



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



Newsletter

2026.2



In Search of My Calling



President's Message
Trauma and Grace



Trauma and Grace

Joshua Cho

Suffering and Faith

On November 26, 2025, a five-alarm fire broke out in seven buildings at Wang Fuk Court in Tai Po. As of the time I am writing this, 168 people have perished, with victims spanning all age groups from infants to the elderly. Thousands of residents were forced to evacuate their homes, requiring temporary shelter in emergency housing or with relatives and friends. This devastating fire has created an incurable collective trauma: Afterward, many have experienced insomnia, anxiety, and heart palpitations due to trauma. Those who lost loved ones, survivors, frontline rescue workers, and citizens alike face the risk of varying degrees of post-traumatic stress disorder (PTSD). These circumstances compel Hong Kong churches to reflect deeply and ask ourselves: In this city scarred by such tragedy, how do we speak of God? How can we share the gospel? How can we walk with those who are traumatized?

When confronted with suffering, many Christians explore these questions through the lens of theodicy. Traditional theodicy often centres on the question of “why”: If God is omnipotent (capable of preventing evils) and perfectly good (willing to

prevent evils), why do evils persist in the world? Why do good people suffer while the wicked prosper? Do calamities imply that God is either not omnipotent or not perfectly good? Does God use suffering as a means of “education”?

For Christians who engage in serious reflection, traditional theodicy may not adequately address the suffering they encounter, nor the frequent natural and man-made disasters. For those who have been traumatized, their faith often feels shattered into pieces or utterly consumed by fire; many doctrines once taken for granted seem inadequate to the realities before them. They must reflect anew amidst the ruins and ashes, rebuilding their faith from the ground up. Therefore, in recent years, some theologians have attempted to construct a “trauma theology” to address the trauma experienced by individuals in the midst of suffering. They point out that “trauma” differs significantly from ordinary “suffering”: Trauma signifies not merely heightened pain, but rather the complete shattering and fragmentation of the entire person—body, mind, emotions, and spirit—when confronted with an overwhelming catastrophe or violence.



Trauma and Traumatic Event

Serene Jones is a leading figure in the field of trauma theology. She is an American Protestant theologian, and her significant works include *Calvin and the Rhetoric of Piety*, *Trauma and Grace: Theology in a Ruptured World*, and her memoir *Call It Grace: Finding Meaning in a Fractured World*.

In *Trauma and Grace*, Jones begins by examining the definition of the ancient Greek word for “trauma” (τραῦμα): Trauma is “an injury inflicted upon the body by an act of violence,” and to be traumatized is “to be slashed or struck down by a hostile external force that threatens to destroy you” (12).^{*} She then moves on to discuss the perspectives of two clinical psychologists specializing in trauma research, Bessel van der Kolk and Judith Herman: “A traumatic event is one in which a person or persons perceives themselves or others as threatened by an external force that seeks to annihilate them and against which they are unable to resist and which overwhelms their capacity to cope” (13).

According to their research, Jones identifies several features of traumatic events. First, traumatic events are distinguishable in their order of magnitude. They are not events that simply make one feel unhappy or uncomfortable or even profoundly sad, but are events in which one experiences the threat of annihilation and impending death. Second, such an event becomes traumatic for a person only when it is subjectively experienced as such. In other words, it has to be “perceived” or “imagined” as life-threatening for it to be experienced as traumatic. Third, this “perception” of potential annihilation is usually not a fictionally induced psychological state, but is grounded in a real event of some sort. It is

embodied in lived relationships and provoked by concrete occurrences, such as child abuse, loss of a hoped-for child, genocide, flood, fire, etc. Fourth, events can be traumatic for those who are not their immediate victims but nearby witnesses. The marks left upon the mind and heart of the witness can be as emotionally devastating as the physical wounds that were avoided. Fifth, violent events can befall both individuals and communities. This requires moving back and forth between single-person and collective events when thinking about the relation between trauma and grace. It is remarkable how many traumatic features they share. For instance, just like a person, a country can lose its memory; or just like a city, a person can try to set up impenetrable borders in response to fear of an assaulting invasion. Sixth, traumatic events are not necessarily limited to one-time occurrences of cataclysmic proportions; they can also be repeated low-intensity events, such as domestic abuse or hostile workplace environments. Their corrosive effects are more likely to go uninterrupted for years. Seventh, traumatic events are “overwhelming.” They overwhelm our capacity to cope and exceed our capacity to make intelligible sense of them. They are experienced as inescapable and unmanageable (13-15).

In short, the impact of traumatic events is both far-reaching and profound. Victims experience a threat of annihilation and utter powerlessness to resist, feeling as though they are on the brink of life and death. Any pre-established sense of security and safe relationships dissolve in an instant. A traumatized person experiences a loss of a sense of self, a breakdown in normal knowing and feeling, and a paralyzing lack of agency in the threat of the harm suffered. Moreover, traumatic memories often intrude into the present through flashbacks, somatization, and sudden emotional outbursts, blurring the boundaries between past and present and leaving individuals in a prolonged state of heightened vigilance or numbness. These post-traumatic phenomena affect not only the body and mind but also profoundly impact spirituality: Individuals may rationally affirm God’s existence while losing deep-seated trust and the sense of being loved; they often end up feeling abandoned by God. These

conditions may persist in the long-term and even worsen over time.

Trauma, Sin, and Grace

Beyond discussing the nature and characteristics of trauma, Jones also explores its relationship with sin and grace. She views trauma as an experience of brokenness and of banishment from the resources of language, imagination, and creativity. While seeing trauma as related to sin, she refuses to reduce it to the consequence of individual wrongdoing. She suggests that sin is neither exclusively social nor individual, but a complex terrain formed simultaneously by the individual and the collective, shaped by both structural and personal agency (101). In fact, sin is something experienced by individuals (sin is personal) and yet is also corporately enacted and lived (sin is collective) (103). ***Sin is both social and personal, and we are both its perpetrators and its victims*** (153).

Trauma, being related to sin, is also related to grace. Jones believes that sin and grace are essential features of our fallen humanity (103). Grace is precious. When discussing grace, she points out the shortcomings of the traditional view of grace. She describes it as follows: God created the world, and out of His gracious love, He sent Jesus Christ to come into the world in flesh, to save humanity, which had fallen into sin. Ultimately, grace conquers sin. This grace is a gift without having been earned, bought, or won (152-153). Thus, humanity can expect the world to be broken and also grace to come.

Jones never questioned the traditional sin-grace narrative. But, as she went deeper into the study of traumatic violence, she saw the limitations of this story. She found that the story bred an almost instinctual optimism about change that is hard to sustain: If one believes in God, one will obtain what one asks for; social structures can be mended by justice-seeking policies; life can become more ordered by getting one's head on straight (154-155).

Trauma and Grace

Jones holds the view that this optimism, while helpful to some extent, fails to account for the harsh fact that the vast majority of trauma survivors reach the end of their lives still caught in its terrifying grip,

with some unable to recover at all. Through trauma theory and her own experiences, Jones sees the profound and lasting effects of violence. From the biblical narrative, she perceives that God's grace can touch the whole person—encompassing the physical, psychological, emotional, and spiritual dimensions. She points out that the body offers up visceral testimony. Tales of harm are dictated into bodily text. For instance, a young person in his twenties may still be struggling with the pain of being bullied by classmates during childhood. She notes that ***from a place beyond, grace comes toward us, traverses our boundaries, and dwells within us as it gives testimony to the previously unspoken sins/traumas that occupy us, while at the same time supporting us. It is a strange, unprecedented form of embrace. In other words, when facing pain and fear while simultaneously feeling supported, one can intuitively learn to bear up under the weight of the trauma and move forward*** (159-160). In this two-sided experience, wounds are not magically healed but are borne. Unlike the old story of sin-grace, this double motion of loss and support physically enacts the reality of a Christian as being a sinner and a saint, not in succession but both simultaneously (160). In the fleeting spaces between breath and thought, humanity can bear the weight of traumatic loss, yet remain open to renewal and transformation. One may look forward to being led from despair into light. ***Thus, grace here is not an abstract truth, but God restoring, through human body, voice, soul, relationships, and rituals, the capacity to remember, trust, and love—in a profoundly concrete and temporal manner—within a world scarred by trauma.***

Christians and Churches in a Suffering Society

Appropriating these insights to the context of the fire at Wang Fuk Court in Tai Po may help us perceive the inner anguish of those traumatized more keenly. For instance, some bereaved family members have repeatedly blamed themselves for failing to protect their loved ones; frontline firefighters undergoing counseling have reported being haunted by the persistent thought that they “didn't act fast enough.” The images of “good parents,” “filial

children,” and “brave firefighters” were violently rewritten, replaced by inner voices whispering “loser,” “incompetent,” and “the world is unreliable.”

For those Christians affected by the disaster, they rationally know they “must believe God is in control,” yet their hearts may be filled with unspoken doubts: “Why doesn’t God intervene?” “Does God care about human lives?” This tension represents the trauma and crisis believers face. If churches merely demand they must “have more faith” or “stop questioning God” without truly listening to their hearts, they fail to honestly confront the wounds inflicted by violence, forcing victims to deny their own experiences and feelings. Churches should deliberately make space for these stories of life’s wounds, allowing sufferers to freely repeat their stories again and again, permitting them to admit: “I’m still angry,” “I don’t know how to believe anymore.” In sermons and prayers, we should embrace the language of trauma and questions like “Why?” and the recognition that “I still hurt,” trusting that the Holy Spirit can work within these sincere lamentations—without rushing to reduce these stories into a consummated “song of triumph.” This attitude and act of listening are precisely how grace intervenes. God’s grace comes from a place beyond, traverses their boundaries, and dwells within them as it gives testimony to the previously unspoken sins/traumas that occupy them, while at the same time supports, holds, and embraces them.

On the public level, churches stand watch alongside citizens, urging the government to continue its independent and impartial investigation into the incident and to review the entire building oversight system. This ensures accountability is not diluted and reforms do not remain superficial. Together with citizens, churches advocate for building safety and regulatory reforms, challenging the violent macro-narrative of “ordinary citizens having no choice but to endure natural and man-made disasters” and bearing witness to a God who does not tolerate injustice. Moreover, churches experiencing social trauma must not only provide pastoral care—offering spiritual resources and companionship to the victims and residents of Tai Po, as well as all Hong Kong citizens—but also cultivate public ethics among

believers through preaching and education. Only then can grace transcend mere “comfort for the soul” and tangibly break the cycle of violence that perpetuates disasters. This signifies that **grace not only intervenes within the human heart but also penetrates deep into history and institutional structures.**

All in all, the theology of “trauma and grace” reminds churches in Hong Kong that we must listen attentively to the stories of the afflicted. Together, we witness how, within these torn lives, grace breaks through the violent narratives of this world in tangible ways, enabling people to gradually relearn how to remember, trust, and love. Specifically, after the fire, churches should not merely hold a one-time prayer meeting, but should regularly remember the families of Wang Fuk Court in worship services, and continue to pray for the success of the investigation and lasting policy reforms. Church members should engage in long-term visits, listening, and companionship, rather than merely offering one-time financial or material assistance. Through all these, churches bear witness not to their own strength, but to the perseverance of the Holy Spirit: ***The Holy Spirit, who was present from the cross to the resurrection, today testifies to the real presence of God’s love in the charred buildings of Wang Fuk Court, on the streets of Tai Po, and throughout the streets of Hong Kong.*** Such a witness does not make trauma vanish instantly, yet it enables residents of Wang Fuk Court and Hong Kong citizens to know that they do not live alone. Instead, they walk alongside one another and can rely on the eternal, true God for life.

Indeed, we believe this because we are born of the Spirit and live by the Spirit. The Spirit’s power, like the wind, can transform human lives. Believers carry within them His ceaseless power, flowing like a mighty river. Human lives are transformed by the fire of the Spirit. Where the Spirit is present, there is warmth and light. In the mighty power of the Spirit, we witness the reality of God’s great love. Churches, too, testify to this love through the Spirit’s power.

* Numbers in brackets refers to the page references to Serene Jones, *Trauma and Grace: Theology in a Ruptured World*, 2nd ed. (Louisville: Westminster John Knox, 2019); this convention applies throughout.

How Can I Not Live for the Lord?

Mandy Ng (M.Div. I)

Trial and Error: In Search of My Calling

In 2010, before I had come to faith in Christ, my grandmother fell into a coma due to heart disease. A close friend who believed in the Lord led me in prayer. During that prayer, I felt an inexplicable peace come over me. God answered my prayers, and my grandmother regained consciousness after surgery. Therefore, during a gospel camp held by my secondary school, I made a decision to follow Christ and actively participated in church activities. Later, God led me to serve through music, becoming the pianist for both my fellowship and the church. Initially, I simply wanted to offer my musical talent to God. Yet through serving, I gradually came to understand that music can touch people's hearts and convey God's Word.

In 2014, at a Bible conference, I felt called to serve within Hong Kong's healthcare system as a nurse, saving the lives of the sick. Subsequently, I enrolled in the nursing program at a university. However, during my clinical practicum in the first year, witnessing the passing away of a patient I had cared for led me to ask myself: "Did she [the patient] truly find rest after her passing away?" That profound sense of helplessness pierced me deeply.

In 2018, unable to bear the pressure of the education at the nursing school, I resolutely transferred to the Faculty of Arts to study cultural studies. This change left me feeling weak and inferior, as if I had failed to fulfill God's calling for me to become a nurse. To meet graduation requirements, I barely socialized, focusing solely on my studies. At that time, I felt that my heart was filled with resentment, asking myself, "Why am I such a failure?" My faith gradually became stifled. Yet, through the philosophy course in the university's general education, God prompted me to rethink my situation; I realized that no matter how profound those thoughts may seem, human wisdom pales in comparison to God's. Only one voice echoed in my heart: I longed to further know this one true God.



Mandy and her husband Allen

After graduation, I worked as a teacher at an educational institution, guiding students through public examinations while sharing with them how God had led me. Their academic achievements and personal growth brought me satisfaction, even leading me to believe this was another calling from God. Yet, every time I stepped out of the classroom, a lingering sense of emptiness and powerlessness remained. I kept asking myself: "Have my students truly found the direction of life?"

God Makes a Way That I Follow Wholeheartedly

It was not until 2023, when God placed me as an intern group shepherd in the church, that I truly grasped the weight of pastoral care. During one Bible study session, a realization struck me: "If I have no words from God in my mouth, how can I shepherd the flock?" ***In that moment, I realized that shepherding relies not on experience or skill but on relying on God's Word as its foundation.*** Recognizing my inadequacy marked the moment God began His work in me. Then I enrolled in training courses, attended prayer meetings, and relearned how to follow God's will.

In March 2025, during a Theological Education Sunday service, God called me through John 21:15, repeatedly asking me, "Do you love me more than these?" These words deeply moved me. After a discussion with my pastor, I confirmed my resolve to dedicate myself full-time to God and enrolled at the Hong Kong Baptist Theological Seminary. God also confirmed this calling—my non-Christian parents fully supported me, and my mother even attended my opening convocation ceremony, showing me that God had given me all the "green lights."

Today, I enter the seminary with a resolute and clear purpose. God has placed two passions on my heart: First, young people—especially secondary school students who face many inner struggles. I long to walk alongside them, guiding them to discover that Jesus is their true anchor. Second, church unity—I see tension often arising from misunderstandings within the church. I desire to serve as a bridge between pastors and the congregation, fostering unity so the church may grow healthily.

I often ask myself, “What kind of pastor do I want to become?” I still have no answer. **But when I**

consider God’s countless acts of grace toward me, how can I not live for Him? I desire to dedicate my entire life to revealing God’s work in me to others. I long for the seminary to equip me not only academically but also spiritually, so that I may become a worker who is faithful to the truth and devoted to shepherding. This is not because I have anything to boast about, but because I have received immense grace.

May God continue to use me, enabling me to serve Him faithfully throughout my life. May all glory be given to the God I love!

The Call to Mission

Marco Cheung (M.Div. I)

Experiencing God’s Love

Growing up in a Christian primary school, I regularly listened to teachers explain the Bible. From that time on, I had a simple faith in God and obeyed Him. Later, someone invited me to attend church worship services, which marked the beginning of my church life. However, at that time, I only participated in worship services, and since I subsequently studied abroad for many years, my connection with the church remained distant.

In October 2016, I returned to Hong Kong after graduating from a university, and shortly after, my grandfather passed away. I felt deeply saddened, but when the pastor expressed the church’s condolences and care to me, I suddenly felt God’s love, which stirred in me a desire to respond and seek Him further. Thereafter, I joined the church fellowship and genuinely experienced the love of brothers and sisters in Christ, joining them in the pursuit of spiritual growth.

Awakening My Heart for Missions

At the end of 2018, two brothers invited me to serve with them in Myanmar. This experience opened my eyes, deepening my understanding of faith and enriching my spiritual life. It also planted a blossoming desire in my heart for the Great Commission of spreading the gospel.

Praise be to the Lord for, after several years,

my passion remained unfading, and I constantly kept the ministry of the Abundant Life Church in Myanmar in my thoughts and prayers. In the

summer of 2023, I visited the area for the third time. In addition to meeting with co-workers, children, and other brothers and sisters, I took the opportunity to check the condition of the library which had been previously established. I also participated in the expansion project of that church.

Whether then or now, the situation in Myanmar remains heartbreaking. Since the military reclaimed power, the nation has been engulfed in endless warfare, leaving its people displaced and suffering. Hospitals lack doctors, schools lack teachers, and hope has vanished from the eyes of the people—alas! When I returned to the Abundant Life Church, my heart was often stirred, and I was moved to tears. I saw so many people in dire need, longing for blessings. The church’s electronic organ had never worked properly; the girls’ dormitory did not have a single fan, making summer nights unbearably hot and sleepless. Upon learning this, I immediately went to



purchase fans, hoping that these young people could live a little better. Though such help may seem very limited in scope, I felt that it was important to do whatever I could to help.

Later, the children's pure hearts touched me yet again. They were filled with eagerness to understand Chinese literature, so I helped guide them through Su Dongpo's "Water Melody" and Li Houzhu's "Lady Yu." Seeing their faces light up with satisfaction made the discomfort from the heat at night feel worthwhile. Their excitement reminded me to keep a pure and simple heart every day and led me to reflect that God values our innermost beings most. It also prompted me to ask myself: Do I truly possess a pure and humble heart to follow the Lord?

While there, I also visited several impoverished families. Though destitute and living in conditions unfit for habitation by Hong Kong standards, they sang hymns and worshiped God from the depths of their hearts that evening. This sight moved me to tears. Additionally, I visited a newly established primary school in the rural outskirts. Despite being church-run, it even had young monks attending classes. I pray the Lord to bestow His grace upon that land and lead more teachers to come and teach them.

The multitude of ministries there is beyond counting, making me keenly aware that the harvest is plentiful but the laborers are few. After returning to Hong Kong that time, I visited various churches to share my experiences and insights, hoping that more

brothers and sisters in Christ would learn about the Abundant Life Church, so they may give offerings generously, pray persistently, and work together to bless the churches in Myanmar.

Embracing the Missionary Vision

Through the ministry in Myanmar, God has given me a vision for mission. May God grant me His heart for the needy and persecuted. Let me not only worship Him sincerely but also lead all nations and peoples to know Him. ***Even if a lifetime of mission yields only a small harvest, how wonderful it would be if it could bring us, His creation, into fellowship with the Triune Creator, singing praises to Him with joyful voices!***

On August 9, 2024, I turned thirty. I am grateful that I was in Ulaanbaatar, Mongolia, at that time, participating in a mission trip. Under the guidance of the Rev. Eric Wing-mun Tong and the Rev. Chikwong Chung, I was inspired to reflect on the idea of "establishing oneself at thirty": ***First, I asked myself, "Why does the Lord give me all these gifts?" Then, I asked myself, "Why have I not girded my loins and set out, now that my youth is past? Why wait until old age overtakes me?"*** Thus, I resolved to answer God's call, enter the seminary for training, and aspire to be used by Him.

Lord, though I am weak and inadequate, I ask for Your grace and love. Send me forth and use me. I desire to follow You all my life! Amen!

A Call Worth Going All In on

Shing-chi Chung (B.Th. I)

Returning to the Path of Faith

After graduating from college, I received numerous job opportunities and gained recognition from my seniors. I pursued my career with great ambition, yet my relationship with God grew increasingly distant. Thankfully, He pulled me back down when my career was soaring. An accident injured my left leg, forcing me to stop working for six months. All my professional achievements slipped

away, but this period granted me time for quiet rest and reflection on life. Looking back on my path of growth,

I came to realize that God had always bestowed



abundant grace upon my life: I was raised in the church from childhood, nurtured and cherished; I committed my life to Christ in secondary school, experiencing the gift of new life, coming to know God and being baptized into Christ. In that moment, I awoke to the truth—I had sinned against God, because the “promising future” before my eyes had drawn me away, and I had forgotten my Heavenly Father’s boundless grace that had been shown to me.

Upon my recovery, I joined the college student fellowship at church. Through my mentor’s guidance and the companionship and encouragement of fellow members, I returned to the path of faith and even overcame my foul mouth.

First Called during Service

From then on, I devoted myself wholeheartedly to church ministry, longing to live a life pleasing to God. One day, as I served in a worship service, a thought suddenly struck me: Despite my past indifference toward God, He never abandoned me—He even allowed me to serve Him. How could I, so unworthy, still be sought after by God? Then I distinctly heard a voice: “You’re already twenty-one—won’t you go all in for God?” This thought pierced deep into my heart, like an interrogation of my soul. Right then, I could not—and dared not—give any response, yet this thought kept echoing in my mind.

My parents were devout Buddhists, and our faith often led to conflict. If I told them I would enter a seminary and dedicate my life to serving God, it would surely bring constant turmoil to our home. I entrusted this matter to God, asking Him to change my parents’ hearts, and invited my brothers and sisters in Christ to pray for their salvation. Less than a year later, on a Sunday afternoon in December 2022, my parents unexpectedly accepted Christ together. Then they promptly arranged to remove the idols that had been worshipped in our home for over thirty years! With God having paved the way, I tentatively took a step forward, beginning to explore the seminary’s course materials.

Call Confirmed amidst Doubt

Just as I was planning to pursue full-time theological studies, my girlfriend’s father suddenly passed away, dealing a heavy blow to both of us. While busy assisting her with various processes and ceremonies, I also attended to her needs. At the time, I felt inadequate in social experience and financially

unstable. I constantly doubted my abilities and even resented God for allowing such a trial. Concerned about my girlfriend’s potential financial needs, I grew hesitant about committing to full-time ministry. The idea of “going all in [for God]” gradually faded, yet I felt a deep sense of indebtedness to God.

In mid-2023, my church organized a mission trip to Taiwan. I had no intention of participating at first, but after repeated invitations from the deacon and pastor and much internal struggle, I finally decided to go. God then led me to an unexpected experience. The final day of the mission trip included street evangelism. I was in a poor state that day, not actively engaging with people but simply standing beside my teammates in prayer. On the way back, we encountered an elderly woman. As we talked, we discovered she was also a Christian. Finally, we prayed for her, but suddenly she said, “I want to pray for you too.” Then she turned to me and said, “You will become a pastor someday.” I was startled at that moment. Later, while sharing with the mission team at the hotel, I recalled the idea of “all in [for God].” God used a stranger to remind me that He was still waiting.

Rediscovering the Call in the Camp

Returning to Hong Kong, I began searching for direction once again. At the suggestion of a seminary student, I joined the “Experiencing Seminary Life Day Camp” held by the Hong Kong Baptist Theological Seminary. The final session of the camp included individual talks with professors, and mine was with Dr. Andres Tang. He said something that deeply impacted me: “Today, God is giving you opportunities to participate in His plan—that is grace. If you ignore it, He can find someone else.” This prompted me to ponder repeatedly: **“What could be more important than serving God?”** This time, I knew clearly that nothing in life matters more than serving God. It is not about my own abilities—the key lies in God’s calling and responding to that call. I need not pave my own path; I simply need to respond in faith and embark on the journey of God’s gracious call.

I firmly believe that God has consistently allowed me to experience His faithfulness in all matters, big and small, leading me to this day, where I am receiving training to become His worker. All of this is due to His grace and His plan. ***I desire to dedicate my prime years to God while I am still young, and I look forward to giving back and serving my mother church in the future.***



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

Seminary for a Day Spring 2026

Intended Participants:

Christians seeking theological training and a deeper understanding of our seminary's programs.

Venue:

HKBTS Sai O campus

Sessions Available (choose one):

- ✿ Morning Sessions (9:30 am-12:30 pm) : February 12 or April 1
- ✿ Afternoon Sessions (2:00-4:30 pm) : February 26, March 24, or April 10

Activities (* subject to availability):

Morning chapel service,* classroom experience, campus tour, dormitory visit, meeting with faculty members, and conversations with current seminary students*

Registration Deadline:

One week prior to the event or upon reaching capacity.

Register now via our website.

Free admission. Offerings welcome.

**Main Campus
Programs
Admissions
Open for
2026-27**

Ministry Program

Bachelor of Theology Master of Divinity

Pastoral Training

Master of Divinity (Further Studies)

Lay Education

Master of Christian Studies

Graduate Programs

Master of Theology Doctor of Theology

*Fall Semester starts
in August 2026*

Learn More





Application Period:


Hong Kong: January 2-June 13
Overseas: January 2-April 30

**Entrance Exams
and Interviews:**

Arranged individually during
the seminary's office hours.

 (852) 2768 5130

 www.hkbts.edu.hk

 admissions@hkbts.edu.hk

Academic Affairs News

Joint Graduation Ceremony

The Joint Graduation Ceremony of the Main Campus Programs, the Lay Theological Education Department, and the Distance Education Program was held at the Kowloon City Baptist Church on November 16 last year.

Seminary for a Day

Seminary for a Day, Spring 2026, is now underway. Christians seeking theological training are invited to visit our Sai O Campus to experience seminary life and learn about our theological programs. Sessions available include February 12 (Thursday) or April 1 (Wednesday) from 9:30 am-12:30 pm; and February 26 (Thursday), March 24 (Tuesday), or April 10 (Friday) from 2:00-4:30 pm. Activities include a morning chapel service, classroom experience, campus tour, dormitory visit, meeting with faculty members, and conversations with current seminary students (note: *morning chapel service* and *conversations with current seminary students* are subject to availability). Registration closes one week prior to the event or upon reaching capacity. Admission is free and offerings are welcome. Please register through our website.

Events and Activities

Morning Academic Lecture

On November 20 last year, Dr. Klaus Koschorke, Professor Emeritus at Ludwig Maximilians University of Munich, delivered an academic lecture at our morning chapel service. The topic was "'Three Selves' and Its Prehistory: The Ideal of a Self-Governing Native Church in the 19th Century's Debates between Western Missionaries and Asian or

African Christians." Over 100 participants attended the lecture in person and online, gaining significant insights.

Online Taster Lessons

The Main Campus and Distance Education Programs are jointly organizing two Online Taster Lessons (Bible Studies) this year, one in January and another in March: (1) **"Spirituality and the Pursuit of Joy"** presented by Dr. Fook-kong Wong, Vice President (Research) and Professor of Old Testament, on January 16 (Friday) at 8:00 pm; and (2) **"Beyond the 'Good Samaritan': What We've Always Missed about Jesus' Story"** presented by Dr. Daniel Lam, Assistant Professor of New Testament, on March 27 (Friday) at 8:00 pm. Both events take place live via Zoom. Admission is free. Come and join us.

2026 Bible Conference

The 2026 Bible Conference on the theme "When Our Body Is Not in Our Favour: Exploring Disability in the Old Testament" will be held in the Grand Conference Hall of the New Academic Building on Sai O Campus from 10 am to 12:25 pm on Monday, March 16. The Rev. Dr. Sarah B. Coleson-Derck, Dean of the Faculty and Professor of Biblical and Near Eastern Studies at Nazarene Theological Seminary, will speak on the topic "Useless Women? Infertility and Its Effects on Women in Ancient Israel," with a response by Dr. Lilian Wing-ting Li, Josiah Mann Assistant Professor (Biblical Studies) at the China Graduate School of Theology. Then, Dr. Fook-kong Wong, our Vice President (Research) and Professor of Old Testament, will present "Disability and Service: Leviticus 21:16-23 Revisited," with a response by Dr. Leo Kwan-hung Li, Lecturer at the Divinity School of Chung Chi College, the Chinese University of Hong Kong. Our faculty, students, and alumni, as well as teachers and students from other seminaries and church pastors, are all welcome to join in person or online.

Publication News



What is the relationship between globalization and the gospel? How can Christians proclaim the gospel in this rapidly changing world?

Globalization not only impacts how churches share the Gospel but also shapes our understanding of the Great Commission. In his book **The**

Gospel and Globalization, the **Rev. Dr. Chunwah Kwong** analyzes the relationship between globalization and the Gospel from a missiological perspective, exploring five key themes: (1) the meaning of the Gospel, (2) the relationship between the Gospel and the Church, (3) the relationship between the Gospel and culture, (4) the social phenomena of globalization, and (5) how to share the Gospel in a globalized world. The author weaves together discussions across biblical studies, church history, theology, and sociological research through a biblical thematic trajectory. This approach equips readers and churches to engage in the mission of evangelism, addressing both the opportunities and challenges of the present age.



The seminary's semi-annual academic journal *Hill Road* (issue 56) has been published on the theme “**Religious Reflections on the Dechurching Phenomenon.**”

There are six thematic articles: “The Erosion of the Sacred Community: An Old Testament Reassessment of the Church's Shift to Dechurching” (Yew-ming

Chan), “Social Identity, the Pentateuch, and Dechurching: A Dialogue” (Fook-kong Wong), “The Pauline Communities and the Imagination of ‘the De-Institutionalized Church’” (Bernard Leung), “What is the Church Community? A Theological Reflection from the Perspective of ‘De-Churching’” (Andres Tang), “The Phenomenon of ‘De-Churching’ and Its Challenges to Hong Kong Churches” (Nelson Leung), and “Why Do Young People Choose to Stay in the Church amidst the Exodus?” (Chi-yeung Lam). In addition, there are one discussion article and book reviews.

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

Visitors

- The Rev. Mark Hui, the founder and former Senior Pastor of the Brooklyn Chinese Baptist Church, and Mrs. Florence Hui, our alumna, together with their family, joined our morning chapel service and met with President Joshua Cho on November 18, 2025.
- Dr. Klaus Koschorke, Professor Emeritus at Ludwig Maximilians University of Munich and Visiting Professor at Institute of Sino-Christian Studies (2025), gave a lecture at the morning chapel service on the topic “‘Three Selves’ and Its Prehistory: The Ideal of a Self-Governing Native Church in the 19th Century’s Debates between Western Missionaries and Asian or African Christians” and met with President Cho on November 20, 2025.

Faculty News

- **President Joshua Cho** spoke on the topic “Knowing the Holy Spirit and Walking with Him” in the “The Holy Spirit and Evil Spirits” lecture series hosted by the Worldwide Bible Society on November 14, 2025.
- **Dr. Chi-yeung Lam**, Assistant Professor of Christian Education, spoke on the topic “Journey of Spiritual Connection: From Nature to Eternal Hope” in the “Rediscovering Spirituality” lecture series hosted by the Worldwide Bible Society on January 16, 2026.

Student Union 2026

The Student Union Committee 2026 took office in January. Please pray for them and support their activities this year.

Chairperson : Phasura Chantivituk

Vice-chairperson : Shing-chi Chung

Secretary : Ngan-po Ng

Treasurer : Chi-wai Chong

Mission : Kai-sum Yip

Living : Kuan-wa Wong



Alumni News

- Alumna **Foon Ie** (2017 B.Th.) rested in peace on October 23, 2025. May the Lord's consolation, grace, and peace be with her family.
- Alumnae **Sau-kuan Chiang** (2015 M.Div.) and **Sio-sim Che** (2017 M.Div., 2025 Th.M.) were ordained as pastors by the Macau Baptist Church on September 21, 2025.
- Alumnus **Siu-lun Cheung** (2020 M.Div., 2025 Th.M.) was ordained as a pastor by the Chinese Evangelical Zion Church Tsz Wan Shan Zion Church on November 9, 2025.

Lay Theological Education Department

Degree Programs

February-May 2026 (auditing is welcome)

Subject	Lecturer	Date/Time	Instruction mode
Church History I	Dr. Sam Ip Visiting Assistant Professor of Systematic Theology, HKBTS	11/2-20/5 Wed 7:00-10:00 pm (18/2 class suspended; 14 lessons)	Video Conferences
Life and Death Psychology	Dr. Chi-yeung Lam Assistant Professor of Christian Education, HKBTS	23/2-4/5 Mon 7:00-10:00 pm (6/4 class suspended; 10 lessons)	In Person/ Video Conferences
Psalms and Sacred Music	Dr. Kit-ying Law Assistant Professor (Worship and Church Music), HKBTS	24/2-5/5 Tues 7:00-10:00 pm (7/4 class suspended; 10 lessons)	
Old Testament Introduction	Dr. Hing-weng Seng Assistant Professor of Old Testament, HKBTS	6/2-29/5 Fri 7:00-10:00 pm (20/2, 3/4, 1/5 classes suspended; 14 lessons)	

Lay Theological Training Diploma/Certificate Programs

January-March 2026 (admission is now open; auditing is welcome)

Subject	Lecturer	Date/Time	Instruction Mode
Spiritual Reading— Biblical Basics and Practice	Dr. Sarah Shea	6/1-3/3 Tues 7:15-9:30 pm (17/2 class suspended)	Video Conferences
Overview of Chinese Church History	Rev. Kinia Ng	7/1-4/3 Wed 7:15-9:30 pm (18/2 class suspended)	In Person
Caring Family Caregivers: Theory and Practice	Mr. Carter Pang	12/1-9/3 Mon 7:15-9:30 pm (16/2 class suspended)	In Person/ Video Conferences
The Gospel of Mark	Dr. Daniel Lam	22/1-19/3 Thur 7:15-9:30 pm (19/2 class suspended)	In Person
Utilize Coaching Thinking and Skills to Work with Young People	Ms. Rowena Yiu	22/1-26/3 Thur 7:15-9:30 pm (29/1, 19/2 class suspended)	In Person
The Stories of Some Significant Women in the Bible	Rev. Pak-ping Au	26/1-30/3 Mon 9:30-11:45 am (16/2, 23/2 class suspended)	In Person
Church Administrative Work	Rev. Brian Lam, Rev. Brahms Ma, Ms. Alice Chao, Mr. Vincent Cheung, Mr. Chi-man Yu, Ms. Sylvia Ng, Ms. Alice Lau, Mr. Chi-hong Siu, Rev. Wai-hung Koo	3/3-28/4 Tues 7:00-10:00 pm (7/4 class suspended)	In Person
Let Children Love God's Word	Rev. Chi-shing Lo, Ms. Pui-sze Cheung	5/3-23/4 Thur 7:15-9:15 pm	In Person

* All the programs above are conducted in Cantonese. The lecturer names are listed in no particular order.

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

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

Translator: May Chan

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Tel: (852) 2715 9511 Fax: (852) 2761 0868 Email: inquiry@hkbtns.edu.hk Web Address: <http://www.hkbtns.edu.hk>

香港浸信會神學院 Hong Kong Baptist Theological Seminary @ hkbtns_1951

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

Distance Education Program

Exploring Truth . Reflecting upon Faith . Equipping for Ministry

Degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
Master of Arts/ Postgraduate Diploma/ Postgraduate Certificate in Christian Studies (Degree Programs)	To nurture church leaders who aspire to serve effectively in Christian organizations or in churches. Some credits earned in these programs can be transferred to master's degree programs at the seminary.	<ol style="list-style-type: none"> 1. Born-again, mature believers of good character who have been baptized into the Church for three years or more. 2. Holder of a recognized university degree or equivalent qualification. 3. Their pastors' recommendations. 4. Passed a written test and an 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
Bachelor of Arts/ Higher Diploma/ Diploma in Christian Studies (Degree Programs)	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 pastors' recommendations, who have passed a written test and an interview.		

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)	Providing basic theological training including biblical studies, 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 pastors' 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)		Secondary school graduates with their pastors' 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>

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

Pastoral Continuing Education Centre

Courses and talks offered from February to March 2026

Course/Talk	Lecturer	Date	Time
Fundamental Faith and Pastoral Care	Dr. Suet-ling Cheng	26/1	10:00 am-12:00 pm
Reflections on Theological Methodology: Theology, Scripture, and Ministry in Dialogue*	Dr. Caleb Cheung	2/2, 9/2	10:00 am-12:00 pm
Walking with SEN Children	Ms. Rainy Chan	23/2	2:30-4:30 pm
Selected Topics in Pastoral Ethics*	Dr. King-tak Ip	2/3, 9/3, 30/3	10:00 am-12:00 pm
Pre-Marital Counseling: Practice and Reflection*	Mrs. Ivy Wan	2/3, 9/3, 16/3	2:30-4:30 pm
Exploring Family Caregivers' Spiritual Needs through Religious Orientation	Mr. Carter Pang	23/3	10:00 am-12:00 pm
Struck Down but Not Destroyed: Resilience amidst Major Blows: Lessons from Paul in 2 Corinthians	Dr. Bernard Leung	23/3, 30/3	2:30-4:30 pm

* Live Zoom classes only; recordings available for 7 days after each class.

Fee concessions

- (1) *Early Bird Discount*: Students who pay the full course fee at least one week before the course begins are eligible for a reduction of HK\$20 (for a 2-hour course) or HK\$30 to HK\$40 (for a 4- to 6-hour course).
- (2) A 10% discount for graduates of 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 In-Person/Video Conferences/Recorded Video (7-day access)

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

Registration Application forms can be downloaded from the seminary website, or you may enroll online at www.hkbts.edu.hk/pce/apply1.html

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

The Early Bird discount cannot be combined with other fee discounts.

Edna Wong Christian Worship and Arts Education Centre

Classes offered from February to March 2026

Class	Lecturer	Date/Time
Primary Class Voice II	Mr. Sanson Lau	3/3-31/3 Tues 7:00-8:30 pm (5 lessons)
Integrated Voice and Musicianship Training I Follow Up	Ms. Rachel Kwok	Class B: 23/2-30/3 Mon 2:00-4:00 pm (5 lessons)
Integrated Voice and Musicianship Training IV		Class B: 26/2-2/4 Thurs 4:30-5:30 pm (5 lessons)
Drama Art at Church: Bible Study through Drama Workshop I	Mr. Felix Du	26/2-19/3 Thurs 7:30-9:45 pm (4 lessons)
Introduction to Community Music at Pastoral Practice I	Ms. Kitty Oi-ki Siu	24/2-24/3 Tues 7:30-9:00 pm (4 lessons)
Expressive Arts and Faith: Searching for God in Life	Ms. Joycelynn Ka-ling Yu Dr. Ka-kit Lai	20/3-27/3 Fri. 7:30-9:30 pm (2 lessons)

* For class details, please refer to our website.

Inquiries/Registration Tel: 2789 2200 Email: worship-arts@hkbts.edu.hk
Website: www.hkbts.edu.hk/waec WhatsApp: (852) 9433 7726



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

Bible Conference 2026

When Our Body Is Not in Our Favour: Exploring Disability in the Old Testament



Useless Women?

Infertility and Its Effects on Women in Ancient Israel*

Speaker : Rev. Dr. Sarah B. Coleson-Derck

Dean of the Faculty and Professor of Biblical and Near Eastern Studies,
Nazarene Theological Seminary

Respondent : Dr. Lilian Wing-ting Li

Josiah Mann Assistant Professor (Biblical Studies),
China Graduate School of Theology

** Live online lecture in English. No interpretation will be provided.*



Disability and Service: Leviticus 21:16-23 Revisited

Speaker : Prof. Wong Fook Kong

Professor of Old Testament, HKBTS

Respondent : Dr. Leo Kwan-hung Li

Lecturer, Divinity School of Chung Chi College,
Chinese University of Hong Kong

March 16, 2026 (Monday)

- 10:00 am-12:25 pm
- Grand Conference Hall, 3/F, New Academic Building, Sai O Campus
- In-person or online via Zoom
- Intended participants: HKBTS faculty, students, and alumni. Teachers and students from other seminaries, as well as church pastors, are also welcome.



Free admission
Register now



(852) 2768 5179



event@hkbts.edu.hk



www.hkbts.edu.hk

DONORS REPORT FOR AUGUST 2025

Education Fund (Church / Organization)		李惠妍	500.00	Distance Education Program	
九龍城浸信會	280,000.00	李新蘭	200.00	無名氏	500.00
九龍國際浸信會	26,817.00	林巧貞	1,000.00	無名氏	444.00
九龍塘浸信會	5,000.00	洪錦漢	100.00	無名氏	100.00
土瓜灣浸信會	20,000.00	洪鷹輪	100.00	HK\$	<u>1,044.00</u>
大埔浸信會	12,000.00	殷振強伉儷	1,000.00	Lay Theological Education Program	
大學浸信會	10,000.00	張沛義	3,000.00	殷嘉鳳	200.00
屯門浸信教會	700.00	張啟明伉儷	1,000.00	陳紀明	3,000.00
以馬內利浸信會	5,400.00	曹啟明伉儷	800.00	黃文卉	40.00
石湖墟浸信會	5,000.00	梁錦松、郭詠文	1,500.00	劉美群	100.00
西沙浸信會	10,000.00	許煥英	200.00	劉淑恩	30.00
阡陌社區浸信會	5,000.00	許鋒威	1,000.00	無名氏	660.00
旺角浸信會	21,000.00	陳偉倫	200.00	HK\$	<u>4,030.00</u>
香港（西區）潮語浸信會	5,000.00	曾慶忠	500.00	Campus Maintenance and Repairs	
香港西區浸信教會	40,000.00	馮德華、鄧如玉	200.00	楊美玲	300.00
香港浸信教會	125,000.00	黃念施	200.00	無名氏	1,000.00
香港堅尼地城浸信教會	1,000.00	黃華娟	100.00	無名氏	500.00
香港懷恩浸信教會	26,000.00	黃雅忠	10,000.00	HK\$	<u>1,800.00</u>
恩約浸信會	5,000.00	葉煥章	300.00	Campus Extension Project	
荃灣浸信會	75,000.00	劉永生、鍾梓萍	300.00	王華燦	10,000.00
將軍澳浸信會	1,000.00	蔡慧英	300.00	許煥英	100.00
深荃浸信會	500.00	羅佩珊	100.00	黃家鏘伉儷	2,000.00
新生命浸信會	4,000.00	羅榮志	500.00	鄒小寶	1,700.00
置富浸信教會	3,000.00	關廣智、鄧慧然	500.00	鄧輝祥	500.00
銅鑼灣浸信會	3,500.00	蘇美好	1,500.00	無名氏	8,000.00
錫安浸信會	15,762.60	無名氏	100,000.00	無名氏	500.00
麗城浸信會	7,000.00	無名氏	30,000.00	HK\$	<u>22,800.00</u>
耀東浸信會	3,000.00	無名氏	20,000.00	Support “Chinese Preaching Research Project” in Practical Theology	
觀塘浸信會	1,189.00	無名氏	4,000.00	銅鑼灣浸信會	2,000.00
鑽石山浸信會	3,000.00	無名氏	3,000.00	無名氏	50,000.00
中華基督教閩南三一堂	10,600.00	無名氏	1,500.00	HK\$	<u>52,000.00</u>
中華傳道會活石堂	1,000.00	無名氏	500.00	Exegetical Research and Preaching Incentive Scheme	
北角福音堂	10,000.00	無名氏	500.00	港九培靈研經會	HK\$ <u>20,000.00</u>
基督教錫安傳道會	16,000.00	無名氏	500.00	Bursary Fund	
番禺恩典家教會	400.00	無名氏	400.00	李雨凝	HK\$ <u>1,000.00</u>
迦勒牙科植牙中心有限公司	1,000.00	無名氏	200.00	Scholarship and Prizes	
HK\$	<u>758,868.60</u>	無名氏	200.00	大學浸信會	4,000.00
Education Fund (Individual Donor)		無名氏	100.00	無名氏	20,000.00
方志強	200.00	無名氏	101.00	HK\$	<u>24,000.00</u>
王紹良	700.00	HK\$	<u>194,101.00</u>	Bursary Fund	
朱活平伉儷	300.00	無名氏	RMB <u>100.00</u>	李雨凝	HK\$ <u>1,000.00</u>
何仲儀	1,000.00	Faculty Support		Scholarship and Prizes	
何栢濠、李惠芳	1,000.00	茶果嶺浸信會	5,305.00	大學浸信會	4,000.00
吳炳榮伉儷	2,600.00	無名氏	<u>8,000.00</u>	無名氏	20,000.00
吳國傑伉儷	1,000.00	HK\$	<u>13,305.00</u>	HK\$	<u>24,000.00</u>
李國雄伉儷	1,000.00				

DONORS REPORT FOR SEPTEMBER 2025

Education Fund (Church / Organization)		李新蘭	200.00	Distance Education Program	
九龍國際浸信會	13,374.50	李德祥	3,000.00	陳可欣	600.00
上水浸信會	15,000.00	洪錦漢	100.00	無名氏	444.00
上環浸信會	10,000.00	洪鷹輪	100.00	無名氏	100.00
大埔浸信會	12,000.00	徐成偉	700.00	HK\$	<u>1,144.00</u>
屯門浸信教會	700.00	殷振強伉儷	1,000.00	Lay Theological Education Program	
牛池灣竹園潮語浸信會	10,000.00	曹啟明伉儷	800.00	尹劍清	24.00
以馬內利浸信會	5,400.00	梁錦松、郭詠文	1,500.00	植順昌	1,000.00
北角浸信會	120,000.00	許煥英	200.00	熊天佑	100.00
阡陌社區浸信會	5,000.00	許鋒威	1,000.00	劉秀珍	200.00
沙田浸信會	8,000.00	陳偉倫	200.00	蔡逸明	500.00
紅磡浸信會	6,000.00	陳麗華	550.00	蕭桂娥	1,000.00
香港（西區）潮語浸信會	5,000.00	曾慶忠	500.00	無名氏	150.00
香港浸信教會	125,000.00	馮德華、鄧如玉	200.00	無名氏	100.00
香港堅尼地城浸信教會	1,000.00	黃念施	200.00	HK\$	<u>3,074.00</u>
恩典浸信會	11,000.00	黃華娟	100.00	Campus Maintenance and Repairs	
柴灣浸信會	6,000.00	黃雅忠	10,000.00	柳慧敏	389.00
粉嶺浸信會	42,895.00	楊謝金玉	6,000.00	楊美玲	300.00
培正道浸信會	5,000.00	葉煥章	300.00	鄒小寶	1,700.00
深荃浸信會	500.00	劉永生、鍾梓萍	300.00	無名氏	500.00
圓洲角浸信會	5,000.00	蔡慧英	300.00	HK\$	<u>2,889.00</u>
新希望浸信會	1,500.00	鄧炳光伉儷	3,000.00	Campus Extension Project	
筲箕灣浸信會	10,000.00	羅佩珊	100.00	李德祥	3,000.00
銅鑼灣浸信會	3,500.00	關廣智、鄧慧然	500.00	許煥英	100.00
觀塘浸信會	1,881.00	蘇美好	1,500.00	溫恩智伉儷	20,000.00
基督教宣道會大埔堂	1,000.00	無名氏	10,000.00	鄧輝祥	500.00
番禺恩典家教會	400.00	無名氏	4,000.00	無名氏	9,000.00
馬利亞、馬大團契	2,000.00	無名氏	1,000.00	無名氏	500.00
迦勒牙科植牙中心有限公司	1,000.00	無名氏	500.00	HK\$	<u>33,100.00</u>
HK\$	<u>428,150.50</u>	無名氏	500.00	Support “Chinese Preaching Research Project” in Practical Theology	
Education Fund (Individual Donor)		無名氏	400.00	銅鑼灣浸信會	2,000.00
方志強	200.00	無名氏	200.00	無名氏	25,000.00
王紹良	700.00	無名氏	200.00	HK\$	<u>27,000.00</u>
朱活平伉儷	300.00	無名氏	101.00	Faculty Support	
何仲儀	1,000.00	HK\$	<u>57,251.00</u>	茶果嶺浸信會	8,001.00
何栢濠、李惠芳	1,000.00	Faculty Support		歐陽穎鋒伉儷	6,000.00
吳炳榮伉儷	2,600.00	茶果嶺浸信會	8,001.00	HK\$	<u>14,001.00</u>
吳國傑伉儷	1,000.00	歐陽穎鋒伉儷	6,000.00		
李國雄伉儷	1,000.00	HK\$	<u>14,001.00</u>		

Financial Report
General Fund (1 August - 31 September, 2025)

	HK\$
Income	5,456,000
Expenditure	<u>(5,752,000)</u>
Deficit	<u><u>(296,000)</u></u>

* Amounts are rounded to the nearest thousand Hong Kong dollars.

Reply Slip

I will support the Hong Kong Baptist Theological Seminary by

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☐ contributing \$ _____ for

☐ Educational Fund ☐ Campus Extension ☐ Campus Maintenance and Repairs ☐ Others: _____

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

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

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☐ One-off Donation ☐ Monthly Donation

Cardholder's Name: _____

Signature: _____

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

Amount: HK\$ _____

• Please send to the seminary the completed reply slip with crossed cheque by post, or bank deposit slip via email, fax or WhatsApp to 852-8491 4750 (designated for donation only).

• A receipt will be issued and tax-deductible in Hong Kong.

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Thank you for your support!

Precious Moments

September 19, 2025

Faculty-Student Fun Day

Faculty-Student Fun Day was held at the Chinese Y.M.C.A. Wu Kai Sha Youth Village. Through group activities and games, teachers and students deepened their mutual understanding, fostering a spirit of cooperation and fellowship within the discipleship community.



October 14-16, 2025

Baptist Heritage Week

Baptist Heritage Week 2025 on the theme “Flying against the Wind: Consolidation, Reconstruction, and Development” was held during our morning chapel meeting over three consecutive days on our Sai O campus. While the social unrest in 2019 and the subsequent emigration waves have impacted

many local churches, some churches have remained resilient—some even continue to grow. To explore the critical factors behind such resilience, we invited pastors from various Baptist churches to share their experiences and insights, offering valuable inspiration and support for other congregations. The guest speakers for the three-day seminar were the Rev. Mun-lun Wong, Pastor-in-Charge of the Kwong Lam Baptist Church (left), the Rev. Wai-keung Chau, Senior Pastor of the Taiipo Baptist Church (middle), and the Rev. Chi-hoi Ng, Senior Pastor of the Abounding Grace Baptist Church (right).



November 16, 2025

Joint Graduation Ceremony

The Joint Graduation Ceremony of HKBTS Main Campus Programs (74th class), Lay Theological Education Department (26th class), and the Distance Education Program (25th class) was held at the Kowloon City Baptist Church. We thank God for His guidance for the graduates in completing their theological training at HKBTS. We pray that they walk hand in hand with the churches, proclaiming the truth with one heart, practicing their faith, and becoming workers who need not be ashamed before God.

President Joshua Cho preached a sermon on the topic of "Faith Brings Courage" at the graduation ceremony.



November 20, 2025

Morning Academic Lecture

Dr. Klaus Koschorke, a renowned scholar of world Christian history, Professor Emeritus at Ludwig Maximilians University of Munich and Visiting Professor at Institute of Sino-Christian Studies (2025), delivered an academic lecture at our morning chapel service. The topic was "'Three Selves' and Its Prehistory: The Ideal of a Self-Governing Native Church in the 19th Century's Debates between Western Missionaries and Asian or African Christians." This event was held both online and offline, attracting over a hundred participants.

November 27, 2025

Thanksgiving Day Worship

On the eve of Thanksgiving Day, a devastating fire broke out at Wang Fuk Court in Tai Po, casting a heavy shadow over the entire seminary community. In response, the Thanksgiving Day worship service was adapted to provide space for faculty, students, and staff to unite in prayer for the residents affected by the fire, as well as the firefighters and rescue personnel involved. Together, we prayed that our faithful and gracious God would pour out His mercy and compassion, bringing salvation and caring for those who are suffering.



December 1, 2025

The Second Conference on Chinese Preaching

The second Conference on Chinese Preaching was held at our Applied Theological Education Centre. Four of our faculty members examined the topic “The Underlying Logic of Old Testament Preaching” from different perspectives: “From Interpretation to the Pulpit: My Reflections on Preaching the Old Testament” by Prof. Fook-kong Wong, “Christian Reflections on Preaching the Old Testament” by Prof. Andres Tang, “Preaching the Old Testament Retrospectively” by Dr. Bernard Leung, and “The Approach of Timothy Zhao Shiguang to Preaching the Book of Daniel” by Dr. Ken Lui.



The event was fully attended with a warm and lively atmosphere. Participants were thoroughly captivated by the speaker's compelling presentation and gained significant insights.



December 11, 2025

Impermanence and Order: Seminar on Life and Death Education in Churches

The seminar, jointly organized by the Haven of Hope Sister Annie Skau Holistic Care Centre, CanCare Centre (Australia), and our Lay Theological Education Department, was held at the E.F.C.C. Spring Church. Three speakers, including Mr. Carter Pang (left in the right photo), the Rev. Jackie W. Chan (centre), and Chaplain Larry Lee (right), shared valuable insights and experiences. The event drew an enthusiastic response, with nearly 200 people in attendance.



December 22, 2025

Christmas Worship: Two Miraculous Conception Stories

The Christmas Worship Service, jointly organized by HKBTS and the Alumni Association, was held on our Sai O campus. Faculty, students, staff, and alumni joined together to celebrate the birth of our Savior. The Alumni Choir led the congregation in worship. Dr. Fook-kong Wong, Vice President (Research), spoke on the topic “Two Miraculous Conception Stories” (Lk 1:39-45). Drawing on the examples of Elizabeth and Mary, he encouraged us to heed the Lord’s call—whether by courageously advancing for Him on the front lines or by becoming a source of support for others, enabling them to fulfill the Lord’s mission.



The Alumni Choir was singing hymns.



Students dramatized the story of Mary's calling.



Dr. Fook-kong Wong, Vice President (Research), shared a message.

December 22, 2025

Conversations outside the Gray Wall: Listening and Sharing Session for Faculty and Alumni

After the fire at Wang Fuk Court in Tai Po, pastoral workers in the district have been supporting the victims on the front lines, walking alongside them. In response, the seminary organized a special gathering and invited the Rev. Milton Wong and Pastor Sally Lo from the Taiipo Baptist Church, both of whom have been serving on the front lines, to share with faculty, students, and alumni about the victims' situation and their ministry experiences. Participants offered mutual support and joined together in prayer.





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

Jointly organized by the Main Campus and
Distance Education Programs
Online Taster Lesson
(Biblical Studies—New Testament)

2026 Admissions

Beyond the “Good Samaritan”



Dr. Daniel Lam

Assistant Professor of New Testament
Ph.D., University of Edinburgh

What We’ve Always Missed about Jesus’ Story



March 27, 2026 (Fri) HKT 8:00 pm Zoom Cantonese

Free admission
All are welcome



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

Distance Education Program

Bible and Theology Lectures in Putonghua

May 2, 2026 (Saturday) | 2:00-5:00 pm (HKT)



Dr. Hing-weng Seng

Assistant Professor of Old Testament
Ph.D., Nazarene Theological College,
University of Manchester

**Journey through Genesis:
Entering the Narrative
World of the Patriarchs**

**The Past
and the Present**

**Vacuity, Virtuality,
and the Image of God:
Christian Anthropology
in the Digital Age**



Free admission
Register now



Applied Theological Education Centre
(8/F., Christian Centre, 56 Bute Street, Mong Kok, Kowloon)
In-person or online via Zoom



Conducted in Putonghua



Dr. Curie Qu

Assistant Professor of Christian Thought
Ph.D., Brunel University London



(852) 2768 5105



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

2026-27

HKBTS Discovery Day

Keynote speech | classroom experience
testimony sharing | group prayer

For Christians seeking theological training and discerning their calling

Called or Not Called?

Speaker : Dr. Fook-kong Wong

Vice President (Research) and Professor of Old Testament

Date : March 14, 2026 (Saturday)

Time : 2:00-4:30 pm

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

Taster Lesson
(choose one)

Know the Faith, Spread the Faith

This class will introduce the origins and significance of the core beliefs of Christianity to build a stronger foundation for what we believe and proclaim.

Dr. Nathan Ng
Vice President (Academic Affairs)
Professor of Christian Thought
(Church History)

Let's Catch the Calling Beat!

This class will explore the progressive narrative of 1 Samuel 3:1-10 through a hermeneutical approach. Let's catch the calling beat!

Dr. Hing-weng Seng
Assistant Professor of Old Testament

Learn (Ancient) Greek the Modern Way: A Stress-Free, 30-Minute Taster

Learning Greek is easy!
Regardless of your age or educational background, you can easily master 8-10 Greek words in just 30 minutes.

Dr. Daniel Lam
Assistant Professor of New Testament



Free admission
Register now



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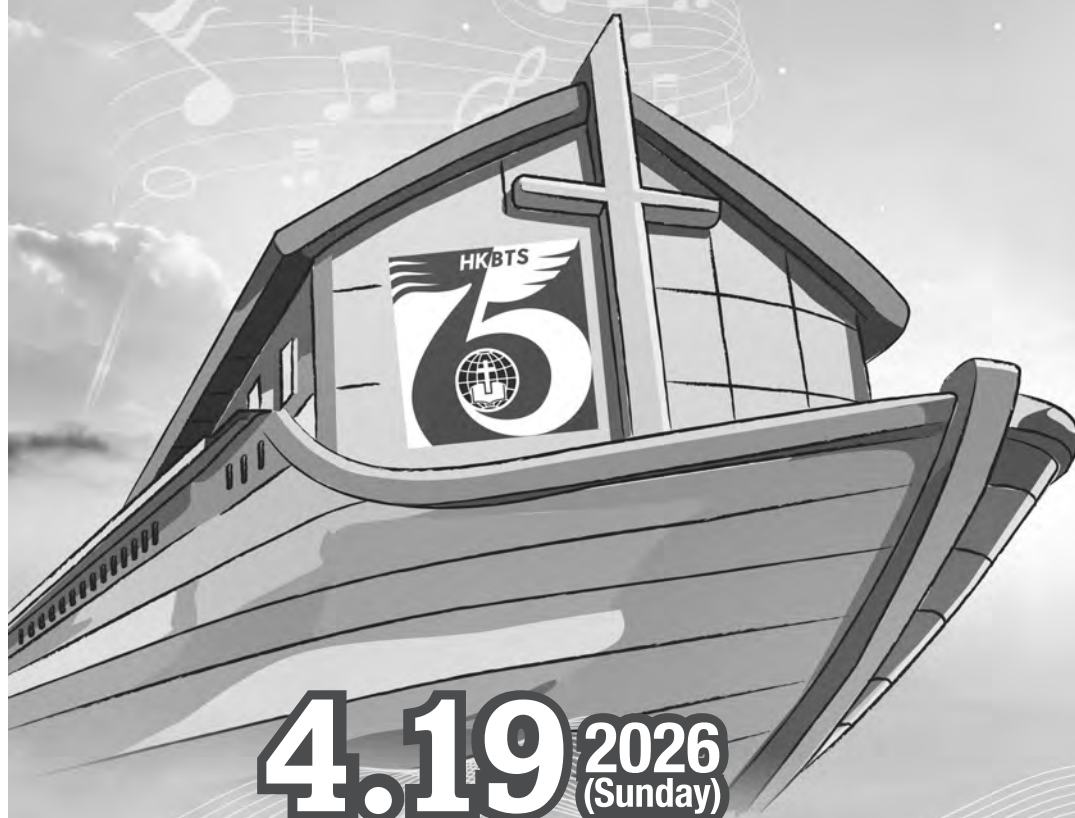
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香港浸信會神學院
Hong Kong Baptist Theological Seminary

75th Anniversary

***Stand Firm in Christ,
Advance Toward the Future***



4.19 2026
(Sunday)

**Thanksgiving Service
& Concert of Praise**

3:30 pm

Kowloon City Baptist Church
(206 Argyle Street, Kowloon)

**Thanksgiving
Banquet**

Reception at **6:00 pm**;
Dinner served at **6:30 pm**

London Restaurant
(612 Nathan Road, Kowloon)

Inquiries



2768 5179 (Mr. Lam)



75th_anniversary@hkbts.edu.hk