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HKBTS's Path to **Practical Theology**



Feature | Christian Life and Death Education

President's Message



HKBTS's Path to Practical Theology

Since 2009, the Hong Kong Baptist Theological Seminary (HKBTS) has been committed to building a practical theology with *theologia*. ***Pastors with theologia can know the heart and mind of Jesus Christ and help people to live out their faith by embodying His thoughts and feelings, following His examples, and appropriately responding to contemporary issues.*** Practical theology emphasizes the practical wisdom of theology, which can be effectively applied in pastoral and social settings to enable people to face challenging times without fear and forge ahead resolutely, buoyed by the Holy Spirit.

Building a Practical Theology and Nurturing Servant-Leaders

To build such a practical theology, HKBTS must first become a learning community filled with the Holy Spirit. Within this community, teachers and students are both called by God and diligently study Scripture and theology, growing mature in faith, reasoning, and discernment together. Teachers, students, and staff treat one another warmly, connect with the fellowship of the Trinity, build genuine friendships, nurture their discipleship, and support self-reflection. By doing so, the whole community may bear the fruits of faith, love, integrity, justice, hope, humility, faithfulness, honesty, and joy.

Hence, at HKBTS, we strive not only to nurture students to excel in academic performance but also to cultivate their character so that they can become servant-leaders capable of serving God and people in both churches and society. We do not focus solely on teaching and research excellence; we also emphasize the importance of spiritual discipline, pastoral work in churches, and participation in society. In other words, ***our goal is to equip students to become servant-leaders with good spirituality, character, critical thinking, and leadership who shoulder the mission of the gospel and fight the good fight for the Lord throughout their lives.***

Teaching Practical Theology and Unleashing Synergy

The faculty of the seminary entered a new phase in 2010—a phase of synergy in action. I interviewed the teachers one by one to understand their major and secondary interests in teaching and research, as well as their concerns about churches and society. I found that the teaching expertise and research interests of our teachers could supplement each other, and a beautiful pattern of cooperative teamwork emerged. Subsequently, we began exploring ***interdisciplinary integration as a way to complement one another and better assist students in***



their learning, ultimately realizing practical theology with theologia.

To avoid the problem of contemporary theological education being overly specialized and fragmented and, more importantly, to generate great strength to meet the various challenges facing churches and society, the faculty must work together and create synergy as a team. Therefore, HKBTS employs a team teaching model in a number of courses, which is another way of practicing practical theology. Team teaching involves two or more teachers working together in planning and teaching the same subject. There is flexibility and a variety of ways to conduct team teaching: teachers may take turns teaching; they may interact in the classroom; or one may be teaching while another observes or provides additional insights. Teachers teach and practice wholeheartedly without academic parochialism, bringing together everyone's strengths and exchanging knowledge in the classroom. As a result, teachers' own knowledge is enhanced, and students can expand their horizons and learn how to integrate knowledge from different fields through the teaching of different teachers.

During the past 10 years or so, HKBTS has been striving to build a practical theology with *theologia* and has been trying to implement it in concrete ways in the pastoral work of churches and social realities, including areas such as preaching, mission, pastoral care, social concern, youth ministry, and environmental conservation.

Theology in Action: Preaching

Preaching is an extremely important ministry for pastors. We must faithfully and humbly proclaim the message of the gospel, preaching only Christ and His cross, and not using euphemistic or fancy words to repackage it.

From 2010 to 2011, and between 2017 and 2019, I wrote a total of seven articles on preaching for the *Newsletter*.¹ ***I hoped that HKBTS would become a seminary that prioritizes preaching and trains students***

to become heralds who preach the gospel of the cross, pastors who care for the needs of their congregants, and prophets who proclaim the truth with courage. Over time, teachers and students have been progressing and growing together in their actual preaching, both in terms of techniques and messages, as well as in their spirituality and daily testimonies.



Theology in Action: Mission

Mission is inevitably an essential practice for the community of disciples to engage with churches and the world. Between 2011 and 2013, I wrote a series of seven articles on mission for the *Newsletter*,² ***hoping that HKBTS would follow the guidance of the Holy Spirit and fulfill God's mission with a heart of hospitality, actively sharing the great love and grace of Christ with others.*** In doing so, the integral mission is fulfilled.

The teachers and students of HKBTS learn to serve with hospitality the "most insignificant" people and take the initiative to visit people who are poor and in need. They share with them the life-giving power and peace of the gospel. People in need are not only found in Hong Kong but also in Mainland China, Asia, and every corner of the world. Every year, our teachers and students go to different mission fields, diligently serving new peoples and bearing witness to the love of Christ.



hospitality from a forgiving heart can have a deeper impact, bringing about unity and solidarity in churches.

In addition to having a forgiving heart, as caregivers, pastors must also cultivate “a sense of understanding” out of empathy so they are able to reframe the problems of others and put them into perspective. To readily have such empathy, caregivers must always practice and cultivate it. Moreover, prayer is an essential practice of pastoral care, allowing for *koinonia* (fellowship) between God and people, as well as among people themselves. Through prayer, we can better understand God’s intentions and choose the most appropriate course of action.



Theology in Action: Pastoral Care

Pastoral care involves pastors who, having personally experienced God’s hospitality and unconditional forgiveness, are eager to experience the mysterious grace of God with those who are different from themselves. From 2013 to 2015, I wrote six articles on pastoral care for the *Newsletter*.³ In these articles, I expressed **my hope that our calling is not only to welcome those fellow travelers whom we know but also those whom we do not know and even those who have hurt us.** I firmly believe that

Theology in Action: Social Concern

Between 2016 and 2020, I wrote six articles on social concern for the *Newsletter*,⁴ with the **hope that HKBTS could become a community working toward reconciliation and dedicated to practicing love and justice in a fragmented and divided world.**

To learn about social concern, we must understand the message in Micah 6:8. The covenant that God wants us to observe is a triad command. The first two parts of the command are the mutual responsibilities familiar to the Israelites: “to act justly” and “to love mercy.” The third part is “to walk humbly with your God.” True humility involves

allowing God's justice to penetrate deeply into our hearts, so that our sense of justice is subsumed under His, and His goodness can help us overcome our limitations.

On January 16, 2018, our seminary held Spiritual Formation Day with the theme "Going into the Community." Over 100 teachers and students from the seminary were divided into seven groups, and they visited five districts (Yau Ma Tei, To Kwa Wan, Tai Kok Tsui, Shek Kip Mei, and Shum Shui Po) to participate in community activities. Through this experience, they were able to further discover and recognize the need and presence of the poor and helpless people around them.



Theology in Action: Youth Ministry

On September 18, 2021, HKBTS held its first Theology Camp for Youth, which was attended by over 100 young people. Since then, we have been contemplating the pastoral concept of Andrew Root, a theologian who specializes in youth ministry.⁵ Root points out that for a long time, youth workers have believed that if they organize more activities, young people would stay in churches. However, many young people ultimately leave. Why is this the case? Root believes that churches are often focused on building a forest through organizing activities. Some churches also prioritize discipleship training so as to

plant and nurture trees, but they overlook the theological soil that serves to support the roots of the trees. Therefore, the question we should ask in youth ministry is not just "How can we attract young people to churches?" Instead, we should ask "Where is Jesus Christ?" **The goal of youth ministry is to enable young people to be with God and with others.**



Theology in Action: Environmental Conservation

Environmental conservation extends the concern of practical theology to nature as God's creation. From 2017 to 2023, I wrote four articles on ecological theology for the Newsletter,⁶ with the **hope that HKBTS, as a community of disciples, would lead a life that aligns with the intentions of our Creator. This includes celebrating together with all creation God's gospel of reconciliation, living a simple, contented, and self-disciplined life, and refraining from indulging in selfish desires, passions, and greed that harm our neighbors and the planet.**

HKBTS has taken the study of and concern for environmental conservation a step further by implementing eco-friendly practices on our campus. In 2018, the seminary established the Campus Environmental Consultation and Development Committee, which is responsible for studying and promoting on-campus agendas such as energy efficiency, waste reduction, recycling, green buildings, and other related issues. The committee has successfully implemented several green projects, including the installation of solar-generating power facilities on the rooftop of each building on the Sai O campus, and collecting and composting kitchen waste.



What is the underlying idea behind these steady efforts? All along, HKBTS has been committed to nurturing church leaders, hoping that they can equip their fellow brothers and sisters in churches to face current challenges and look forward to the future. For more than a decade, HKBTS has been gradually building **a practical theology for churches.**

By the way, what is “practical theology”? Some people believe that it is simply the practical application of biblical and theological beliefs. They argue that theology, such as systematic theology, tends to construct abstract theories that are like an eagle soaring high above the practical realities of life, providing a grand vision for people so they may know how to live their lives. Practical theology is regarded as a “one-off” theology. (In fact, on the contrary, we need to constantly redefine the tasks and methods of practical theology; therefore, it must be flexible and adaptable to changing circumstances.)

However, this view oversimplifies practical theology. Practical theology concerns not just the practical aspect, nor is it merely an application that comes after the establishment of a philosophical system; rather, it is a theology in and of itself. Duncan Forrester, a theologian in practical theology, points out that practical theology is concerned with discerning God's actions in the world, considering human behavior and current affairs from a theological perspective, attending to the existence and activities of churches, and focusing on the practices of Christians.⁷ Kenda Dean describes practical theology as a branch of theology that not only interprets sacred texts and traditions but also guides the “faithful walk.”⁸ Don Browning suggests that all theology is practical: theology is a form of practical wisdom (*phronesis*). Practical theology involves “doing theology in earnest,” clarifying the practical implications of the Christian faith to face and solve concrete problems in life.⁹ This pertains to the theological insights and actions of faithful Christians in their daily lives. Therefore, **practical theology is not merely the application of theories; it involves deep engagement with theology in certain ways, using a variety of approaches to consider theology so that it can speak to the world through actions.** Richard Osmer views practical theology as one type of theology that employs theological concepts,



The solar panels on the rooftops of our buildings on Sai O campus



The food waste composter



Recycling bins on the ground floor of the quarters

What is Practical Theology?

HKBTS has been making continuous efforts to build and apply practical theology for more than a decade. We have developed from areas such as preaching, mission work, and pastoral care to social concern and youth ministry, and further to environmental conservation. Together, we have built a generation of servant-leaders.

methods, and resources to construct theology and engages in dialogue with other fields, including the arts and sciences.¹⁰

At HKBTS, we frequently critically discuss Osmer's ideas. Dr. Sarah Shea, Rev. Brian Lam, and I have taught his concepts, which consist of four interdependent parts: the descriptive-empirical task, the interpretive task, the normative task, and the pragmatic task. First, the descriptive-empirical task poses the question "What is going on?"¹¹ to ascertain the factual information of specific situations.¹² Second, the interpretive task asks "Why is this going on?"¹³ seeking to understand the situation through various theories, models, or reflections.¹⁴ Third, the normative task asks "What ought to be going on?"¹⁵ as a way of determining standards by reflecting on biblical texts, doctrinal traditions, moral standards, and good practice models. This is a form of "prophetic discernment." Fourth, the pragmatic task is concerned with "How might we respond?"¹⁶ This involves not only solving problems or implementing corrective procedures but also launching a comprehensive, transformative process to change church ministry.

Practical Theology: A Theology that Never Stops Practicing

Over the past 14 years, HKBTS has been steadily developing a practical theology with *theologia*. ***In the last three years, I have become increasingly convinced that practical theology is particularly effective in helping churches address the specific challenges of their time and space.*** A practical theology model, as the one proposed by Osmer, allows church leaders to apply the practical wisdom of theology. It invites leaders to reflect on the Bible, theology, and the current social context, allowing them to engage with one another in dialogue and determine how to practice well. Indeed, the term "practical theology" functions more like a verb than a noun, pointing to the idea of "practicing theology." Beginning as a descriptive analysis, practical theology inevitably leads to the realization of theology with "praxis." ***The culmination of the performative task in practical theology is witnessing the work of God in the here and now, renewing our faith and understanding, as well as our practices.***

Notes

- 1 "A Preaching Seminary, The Preaching Spirituality" (August 2010), "The Preaching of a Herald" (November 2010), "The Preacher as Pastor" (February 2011), "Prophetic Preaching" (August 2011), "On 'Preaching' and 'Graduation Sermons'" (May 2017), "Forging of *Theologia*: Proclamation" (May 2018), and "Marching Forward Again in the Direction of Preaching" (February 2019).
- 2 "The Mission of a Disciple Community" (December 2011), "The Christian Mission for Disciples" (February 2012), "*Missio Dei* and the Holy Spirit" (May 2012), "Hospitality—Practicing the Integral Mission" (August 2012), "Integral Mission—Gospel for the Poor?" (November 2012), "Poverty of the 'Non-Poor'" (February 2013), and "From 'Standing by the Poor's Side' to the 'Healing of Life'" (May 2013).
- 3 "The Pastoral Theology of 'Forgiveness'" (December 2013), "Pastoral Theology—From Hospitality to Forgiveness" (February 2014), "Spiritual Care and Mental Wellness" (May 2014), "Developing Empathy: A Caregiver's Understanding" (August 2014), "Listening with Empathy" (December 2014), and "Care and Prayer" (May 2015).
- 4 "The Discernment of the Church" (May 2016), "Our Souls Magnify the Lord the Almighty" (August 2016), "Teaching Justice" (November 2016), "More about Acting Justly: Magnify the Lord, Walk with God" (February 2017), "A Sorrowful Season" (November 2019), and "Reasoning and Believing in this Sorrowful Season" (February 2020).
- 5 "Soaring High and Preaching the Gospel across Boundaries in Faith, Hope and Love" (February 2022). Cf. "Starting from Theology Camp for Youth...", *Newsletter*, May 2022.
- 6 "On Ecological Peace" (November 2017), "A Green and Glossy Gospel" (May 2020), "The Earth on Which We Live" (November 2022), and "And God Saw Everything That He Had Made ... It Was Very Good." (May 2023).
- 7 D. B. Forrester, "Can Theology be Practical?" in *Practical Theology: International Perspectives*, ed. F. Schweitzer and J. A. van der Ven (Frankfurt: Peter Lang, 1999), 22.
- 8 Kenda Creasy Dean, "We Will Find the Answers as We Go: A Response to Chap Clark's Youth Ministry as Practical Theology," *Journal of Youth Ministry* 7.1 (2008): 39.
- 9 D. S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress, 1996), 15.
- 10 R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 163.
- 11 Osmer, *Practical Theology*, 4.
- 12 Osmer, *Practical Theology*, 24.
- 13 Osmer, *Practical Theology*, 4.
- 14 Osmer, *Practical Theology*, 85.
- 15 Osmer, *Practical Theology*, 4.
- 16 Osmer, *Practical Theology*, 4.

Christian Life and Death Education

*What is life and death education?
How should churches and Christians respond to death and related issues?
And how can we explore the meaning of life through death?*

The Hong Kong Baptist Theological Seminary (HKBTS) is actively promoting Christian education about life and death issues. Not long ago, the Lay Theological Education Department (LTED) of the seminary held the “Understanding Death, I Live” Christian Life and Death Education Seminar in coordination with a local church. The seminar explored this topic from various perspectives, including personal/theological, church, and community dimensions. LTED will also launch a new program called “Certificate in Life and Death Education from Christian Perspective” in October, aiming to better equip believers with a comprehensive understanding of these issues.

In the following text, we will first report on the highlights and exciting content of this gathering. Then, Mr. Carter Pang, LTED Director, will share the reasons behind promoting Christian life and death education and introduce the unique features and content of this brand-new program.



“Understanding Death, I Live” —Experience Sharing

The “Understanding Death, I Live” Christian Life and Death Education Seminar, organized by LTED and co-organized by the Ngau Tau Kok Baptist Church, was held on

May 28. The event was well-attended, with approximately 320 participants. The seminar began with lecture sessions where three speakers shared their different perspectives on life and death or their experience in promoting life and death education. These were followed by a panel discussion,

allowing the three speakers to have interactions with the audience, creating a lively atmosphere.

When My Loved One Died...

The first lecture session was delivered by Dr. Andres Tang, Professor of Christian Thought



(Theology and Culture) at our seminary. The topic was “When My Loved One Died” Prof. Tang sincerely shared his own experience, describing the impact of his wife’s passing on him, his understanding of

death, and how he was able to rebuild himself through the love of the faith community.

Death: Disintegration of Life and Relationships

Prof. Tang reflected on his wife’s passing away from illness four years ago, which caused him to lose his footing in life, leading to a prolonged period of fear and panic. He pointed out that for the deceased, death is the disintegration of life. Similarly, for family and friends, the death of a loved one represents the rupture and disintegration of life. After the painful loss of his beloved wife, Prof. Tang lost his passion for life, and the world became a gray fog. For a long time, he couldn’t feel the joy brought by beautiful things around him; instead, he felt only pain.

Death: The Separation of Presence

The loss of his wife made Prof. Tang contemplate God’s original intention in creating humans and the embodied presence, or physical presence, that Jesus had with people throughout history. God created Adam and Eve to live together, embodying God’s desire for people to live within a community. The union of husband and wife as “one flesh” exemplifies their indivisibility. Therefore, the communal nature of humanity is most evident in the bonds of marriage. After being separated from his wife, Prof. Tang reminisced about the days when his wife was present, which made him appreciate more than ever the value of physical presence. Our Lord Jesus became flesh and dwelt among the disciples; His resurrection after death was also a resurrection

of the physical body, not just a revival of the spirit. The human spirit interacts with God, other people, and the earth through the physical body, but death severs this kind of presence.

Eschatological Hope: Resurrection after Death

The loss of one’s better half means that the original “one flesh” is no longer complete. Prof. Tang candidly stated that this loss cannot be filled, and one can only coexist with this “loss” for the rest of one’s life. In the face of this deficiency and pain, what sustains us to move forward? Prof. Tang discussed the eschatological hope of resurrection after death. He quoted Jürgen Moltmann’s theology of hope, pointing out that whether we are alive or dead, we are in the resurrected Lord, so we are not completely separated from the deceased. However, even though he acknowledges this eschatological hope, he has to admit that such hope has not been fully realized in the present. In reality, he still has to endure the pain of separation from his wife and patiently persist.

Community Presence: Caring for One Another

Prof. Tang pointed out that ***in the face of separation, we can only reconstruct our world by relying on God’s grace and embracing eschatological hope. Such reconstruction involves returning to God’s original intention in creating life: caring for one another and being present for one another.*** Again, he quoted Moltmann’s words, stating that love is the foundation of hope because God loves us so much that Jesus Christ was crucified, being present with us in this suffering world, so that we may have hope and know that God has not abandoned us. Over the past few years since his wife’s passing, the community silently accompanied him, making him no longer feel lonely. This enabled him to endure the pain of his wife’s departure through the love of people before he experienced the realization of eschatological hope.

Life and Death Education in Churches

The second session was delivered by Rev. Agnes Yuen, the Pastor-in-charge of Evangelical Free Church of China Mong Fook Church. Rev. Yuen shared her discoveries and insights on this issue, starting with her experience of more than 20 years in pastoral care for the elderly. She reflected on the value of elderly people

and discussed how she assists them in fulfilling their potential and planning for the remainder of their lives and beyond.

Re-evaluating Attitudes toward the Elderly

Rev. Yuen began her pastoral ministry for the elderly in 2000 and then had the opportunity to study geriatric pastoral care courses in the United States. She pointed out that society and church culture generally show respect for the elderly, and people at large do not consider themselves discriminatory toward them. Within the church, the elderly are highly respected and cared for as a group to be served. While this attitude is often seen as an expression of goodwill, Rev. Yuen believes it may indicate that the church does not view the elderly as valuable assets that can still contribute to the community. She suggested that this might be due to the stereotypes and labels unintentionally placed on the elderly, which is a form of discrimination.

Giving Voice to the Lives of the Elderly

Rev. Yuen said that she had gained a lot from various courses during her studies in the United States. The first lesson she learned was **to give voice to the lives of the elderly, affirming that every life is valuable and remarkable**. She emphasized that we should actively explore the hidden treasures that

exist in the lives of the elderly and provide them with opportunities to showcase their talents. Rev. Yuen has since been devoted to discovering the gifts and talents of the elderly. While giving pastoral care to the elderly, she does not limit their participation in church ministry. She organizes a variety of activities to broaden their horizons and allow their experiences to speak, revealing the brightest elements of their lives.

Rev. Yuen has also produced two VCDs for the senior fellowship in her church, which are records of the lives of the elderly revealing the unique brilliance of their lives. These VCDs allow their families and friends to better understand them and showcase their lives being transformed by Jesus. Additionally, to unleash the potential of the elderly, Rev. Yuen has invited a Cantonese opera teacher to teach them how to write gospel Cantonese opera, allowing the elderly to fill in evangelical lyrics based on their understanding of the gospel. The church has recorded their creations and produced them into CDs, ensuring the preservation of their beautiful works.

Planning for the Rest of Life and Matters after Death

In addition to giving voice to the lives of the elderly, Rev. Yuen has written a handbook called “A Blueprint for a Fulfilling Life” to promote proper life planning from a faith-based perspective. The aim is to help elderly believers reconsider their lives and rediscover their potential, completing God’s plan for their lives.

Moreover, she has organized life-planning workshops in the church based on the book *A Blueprint for a Fulfilling Life*, teaching the book’s content over the course of a day. Furthermore, she has taken the

elderly to visit funeral homes and Christian cemeteries, providing them with specific explanations of different funeral practices and coffin choices, allowing them to make plans for the final stages of their lives.



Life and Death Education in Community

The third session was delivered by Mr. Pasu Ng, the founder of Keep It Simple, a social enterprise in Hong Kong, and the founding



president of the Hong Kong Life and Death Studies Association, who talked on the topic of "Life and Death Education in Community."

Mr. Ng shared his years of experience in promoting life and death education, including advocating for a body donation program at the Faculty of Medicine at the Chinese University of Hong Kong and establishing a funeral social enterprise to promote life and death education in the community.

Seizing the Opportunity and Understanding the Needs

Mr. Ng pointed out that each individual has different identities within different communities. Therefore, when promoting life and death education, it is essential to have a clear understanding of the community and the audience. We must translate our own set of values into appropriate language and convey them to others when they are in need. Death is a taboo topic for people in general, but if we can understand their needs and provide care and practical solutions when they face related issues, naturally they will not be resistant, and our values can be effectively communicated.

Synchronized Promotion Online and Offline

While Mr. Ng has often shared about life and death educational topics at various institutions, he felt that the number of people he could reach was limited. Therefore, he started utilizing the media in order to have a greater impact. Seven years ago, he set up a Facebook page related to life and death education, where he shared information on life and death issues. The page has since gained a considerable number of views. In the early days of the COVID-19 pandemic in 2020, Mr. Ng organized online life and death education workshops in the community. He also created related

video clips and published and distributed illustrated books within the community. Additionally, he uploaded the books online for free viewing. These illustrated books explore different aspects of life and death issues. In addition to these, he has spoken on radio programs about life and death topics.

Respecting Life and Understanding Grief

Mr. Ng worked for eleven years at the Faculty of Medicine of the Chinese University of Hong Kong, where he was responsible for promoting the body donation program. He believed that the key consideration behind body donation is whether there is respect for the donors and empathy for the bereaved, caring about their needs. At that time, the corridor wall outside the anatomy room at the Faculty of Medicine displayed nameplates of the body donors, showing respect and gratitude toward them. It also provided a space for the expression of grief for the families of those donors.

Establishing a Funeral Social Enterprise to Address Community Needs

During the pandemic, appreciating a rising need within the community, Mr. Ng left the Faculty of Medicine and, in 2020, founded "Keep It Simple," a social enterprise that assists marginalized communities in arranging post-life matters and provides emotional counseling services for the bereaved. Later, they also started selling books related to life and death education to raise awareness within the community.

Additionally, Mr. Ng frequently led life and death education groups to share and exchange experiences with people in other cities. In 2019, he brought back the experiences gained from these exchanges and organized death-related experiential activities in Hong Kong, such as coffin-lying experiences and living funerals, which allow participants to personally experience the feeling of death, thereby learning **to live in the present moment and love in a timely manner.**

Finally, Mr. Ng concluded with Ecclesiastes 7:2. Reflecting on his work, he sometimes felt that what he had done might be insignificant, but it might hold profound meaning for those who were helped. He encouraged everyone **to continue to maintain empathy, connect with people around them, and contribute to the community in creative ways to benefit others.**



Charles Fu, a strong advocate of life and death education in Taiwan, life and death are inseparable from each other; just like the two sides of the same coin. By exploring such issues, life and death education inspires people to confront their fear of death and work through the grief associated with their own or others' deaths, awakening a sense of caring and cherishing life, which affirms the value of life. All this plays a crucial role in the holistic development of individuals.

Hoping for More Sharing and Exchanges

After the lecture sessions, Rev. William Lam, Chief Chaplain of Pamela Youde Nethersole Eastern Hospital, facilitated a panel discussion with the three speakers. Together they engaged in discussion with the audience. Participants actively posed follow-up questions in response to the talks. The amount of interaction reflected how much the majority found the content of the seminar relevant to the theme, helpful and inspiring. In response to social demands, they expressed their hope for more similar talks in the future, exploring the issue from various perspectives. Owing to the richness of the event content, many participants expressed their desire for longer lectures and panel discussions in the future, allowing the speakers to share more experiences and fostering greater interaction with the participants.

Why is Christian Life and Death Education Needed?

After the seminar, we invited Mr. Carter Pang, the LTED Director of HKBTS, to share why we should promote Christian life and death education and introduce the features and content of the "Certificate in Life and Death Education from Christian Perspective" program.

What is "Life and Death Education"?

As the name suggests, life and death education involves **exploring the meaning of "life" and examining issues related to "death"** through various learning activities and methods. Life and death are closely intertwined. As pointed out by the late Prof.

Responding to Societal and Church Needs

In fact, whenever natural disasters, accidents, or other tragedies occur, many people are reminded of the proximity of death, triggering related fears and prompting questions about the meaning of life. In recent years, Hong Kong has experienced the impact of the pandemic and dramatic societal changes, leading many to lament how uncertain life can be. In the current environment, we have seen a growing number of churches in Hong Kong being moved to promote life and death education. Therefore, LTED has decided to launch the "Certificate in Life and Death Education from Christian Perspective" program to equip believers in response to the needs of the church.

Viewing Life and Death from Christian Perspective

Indeed, there have been numerous life and death education activities organized by various groups in recent years, but why do we still need to offer the "Certificate in Life and Death Education from Christian Perspective" program? Generally speaking, there are two main reasons. Firstly, we have observed that many existing life and death education activities are relatively short, ranging from one to a few sessions. While they may provide participants with fresh and even impactful experiences and feelings, they often fail in offering the opportunity for deeper exploration and reflection on life and death. Therefore, we aim to provide a longer course duration **with cognitive, emotional, experiential, and skill-building objectives, hoping that believers can receive more solid, in-depth, and systematic training.**

Secondly, while life and death education is not exclusive to Christianity and it is undoubtedly important and even necessary regardless of one's religious beliefs, we must ask: **do some of the life and death perspectives presented in these activities align entirely with values in the Christian faith?** Should we accept them indiscriminately? For example, a commonly encountered perspective in society is "live in the present, leave no regrets." While this idea has its merits, is it sufficient for Christians to just "live in the present"? Does "leaving no regrets" imply that everything is permissible? Or, what does it mean to "leave no regrets" within the Christian value system?

Another related example is the exploration of the meaning of life and suffering, where some find Viktor E. Frankl's concept of hope for the future in logotherapy helpful. As Christians, it may be worth considering how Frankl's hope for the future relates to our hope for the future. How does the concept of "future" in the Christian faith inspire and assist us in viewing life from the perspective of death?

In summary, we hope that this program can provide participants with more opportunities **to understand and articulate a life and death perspective that aligns with Christian beliefs and put it into practice.** That is why our program is named "Life and Death Education from Christian Perspective," with the part "from Christian Perspective" reflecting this intention.

Learning Christian Life and Death Education

The new program "Certificate in Life and Death Education from Christian Perspective" offered by LTED will commence in October. It aims to provide pastors and believers who are interested in understanding life, exploring death, and have the desire to promote life and death education in churches, schools, or communities with **a systematic and comprehensive foundation of life and death education that aligns with the Christian faith.**

The compulsory course of the program, "Introduction to Life and Death Education," introduces the basic concepts of life and death education and the related issues. It helps participants gain relevant knowledge and learn to integrate and reflect on life and death issues based on Christian faith and theology. In



LTED staff with Mr. Carter Pang in the middle of the front row

the 2023-24 academic year, Rev. William Lam, Mr. Pasu Ng, Mr. Arnold Leung, Mr. Lam Kwok-man, and others will be co-teaching the course. **These instructors have rich knowledge and experience in various areas of life and death education, including religion, clinical practice, ethics, and law.** Furthermore, we have invited Rev. William Lam, Mrs. Leung Lo Ka-ye, Mr. Pasu Ng, and Ms. Tong Sun-nam to serve as committee members providing valuable advice for this certificate program. We are truly grateful for their contributions.

In the future, we plan to introduce additional subjects to this program, including "Understanding Loss and Grief," "End of Life Care and Decisions on Life and Death Issues," "Perspectives on Life and Death Issues," "An Exploration of Joyful Lives," "An Exercise on Understanding Death and Dying," "The Education and Practices on Forgiveness," "Practices on Churches' End-of-life Ministry," "An Introduction to the Theology of Death and Dying," "Field Trip on Life and Death Education Ministry," and "Life and Death Education Ministry Project." These subjects aim to help believers comprehensively explore life and death issues from different perspectives and dimensions.

For more information about the **"Certificate in Life and Death Education from Christian Perspective"** program, please visit our LTED website (<https://bit.ly/43qGlib>) or scan the QR code:



Academic Affairs News

Summer Mission Trip

Our students participated in a mission trip to Indonesia organized by the Hong Kong Baptist Mission from June 5 to 13. The mission team visited local churches and theological seminaries to exchange ideas and learn about the local Muslim culture and the need for the gospel. They also held activities in rural schools and communities, visited families, and showed care to local inhabitants. During this mission trip, our students learned how to develop gospel ministries in diverse ways.

Faculty Retreat

The Faculty Retreat was held on August 2 with the theme "A New Chapter in Theological Education."

Spiritual Formation Camp

HKBTS students and teachers will attend the Spiritual Formation Camp for the new school year from August 15 to 17. The theme will be "Let's Accompany One Another in a Time of Change, and Let's Change When Accompanying One Another."

Opening Convocation

The Opening Convocation 2023-24 will be held on August 22. The next day will be the Opening Convocation Lecture by Dr. Chang Kai-hsuan, Assistant Professor of New Testament.

Publication News



The seminary's biannual academic journal, *Hill Road* (issue 51) was published in June with the theme "**Living Out the Faith in Hope.**" There are five thematic articles: "A Hope in Total Darkness: A Hidden Messianic Hope in the Book of Samuel" (Tony Sher), "How Metaphors Related to Plants Evoke Hope in the Book of the Twelve"

(Marcus Tso), "Giving Back Our Deserved Honor—Taking Philippians 2:5-11 and 4:4-9 as Examples" (Michelle Chan), "Hope in Hebrews" (Luke Cheung), and "Contemplatives in Action with the Hope" (Pan Yi-jung). In addition, there are two 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.

Visitors

- Prof. Philip Chia shared a message on the topic "Biblical Theology, Quantum Theology, and Neurotheology: A New Research Approach" at the morning chapel service on February 14.
- Rev. Pak Loh, Director of the Kowloon City Baptist Church Mission, along with the ministers Ms. Shirah Leung and Mr. Joshua Liu served as speakers of the Baptist Mission Week 2023 of the seminary from March 14 to 16.
- Rev. Karen Ng, Pastoral Care Director of the Kowloon City Baptist Church, shared a message on the topic "Lifting Up Our Eyes in Times of Difficulty" at the morning chapel service on March 23.
- Rev. Raymond Lo, former General Director of Far East Broadcasting Company, shared a message on the topic "The Open Door: Challenges and Opportunities of Media Evangelism" at the morning chapel service on March 28.
- Our alumnus Fong King-yan, minister of the Kowloon City Baptist Church, shared a message on the topic "Love in Turbulent Times" at the morning chapel service on April 4.

- Our alumnus Rev. Ng Chi-hoi, the senior pastor of the Abounding Grace Baptist Church, shared a message on the topic “In Remembrance of Me” at the morning chapel service on April 11.
- Our alumna Ms. Lam Mei-oi visited the new academic building and had a discussion with President Cho on April 13.
- Our alumnus Rev. Lee Tak-yee and Rev. Chan Chiu-yuen, pastor and senior pastor of the Celebrate Life Baptist Church, shared their experiences in church ministry with our faculty and students by speaking on the topics “Family-oriented Pastoral Care” and “Keep Ministering from the Heart” at the morning chapel services on April 20 and 26 respectively.
- Our alumnus Rev. Lam Sik-cheung, pastor of the Christ’s Evangelical Centre (Church of Love), shared a message

on the topic “Pastors in Mourning, Pastors Who Mourn with People” at the morning chapel service on April 27.

- An eleven-member delegation from the China Christian Council and the National Committee of the Three-self Patriotic Movement of the Protestant Churches in China, led by Rev. Wu Wei, President of the China Christian Council, visited the seminary on May 20.

Faculty News

- The book of **Dr. Chang Kai-hsuan**, Assistant Professor of New Testament, *Apocalyptic Paul: Paul’s Theology and the Transformative Christ Event* (New Taipei: Campus Evangelical Fellowship Press, 2023), was published in May.

Lay Theological Education Department

Student Recruitment 2023-24

Admissions Open for October 2023

Master of Arts/Postgraduate Diploma/ Postgraduate Certificate Programs in Christian Studies

- These master-level degree, part-time evening programs enable students to lay a solid foundation in biblical hermeneutics and systematic theology.
- Students of M.A.C.S. may choose “Biblical Studies” or “Communication” as their major or they may choose not to pursue any specific major.
- Students of the Postgraduate Certificate Program may finish their program even in one year.
- Flexible course selection and learning mode. Students may attend real-time classes in person or online.
- Some credits acquired in these programs can be exempted when being admitted to the Master of Divinity or the Master of Christian Studies degree programs in the seminary’s Main Programs.

Application Deadline: August 15

Bachelor of Arts/Higher Diploma/ Diploma Programs in Christian Studies

- These bachelor-level degree programs provide students with theological training, enabling them to lay a solid foundation of faith and develop a good spiritual life.
- Students of B.A.C.S. may choose “Biblical Studies,” “Christian Thought,” or “Practical Theology” as their major or they may choose not to pursue any specific major.
- Flexible course selection. Our real-time classes enable instructors and students to interact in real time.
- Some credits acquired in these programs can be exempted when being admitted to the master’s degree programs in the Lay Theological Education Department or Bachelor of Theology degree programs in the seminary’s Main Programs.

Application Deadline: August 15

Life and Death Education from Christian Perspective Certificate Program

Brand New

The program provides systematic and holistic basic training that is in line with the Christian faith for those aspiring to promote life and death education in their churches, schools, and communities.

Application Deadline: September 20.

Family Caregivers and Golden Age Ministry Certificate Program

*Restructured
& Improved*

The program provides holistic and systematic training in ministerial skills so that students can achieve holistic growth and be prepared for the challenges of an aging population and the increasing number of caregivers.

Application Deadline: September 20.

Youth Pastoral Ministry Certificate Program

The program provides holistic and systematic training in ministerial skills and with guidance focusing on specific situations and needs so that students can serve the youth more effectively.

Application Deadline: September 20.

Children Ministry Certificate Program

The program provides holistic and systematic training in ministerial skills for those aspiring to serve children in their churches, schools, and communities and to upgrade their ministerial and spiritual quality so that they can serve the children and parents more effectively.

Application Deadline: September 20.

Church Administration and General Affairs Certificate Program

The program provides holistic and systematic training for church staff and those aspiring to manage church administrative affairs and clerical work. It helps students to be well-equipped and gain a broader view of service and upgrade their ministerial skills so that they may serve their churches more effectively.

Application Deadline: September 20.

Mission Ministry Certificate Program

The program deepens students' basic understanding of missionary ministry, helping them to understand God's work throughout history and explore different religions around the world, broadening their spiritual horizons. It aims to cultivate students to become missionaries in terms of their knowledge, experiences, horizons, and personal spiritual growth.

Application Deadline: September 20.

All the programs above are conducted in Cantonese.

For Inquiries/Registration Tel: 2711 2552 Email: ltedinfo@hkpts.edu.hk Website: www.hkpts.edu.hk/lted

Lay Theological Education Experiential Day

September 2, 2023 (Saturday) 2:30-5:30 pm

Applied Theological Education Centre
(8/F., Christian Centre, 56 Bute Street, Mong Kok, Kowloon)

Keynote Speech

The Story of Manna: Changes and Transition

Speaker: Rev. Brian Lam *Chaplain, Director of Field Education, and Lecturer of Practical Theology, Hong Kong Baptist Theological Seminary*

Workshops

Ministry	Topic	Person-in-charge
Childhood Ministry	Nurturing the Children from Psychological and Musical Therapeutic Perspectives	Dr. Joseph Tam <i>Clinical Psychologist</i> Mrs. Addy Tam <i>Registered Music Therapist, Psychological Counselor</i>
Church Administration Ministry	Love vs Administration: The Essence of Church Ministry	Rev. Vincent Lee <i>General Secretary, Baptist Convention of Hong Kong</i>
Golden Age Ministry	The Wisdom of Living for the Elderly	Prof. Alex Kwan <i>Chairman of the Board of Directors, Christian Family Service Centre</i>
Youth Ministry	A Journey of Wonders: Board Games and Youth Ministry	Mr. Ng Kin-man <i>General Secretary, Tai Po Baptist Church Social Service</i>
Mission Ministry	Implementation of the Gospel in the Community	Mr. Kung Wai-lok <i>Person in Charge, LokDay Culture</i>

Participants may choose one of the above workshops.

Free Admission. All programs are conducted in Cantonese.

Please scan the QR code for registration. An enrollment confirmation message will be sent to the applicants via WhatsApp within a week prior to the Experiential Day.

For Inquires Tel: 2711 2552 Email: ltedinfo@hkbtn.edu.hk



Register Now

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
Bachelor of Arts/ Higher Diploma/ Diploma in Christian Studies (Degree Programs)	To provide students with practical basic theological training, equipping them to serve in churches and to witness Christ in society. Some credits earned in these programs can be transferred to master's degree programs at the seminary.	Secondary school graduates with their pastor's recommendations, and having passed our written test and interview.	February, June, and October	Spring trimester: <i>Hong Kong:</i> November 20 <i>Overseas:</i> October 20 Summer trimester: <i>Hong Kong:</i> March 20 <i>Overseas:</i> February 20 Fall trimester: <i>Hong Kong:</i> July 20 <i>Overseas:</i> June 20

These are all online degree programs.

Non-degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
Higher Diploma in Christian Studies (Non-degree Program)	Further studies for diploma (non-degree program) graduates.	Diploma (non-degree program) graduates with their pastor's recommendations.	March and September	Spring semester: <i>Hong Kong:</i> February 10 <i>Overseas:</i> January 10 Fall semester: <i>Hong Kong:</i> August 10 <i>Overseas:</i> July 10
Diploma in Christian Studies (Non-degree Program)	Providing basic theological training including bible study, theology, and practical studies. It enables students to lay a solid foundation of faith, reshape their lives, and live out their calling.	Secondary school graduates with their pastor's recommendations.		
Certificate in Biblical Studies	Introductory programs in biblical studies, guiding students to study the Bible systematically.	All are welcome	January, May, and September	Spring trimester: <i>Hong Kong:</i> January 20 <i>Overseas:</i> December 20 Summer trimester: <i>Hong Kong:</i> May 20 <i>Overseas:</i> April 20 Fall trimester: <i>Hong Kong:</i> September 20 <i>Overseas:</i> August 20

Non-degree programs can be taken online or by mail.

Trial online programs: <http://elearning.hkbts.edu.hk>

For Inquiries Tel: 2768 5105 Email: deinfo@hkbts.edu.hk Website: www.hkbts.edu.hk/dist

Pastoral Continuing Education Centre

Courses and talks offered from September to December 2023

Course/Talk	Lecturer	Date	Time
Deuteronomy	Dr. Wong Fook-kong	4, 11/9	10:00 am-12:00 pm
Marriage and Funeral Message: Focus and Preparation	Rev. Au Pak-ping	18, 25/9	10:00 am-12:00 pm
Reencountering God: Renewing Pastoral Care by Bonhoeffer's Concept of Spiritual Care	Dr. Cheng Suet-ling	18, 25/9	2:30-4:30 pm
Ethics of Preaching [†]	Dr. Ip King-tak	9, 16/10	2:30-4:30 pm
Baptists: Historical Origins and Beliefs [†]	Dr. Alex To	30/10, 6/11	10:00 am-12:00 pm
Countering Vision Shift: Mission of Churches and Leadership Focus in the 21st Century	Dr. John Tran	30/10	2:30-4:30 pm
Lectionary and Pastoral Care in Worship: Theme and Procedure	Dr. Law Kit-ying	13/11, 20/11	10:00 am-12:00 pm
Apostle Paul's Perspective on Money	Dr. Bernard Leung	27/11, 4/12	10:00 am-12:00 pm

[†] Video conference only

Fee concessions

- (1) *Early Bird Reduction*: those who pay the full fee for the enrolled course a week before the course begins may enjoy a reduction of HK\$20 (for a 2-hour course) or HK\$30 (for a 4-to-6 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

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

Registration Application forms can be downloaded from the seminary website, or you may enroll online at www.hkbts.edu.hk/pce/apply2.html

Inquiries Tel: 2768 5179
Email: pce@hkbts.edu.hk

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

Precious Moments

April 23, 2023

Spiritual Revival Concert



The Spiritual Revival Concert 2023 on the theme "The Lord of the Harvest Is Calling" was held at the Kowloon City Baptist Church this year. That evening Prof. Wong Fook-kong, Vice President (Research), delivered a sermon and Mr. Sanson Lau was the choir conductor. The HKBTS Choir, together with the HKBTS Alumni Choir led by Mrs. Helen Wan, acted as a united choir with accompanist Mr. Mark Hui and singers Ms. Rachel Kwok, and our alumni Ms. Grace Lee and Mr. Timmy



Or. Testimonies were given by our students Pakey Chik and Brian Lei.



May 11

Commissioning Ceremony for Graduates

At the ceremony, our graduating students received benediction and intercession from the seminary. They were to be sent to serve in different ministry fields. Our chaplain Rev. Brian Lam, on behalf of the faculty, addressed the graduating students on the topic "The Beginning of Ministry" (Mk 1:35-39). He exhorted our graduating students to not only walk among the people they serve and be with them, but also make time to stay away from them so that they can pray alone with God, lest they lose their way and forget the calling God gave them at the beginning.



June 5-13

Indonesia Mission Trip

A group of 18 students and faculty members participated in a mission trip to Indonesia organized by the Hong Kong Baptist Mission. During their stay in the city of Pontianak, Indonesia, our students taught English classes in rural schools and visited villages. Our teachers and students also visited local churches, seminaries, schools, and other places. There were many opportunities for our students to serve during the trip, and they gained firsthand experience of the cultural diversity of different ethnic groups as well as a personal understanding of the gospel need in different parts of the world.



DONORS REPORT FOR MARCH 2023

Education Fund (Church / Organization)		梁錦松、郭詠文	1,500.00	Distance Education Program	
九龍國際浸信會	28,694.00	符詠琪	1,000.00	陳可欣	500.00
上水浸信會	15,000.00	許煥英	700.00	溫祥、黎琮珍	400.00
上環浸信會	10,000.00	許鋒威	1,000.00	鄭鵬程	300.00
大埔主恩浸信會	1,750.00	陳守強	2,000.00	無名氏	444.00
大埔浸信會	12,000.00	陳偉倫	200.00	無名氏	100.00
屯門浸信教會	700.00	陳毓倫	500.00	HK\$	<u>1,744.00</u>
牛潮浸信會	1,000.00	陳麗英	700.00	Lay Theological Education Program	
以馬內利浸信會	5,400.00	曾慶忠	500.00	岑麗嫻	5,000.00
阡陌社區浸信會	5,000.00	馮德華、鄧如玉	200.00	杜桂鵬	3,010.00
佐敦浸信會	10,000.00	黃念施	200.00	陳國權	1,000.00
香港(西區)潮語浸信會	5,000.00	黃華娟	100.00	葉吳秀華	632.50
香港西區浸信會	3,079.60	黃雅志	20,000.00	劉惠容	632.50
香港浸信教會	125,000.00	溫祥、黎琮珍	500.00	HK\$	<u>10,275.00</u>
香港堅尼地城浸信教會	1,000.00	葉麗芳	1,000.00	Campus Maintenance and Repairs	
香港懷恩浸信教會	25,000.00	劉永生、鍾梓萍	300.00	申融融	300.00
恩典浸信會	11,000.00	劉年鳳	500.00	許煥英	300.00
朗福浸信會	600.00	劉建紅	100.00	楊美玲	300.00
茶果嶺浸信會	12,000.00	劉麗輝	1,500.00	鄭尚珍	500.00
基石浸信會	2,500.00	蔡慧英	200.00	無名氏	1,000.00
基督浸信會	18,000.00	鄧志昆	2,000.00	無名氏	30.00
將軍澳浸信會	1,000.00	羅佩珊	100.00	HK\$	<u>2,430.00</u>
新希望浸信會	1,500.00	譚逸雄伉儷	1,000.00	Campus Extension Project	
筲箕灣潮語浸信會	20,000.00	關履端	300.00	Ho Yuen Wing	50,000.00
置富浸信教會	3,000.00	關廣智、鄧慧然	500.00	申融融	300.00
廣林浸信會	10,000.00	主知名	10,000.00	余小玲	2,000.00
麗城浸信會	7,000.00	無名氏	100,000.00	吳炳榮伉儷	10,000.00
鑽石山浸信會	1,000.00	無名氏	50,000.00	吳國傑伉儷	12,000.00
American Baptist Mission	19,762.50	無名氏	20,000.00	周慧蓮	500.00
基督教宣道會大埔堂	500.00	無名氏	10,000.00	周鴻鈞伉儷	50,000.00
啟關基金	500.00	無名氏	10,000.00	徐張蘊琛	20,000.00
HK\$	<u>356,986.10</u>	無名氏	5,000.00	梁桂華	3,000.00
		無名氏	4,000.00	陳喜謙家人	10,000.00
Education Fund (Individual Donor)		無名氏	4,000.00	黃凱施	1,000.00
Ho Ka Keung	3,000.00	無名氏	3,000.00	溫恩智伉儷	50,000.00
Kwan Yee Man	500.00	無名氏	2,000.00	葉麗芳	1,000.00
Yip Chung Him Samuel	25,000.00	無名氏	2,000.00	鄧小寶	1,500.00
方志強	200.00	無名氏	2,000.00	鄧輝祥	500.00
王紹良	700.00	無名氏	1,505.00	盧炯志伉儷	80,000.00
王群	800.00	無名氏	1,500.00	鄺振華伉儷	600.00
申融融	400.00	無名氏	1,000.00	羅凱慈	1,000.00
朱活平伉儷	300.00	無名氏	1,000.00	龔可元伉儷	20,000.00
何仲儀	1,000.00	無名氏	500.00	無名氏	50,000.00
余鳳琴	500.00	無名氏	500.00	無名氏	40,000.00
吳炳榮伉儷	8,000.00	無名氏	400.00	無名氏	10,000.00
吳國傑伉儷	1,000.00	無名氏	400.00	無名氏	10,000.00
李國雄伉儷	1,000.00	無名氏	200.00	無名氏	10,000.00
李新蘭	200.00	無名氏	200.00	無名氏	7,000.00
周偉信伉儷	1,000.00	無名氏	40.00	無名氏	5,000.00
招安祈	3,000.00	無名氏	4.60	無名氏	1,000.00
招慧敏	2,000.00		HK\$	無名氏	1,000.00
洪錦漢	100.00	Connie Pong K. L.	<u>361,749.60</u>	無名氏	30.00
洪鷹輪	300.00		US\$	無名氏	
孫廣全	3,000.00		<u>500.00</u>	無名氏	
徐張蘊琛	20,000.00	Faculty Support		無名氏	
殷振強伉儷	1,000.00	茶果嶺浸信會	17,200.00	HK\$	<u>437,430.00</u>
張沛義	5,000.00	Hung Hin Chu	10,000.00	Scholarship and Bursary	
張瑞蘭	2,000.00	Chan So Lan & Lau Yuen Hoi	2,000.00	陳禮文伉儷	30,000.00
曹啟明伉儷	400.00	S. K. Tsang	3,000.00	香港浸信會聯會	3,600.00
梁志美	5,000.00	歐陽穎鋒伉儷	5,000.00	HK\$	<u>33,600.00</u>
梁明財伉儷	5,500.00	謝美英	500.00		
梁彩燕	5,000.00	無名氏	3,000.00		
			HK\$		
			<u>40,700.00</u>		

DONORS REPORT FOR MARCH 2023

Spiritual Revival Concert		徐沛然	2,000.00	鄭尚珍	1,000.00
九龍城潮語浸信會	2,000.00	張沛義	3,000.00	黎穎儀	2,000.00
深水埗浸信會	2,000.00	張啟明伉儷	500.00	盧德忠	200.00
愛群道浸信會	2,000.00	莫少霞	3,000.00	羅志雄伉儷	1,000.00
錫安浸信會	1,000.00	莫麗賢	500.00	權百歲伉儷	3,000.00
迦勒牙科植牙中心	3,000.00	許煥英	3,000.00	蒙恩家庭	1,000.00
王恩信	3,000.00	陳秀玲	1,000.00	無名氏	20,000.00
吳玉玲	500.00	陳樹安伉儷	2,000.00	無名氏	3,000.00
吳炳榮伉儷	5,000.00	陳靜君	500.00	無名氏	3,000.00
吳梓明伉儷	1,000.00	陸澤潛伉儷	1,000.00	無名氏	1,000.00
周錦華	10,000.00	馮信然	3,000.00	無名氏	1,000.00
林青龍	1,000.00	黃粉祺	300.00	無名氏	500.00
洪鷹輪	100.00	楊謝金玉	2,000.00	無名氏	500.00
胡澹寧	1,000.00	溫祥、黎琮珍	200.00	無名氏	200.00
倪承恩	1,000.00	葉麗芳	1,000.00		
唐榮敏伉儷	5,000.00	劉年鳳	500.00		
徐成偉	2,000.00	歐陽學詒	1,000.00		
				HK\$	<u><u>101,500.00</u></u>

Financial Report
General Fund, 1 March - 31 May, 2023

	HK\$
Income	7,907,621.89
Expenditure	<u>(8,528,228.96)</u>
Deficit	<u><u>(620,607.07)</u></u>



Reply Slip

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

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

Church Affiliation: _____

Address: _____

Contact Phone No.: _____ E-mail: _____

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

Donation Methods

- Crossed Cheque** payable to "Hong Kong Baptist Theological Seminary"
- Direct Transfer:** our Hang Seng Bank Ltd. (024) account no. : 787-471721-883
- Fast Payment System Identifier** (FPS ID): 166215137
- Monthly Autopay:** an autopay authorization form will be sent to you (*You may terminate this monthly donation at any time*)
- Credit Card:** VISA Master Card
- One-off Donation Monthly Donation (*You may terminate this monthly donation at any time*)

Cardholder's Name: _____

Cardholder's Signature: _____

Card No.: [][][][]- [][][][]- [][][][]- [][][][] Expiry Date: _____ / _____ (MM/YY)

Amount: HK\$ _____

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

- Please send the crossed cheque or bank receipt along with this completed reply slip to the Seminary by post, email, 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@hkbits.edu.hk
- Address: 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong Website: <http://www.hkbits.edu.hk>

Thank you for your support!



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

Baptist 2023

Heritage Week

A Survey of the Major Baptist Denominations in Hong Kong

The history, development, and church polity of the three major Baptist denominations in Hong Kong, with particular attention to the impact of recent social changes on their respective churches

香港萬國宣道浸信會聯會



10.10 (Tue)

Mr. Chiang Wai-tong

General Secretary,
Hong Kong ABWE Alliance

香港浸信宣道會聯會



10.11 (Wed)

Rev. Sin Kam-kwong

Chief Executive Officer,
Hong Kong Conservative Baptist Church Association

香港浸信會聯會



10.12 (Thur)

Rev. Dr. Lee Kwok-hung

General Secretary,
Baptist Convention of Hong Kong

📅 Date

October 10-12, 2023
(Tuesday to Thursday)

🕒 Time

10:00-11:00 am

📍 Venue

Sai O Chapel

(1 Nin Ming Road, Sai O, Sai Kung North,
N.T., Hong Kong)



+ For details, please refer to our web page
or scan the QR code for registration.

Free Admission