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*Hong Kong Baptist Theological Seminary*

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# A Further Discussion on Christian Life and Death Education

**President's Message** | A Brief Discussion of Deception



## A Brief Discussion of Deception

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Since 2009, I have been contemplating practical theology, gradually developing its direction and content. Its blueprint can be seen in the manuscript of the ten-year plan submitted to the seminary's board of directors in 2009. By God's gracious guidance, I seemed to have been unintentionally, or intentionally, promoting practical theology and implementing its concepts. Recently, I had the opportunity to discuss practical theology in simple terms.

Early this year, I read in detail *The Peaceable Kingdom*\* by Stanley Hauerwas with eight students, rethinking God's peaceable kingdom. I often advocate that **to study a theologian's thoughts, one should read his/her original works instead of just listening to second-hand interpretations.** The worst-case scenario is that we only listen to interpretations that have been passed on from one to another time and again, resulting in a misunderstanding of the ideas. To truly understand an important theologian's thoughts, one must carefully study the original works oneself, not relying entirely on others and second-hand materials. **We must discern**

**right from wrong, good from bad, and relevance according to the author's context, and then try to imagine the possibility and viability of implementing and practicing these ideas in our own contexts.**

This time, I led the students in a detailed study of Hauerwas's original work, encouraging them to read seriously and think critically page-by-page. Amazingly, I strongly felt that the books I recently read have become the source of some important content for practical theology. Now, let me share with you some of the inspirations and insights from our discussions, which we must all remember and learn to practice.

### Human Pechant for Self-Deception

Hauerwas frequently mentions human deceptions in *The Peaceable Kingdom*, which is a good reminder for us. He points out that **humans have a penchant for self-deception, thinking that we are the masters of our existence and treating these illusions as reality.** Nowhere do we deceive ourselves and others more readily than in matters of love and intimacy. We struggle to define who we are or what we want. We manipulate



others to bestow esteem on us, “using” our love and those whom we love (142).

Some people seem very honest, admitting their own selfishness or cynicism, claiming to “possess no virtue other than an unqualified pursuit of their own interests, they try to create an island of truthfulness in a sea of mendacity.” In reality, they are also self-deceiving. “Distrusting all, they must finally learn to distrust even the honor and integrity of their distrust, and thus they are left literally worthless” (142-143).

### **Illusions, Deceptions, and Violence**

Hauerwas also points out that the more successful we are at our deceptions, the more we strive to protect ourselves from any possible challenge. We expand our circle of friends while leaving out those who challenge our illusions. As a result, **our “circle of friends” becomes a conspiracy of intimacy to protect each of our illusions** (143). Our greatest illusion and deception is believing we are peace-loving when, in fact, we love violence. “We are peaceable so long as no one disturbs our illusions. We are nonviolent so long as no one challenges our turf. So, violence becomes needlessly woven into our lives” (144). Therefore, **violence derives from our self-deceptive stories**. We think we are in control of everything, viewing ourselves as our own creators, believing we can bestow meaning in our lives and trying to live our own lives (94).

Hauerwas’s words remind me of instances of deception in society. A number of people merely repeat falsehoods and create lies when discussing important issues. Some KOLs (key opinion leaders) disseminate or repost false or misleading information through social media, spreading conspiracy theories and partisan ideologies to gain more attention. In interpersonal communication, we must meticulously plan how to

present ourselves, striving to hide mistakes and cover up character flaws.

### **The Story of a Self-Deceiving Couple**

This brings to my mind a self-deceiving couple who not only deceived themselves but also the Holy Spirit and God. Acts 5:1-11 recounts the story of this couple: A man named Ananias, together with his wife Sapphira, sold a piece of property. He kept back part of the money for himself and put the rest at the apostles’ feet. Peter asked Ananias why he lied to the Holy Spirit and kept for himself some of the money he received for the land. He also pointed out that Ananias was not lying to people but to God. When Ananias heard this, he fell down and died. Later, his wife also came in, unaware of what had happened. Peter asked her about the price of the land, and she confirmed it was the full amount. So Peter rebuked them for testing the Spirit of the Lord together, and she fell down at his feet and died.

Acting as a prophet, Peter condemned the sin of deception. He rebuked Ananias and Sapphira for lying to the Holy Spirit, saying that keeping part of the money they received for the land was lying to God. They fell dead at Peter’s feet after being confronted.

Peter’s confrontation with Ananias and Sapphira not only highlighted their sin and deception but also showcased our sins and deceptions. **Sin is not just an error or the doing of certain prohibited actions, but it is an intentional attempt to overreach our power.** Sin is “manifested in our pride and sensuality, but its fundamental form is self-deception” (46). We are unwilling to give up what we possess and do not like others having what we own, so we try to find excuses to deceive others.

For modern people, Peter’s confrontation is seen as “insensible.” Being “sensible,” one should try to reduce conflicts. “Sensible” pastoral care means soothing and helping the “Ananiases” and “Sapphiras” in churches, reducing their anxiety. This type of pastoral care views this couple as having their own problems, like everyone else, from the perspective of contemporary psychology. The pastor should soothe and accept them, allowing them more space and making them feel at peace. However, this approach of making people “feel at peace” only encourages a kind of self-deceptive lie. Peter, on the other hand, exposed the lie, holding up a mirror of truth before Ananias and Sapphira, showing them their true nature of



being deceitful, because life must be honest and genuine—to God, to people, and to oneself.

### **The Church: A Community of Peace and Truth**

As mentioned above, Peter's approach calls for honesty and genuineness before God: no self-deception, no deceiving others, and no lying to God. This implies that **the church should be a community of peace and truth in this deceitful world**. In this community, people should be honest and genuine, speaking the truth to each other and to God. Honest people stop lying to themselves, and truth makes people reflect and examine. Truth also makes honest people pray, asking God to create a clean heart in them and renew a steadfast spirit within them.

This community of peace and truth is shaped by God, preventing us from self-deception. Its existence is defined by truth, and truth is truth. Truth is the power of unceasing love, as Paul said, "it does not rejoice at wrongdoing, but rejoices with the truth" (1 Cor 13:6). Love is living in God's righteousness.

Hence, **the community faces the necessary and unchangeable tragedies of life together while remaining faithful and solely devoted to God**. This implies that we must learn to wait. We wait because we have hope "in the God whom we believe has already determined the end of history in the cross and resurrection of Jesus Christ" (145).

Moreover, our hope lies in the presence of other believers, through whom "God makes present the kingdom in which we are invited to find our lives. Only in this way are we able to acquire a self, a story, that is based on trust rather than fear; peace and not violence" (144). We refuse to use violence to resolve conflicts. We do this without a second thought, as it has become the routine of our lives; thus, we gain the strength to "have character."

When we live our lives honestly, we are "at peace with ourselves." This does not mean our lives will be free of trouble or self-conflict, knowing that we are still troubled sinners in need of redemption—in fact, this may be the best description of the redeemed. "To be 'at peace with ourselves' means that we have the confidence, gained through participation in the adventure we call God's kingdom, to trust ourselves and others" (49).

We make up our minds to live peaceably. As a foretaste of God's kingdom, we (the church) resist

conspirators and liars, courageously facing the harm and danger brought by this resistance. The peace we witness is God's truth. However, this peace is demanding. If it is "an unsettling peace, it is also a caring peace" (145). If we need to speak the truth about the world, hence causing challenges and chaos, we must also care for the injured that result from such challenges.

We need to bravely face the consequences and take responsibility. Such courage comes from faith: we trust God and open our lives to Him. We need to confront our actions with trust and courage, learning to dispel illusions and avoid deception. Such faith and courage are the sources of our character, freeing us from the self-centred and self-deceitful lies that cause decline. In this way, **we learn to live at peace with ourselves and with others**.

Hauerwas says that the peaceable kingdom is not an ideal, not perfect harmony, nor an order free from conflict. **The peaceable kingdom is a present reality** (142), **the basis of joy and gratitude**. Our joy is the premise of all virtues and a discovery that we are not liars and violent people in essence; we truly desire to know the truth and live at peace with ourselves, our neighbors, and God. We realize that transforming this violent world into God's peace is not our task; for in fact, this task has been accomplished through Jesus's crucifixion and resurrection. Our joy is simply to be willing to live in the assurance of God's redemption. Thus, joy comes to us as a gift that provides us with the confidence to live out God's peace as a present reality (147).

I thank God for the opportunity to read Hauerwas's *The Peaceable Kingdom* with those eight students, gaining a deeper understanding of the form of the peaceable kingdom and insights on "having character." May we not only understand this book but also live out its beautiful message. May God teach us to live honest and genuine lives. Even though we still have to face various forms of violence and tragedies in our lives, we can live joyfully. **More importantly, when we eliminate deception and abandon violence, we will find joy.**

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\* Stanley Hauerwas, *The Peaceable Kingdom: A Primer in Christian Ethic* (Indiana: University of Notre Dame, 1983).



## A Further Discussion on Christian Life and Death Education

How would one feel when facing death?

Before “saying goodbye,” what would be our last words, thoughts,  
and hopes?

Before we “say goodbye,” what preparations should we make?

Ever since the Hong Kong Baptist Theological Seminary (HKBTS) started to promote Christian life and death education last year, we have received a lot of positive feedback. Therefore, the seminary's Lay Theological Education Department (LTED) along with a local church held the second Christian Life and Death Education Symposium entitled “Before the Day We Say Goodbye ... .” The symposium focused on the feelings and the needs of those who are facing death and how to help them say farewell to their families. Building on this, the LTED will also launch a new “Postgraduate Certificate in Life and Death Education from a Christian Perspective” program in October, which will provide relevant postgraduate training for believers.

In the following, we will summarize the content and the highlights of the symposium. After that, Mr. Carter Pang, LTED Director, will share the premise for the creation of this symposium, and his personal reflections, and highlight

the unique content and features of the new program. Furthermore, students now engaged in the current HKBTS certificate program in life and death education will also share their reflections on the program.

### Before the Day We Say Goodbye ...

This symposium, organized by the LTED and co-organized by the Ngau Tau Kok Baptist Church (NTKBC), was held on May 5 onsite at the NTKBC and accompanied



by a live broadcast from the Applied Theological Education Centre in Bute Street. It was well-attended with approximately 400 participants altogether. The symposium began with lecture sessions where three speakers shared their personal experiences and insights. This was followed by a panel discussion facilitated by the guest host, which allowed the three speakers to interact with the audience, who showed avid interest. In this three-hour event, the audience was delighted and fascinated by the sincerity of the speakers and the intriguing content of the lectures.

### Learning about Life and Death through Illness



The first session was delivered by Mr. Sanson Lau, who is a HKBTS lecturer and a committee member of the LTED “Christian Arts and Spirituality Practices Certificate” program. Mr. Lau shared his own experience of illness and the insights he gained from such experience

as well as from the books he read to prepare himself.

### Recognizing a Change in One’s Sense of Time and the Awakening of One’s Soul

Mr. Lau recounted his experience of illness three years ago. He was hospitalized due to acute pancreatitis and was in critical condition at one point. When his condition stabilized, he remained in the hospital for a long recovery period. Unfortunately, as soon as his health began to improve, he was diagnosed with cancer and needed to undergo surgery and chemotherapy. In the midst of chemotherapy, he prepared a testimony to share at the Spiritual Revival Conference by the Baptist Convention of Hong Kong. He reviewed the script of that testimony as he prepared for this symposium, and he found that the date was incorrect. Suddenly, he realized that his sense of time had become less exact at that time. This made him see the truth that time is not in our control. We all know it intellectually, but how we actually live is another matter. Moreover, he came to a profound understanding that God’s perception of time is entirely different from ours, and therefore, the will and the way of God are beyond our imagination. **While others liken his experience of illness to “the valley of the shadow of death,” he views it as**

**“green pastures” and “quiet waters” because it led to an awakening of his soul.**

### Lonely People Are Not Alone

Mr. Lau loves reading. He recommended four books to the audience and shared some insights from each. The first book was *On Consolation: Finding Solace in Dark Times* by Michael Ignatieff. The author examines important writings on humanities and cultures from different civilizations, and by doing so, reexamines the meaning of life in the Psalter and the relationship of humans with the Creator and all other life. He realized that this means that people need to help one another. The author found that each of those authors was facing different pains and sorrows, and one would have a sense of loneliness in such dark hours. But, in fact, lonely people are not alone **because there are many others like them. When they gather as companions for one another, they can find relief from loneliness and light in the darkness.** Mr. Lau had such an experience during his stay in the hospital when he and other patients offered care and support to one another.

### In the Flow of Time

The second book was *The Long View: Why We Need to Transform How the World Sees Time* by Richard Fisher. This book helps us to be more rational in life-and-death situations. The author mentions that some situations would make one feel lost in the flow of time, while some would make one feel very present. Most people experience being lost or feeling found in the flow of time at some point in their lives. As for Mr. Lau, losing his sense of time reflected his sense of being lost, and his preparation for this symposium helped him to recognize this. Furthermore, he challenged us, **in a time of helplessness (when facing life-and-death situations, for example) to break the issue into smaller parts and seek a path forward.**

### A New Perception of Life and Death

The other two books Mr. Lau recommended were *Basin and Range* by John McPhee and *As Intermitências da Morte* by José Saramago. The former talks about time from the perspective of life and death, illustrating the insignificance of humanity. The latter tells a story about conquering death by one’s death, reminiscent of the image of Jesus Christ. Mr. Lau hoped that the audience, through these readings, would revisit their own worldviews and gain insight into life and death.



## Are You Ready for Saying Goodbye?

The next session was given by Rev. Wai-chuen Lo, Supervisor on Professional Development and CPE of the Association of Hong Kong Hospital Christian Chaplaincy Ministry. By sharing his personal experience and two short video clips, he illustrated to us that we have no control on the day of our death. Therefore, we need to get ourselves prepared to “say goodbye.”



### Do You Know When?

Rev. Lo started by sharing his own experience. He was first diagnosed with a chronic illness at the age of 14. Later, he discovered that he has to live with it his whole life along with an increased risk of getting cancer; which according to his medical report and statistics, is 800 times higher than average. At that time, he felt that “the day [of his death]” would certainly come. But when? It is not for us to see! For this reason, we need to prepare to “say goodbye.”

### Living Human Documents and Chapters of Life

In fact, it is not an easy thing to prepare for “saying goodbye.” Rev. Lo urged us to read the “living human documents” laid before us, i.e. people’s life stories, and share our chapters with one another: What does he/she want to say to me? What do I want to say to him/her? Is there anything he/she wants to settle? Does he/she have any regrets? Is there any chance to make it up? The passing away of some close relatives during the COVID-19 pandemic made Rev. Lo think about these questions. The short clip he shared with us showed that ***there are critically ill patients every day in the hospital who have many regrets and things to be settled, and some may not have a chance to right wrongs. In light of this, while we are still alive, how should we choose to live?***

### When to Say Goodbye?

The most frequently asked questions in the practice of “saying goodbye” are when and what to say. Rev. Lo pointed out one important thing: ***When there is reason to believe that “the time [of one’s death]” is near, we need to say it; otherwise, we may miss the opportunity.***

The best time to “say goodbye” is when he/she is still able to understand and communicate. The second short clip Rev. Lo showed us illustrated what “a good goodbye” is intended to do: let the departed rest in hope and peace and let the living recover from sorrow and resume a normal life.

### How to Say Goodbye?

How should we prepare to “say goodbye” before “that day” comes? Rev. Lo points out that theological education plays an important role which enables us to talk about life and death according to the Christian principles. We can choose our own perspective on life changes. When life seems to recede from brightness into darkness, from brilliance into decay and rottenness, our faith promises us a glorious future. He also pointed out that one of the believers’ struggles is to accept the fact or the way that their beloved one(s) passes away. Nevertheless, we know that death is not the end. Though we will pass from life to death, we will also pass from death to life. This salvation has been prepared for us; the only question is how we will respond to it. In addition, Rev. Lo reminded us that dying (*linzhong*) does not necessarily mean dying in a good old age (*shouzhong*), and dying in a good old age does not necessarily means dying well (*shanzhong*), i.e. dying peacefully with hope. ***The general principle of pastoral care for the dying is reconciliation: making peace with oneself, with others, and with God.***

Finally, Rev. Lo encouraged us to cherish the days of our lives on Earth and keep reflecting on what God wants us to do with our lives. Let us make each day count and fulfill the mission God has given us. “It is difficult for us to predict one’s death. But it is never too late to cherish each day while we are still living.”

### Five Important Messages of Life When Facing Life and Death



The third session was given by Ms. Man-yee Chan, a bereavement counselor and a life and death education instructor. She recollected the days when her husband became ill and died, and she began to understand the mental state of a terminally ill person. Hence, she deeply



recognizes **the importance of the end of life. Regrets may arise if it is not well-handled.** That is the reason why she decided to pursue in-depth learning and devote herself to life and death education.

### **Coping with the Emotional Distress of the Terminally Ill**

Ms. Chan points out the complexity of the emotional distress a terminally ill person experiences: a feeling of helplessness while waiting for death, a sense of unease about death, an unfulfilled desire for recovery and vitality, worry about health conditions, fear of pain and suffering, and anxiety over uncertainties. Past regrets, anticipation of future regrets, and one's view on the meaning of life and death, all affect the degree of one's anxiety. She recalled her husband's experience in his illness. He suffered through these difficulties, feeling like being sentenced to death and experiencing anxiety and helplessness. Ms. Chan once said to him words that she regretted: "Why are you afraid of death? Don't you know where you will go after you die?" She reminded us, as family members, we should be more understanding and accepting.

### **To Fulfill the Five Spiritual Needs**

Ms. Chan stated that **we have no control over life and death, but we can determine our outlook and approach to death.** Our anxiety over death can be reduced if our five spiritual needs are fulfilled: meaning and purpose of life, self-image, love and sense of belonging, forgiveness, and hope. Having taken reference from the "Four Sayings of Life" (*sidao rensheng*), she put forward the "Five Sayings of Life" (*wudao rensheng*) which can help fulfill our five spiritual needs: "Thank you," "I love you," "Please forgive me," "I forgive you," and "Goodbye."

**Saying "Thank you" (*daoxie*)** is to express gratitude for the blessings one receives from others in a specific way, as an appreciation and affirmation of their lives.

**Saying "I love you" (*daolai*)** is to express one's affection for others. It can be done in the five "love languages": words of affirmation, receiving gifts, acts of service, quality time, and physical touch. Ms. Chan emphasized especially "quality time" by being fully present and using physical touch, which offers support and relief to the patients very effectively.

**Saying "Please forgive me" (*daoqian*)** is to willingly accept one's responsibilities, which will also set one free.

A "fobbing-off" apology should be avoided. Instead, a sincere apology should be made in a clear and specific way, accompanied by appropriate action.

**Saying "I forgive you" (*daoliang*)** is to pardon the weaknesses of others, to understand the hurts the offenders themselves have suffered during their growth, and to admit our own imperfection. Ms. Chan also pointed out that we must forgive the person, not their misbehavior. Imagining the faces of the offenders in their infancy may make it easier for us to forgive them. Furthermore, she encouraged us to forgive those who have offended us without waiting for their confession or repentance.

**Saying "Goodbye" (*daobie*)** is to commit to maintaining our connection with the dying person and anticipating a reunion in heaven. We may stay connected with the deceased through rituals, places, photos, objects, activities, and so on. We can also establish a lasting connection with them by living out their values and dreams and extending their influence on our lives.

Finally, she strongly suggests that **the "Five Sayings of Life" is not an end-of-life issue but our attitude toward life.**

### **How to Talk about Life and Death and How to Apply the Five Sayings of Life**

After the lecture sessions, a panel discussion hosted by Mr. Arnold Leung, Director of Hong Kong Life and Death Studies Association and a committee member of our LTED "Certificate in Life and Death Education from a Christian Perspective" program, provided the opportunity for interactions between the speakers and the participants. A question was raised on how to start conversations with parents on the topic of life and death. The host and the speakers shared their own experiences and encouraged us to become well-prepared, identify the difficulties, and search for solutions. An appropriate occasion and suitable timing help enter into such a discussion naturally. When





necessary, we can seek help from hospital chaplains, pastors, and those who have received the relevant professional training, such as social workers and medical staff. Another participant, who is a medical staff, asked how to apply the “Five Sayings of Life” to help others in a hospital setting. Rev. Lo urged us to prepare ourselves by practicing repeatedly and reminded us that it is essential to show care and sincerity to patients and their families. For patients and their families to put the “Five Sayings of Life” into practice, it is necessary to create for them a space of privacy. Ask chaplains for assistance if needed. Most participants were satisfied with the arrangement of this symposium, considering its content relevant to the theme and the sharing of the speakers helpful and inspiring. They desired and anticipated more similar symposiums in the future.

## From a Touched Heart to a Pursuit for More



After the symposium, we invited Mr. Carter Pang, the LTED Director of HKBTS, to share the reason for the creation of this life and death education symposium, to share his thoughts during the preparation, and to introduce the newly launched “Postgraduate Certificate

in Life and Death Education from a Christian Perspective” program.

### Exploration from Macro-Perspective to Micro-Perspective

The LTED held the first life and death education symposium in May of last year. The participants responded with enthusiasm. Many of them showed strong interest in the discussion of life and death from a Christian perspective and wished to see more of this kind of symposium in the future. In response to the need of the vast believer community, we held the second symposium in May this year, and we will set up a new “Postgraduate Certificate in Life and Death Education from a Christian Perspective” program in October, in addition to the existing non-degree program of “Certificate in Life and Death Education from a Christian Perspective.” We hope that the symposium

will create a greater understanding of life and death in the community, and motivate more people to receive Christian life and death education.

Broadly speaking, the symposium last year talked about the experiences of promoting life and death education on individual, ecclesiastical, and social levels from a macro-perspective. In contrast, the symposium this year focused more on micro-perspective and immediate concerns. Through the sharing of the three speakers and their interactions with the participants, we tried to provide, ***on a more personal level, a Christian investigation on how to make comprehensive preparations in the physical, mental, spiritual, and social aspects and prepare for the day we leave this world and “say goodbye.”***

### Eager to Understand Life and Death

While the two symposiums are different in content, one feature remains the same: we intend to provide the participants not only the sharing from the speakers but also the opportunity for interaction with the speakers. Learning from last year when there was inadequate time for interactions, we extended the symposium time from two and a half hours to three hours this year. In fact, we considered such a change risky at first, with the concern of the time being too long for the participants. Later, we found such worry unnecessary. The feedback received after the symposium showed that most of the participants considered such an arrangement appropriate and some were even eager for more!

***I was deeply moved by the passion of the participants in the symposium this year.*** Due to the overwhelming response to registration for the symposium, all reservations at the Ngau Tau Kok Baptist Church were full one month before the event. We decided therefore to set up a live broadcast location at the Applied Theological Education Centre in Bute Street. What touched us was that among the participants were, besides local believers, people from Shenzhen and Macau. Some of them were not able to attend the symposium onsite due to late registration, but they were still willing to come from afar to the live broadcast location in Bute Street. There was a participant who had just experienced the loss of a family member at that time. Upon seeing the poster of this symposium, he registered for it together with more than ten members of his family. And we were so thankful to see that there was a pastor of a church who took the lead to



promote the symposium to his church members and to participate himself together with several of them.

We dearly hope that this symposium was able to satisfy the needs of the participants, to provide them with knowledge on the matter of life and death, and to motivate them to receive training on life and death education in order to get themselves well equipped for their journey “from life to death, seeing life from death, and passing from death to life.”

### **Learning about Christian Life and Death Education**

The LTED started the **“Certificate in Life and Death Education from a Christian Perspective”** program last year in order to equip secondary school graduates with systematic and holistic basic training on life and death education that is in line with the Christian faith. During the year, we offered ministry courses such as “Orientation to Life and Death Education,” “Perspectives on Life and Death Issues,” “Understanding the True Face of Grief,” and a “Field Trip on Life and Death Education Ministry” to help our students achieve these goals. Below we have invited six of our students in the certificate program to share their thoughts on their studies in this program. This LTED program is now open for registration for the new school year.

As mentioned above, the certificate program is designed for secondary school graduates and provides basic training. In respect of program planning, there is still room for advancement. We hope to offer further learning opportunities for suitable believers who are motivated to receive in-depth equipment. As a result, the new **“Postgraduate Certificate in Life and Death Education from a Christian Perspective”** program is to be launched this October. In general, the postgraduate certificate program aims to provide reflective, integrative, and practical postgraduate training for believers who desire to explore and entrench the meaning of life from a Christian perspective. That is to say, this program is of a higher level than the certificate program in terms of lecture hours, the depth of the study, and the admission requirements.

On the one hand, the postgraduate certificate program differs from the certificate program in the way that the former is a graduate-level program adopting an academic credit system. The certificate program requires

participants to finish 18 lecture hours for each course, whereas the postgraduate certificate program requires 30 lecture hours for a 2-credit course and 42 lecture hours for a 3-credit course. More lecture hours mean more opportunities for participants to study, explore, and investigate subjects related to Christian life and death education. For example, courses like “Pastoral Thanatology,” “Theories of Grief Counselling,” “Funeral Design and Pastoral Theology,” “Ethics on Life and Death,” and “Life and Death Psychology” are going to be included in the postgraduate certificate program to ensure that participants have adequate time for in-depth learning. Since the nature of the postgraduate certificate program is advanced study and research, it is designed for believers who hold bachelor’s degrees, while the certificate program is for anyone who graduated from secondary school.

On the other hand, despite all the differences, the two programs have something in common: both feature **quality instructors**. The instructors for the LTED’s Christian Life and Death Education programs consist of HKBTS lecturers who have expertise in related areas, as well as an array of guest instructors with rich knowledge and practical experiences, whom we are grateful to learn from. Those who served last year or will serve as guest instructors include (in no particular order): Mr. Arnold Leung, Director of Hong Kong Life and Death Studies Association; Mr. Pasu Ng, the founder of social enterprise Keep It Simple; Mr. Kwok-man Lam, a lawyer; Rev. William Lam, former Chief Chaplain of Pamela Youde Nethersole Eastern Hospital; Ms. Carina Lee, Lecturer of Department of Social Work, CUHK; Rev. Kinia Ng, Ph.D. (HKBU); Chaplain Sun-nam Tong, CPE Training Supervisor (Advisor), Alice Ho Miu Ling Nethersole Hospital; Ms. Ivy Wan, Adjunct Professor of HKBTS; Mrs. Christina Cheng Peistrup, former Chaplain-in-Chief, Chaplaincy Offices of Shatin District Hospitals; Mrs. Ka-yee Lo Leung, Pastor of the Kowloon City Baptist Church, etc. We convey our cordial gratitude to them hereby.

Finally, I would like to take this opportunity to invite every believer who is interested in Christian life and death education to join the HKTBS family and receive training. For inquiries on the LTED Christian Life and Death Education programs, please call 2711 2552, or contact us by email at [ltedinfo@hkbts.edu.hk](mailto:ltedinfo@hkbts.edu.hk).



# The Sharing of Students in Certificate in Life and Death Education from a Christian Perspective Program 2023-24

There are many different programs on life and death education out there, but most are disconnected seminars, which are unable to explain the matters of life and death in a specific and comprehensive way. Thanks to the LTED of HKBTS for setting up this program so that I can associate Christian theology with life and death education and learn about the views of other religions on life and death. This program enables me to understand how to face death with ease, to appreciate “passing from death to life,” to face the time of death positively, and to understand the feelings of those who have lost their beloved ones and better act as their companion.

**Pastor Wing-oi Yen**

I am deeply impressed by the richness of this learning journey. It is an opportunity for me to learn about life and death based on Christian faith. It is like a rich feast for life and death study. The content is practical and detailed. In addition to lectures, we have the opportunity to share freely, through group discussions and presentations, our insights on how we as Christians can respond to various issues of life and death.

I took different programs in other seminaries before, but few of them focused on life and death issues systematically. This program benefits me a lot; it helps me and helps me to help others. Lastly, in this age of rapid changes, I would like to recommend this program to you, so that we may learn to talk freely about life and death with others together and help them know God the Creator who gives us hope for eternity.

**Pastor Fung-han Lee**

It was in May last year when the pastoral staff of our church encouraged us to attend the Christian Life and Death Education Symposium held by HKBTS. Right after the



symposium, we decided to apply for this program because we seldom came across such topics in our church and our pastor was supportive. There are many elderly people in our church, and we attend several funerals every year. However, we do not know how to comfort those who are facing death and those who have lost their beloved ones.

We have no idea how to guide them.

Therefore, we treasure this learning opportunity very much!

We are so grateful for the opportunity to take part in this program. In HKBTS, we meet instructors with profound knowledge and classmates with common interests. What we gained is not merely intellectual. We appreciate the dedication of the instructors to the coursework design, preparation, and teaching, as well as the commitment of the classmates to learning. The experience of exchanging ideas and giving our best in small groups was very enjoyable.

**Mr. Shun-chung Lam, Ms. Lam Yau**

Death is an inevitable stage of life that every person must experience. The reason why I decided to participate in this program is the loss of my parents. While remembering them, I wish to understand more deeply the meaning of life from the perspective of death. I hope to learn how to see life through death, what is passing from life to death and then from death to life, how to say “I forgive you,” “I love you,” “Please forgive me,” and “Thank you,” and how to say “Goodbye” with love. In addition to lectures, the most memorable experience in the learning process is the role play in the group assignment. Thanks to the instructors and classmates for accompanying me in my journey through grief in an innovative and special way.

My wish is that “My flesh and my heart may



fail, but God is the strength of my heart and my portion forever” (Ps 73:26).

**Ms. Lai-wah Cheng**

I have been working on promoting life and death education for youth. I came across this program one day, and I enrolled it. One unexpected thing that I gained from this program is getting to know a group of companions who can share our lives and talk about life and death together. Moreover, not only the content of the program but also the sharing of the classmates were eye-openers

for me on life and death education. In addition, since the program requires students to take one core course from the Lay Theological Training programs, this enables a person like me who has no background in biblical studies to advance my knowledge of the New Testament. In general, this program provided me with new insights into life and death education, opportunities to reflect on various issues of life, and enhanced the foundation of my faith. It is killing three birds with one stone!

**Ms. Joyce Yan**

## Campus News

### Academic Affairs News

#### Mini-Conferences

Two mini-conferences were held on April 22 (Monday) and June 17 (Monday) in the grand conference hall on the third floor of the new academic building on our Sai O campus. The first one, titled “How the Plot Concept Can Enhance Preaching: The View of Eugene Lowry,” was presented by Rev. Dr. Ken Lui, our Assistant Professor of Preaching and Chaplain. The second one, titled “Returnees and ‘Remainees’: The Composition of the Patriarchal Narratives,” was presented by Dr. Yew-ming Chan, the Bishop William F. Oldham Professor of Old Testament at Trinity Theological College in Singapore. Before the conferences began, the participants enjoyed lunch and fellowship together in our canteen.

#### Summer Mission Trip

Our students made a short mission trip to various towns in Java, Indonesia from May 27 to June 4. They visited slum villages and local theological seminaries and learned about the religion and culture of the country and the development of the ministry of the local Christian organizations. During the trip, they learned how to serve others with God's love. During this journey of nearly 10 days, the students gained many benefits.

#### Faculty Movement

Dr. Kai-hsuan Chang, Assistant Professor of New Testament, left his office at the end of July. We convey our gratitude to Dr. Chang for his faithful service in our seminary and pray for God's blessings in his next step.

Dr. Daniel Lam will join our faculty team as Assistant Professor of New Testament in August. Dr. Lam obtained his MCS degree in our seminary and served in churches in Hong Kong. Then he furthered his studies in the University of Edinburgh and obtained his Ph.D. degree this year. We pray for the Lord's guidance to Dr. Lam for his service in our seminary as well as his teaching and research work in a joint effort with other faculty members.

#### Faculty Retreat

The Faculty Retreat was held on August 13 (Tuesday) with the theme “A New Chapter in Theological Education II.”

#### Spiritual Formation Camp

HKBTS students and teachers will attend the Spiritual Formation Camp for the new school year from August 20 to 22 (Tuesday to Thursday) with the theme “Rest in Quietness.”

## Opening Convocation

The Opening Convocation 2024-2025 will be held on August 27 (Tuesday). At the morning chapel service the next day, the Opening Convocation Lecture will be given by Dr. Curie Qu, Assistant Professor of Christian Thought.

## Baptist Heritage Week

The Baptist Heritage Week for this school year will be held in the chapel on our Sai O campus from 10 to 11 am from October 8 to 10 (Tuesday to Thursday). The theme is "Facing Challenge: Retrospection, Reflection, and Looking Forward." Pastoral staff of all the Baptist churches are welcome to join.

## Publication News



The seminary's biannual academic journal, *Hill Road* (issue 53) was published with the theme "**Interdisciplinary Integration of Theological Studies.**" There are six thematic articles: "Some Uses and Abuses of Interdisciplinary Research in Biblical Studies" (Fook-kong Wong), "Biblical Theology, Neurotheology, and AI/AGI/HAI/BCI: A Challenge from Interdisciplinary Integration

for Biblical and Theological Studies" (Philip Chia), "Apocalyptic Paul and Insights from Interdisciplinary Studies: Social-Scientific Approaches and Cognitive Linguistic Approaches" (Kai-hsuan Chang), "The Morphological Freedom of Transhumanism: From the Perspective of Human Vulnerability" (Liang Hong), "Transcendence and Self-Transcendence: From Post-Modern Philosophy to Christian-Confucian Dialogue" (Pan-chiu Lai), and "Overcoming Obstacles: A Practical Theological Reflection on Daily Devotion of Congregation Leaders" (Chi-fung Shea). In addition, there are two discussion articles and five 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

- Rev. Samuel Ng, pastor of the Chinese Christian Church Hamburg, visited the seminary on March 15 and had a discussion with President Cho about mission work.
- Rev. Pui-yee Cheung, pastor of Brotherly Love Swatow Baptist Church, shared a message on "Jesus Healing the Invalid at the Pool of Bethesda" at the morning chapel service and met with President Cho on April 11.
- Ms. Wai-sze Yiu, Chaplain I/C of the Hong Kong Baptist Hospital, shared a message on the "Clinical Pastoral Education Program" at the morning chapel service and met with President Cho on April 24.

## Faculty News

- **Dr. Curie Qu**, Assistant Professor of Christian Thought, spoke on the topic "What Rights Do Children Have? The Importance of Biology in Parenthood" in one of the Serial Study Group seminars for the book *Them before Us: Why We Need a Global Children's Rights Movement*, co-organized by the Hong Kong Sex Culture Society, the Society for Truth and Light, the Family Value Foundation of Hong Kong, and the Evangelical Free Church of China Yan Fook Church on April 16.
- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic "'Yes' or 'No': The Basic Concerns of Barth's Theology" in the seminar "Dialogue on the Significance of Barth's Theology to the Chinese Churches" co-organized by the Institute of Sino-Christian Studies and Ming Feng Press on May 17.

## Alumni News

- Alumnus **Yu-ching Leung** (class of 2013) was ordained as a pastor by the Free Methodist Church of Hong Kong on May 5.
- Alumna **Miu-yin Chan** (class of 2003) was ordained as a pastor by the Asia Assembly Mission Council on May 19.
- Alumnus **Chi-pang Tsang** (classes of 2007 & 2018) was ordained as a pastor by the Lutheran Church-Hong Kong Synod on May 19.
- Alumnus **Chi-lok Ng** (classes of 2010 & 2015) was ordained as a pastor by the Association of Kowloon Pentecostal Churches on June 30.



# Lay Theological Education Department

## Admissions Open for Degree Programs 2024-25

Class Start Date: October 2024 / Registration Deadline: August 16 (Friday)

### 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 theology.
- Some credits acquired in these programs can be transferred when being admitted to the Master of Divinity or the Master of Christian Studies degree programs in the seminary's Main Campus Programs.
- Students may start with the Postgraduate Diploma/Postgraduate Certificate Programs and the certificate program can be finished in as little as one year.
- Students may attend real-time classes in our classrooms in Mong Kok in person or online.

### Postgraduate Certificate Program in Worship and Arts

- This master-level degree and part-time evening program enables students to deepen their biblical and theological reflection through study and research in such areas as worship, church music, and art, and to explore topics such as worship leadership, pastoral care, art, and spatial arrangement.
- Offers a flexible course selection and the program can be finished in as little as one year.

### Postgraduate Certificate Program in Life and Death Education from a Christian Perspective

- To equip believers who are motivated to explore and further define the meaning of their lives from a Christian perspective with master-level skills and knowledge in reflecting, integrating, researching, and practicing Christian life and death education.
- Offers a flexible course selection and the program can be finished in as little as one year.

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

- These bachelor-level degree programs provide students with theological training and spiritual nurturing, enabling them to lay a solid foundation of faith and develop a good spiritual life.
- Our real-time classes enable instructors and students to interact in real time. Students may attend classes in our classrooms in Mong Kok in person or online.
- Some credits acquired in these programs can be transferred 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 Campus Programs.

## Admissions Open for Non-Degree Programs 2024-25

Class Start Date: October 2024 / Registration Deadline: September 23 (Monday)

### Christian Arts and Spirituality Practice Certificate Program *Brand New*

The program provides continuous and systematic basic training for believers who are interested in understanding how Christian art affects the lives of believers, and who are willing to enhance and understand their relationships with God, the environment, others, and even themselves.

### Women's Theological Training (Spiritual Care and Growth) Certificate Program *Restructured*

Through "Self-understanding," "Emotional Management," and "Spiritual Exercises," the program helps Christian women understand the impact of their upbringing on their personalities, enhance their self-awareness and self-acceptance, and learn appropriate emotional management.

### Life and Death Education from a Christian Perspective Certificate Program

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.

### Family Caregivers and Golden Age Ministry Certificate Program

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.

### Youth Pastoral Ministry Certificate Program

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

### 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 acumen so that they can serve children and parents more effectively.

### 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 be well-equipped, gain a proper view of ministry, and upgrade their ministerial skills so that they may serve their churches more effectively.

### Mission Ministry Certificate Program

The program deepens students' basic understanding of missionary ministry, helping them 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.

All the programs above are conducted in Cantonese.

Inquiries/Registration Tel: 2711 2552 Email: [ltedinfo@hkbtn.edu.hk](mailto:ltedinfo@hkbtn.edu.hk) Website: [www.hkbtn.edu.hk/lted](http://www.hkbtn.edu.hk/lted)

# Distance Education Program

**Exploring Truth • Reflecting upon Faith • Equipping for Ministry**

Degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
<b>Bachelor of Arts/ Higher Diploma/ Diploma in Christian Studies (Degree Programs)</b>	To provide students with basic practical 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, who have passed our written test and interview.	February, June, and October	<b>Spring trimester:</b> <i>Hong Kong:</i> November 20 <i>Overseas:</i> October 20 <b>Summer trimester:</b> <i>Hong Kong:</i> March 20 <i>Overseas:</i> February 20 <b>Fall trimester:</b> <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
<b>Higher Diploma in Christian Studies (Non-degree Program)</b>	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.	Diploma (non-degree program) graduates with their pastor's recommendations.	March and September	<b>Spring semester:</b> <i>Hong Kong:</i> February 10 <i>Overseas:</i> January 10 <b>Fall semester:</b> <i>Hong Kong:</i> August 10 <i>Overseas:</i> July 10
<b>Diploma in Christian Studies (Non-degree Program)</b>		Secondary school graduates with their pastor's recommendations.		
<b>Certificate in Biblical Studies</b>	Introductory programs in biblical studies, guiding students to study the Bible systematically.	All are welcome	January, May, and September	<b>Spring trimester:</b> <i>Hong Kong:</i> January 20 <i>Overseas:</i> December 20 <b>Summer trimester:</b> <i>Hong Kong:</i> May 20 <i>Overseas:</i> April 20 <b>Fall trimester:</b> <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>

Inquiries Tel: 2768 5105

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

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



# Edna Wong Christian Worship and Arts Education Centre

**Classes offered from July to September 2024**

Class	Lecturer	Date/Time
Primary Class Voice (Summer)	Mr. Sanson Lau	30/7-27/8 Tue 7:00-8:30 pm (5 lessons)
Intermediate Class Voice (Summer)		31/7-28/8 Wed (5 lessons) Class A: 7:00-8:30 pm Class B: 8:30-10:00 pm
		30/7-27/8 Tue (5 lessons) Class C: 8:30-10:00 pm
Church Musician's Humanistic Quality V		4-11/9 Wed 7:00-9:00 pm (2 lessons)
Integrated Voice & Musicianship Training I Follow Up	Ms. Rachel Kwok	Class A: 1/8-26/9 Thur (7 lessons) 10:00 am-12:30 pm Class B: 22/7-16/9 Mon (7 lessons) 2:30-5:00 pm
Basic Conducting I	Mr.Vicky Shin	11/7-26/9 Thur 7:30-9:30 pm (6 lessons)
Basic Conducting IV		19/7-20/9 Fri 7:30-9:30 pm (6 lessons)
Narrative Practice on HK Church History	Mr. Sonic Lam-fung Lee	15/8-12/9 Thur 7:15-9:15pm(4 lessons)
Introduction to Community Music at Pastoral Practice I	Ms. Kitty Siu	27/8-24/9 Tue 7:30-9:30 pm (4 lessons)
Theory and Practice of Curating Worship 1*	Ms. Grace Chan	6-27/9 Fri 7:15-9:30 pm (4 lessons)
Theory and Practice of Curating Worship 2*		1-22/11 Fri 7:15-9:30 pm (4 lessons)

\* A certificate of attendance will be issued upon completing eight sessions (total 18 hours) of the course "Theory and Practice of Curating Worship 1/2" with an attendance rate of at least 80% for the course. Students who enroll as registered students in the Lay Theological Training Diploma/Certificate Programs offered by the Lay Theological Education Department will be exempted from taking one elective course with the certificate of attendance.



Inquiries/Registration Tel: 2789 2200 Email: [worship-arts@hkbts.edu.hk](mailto:worship-arts@hkbts.edu.hk) Website: [www.hkbts.edu.hk/waec](http://www.hkbts.edu.hk/waec)

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# Precious Moments

April 14, 2024

## Spiritual Revival Concert

The Spiritual Revival Concert 2024 was held at the Kowloon City Baptist Church with the theme “Holy Is He.” Prof. Fook-kong Wong, Vice President (Research), shared a message and made a call to further our commitment to Christ. HKBTS Choir, HKBTS Alumni Choir and the Sacred Singers sang beautiful hymns, with Dr. Kit-ying Law and Mrs. Helen Wan serving as conductors, and Ms. Marsha Chow, Ms. Grace Chan, Mr. Edmond Chan, Rev. Pak-hung Chan and Mr. Brian Lei as accompanists. HKBTS students Angela Yeung and Wilson Leung gave their testimonies.



April 22

## Mini-Conference: How the Plot Concept Can Enhance Preaching: The View of Eugene Lowry



This mini-conference was held in the new academic building. Rev. Ken Lui, our Assistant Professor of Preaching and Chaplain, shared with our alumni, church pastors, and leaders the “New Homiletic,” and illustrated how to apply the “Lowry Loop” concept to enhance the quality of preaching. Elder Chung-fai Yuen, President of the Christian Ministry Institute, served as guest respondent. Moreover, Rev. Lui interacted with the participants who also shared their experiences and insights in preaching.

June 17

## Mini-Conference: Returnees and "Remainees": The Composition of the Patriarchal Narratives

We invited Dr. Yew-ming Chan, the Bishop William F. Oldham Professor of Old Testament at Trinity Theological College in Singapore, to discuss with our alumni, pastors, and scholars a topic of ancient Israel history in the new academic building. Dr. Chan borrowed from historian Mario Liverani's view on the patriarchic narrative to provoke our reflections on issues like self-identity, the nature, and interpretation of history, etc. Participants engaged in discussions and shared their opinions with enthusiasm.



May 7

## Commissioning Ceremony for Graduates

Students graduating this year received blessings and intercessions from the seminary and were sent out to serve in different ministry fields. Dr. Kai-hsuan Chang, on behalf of the faculty, encouraged the graduates with a message entitled "Encountering the Gospel Story at Junctions" (Lk 24:30-36): Whenever God's words are opened up to us, our hearts burn within us, and we recognize our roles in the Gospel story. When we share our experiences of "encountering the Gospel story" with one another, these stories join together and at this very moment, we are living in the Gospel story, becoming the witnesses to a part of the story. We will then bring with us this part of the Gospel and move forward into the next stage of our ministry.





May 27–June 4

## Indonesia Mission Trip

The Mission Department of our Student Union organized the Indonesia Mission Trip 2024. Eleven students and teachers joined the trip to Surabaya, Malang, and Madura Island in Indonesia. They not only visited local churches, seminaries, schools, and Christian organizations but also served in partnership with the staff of local churches and organizations, gaining first-hand experience in the cultures of different ethnic groups and understanding their Gospel needs. The trip gave



*We donated supplies to local ministries to assist their development.*

them a deeper understanding and lasting impression of the true meaning of missionary concepts such as *Missio Dei* and discipleship.

## Reply Slip

I will support the Hong Kong Baptist Theological Seminary by

☐ praying for the Seminary's theological education ministry

☐ contributing \$ \_\_\_\_\_ for

☐ Educational Fund ☐ Campus Extension ☐ Campus Maintenance and Repairs ☐ Others: \_\_\_\_\_

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☐ I do not wish to receive any information from the Seminary by email

☐ I do not wish my name to appear in the Seminary's Newsletter.

• Your personal data will be used for issuing receipt and the Seminary's communication purposes only.

### Donation Methods

☐ **Crossed Cheque** payable to "Hong Kong Baptist Theological Seminary"

☐ **Transfer** to our Hang Seng Bank Ltd. (024) Account No. : 787-471721-883

☐ **Fast Payment System Identifier** (FPS ID): 166215137

☐ **Monthly Autopay** by bank account (Autopay form will be sent to you)

☐ **Online Donation** thru our website (via "BOCHK E-Donation Platform")

☐ **Credit Card:** ☐ VISA ☐ Mastercard

☐ One-off Donation ☐ Monthly Donation

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*Thank you for your support!*



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

## Baptist Heritage Week 2024-25

# Facing Challenges: Retrospection, Reflection, and Looking Forward

October 8 (Tue)

### Examples of Large Churches

**Speakers** | **Rev. Anna Lee**  
*Former Senior Pastor, Tai Po Baptist Church*

**Rev. Christopher Law**  
*Senior Pastor, Tsim Sha Tsui Baptist Church*

**Moderator** | **Prof. Nathan Ng**

October 9 (Wed)

### Examples of Medium and Small Churches

**Speakers** | **Rev. Peter Koo**  
*Senior Pastor, Shaukiwan Swatow Baptist Church*

**Ms. Deborah Yeung**  
*Minister-in-Charge, Christ Baptist Church*

**Moderator** | **Ms. Michelle Chan**

October 10 (Thur)

### Reflections on Baptist Faith and Practice

**Speakers** | **Rev. Ken Lui**  
*Assistant Professor, Division of Practical Theology, HKBTS*

**Rev. Miguelito Kwok**  
*Administrative Officer, Administrative Affairs Department, HKBTS*

**Moderator** | **Dr. Curie Qu**

October 8-10, 2024  
(Tue to Thur)  
10:00-11:00 am

### The Chapel

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

### Free Admission

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



**Register Now**



2768 5179



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# Financial Report

General Fund, 1 February, 2024 - 31 March, 2024

	HK\$
Income	4,681,458.04
Expenditure	(5,660,431.51)
Deficit	<u>(978,973.47)</u>

## DONORS REPORT FOR FEBRUARY 2024

Education Fund (Church / Organization)		袁秀琼	10,000.00	Distance Education Program	
大埔浸信會	12,000.00	曹啟明伉儷	800.00	鄭鵬程	300.00
屯門浸信教會	700.00	梁明財伉儷	500.00	無名氏	500.00
以馬內利浸信會	5,400.00	梁錦松、郭詠文	1,500.00	無名氏	444.00
石澳浸信會福音堂	8,000.00	許煥英	500.00	無名氏	100.00
阡陌社區浸信會	5,000.00	許鋒威	1,000.00	HK\$	<u>1,344.00</u>
佐敦浸信會	10,000.00	陳偉倫	200.00		
沙田浸信會	8,000.00	陳偉權	800.00	Lay Theological Education Program	
赤柱浸信會	3,000.00	曾慶忠	500.00	陳紀明	HK\$ <u>20,000.00</u>
旺角潮語浸信會	7,000.00	無名氏	4,000.00		
香港（西區）潮語浸信會	5,000.00	無名氏	1,000.00	Campus Maintenance and Repairs	
香港浸信教會	125,000.00	無名氏	502.00	許煥英	100.00
香港堅尼地城浸信教會	2,000.00	無名氏	500.00	楊美玲	300.00
朗福浸信會	400.00	無名氏	500.00	HK\$	<u>400.00</u>
基石浸信會	2,500.00	無名氏	400.00		
將軍澳浸信會	1,000.00	無名氏	400.00	Campus Extension Project	
深荃浸信會	1,000.00	無名氏	200.00	周慧蓮	500.00
置富浸信教會	6,000.00	無名氏	200.00	徐張蘊琛	20,000.00
香港華人基督教聯會	90,000.00	無名氏	100.00	鄒小寶	1,700.00
基督教宣道會大埔堂	500.00	馮德華、鄧如玉	200.00	鄧輝祥	500.00
啟聞基金	500.00	黃念施	200.00	無名氏	8,000.00
HK\$	<u>293,000.00</u>	黃華娟	100.00	無名氏	1,000.00
		黃雅忠	10,000.00	無名氏	500.00
Education Fund (Individual Donor)		溫恩智伉儷	20,000.00	HK\$	<u>32,200.00</u>
Jennetta Yuk Lan Chan	4,000.00	葉煥章	300.00		
方志強	200.00	劉永生、鍾梓萍	300.00	Church Leader in China Training Programme	
王紹良	700.00	蔡慧英	200.00	汪哲凡	US\$ <u>248,848.38</u>
主知名	10,000.00	鄧活靈伉儷	300.00		
朱活平伉儷	300.00	鄧炳光伉儷	3,000.00		
何仲儀	1,000.00	羅佩珊	100.00	Rev.Loren & Ruth Noren Scholarship	
吳炳榮伉儷	8,000.00	關廣智、鄧慧然	500.00	American Baptist Mission	HK\$ <u>5,068.50</u>
吳國傑伉儷	1,000.00	HK\$	<u>116,802.00</u>		
李國雄伉儷	1,000.00			Bursary	
李新蘭	200.00	Spiritual Revival Concert		Hung Hin Chu	HK\$ <u>10,000.00</u>
洪錦漢	300.00	九龍城潮語浸信會	2,000.00		
洪鷹輪	300.00	基督教宣道會北角堂	2,000.00	Support “Chinese Preaching Research Project” in Practical Theology	
徐張蘊琛	20,000.00	甘振剛	1,000.00	莫韋倫	1,100.00
殷振強伉儷	11,000.00	HK\$	<u>5,000.00</u>	趙龍文	10,000.00
				HK\$	<u>11,100.00</u>

# DONORS REPORT FOR MARCH 2024

<b>Education Fund (Church / Organization)</b>		陳麗英	2,100.00	<b>Distance Education Program</b>	
九龍國際浸信會	11,403.00	曾慶志	500.00	鄭鵬程	300.00
上水浸信會	15,000.00	馮德華、鄧如玉	200.00	無名氏	444.00
上環浸信會	10,000.00	黃念施	200.00	無名氏	100.00
大角嘴浸信會	12,871.30	黃華娟	100.00	HK\$	<u>844.00</u>
大埔浸信會	12,000.00	黃雅忠	10,000.00	<b>Lay Theological Education Program</b>	
屯門浸信教會	700.00	葉煥章	300.00	岑麗嫻	4,000.00
以馬內利浸信會	5,400.00	賈澳	5,000.00	杜桂鵬	3,000.00
尖沙嘴浸信會	120,000.00	劉永生、鍾梓萍	300.00	陳國權	1,000.00
阡陌社區浸信會	5,000.00	蔡淑儀	1,500.00	HK\$	<u>8,000.00</u>
沙田浸信會	8,000.00	蔡慧英	200.00	<b>Campus Maintenance and Repairs</b>	
旺角浸信會	2,000.00	鄧幸福	500.00	楊美玲	300.00
香港（西區）潮語浸信會	5,000.00	盧炯志伉儷	100,000.00	賈澳	5,000.00
香港仔浸信會	13,604.70	羅佩珊	100.00	鄧小寶	1,700.00
香港浸信教會	125,000.00	譚駿光	1,000.00	HK\$	<u>7,000.00</u>
香港堅尼地城浸信教會	1,000.00	關廣智、鄧慧然	500.00	<b>Faculty Support</b>	
香港興華浸信會	8,000.00	龔志強、李瑞安	2,000.00	茶果嶺浸信會	4,501.00
朗福浸信會	400.00	無名氏	100,000.00	Chan So Lan & Lau Yuen Hoi	2,000.00
粉嶺浸信會	48,534.00	無名氏	20,000.00	歐陽穎鋒伉儷	3,000.00
荃灣浸信會	75,000.00	無名氏	20,000.00	無名氏	16,000.00
將軍澳浸信會	500.00	無名氏	20,000.00	HK\$	<u>25,501.00</u>
彩明浸信會	2,400.00	無名氏	5,000.00	<b>Spiritual Revival Concert</b>	
新希望浸信會	1,500.00	無名氏	5,000.00	荃灣浸信會	2,000.00
筲箕灣國語浸信會	2,000.00	無名氏	5,000.00	Angel Chan Zhu Ai	50.00
置富浸信教會	3,000.00	無名氏	4,000.00	Liu Wilma	485.00
銅鑼灣浸信會	7,000.00	無名氏	4,000.00	王永珍	1,000.00
廣林浸信會	12,500.00	無名氏	3,000.00	何柏濠、李惠芳	2,000.00
麗城浸信會	7,000.00	無名氏	3,000.00	何鎮東、何余笑金	5,000.00
觀塘浸信會	1,698.00	無名氏	1,000.00	何鏡煒伉儷	2,000.00
觀塘國語浸信會	10,000.00	無名氏	500.00	吳炳榮伉儷	5,000.00
香港伯特利教會榮光堂	2,000.00	無名氏	400.00	忻依文	2,000.00
基督教宣道會大埔堂	500.00	無名氏	400.00	李新蘭	300.00
馬利亞、馬大團契	2,000.00	無名氏	200.00	冼陳小娥	500.00
啟聞基金	500.00	無名氏	200.00	林青龍	2,000.00
HK\$	<u>531,511.00</u>	無名氏	100.00	林威烈	3,000.00
<b>Education Fund (Individual Donor)</b>		William J. Lacy	US\$ 1,000.00	洪鷹輪	100.00
Cheung Pui Yeung	200.00	<b>Campus Extension Project</b>		倪承恩	1,000.00
Ho Yuen Wing	50,000.00	Yip Chung Him Samuel	25,000.00	徐沛然	2,000.00
Kwan Yee Man	500.00	李德祥	5,000.00	張啟明伉儷	500.00
Ng Pik Lin	1,000.00	周慧蓮	500.00	梁兆津伉儷	3,000.00
方志強	200.00	溫恩智伉儷	20,000.00	莫麗賢	500.00
王永珍	1,000.00	賈澳	5,000.00	許煥英	500.00
王紹良	700.00	鄧輝祥	500.00	陸澤潛伉儷	1,000.00
朱活平伉儷	300.00	黎穎儀	1,000.00	黃雅各、林靜華	2,000.00
何仲儀	1,000.00	龔可元伉儷	20,000.00	楊有恆伉儷	2,600.00
何柏濠、李惠芳	1,000.00	無名氏	50,000.00	葉麗芳	500.00
吳炳榮伉儷	8,000.00	無名氏	10,000.00	劉年鳳	500.00
吳國傑伉儷	1,000.00	無名氏	8,000.00	歐陽學詒	1,000.00
忻依文	8,000.00	無名氏	3,600.00	羅志雄伉儷	1,000.00
李國雄伉儷	1,000.00	無名氏	1,000.00	羅榮忠	50,000.00
李新蘭	200.00	無名氏	500.00	無名氏	4,000.00
李德祥	5,000.00	無名氏	500.00	無名氏	2,000.00
招安祈	5,000.00	HK\$	<u>150,100.00</u>	無名氏	1,000.00
林青龍	3,500.00	<b>Scholarship and Bursary</b>		無名氏	1,000.00
姚慧施	12,000.00	陳禮文伉儷	30,000.00	無名氏	1,000.00
洪錦漢	300.00	溫恩智伉儷	20,000.00	無名氏	1,000.00
洪鷹輪	300.00	無名氏	15,000.00	無名氏	800.00
徐慧儀	1,000.00	HK\$	<u>65,000.00</u>	無名氏	500.00
殷振強伉儷	1,000.00	<b>Support "Chinese Preaching Research Project" in Practical Theology</b>		無名氏	500.00
張瑞蘭	2,000.00	銅鑼灣浸信會	4,000.00	無名氏	300.00
曹啟明伉儷	800.00	莫韋倫	1,100.00	無名氏	300.00
梁志美	5,000.00	HK\$	<u>5,100.00</u>	無名氏	300.00
梁明財伉儷	500.00	<b>Dea. Pak Chung Hing Theological Education Fund</b>		HK\$	<u>103,735.00</u>
梁錦松、郭詠文	1,500.00	白中興	HK\$ 200,000.00	<b>Ms. Vivian Chan Education Fund</b>	
許煥英	300.00	<b>Ms. Vivian Chan Education Fund</b>		陳慧妍	HK\$ 100,000.00
許鋒威	1,000.00	<b>Ms. Vivian Chan Education Fund</b>			
郭健民伉儷	3,000.00	<b>Ms. Vivian Chan Education Fund</b>			
陳偉倫	200.00	<b>Ms. Vivian Chan Education Fund</b>			





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

# The Call

Introduction to  
the seminary's programs,  
campus tour,  
sit-in-class lesson,  
talk with professors and  
current seminary students,  
and testimonies of God's calling

October 18, 2024 (Fri)

9:30 am-5:30 pm

HKBTS Sai O Campus

Fee: HK\$100



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# the Times

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of

Bachelor of Theology  
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