

香港浸信會神學院

Hong Kong Baptist Theological Seminary



2021.5 Newsletter

**A Green HKBTS**  
*From Faith to Practice*



*President's Word*

***From the Wilderness to Deep Water***

Today's Students, Tomorrow's Pastors

Today's Seminary, Tomorrow's Churches

# From the Wilderness to Deep Water

Joshua Cho

**E**ver since the commencement of the new school term in August of last year, two images have been on my mind: the first one is that of the wilderness and the second one is that of deep water.

## Tested in the Wilderness

The first picture originates from Luke 4 – Jesus Christ being tested in the wilderness. The wilderness is a place of hardship and danger, which is windy, sandy, dry and scorching. It is a place of loneliness and insecurity. The only one who was with Jesus in the wilderness was Satan, the devil. He had to get along with the devil for 40 days and face being tempted three times by him. *In the wilderness, the devil tempted Jesus to question His identity as the Son of God* (Lk 4:3, 9).

The devil's *first temptation for Jesus was to make Him question God's provision and care*. He teased Jesus Christ by saying that He, as the Son of God, should be able to turn stone into bread easily without having to starve, and that He should be able to use His authority and power to satisfy His basic bodily needs. Jesus replied, "It is written, 'Man shall not live by bread alone'" (4:4; cf. Dt 8:3b).<sup>\*</sup> Knowing that the devil's temptation was intended to stop Him from trusting God, Jesus made it clear that the essence of life is not only in bread but in whether one obeys God's will – one will have life when he follows God.

*The second temptation was to incite Jesus to worship the devil's power and influence*. The devil showed Jesus the authority and splendor of all the kingdoms of the world and made a promise to Him: He could own everything He saw if He worshiped him. Jesus replied, "It is written, 'You shall worship the Lord your God, and him only shall you serve'" (4:8; cf. Dt 6:13) because only God is worthy of our worship.

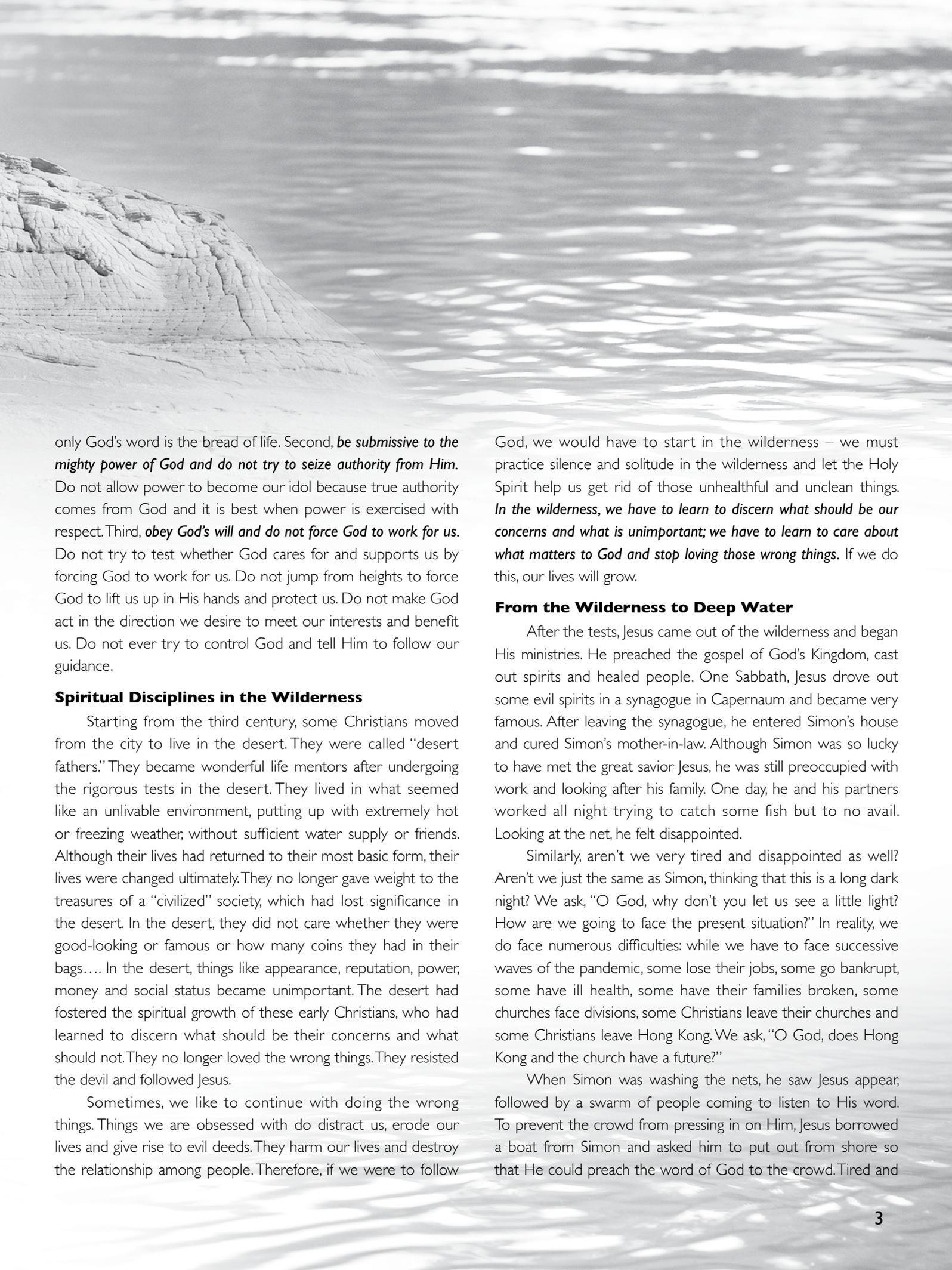
**The third temptation concerned humans' sense of**

**satisfaction and security**. The devil led Jesus to the temple in Jerusalem and told Him to throw Himself down from the pinnacle of the temple. If a person could survive jumping from such a height, that would prove God had blessed him. To make his temptation more inviting, the devil quoted Psalms by saying, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you to guard you,' and 'on their hands they will bear you up, lest you strike your foot against a stone'" (4:9-11; cf. Ps 91:11-12). The devil's words sounded very "spiritual," but he was actually domineering and self-indulgent, recklessly testing God. This was just like a man stirring up troubles for himself and then asking God to satisfy what he wants. Jesus replied, "It is said, 'You shall not put the Lord your God to the test'" (4:12; cf. Dt 6:16). Jesus would not work miracles for any selfish purpose.

Resisting the devil, Jesus made it clear that He is the faithful Son of God His Father and that He is always faithful to God's word. The temptations Jesus faced were unique and could not be treated as the same as those we face; yet there is something common between them: the devil was/is trying to break our relationship with God through all these temptations. *Just like Jesus, we are on paths in the wilderness. May God help each of us trust in Him like a child.*

We can learn this kind of trust in three aspects. First, *trust in God's provision without worrying about any shortage*. The meaning and core of our life is not in material comfort. Therefore, do not be greedy for the good things in this world and overlook our most basic needs, i.e. God's word –





only God's word is the bread of life. Second, **be submissive to the mighty power of God and do not try to seize authority from Him.** Do not allow power to become our idol because true authority comes from God and it is best when power is exercised with respect. Third, **obey God's will and do not force God to work for us.** Do not try to test whether God cares for and supports us by forcing God to work for us. Do not jump from heights to force God to lift us up in His hands and protect us. Do not make God act in the direction we desire to meet our interests and benefit us. Do not ever try to control God and tell Him to follow our guidance.

### **Spiritual Disciplines in the Wilderness**

Starting from the third century, some Christians moved from the city to live in the desert. They were called "desert fathers." They became wonderful life mentors after undergoing the rigorous tests in the desert. They lived in what seemed like an unlivable environment, putting up with extremely hot or freezing weather, without sufficient water supply or friends. Although their lives had returned to their most basic form, their lives were changed ultimately. They no longer gave weight to the treasures of a "civilized" society, which had lost significance in the desert. In the desert, they did not care whether they were good-looking or famous or how many coins they had in their bags.... In the desert, things like appearance, reputation, power, money and social status became unimportant. The desert had fostered the spiritual growth of these early Christians, who had learned to discern what should be their concerns and what should not. They no longer loved the wrong things. They resisted the devil and followed Jesus.

Sometimes, we like to continue with doing the wrong things. Things we are obsessed with do distract us, erode our lives and give rise to evil deeds. They harm our lives and destroy the relationship among people. Therefore, if we were to follow

God, we would have to start in the wilderness – we must practice silence and solitude in the wilderness and let the Holy Spirit help us get rid of those unhealthful and unclean things. **In the wilderness, we have to learn to discern what should be our concerns and what is unimportant; we have to learn to care about what matters to God and stop loving those wrong things.** If we do this, our lives will grow.

### **From the Wilderness to Deep Water**

After the tests, Jesus came out of the wilderness and began His ministries. He preached the gospel of God's Kingdom, cast out spirits and healed people. One Sabbath, Jesus drove out some evil spirits in a synagogue in Capernaum and became very famous. After leaving the synagogue, he entered Simon's house and cured Simon's mother-in-law. Although Simon was so lucky to have met the great savior Jesus, he was still preoccupied with work and looking after his family. One day, he and his partners worked all night trying to catch some fish but to no avail. Looking at the net, he felt disappointed.

Similarly, aren't we very tired and disappointed as well? Aren't we just the same as Simon, thinking that this is a long dark night? We ask, "O God, why don't you let us see a little light? How are we going to face the present situation?" In reality, we do face numerous difficulties: while we have to face successive waves of the pandemic, some lose their jobs, some go bankrupt, some have ill health, some have their families broken, some churches face divisions, some Christians leave their churches and some Christians leave Hong Kong. We ask, "O God, does Hong Kong and the church have a future?"

When Simon was washing the nets, he saw Jesus appear, followed by a swarm of people coming to listen to His word. To prevent the crowd from pressing in on Him, Jesus borrowed a boat from Simon and asked him to put out from shore so that He could preach the word of God to the crowd. Tired and



disheartened as he was, Simon put out a little from shore and Jesus sat in the boat to teach the crowd. After delivering the sermon, Jesus turned to Simon and said something that sounded weird: “Put out into the deep and let down your nets for a catch.” Simon said, “Master, we toiled all night and took nothing! But at your word, I will let down the nets” (5:4-5). What Simon meant was: “Master, we toiled all night and took nothing! It’s not the right time for a catch now.” As fishermen usually fished at night, rather than in the daytime, Simon believed it was wrong to let down the nets in the deep water at that time. However, Simon said, “But at your word, I will let down the nets.”

What then? A miracle happened. They let down their nets in the deep and caught so many fish that the nets were full to breaking. They had to signal their partners in another boat to come to their help. The two boats were fully loaded with fish and were about to sink. Seeing such a big catch of fish, Simon did not boast about this record-breaking harvest but was taken aback and fell down at Jesus’ knees. He said, “Depart from me, for I am a sinful man, O Lord” (5:8), because he did not believe in Jesus shortly before and did not think that they had to put out into the deep for the catch. At this moment, Simon knew that he was wrong and Jesus was right. The big catch of fish made Simon not only ashamed but also astonished and afraid. All of a sudden, he realized that he was not standing in a boat of fish but amidst a miracle. He could not but fall down at God’s knees to show his awe. **Truth turned out to be in the deep waters.** There were fish in the deep, a lot of fish.

After that, Jesus promised an even greater miracle. He said to Simon, “Do not be afraid; from now on, you will be catching men” (5:10). Jesus commanded Simon to fish for people in the deep, just like catching fish. He was to catch an even greater number of people. As a result, Simon and his partners were moved by Jesus to take a shocking action. They gave up the riches they had just harvested and left behind everything symbolizing the security of life. They “left everything and followed him” (5:11b). In this way, he and his partners not only experienced the miracle of taking a catch of fish but also a change in their lives. They became apostles and the foundation of the church. The historical development of the world was also changed because of this.

## **Put Out into the Deep**

Jesus’ word has also given us some guidance about Hong Kong at this time. Jesus seems to be saying to us, “Put out into the deep and let down the nets for a catch.” The meaning here is: although the deep water is a world unseen and although the current world is chaotic and we have to face the internal conflicts in the church, **such a chaotic moment is exactly a time when we can “put out into the deep,” a time when we can catch people like catching fish.** Deep water is a place where we can trust God. Even if we are in deep water, so long as Jesus Christ is in the boat, we can experience the mystery of His salvation and see Him turn the chaos in the world into blessings. We can also experience His guidance and the Holy Spirit’s deliverance in it. Do bear in mind the ending of the story: “When they had done this, they caught so many fish” (5:6a). For this reason, we do not have to be anxious or troubled when we are in the deep. Let us experience God’s sovereignty and abundance together!

Finally, we have to remember our own vocation. Our vocation does not come from personal needs or desires, nor from any of our wishes to do anything. Vocation is not something we search for in our own ego. It refers to discipleship rather than employment. We are called to follow God, not to embark on a career. We are called out of darkness into the light. Vocation is God’s demand on us. He wants our lives to be transformed into the good fruit of God’s salvation of the world so that the purpose of His salvation of the world can be achieved. Therefore, **we are called to participate in God’s mission in Jesus Christ and to share the good news of God’s great love with others through our words and deeds.**

The days ahead of us may not be as favorable as we wish, but the calling we receive to manifest God’s love, righteousness and peace in this chaotic world shall remain unchanged. At this moment, Jesus Christ is calling us to set out into the deep and saying to us, “Do not be afraid; from now on, you will be catching men.”

\* All Scripture quotations are taken from the ESV.

# A Green HKBTS

## From Faith to Practice



Hong Kong Baptist Theological Seminary (HKBTS) has been concerned about the protection of the environment for years. In recent years, it has stepped up its actions in advocating and promoting the green cause on campus. In view of this, the *Newsletter* invited a number of teachers to talk about environmental protection from the perspective of the Christian faith for the current issue. We also invited Mrs. Celia Lam Juergens, Dean of Administrative Affairs, to tell us how we have been promoting and practicing environmental conservation on campus. Moreover, we interviewed a few members of our Campus Environmental Consultation and Development Committee, who shared their views toward HKBTS's environmental protection efforts.

## A Responsibility to Nature and Posterity

Wong Fook-kong  
Professor of Old Testament

### The Cathedral of Nature

Over the years, quite a number of Christians have told me that they felt closer to God in nature (e.g., camping, fishing, hiking) than in the worship service in church. I've always wondered whether they really sing praises to God while viewing cherry blossoms in Kyoto or were too busy taking pictures. Anyway, I guess these people should be happy last year, since churches have been closed and services were held online. Finally, we can participate in worship via a smartphone while camping on a hiking trail without guilt! More seriously, the notion that we may feel closer to God in nature than in a church building is not without biblical basis. Psalm 19:1-4a says:

*The heavens declare the glory of God,  
and the sky above proclaims his handiwork.  
Day to day pours out speech,  
and night to night reveals knowledge.  
There is no speech, nor are there words,  
whose voice is not heard.  
Their voice goes out through all the earth,  
and their words to the end of the world.<sup>1</sup>*

Nature reveals God's glory and power without speech or words. This is because *nature itself is a witness to God's glory and power*. The next time we take a walk in nature, we would do well to take a closer look at



God's handiwork. We may find it easier to praise God when we can meet again in a church building. Moreover, nature itself is the most beautiful cathedral in which to worship God. For example, basking in the glow of a sunset, it is easy to worship God for his wondrous deeds. Nothing humans create with a building made of

bricks could compare to what God has already done in the world. ***The bad news is that this “silent witness” and “cathedral” is in danger.***

### **Corruption and Redemption**

When God created this world, He declared it “good” (Gn 1:4, 10, 12, 18, 21, 25, 31). However, the Garden of Eden was lost when Adam and Eve sinned. Nature itself was corrupted by human sin and suffers sin’s mournful consequence (Gn 3:14-19). In Romans 8:18-39, Paul asserts that God sets out to save not only humanity but this world. Today, creation “groans” in labor pain (v. 22). This evokes the curse that condemns the world along with humanity; at the same time Paul sees the eschatological hope of its reversal.<sup>2</sup> This vision of redeemed nature is not an innovation of Paul. It is already found in prophetic literature. Isaiah 11, for example, prophesies a time when predatory animals will dwell peacefully with domestic animals and humans. Moreover, “They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea” (v. 9). The Book of Revelation, which is a fully developed piece of apocalyptic literature, also talks about “a new heaven and a new earth” (Rv 21:1). ***These passages recognize the corruption of nature in today’s world. However, it is not the final state of the world. There will be salvation for nature just as there is salvation for humanity.***

### **The Mandate to Rule**

If the world was pristine at the beginning and will return to its state of purity at the end, what about now? A verse that stands at the centre of the biblical discussion of ecological crisis is Genesis 1:28. The mandate for humans to “rule” the world has been blamed as a justification for the exploitation of nature for human development. A

discussion of this topic is beyond the scope of this short essay.<sup>3</sup> Recent Bible scholars have tried to “rescue” the verse from this harsh interpretation. John Rogerson says, “Genesis 1 read in the context of Genesis 9 is not a mandate for the human exploitation of the world; it is a critique of the actual state of human behaviour.”<sup>4</sup> Richard Bauckham explains that Genesis 1 presents a picture of a carefully ordered creation in which humans were created. The mandate of human dominion is not supposed to violate that given order. He asserts, “...Genesis 1:29-30 implies that human use of the Earth is not to compete with its use by other living creatures. They also have a right of use.”<sup>5</sup> I think that they are right. Whatever the original meaning of the passage was, it could not possibly have meant that humans are given the mandate to exploit the Earth to the point where it endangers themselves and the other creatures.

What all this mean for us today is that ***we should use the resources of the Earth in a responsible, sustainable manner.*** We should “rule” wisely so that our posterity as well as other creatures could continue living in this world and enjoy its abundant blessings.

---

1 All Scripture quotations are taken from the ESV.

2 John Barton and John Muddiman, eds., *The Oxford Bible Commentary* (Oxford, 2001), 1098.

3 For a brief, useful overview, see John W. Rogerson, “The Creation Stories: Their Ecological Potential and Problems,” in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. David G. Horrel (London: T&T Clark, 2010), 21-31, and the works cited.

4 Rogerson, “The Creation Stories,” 27.

5 Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation* (Waco: Baylor University Press, 2010), 32.

# The Starting Point for Our Caring Responsibility of the Environment

Andres Tang

Professor of Christian Thought (Theology and Culture)

## Anthropocentrism?

In recent years, the Chinese church community has been showing much more concern for the environment. Many Christians practice what they preach by adopting a green, low-carbon lifestyle for all of their basic necessities. **But why should we be concerned about the environment? Why should we live a green, low-carbon life?** Is it because the church is gradually awakening to the fact that humanity should not merely look to our own interests but also to the interests of the environment, extending the commandment of “love thy neighbors” to “love the earth”? Is this because the church is gradually awakening to the fact that as a religion of love, Christianity should not be anthropocentric and be instead more considerate toward other creatures? These are questions worth considering.

Even if we emphasize that human love should not be confined to humans but should also extend toward the earth and everything else on it, is that also another form of anthropocentrism? It implies that there is a mere unidirectional relationship between humankind and the ecological environment: we can help preserve the diversity of other creatures and the sustainability of natural resources, yet not the other way around. For example, we claim to protect the environment as if presuming that it is humans who work to preserve the environment, but failing to mention that the environment is also preserving humanity. We may even neglect the fact that we protect the environment as a way to protect ourselves, because humans are flesh and blood, and our existence cannot be detached from our physical bodies. Then, isn't that another kind of anthropocentrism?

## Mankind, the Climax of God's Creation?

*We must therefore deeply reflect on the mutual relationship between humanity and the ecological environment, in particular bearing in mind that the ecological environment is essential to the existence of humans, and not just focusing on the one-sided picture of human caring responsibility for the ecological environment.* This one-sided picture is often expressed in the modern world as humans being the masters of the earth, controlling its condition with our thoughts and consuming its resources with technology. Yet in the relationship between mankind and the earth, the two parties fundamentally bear no differences, except that

humans are placed on top of all creatures and we consider ourselves the greatest of God's creations.

Indisputably, humans were created last chronologically, but does that imply the value of humanity is much greater than everything else? Can value be determined from the chronological order in which everything was created? Or does the sequence of creation as stated in Genesis 1 actually suggest that lives cannot exist until a suitable environment is provided? As Richard Bauckham, a New Testament scholar, pointed out, “... the work of the third day has to follow that of the second, and the environments have to be created before their respective inhabitants. What is lacking, however, is any sense of building towards a culmination. Humans, the last creatures to be created, have a unique role within creation, but they do not come last because they are the climax of an ascending scale.” \* Then, how do humans really relate to the environment?

## The Relationship between Humans and Nature

Genesis 2 depicts another picture of creation, expressing how humankind was made. “Then the Lord God formed a man from the dust of the ground” (Gn 2:7a).<sup>†</sup> This shows how humankind and other livestock, insects, and wild animals are connected to a certain extent in terms of what we were all made from, since they were all produced from the earth (Gn 1:24-25) and not created from something entirely different. Moreover, unless we consider the flesh as only prisons for our souls and not as a component of our lives, we cannot speak as if we can live detached from the earth. In fact, God put the man He had formed in the garden He had planted (Gn 2:8). Therefore, on the one hand, humankind itself, comprised of dust within, is composed of natural elements; on the other hand, humankind is living in nature without, and cannot survive without this environment. Hence, **humankind cannot be detached**



*from nature within or without, being inseparable from it; otherwise, this would be a dualistic anthropology.*

This is why the Son of God needs to become flesh among us to deliver us. The betrayal of humans against God was an act of the whole persons; therefore, God cannot just save our souls and forsake our flesh. The way Jesus Christ saved us corresponded to how humans sinned. He saves our souls as well as our flesh. Therefore, the early church not only validated the deity of Jesus, but accentuated that He was also fully human, since what Christ has not assumed, He has not saved. Moreover, *for humans' souls and flesh to be saved, the earth on which we live and everything else on the earth also need to be saved; or else this would be a dualistic soteriology.* No wonder the apostle Paul said, "[in hope] that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God" (Rom 8:21).

Salvation as such is holistic and universal. As written in the Gospels, after being resurrected from the dead, Jesus appeared in flesh, not as an awakened soul, before His many disciples. He was in a glorious body which would no longer suffer from death. Later on, the confession that "I believe...the resurrection

of the body" was made in the Apostles' Creed. Then, we can understand why both new heavens and new earth are what the eschatological future holds for us as mentioned in Revelation. What the Godhead is going to save and consummate is both heavens and earth. Not only will the heavens be renewed, so will be the earth. *All that had been created will be transformed into perfection, leaving nothing behind.*

*Examining from the perspectives of creation, salvation and eschatology, we realize how inseparable humans and the ecological environment genuinely are.* Humans are not meant to survive without everything else that has been created, as from the beginning of time, to the time when humans fell, until the eschatological consummation. That is where we should begin when contemplating our caring responsibilities for the environment.

---

\* Richard Bauckham, *The Bible and Ecology: Rediscovering the Community of Creation* (Waco: Baylor University Press, 2010), 14.

† All Scripture quotations are taken from the ESV.



## Environmental Protection from the Perspective of Augustine's Doctrine of Creation



**Nathan Ng**

*Professor of Christian Thought (Church History)*

### Augustine's Doctrine of Creation

From a historical perspective, it is undeniable that neither the early Church Fathers nor the Reformers saw "environmental protection" as an issue of concern. It is only because of the worsening global pollution and climate change in recent times that environmental issues have gained the attention of the church community. However, this does not mean that the early Christian literature is irrelevant to this contemporary discussion. As a matter of fact, the Old and New Testaments do not directly address the issue of environmental protection either, but the Scriptures remain a primary reference for the Christian perspective on it today. Likewise, there are many valuable documents in the history of the Church that can

provide inspiration for the modern Church. *Here, let's reflect on the environmental implications of the doctrine of creation of the much-celebrated Church Father, Augustine of Hippo (354-430).*

Augustine's doctrine of creation is expressed in his dialogue with Manichaeism and Neoplatonism, the



former sees the world as having two origins, the good and the evil, while the latter sees spirit as good and matter as evil. **Based on the understanding that God is the source of all things, Augustine maintains that everything in the world is created by the will of God; this creation is not an event that happens overnight, but a gradual transformation of the goodness and order from potential to reality as God predetermines.** In other words, God's act of creation is a process of growth toward goodness and order; the created world is not static, but in a continuous process. Augustine expresses this in terms of rational causes (*rationes causales*) and rational seeds (*rationes seminales*), meaning that all creatures have the potential to develop. This development does not come naturally by itself, but gradually, with God's providence and under His governance. This act of creation and providence involves the participation of the three Persons of the Godhead: the Father initiates the existence of the created order; the Son is the source of life and the paragon of wisdom, and the Holy Spirit oversees the process by which the goodness of creation is realized.

Subject to this doctrine of creation, Augustine, while adhering to a position similar to the doctrine of predestination to a certain degree, believes that the development of the world is not set in stone but involves **the real interactions between the Creator and the created.** Predestination is not the same as fatalism. Though the ending of the created world has been predetermined, there can be variations in the manifestation of its destiny. Augustine explicitly states that God created the world according to "measure, number and weight." **Measure** (*mensura*) means that a creature is not a limitless existence, but only free within certain boundaries; **number** (*numero*) denotes the harmonious proportions that a creature must possess to maintain a balanced existence in various situations; **weight** (*pondere*) represents what guides the good order of the created world toward the divinely predetermined end. Accordingly, all creatures are relatively free to act on their own, but their actions will bring about corresponding responses from God, and God may even guide and correct the creature by miracles and wonders. While the predetermined end ultimately rests on God's will, the course is shaped by the choices of the creatures. With the timely triggering of different incentives, God brings things to their predetermined ends.

### **Creation and Environment Protection**

Augustine's doctrine of creation described above gives contemporary Christians many insights when it comes to the

issue of environmental protection. I would like to suggest some of its implications in five points.

- (1) **Environmental protection is consistent with God's will for His creation:** The natural world and humanity are both God's good creation. Christians should protect the natural environment according to His will and strive to help realize its potential goodness therein. For example, we should preserve the natural environment so that it is suitable for seeds to sprout naturally and for fledglings to have a chance to grow and soar.
- (2) **Damaging the natural environment is evil:** It is well known that Augustine regarded "evil" as a privation of goodness. Damaging the natural environment is not only violating the will of the Triune God for creation, but also prohibiting the manifestation of the divinely predetermined good order in the created world, so that the potential goodness cannot be realized. This leads to a privation of goodness; hence it is an act of evil.
- (3) **Environmental protection is the pursuit of harmony and order:** Time and again, harmony and order is emphasized in Augustine's doctrine of creation. This should also be a priority taken by those who promote environmental protection. For example, suppressing the overgrowth of their competitors or natural enemies in order to give endangered species a better chance of survival should be considered appropriate in order to maintain a natural balance.
- (4) **People should consider the consequences of environmental degradation:** When humans misuse our freedom to destroy the natural environment, God will act in response to the decisions we make. For example, global warming caused by deforestation and epidemics triggered by the indiscriminate consumption of wild game may be God's warning signs for us to correct our errors, and we should take heed and repent.
- (5) **God's goodness is the ultimate goal:** Christians support environmental protection not to keep up with trends, nor to gain the world's approval, but to reveal the goodness of God's creation. Environmental protection is only a means to an end, and the ultimate goal is God. Therefore, Christians should not use unbiblical and inappropriate means to promote the cause of environmental protection!



# The Journey toward a Green Seminary

*Celia Lam Juergens*

*Dean of Administrative Affairs*

## **A Green Seminary – Where It Started**

Hong Kong Baptist Theological Seminary has long been aware of the significance of environmental conservation. In our early years, the environmental protection efforts of the seminary focused on reducing energy consumption and waste disposal. Early measures include using timers to manage both the lighting and air-conditioning system according to actual needs, using more compact fluorescent lamps, installing three-color recycling bins, recycling office paper, and expanding the campus green areas.

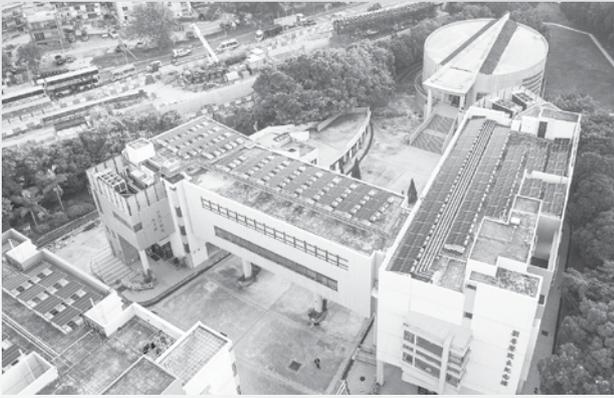
When Prof. Joshua Cho assumed the seminary presidency in 2009, he furthered the seminary's emphasis and acts of environmental protection. It is well known that environmental protection is one of President Cho's research interests. In 2011, sponsored by the Environment and Conservation Fund, the seminary conducted an audit to review the use of energy and quantify the greenhouse gas emissions associated with the buildings on our Sai O campus. As a result of the audit exercise, energy efficiency enhancement measures were implemented. An example of the measures is the replacement of all the fluorescent lamps in the public areas, classrooms, and the library with LED light fixtures.

## **A Practice of Ecological Theology**

Since 2017, the direction of establishing a green seminary has become increasingly clear and focused. The greening initiatives formed are comprehensive and proactive. President Cho promotes Christian principles of responsibilities for environmental well-being through edifying the school community during chapel hours. His sermons on such topics as *Ecological Theology* and *A Green and Glossy Gospel* lay a foundation for Christian leaders to act and lead responsibly and theologically in environmental protection. The seminary's launching



of its campus extension project and the continuous environmental devastation fostered by the road projects that surround our campus, prompt us to step up our practice of environmental protection. In 2018, the *Campus Environmental Consultation and Development Committee* was set up to provide expert advice that will lead to the establishment of a green seminary. The Committee proposed a series of greening initiatives, one of which has resulted in the *rooftop solar energy generation project* being carried out jointly with New Energy Financing and Consulting Limited. As of early 2021, 316 photovoltaic solar panels, which can generate over 150,000 kWh of electricity annually, were installed on the rooftops of five buildings on campus, offsetting an equivalent emission of 78 tons of carbon dioxide. The scale of this project is tantamount to the planting of 1,297 trees.



*The solar panels on the rooftops of our buildings on campus*

The Campus Environmental Consultation and Development Committee also proposes **using kitchen waste from the seminary canteen and quarters to produce organic compost**. In 2019, the seminary canteen solicited an agreement with a food waste recycling company to regularly collect our food waste. However, the COVID-19 outbreak in Hong Kong saw a drastic reduction in the amount of food waste from the seminary and eateries nearby, which meant little profit for the recycling company. As a result, the company stopped collecting food waste from our canteen last February. In view of this, we purchased by installment a food waste composter last July to convert food waste into organic fertilizers for the purpose of planting and greening our campus. Ever since the use of the food waste composter, there has been a sharp decline in the amount of garbage disposal as well as foul odor in the seminary's refuse room.

The end of 2020 saw the beginning of our cooperation with Tai Po District Community Green Station, which is operated by Hong Chi Association. The seminary launched a comprehensive “**Sai O**



*Staff managing the food waste composter*

**Campus Waste Recycling Program”** to recycle a broad range of re-usable resources, including metal, various types of waste paper, plastics, small-size furniture, and electrical appliances. A booklet, *Sai O Campus Waste Recycling Program Booklet*, was prepared by our staff to introduce to all the seminary community members, teachers, students and staff, the greening facilities and waste recycling

procedures. Our staff regularly issue the *Sai O Campus Waste Recycling Program Report* to update our members with the progress of the program for the purpose of developing an environmental management system. The program has so far received enthusiastic responses from the community members. The waste collected for recycling in the first two months amounts to a total of 2,126 kg. This collective achievement is a great encouragement to us all.



*Recycling bins on the ground floor of the quarters*

### **Building a Green Seminary with One Heart**

The success of environmental protection measures depends on the persistent support and actual involvement of various parties. **We are delighted to see that the staff are willing to shoulder extra work and that teachers and students cooperate positively so that our greening practice is reaping a harvest**. We appreciate the fact that no one minds spending extra time removing wrappings and cleaning bottles and containers. Members deliver waste to the designated collection points on campus and drop the waste items into the collection bins according to the waste classification. In cases of misplaced items, our staff are willing to re-check and re-sort through the items for the purpose of reducing the operating costs of the recycling company, which operates on a very low budget. We are happy to report that the recycling company acknowledges the seminary's contribution.

The teaching of President Cho and teachers on ecological theology, the expert advice of the Campus Environmental Consultation and Development Committee, and the active participation of the seminary community members, all contribute to building a green seminary.

May we love the nature and exercise faithful stewardship in our care for the land, which will actualize humans' reconciliation with the creation of God.



# A Green Campus with Dual Emphasis on Education and Practice

Interviewee: **Mr. Edward Lam**

**M**r. Edward Lam is a member of the Tsim Sha Tsui Baptist Church. He and his wife have two sons and two daughters. Mr. Lam has worked in the field of environmental protection and conservation for years. His professional expertise and interest of research are in integrating environmental protection and ecological conservation into development and town planning through environmental assessment and audit. Mr. Lam is committed to promoting community environmental awareness and action. In 2018, upon the invitation of President Joshua Cho, he joined the Campus Environmental Consultation and Development Committee and worked with the seminary to face challenges.

## **Team Work in Meeting the Challenges**

Mr. Lam considers that the seminary is located in a uniquely pristine environment which is readily accessible by public transport. It is an oasis amidst concrete jungle, and a place that allows brothers and sisters to come into contact with the nature and draw near to God. Such an ambience is conducive to promoting green education for nurturing preachers and pastors with green ideas and theology for further dissemination to a wider sector of the community.

In recent years, the seminary has faced a number of environmental challenges. The noise, vibration and dust nuisances caused by the concurrent widening of Sai Sha Road and revamping of the public transport interchange adjacent to the campus, have seriously affected the health and study of its teachers and students. The government has also planned to build a major sewage pumping station in close vicinity to the seminary, which will have significant impacts on the beautiful coastal environment that has been enjoyed by the seminary and members of the public.

Mr. Lam had an unforgetting experience last year. Because of the widening works of Sai Sha Road, many teachers and students of the seminary felt sick with respiratory diseases. President Cho then called for an emergency meeting. All committee members came together and were arranged to meet with the project manager of the road works immediately. Concrete mitigation measures were agreed upon and implemented immediately. The project manager also proactively responded to the seminary's suggestions. They rescheduled the

work program and deployed the most advanced piling machines. These had greatly reduced the noise and vibration. The situation was further improved by installing additional and higher acoustic insulation cloths on noisy facades, and through effective implementation and audit of fugitive dust control measures.



## **Dual Emphasis on Education and Practice**

In Mr. Lam's opinion, *HKBTS has been the pioneer in environmental protection among the numerous seminaries. HKBTS not only works hard in raising environmental awareness of its teachers and students, but also takes positive actions to protect the environment.* On promoting environmental awareness, HKBTS runs extra-mural courses on environmental and ecological theology to instill pastors and brothers and sisters with a green mind. The President has also spoken on ecological theology at various occasions, and integrated environmental protection with the good news. In addition, environmental and green theology have been featured in the *Newsletters* of the seminary in recent years. In terms of action, *HKBTS is the first seminary campus that has installed solar power generation system in Hong Kong.* So far, 316 photovoltaic solar panels have been installed and have effectively reduced carbon emissions. HKBTS has led by example for other seminaries and institutions to follow in environmental protection. Other actions that the seminary has taken include the placement of recycling bins, energy conservation and emission reduction measures, as well as greening of the campus. This whole range of measures shows that HKBTS does not stop at talking about awareness, but also takes concrete actions to protect the environment.

## **Green Campus: More possibilities**

Mr. Lam believes that the seminary's efforts in promoting environmental protection are important to sustainable development. He suggests that the seminary may consider conducting an environmental audit in future, for example,

by collecting data of energy consumption on campus and implementing energy saving measures for items that consume most energy. Moreover, environmental charters could be drafted and signed between teachers and students. For example, it could be agreed that the last one leaving the lecture room will turn off all power according to classroom schedules; "green concerts" could also be organized with music and hymns composed and written for the appreciation of the beauty of nature and environment conducive to drawing people nearer to the nature, and to engendering their concerns for the environment. Apart from these, the seminary may also consider incorporating environmental protection into the elective programs. In addition, some parts of the campus could be designated as gardening plots or organic farms for teachers and students. This will allow their participation, and at the same time strengthen the bonds between them and the campus. It will also enhance the interpersonal relationship between teachers and students.

Being a member of the Campus Environmental

Consultation and Development Committee, Mr. Lam is impressed by the wide range of professional expertise of the committee members, and their enthusiasm and dedication. All committee members work with one accord without private or ulterior motives. The interests of the seminary are their priority, and they work with one accord in providing advice on the seminary's environmental initiatives. He notes that there are members with rich administrative and policy-making experiences and their roles perfectly complement one another. Mr. Lam confesses that he has learned a lot from other members through teamwork. The ideas and plans formulated by the committee are often pragmatic, down to earth and practicable. All of the above are factors that contribute to the fruitful outcome of HKBTS's efforts in practical environmental protection and education. Mr. Lam hopes that the seminary will keep up with the wonderful work in promoting and implementing environmental initiatives, and that the imminent challenges will soon be overcome.

## HKBTS: A Pioneer in Environmental Theology

Interviewee: **Prof. Ir. Steve Wong**

**P**rof. Ir. Steve Wong has been attending and serving the Diamond Hill Baptist Church and the Tai Kok Tsui Baptist Church for over 50 years. He has also been actively involved in voluntary work for school sponsoring bodies as a way to preach the gospel. Prof. Ir. Wong has been engaged in architectural consultancy and environmental protection industries since 1991 and the company he set up has now developed into a multinational enterprise. Last year, he established a life technology company with a few Christians in response to the problems of an ageing population. He hoped that he could carry out environmental missions with the help of the new company's environmental technology and green philosophy. Prof. Ir. Wong and his wife have three children, who are all Christians.

Prof. Ir. Wong joined the President's Council of HKBTS in 1999. There was a time when the Council remained dormant. The then new President Prof. Joshua Cho cordially invited him to join the Council again. In 2018, the seminary's Campus Environmental Consultation and Development Committee was set up to study, draw up and promote the environmental policies of the seminary. Prof. Ir. Wong considers the environment of the seminary's Sai O Campus uniquely advantageous for the promotion of environmental protection. Furthermore, being a Baptist and knowledgeable and experienced in environmental

issues (energy efficiency and waste and sewage disposal in particular), he strongly felt duty-bound to take part in environmental promotion work of HKBTS. Therefore, he gladly accepted the invitation to join the Committee. The Committee has put forward a number of effective environmental proposals for the seminary, including solar power generation and production of organic compost with food waste.



### **HKBTS: A Pioneer in Environmental Theology**

Prof. Ir. Wong has great appreciation for HKBTS's green efforts because so far as he knows, *HKBTS is the first seminary with such a strong emphasis on environmental theology and ecological theology.* In the past, churches mostly laid their emphasis on proclamations about the God-human relationship and personal salvation as well as interpersonal relationships, such as the need to show concern for other people. Little mention

has been made of human-land relationship. Prof. Ir. Wong did not have any such knowledge until he heard President Cho's sharing of related messages, which inspired his eventual practice of evangelism through addressing environmental needs afterward.

Prof. Ir. Wong believes that *HKBTS enjoys a number of advantages in environmental promotion because of its timely development, favorable location and collective talents. Timely development* refers to the current universal climate of promoting environmental protection, carbon neutrality and green economy around the globe, which is the trend of the day. *Favorable location* refers to the excellent natural environment of the seminary's Sai O Campus, which is a perfect starting point for environmental promotion. Greater caution must therefore be taken against factors causing damage to the environment and ecology. (For example, the government's plan to build a major sewage pumping station very close to the campus in recent years has posed substantial threat to the environment of the seminary and its vicinity. In view of this, Prof. Ir. Wong has also joined our Sai O Trunk Sewer Sewage Pumping Station Issue Advisory Committee.) *Collective talents* refers to the pool of talents HKBTS has built. They have all displayed their dedicated minds and efforts. Under the leadership of President Cho, who has a clear mission and tremendous vigor, these talents have been brought together as a community with the same goal to make the most of their gifts. With the three factors working perfectly with one another, the seminary can therefore take the lead in environmental endeavors.

### **Sustainable Environmental Theology**

With regard to the promotion of environmental theology, Prof. Ir. Wong finds it necessary to consider the task in the

direction of long-term sustainable development. Not only should we renew people's mindsets from the perspectives of knowledge and cognition but also there must be follow-up actions to bring about concrete changes in environment, producing returns and forming cycles, just like the way an industry chain works.

Prof. Ir. Wong believes that the seminary's education on environmental theology is an important component, which requires the dedication of capital, talents, knowledge and technologies. Through specifically designed programs, policies and measures, the seminary has practiced as well as promoted the ideas and values of environmental theology to nurture a group of pastors and leaders to teach and make an impact on others in the church and in society so that more people will understand the green gospel and devote themselves to environmental missions, or offer money or resources to support the seminary's continued efforts in the promotion of environmental theology, nurturing more talents in this field and forming a cycle. *As Christians are entrusted by God as His stewards, it is mandatory for them to conserve nature and maintain this world properly. Only by doing so can we have room for survival to continue preaching the gospel so that salvation will come to mankind and all creations.*

Finally, Prof. Ir. Wong suggested the teaching team of the seminary take in professional Christian talents with zeal and mission in environmental protection, such as professors in environmental disciplines or environmental experts, to assist the seminary in its promotion of theological education for environmental protection.

## **Transforming from the Inside Out – A Green Seminary**

Interviewee: **Prof. Ho Kin-chung**

### **A Green Mission Bringing Glory to God**

Prof. Ho Kin-chung is a deacon of the Kowloon City Baptist Church, a director of the Hong Kong Baptist Theological Seminary (HKBTS) and the chairman of our Campus Environmental Consultation and Development Committee. He and his wife have a daughter and a son. He is a veteran environmental expert who has been engaged in environmental work for over 40 years. He is also committed to the promotion of environmental education in schools, seminaries and churches. Embracing the promotion of environmental protection as his mission, he longs for awakening more Christians to

concerns over the issue of environmental protection and regards this as a testimony bringing glory to God.

Well before HKBTS moved to its Sai O Campus, Prof. Ho was invited to help with the greening efforts within the campus. Later, Prof. Joshua Cho continued to advocate environmental



promotion when he assumed the presidency of the seminary. In 2018, when the Campus Environmental Consultation and Development Committee was set up, considering his zeal for environmental protection and his identities as director and alumnus of the seminary, Prof. Ho joined the Committee with a strong sense of duty and started to study and promote HKBTS's environmental policies.

In Prof. Ho's opinion, the Sai O Campus is situated at a location with superb landscape and pleasant environment, which offers a conducive campus ambience for teachers to pass down the philosophy of environmental protection to the students, with their lives affecting lives like the preaching of the gospel. Besides, as a cultural and educational institution, the seminary has the potential for nurturing talents to advocate the idea of environmental protection. Upon graduation, its students will be able to spread the concept of environmental protection in churches. For these reasons, Prof. Ho is glad to promote environmental protection in HKBTS. ***His mission is to get across the idea of environmental protection to the students, hoping that they will bring this mission to their churches in future and have it spread to the next generation.***

### **Environmental Conservation amid Challenges**

Over the years, Prof. Ho has spared no effort in standing up to the environmental challenges facing HKBTS. In 2008, when the government first proposed to build a major sewage pumping station near the seminary, he made on-site visits with two students to conduct an ecological study of Sai O's environment and submitted the related environmental assessment report to the government to spread awareness of the area's value in ecological conservation. The plan for building the pumping station was then shelved for a few years. Upon China Light Power's introduction of the Renewable Energy Connection Scheme in recent years, Prof. Ho had discussions with President Cho, prompting the implementation of the current project of installing solar energy panels on the seminary premises, which reaped notable results.

Prof. Ho is very delighted to see the progress of the seminary's work in environmental practice and education. Talking about his service in HKBTS, he finds it most unforgettable to have joined the meetings of the Campus Environmental Consultation and Development Committee at 7:30 am. Although he had to get up early at 6:00 am and go to the seminary for the meeting at first light, the meetings were held in a surprisingly efficient way as everyone was sober working in the quiet of the morning. He said with a smile that this might be regarded as the "greening of the soul."

### **Institutionalization with Stronger Participation**

Prof. Ho finds it ***great indeed for the seminary's management to have a common philosophy to adopt a top-down approach to promote environmental protection.*** He also appreciates the seminary's recent efforts in preparing a report on the waste recycling program, which he considers a prototype of an environmental audit report. This shows that the seminary is gradually institutionalizing an environmental management system, and he suggested that the seminary may extend the practice to the audit of other energy uses such as water and electricity usage.

Prof. Ho believes that the seminary can scale new heights in the promotion of environmental protection by further strengthening the education in terms of environmental values so that universally active and grassroots participation can be achieved. For instance, students can take their own initiative to set up environment-related associations such as ecological theology groups; environmental activities like prayer meetings with green themes or Green Weeks can also be held. Besides, he suggests that the seminary designate certain domains as the trial points for environmental education. For example, a "Clear Your Plate Campaign" can be held with special regard to the food waste problem so as to strengthen promotional and educational efforts.

### **Transformation from the Inside Out**

#### **– A Green Seminary**

HKBTS is now running some extra-mural courses related to environmental education and ecological theology. Prof. Ho has a greater wish that environmental protection would be incorporated into the main campus programs of the seminary, which means dedicated subjects will be taught and HKBTS may develop into a base for the study of ecological theology and more theological students and pastors can be nurtured with a green mindset.

In addition, Prof. Ho hopes that the idea of environmental protection can penetrate more deeply into the campus culture of life because environmental protection is in itself a life attitude and a value, which should be integrated into our daily lives. He points out that a "green campus" is not the same as a "greening campus." Not only hardware like environmental facilities is needed, but also a campus-wide culture and atmosphere has to be built up. As a director of the seminary, Prof. Ho expresses his determination to stay loyal to his duty and do his utmost to bring the environmental concept into the campus. ***Filled with vision, he hopes that HKBTS will become the first "green seminary" in Hong Kong, making this a feature of the seminary and turning this into its unique "brand name."***

## Academic Affairs News

- **2020-2021 Spring Opening Convocation**

The spring term this school year began on January 14. The Spiritual Formation Day was held on the first day of school. A talk with the theme "Inspiration from James Loder" was delivered by the chaplain Rev. Brian Lam in the morning. There was a group sharing session in the afternoon. Each group was led by the chaplain, the associate chaplain or a teacher.

- **Experiencing Seminary Life Day Camp**

The "Experiencing Seminary Life Day Camp" with the theme "Come, Follow Me" was held from March 10 to 11 through online programs and video conferences. Its programs included sit-in-class lessons, talks with professors and current seminary students, testimonies of God's calling, a workshop, an introduction of the seminary's programs, etc. Through the day camp, participants gained an in-depth understanding of God's call and full-time ministry.

- **The Awards and Inauguration of the Board of Directors Ceremony**

The ceremony will be held on May 20 (Thursday) at 7 pm at the Sai O Chapel. The annual awards ceremony recognizes students for academic excellence and non-academic achievements, honors our long service staff members, and expresses our gratitude to scholarship donors. The inauguration ceremony for a new board of directors will also be held that evening. Together we give thanks and praise to the Lord.

\* Please check our latest announcements in case there are any contingency measures or rescheduling due to the pandemic.

## Introducing Our New Teacher



This semester, a new member, **Dr. Bernard Leung**, Assistant Professor of New Testament, has joined our faculty. Dr. and Mrs. Leung have two sons, studying in a secondary school and a primary school respectively. Upon graduation in his theological studies, he

dedicated himself to the evangelical work on campuses of various tertiary institutions. He was not only zealous in preaching but also in training young people to become God's disciples. Subsequently, he took up ministries in a church, providing holistic pastoral care to believers in the congregation.

Despite the fact that he had obtained a master degree in theology at that time, he strongly felt that he should not let his God-given gift in academic pursuits fall into disuse. Believing that he would regret it if he left something undone, and hoping that he could give full attention to a number of questions concerning theology and faith, he made a bold decision to quit his job as a minister of a church and go to the UK with his wife and his then two-year-old son to study in a Ph.D. program in the University of Aberdeen in Scotland.

Dr. Leung believed that both teaching and research were ways to serve God, in other words, ways to worship God. Therefore, he took up theological education and research in a seminary in Hong Kong immediately after his completion of the Ph.D. degree. His areas of interest in research include Pauline Epistles, the social and economic settings of the early Christians, the social history of Graeco-Roman society and social-scientific criticism. In addition to translating Walter Brueggemann's *The Bible Makes Sense* in his early years, he has published a number of articles, collected in a number of anthologies together with the works of other authors, and academic journals.

Joining the teaching team of HKBTS, Dr. Leung wishes to continue to give full use to the gifts God has given him and work with other teachers in the

seminary to nurture our future servant-leaders and build up the church. He hopes that our students will do extensive reading and devote more time to reflecting on issues of faith during the few years they spend in the seminary. Seminary students face many pressures as they have to take care of the family, the church as well as their own personal lives at the same time; however, they may have even less time for learning after graduation. This is why they have to make good use of time and get immersed in their learning now. Students should pay more visits to libraries and flip through the books. When they find any issues of interest to them, they can then do more detailed reading as they wish. In so doing, they will be able to discover their own interests as early as possible and find the areas of interest in their studies in an eclectic way.

## From the Chaplain

*Rev. Brian Lam* Chaplain

### **Let's March through Life: Bonhoeffer's Theological Education in Practice**

Last summer, I read *Bonhoeffer's Seminary Vision: A Case for Costly Discipleship and Life Together* by Paul R. House. The book recounted how Dietrich Bonhoeffer trained ministers during the rule of Nazi Germany. The reason for reading this book sprang from my desire to contemplate how I should serve at the seminary in the context of contemporary Hong Kong.

Who is Bonhoeffer? Different people have such different understandings of him that he seems to be the person one wants him to be. His books are quoted by a wide range of people including radicals, liberals, conservatives and ecumenicalists. Was he a theologian, a prophet, a protester, a pacifist, a spy, an assassin, a martyr or...?

It is not until recent years that Bonhoeffer has been seen in a different light as a minister serving the churches. For example, Andrew Root reminded us of the often-overlooked fact that Bonhoeffer had years of hands-on experience ministering young people in different countries. As for Paul House, he was not a Bonhoeffer specialist, but an Old Testament scholar who has taught at several universities and seminaries in the United States. Inspired by his teachers at Southwest Baptist University and Southern Baptist Theological Seminary, he started studying the works

of Bonhoeffer. House's book mentioned above also reminds us of another often-neglected fact that Bonhoeffer had been a seminary director for five years (1935-1940). It was a considerably extensive period in view of his short life span of 39 years.

Strictly speaking, the preacher's seminary based on Bonhoeffer provided mere vocational training since most of his students had studied theology at university. During each term of roughly six months of training, Bonhoeffer mainly taught the Sermon on the Mount, preaching and spiritual care. He was often talking to students, even after class, and required his students to practice spiritual disciplines, both individually and collectively.

What is most relevant is that he required his students to meditate on the Bible for half an hour each day. Students were reluctant and felt uneasy initially. A prominent figure in the Confessing Church even said to him, "We have no time for meditation now, the ordinands should learn how to preach and to catechize." But it was not until later that these students finally realized how precious such practice of meditation was. Some of his students were arrested and detained by the Gestapo; they survived the months and years of ordeal by meditating on the Psalms. When Bonhoeffer himself was arrested and detained, he was also always meditating and reciting the Psalms.

As for me, I am still pondering how I should serve at the seminary in Hong Kong today.

## Lay Theological Education Department

*Toto Choi* Associate Director

### **Our Unshakable Mission of Education**

Due to the coronavirus outbreak, the seminary suspended classes after the Chinese New Year holiday last year. To reduce the risk of virus transmission and cross-infection, the Lay Theological Education Department introduced a variety of teaching methods, including video-conferencing and video casting, so that programs could remain uninterrupted during the pandemic and our fellow brothers and sisters in Christ could continue their studies.

No one could have imagined that today, more than a year later, the world is still living under the weight of the pandemic. Hong Kong experienced four waves of the pandemic one after another, and we had been responding

and providing support in accordance with the situation. Last year, we had to postpone or cancel certain courses since some of them required face-to-face interaction. Later on, after consultation with the teachers concerned, we eventually restarted some classes, even the more activity-oriented courses such as “Drawing Life – Life Education Illustrated,” “Creative Activities for the Elderly,” and “How to Develop Social and Emotional Learning Ability in Early Childhood through Musical Activities” through Zoom video classrooms. We were grateful for the teachers’ understanding and extra preparations. I believe this was not only a new experience for the students but a new challenge for the teachers as well. After all, online teaching has become the new norm, and despite its limitations and the less-than-optimal learning outcomes, it is nonetheless a viable alternative in a time of pandemic.

During the period when the pandemic subsided for a while, we began to arrange for mixed teaching mode. If the teacher agrees to teach live at our centre, students can choose to attend the class in person or stay home and participate via video-conferencing. In this way, we could avoid the risk of infection in large groups while catering to the needs of individual students. Students also appreciated the arrangement. They made their own choices based on their needs and considerations, and the number of students attending classes online was often higher than those attending face-to-face classes. Although some individual courses were taught entirely online, we allowed students who had difficulty studying at home to come to our centre and participate in online classes. Moreover, for quite some time, eateries were banned from serving dine-in food after 6:00 pm for the sake of epidemic prevention. To meet the needs of our teachers and students participating in the face-to-face classes, designated classrooms were provided for them to have meals before attending classes. All these measures were introduced to support the teachers and students so that our programs could run smoothly and that the quality of learning and teaching could be maintained.

At the time of writing, the epidemic in Hong Kong is barely under control. Coupled with the recent changes in the political and social environment, and the economic recession, people might feel anxious about their personal prospects and the future of our society. In fact, some of the students took a break from their studies due to financial difficulties, while others are in the process of immigrating and are preparing to drop out. The overall number of students enrolled in the programs dropped dramatically

last year, and several programs were not offered due to lack of enrollment. This is hardly a surprise. But none of this has shaken the mission of our department, which is to help believers assume their “priestly” role and responsibility through a diverse curriculum. As long as there are Christians who are willing to be equipped, we are happy to provide relevant training to help these dedicated believers cultivate a mature spiritual life and master the ministry skills to meet the challenges of the times. I pray that all of us will not lose our faith in God in spite of difficulties, will rely on His grace and power, and continue to experience the presence of the Lord and walk with Him!

## Distance Education Program

*Peggy Tam Executive Officer (Administration)*

### **Prayers Give Us Strength to Move Forward**

The song “Here is my Life” often pops into my head these days: “Lord, you placed me in this world of time and space... And men cry out for breathing room, I cannot wait, I cannot wait!...”

During these ever-changing times, Christians need to stand firm in the Lord, and be fearless to respond resolutely to Him. Therefore, through my sharing here, I would like to invite brothers and sisters in Him to pray together for students, teachers, staff members of the Distance Education Program (DEP) office as well as members of the church.

With the pandemic lasting for more than a year, the DEP has been affected. The pandemic has added stress to some of our students who are faced with heavier workloads, or exhausted from putting in extra time and energy to care for their families; and there are those who are feeling spiritually weak. Please pray for them, that the Lord have mercy on every student who wishes to grow in the Word of God. May they experience the Lord’s grace in their work, family, and in their study in DEP, that they can fruitfully study God’s Word and become His faithful servants.

Most of our teachers at DEP are church pastors. What they have experienced in the past year has presented many challenges. Under the rapidly changing environment, many pastoring ministry models previously used have become inadequate and require updating. It is definitely not easy for our teachers to persevere in marking assignments and giving appropriate comments to students while leading

their churches at the same time! They definitely need us to support them with even more prayers.

I would also like to sincerely invite all of you to pray for the staff at our office. Some staff have changed over the years. May our Heavenly Father grant each of our staff members extra strength and wisdom that we can be sensitive to His will and be able to make suitable arrangements for our courses and in all things; hence, we may then meet the needs of our students and teachers while collaborating closely with other organizations, and we may then complement each other in our ministry, witnessing the Lord's grace together. Also, may the Lord give members of the church a hunger and thirst for His Word, helping them hold firmly to the word of truth and keep seeking God even in these days of evil.

At last, may the plot from the movie "Soul" be an encouragement to us all. The leading role in the movie, Joe, thought that a "spark" is one's dream and purpose of life, and hence he kept chasing it all his life. Yet, another character named "22" found that experiencing the moments of enjoyment in life as simple as having a pizza or a lollipop is already a "spark" in life. There is a meaningful dialogue in the movie which points out that a "spark" isn't a soul's purpose, but one's passions in life. May we also live in the moment and discover the "beauties" God has put in our lives, in great or even tiny matters, which could satisfy our hearts. I hope that we could all live with "sparks" in God's presence each and every day!

## Student Union

*Barney Lam* Chairperson

### **Sailing Upwind**

When it comes to the traditions and culture of HKBTS, it is not uncommon to hear the term "a community of disciples" both before and after our admission. The term emphasizes a seminary life that is focused not only on academic studies, but also on group interaction and spiritual formation. This truly excites me, and I very much look forward to the next few years of seminary life – with the hope that I will be equipped and strengthened theologically and become a disciple with a good character, spirituality and ability, so that I can serve God with my fellow travelers on the journey of faith.

In the blink of an eye, we are now in the second semester of the academic year; the Student Union (SU) officially took over from the previous year's committee members. I still recall having just arrived during the first semester, when the first half of the classes were being conducted online. Thanks to God, with the pandemic outbreak having slowed and the careful arrangements made by seminary teachers and staff members, we were able to resume in-person classes and carry out activities with teacher-student interaction; and students were no longer alone within their rooms, spending day and night in front of our computer screens. This has breathed some "life" into our lives at the seminary. Although the pandemic is yet to be fully under control and the situation remains volatile, the current committee members have very gladly learned from last year's experience, and organized all sorts of activities in a new form this year, such as the lunchtime talk on online media missions held in early February, Wednesday breakfasts in March, in addition to the regular prayer meetings and devotions. While considering the social gathering ban and public health safety, we are seeking ways to facilitate students to immerse themselves in seminary life.

The activities organized by the various departments of the SU were designed with great effort in response to the pandemic while bearing in mind the vision shared by the committee members. Not only have our daily lives been disrupted by the pandemic since 2020, the fractured society of recent years has put an end to the relatively smooth and comfortable times of the church, and greater difficulties undoubtedly await. It has not been a downwind journey for long. As a community of God, it is time to sail against the wind toward the "deep waters," to the unknown future, and wait for God's order to let down the nets for a catch at the right time and place. The SU theme of the year is "Sailing Upwind," indicating the phase of terror and passivity has passed and now is the time for us as "fishers of people" to move forward and prepare our resources, stamina and tools. As seminary students and future preachers, we must connect with God, love one another, know the truth and all relevant knowledge, and face the upcoming challenges with one heart.

May the community of disciples of HKBTS embrace the vision of "Sailing Upwind." Do not let the pandemic be an excuse for us not keeping watch over one another. Instead, let us support each other along this journey of learning and experience a year of abundance and fruitfulness amidst this atypical learning environment!

## Publication News



The seminary's biannual academic journal, *Hill Road* (issue 47) will be published in June with the theme "Theology of the Body." There will be six thematic articles: "The Body and Israelite Society: An Old Testament Perspective" (Chan Yew-ming), "Disability and Service: Leviticus 21:16-23 Revisited" (Wong Fook-kong), "Theology of

the Body: A Discussion of 'Analogy of Union of Head and Body Does Not Destroy Individuality of the Person' in the Book of Ephesians" (Addson Chan), "The Theology of Access and the Development of Divine-human Relationship for People with Intellectual Disability" (Lee Fu-ho), "Theology of the Body: The Meaning of Beauty" (Chiu Shung-ming), and "Contemplation on Jesus's Figure: A Perspective through Spirituality of Aesthetics in the Experience of Vulnerability" (Annie Yi-jung Pan). In addition, there will be miscellaneous articles and book reviews.

*Hill Road* is available at the seminary, its town centres and Christian book stores. For inquiries, please call the Publication Office at 2768 5168.

## Faculty News

- The article of **Dr. Andres S. Tang**, Professor of Christian Thought (Theology and Culture), "Five Notes for Preachers and Congregations" has been included in the book *Theology for the Preacher and the Congregation*, edited by Chiu Shung-ming (Hong Kong: Virtue and Wisdom Link, 2021), which was published in February.
- **Dr. Wong Fook-kong**, Professor of Old Testament, was the speaker at the 40th Spiritual Revival Meeting of the Baptist Convention of Hong Kong with the theme "Rebuilding the People of God" which was held from March 3 to 5.

## Alumni News

- Alumnus **Lau Fook-chuen** (class of 1953 & 1981) rested in peace on January 12, 2021. Please pray for his family. May the Lord's peace be with them.
- Alumnus **Maak Hay-chun** (class of 1964 & 1980) rested in peace on January 26, 2021. May the Lord's consolation, grace and peace be with his family.
- Alumnus **Lam Yin** (class of 2020) married Ms. Tam Hoi-yan in a wedding ceremony held at the Lock Tao Christian Association Sham Shui Po Church on January 30, 2021.

## Lay Theological Education Department

### Student Recruitment 2021-22

#### Master of Arts in Christian Studies

- This master-level degree, part-time evening program enables students to lay a solid Biblical and theological foundation.
- Students may select courses according to their interests and needs.
- Students may choose "Biblical Studies" or "Communication" as their major or they may choose not to pursue any specific major.
- Some credits acquired in this program can be exempted when being admitted to the Master of Divinity or the Master of Christian Studies degree programs in the seminary's Main Programs.

**Application Date for Admissions:** From early May

**Class Start Date:** Early October

#### Bachelor/Diploma/Certificate Program in Christian Studies

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

**Diploma Program:** Christian Studies, Biblical Studies, Music Ministry, Caring and Counseling Ministry

**Bachelor Program:** Christian Studies, Biblical Studies, Music Ministry, Caring and Counseling Ministry

*These are part-time evening programs.*

**Application Date for Admissions:** From early May

**Class Start Date:** Early October

## Lay Theological Training Diploma / Certificate Program

April-June (Admission is now open. Auditing is welcome.)

Subject	Lecturer	Venue	Date/Time
Planning and Leading Meetings for Senior Fellowship	Rev. Pak Chi-shun	Mong Kok Education Centre	20/4 - 15/6 Tue 7:15 - 9:30 pm (25/5 class suspended; 8 lessons)
The Essentials of Systematic Theology	Ms. Cheng Suet-ling	Applied Theological Education Centre	18/5 - 6/7 Tue 7:15 - 9:30 pm (8 lessons)
The Key to Exploring the Treasure of Scripture	Ms. Yeung Tung-ying	Mong Kok Education Centre	6/5 - 24/6 Thur 9:30 - 11:45 am (8 lessons)

All the program courses above are conducted in Chinese.

For inquiries or registration, please call 2711 2552, email [ltedinfo@hkpts.edu.hk](mailto:ltedinfo@hkpts.edu.hk) or log on to our web page at [www.hkpts.edu.hk/lted](http://www.hkpts.edu.hk/lted) to download the application form.

## Distance Education Program

### Exploring Truth · Reflecting upon Faith · Equipping for Ministry

**Student Recruitment:** Diploma programs will begin in September 2021, while 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 gain a better understanding of the Bible.	Secondary school graduates with their church pastor's recommendation	March and September	<b>March semester :</b> Hong Kong: 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.			Overseas: January 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program.			<b>September semester :</b> Hong Kong: August 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	Overseas: July 10

**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 web page at [www.hkpts.edu.hk/dist](http://www.hkpts.edu.hk/dist).

Online Program	Program Description	Date of Commencement
<b>Online Version</b> Online Certificate in Old Testament Studies Program Online Certificate in New 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. * Time-saving, quick and efficient.	* Students may join the program at any time with fee concessions. * You may try a trial study of the online program: <a href="http://elearning.hkpts.edu.hk">http://elearning.hkpts.edu.hk</a>

For inquiries, please call 2768 5105, email [deinfo@hkpts.edu.hk](mailto:deinfo@hkpts.edu.hk) or log on to the Distance Education web page at [www.hkpts.edu.hk/dist](http://www.hkpts.edu.hk/dist).

## The Presidency of Dr. Joshua Cho Is Extended for Five More Years

Our Board of Directors, on March 26, 2021, unanimously passed a resolution to extend the presidency of Prof. Joshua Cho Wai-tung for another five years, effective from September 1, 2021. The seminary thanks God for His grace and guidance, and leading Prof. Joshua Cho, who has faithfully guided the seminary in the paths of love, faith, and hope ever since he assumed presidency in 2009. We cordially ask everyone to pray for the seminary and President Cho so that God may lead us to face the challenges of the future.

# Pastoral Continuing Education Centre

## Courses and talks offered from April to July 2021

Course / Talk	Lecturer	Date	Time
Knowing Korbans	Mr. Leung Kwok-kuen	12/4	2:00 - 5:00 pm
Enneagram and Life Development	Mr. Daniel Chu	19/4, 26/4	9:30 am - 12:30 pm
How to Eliminate the Division between People	Dr. Kasper Wong	3/5	2:00 - 5:00 pm
Death, Eschaton and Eternity	Dr. Curie Qu	10/5, 17/5	2:00 - 5:00 pm
Expository Preaching on Revelation	Dr. Alan Mak	24/5, 31/5	2:00 - 5:00 pm
Love, Be Brave: A Psychoanalysis of Love	Mr. Ringo Ng	21/6, 28/6	9:30 am - 12:30 pm
Joseph and Aseneth	Dr. Clement Shum	28/6	1:30 - 4:30 pm
Globalization and the Gospel	Dr. Eric Kwong	5/7	2:00 - 5:00 pm

### Fee concessions

- (1) *Early Bird Reduction*: those who pay the full fee of the enrolled course a week before the course begins may enjoy a reduction of HK\$20 (for a 3-hour course) or HK\$30 (for a 6-to-9 hour course).
- (2) A *10% discount* for graduates from HKBTS degree programs, pastors of member churches of the Baptist Convention of Hong Kong and current part-time students of HKBTS.
- (3) A *20% discount* for valid cardholders of HKBTS Alumni Association members.
- (4) A *50% discount* for full-time seminary students from the 16 member seminaries of the Hong Kong Theological Education Association.

**Venue** 8/F., Christian Centre, 56 Bute Street, Mong Kok, Kowloon

**Registration** Application forms can be downloaded from the seminary website, or you may enroll online at [www.hkbts.edu.hk/pce/apply2.html](http://www.hkbts.edu.hk/pce/apply2.html)

**Inquiries** Tel: 2768 5179  
Email: [pce@hkbts.edu.hk](mailto:pce@hkbts.edu.hk)

\* *One cannot enjoy both the Early Bird Reduction and fee discounts.*

† *Due to the pandemic, the classes will be conducted both face-to-face and online, and students may choose to attend the classes in either mode.*

 Hong Kong Baptist Theological Seminary

## Topping-out Ceremony for the New Academic Building Awards Ceremony

## Inauguration of the Board of Directors

You are cordially invited to  
the Topping-out Ceremony for the New Academic Building  
on Thursday, the twentieth of May  
Two Thousand and Twenty-first  
at half past six in the evening on the Sai O Campus  
and to the Awards Ceremony  
and the Inauguration of the Board of Directors  
at seven o'clock in the same evening at the Seminary Chapel

The Hong Kong Baptist Theological Seminary  
1 Nin Ming Road, Sai Kung North, Sai O, N.T.

\* Please check our latest announcements in case there are any contingency measures or rescheduling due to the pandemic.

## Financial Report

General Fund, 1 December 2020 - 28 February, 2021

	HK\$
Income	3,509,527.05
Expenditure	<u>(8,983,046.55)</u>
Deficit	<u><u>(5,473,519.50)</u></u>



# Reply Slip

I/We would like to support the Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry  
 contributing \$ \_\_\_\_\_ to the  
 Educational Fund     Campus Extension Project     Other: \_\_\_\_\_  
Name: \_\_\_\_\_ (Mr. / Ms. / Rev. / Dr. / Mr. & Mrs. / Alumnus / Alumna)

Church Affiliation: \_\_\_\_\_

Address: \_\_\_\_\_

Contact Phone No.: \_\_\_\_\_ E-mail: \_\_\_\_\_

- I/We do not wish to receive a hard copy of the Seminary's Newsletter  
 I/We do not wish to receive any information from the Seminary by email

### Donation Methods

- Crossed Cheque** payable to "Hong Kong Baptist Theological Seminary"  
 **Direct Transfer:** our Hang Seng Bank Ltd. (024) account no.: 787-471721-883  
 **Fast Payment System Identifier** (FPS ID): 166215137  
 **Monthly Autopay:** an autopay authorization form will be sent to you (You may terminate this monthly donation at any time)  
 **Credit Card:**  VISA     Master Card  
 One-off Donation     Monthly Donation (You may terminate this monthly donation at any time)  
Cardholder's Name: \_\_\_\_\_  
Cardholder's Signature: \_\_\_\_\_  
Card No.: [ ] [ ] [ ] [ ] - [ ] [ ] [ ] [ ] - [ ] [ ] [ ] [ ] - [ ] [ ] [ ] [ ]    Expiry Date: \_\_\_\_\_ / \_\_\_\_\_ (MM/YY)  
Amount: HK\$ \_\_\_\_\_

- I/We do not wish my name to be shown in the Seminary's Newsletter.

- Please send the crossed cheque or bank receipt along with this completed reply slip to the Seminary by post, email or fax.
- Official receipt will be issued and donation is tax-deductible in Hong Kong.
- Your personal data will only be used for issuing a receipt and the Seminary's administrative purposes.
- Please tick the appropriate box
- Inquiry: Tel: (852) 2715 9511    Fax: (852) 2761 0868    Email: [inquiry@hkbtts.edu.hk](mailto:inquiry@hkbtts.edu.hk)  
Address: 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong    Website: <http://www.hkbtts.edu.hk>

*Thank you for your support!*

Publishing Supervisor: **Joshua Cho**    Editorial Consultant: **Stephanie Lo**    Editor: **Arthur Ng**

Translators: **Jenny Hung, Rosanna Lo, Daniel Yau, Carmen Slattery Wong, Irene Wong**

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    Email: [inquiry@hkbtts.edu.hk](mailto:inquiry@hkbtts.edu.hk)    Web Address: <http://www.hkbtts.edu.hk>

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

Production: **ABC Arts Centre**    Printing: **Chi Tak Printing Co., Ltd.**

DONORS REPORT FOR DECEMBER 2020

<b>Education Fund (Church / Organization)</b>		李國雄伉儷	1,000.00	Distance Education Program	
九龍城潮語浸信會	55,000.00	李新蘭	200.00	鄭鵬程	300.00
九龍國際浸信會	16,430.50	周翠梅	5,000.00	無名氏	444.00
上水浸信會	30,000.00	林威烈	1,000.00		<u>HK\$ 744.00</u>
大埔主恩浸信會	1,250.00	洪鷹翰	100.00		
大埔浸信會	12,000.00	殷振強伉儷	1,000.00	Lay Theological Education Program	
元朗浸信會	20,000.00	馬德明	2,000.00	岑麗嫻	2,000.00
屯門浸信教會	600.00	曹啟明伉儷	400.00	蔡艷桃	500.00
以馬內利浸信會	4,700.00	梁明財伉儷	500.00	無名氏	1,000.00
西貢浸信會	2,000.00	梁錦松、郭詠文	1,000.00	無名氏	500.00
阡陌社區浸信會	60,000.00	梁羅黎光	1,000.00		<u>HK\$ 4,000.00</u>
沙田潮語浸信會	500.00	許鋒威	1,000.00		
香港(西區)潮語浸信會	5,000.00	陳少君	1,000.00	Theological Education for	
香港仔浸信會	16,092.75	陳偉倫	200.00	Filipino Leaders Program	
香港浸信教會	125,000.00	曾慶忠	500.00	馬德明	1,000.00
香港堅尼地城浸信教會	1,200.00	馮德華、鄧如玉	200.00	溫祥、黎琮珍	400.00
朗福浸信會	400.00	黃念施	200.00		<u>HK\$ 1,400.00</u>
柴灣浸信會	10,000.00	黃華娟	100.00		
基督浸信會	18,000.00	黃雅忠	10,000.00	Campus Maintenance and Repairs	
將軍澳浸信會	500.00	溫祥、黎琮珍	500.00	楊美玲	300.00
深水埗浸信會	15,000.00	葉煥章	300.00	鄭尚珍	1,500.00
深荃浸信會	500.00	劉永生、鍾梓萍	300.00		<u>HK\$ 1,800.00</u>
第一城浸信會	8,000.00	劉玉珍	1,000.00		
圓洲角浸信會	7,000.00	劉建紅	100.00	Campus Extension Project	
愛群道浸信會	8,750.00	蔡慧英	200.00	沙田潮語浸信會	500.00
新希望浸信會	1,500.00	鄧炳光伉儷	1,000.00	朱倩欣	3,000.00
置富浸信教會	3,000.00	羅佩珊	100.00	岑麗嫻	2,000.00
銅鑼灣浸信會	3,500.00	關志偉	100.00	殷詠凱、梁嘉燕	100,000.00
銅鑼灣浸信會	3,500.00	關廣智、鄧慧然	500.00	張智理伉儷	10,000.00
觀塘浸信會	2,825.00	無名氏	4,000.00	賀志勇	10,000.00
循理會賜恩堂	5,000.00	無名氏	2,000.00	鄧小寶	1,500.00
基督教宣道會華基堂	2,000.00	無名氏	2,000.00	鄧輝祥	500.00
基督教宣道會大埔堂	500.00	無名氏	2,000.00	謝任生伉儷	1,000.00
基督教宣道會信愛堂	1,000.00	無名氏	1,000.00	無名氏	500,000.00
浸信宣道會明道堂	500.00	無名氏	1,000.00	無名氏	20,000.00
啟關基金	500.00	無名氏	1,000.00	無名氏	7,000.00
頌主福音粵曲合唱團	1,000.00	無名氏	800.00	無名氏	3,000.00
	<u>HK\$ 442,748.25</u>	無名氏	500.00	無名氏	2,000.00
		無名氏	500.00	無名氏	1,000.00
		無名氏	500.00	無名氏	1,000.00
<b>Education Fund (Individual Donor)</b>		無名氏	500.00	無名氏	1,000.00
Dr. & Mrs. John Dockerill	10,000.00	無名氏	500.00	無名氏	1,000.00
Ng Siew Tin	850.00	無名氏	500.00	無名氏	1,000.00
方志強	200.00	無名氏	400.00		<u>HK\$ 664,200.00</u>
王紹良	700.00	無名氏	300.00		
王祥	800.00	無名氏	200.00	Bursary Fund	
朱活平伉儷	300.00		<u>HK\$ 74,550.00</u>	香港中華基督教青年會	<u>HK\$ 22,000.00</u>
何仲儀	1,000.00				
何惠娟	3,000.00	President's Council		Mrs. Edna Wong Church Music Development Fund	
何錦燕	1,000.00	權百歲伉儷	<u>HK\$ 5,000.00</u>	Ng Ka Fai, Ricky	<u>HK\$ 10.00</u>
吳炳榮伉儷	8,000.00				
吳國傑伉儷	1,000.00				

DONORS REPORT FOR JANUARY 2021

<b>Education Fund (Church / Organization)</b>		陳志坤伉儷	1,000.00	Distance Education Program	
九龍城浸信會	280,000.00	陳偉倫	200.00	鄭鵬程	300.00
上環浸信會	6,000.00	陳麗英	1,000.00	無名氏	444.00
大埔浸信會	12,000.00	曾慶忠	500.00	無名氏	100.00
屯門浸信教會	700.00	馮德華、鄧如玉	200.00		<u>HK\$ 844.00</u>
牛池灣竹園潮語浸信會	6,000.00	黃念施	200.00		
以馬內利浸信會	4,300.00	黃華娟	100.00	<b>Onesimus Training Program</b>	
生命頌浸信會	2,000.00	楊維霞	500.00	無名氏	<u>HK\$ 10,000.00</u>
竹園浸信會	9,000.00	楊謝金玉	6,500.00		
何文田浸信會	5,000.00	溫祥、黎琮珍	500.00	<b>Lay Theological Education Program</b>	
赤柱浸信會	3,000.00	葉煥章	300.00	陳國權	2,000.00
香港(西區)潮語浸信會	5,000.00	費澳	2,000.00	蔡艷桃	500.00
香港浸信教會	125,000.00	劉永生、鍾梓萍	300.00		<u>HK\$ 2,500.00</u>
香港堅尼地城浸信教會	1,200.00	劉玉珍	1,000.00		
粉嶺浸信會	50,000.00	劉建紅	100.00	<b>Theological Education for</b>	
深荃浸信會	500.00	蔡慧英	200.00	<b>Filipino Leaders Program</b>	
錫安浸信會	13,264.00	鄧炳光伉儷	2,000.00	馬德明	1,000.00
灣仔浸信會	4,000.00	鄭德儀 & Bryan Peistrup	1,000.00	陳麗英	400.00
基督教宣道會大埔堂	500.00	薛聲明	1,000.00	溫祥、黎琮珍	400.00
基督教宣道會華基堂	2,000.00	羅玉冰	1,000.00		<u>HK\$ 1,800.00</u>
啟關基金	500.00	羅佩珊	100.00		
	<u>HK\$ 529,964.00</u>	關志偉	100.00	<b>Campus Maintenance and Repairs</b>	
		關廣智、鄧慧然	500.00	楊美玲	300.00
<b>Education Fund (Individual Donor)</b>		無名氏	12,000.00	鄒小寶	1,500.00
Jennetta Yuk Lan Chan	1,500.00	無名氏	4,000.00		<u>HK\$ 1,800.00</u>
Ng Chung Wai	1,000.00	無名氏	2,000.00		
方志強	200.00	無名氏	1,000.00	<b>Campus Extension Project</b>	
王紹良	700.00	無名氏	1,000.00	Ng Chung Wai	1,000.00
王群	800.00	無名氏	520.00	余鳳琴	1,000.00
朱活平伉儷	300.00	無名氏	500.00	吳彩虹	500.00
何仲儀	1,000.00	無名氏	500.00	張智理伉儷	10,000.00
何錦燕	1,000.00	無名氏	500.00	曹啟明伉儷	4,000.00
吳炳榮伉儷	8,000.00	無名氏	400.00	陳麗英	1,000.00
吳國傑伉儷	1,000.00	無名氏	300.00	黃國東	1,000.00
李國雄伉儷	1,000.00	無名氏	200.00	鄧輝祥	500.00
李新蘭	200.00	不記名	500.00	羅玉冰	2,000.00
凌氏	10.00		<u>HK\$ 79,706.00</u>	無名氏	7,000.00
殷振強伉儷	1,000.00	Connie Pong K. L.	<u>US\$ 300.00</u>	無名氏	3,000.00
馬德明	2,000.00			無名氏	3,000.00
張曹佩蓉	13,376.00	<b>President's Council</b>		無名氏	2,500.00
曹啟明伉儷	400.00	溫恩智伉儷	<u>HK\$ 20,000.00</u>	無名氏	2,000.00
梁明財伉儷	500.00				<u>HK\$ 38,500.00</u>
梁錦松、郭詠文	1,000.00	<b>Graduate School Program</b>			
許鋒威	1,000.00	北角浸信會	<u>HK\$ 500,000.00</u>	<b>Ming Yee Theological Fund</b>	
				北角浸信會	<u>HK\$ 1,000,000.00</u>



# Campus Extension News

## New Academic Building: Topping-out Ceremony

By the grace of God, our Sai O Campus Extension Project (Phase 3) under the "Faith, Hope and Love" Project is making good progress. The Topping-out Ceremony for the New Academic Building will be held in May. You are cordially invited to be present to witness with us the Lord's great grace and guidance. The details are as follows:

**Date : May 20 (Thur)**

**Time : 6:30 pm**

**Venue: Sai O Campus**

The superstructure works for the new academic building have progressed into the stages of installing windows, doors and wall tiles; the link bridge between the new academic building and the existing dormitory was installed in late March. In view of the smooth progress, the superstructure works are expected to be completed in early July this year.

The land premium and construction costs for the new building amount to HK\$60 million. In addition, internal renovation and furnishing of various facilities and equipment for the new building as well as improvement works for the existing building, including expansion of the library and provision of additional faculty offices, will cost HK\$10 million. This brings our need to a total of HK\$70 million for the entire extension project. We earnestly invite you to pray for us.



## Precious Moments

**March 13-27, 2021  
Ground Painting**

In celebration of the 70th anniversary of Hong Kong Baptist Theological Seminary, our alumni and students organized themselves as teams, and each team helped paint the ground of the Outdoor Theatre on the Sai O campus with the English motto of the seminary: "Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth" (2 Tm 2:15 NRSV).

the word of truth



Come,  
Follow  
Me

Hong Kong Baptist Theological Seminary  
**Student Recruitment for 2021-22**

**Bachelor of Theology**

**Master of Divinity**

**Master of Divinity (Further Studies)**

**Master of Religious Education**

**Master of Christian Studies**

**Master of Theology**

**Doctor of Theology**

**Application Date for Admissions**

Hong Kong : January 4-June 4

Overseas : January 4-April 30

**Admission Test Date**

By individual arrangement during the  
seminary's office hours

**For Inquiries**

Telephone: 2768 5130

Email: [admissions@hkbts.edu.hk](mailto:admissions@hkbts.edu.hk)

Website: [www.hkbts.edu.hk](http://www.hkbts.edu.hk)