If the purpose of justice is to restore broken relationships and overcome evil, what justice demands is not punishment, but forgiveness. God will judge; therefore, we need God's mercy and forgiveness. God's justice is Jesus Christ himself who is our only hope!

As long as justice is achieved through Christ himself, justice comes from God's unconditional gifts and grace, instead of human efforts, endeavors, and acquisitions. Moreover, actual justice is never an unreachable "ideal." It is lived out, though incompletely, within a group of people who are willing to completely submit themselves to God's reign.

Only the Church could possibly live out true justice. It is because only the Church would offer and return to God what is due God, for instance, when we worship faithfully.

1 See Klaus Koch, "Is There a Doctrine of Retribution in the Old Testament," in *Theodicy in the Old Testament*, ed. James L. Crenshaw (Philadelphia, PA: Fortress, 1983), 57-87.

* Bibliographical footnotes are mostly left out. For details, please refer to Dr. Huen's forthcoming article "God's Moral Character and Agency as the Basis of Christian Ethics" in *Hill Road*, Issue 41 (June 2018).



Academic Affairs News

- **Opening Convocation in the New School Year**

The Opening Convocation Ceremony for 2017-18 was held on August 22, and President Joshua Cho preached a message titled "God-Centered Education (Part 2): On Ecological Peace." He pointed out that we humans are not God's regents who may govern the Earth in whatever way we like, because according to the biblical narrative of creation, humans come from God and Earth, and we have to work together with God to protect the Earth. Therefore, the main focus of the theology of ecological peace is to have the Holy Spirit help curb our tendencies to indulge in ecologically harmful activities so that we may live peacefully with other species and experience the peace of Christ with all creatures.

- **Opening Convocation Lecture**

The lecture was held on August 24. Dr. Freeman Huen, Assistant Professor of Practical Theology (Social Ethics) presented a lecture titled "The Discipline of Listening: Beginning with the Theological Nature of Worship..." Dr. Huen pointed out that Christians attend worship services not only to listen to sermons but also to worship God collectively; worship services are therefore God-centered instead of human-centered. What matters most in a worship service, he said, is not whether an individual manages to hear what God has to say to him directly through the sermon, but whether worshippers single-heartedly worship the Lord with other believers.

- **Teaching Staff News**

Dr. Sarah Shea joined our serving team on August 1 as an Assistant Professor in Christian Education. Dr. Shea obtained her Ph.D. in the University of Aberdeen. Her research interests

include Christian education, practical theology, theologies of disabilities, and ministering to the marginalized. She will provide inspiration and guidance to students through Christian education (especially in the field of special education), and shoulder teaching and research work with other teaching staff.

- **Baptist Heritage Week**

Baptist Heritage Week was held from October 24 to 26, offering academic lectures in the day session and public lectures in the evening session. The speaker, Rev. Dr. David P. Gushee, is one of the premier ethical thinkers in American Christianity. The main theme of Baptist Heritage Week was "The Legacy of Walter Rauschenbusch." For lectures in the three mornings from 10 am to 12 noon at the Sai O Campus, Rev. Gushee discussed the topics of "Theological Methods," "Retrieving a Social Gospel," and "Christian Social Ethics" respectively; evening lectures were held from 7:30 pm to 9:30 pm at Immanuel Baptist Church, and the topics were "How Christians Discern Truth?," "What is Our Message?," and "Engaging Society and its Problems" respectively.

- **Full-Time Ministry Exploration Camp**

The seminary organized a Full-Time Ministry Exploration Camp from October 20 to 21 for Christians exploring the possibility of full-time ministry. Participants got to hear sharing on the call to ministry, experience what a class at HKBTS is like, and meet our professors and seminarians. The Chaplain, Rev. Brian Lam, held two workshops, "Discernment, Life, and Calling" and "Being Called and Commissioned: Discerning God's Guidance in the Community." This camp allowed participants to reflect more deeply on God's calling, experience campus life of students, and learn more about the programs of study at HKBTS.

• **Joint Programs Graduation Ceremony**

The Joint Programs Graduation Ceremony of HKBTS's Main Programs, Lay Theological Education Department and Distance Education Program will be held on November 19 (Sunday) at 3:30 pm at the Queen Elizabeth Stadium. Church pastors, deacons and brothers and sisters are welcome to attend the ceremony to celebrate and share the joy of our graduates.

• **Main Programs Admissions for Spring 2017-18**

The Main Programs are now calling for applications for admission in 2017-18 (Spring). Programs available include Master of Divinity, Master of Divinity (Further Studies), Master of Christian Studies, Master of Theology and Doctor of Theology. The spring term begins on January 15, 2018. The deadline for applications is November 30, 2017.

Introducing our New Teacher

This year we are glad to welcome a new member, **Dr. Sarah Shea**, Assistant Professor in Christian Education, to our faculty. The following is an introduction she has written.

My name is Sarah. This is my first year at HKBTS, and I'll be teaching courses on Christian education and practical theology. Born in Wong Tai Sin, I belong to a generation growing up "under the Lion Rock." When I was a kid, I lived in a housing estate. There was a long corridor where I loved to play with neighboring children. I have four elder sisters and one elder brother. My father was a delivery man at a grocery store, and my mother was a factory worker. While they did not have much education because of war and poverty, their resilience in the face of adversity has instilled in me the mental strength that has served me well my entire life.

I have been married to my husband, Sam Ip, for 20



years. We met in a special school where he was a social worker and I was a teacher. We both love to be around the mentally handicapped, and cherish what we learn about God, ourselves and the world from being around them.

After working for ten years, Sam and I responded to God's vocation by successively undertaking full-time theological training in Hong Kong. After graduation, we went to the University of Aberdeen in Scotland for further studies together. He studied systematic theology with Prof. Philip Ziegler, while I researched the pastoral issue of providing spiritual care for people with severe intellectual disabilities in local protestant congregations under the guidance of Prof. John Swinton.

God has connected me with brothers and sisters with disabilities since my undergraduate years. Like the sky, the earth, the sea and the plants, disabilities are natural and integral to our creaturely being, which is not life without limits. I hope that in the future I shall remain faithful to the trust the Lord has assigned me, make sure the voice of the disabled is heard by the Church and realize the gift that the Holy Spirit has given to the Church through these seemingly "unbeautiful" body parts. Together we shall surrender to God's good purpose to build up the body of Christ and await the glorious return of the Lord.

From the Chaplain

Rev. Brian Lam (Chaplain)

Dead Man Walking

Recently I had the opportunity to watch *Dead Man Walking* again, which prompted me to reflect a lot on pastoring.

Adapted from a book of the same name, the film merges the real life experiences of Sister Helen and two prisoners on death row into one story.

The first thing it reminds me is that it is not we who choose ministry, but ministry that chooses us. Sister Helen had never done prison ministry when a prisoner on death row wrote to her asking for help. She went to visit him nonetheless. She was serving the black community and had

no experience of serving death row inmates. She could well be the first nun in the States to provide this kind of pastoral care.

Certainly, what she does with good intentions might have unintended consequences given her lack of experience, but very often we go to the opposite extreme by only taking up ministry roles we are familiar with. There are seminarian interns and ministers who are only willing to serve within their "comfort zone," not knowing that the Lord often starts a new page for us in places we least expect. As a result of what she experienced, the real Sister Helen founded an organization advocating the abolition of death penalty.

The second reminder is that we should be mentally prepared to face suspicion, contempt and opposition even when we are doing meaningful ministry work. Death row in the film is a man's world. When entering this world, Sister Helen is met with skepticism everywhere. Almost everyone asks her, "Why are you here?" implying that she is not supposed to be here, and that it would be better to return to the black community that she has been serving. The male prison chaplain is condescending towards Sister Helen, thinking she would only be taken advantage of by the death row inmates since she is so inexperienced. He even says to her face, "Do you know what you're getting into?" Parents of the victims hated her for helping those monstrous "men" instead of caring for the victims' families.

Many who serve are at times frustrated when they are met with suspicion, contempt and opposition. Therefore, we should first find out if it is God who calls us to serve or if we are just motivated by wishful thinking, personal ambition or a desire for a sense of achievement. Another thing we should bear in mind is that we should be mentally prepared for the skepticism, contempt and opposition we will face. More importantly, we should have a community to walk with us. Sister Helen in the film has the support of those from her convent, the bishop and a group of advocates against death penalty.

The film deals with a lot of thought provoking issues. Though it leaves me with a heavy heart, it reaffirms the importance of pastoral care.

Admissions and Registration Office

Mandy Chung (Registrar)

The new school year 2017-18 began amidst typhoons. This fall we have 28 new students: 4 in the Master of Theology Program, 13 in the Master of Divinity Program, 2 in the Master of Christian Studies Program, 8 in the Bachelor of Theology Program and 1 non-classified student. Four other students, 1 in the Doctor of Theology Program and 3 in the Master of Divinity Program, could not join us before the fall term started due to visa problems. They are expected to arrive in January 2018 (Spring). New students will spend the next few years here as seminary students. I pray that in years to come, they not only grow in their knowledge and ministry skills, but also get to know more about God, others and themselves while learning to build a deeper relationship with God and men.

The seminary organized a two-day, one-night "Full-Time Ministry Exploration Camp" on October 20 -21 (Friday - Saturday) this year for brothers and sisters exploring the possibility of full-time ministry and seeking theological training. The programs included a workshop on "discernment, life and calling," trial classes, seminary students' testimonies of God's call, individual exchanges with professors, group exchanges and sharing and prayer with current students so that we may seek the Lord's guidance together. There was also an introduction to the study programs, practicum arrangement and student life.

We are calling for applications for admission in the spring term this school year (2017-18). Owing to our curriculum design, those admitted in the spring term are considered, in principle, part-time students. For further information, please call our office or visit our website. The deadline for applications is November 30, 2017. The spring term begins on January 15, 2018. Church pastors, ministers and brothers and sisters are welcome to audit courses offered in the 2017-18 spring term. Please call our office for enquiries after mid-December.

Admissions and Registration Office Phone Number: 2768 5130; HKBTS Website: www.hkbts.edu.hk

Lay Theological Education Department

Toto Choi (Associate Director)

“Early Childhood” and “Childhood” Ministry Diploma / Certificate Program

October is when most of our study programs begin. Among the many programs, the “Early Childhood Ministry Diploma / Certificate Program” (Former “Early Childhood Christian Education” Program) was founded as early as in 1999, and the “Childhood Ministry Diploma / Certificate Program” was founded in 2008. The two programs have a steady number of enrolling students every year. Among those who apply are childcare workers and Christian parents, but most are teachers who are doing children’s ministry in the church. It is not easy for them to afford the time, energy or the money for further studies while in a stressful life. Their faith with which they serve the Lord and their efforts to equip themselves for the education of the next generation of the church deserve our encouragement and admiration.

This year there are over 50 students in total in the two programs. They come from various churches and have followed different paths to children’s ministry. Here we would like to share the thoughts and expectations of some of our new students:

“My two sons have benefited from the love and care of many Sunday school teachers over the years. I want to participate in the ministry to repay God and the church. I hope I can build the children’s foundation of faith by helping them to understand the Bible more. I’m grateful for the opportunity to nurture children and prepare the next generation of church leaders.”

“While I have been working on children’s ministry for more than ten years, there are times when I find my teaching skills and classroom management are inadequate. I am looking forward to a systematic and comprehensive training, in which I can meet classmates from other churches. Through interaction, we can broaden our horizons and become more creative so as to improve our ministry.”

“I always pray for God’s guidance on which path I should take and how I should serve Him. As a mother of two, I enjoy participating in activities with my children, especially worshipping God. When I saw the program leaflet, I could hear that God was calling me to learn about children’s religious education to prepare for my future ministry.”

“Moving to Hong Kong as a child, I felt isolated and helpless due to language barriers and the unfamiliar environment. Thanks to the help and encouragement of my Sunday school teachers, I gradually adapted to the new environment in their love and care. I hope I can have a role in leading children to the Lord, learning to ‘direct [the] children onto the right path, and when they are older, they will not leave it.’”

“Apart from playing with children, it is equally important to teach children the truth, teach them to give thanks in everything and to have faith in God. Through learning and ministry, I aspire to help children grow in the church so that when they become teenagers and adults, they will follow the path of God even in the face of hardship and temptation.”

What they have shared above demonstrates the amazing work of God and the importance of children’s ministry. As the students endeavor to nurture children, they will certainly face a challenging year of learning and ministry. I pray that they will hold fast to their mission, stay humble as they apply what they learn and grow with the children as they learn the truth in the Bible.

Distance Education Program

Carter Pang (Associate Director)

Distance learning can be lonely at times due to the self-learning mode. We have organized a tea party for teachers and students in the afternoon on June 11 (Sunday) for distance learning students to meet fellow students, tutors and staff members so that they have a chance to support and encourage each other. Nearly 30 participants enjoyed the refreshments before attending a worship led by Servant, a worship team of students in the Main

Programs, followed by a time of sharing and prayer. Seven students currently living in Ireland shot a video sharing their prayer requests and how it feels to engage in distance learning. Some students stayed behind to share and pray after the party, showing that the opportunity to meet means a lot to participants.

The diploma programs for fall 2017 started on September 1. The new students briefing session and the tutorial classes for "Introduction to the Bible" and "Background of the Bible" were held on the Saturday (August 26) before term started. Tutorial classes for other courses were also held within two weeks after the new students briefing session. Ms. Irene Sun and Ms. Rossana Siu will succeed Rev. So Man Yee and Ms. Ng Chun-yin as tutors of "Old Testament Survey II" and "Apologetics" respectively. We hereby welcome Ms. Sun and Ms. Siu into our "Distance Education" tutors' team and express our heartfelt gratitude to Rev. So and Ms. Ng for their faithful service.

In May, the Distance Education Program (DEP) held the first topical lecture of the year entitled, "Separation of Church and State: Baptist Perspective." The second topical lecture, "Liberating the Spirit of Reformation" by Prof. Nathan Ng was held in the afternoon on November 4 (Saturday) at Applied Theological Education Center, 56 Bute Street, Mongkok. This was a public lecture open to all the brothers and sisters who were interested.

Our Joint Programs Graduation Ceremony with Main Programs and Lay Theological Education Department will be held on November 19 (Sunday) at Queen Elizabeth Stadium. As of the date of publication, more than 30 students in the DEP are expected to graduate this year. Seven of them are students from the Onesimus Training Project jointly run by DEP and Hong Kong Christian Kun Sun Association. The project has been serving Christians in jail in Hong Kong. Together with the Christian Ministry To Visually Impaired Persons, we co-organize the Spiritual Light Project, which has been serving visually impaired Christians since 2001. The Philemon Training Project jointly run by DEP and Beauty of Grace Foundation Limited started serving vulnerable groups last year. It is our earnest hope that God will use this special training ministry to help Christians with special needs to better equip themselves for God's use. We hereby invite you to support us with your prayer and donation.

Student Union

Chan Chi-wang (Chairperson)

"Men of aspiration find time flying while the melancholic knows the night is long" depicts exactly how I feel when I am writing this. It has been almost a year since we took office early this year. The term of office for all executive committee members is coming to an end. I believe their serious efforts are easy for all to see. They have been serving wholeheartedly to facilitate interaction between students and between the students and the seminary so as to promote mutual understanding. Here I would take this opportunity to share what the Student Union (SU) has done in the past year: the Vice Chairperson, Secretary Department and the Teacher Consultants have worked together to organize a number of sharing sessions; the Treasurer looked for a bank suitable for re-opening the SU bank account; the Mission Department experienced a preparation process full of unpredictable events during the summer for a short-term mission trip; Spiritual Formation Department held prayer meetings and a spiritual camp to encourage students to engage in spiritual exercises. We work "with all our heart, and with all our soul, and with all our mind, and with all our strength" so that students, teachers, and staff members may focus on our one and only target: "love the Lord thy God." It is for the grace of God that I get to know a team of capable people and build close relationships with them.

Because of God's calling, I applied to HKBTS, was admitted, turned from a staff member in the church into a student, transformed from a tutor, an elder brother figure, serving in the church into a freshman in the HKBTS family and was elected as a chairperson of the SU. God told me to give up my old identities and accept new ones and a new life. I thank the Lord for giving me teachers, elders and fellow students at HKBTS.

In hindsight, it was a crazy decision of mine to run for SU as a freshman who had only spent half a year at the seminary. I have been fortunate to have the assistance and advice from my companions and senior schoolmates. After being elected, I have had teacher consultants to guide me through the discussions with committee members

on various matters. Dr. Grace Lo and Dr. Vincent Lau have been extremely helpful. With their guidance, I have been growing day by day. I am grateful that the whole SU team is full of love. Committee members are not only responsible for their duties, they are also very hospitable. Apart from meetings, we gather a lot to have fellowship, retreat and dine together. Most of the SU affairs worked out fine because of the power of love.

It is not an easy job to be the chairperson of the SU. Being the chairperson does not mean having absolute or overriding power over the whole team. I am but a companion who walks on the path of ministry alongside other committee members. I believe that the SU is a loving team. "The conceited receive failure while the modest receive benefits." Christians talk about modesty not because we want to gain anything, but because we obey the teachings of Jesus. Jesus did not only teach His disciples to be modest, but also lived a modest life Himself.

Lastly, I would like to thank the committee members again for their efforts and support, the seminary and teachers for their tolerance and guidance and the staff for their assistance and thoughtfulness. If not for their help, the work of the SU this year would not have been handled so smoothly. I pray that God will give us a humble heart so that we follow the example of Jesus by emptying ourselves and submitting ourselves to serve others; this is the spirit that we shall pass on to the next HKBTS Student Union.

Publication News



The seminary's biannual academic journal, *Hill Road* (issue 40), will be published in December. Its publication will mark the 20th anniversary of the journal. The theme of the issue is "**The Discipline of the Faith Community.**" There will be six thematic articles: "Divine Wrath and Discipline: An Old Testament Discussion" (Wong Fook Kong), "A Reflection on Going to Law before Unbelievers by the Church: An Exploration of 1 Corinthians 6:1-11" (Joyce Wai-Lan Sun), "The Sinews of the Body" (Daniel Y. K. Lee), "Is Discipline a Mark of the Church? A Perspective of Anabaptist" (Andres S. Tang), "Reappraisal of 'Binding and Loosing': The Mennonite Case" (Chi W. Huen) and "Bonhoeffer: On Discipline and Forgiveness" (Samuel Chiow). In addition, there will be several miscellaneous articles and book reviews.

Hill Road is available at the seminary and its town centers as well as in local Christian book stores. For enquiries, please call the Publication Office at 2768 5168.

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), had an article titled "How to Transform the Present Situation? By Violent or Non-violent Means? — Jürgen Moltmann's Perspective" included in *What Nonviolence Is* (Hong Kong: Logos, 2017). This book was published in July and edited by Dr. Tang. In addition, his article, "Who is One's Neighbor — The Compassion in the Parable of the Good Samaritan" was published in *Behold* 83 (August 2017).
- **Dr. Nathan Ng**, Professor of Christian Thought (Church History) spoke on the topic "Baptist Faith and Polity" (Session 3) in a lecture organized by The Baptist Convention of Hong Kong on September 13. Dr. Ng also spoke on "To See Theology from Multi-perspectives: Discuss Homosexuality from Theological View" in The Homosexuality Seminar Series organized by The Methodist Church, Hong Kong on September 30. In addition, he spoke on the topic "Reflection on the Five

Hundredth Anniversary of the Reformation" in The Theology and Life Seminar Series organized by the Macau Bible Institute on October 8.

- Three of our professors were speakers at The Introduction to Christian Ethics Seminar Series organized by the Worldwide Bible Society: **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on "An Introduction to Bonhoeffer's Ethical Theology" (September 14); **Dr. Wong Fook Kong**, Professor of Old Testament, spoke on "An Introduction to Old Testament Ethics" (September 21); **President Joshua Cho** spoke on "An Introduction to Virtue Ethics" (September 28).
- **Dr. Tony Sher**, Assistant Professor of Old Testament, spoke on "The LORD is God — A Study of I Kings" in Monthly

Bible Topical Seminar 2017 organized by the Scripture Union of Hong Kong on October 6.

Alumni News

- Alumna **Lee Suk Yee** (class of 1999) and alumnus **Chung Yip King** (class of 2000) were ordained as pastors by the Taipo Baptist Church on August 20.
- Alumnus **Mung Kin Sang** (class of 2013) was ordained as a pastor by Sai Sha Baptist Church on September 3.
- Alumnus **Hung Hoi Kee** (class of 2000) was ordained as a pastor by Tsung Tsin Mission of Hong Kong on September 17.

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Student Recruitment: Diploma programs will begin in March 2018. The certificate programs can be joined 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 can get in in-depth understanding of the Bible.	Secondary school leavers with their church pastor's recommendation	March and September	March semester : <i>Hong Kong:</i> February 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundations in the Christian faith and doctrine.			September semester : <i>Hong Kong:</i> August 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program.	Completion of the diploma program and with a church pastor's recommendation		<i>Overseas:</i> July 10
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies, guiding students to study each book of the Bible systematically.	All are welcome	Register at any time	

Elective students: Students may choose subjects offered in the correspondence courses according to their own personal interests. For details, please log on to the Distance Education website at www.hkbts.edu.hk/dist.

Online Program	Program Description	Date of Commencement
<i>Online Version</i> Online Certificate in Old Testament Studies Program	* Students can read and download learning materials and course work directly from the website. * Upon completion of the coursework, students may upload it for the tutor to mark and provide comments.	* Students may join the program at any time with fee concessions. * You may try the trial study of the online program: http://elearning@hkbts.edu.hk
Online Certificate in New Testament Studies Program	* Time-saving, quick and efficient.	

For enquiries, please call 2768 5105, email deinfo@hkbts.edu.hk, or log on to the Distance Education website at www.hkbts.edu.hk/dist.

Lay Theological Education Department

Certificate Program in Christian Studies

Certificate Programs in Christian Studies and Music Ministry are part-time evening programs. The department recruits new non-classified students every quarter; they can then apply to transfer to become a registered student in August each year.

Lay Theological Training Diploma / Certificate Program

October-December Quarter (enrollment has already begun; auditing is welcome)

Subject	Lecturer	Venue	Date / Time
Under the Same Roof: Family and Youngsters	Mr. Ng Kin-man	Mongkok Education Center	4/12/2017 – 5/2/2018 (Mon, 8 lessons) 7:00 – 10:00 pm 25/12, 1/1 class suspended
Old Testament Survey: The Origin of the Gospel	Rev. Au Pak-ping	Applied Theological Education Center	Class A: 17/10 – 5/12 (Tue, 8 lessons) 7:15 – 9:45 pm Class B: 18/10 – 6/12 (Wed, 8 lessons) 7:15 – 9:45 pm
Spirituality and Art	Miss Ng Chung-yin	Mongkok Education Center	19/10 – 14/12 (Thur, 8 lessons) 7:15 – 9:45 pm 9/11 class suspended

For enquiries or registration, please call 2711 2552, email ltedinfo@hkbits.edu.hk, or log on to our website at www.hkbits.edu.hk/lted to download the application form.

Tuition Location:

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

Applied Theological Education Center (7-9/F., Christian Center, 56 Bute Street, Mongkok, Kowloon)

Pastoral Continuing Education Center

Courses and talks offered from October to December 2017

Course / Talk	Lecturer	Date	Time
Church Festivals: Advent and Christmas Worship	Rev. Chan Shing-tung	9/10	2:00 - 5:00 pm
Understanding Contemporary China	Rev. Au Pak-ping	16/10, 23/10, 30/10	9:30 am - 12:30 pm
The Success and Failure of Hezekiah, King of Judah	Dr. Robert Lo	13/11	9:30 am - 12:30 pm
Rethinking Group Life	Rev. Bob Lo	20/11, 27/11, 4/12	2:00 - 5:00 pm
Personnel Management and Supervision of Full Time Workers in a Church	Rev. Leung Ting-yick	11/12	9:30 am - 4:30 pm
Looking at the Teaching of God's Word from the Perspective of 2 Timothy	Dr. Victoria Kwok	18/12	2:00 - 5:00 pm

Fee concessions: (1) A 10% discount for graduates from HKBTS's degree programs, pastors of Baptist churches, students 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. For more details, please log on to www.hkbits.edu.hk/pce to download the application form.

Venue: 8/F., Christian Center, 56 Bute Street, Mongkok, Kowloon.

Registration: Application forms can be downloaded from the seminary's website, or you may enroll online at www.hkbits.edu.hk/pce/apply.html

Enquiries: Please call 2768 5179 or email pce@hkbits.edu.hk.

Hong Kong Baptist Theological Seminary Joint Graduation Ceremony 2017

The Board of Trustees of the
Hong Kong Baptist Theological Seminary
Requests the honor of your presence
at the Joint Graduation Ceremony
Two Thousand and Seventeen
at three-thirty pm
on the nineteenth of November (Sunday)
in the year of Two Thousand and Seventeen
at Elizabeth Stadium
18, Oi Kwan Road, Wanchai, Hong Kong

Student Recruitment for Spring 2017-18

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

Deadline for Admissions Applications
November 30, 2017

First Day of Spring Term
January 15, 2018

Please log on to the seminary's website at
www.hkbts.edu.hk/admissions for details.

For enquiries, please call 2768 5130.

Reply

I will support The Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
 contributing \$_____ for
 Education Fund Campus Maintenance and Repairs Others:_____

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

Address: _____

Tel: _____ Fax: _____

Email: _____

Donation Methods:

- Crossed cheque** payable to
"Hong Kong Baptist Theological Seminary"
 Cash either deliver to the Seminary or direct deposit into our
Hang Seng Bank Account No. 787-471721-883
 Monthly Autopay by Bank Account —
autopay form will be forwarded to you

- Credit card:** VISA MASTERCARD
 One-off Donation Monthly Donation
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(Same as signature on credit card)
Card No.: [] [] [] [] - [] [] [] [] - [] [] [] [] [] [] [] []
Verification Code: [] [] [] (The last 3 digits on the back of card)
Card Expiry date: _____ / _____ (MM/YY)
Amount: HK\$ _____ (Credit card donations are denominated in HK\$)

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

Thank you for your support !

DONORS REPORT FOR JUNE 2017

Education Fund (Church / Organization)					
九龍城浸信會	262,000.00	王紹良	700.00	無名氏	4,000.00
九龍國際浸信會	11,291.00	王群	800.00	無名氏	1,500.00
上環浸信會	5,500.00	朱活平伉儷	300.00	無名氏	1,000.00
大埔主恩浸信會	1,250.00	何仲儀	1,000.00	無名氏	500.00
大埔浸信會	12,000.00	何偉明	200.00	無名氏	500.00
屯門浸信教會	500.00	何錦燕	1,000.00	無名氏	500.00
以馬內利浸信會	4,300.00	何譚惠如	1,000.00	無名氏	400.00
永興浸信會	7,000.00	吳炳榮伉儷	8,000.00	無名氏	300.00
生命頌浸信會	1,000.00	吳國傑伉儷	500.00	無名氏	300.00
竹園浸信會	6,000.00	洪坡拉	100.00	無名氏	200.00
沙田浸信會	8,000.00	洪錦漢	100.00	無名氏	28.50
旺角浸信會	30,000.00	洪鷹輪	100.00		HK\$ 49,828.50
香港(西區)潮語浸信會	5,000.00	胡文恩伉儷	500.00		
香港仔浸信會	18,822.60	徐詩雅	300.00	Lay Theological Education Program	
香港浸信教會	117,250.00	曹啟明伉儷	400.00	杜桂鵬	1,800.00
香港堅尼地城浸信教會	1,200.00	梁麗嫦	300.00	蔡艷桃	500.00
粉嶺浸信會	50,000.00	許鋒威	1,000.00	蕭桂娥	500.00
茶果嶺浸信會	12,000.00	陳映君	1,000.00	無名氏	137.00
基石浸信會	2,500.00	陳偉倫	200.00		HK\$ 2,937.00
將軍澳浸信會	500.00	陳偉權	500.00		
深荃浸信會	500.00	陳錦鴻	500.00	Theological Education for Filipino Leaders Program	
第一城浸信會	8,000.00	陳麗英	1,000.00	星月餐廳	1,000.00
愛群道浸信會	9,000.00	勞家怡	500.00	張智理伉儷	350.00
新希望浸信會	1,500.00	曾慶忠	500.00	陳麗英	400.00
筲箕灣浸信會	5,000.00	馮德華、鄧如玉	200.00	溫祥、黎琮珍	400.00
置富浸信教會	3,000.00	黃少嫻	2,000.00		HK\$ 2,150.00
銅鑼灣浸信會	7,000.00	黃華嫻	100.00		
廣林浸信會	5,000.00	溫祥、黎琮珍	500.00	Distance Education Program	
麗城浸信會	10,000.00	葉煥章	300.00	Chinese Gospel Church of Dublin	8,471.43
灣仔浸信會	14,017.50	劉永生、鍾梓萍	300.00	Ernest & Sylvia Ho	1,000.00
觀塘浸信會	1,293.00	劉建紅	600.00	Tam Miu Lee	1,000.00
基督教四方福音會彩坪堂	1,000.00	蔡慧英	200.00	鄭鵬程	300.00
基督教宣道會華基堂	2,000.00	鄧炳光伉儷	1,000.00	無名氏	444.00
基督教銘恩堂大埔堂	3,000.00	盧愛貞	500.00		HK\$ 11,215.43
啟聞基金	500.00	薛聲明	1,000.00		
星月餐廳	2,000.00	羅佩珊	100.00	Campus Maintenance and Repairs	
無名氏	33,500.00	羅凱慈	500.00	Woo Hau Ying Bertha	500.00
HK\$ 662,424.10		譚嘉敏	2,000.00	鄒小寶	1,200.00
		關志偉	100.00		HK\$ 1,700.00
		關德華伉儷	200.00		
Education Fund (Individual Donor)		主知名	300.00	Scholarship and Prizes	
方志強	200.00	無名氏	10,000.00	香港浸信會聯會	1,200.00
				HK\$ 1,200.00	

DONORS REPORT FOR JULY 2017

Education Fund (Church / Organization)					
九龍國際浸信會	14,090.00	朱活平伉儷	300.00	關志偉	100.00
大埔浸信會	12,000.00	何仲儀	1,000.00	關德華伉儷	200.00
元朗浸信會	25,000.00	何偉明	200.00	主知名	300.00
屯門浸信教會	500.00	何錦燕	1,000.00	無名氏	10,000.00
牛池灣竹園潮語浸信會	5,000.00	何譚惠如	1,000.00	無名氏	8,000.00
牛頭角潮語浸信會	1,000.00	吳炳榮伉儷	8,000.00	無名氏	4,000.00
以馬內利浸信會	4,300.00	吳國傑伉儷	500.00	無名氏	1,000.00
尖沙嘴國語浸信會	5,000.00	洪錦漢	100.00	無名氏	500.00
西沙浸信會	349.00	洪鷹輪	100.00	無名氏	500.00
沙田浸信會	8,000.00	胡文恩伉儷	500.00	無名氏	400.00
香港(西區)潮語浸信會	5,000.00	倪承恩	5,000.00	無名氏	300.00
香港仔浸信會	15,518.80	徐詩雅	300.00	無名氏	300.00
香港浸信教會	117,250.00	曹佩蓉女士	1,000.00	無名氏	200.00
香港堅尼地城浸信教會	1,200.00	曹啟明伉儷	400.00	無名氏	2.00
香港懷恩浸信教會	10,000.00	梁麗嫦	300.00	HK\$	<u>135,302.00</u>
恩牧浸信會	5,000.00	許鋒威	1,000.00	Lay Theological Education Program	
將軍澳浸信會	500.00	陳映君	1,000.00	蔡艷桃	HK\$ 500.00
深荃浸信會	500.00	陳美德伉儷	20,000.00	Theological Education for Filipino	
博愛潮語浸信會	4,756.50	陳偉倫	200.00	Leaders Program	
富亨浸信會	830.40	陳麗英	500.00	星月餐廳	1,000.00
銅鑼灣浸信會	3,500.00	勞家怡	500.00	陳麗英	200.00
樂滿浸信會	3,000.00	曾慶忠	500.00	溫祥、黎琮珍	400.00
灣仔浸信會	10,000.00	馮德華、鄧如玉	200.00	HK\$	<u>1,600.00</u>
觀塘浸信會	1,650.00	黃華娟	100.00	DE: Special Need Training Program	
北角福音堂	6,000.00	黃雅忠	10,000.00	黃雅各、林靜華	HK\$ 3,000.00
宣道浸信會佐敦堂	10,000.00	楊玉環	10,000.00	Distance Education Program	
基督教四方福音會彩坪堂	1,000.00	楊謝金玉	3,000.00	Ernest & Sylvia Ho	1,000.00
基督教宣道會華基堂	2,000.00	溫祥、黎琮珍	500.00	何鏡煒伉儷	20,000.00
Evermore Int'l Cosmetics Co., Ltd.	200,000.00	黎琮珍	4,600.00	鄭鵬程	300.00
啟聞基金	500.00	葉煥章	300.00	無名氏	444.00
星月餐廳	2,000.00	劉永生、鍾梓萍	300.00	HK\$	<u>21,744.00</u>
無名氏	11,700.00	劉建紅	600.00	Campus Maintenance and Repairs	
HK\$	<u>487,144.70</u>	蔡慧英	200.00	鄒小寶	HK\$ 1,200.00
Chinese Indep. Baptist Church-S.F.	US\$ 540.00	鄧炳光伉儷	1,000.00	Scholarship and Prizes	
		盧愛貞	500.00	香港浸信教會婦女部	HK\$ 22,000.00
		鄭雄輝伉儷	500.00		
Education Fund (Individual Donor)		羅佩珊	100.00		
方志強	200.00	羅凱慈	500.00		
王紹良	700.00	羅榮忠	30,000.00		
王群	800.00	譚嘉敏	2,000.00		

DONORS REPORT FOR AUGUST 2017

Education Fund (Church / Organization)		何偉明	200.00	無名氏	4,000.00
九龍國際浸信會	14,707.00	何錦燕	1,000.00	無名氏	3,000.00
上環浸信會	5,500.00	何譚惠如	2,000.00	無名氏	1,000.00
大角嘴浸信會	4,850.00	吳炳榮伉儷	8,000.00	無名氏	500.00
大埔浸信會	12,000.00	吳國傑伉儷	500.00	無名氏	500.00
屯門浸信教會	500.00	李天慧	2,000.00	無名氏	500.00
牛頭角浸信會	20,000.00	李德祥	10,000.00	無名氏	400.00
以馬內利浸信會	4,300.00	洪坡拉	200.00	無名氏	300.00
北角浸信會	120,000.00	洪錦漢	100.00	無名氏	300.00
沙田浸信會	8,000.00	洪鷹輪	100.00	無名氏	200.00
香港(西區)潮語浸信會	5,000.00	胡文恩伉儷	500.00	無名氏	25.90
香港仔浸信會	16,401.85	徐詩雅	300.00		HK\$ <u>63,825.90</u>
香港西區浸信會	12,000.00	曹啟明伉儷	400.00		
香港浸信教會	117,250.00	梁麗嫦	300.00	Lay Theological Education Program	
香港堅尼地城浸信教會	1,200.00	符國瑤伉儷	2,000.00	香港浸信會幼稚園教育協會	6,000.00
恩典浸信會	10,000.00	許鋒威	1,000.00	杜桂鵬	1,100.00
恩潮浸信會	5,000.00	陳映君	1,000.00	蔡艷桃	500.00
柴灣浸信會	10,000.00	陳偉倫	200.00	無名氏	2.50
荃灣浸信會	42,500.00	勞家怡	500.00		HK\$ <u>7,602.50</u>
將軍澳浸信會	500.00	曾慶忠	500.00		
深荃浸信會	500.00	馮德華、鄧如玉	200.00	Theological Education for Filipino	
置富浸信教會	6,000.00	黃華娟	100.00	Leaders Program	
耀東浸信會	3,000.00	溫祥、黎琮珍	500.00	星月餐廳	1,000.00
灣仔浸信會	13,000.00	葉煥章	300.00	溫祥、黎琮珍	400.00
觀塘浸信會	2,053.00	劉永生、鍾梓萍	300.00		HK\$ <u>1,400.00</u>
基督教四方福音會彩坪堂	1,000.00	劉建紅	600.00	Distance Education Program	
基督教宣道會華基堂	2,000.00	蔡慧英	200.00	Ernest & Sylvia Ho	1,000.00
啟聞基金	500.00	鄧炳光伉儷	1,000.00	鄭鵬程	300.00
星月餐廳	2,000.00	薛聲明	2,000.00	無名氏	444.00
無名氏	14,300.00	羅佩珊	100.00		HK\$ <u>1,744.00</u>
HK\$ <u>454,061.85</u>		羅凱慈	500.00		
		譚嘉敏	2,000.00	DE: Special Need Training Program	
Education Fund (Individual Donor)		關志偉	100.00	無名氏	HK\$ <u>6,000.00</u>
方志強	200.00	關德華伉儷	200.00		
王紹良	700.00	2016碩士畢業班同學	1,600.00	Faith, Hope and Love Project	
王群	800.00	主知名	300.00	曹偉彤	RMB <u>10,000.00</u>
朱活平伉儷	300.00	無名氏	5,300.00		
何仲儀	1,000.00	無名氏	4,000.00	Campus Maintenance and Repairs	
				鄒小寶	HK\$ <u>1,200.00</u>

Summer Short Term Mission to Cambodia 2017

中國基督教播道會恩福堂	3,270.00	呂凝瑩	200.00	郭志良	500.00
Ie Foon	3,000.00	岑潔玲	100.00	陳小霽	2,080.00
Ellen	200.00	李瑪利	500.00	陳若雲	100.00
Fiona	100.00	邢玉嬋	200.00	陳鏐珠	400.00
Ie Yen	1,500.00	邢愛珠	300.00	馮佩玲	100.00
Irene Leung	100.00	林振華	2,000.00	馮財國	500.00
Lee Cui Ling	30.00	林麗麗	1,000.00	馮景明	200.00
Lee Ka Ling, Yvonne	300.00	孫李雪屏	300.00	鄧莊邦心	1,000.00
Ng Wai Man	1,000.00	殷偉麗	100.00	謝又生	1,000.00
Seto Ka Wing	100.00	翁維德	200.00	鍾麗貞	300.00
Woo Hau Ying	50.00	張妙儀	2,000.00	羅寶蓮	100.00
尹振東	800.00	張謙恩	500.00	蘇慧敏	500.00
呂以萍	500.00	許意珍	300.00	主知名	10,000.00
					HK\$ <u>35,430.00</u>

Summer Field Education to China 2017

以馬內利浸信會	1,000.00	李潔湄	100.00	黃偉賢伉儷	300.00
健康牧者培訓中心	2,000.00	林清枚	200.00	黃嬌好	200.00
Chan Shui Kit	500.00	胡曼玲	200.00	楊福容	100.00
Chung Yee Ping	1,000.00	胡暹弟	200.00	葉尚儉伉儷	6,000.00
Kwok Man Yee, Alice	1,000.00	徐秀萍	100.00	雷東持伉儷	500.00
Lai Mei King	500.00	符國瑤伉儷	300.00	劉官娣	100.00
Sit Kwok Hung	2,000.00	陳文鈺伉儷	100.00	蔡楚香	500.00
Wong Miu Ping, Shirley	500.00	陳玉萍	100.00	鄧文英	200.00
Wong Ping Yuen	1,500.00	陳玉嬋	100.00	鄭清香	300.00
Yuen Hing Kwok, David	2,000.00	陳亞蘭	100.00	鄭清琴	200.00
丁俊堯	1,000.00	陳淑賢	100.00	羅耀麟伉儷	100.00
刁麗貞	500.00	陸蓮香	200.00	譚年	50.00
吳志海	500.00	馮達翠	200.00	關賢好	100.00
李秀暉	200.00	黃志斌	1,000.00	無名氏	300.00
		黃冠韻	200.00	無名氏	200.00
					HK\$ <u>26,550.00</u>

Financial Report

General Fund, 1 June - 31 August 2017

	HK\$
Income	9,273,371.16
Expenditure	<u>(8,980,077.68)</u>
Surplus / (Deficit)	<u>293,293.48</u>

Precious Moments



August 1-3, 2017 Faculty Retreat

The retreat's theme was "An Outlook for the Future." The faculty members explored the future of the faculty team and the student body as they sought God's will for the seminary with one heart and mind.

August 15-17 Spiritual Formation Camp

Students and teachers came together for the Spiritual Formation Camp before the new school term began. The theme for this year was "Returning." It was aimed at helping students shift their lives from being busy to resting, from focusing on the individual to the community, and from focusing on knowledge to faith. The camp prepared them spiritually to set off on the journey of amazing grace in the coming academic year.



August 22 Opening Convocation Ceremony

In the opening convocation ceremony, President Cho preached a sermon on the topic "God-Centered Education (Part 2): On Ecological Peace." President Cho pointed out that God not only takes care of the people whom He created but also attends to the needs of nature. Therefore, people should do their best as God's stewards. They should protect so that humans and all creatures can also experience the peace of Christ.

August 24 Open Convocation Lecture

This year's speaker of the open convocation lecture was Dr. Freeman Huen, HKBTS's Assistant Professor of Practical Theology (Social Ethics), who spoke on the topic "The Discipline of Listening: Beginning with the Theological Nature of Worship..." He expounded on the theological nature of worship. He pointed out that while people serve God in worship, it may also be said that God also serves His people in worship.

