



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

Newsletter

2022.11



*Our Graduates' Reflections  
and Sharing*

**President's Message** | The Earth on Which We Live

**Faculty Sharing** | Ordinary Prayers of a Legend



## The Earth on Which We Live

*Joshua Cho*

In Hong Kong, environmental protection has become an issue of increasing concern. Ecologists and environmental experts point out that human beings have disrupted the ecological succession of nature and caused serious ecological damage. When we hear these concerns, how should we respond?

### **Creation and Dominion**

As Christians, we believe that God is the Creator of all things. This was how the world looked like before it was created: "...the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters" (Gn 1:2). In its primordial state, the world was a formless void with chaotic waters. God also said to let the dry land emerge from the waters, and God established order from chaos and made life possible. **According to Genesis 1:3-28, God brought all things into being merely by God's words. When God said, let there be something, and that something existed. Moreover, God saw that everything God created was "good." Finally, God made humans rule over the land:** "God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion

over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth'" (v. 28).

### **Human-centred Dominion**

What does it mean to rule over the land? **Some think that ruling over the land is granting human beings all the resources to use any way they see fit for their own benefit.** The scripture they cite is: "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food" (Gn 1:29). This interpretation is based on anthropocentric creationism, and the idea behind it is that after God had created human beings, God turned the world over to them, while God rested. Humankind was put in charge of the earth, which seems to suggest that the rest of creation is secondary in importance, and other creatures' existence is to serve the interests of human beings, who can rule, consume, and use them at will.

Lynn White points out that "dominion" understood as such has to do with an anthropocentric religious point of view, which only promotes an exploitative relationship and turns



religion into a tool for abusing other species, resulting in the ecological crisis we face today. Being the most anthropocentric religion, Christianity not only establishes a human-nature dualism but also falsely claims that it is God's will to allow humans to exploit nature for their selfish purposes.<sup>1</sup> White draws this conclusion by saying that the culprit of the ecological crisis is Christianity. White calls upon Christianity to repent and make its utmost effort to establish a set of Christian values that is of ecological significance.<sup>2</sup>

### **Biblical View of Dominion**

Indeed, White's criticism is worth considering. What the Bible suggests, however, is not exercising control in a tyrannical and domineering manner. To begin with, we must point out that the Bible emphasizes the need for humanity to depend completely on God, its Creator. From the Genesis creation narrative, we see that the heavens, the earth, and everything in them belong to God and every part of the creation is important, each having its own value and being appreciated by God. The realm of creation is a mutually-connected and interdependent whole, and humankind is merely a part of it. If any part of this created world is damaged, human lives will also be affected. Moreover, God's dominion in the Old Testament included showing God's loving care. Hence, the responsibility of dominion cannot be separated from the provision of care. The creation narrative in Genesis chapter 2 reveals God's care for God's creation: "And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed ... to till it and keep it" (Gn 2:2-9, 15). These verses show that humans were created also for the sake of the earth, born out of God and

the earth, and together with God took care of the earth. God put humans in the Garden of Eden to tend to it. ***In God's plan, humans are not only put in charge of the earth but also serve as gardeners and protectors.*** If the human dominion is stemmed from God's, then it must be like God's which includes the provision of care and protection.

Bible scholar and theologian Richard Bauckham is also of the view that human dominion (*radah*) is not about use, but about care. Dominion is likened to a shepherd tending one's flock with loving care and compassion, in the same manner as God the real shepherd who gives God's life for God's sheep. By the same token, the same holds true for human dominion.<sup>3</sup> Therefore, ***when humans share the dominion of God, they are sharing with God the responsibility of caring for all creatures, rather than holding authority to dominate or exploit the rest of creation.*** Human dominion should manifest a form of obedience to the Creator; a willingness to shoulder the responsibility of caring for other creatures. This view of dominion that "cares for all of God's creation" challenges the attitude of dominion that sees authority as a form of unrestrained, arbitrary power.

### **The Real World: Ecological Crisis**

In the real world, however, humans impose despotic and hegemonic rule over their fellow human beings and the rest of creation. They are not only continuously hurting one another, but also harming other species. The reality is that we are living in a world that is in opposition to the idyllic picture depicted in Genesis chapters 1 and 2, with our fragile ecosystem taking a heavy toll. We are now facing a string of extreme weather incidents caused by climate change: hurricanes, wildfires, floods, droughts, and the like. Elizabeth Kolbert in her book, *The Sixth Extinction*, discusses one of the rare incidents in natural history, the mass extinction of species.<sup>4</sup> Indeed, reef-building corals, fresh-water mollusks, sharks and rays, mammals, reptiles, and birds are disappearing in large quantities.<sup>5</sup> Kolbert states that although climate change is one of the causes contributing to natural disasters, the main culprit remains human beings.<sup>6</sup> Faced with such a scenario, how should we respond?

## Hope: A New Heaven and a New Earth

Christians harbor the hope of “a new heaven and earth.” In Revelation, John said, he saw “a new heaven and a new earth” (Rv 21:1). Besides using analogical imagery to chastise the Roman Empire, he also encourages us to imagine what it would be like in the eschaton so that we could take comfort from it. It could also serve as a reminder of things to come—God will live among us: “...he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away” (v. 4). This verse implies **the renewal of the whole creation** (v. 5). Bauckham indicates that “renewal” is a radical transformation, not a replacement of an old creation by a new one. Renewal is a means for humans to heal their relations with other species; it is not a way of annihilating them. This is also a confirmation of God’s verdict of “good” and “very good” on the things God created in the beginning (Gn 1).<sup>7</sup>

The vision of this renewal focuses on the image of the New Jerusalem, which would be the permanent residence of God and humans. There, God and God’s people will have an intimate relationship (Rv 21:3). The redeemed will see the face of God and the Lamb, worshipping in the face-to-face presence (22:3-4).<sup>8</sup> Such a vision points to the reconciliation between humans and God, as well as that between humans and the rest of creation. In fact, these two aspects of reconciliation are so closely related that they are inseparable. This vision is not only to be realized in the future but has its impact in the here and now, helping us sustain hope in dark times. **The vision of a new heaven and a new earth is the “Garden City” humans yearn for; it is a world that does not intend to replace nature, but a place where humans live in harmony with nature.**<sup>9</sup> God loves God’s people as well as everything on the planet, and time and again God opens a new path for us.

Hence, we know that God will continue God’s work in the world. Even at present, God does not cease God’s creative acts. God has not forsaken the world after creation, nor has God merely sat high

above in the sky. Indeed, God loves this broken world and has never left us. God is not keeping a distance. The world is also God’s dwelling place, where God lives among us.

## Protecting the Environment and Practicing Faith

When we talk about protecting the environment, we are not only dealing with a scientific issue; it also has to do with practicing our faith. **If we believe that God created the world and lives in it, we should care about our planet.** Specific actions we can take include leading a simple life to avoid wasting nature’s resources. We should also not compete with other species for living space so that we do not drive them to extinction. Nor should we turn nature into an artificial world where forests are depleted. We should be careful not to indulge in our insatiable desires and become greedy, hurting our neighbors as well as our planet.

More specifically and closer to home, we can think carefully about the way we live (such as the clothes we wear, the things we buy, the food we eat, and so forth), and see how we can help limit our carbon footprint in order to minimize environmental pollution. For instance, in our daily lives, we can use reusable or recyclable bags to limit plastic waste. We can also install solar panels, using solar energy to help reduce greenhouse gas emissions.

## Protecting the Environment and Theological Education

**Our seminary can offer courses that bring more attention to environmental protection so that the goal and scope of theological education will no longer be human-centred.** Since theology is not solely concerned about “God and I,” it is not proper to talk about God and humanity to the exclusion of other species—as if only human continuity were the most essential.

In other words, we will no longer confine God’s creation and care to human beings alone; nor will we look at things from a human perspective. Instead, we start seeing with the eyes of faith (2 Cor 5:7), learning to appreciate every new creation in Christ. **In Christ,**

***we see ourselves in a world transformed, which is a new creation, a world changed by God's love.***

Hence, the education provided by the seminary is not confined to teaching and learning in the classroom; it should involve all the activities of the teachers and students. We affirm the value of all of God's creation (land, trees, animals, humans, and so forth). We teach "right living," which is simple, contented, and self-disciplined. We teach "sacramental" living filled with the presence of God. This sacramental lifestyle is to realize a new spirituality and exemplify a new ability in self-discipline. The exercise of self-restraint in our lives is not to renounce the beauty of this created world; rather, it is to give up the greed and selfishness of the contemporary world driven by commercialism.

### **Fulfilling Vocation: Creating Beauty and Kindness**

What we are doing now may not have an immediate effect on our current situation, but we should still do "the right thing," trying to make every effort to protect the environment. Steven Bouma-Prediger points out that despite global warming, the depletion of the ozone layer, and the extinction of other species, we still have to continue responding to the call and take up the role of caretakers. ***We fulfill our vocation regardless of what results we may achieve, or in spite of the state of our planet earth; we do it simply because it is all about our character.***<sup>10</sup> Faced with an array of challenges, we, therefore, need to ask ourselves: Should we do what is right? At this moment, are you in despair or filled with the Holy Spirit that moves you? Is this the time we should set things right with love, or let chaos continue to rule the world?

***By no means can we do everything, but we can do what is right and things that are within our***

***reach.*** Everyone can take small actions, which may be inconvenient but important. It is true that trying to limit our use of plastic bags and putting kitchen waste into a collection bin every evening may not save our planet, but every time we do this, we are making a difference. Such practices are good in themselves and they are also good for our souls. They can create beauty and kindness, and benefit all creatures.

The earth is humans' habitat and the place where God lives. Let us continue to exercise good dominion over our planet and take good care of it, in which we are all living our lives. Amen.

\* This article is adapted from the writer's speech delivered at our Opening Convocation Ceremony (August 23, 2022). All Scripture quotations are taken from the NRSV.

- 1 Lynn White Jr., "The Historical Roots of Our Ecological Crisis," reprinted in *Readings on Ecological Systems: Their Function and Relation to Man*, ed. A. E. Lugo and S. C. Snedaker (New York: MSS Educational Publishing, 1971), 335.
- 2 White Jr., "The Historical Roots of Our Ecological Crisis," 338.
- 3 Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation* (London: Darton, Longman and Todd, 2010), 16, 18, 31.
- 4 Elizabeth Kolbert, *The Sixth Extinction: An Unnatural History* (New York: Henry Holt, 2014), 7-8.
- 5 Kolbert, *The Sixth Extinction*, 17-18.
- 6 Kolbert, *The Sixth Extinction*, 237.
- 7 Bauckham, *Bible and Ecology*, 175-176.
- 8 Bauckham, *Bible and Ecology*, 177-178.
- 9 Bauckham, *Bible and Ecology*, 177-178.
- 10 Steven Bouma-Prediger, *For the Beauty of the Earth: A Christian Vision for Creation Care* (Grand Rapids: Baker Academic, 2010), 186.

## Our Graduates' Reflections and Sharing

**W**hen brothers and sisters in Christ were called to enter the Hong Kong Baptist Theological Seminary (HKBTS), they were entering a disciple community of Christ to receive theological education. In the fellowship of this community, they learned to be the Lord's disciples. Equipped with biblical and theological knowledge, they put faith and pastoring skills into practice, and strengthened was their spiritual character. Despite the ever-changing circumstances and the storms they might face, together they faced challenges in their studies and lives,

experienced many challenges and renewals, broadened their spiritual horizons, and learned to submit to God's plans, which were full of divine surprises. We wish that this year's graduates will continue to be blessed with God's grace and that they will be used by Him, becoming servants who are worthy of the call and who will preach the gospel, build up the church and expand God's Kingdom. Now, let us listen to the sharing of our Main Program graduates.

### Words from Our Graduates

#### B.Th. Graduates



#### Chan Man-ping, Carmen

As we are going to part, my heart is filled with mixed feelings of joy and thankfulness as well as perturbation and reluctance. Everyone and everything related to the seminary is on my mind. I am grateful to the President and the teachers for their instruction; I am thankful for my relationships with my fellow students. The days when we enjoyed solidarity are so memorable to me. May we join our hands in facing the turbulent days by relying on our Lord Jesus, who calmed the storms and the sea.

#### Cheng Ho-yan

I thank the Lord for His grace, which allowed me to grow at HKBTS and know God more deeply in this comfortable environment. I am grateful to the teachers for their teaching by words and deeds, and for treating us as if we were their children. They have also become examples to me when I learn how to be a servant-leader. I ask the Lord for extra strength so that I may live up to His trust, rightly handle the word of truth and become a workman who needs not be ashamed and who will be faithful even to the point of death.

## B.Th. Graduates

### Cheng Kim-ho, Joseph

I have experienced endless grace in the past four years, with teachers teaching us wholeheartedly and students supporting one another. We attended the chapel services together, ate together, learned together, and prayed together. All these elements are unforgettable. I hope these experiences will be of great help and support to us on our paths of ministry to becoming faithful servants giving glory to God's name.

### Fung Wing-mui

I thank the Lord for guiding me and my husband into the path of theological training and molding my entire family through communities like the seminary and my church over the past few years. I thank the Lord for letting us see His ever-present grace surrounding us through everyone who walked with us.

### Ho Lap-san

The four-year theological training has made me realize that God is the only One I can rely on in my life. During my studies, I have been under considerable pressure physically and mentally. However, thanks to the good examples the teachers set for us and the help of my fellow students, I have experienced His grace. HKBTS's "hidden curriculums of life" has connected all of us in this spiritual community. May God remind us that we are His chosen preachers in this age.

### Law Hoi-yui, Terence

I thank God for calling me, a sinner saved by grace, to receive theological training. The four years of study passed quickly. Besides imparting to us theological and biblical knowledge, the teachers and my peers have also made me understand what "solidarity" and "koinonia" (fellowship) are. Our future may be full of changes but I hope the disciple community of HKBTS will continue to live out the essence of Christ's life and we will work hard together to be His disciples.

### Law Yuet-ho

"Day by day dear Lord of you three things I pray  
To see you more clearly  
To love you more dearly  
To follow you more nearly  
Day by day."

Thank God for letting me experience His abundant grace over the past four years.

### Liu Wing-sze

I thank my Father in heaven for letting me experience the power of solidarity of a disciple community at the seminary throughout the four years of turbulence. Although the world has not yet been transformed by us, I hope that we can become a disciple community in Christ that will not be changed by the world. May we walk with the world with faith, hope, and love.

### Lo Chun-kit

"By the grace of God, we gathered here, going through ups and downs with all sorts of feelings: joy, anger, sorrow, and sadness. Blessed were we who were connected with one another and enjoyed solidarity in God while embarking on the unknown journey.... Step by step, we went through the journey with faith." Summing up my life at HKBTS in the past four years in one word: unforgettable.

### Ng Siu-yin

I thank God for giving me theological training, which has given me continuous experiences of His grace throughout the four years. I am grateful to my teachers and fellow students for walking with me; I am also grateful to my wife, my family, and my church for their support. I ask God for His guidance to continue so that I will be faithful in preaching the gospel, following Christ, and living as His disciple.

### Yu Chung-sang

Time flies and I am going to graduate in the blink of an eye. Throughout the journey, my life has been filled with the Lord's sufficient grace. Had it not been for His grace, I would not have been able to finish the theological training. I hope I will never forget my initial passion: I want nothing for myself; I want everything for the Lord. May God bless us. Amen!

## M.Div. Graduates



### **Chan Yee-wah, Elaine**

There is a time for learning and there is a time for graduation. My further studies at HKBTS have to come to an end and I have mixed feelings about it. While feeling reluctant to leave, I am delighted and thankful at the same time. It has been a blessing for me to have the opportunity to burn the midnight oil and to finally complete the M.Div. program amidst my busy pastoral ministry at the church. Anyway, there is a time for graduation and there is a time for ministry. May God use me!

### **Ho Sze-nga**

My study at HKBTS over these three years has not only enriched my knowledge and skills, but also allowed me to experience the brokenness of life and its renewal. These experiences have shaped me to become one who knows more about how to walk with others. May God use my life so that I will become a vessel useful to Him and be guided by Him to where He sends me to serve.

### **Cheung Tsz-wai**

It's time for graduation! Summing up my study at HKBTS in the past three years, I have been pursuing knowledge, living a community-minded life, and learning to be Lord's disciple. I am thankful to the teachers for their instruction, to my family for their support, and to my fellow students for their encouragement. I hope I will be faithful on my path of serving God till death.

### **Kam Chun-kong, Geoffrey**

I am ready to take on God's pastoral vocation so that I may gain Christ, just like Paul, who made up his mind in the book of Philippians to pursue the surpassing worth of knowing Christ Jesus his Lord. At this moment of graduation, I commit myself again to serving the Lord for the rest of my life, with gaining Christ as the goal of my life.

### **Chow Dick-hong**

Thank God for giving me a chance to study at HKBTS. During these few years, I have not only deepened my knowledge of the Christian faith but also experienced the characteristics of HKBTS, namely understanding the truth about discipleship, community, and solidarity. I hope I can apply what the teachers have taught us to the ministries in church, society, and the world.

### **Kung Ying-ying**

If we are satisfied with just a shallow understanding of theology, how can we rise to the challenges of being a pastor in the future? I am grateful to the teachers for guiding us so that we yearn for continual enrichment at the heart of every lesson. From the Lord's economy and immanence, we have understood the wisdom that far surpasses our life experiences. Theology, which is so subtle and profound, has boosted our courage to learn.



## M.Div. Graduates

### Lau Chee-keong

#### *Grace-filled Learning:*

Thank you, teachers, for your earnest instruction  
*Grace-filled* is the growth of my life  
Once again I embark on the journey to follow  
God's example  
*Learning* throughout my life without letting go of  
my initial passion

### Lau Kwok-ho

"Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight" (Prv 3:5-6).

### Lee Hoi-ning, Penny

It has been my honor to further my studies at HKBTS. The earnest instruction of the teachers has given me a good grasp of the methods and skills to learn biblical Greek and Hebrew. They have also fostered my growth, helping me to learn how to preach the gospel and pastor the youth and teenagers during the social movements and the pandemic.

### Lee Yick-kwan

I have strongly felt the Lord's greatness and wonders in contrast to my insignificance during these three years of study. Over the past three years, I have been thankful to the Lord for His care and protection, to the teachers for their devoted teaching, and to my fellow students for walking with and encouraging me. I am longing to enter ministry fields and become a vessel useful to Him in pastoring the church. "God be in my head and in my understanding. God be at my end and in my departing."

### Lo Mei-li

When You called me and opened my heart wide, I went straight away to the path You commanded me to step on.  
When You drew me near to You, You crowned my year with Your bounty, and Your carts overflowed with abundance.  
When You strengthened me, I was able to press on to the end, remaining faithful to Your entrustment to shepherd Your sheep.

### Ng Wai-ying

Thank you, Lord, for calling me and preparing this community for me. May I adopt more of HKBTS's humility and maintain my awe of You so that I may become Your valued servant who keeps saying, "Here am I. Send me!"

### Shiu Hau-lam

HKBTS's "hidden curriculums" have become the most impressive lessons for me during my theological studies in the past few years. In this community, I have experienced peace and joy while facing my own weaknesses. I have also discovered the grace of God's presence. I thank God for showing me His work on us, molding us in such a way that we may walk on a path according to His will.

### Tin Chi-chung, Joe

These three years of study were by no means easy for me as I am not a book lover. Had it not been for God's grace, I simply could not imagine how I could complete my studies. I was blessed enough to have fellow students fighting the battle with me, which added joy to my painstaking study life. I have also benefited a lot from the teachers' instruction. Aware of my own weaknesses, I hope I will continue to be blessed with God's grace in my future ministry.

### Wong Siu-kei

I thank the Lord for His calling and His grace, which have enabled me to receive training at HKBTS and become a full-time pastor. I am thankful to the teachers for their instruction and to the staff and my fellow students for their true support and care. I am thankful to my wife, my mother, and my elder sister for their support and their selfless love. I am thankful to the pastors and staff of my future workplace for their guidance, support, and care.

### Yip Ka-yan

I am always asked, "How do you feel about your theological studies in these few years?" What I concretely feel at the moment is: studying theology at HKBTS is a very blessed decision in my life. Upon graduation, I hope I will continue to dance with God at a new starting point.

## Th.M. Graduates

---

### **Cheung Sau-ming, Kenny**

Having gone through the chilly winds and under the scorching sun on my study journey, I am grateful that I am able to graduate today! During my theological training, I was deeply moved by the attitude and sincerity of the teachers in their scholarly research. I will never forget those days and the teachers who also become my friends as well. May we be all encouraged by this: "It is the Lord Christ you are serving" (Col 3:24b).

### **Hui Siu-kuen**

In this seemingly hostile age, by the Truth of the divine goodness, I pledge to keep testifying the creative and redemptive work of the Lord, building disciples of Christ, and demonstrating the glorious beauty and hope of the Heavenly Kingdom.

### **Mak Yuk-kwan**

John Webster said, "The holiness of the Church is grounded in the work of the Holy Trinity in electing, reconciling, and perfecting a people to become God's covenant partners and the fellowship of the saints." I am thankful for the Triune God's love, for Jesus Christ's salvation, and for the Holy Spirit's guidance. I am thankful to HKBTS for the nurturing and training I received and to Prof. Andres Tang for his teaching. I also have to thank my family, fellow students, and fellow believers for loving and walking with me.

### **Sin Tak-yin**

Thanks to the Lord! Throughout my learning process, God has not only helped me achieve growth and renewal in knowledge and ways of thinking but also guided me to learn how to be fully submissive to and faithful to Him. He knows my true self and guides me with His abundant grace. May praise and glory be to the God of Grace!

# Sharing from Our Graduates To Be Your Vessel

Ng Wai-ying (M.Div.)



**B**efore I began my studies at the seminary, I had never heard of theologians or their writings, church history, theological approaches, differences among various denominations, or extracanonical literature such as apocrypha and pseudepigrapha. At that time, I was simply a lay Christian who was devoted to serving God. However, I was then called by God and gained pastoral recommendations to study at HKBTS. **The theological training I have received in the past three years has allowed me to experience how great and awesome the Lord is and to become a more knowledgeable servant.**

## The Rich Wisdom of God's Word

During the past three years, I have been touched countless times in the *lectio divina* meetings by the Lord's glory as described by saints throughout the ages. Countless times I have been amazed by the richness of the Christian faith as discussed by different theologians. All these experiences have allowed me to better understand the Lord's greatness, which transcends time and space. On one occasion, in particular, I deeply experienced my own transformation by the Holy Spirit.

When I studied a course on Deuteronomy two years ago, my impression of the book remained superficial; I thought that it was just a boring and lengthy book. When the teacher instructed us to write an exegetical paper about it, I planned to hastily complete such a boring assignment by making references to a few commentaries only. I still remember we were asked to study the levirate marriage mentioned in just six verses in Deuteronomy (Dt 25:5-10). However, owing to my own feelings of boredom with the assignment, I kept procrastinating, which put me under greater and greater stress as the deadline neared.

Soon, it was only two days before the deadline. Leaning back on the chair, faced with a blank word file, a couple of commentaries, and several academic articles, I kept asking God, "Lord, it's just six verses! What keeps me from writing to explain them?" To my surprise, after 15 minutes, when I was staring at those commentaries, tears welled up in my eyes. My heart was filled with surging admiration: Why were so many Bible scholars driven to discuss these six verses in such lengthy studies? As a result, I could not stop reading, up to 15 articles, throughout the night, all concerning the explanation of those few verses. That day, I kept praying fervently, repenting for looking down on God's

---

word. **Starting from that moment, I could not stop the desire to share with others: God's word is rich and His understanding is infinite.**

## God Called My Name

What amazed me more was that God not only let me experience the wonder of His word, but also made me truly realize the deepest calling of this Wonderful Counselor in my life. Before studying at the seminary, I had little feeling about my name. "Wai-ying" is just a way others refer to me and I am an ordinary individual. When my parents named me "Wai-ying," they wished I would become a clever child, with such rich (*Ying*) wisdom (*Wai*) that it resembled a vessel overflowing with wisdom. However, I barely managed my studies in the past, failing to live up to my parents' expectations. This was a reason why I had developed a kind of remoteness to my own name. I remember the time when I shared my calling with my pastor; I read a number of books about how to discern God's calling and coincidentally those books all began with the same theme—how God calls you. At that time, I kept meditating on my name many times, praying and asking God, and yet, without any inspiration. Finally, I chose to set the matter aside.

However, during the three years of my seminary study, I was stunned by God's infinite wisdom again and again, and similarly, I kept wishing I would become truly "rich" in "wisdom." The Bible, God's Word, is really so rich that I persistently wished to go deeper in its study and understand it more. I also wanted to proclaim to others the greatness and wonders of God and when I did so, I found that it was the moment I enjoyed the greatest freedom and could become myself. After the exploration and learning in these few years, I finally realize today how God called me. **Lord, may I become Your "Wai-ying" and be Your vessel, filled with Your wisdom so that I will not stop sharing with brothers and sisters the greatness that overflows from You.**

---

What amazed me more was that God not only let me experience the wonder of His word, but also made me truly realize the deepest calling of this Wonderful Counselor in my life.

# Dual Focus on Study and Practice

*Richard Wong (M.Div.)*

## **In Face of Learning Difficulties**

During the first semester of my studies at HKBTS, I struggled with doubts like: Do I *have to* understand the formation of the Christian Bible? Why do I *have to* know so much about the development of Christian doctrines? Moreover, because I was not used to reading lengthy and difficult materials and, as a beginner, was still developing my academic writing skills, when I was faced with difficult readings and assignments which felt like they were beyond my comprehension, I said to myself, "Well, I'll just try my best!"

However, the initial difficulties that I faced went beyond these challenges. During that time, my wife was sick and I was worried that I would be torn between looking after my family and pursuing my studies; what was more, I had to start my internship during the second semester. Seeing that I was still unable to strike a balance among the needs of the family, my learning, and my service, I contemplated the idea of deferring my graduation. During my struggle, God made me notice my great expectations based on a "dual focus on study and ministry" and my dislike of feeling trapped between things I care about. Finally, I gathered my courage to make a decision to slow down my learning so that I could adapt to the situation and digest what I have learned. Thank God, I became humbler and had more time to enjoy myself in the ocean of learning.

## **Dual Focus on Study and Practice**

At the Hong Kong Bible Conference in 2016, God inspired me to join evangelical training courses at the Hong Kong Christian Short Term Mission Training Centre. Ever since then, He has been calling me to take on the burden of gospel work and I, therefore, always commit myself to evangelical ministries. ***Even when I had become a theology student, I was still committed to this calling and kept thinking and learning in a "gospel-focused" orientation.*** Whenever I studied a subject, I was firmly determined to find out what would be helpful to my dialogues with atheists, pagans, and faith seekers, eagerly hoping that I



*Richard with his wife, mother, and elder sister*

could spread the truth of Jesus Christ's gospel more accurately. I thanked God for letting me benefit a lot from my study. My knowledge was enriched and my passion for evangelism kept growing.

All along, I had been thinking highly of practical theology, believing that this could better equip me with the required "skills" for my future service as a pastor. Later, God gave me a more proper understanding of theology. I gradually agreed with the views of some theologians: ***all types of theology are practical in terms of spirit and goals.*** Thank God for broadening my horizons by inspiring me to give more weight to integrating practical theology with other disciplines, rather than placing emphasis on practical theology alone: I began to continually reflect upon theology in my practical services; I pondered upon how to put my faith into application properly while taking in theological knowledge.

## **A Teachable Heart**

During my internship the following year, my supervising pastor invited me to join the children's ministry. I found it uneasy right away, thinking that I was neither suitable nor experienced for the service. Thank God, a sister in my mother church who was experienced in this field reminded me, "Just treat the kids with a true heart!" I did so accordingly. Gradually, my service

---

**I began to continually reflect upon theology in my practical services; I pondered upon how to put my faith into application properly while taking in theological knowledge.**

---

progressed from that with a reluctant heart to one with longing and passion. Finally, I even became friends with the children. At this time, I realized God wanted me to understand that children are also a part of the church, which I should not neglect.

When I tried to apply the various kinds of knowledge I acquired to the area of pastoring, God taught me that I should spend more time actively listening to the stories of different people because God sees everyone as precious, be they members of the church, drifting believers, or faith seekers. On the other hand, William Willimon points out that a pastor has a wide range of roles but I have found that it is by no means easy to identify when to play a particular role. Moreover, Thomas Long discusses the different roles of a preacher, and the relationship between what we preach and the congregation, which is inspiring to me.

When I tried to apply what I have learned in different internship scenarios, bit by bit and step by step, God made me realize that ***I must ask myself two questions every time I prepare for a ministry or have a chance to have fellowship with others: for what? And for whom?***

### **Reflections before Graduation**

At the Senior Integrative Colloquium, I and my partner, Kung Ying-ying, conducted research on an issue in which I was strongly interested: marketplace evangelism. Thanks to the guidance of

Dr. Eric Kwong, we visited three churches and three Christian organizations and learned from several senior pastors some essentials of leadership. They have also broadened our vision of the Heavenly Kingdom. In addition to the perspectives on work, we have also engaged in deeper thoughts on discipleship and ecclesiology.

A year prior to graduation, I began to find my ministry direction but I remained confused at that time. I was grateful that our Chaplain Rev. Brian Lam walked with me and gave me pertinent opinions. What made me more thankful to God was that I had learned how to discern His will in a faith community and experienced spiritual discipline before graduation, which was indeed so precious. I hope that I will have the chance to share this experience with members of the churches so that we can build up each other.

Looking back at the past few years spent in the boundless ocean of learning, I have to thank my wife, my mother, and my elder sister for their selfless love in support of my theological training. I also owe my sincere gratitude to the HKBTS teachers for their nurturing and to the seminary staff and my fellow students for their support and care. I hope I will make every effort to be a faithful servant of the Triune God. May all glory and praise be given to Him!

## Submission to God's Plan

*Fung Wing-mui (B.Th.)*

Looking back at the past six years, I found that many things did not happen as I had expected they would. I still remember the year 2016, when my husband and I entered the Hong Kong Baptist Theological Seminary together to receive theological training. The theological program was supposed to be completed in four years; however, I gave birth to my child during my second year and consequently studied at a slow pace afterward. It took me six years in total to obtain the degree. Year after year, seeing my fellow students graduating batch by batch, I really had mixed feelings. Despite this, the only thing I could say is ***God's plan far surpassed what we had expected.***

### **A Dilemma**

Not long after the birth of our child, my husband and I planned to leave our 6-month-old son in the care of a crèche but our son's reaction was against our expectations. He kept



*Wing-mui with her husband King-yan and child Jeremy*

crying at the top of his lungs in the crèche, with his fair complexion turning ruddy and then purple. The teachers at the crèche contacted us many times, asking us to take him home earlier. At first, we thought that our son just needed time to adapt to the environment of the crèche. So we continued to take him there every day, though with tears in our eyes. However, after a week, seeing no progress in his situation, we were no longer stonehearted enough to send him to the crèche again. Nevertheless, as a couple of full-time theological students, how could we handle the heavy workload from our studies and take care of our son at the same time?

On one occasion, I was having lunch with my teachers and fellow students at the seminary's canteen. When one of the teachers knew that we had sent our son to the crèche, she tried to understand the situation from us. During that period, we were very afraid to be asked about our son as we were neither hardhearted enough to let our son stay at the crèche every day nor willing to change our original plan. In face of such a dilemma, we did not know what to do. At that moment, the teacher was just asking after me but it instantly triggered my tears, which gushed out like a spring. Then, the teacher began to listen to me during lunch, trying to understand my struggles. After that, the teacher explained the philosophy of Christian education and the developmental needs of children to me again. She encouraged me to take my son home because infants will develop stronger senses of trust and security if they grow up in an environment where their needs are always heeded by the caregiver. Moreover, **we are still responding to God's calling when we look after the inheritance entrusted to us by Him.** In an instant, I felt much relieved. At first, I struggled hard as I felt I would let God down if I put aside His initial calling for me to receive full-time training. I felt extremely guilty about this. I was painfully caught in the dilemma between the need to take care of our son and that of responding to His calling. What the teacher said during the conversation, however, let me feel a great sense of relief. Recalling this experience, I have to thank the two teachers for encouraging us to give priority to looking after our child when I was at a loss as to what to do.

## **New Life at the Seminary**

After discussing and praying with my husband, I decided to look after our son myself. Although I was still studying in a full-time program, I cut down the number of courses to be taken each term, which means it would take me four and a half years to complete the original two-and-a-half-year studies. In this way, my studies could tie in with my husband's class schedule. From then on, I started a new life at the seminary, in which I was inseparable from my son. Together, we attended the chapel services, had the lessons, did the assignments, went to search for information at the library, enjoyed activities at the Recreation and Leisure Area on the third floor of the Student Activity Block, went to see the turtles in the turtle pool, lingered around at the canteen, hung the clothes at the rooftop, and watched the students play basketball at the basketball court. Basically, the entire seminary was where we lived and played. The teachers and my fellow students have all become members of our family.

## **God's Plan**

Staggered as the journey was, it feels like I graduated in the blink of an eye. After six years, I completed the degree program of

Bachelor of Theology. Again, I have to say that things did not proceed as I had expected. I had planned to join a ministry field after graduation but I had to make changes again because of the needs of my family. Now, I have become a full-time housewife. During the past six years, God has changed my plans again and again. This reminds me that God has His own plans for me. Having said that, I still feel indescribably weak when I am faced with all sorts of uncontrollable situations. On the other hand, **when I see my son growing bit by bit in these four years, I begin to understand what it means to "live for others."** To me, God is calling me to take good care of my son and my family at this moment, which is a very important service to Him.

---

**... God has changed my plans again and again. This reminds me that God has his own plans for me.**

---

# Please Pray for **Our Graduates** and **New Students**

**P**lease pray for our graduates that the Lord will guide them into their ministry fields to preach the gospel of peace and put it into practice, thereby expanding God's Kingdom. Please also pray that God will bless them with a dedicated faith in Him allowing them to face the various challenges ahead and that they may show the love of Lord Jesus through all their words and deeds, bringing hope to those in despair.

Please also pray for the new students that the Lord will help them adapt to seminary life and that they may grow in areas like biblical truth, theological wisdom, love, character, and knowledge. May they learn to be the Lord's disciples and servant-leaders in the community.

## **Our New Students:**

### **Master of Theology**

Cheung Tsz-wai      Kam Chun-kong, Geoffrey      Kung Ying-ying      Lau Kwok-ho  
Ng Wai-ying      Shiu Hau-lam

### **Master of Divinity**

Chik Pui-man, Pakey      Lam Ho-hon John Kelly      Lee Ka-wing  
Leung Ka-ying      Wong Wing-ki      Lei Chin-nang      Law Yuet-ho

### **Bachelor of Theology**

Chan Choi-ling

### **Master of Christian Studies**

Chan Lai-chun

### **NCS**

Lee Ka-him      Fung Hoi-yan Agy Joe



*The new students together with President Cho and the faculty after the opening convocation ceremony*

## **Student Recruitment for Spring 2022-23**

### Daytime Programs

**Master of Divinity** ( 7-year Part-time )

**Master of Divinity** ( Further Studies ) ( 5-year Part-time )

**Master of Christian Studies** ( 5-year Part-time )

**Master of Theology**

**Doctor of Theology**

### **Deadline for Admission Application**

November 30, 2022

### **First Day of Spring Term**

January 16, 2023

Please log on to the seminary's website at [www.hkbts.edu.hk/admissions](http://www.hkbts.edu.hk/admissions) for details.  
For inquiries, please call 2768 5130.



Scan for details

# Introducing Our New Teachers

## **Dr. Lam Chi-yeung**

*Assistant Professor  
of Christian Education*



**D**r. Lam Chi-yeung joined the HKBTS faculty last June and is currently Assistant Professor of Christian Education at our seminary. He and his wife have a daughter who is now attending university. Dr. Lam received his M.Div. degree from our seminary in 2005, and after serving in a church for three years, he furthered his studies at the University of Birmingham, graduating with a M.Phil. degree. Later, he went to Australia and enrolled at the University of New England where he obtained his Ph.D. in positive psychology. During his graduate studies, he worked at a seminary and a university.

Dr. Lam's research interests cover such areas as Christian education, positive psychology and Christian faith, Christian spirituality, church development, qualitative research, etc. He believes that research in education and psychology can connect with the knowledge and serving experience he acquired previously. Hence, he chose to do more in-depth research in this area. In the process, he has felt God's presence, which brings him joy and contentment.

Dr. Lam's dreams include teaching, providing pastoral care, and conducting research. For him, the aim of research is to have the findings published in books and articles, and teaching cannot be divorced from caring for others. Since graduation, the direction of Dr. Lam's service, therefore, has been mainly in teaching and research. Over the last 10 years, he has been an honorary pastor, while at the same time teaching in various seminaries and universities. In recent years, his research focus has been on assisting churches in understanding the latest situation in Hong Kong with the aim to help them plan their future development. He looks forward to continuing to wholeheartedly serve the Lord in teaching, pastoral care ministry, and research as His faithful servant.

As a HKBTS alumnus, Dr. Lam has special feelings about returning to teach at his alma mater where many fond memories took place. He considers life as impermanent. To him, people often think they can have the future thoroughly mapped out and own many things, but in reality, things may not turn out as one expects. Since we have no way of knowing what the future may hold, it is necessary for us to cherish the present. If we receive visions and commands from the Lord, we have to devote ourselves, body and soul, to Him and do our best without delay. Only by doing this will we be worthy of God's call on the day we give an account of ourselves to Him. This is Dr. Lam's serving attitude and also his exhortation to every student who has been called to serve.



## Dr. Chang Kai-hsuan

Assistant Professor  
of New Testament



Dr. Chang with his wife, Shalom, and daughter, Lucy

Dr. Chang Kai-hsuan from Taiwan joined our faculty this academic year. Dr. Chang and his wife have an eight-year-old daughter. When he was studying his M.Div. degree at Taiwan's China Evangelical Seminary, he knew that he was called to serve in theological education for Chinese people and to nurture future pastors to preach biblical messages from the pulpit. After graduating from his master's program, he served for one year in the church where he had been an intern. Then he moved with his wife to Toronto, Canada, and pursued his Ph.D. at the University of Saint Michael's College, part of the University of Toronto, majoring in New Testament studies. Their daughter was born in Toronto. After graduation, he taught New Testament courses at Taiwan's China Evangelical Seminary while serving as Editor-in-Chief of *China Evangelical Seminary Journal*.

Dr. Chang's research areas include the apocalyptic Paul, sociological analysis of early Christianity, ritual (especially baptism) and religious experience in early Christianity, metaphor, using cognitive linguistics to study how bodily experiences are related to abstract thinking, etc. His publications include *The Impact of Bodily Experience on Paul's Resurrection Theology*, and a co-translational work, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*. He has also contributed a number of articles to Chinese and overseas academic journals.

Engaged in years of conducting research and serving the Lord, Dr. Chang is always eager to see church preaching improving. He, therefore, has a special passion to educate students who will be future pastors or who will teach others to serve the Lord. He does not, however, intend to teach homiletics, or provide practical guidance and training on preaching; instead, he wants to raise the quality of their sermons by equipping potential preachers with better exegetical capabilities, as well as helping them acquire a more refined and comprehensive approach to theology and way of thinking. He aspires to have a more in-depth integration between his future teaching and research, and hopes that students study the Bible with enthusiasm and devote themselves to theological thinking and reflection, study, and research.

## Ordinary Prayers of a Legend

Lam Chi-yeung

Assistant Professor of Christian Education



### The Legendary Life of Elijah

When we read about Elijah's story in chapters 17 and 18 of 1 Kings, we discover that Elijah is a complete legend. The name of Elijah first appears in 1 Kings 17:1— "Now Elijah

the Tishbite, who was of the settlers of Gilead, said to Ahab, 'As the LORD, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word.'" Elijah's appearance and the first sentence he utters provide us with a vivid image of a prophet with a powerful presence that becomes deeply embedded in the hearts of readers.

What Elijah experienced afterward also took place in a legendary atmosphere. First of all, he had to hide himself by the brook of Cherith and live on the provisions supplied by ravens. When the drought became so severe that the brook of Cherith dried up, God told him to go and stay at a widow's place in Zarephath. During his stay there, the family did not run out of flour or oil. When the widow's son was taken ill and finally died, Elijah prayed to God, who brought the widow's son back to life. What cheers the readers and made them dwell upon 1 Kings 18 with great relish, is the scene in which Elijah rose to a challenge against the prophets of Baal on Mount Carmel. In a single attempt, he got rid of 450 false prophets. Afterward, when Queen Jezebel went after Elijah with a deadly chase, he ran for his life until he became so exhausted that he asked to die under a juniper tree; after that, he came across a great and powerful wind, an earthquake, and a fire but the LORD was not there (1 Kgs 19). When it came to the last scene of his life, Elijah saw a chariot of fire appearing with horses of fire, and then he went up by a whirlwind to heaven (2 Kgs 11-12). Elijah was a legend but the purpose of this article is not to examine the legendary side of Elijah. On the contrary, this article aims to study his ordinary side.

### The Ordinary Side of an Extraordinary Prophet

We can understand the personality and character of Elijah by studying his story from various perspectives. When the brook of Cherith dried up, God told Elijah to stay at the place of a widow in Zarephath. Elijah obeyed and went to Zarephath according to the LORD's will. When he came to the gate of the city, he saw a widow gathering sticks there; and he said to her, "Please get me a little water in a jar, that I may drink" (1 Kgs 17:10). As she was going to get it, he said to her, "Please bring me a piece of bread in your hand" (v. 11). In the translation provided in English Bibles like NASB and NET, the word "please" is used to express that Elijah was making "requests." On the surface, Elijah asked to stay at the widow's place, but actually, he came to save the widow and her son. Elijah obeyed God and concerned himself with the underprivileged. Such an act revealed the down-to-earth personality of Elijah and showed his friendly side through his words.

When we read 1 Kings 18:41, we can see Elijah saying to Ahab after getting rid of the prophets of Baal at Kishon, "Go up, eat and drink; for there is the sound of the roar of a heavy shower." The consecutive verbs "go", "eat" and "drink" are all in the imperative. Elijah spoke to Ahab in a straightforward way, with an authoritative and commanding tone. We need to note that Ahab was the ruler of the society, who stood in stark contrast to the underprivileged. **Elijah sounded neither supercilious nor obsequious before authority, and he was warm and gentle when speaking to the underprivileged.** From the scenes above, readers can see a multidimensional Elijah.

### In Search of Room for a Prayer

After speaking to Ahab, Elijah returned to the top of Mount Carmel, "crouched down on the earth and put his face between his knees" (1 Kgs 18:42). What we have to ask is: Why did Elijah go up to Mount Carmel? How long did the journey take? What were the surroundings like when Elijah walked up Mount Carmel? Why did he have to crouch down on the earth?

If we search on the Internet, there are many pictures of Mount Carmel, which is scenic and surrounded by green grass. We may also acquire a general understanding

of what Mount Carmel looked like in the old days by studying two texts in the Old Testament: Song of Solomon 7:5 (“Your head crown you like Carmel”) and Isaiah 35:2 (“It will blossom profusely and rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it. The majesty of Carmel and Sharon. They will see the glory of the LORD. The majesty of our God”). The texts describe Mount Carmel with expressions of beauty. Both ancient and modern information reveals that Mount Carmel is a place with a beautiful environment.

Currently, the height of Mount Carmel is 546 meters above sea level, which is roughly the same as Victoria Peak in Hong Kong. If we walk from MTR Admiralty Station on Hong Kong Island to the top of Victoria Peak, it takes more than an hour (depending on one’s age and ability). When Elijah intentionally went up to the top of Mount Carmel, what was actually on his mind during the journey? The verse does not provide an answer to us directly but it is clear that after Elijah reached the top of Mount Carmel, “he crouched down on the earth and put his face between his knees.” This obviously describes the act of praying. If we are to understand the inner world of a person from the description in the Bible, we need to have a good grasp of their behavior and action. **We believe that Elijah was praying while walking on his journey up to the top of Mount Carmel. He was doing his best to seize the time for getting strength from God. Besides, Elijah was deliberately looking for a special space for praying to God, which was the top of Mount Carmel.**

### **Praying Persistently**


Elijah prayed while walking on his intentional journey up to the top of Mount Carmel, where he continued to pray. It can be seen that when Elijah had to focus on praying, he would not randomly seek out a place. Instead, he deliberately arranged a time and place in his effort to find a space where he could sanctify himself for praying—Mount

Carmel. “He crouched down on the earth and put his face between his knees.” **This action fully reflected his focused and dedicated attitude toward praying.** He prayed six times, to no avail. Compared with his earlier challenge against the false prophets, in which fire came from heaven just after he prayed once, it seemed that his prayer for rain did not work as well. Nevertheless, Elijah continued to try with the seventh prayer (“seven” implies perfection). Elijah kept trying even when he could not see any effectiveness in the previous prayers. **Such persistent prayers showed the steadfast faith of Elijah, who kept waiting for God’s deeds with a reverent heart.**

### **Doubts in Prayers**

Let us continue to focus on the development of the incident by trying to experience what Elijah experienced in his prayers. Elijah kept praying, waiting for a heavy shower; however, nothing happened after six attempts. At that moment, what would be on his mind? Let us take a look at the scene in which Elijah asked for himself to die as he felt exhausted in his run for life during Queen Jezebel’s deadly chase after him. Let us also think about James 5:17, which describes Elijah as a man with a nature like ours. We may try to put ourselves in his shoes: Elijah prayed time and again but he did not get an answer from God. What kind of emotions and thoughts would emerge in his heart? He might think: Maybe I have mistaken God’s will; maybe I have made a mistake in listening to God’s voice; or it might be I who messed up the whole thing: God just told me to see Ahab and proclaim the fact that He was going to send rain to the earth. He did not tell me to take the chance to kill all of Baal’s prophets. Was I avenging a personal wrong in the name of public interests? (During this period, Queen Jezebel was pursuing the LORD’s prophets and so accordingly Elijah would have an intense hatred toward the prophets of Baal.) In short, Elijah’s situation was this: His prayers were unanswered and his purpose unachieved. He would have been likely to develop negative feelings at this moment.





Once I heard the testimony of a Western missionary. He had to look for a church for an internship in his first year of studies at the seminary. On one hand, this was to meet the seminary's requirement; on the other, he had to live on the internship subsidies from the church. However, without knowing why, he did not make it even after numerous attempts. Eventually, he went to work part-time for a private company in a remote place to make ends meet. Sadly, the meager salary was not much when considering the time and cost of traveling. Recalling the way back to the seminary dormitory from work, there always seemed to be a voice saying to him, "Is it really God's will for me to study at the seminary? Does God really hear prayers? Why didn't he give me even a chance to serve right at the start?" His heart was filled with doubts. At last, the missionary did not explain how he went through the difficult moments but there was one thing the audience could be sure of: He did have doubts but such doubts could never sow discord between God and him. He was faithful enough to persevere.

There may be changes in the environment but our faith should not change with the environment. When the missionary shared the above testimony, he had completed and retired from his decades-long service in Hong Kong and was planning to return to his homeland. ***If we only focus on the result when we pray, without thinking of the need to experience being with God, a lot of questions will pop up easily yet needlessly in our hearts, once the result of the prayer goes against our will.*** When we pray, we have to believe that God has His own will and plans. Under His sovereignty, we would experience His presence and test and approve what His will is through prayers. Through prayers, we will take part in God's plan and do His will.

### **Follow Elijah's Example in Praying**

Elijah prayed seven times according to God's will and saw things accomplished in God's time. Although the servant told him, after the seventh prayer, that the cloud which was coming up from the sea was just as small as a person's hand, he knew that it was the time the LORD planned to send the rain. When he said to Ahab, "Prepare your chariot and go down, so that the heavy shower does not

stop you" (1 Kgs 18:44), he sounded so certain that one could see the faith and assurance that came from God.

From the time of the drought to God's sending heavy rain, Elijah knew perfectly how things would begin and end. At the beginning of 1 Kings 18, the LORD had already said to Elijah, "I will provide rain on the face of the earth" (v. 1). Obviously, Elijah knew that there would be a heavy shower sooner or later. Then why did he still pray for something that was bound to happen? I believe his answer would be: because praying is a way to experience God's presence and is an assurance that I am working with God. There would still be a heavy shower even without prayers. The difference is I would not have partaken in any of God's plans or work and I would not have had a part to play in the whole incident if I had not prayed. From this, therefore, we can see that Elijah prayed not just for the result (which he knew already). What mattered more to him was the experience of God's presence and the experience of working with Him. This is "Elijah's prayer" and also a reason why we have to keep praying to God.

Elijah's prayers reveal that praying is a precious experience because it can transform our lives and allow us to see more clearly the importance of God's presence and feel that we are walking with God in our lives. The name "Elijah" means "Yahweh

[the LORD] is my God." I hope that we can thank the LORD wholeheartedly when our prayers are answered because the LORD is our God; ***but even when we do not see the desired results of the prayers, or even when things go contrary to what we have expected, this remains our prayer: the LORD is our God because He is with us.***

\* All Scripture quotations are taken from the NASB.

---

**... Elijah prayed not just for the result ... .What mattered more to him was the experience of God's presence and the experience of working with Him. This is "Elijah's prayer" and also a reason why we have to keep praying to God.**

---

## Academic Affairs News

### Opening Convocation for the New School Year

The Opening Convocation Ceremony for 2022-23 was held on August 23, and President Joshua Cho preached a message titled “The Earth on Which We Live.” Based on Genesis 1:26-31 and Revelation 21:1-6, President Cho reminded us that God is our Creator; all creation belongs to God, and everything God created has value. God loves the world and commissions humans to rule over creation, so we have to care for it. Despite the brokenness of the earth, God is renewing God’s creation, reconciling humans and the rest of creation with God in Christ. President Cho exhorted us to think about the earth on which we live.

### Opening Convocation Lecture

The lecture was held on August 24. Dr. Bernard Leung, Assistant Professor of New Testament, presented a lecture titled “Was Paul Anti-imperial? A Methodological Inquiry.”

### Faculty Movement

Dr. Vincent Lau, Assistant Professor of Practical Theology (Christian Ethics), left his post in July. We thank him for his years of faithful service and dedication to the seminary. May God continue to use him and lead him onto a new ministry path.

Dr. Chang Kai-hsuan joined our faculty on August 1 as Assistant Professor of New Testament. Dr. Chang obtained his M.Div. from China Evangelical Seminary in Taiwan and his Ph.D. from the University of Saint Michael’s College in Canada. His research interests include Pauline Epistles, Synoptic Gospels, Second Temple Jewish literature, Greco-Roman culture and social structure, hermeneutics, metaphor, ritual and religious experience in early Christianity.

Mr. Carter Pang took up the post of the Director of the Lay Theological Education Department on June 1 and was appointed on August 1 as Lecturer of Practical

Theology. Mr. Pang obtained his M.Div. from our seminary, his M.S.Sc. from the Chinese University of Hong Kong, and his M.Sc. from the Taipei University of Nursing and Health Sciences in Taiwan. His research interests include spirituality and caring of family caregivers, pastoral thanatology, and qualitative research. May God lead their service at the seminary and help them work with our faculty as a team for the mission of Christian education and research.

### Full-Time Ministry Experiential Day Camp

The Full-Time Ministry Experiential Day Camp with the theme “The Lord Sends Out Workers” was held from October 7 to 8 for Christians who wanted to explore the possibility of practicing ministry full-time. This camp enabled participants to reflect more deeply on God’s calling and learn more about the programs of study available at HKBTS.

### Joint Graduation Ceremony

The Joint Graduation Ceremony of HKBTS for Main Program, Lay Theological Education Department, and Distance Education Program was held on November 6 (Sunday) at 3:30 pm at the Kowloon City Baptist Church.

### Main Program Admissions for Spring 2022-23

The Main Program is now open for applications for admission in the 2022-23 spring semester. Programs available include Master of Divinity, Master of Divinity (Further Studies), Master of Christian Studies, Master of Theology and Doctor of Theology. The spring semester begins on January 16, 2023. The deadline for applications is November 30, 2022.

\* Please stay tuned to our latest announcements in case there are any contingency measures or rescheduling of the above activities due to the pandemic.

# From the Chaplain

Brian Lam Chaplain

## Staying Connected While Social Distancing

HKBTs starts each academic year with a Spiritual Formation Camp. This year, the theme of the Camp was “Staying Connected While Social Distancing.” This was our idea: we had become alienated from one another because of the pandemic and various other reasons; however, how could we resist this kind of distancing? Was it possible to explore new modes of getting along with others? The entire camp was structured with three objectives: refuse to be alienated from ourselves, refuse to be alienated from others, and refuse to be alienated from God.

However, just before the Camp was held, God allowed me to have a very personal experience: I was infected with COVID-19 and had to be put under home quarantine. As a habit, I have my annual leave in mid or late July every year and there was no exception this year. As it was not easy to travel out of town, I had been staying in Hong Kong throughout the vacation. With the exception of two evenings in which I was invited to preach in a summer camp for a church, I had good rest and enjoyed the time with my wife during my holiday. One day toward the end of the vacation, I went to lunch to celebrate my wife’s birthday but then I began to have a sore throat that very afternoon. The next day, I did a rapid antigen test for COVID-19, which proved positive.

After that, I spent nine days alone in my room while my wife stayed in another room. Having been married for 31 years, this was the first time when we had to live separately under the same roof. In those nine days, I was still able to keep in contact with the outside world, thanks to the help of modern communication technologies. I could even join the faculty retreat online. But the feeling was really special and indescribable when I experienced this kind of alienation myself.

When it comes to the term “community,” we normally relate it to “intimacy.” We may also equate “intimacy” with “zero distance between people.” However, as Parker J. Palmer points out, such a way of thinking was actually developed under the influence of psychological therapies. He calls this a “therapeutic model of community,” which stresses that community is equal to intimacy. Through intimate relationships, we honestly share our inner feelings and thoughts, know one another, accept one another, and learn to love one another. There are many advantages to this model, which is also the model mostly associated with when we think of “community.”

But Palmer reminds us that we might have distorted the meaning of a community if we acknowledge that the best and the most important thing in people’s social life is nothing but intimacy. First, we cannot require others to be intimate with us; or this will be counterproductive and even scare people away. Second, when we face reality, we will understand that even if we spend our whole life building up truly intimate relationships, we can only do so with a few others at most. Therefore, if intimacy becomes the only, highest criterion for defining a community, we will gradually lose the ability to stay connected. The therapeutic model of community has reduced community into one, which only includes familiar people and things. However, truth always reveals itself to us, and often in an unfamiliar form.

Small groups and fellowships in the church must watch out for this. Don’t subject yourselves easily to the influence of this model. We may think that we can become brothers and sisters once we come together. We may not realize, however, that when different people come together, it may result in different egos bumping into one another and hence hurting one another. We must also remember what Dietrich Bonhoeffer emphasizes in *Life Together*: A Christian community only exists when it is a community through and in Jesus Christ. Only when Jesus Christ acts as the Mediator among believers can we belong to one another and have fellowship together.

# Lay Theological Education Department

*Carter Pang* Director

## New Endeavors amidst Challenges

In recent years, in response to the instability caused by the pandemic and the respective needs of teachers and students in teaching and learning, we have made various new attempts to adapt the mode of delivery of our lessons to current conditions. As long as conditions permit and the course quality is not compromised, we are making every effort to adopt a synchronized, mixed mode of delivery of in-person and online classes for the Lay Theological Education Department (LTED) subjects so that students are given options in attending the lessons. By offering a more flexible choice, we hope that obstacles to students' learning will be reduced and believers who cannot join in-person LTED classes will be drawn to our training.

In fact, ever since the introduction of the mixed mode of delivery, we have begun to receive applications for auditing for the LTED courses from overseas believers. There are also students who have quit their studies earlier because they moved overseas but have now decided to resume their studies. All these phenomena are delightful developments to us.

Regarding in-person classes, we are offering a ministerial course "Pastoral Care for the Aged" as part of our non-degree certificate program, jointly organized with the Tsim Sha Tsui Baptist Church, in this trimester (October-December, 2022). The course is to be taught by Rev. Irene K. L. Yu, Adjunct Lecturer of LTED, at the Tsim Sha Tsui Baptist Church. It is open for enrollment to all believers who desire to receive training.

As a matter of fact, our in-person classes have been mainly held at the seminary's Mong Kok Education Centre or Applied Theological Education Centre in recent years. However, owing to the recent changes in the social environment, we can strongly feel the blows and challenges the church is now facing. In response to the need of churches for basic theological training, in consideration of their need for suitable venues for in-person classes, and in an attempt to provide more convenient spots for members of local churches to attend in-person classes, we are willing to explore with churches the possibility of running courses in

local church venues. The current cooperation with the Tsim Sha Tsui Baptist Church is a new endeavor we have been developing. Churches that also wish to offer courses jointly with us or to seek more details of such cooperation may feel free to contact us.

Additionally, we are at the moment following up on the enrollment matters concerning this year's Master of Arts in Christian Studies (MACS) program. As before, this year's enrollment applications were received from believers of different ages, including the "freshmen" who just graduated from the university and joined the society, professionals who are working in the prime of their careers, and even church leaders who have reached retirement age. Although they are experiencing different stages of life and faith, they share the same goal: to seek growth in their spiritual and ministerial lives amidst challenges through theological training. I wish all the students will be guided by God on their path of learning in the future. The more challenges they face, the more they will gain in understanding; the deeper they go in their reflections, the more blessings and grace they will experience.

## Distance Education Program

*Charis Chan* Associate Director

### Come Join Us and Be Blessed Together

The 2022 fall term diploma and certificate programs commenced on September 1. For the diploma programs, Student Orientation and the tutorial for the subject of "Understanding the Bible" were held on August 20. As for the tutorials for other subjects, they were completed respectively within three weeks after the term began. The 2023 spring term diploma programs are now open for applications. As for certificate programs, they are open for applications throughout the year. Interested believers are welcome to apply or make inquiries.

In this semester, three tutors have joined our teaching team for the diploma programs, namely, Mr. Fong King-yan teaching "New Testament Survey III," Mr. So Ming-him teaching "Romans" and Mr. Leo Chui teaching "New Testament Survey I." In addition to the diploma programs, Mr. Chui is also the tutor of "Certificate in New Testament Studies Programs." May the Lord bless their teaching so

that both the teachers and the students will together grow and experience God's grace.

This year, our joint Graduation Ceremony with the Main Program and the Lay Theological Education Department was held at the Kowloon City Baptist Church on November 6 (Sunday). This year there are 26 DEP graduates. Four of them studied Special Training Ministries; two joined the Onesimus Training Project jointly organized with the Hong Kong Christian Kun Sun Association (KSA), which aims at serving Christian prisoners in Hong Kong; two others joined the Spiritual Light Project jointly run by our Department and the Christian Ministry to Visually Impaired Persons. Both students are visually impaired Christians who have been industrious in their learning. One of them is a Mainland student, who is also a member of the first group studying for the "Spiritual Light Project–Certificate in New Testament Studies Programs." We are thankful and encouraged that she graduated with excellent results.

We sincerely invite you to support our ministries with prayers and offerings so that more students will be built up.

## Student Union

*Jason Tong* Chairperson

### Seminary Life during the Pandemic

Under the influence of the pandemic, it has been extremely difficult for the Executive Committee of the Student Union (SU) to organize activities this year. Thankfully, we still felt God's guidance throughout. When we were willing to devote ourselves to God, He would do His part. As a result, despite the pandemic, the students could still experience an abundant seminary life.

In the first half of the year (the spring term), owing to the fifth wave of the pandemic, the seminary decided to conduct lessons online. It was not until May when there were signs of the pandemic slowing down, that the seminary resumed limited in-person classes and slightly relaxed its restrictions on activities and meal gatherings. During this period, the SU Executive Committee had been brainstorming how to best plan and organize various activities. The Spiritual Devotion Department held regular

online Morning Prayer Meetings for both residential and non-residential students to experience God's presence together. The Mission Department held Lunchtime Sharing Meetings online, inviting guests to share their ministries of Board Game Evangelism and "Let's Share" Bazaars. Owing to the restrictions on leaving the territory, the Mission Department also organized a local mission trip in June, which allowed the students to understand the community of Tai O through visiting the church pastors there, and sharing the gospel with Tai O residents in the streets. The Secretary Department has published *Soul Wind*, which contains thought-provoking, spiritual dialogues with the students, and the Department has arranged group purchases of books for students. As for the Daily Living Department, it has continued to manage the supply of food at the snack shop and tried to show its care for students in various ways so as to practice caring for one another amidst the epidemic.

SU's most special arrangement this year was the setting up of a "Support Group for Students under Quarantine." SU had recruited students to act as volunteers to deliver meals and daily necessities to teachers and students who had to be quarantined in the seminary quarters. We made use of a mobile application to set up a contact group as a communication platform where the volunteering students could assess the situation of teachers and students under quarantine and better provide support for them. Through this arrangement, we could see that the students were embodying the spirit of solidarity in the disciple community together. How beautiful it was!

Thankfully, the seminary has resumed in-person classes since the new school year started. SU hopes that it can organize in the days to come in-person fellowship activities, such as Mid-Autumn Evening Party, Faculty-Student Outing, SU Parents' Day, and Thanksgiving Day Luncheon so that the new students may feel the community spirit of the seminary and adapt to campus life. It is almost time for SU to hand over to the new Executive Committee. We believe the new committee members will have to face numerous challenges and difficulties like us. In the remaining tenure, I hope I can continue to walk with my fellow committee members, the students, the seminary staff, and the teachers, and live as their fellow disciples in God in an age when the pandemic is still rampant and society's prospects remain uncertain.



## Publication News



The seminary's biannual academic journal, *Hill Road* (issue 50) will be published in December with the theme "**Convergence and Dispersion.**" There will be six thematic articles: "To Stay or to Leave? Reflections on Four Biblical Characters in the Second Temple Period" (Elaine W. F. Goh), "Convergence and Dispersion as Theological Concepts in the Old Testament" (Wong Fook-kong), "The Separation and Union, Continuity and Discontinuity in Death: A Comparison of the Social Function of Greco-Roman Death Rituals and Related Rituals in Early Christianity" (Chang Kai-hsuan), "Let Your Light Shine: The

Convergence and Divergence of Christianity and Chinese Culture" (Qu Li), "Local Cross-cultural Missions: Gospel Ministry with Hospitality" (Eric Chun-wah Kwong), and "Faith Experiences Linger in Convergence and Dispersion" (Lam Chi-yeung). In addition, there will be discussion articles and book reviews.

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

## Alumni News

- Alumna **Connie F. S. So** (class of 2006) was ordained as a pastor by the Tai Po Baptist Church on July 31, 2022.
- Alumnae **Florence C. Y. Ho** (class of 2002) and **Cheung Lo** (class of 2003) were ordained as pastors by the City One Baptist Church on August 21, 2022.
- Alumnus **Law Siu-tai** (class of 2009) was ordained as a pastor and alumna **Leung Lai-seung** (class of 2001) as a deacon by the Tai Kok Tsui Baptist Church on August 28, 2022.
- Alumnus **Sam Yung-yung** (class of 2019) married Ms. Kris Li in a wedding ceremony held at the Immanuel Baptist Church on September 12, 2022.

## Distance Education Program

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

Spring 2023 Admissions Now Open

Program	Program Description	Admission Requirements	Commencement Date	Registration Deadline
Diploma in Biblical Studies Program	Focusing on the context and interpretation of the Bible.	Secondary school graduates with their pastor's recommendations.	March and September	<b>Spring semester :</b> Hong Kong: February 10
Diploma in Christian Studies Program	Focusing on Christian faith and doctrine.			<b>Overseas:</b> January 10
Higher Diploma in Biblical Studies/Christian Studies Programs	Further studies for diploma graduates.	Diploma graduates with their pastor's recommendations.		<b>Fall semester :</b> Hong Kong: August 10  <b>Overseas:</b> July 10
Certificate in N.T./O.T. Studies Programs	Introductory programs in biblical studies, guiding students to study the Bible systematically.	All are welcome	January, May, and September	<b>Spring trimester:</b> January 20 <b>Summer trimester:</b> May 20 <b>Fall trimester:</b> September 20

**Elective students:** Students can choose their interested courses in the programs.

All the programs can be taken online or by mail. Trail online programs: <http://elearning.hkpbs.edu.hk>.

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

# Lay Theological Education Department

## Seminar Series: Church Administration and General Affairs

Subject	Lecturer	Date/Time
Interpersonal Relationships in the Workplace	<b>Mr. Vincent Cheung</b> Managing Director, VC Consulting Limited; Deacon, Yan Tin Baptist Church	8/11/22, 15/11/22 Tue 7:00-9:45 pm
Conflict Management		22/11/22 Tue 7:00-9:45 pm
Crisis Management	<b>Mr. Ng Kin-man</b> Executive Secretary, Tai Po Baptist Church Social Service	29/11/22 Tue 7:00-9:45 pm
Stress Management	<b>Mr. Eddie Lo</b> Clinical Psychologist	6/12/22, 13/12/22 Tue 7:00-9:45 pm
Survey of Old and New Testament	<b>Ms. Cheng Suet-ling</b> M.Div., Th.M., HKBTS	3/1/23, 10/1/23, 17/1/23 Tue 7:00-9:45 pm
Stewardship	<b>Rev. Koo Wai-hung</b> Shaukiwan Swatow Baptist Church	7/2/23 Tue 7:00-9:45 pm
Coping with Grief	<b>Mrs. Bianca Fung</b> Former Field Supervisor of Social Work, City University of Hong Kong	14/2/23 Tue 7:00-9:45 pm

Fee: \$150 for each seminar (10% discount for those who enroll in 3 or more seminars)

Venue: Applied Theological Education Centre

Application Deadline: 3 days before the seminar date

\* Auditing only. A certificate of attendance will be issued.

## Degree Programs in Christian Studies

October 2022-June 2023 (auditing is welcome)

Subject	Lecturer	Date/Time	Instruction Mode
Church History I	<b>Dr. Sam Ip</b> Visiting Assistant Professor (Christian Thought), HKBTS	6/10/22-12/1/23 Thur 7:00 - 10:00 pm (22/12 class suspended; 14 lessons)	Video Conferences
Church History II		1/6/23 - 18/5/23 Thur 7:00 - 10:00 pm (14 lessons)	
Teaching and Learning	<b>Dr. Sarah Shea</b> Assistant Professor (Christian Education), HKBTS	4/1/23-15/3/23 Wed 7:00-10:00 pm (25/1 class suspended; 10 lessons)	

All the classes above are conducted in Cantonese.

For inquiries or registration, please call 2711 2552, email [ltedinfo@hkbtn.edu.hk](mailto:ltedinfo@hkbtn.edu.hk) or enroll online at [www.hkbtn.edu.hk/lted](http://www.hkbtn.edu.hk/lted).

# Pastoral Continuing Education Centre

## Courses and talks offered from November to December 2022

Course/Talk	Lecturer	Date	Time
Spiritual Leadership for the 21st Century: An Exploration	Rev. John Tran	7/11, 14/11	2:00-5:00 pm
Review the New Perspective on Paul	Dr. Bernard Leung	21/11	9:30 am-12:30 pm
Growing Old While Living Well: Care for the Bio-psycho-social-spiritual Needs of Senior Citizens	Dr. Joseph Tam Mrs. Addy Wong	21/11, 28/11	2:00-5:00 pm
Rethinking Worship	Ms. Grace Chan	28/11	9:30 am-12:30 pm
Psychological and Spiritual Health of Pastors and Relationship in the Church	Rev. Gordon Siu	5/12, 12/12	2:00-5:00 pm

### Fee concessions

- (1) *Early Bird Reduction*: those who pay the full fee of the enrolled course 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.

**Instruction Mode** Face-to-face/video conferences (video recordings are available up to 7 days after the end of the lessons)

**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/apply1.html](http://www.hkbts.edu.hk/pce/apply1.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.

† There may be special arrangements for or rescheduling of the face-to-face classes due to the pandemic. Please check our latest announcements.

## Campus Extension News

Following the issuance of the Occupation Permit on April 22, 2022, the rectification of electrical and plumbing sub-systems for the new academic building has now been completed. In progress now are the installation of audio-visual facilities for the classrooms and the 3/F. conference hall,



and that of sports and recreational equipment for the G/F. recreational centre. The rooftop solar power system will soon be tested and operational.

The whole project is budgeted at HK\$70 million, of which HK\$10 million is for the expansion of the library and the provision of additional faculty offices, and HK\$60 million is designated for the building's construction costs, interior renovation, and furniture for its 10,000 square feet of space, and the teaching and research facilities.

By God's grace, the seminary continues to receive naming donations from churches and individuals. More than HK\$52 million has been raised by the end of August. Your continuous support is essential to HKBTS's academic development in education and research. Please pray with us and make monetary donations for the HK\$17.8 million required to complete the project.

*The rooftop solar panels*

## Financial Report

General Fund, 1 June - 31 July, 2022

	HK\$
Income	5,158,327.86
Expenditure	(6,009,557.30)
Deficit	<u>(851,229.44)</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, fax or WhatsApp to (852) 8491 4750.

• 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@hkbtn.edu.hk

Address: 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong   Website: http://www.hkbtn.edu.hk

*Thank you for your support!*

## DONORS REPORT FOR JUNE 2022

Education Fund (Church / Organization)		何仲儀	1,000.00	無名氏	300.00
九龍城潮語浸信會	55,000.00	吳炳榮伉儷	8,000.00	無名氏	200.00
九龍國際浸信會	9,693.50	吳國傑伉儷	1,000.00		HK\$ 82,400.00
大埔主恩浸信會	1,250.00	李灼銘	5,000.00	Daniel Hu & Fai-Yiu C. Hu	US\$ 300.00
大埔浸信會	13,166.00	李國雄伉儷	1,000.00		
元朗浸信會	20,000.00	李新蘭	200.00	Distance Education Program	
屯門浸信教會	700.00	倪承恩	15,100.00	溫祥、黎琮珍	400.00
牛池灣竹園潮語浸信會	8,000.00	殷振強伉儷	1,000.00	鄭鵬程	300.00
以馬內利浸信會	5,400.00	張啟明伉儷	1,000.00	無名氏	444.00
生命頌浸信會	2,000.00	曹啟明伉儷	400.00	無名氏	100.00
石澳浸信會福音堂	7,000.00	梁明財伉儷	500.00	無名氏	100.00
尖沙嘴國語浸信會	10,000.00	梁錦松、郭詠文	1,500.00		HK\$ 1,344.00
阡陌社區浸信會	5,000.00	許煥英	500.00		
沙田浸信會	8,000.00	許鋒威	1,000.00	Lay Theological Education Program	
旺角浸信會	15,000.00	陳偉倫	200.00	張啟明伉儷	HK\$ 1,000.00
香港(西區)潮語浸信會	5,000.00	陳偉權	800.00		
香港浸信教會	125,000.00	陳麗英	1,400.00	Campus Maintenance and Repairs	
香港堅尼地城浸信教會	1,000.00	曾慶忠	500.00	申融融	300.00
香港懷恩浸信教會	25,000.00	馮德華、鄧如玉	200.00	許煥英	500.00
恩典浸信會	11,000.00	黃少娟	500.00	楊美玲	300.00
將軍澳浸信會	500.00	黃念施	200.00	鄒小寶	1,500.00
深荃浸信會	500.00	黃華娟	100.00		HK\$ 2,600.00
新生命浸信會	4,000.00	黃雅忠	10,000.00		
新希望浸信會	1,500.00	楊謝金玉	6,000.00	Campus Extension Project	
置富浸信教會	3,000.00	溫祥、黎琮珍	500.00	北角浸信會	34,000.00
銅鑼灣浸信會	7,000.00	葉煥章	300.00	申融融	300.00
觀塘浸信會	1,652.00	劉永生、鍾梓萍	300.00	周慧蓮	500.00
鑽石山浸信會	2,000.00	劉玉英	5,000.00	鄧輝祥	500.00
基督教九龍五旬節會暉明堂	2,000.00	劉建紅	100.00	鄭振華伉儷	1,800.00
基督教宣道會大埔堂	500.00	蔡慧英	200.00	無名氏	7,000.00
基督教香港崇真會馬鞍山堂	1,373.00	鄧炳光伉儷	3,000.00	無名氏	1,500.00
啟聞基金	500.00	薛聲明	2,000.00	無名氏	1,000.00
	HK\$ 351,734.50	羅佩珊	100.00		HK\$ 46,600.00
		羅凱慈	2,000.00		
Education Fund (Individual Donor)		關廣智、鄧慧然	500.00	Pandemic Prevention Supplies	
Hui Mei Mei	500.00	無名氏	4,000.00	無名氏	HK\$ 30,000.00
Lim Teck Peng	600.00	無名氏	1,000.00		
方志強	200.00	無名氏	500.00	Faculty Support	
王紹良	700.00	無名氏	500.00	茶果嶺浸信會	3,501.00
王群	800.00	無名氏	500.00	Rainbow Leung	20,000.00
申融融	400.00	無名氏	400.00	無名氏	3,000.00
朱活平伉儷	300.00	無名氏	400.00		HK\$ 26,501.00

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

Translators: Jenny Hung, C. K. Kung, 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 Web Address: http://www.hkbtts.edu.hk

香港浸信會神學院 Hong Kong Baptist Theological Seminary hkbts\_1951

Printing: Chi Tak Printing Co., Ltd.

**DONORS REPORT FOR JULY 2022**

<b>Education Fund (Church / Organization)</b>		李國雄伉儷	1,000.00	<b>Distance Education Program</b>	
九龍城浸信會	280,000.00	李新蘭	200.00	陳可欣	600.00
上水浸信會	15,000.00	李德祥	6,000.00	溫祥、黎琮珍	400.00
上環浸信會	6,500.00	洪錦漢	300.00	鄭鵬程	300.00
大埔浸信會	13,166.00	洪鷹輪	100.00	無名氏	444.00
屯門浸信教會	700.00	容玉琴	2,473.00	無名氏	100.00
以馬內利浸信會	5,400.00	殷振強伉儷	1,000.00	無名氏	100.00
永興浸信會	7,000.00	曹啟明伉儷	400.00	HK\$	<u>1,944.00</u>
阡陌社區浸信會	5,000.00	梁明財伉儷	500.00	<b>Lay Theological Education Program</b>	
沙田浸信會	8,000.00	梁婉芬	100.00	杜桂鵬	6,000.00
香港（西區）潮語浸信會	5,000.00	梁錦松、郭詠文	1,500.00	陳國權	1,800.00
香港仔浸信會	10,820.19	許煥英	750.00	麥潔瑤	300,000.00
香港浸信教會	125,000.00	許鋒威	1,000.00	HK\$	<u>307,800.00</u>
香港堅尼地城浸信教會	1,000.00	陳玉蘭	2,300.00	<b>Campus Maintenance and Repairs</b>	
朗福浸信會	600.00	陳偉倫	200.00	申融融	300.00
荃灣浸信會	75,000.00	曾慶志	500.00	許煥英	750.00
將軍澳浸信會	500.00	馮德華、鄧如玉	200.00	楊美玲	300.00
深荃浸信會	1,000.00	黃念施	200.00	鄒小寶	1,500.00
第一城浸信會	16,000.00	黃華娟	100.00	HK\$	<u>2,850.00</u>
博愛潮語浸信會	6,339.00	黃雅志	10,000.00	<b>Campus Extension Project</b>	
愛群道浸信會	17,500.00	溫祥、黎琮珍	500.00	申融融	300.00
置富浸信教會	3,000.00	葉煥章	300.00	李德祥	6,000.00
嘉盛浸信會	2,000.00	劉永生、鍾梓萍	300.00	杜桂鵬	1,000.00
銅鑼灣浸信會	3,500.00	劉建紅	100.00	周慧蓮	500.00
樂滿浸信會	4,000.00	蔡慧英	200.00	黃世民	5,000.00
麗城浸信會	7,000.00	薛聲明	1,000.00	趙振興伉儷	6,000.00
耀東浸信會	3,000.00	羅佩珊	100.00	鄧輝祥	500.00
中華傳道會活石堂	1,000.00	羅凱慈	2,000.00	鄭振華伉儷	600.00
基督教宣道會大埔堂	500.00	關廣智、鄧慧然	500.00	無名氏	7,000.00
啟聞基金	500.00	無名氏	4,000.00	無名氏	1,500.00
HK\$	<u>624,025.19</u>	無名氏	1,000.00	無名氏	1,000.00
<b>Education Fund (Individual Donor)</b>		無名氏	500.00	HK\$	<u>29,400.00</u>
2022年碩士班畢業同學	12,000.00	無名氏	500.00	<b>Faculty Support</b>	
2022年學士班畢業同學	3,900.00	無名氏	400.00	茶果嶺浸信會	7,001.00
方志強	200.00	無名氏	400.00	Chan So Lan & Lau Yuen Hoi	1,800.00
王紹良	700.00	無名氏	300.00	Chan Yan Yu Priscilla	2,000.00
王群	800.00	無名氏	200.00	Lai Ka Yui	20,000.00
申融融	400.00	HK\$	<u>71,923.00</u>	伍海強	1,000.00
朱活平伉儷	300.00	<b>Scholarships and Prizes</b>		歐陽穎鋒伉儷	2,000.00
何仲儀	1,000.00	先驅國際差會	HK\$	盧淑嫻	24,000.00
何家強	2,000.00	HK\$	<u>3,000.00</u>	無名氏	25,000.00
吳炳榮伉儷	8,000.00	<b>Ming Yee Theological Fund</b>		HK\$	<u>82,801.00</u>
吳國傑伉儷	1,000.00	北角浸信會	HK\$		
		HK\$	<u>100,000.00</u>		



## August 2-3, 2022 Faculty Retreat

The retreat's theme was "The Future of Hong Kong Theological Education amidst the Emigration Wave." With the current challenges facing us, our faculty members sought the will of God and explored the future development of our seminary and its community together.



## August 16-18 Spiritual Formation Camp

Students and teachers joined the Spiritual Formation Camp before the new school term began. The camp aimed at preparing them spiritually for the coming academic year. The theme for this year was "Staying Connected While Social Distancing," so we explored how we could maintain our fellowship with ourselves, others, and God amidst the pandemic and various restrictions, turning "givens" into "gifts."



## August 23 Opening Convocation Ceremony

During the opening convocation ceremony, President Joshua Cho preached a sermon titled "The Earth on Which We Live." Based on Genesis 1:26-31 and Revelation 21:1-6, President Cho reminded all teachers and students that God is the Creator and He loves the world He created. Humans are entrusted to rule over the earth, so we must take care of it.

## August 24 Opening Convocation Lecture

The speaker of the opening convocation lecture was Dr. Bernard Leung, Assistant Professor of New Testament, who spoke on the topic "Was Paul Anti-imperial? A Methodological Inquiry," and discussed whether Pauline Epistles contain a hidden critique of Roman imperial ideology by employing four different methods.



## August 27 President's Tea House

President Joshua Cho is organizing a series of gatherings known as the "President's Tea House" for leaders of various churches to come together for fellowship as well as exchange and brainstorm new ideas, which will benefit local churches. The first gathering was held in August although it was a pity that only an online meeting could be conducted owing to the pandemic and so participants could not have tea and chat in person. During the gathering, our teacher Dr. Alex To shared the fruits of his study of Baptist history with the participating church deacons and leaders. In the future, President Cho will continue to hold these chats for the churches of various districts.

