



香港浸信會神學院



Hong Kong Baptist Theological Seminary

Today's Students, Tomorrow's Pastors.
Today's Seminary, Tomorrow's Churches.

Newsletter

May 2006



President's Word A Thankful Heart

Special Feature After Graduation — Stories from Three Alumni

Faculty Sharing The Problem of Identifying with
Biblical Persons and Times



President Alfred Kong

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A Thankful Heart

True thankfulness comes from a sensitive soul, for only a sensitive person can discern the grace of God for the many blessings that are specially prepared for him / her.

True thankfulness comes from a humble soul, for only a humble person can realize that many things in life are freely given and they are not what he / she deserves.

True thankfulness comes from an obedient soul, for only an obedient person can submit to God's will, even accepting those "blessings in disguise."

True thankfulness comes from a joyful soul, for only a joyful heart can breed true thankfulness.

True thankfulness comes from a kind soul, for only a kind person can appreciate the meaning behind God's grace.

True thankfulness comes from a contented soul, for only a contented person can be thankful to God for what he has already received and not be troubled by what he has not.



After Graduation... In this issue we interview three alumni, representing three different periods in the seminary's history, who share with our readers their unique experiences and thoughts. Their stories after graduating from the seminary, lead us to realize that though the world and time keep changing, the grace of God remains unchanged — for God's grace is made perfect in weakness and his preparation is always most appropriate.

An Interview with Rev. Lau Fuk-chuen

No Longer Ordinary

Alumnus Lau Fuk-chuen graduated in the seminary's Diploma in Bible Studies Program back in 1953. He was among the graduates who were granted certificates in the second graduation ceremony of the seminary. Now at the age of seventy-six, Rev. Lau still preaches from the pulpit with a clear, loud voice and still serves as a minister of God as a free-lance preacher at more than ten churches. Rev. Lau began his ministry when he was 23 years old after his graduation and has walked all the way from the somewhat tarnished fifties to the 21st century, an era when information technology is thriving and dominating much of our lives. The road along which he has been walking is the road of ministry filled with God's grace.

To be God's vessel

Rev. Lau first studied at the Guangdong and Guangxi Baptist Divinity School in Guangzhou. Two years later, this school with a history of over 80 years of theological education was closed due to political changes. He left his hometown in a flurry and came to Hong Kong together with some schoolmates. To Rev. Lau's amazement, God soon opened another door for him, allowing him to settle down in Hong Kong and complete his study at our seminary.

"After the graduation ceremony, only one person came up to shake my hand and congratulate me. I felt so downhearted. I was worried about my low academic



Graduates of class 1953, first from left is Rev. Lau Fuk-chuen

qualification and the path that lay ahead. But God comforted me, telling me not to worry about my academic qualification but concentrate on shouldering my responsibilities and try my best to serve Him. As a result I did not lose heart or back off. Nor did I devise any personal development plans. I only hoped that I could be a vessel fit for God's use."

Rev. Lau began his pastoral ministry with this commitment burning in his mind, serving in Baptist churches in Ho Man Tin, Tsuen Wan and Fanling respectively. In the 1950s, most pastors led hard lives with only meagre salaries. In the era, suits were indispensable at work but he could not afford to buy new ones. He could only buy two suits from a second-hand clothing store, one light and one thick, to be ready for the different seasons.

From unsettling and unhappy to total submission

In 1960, Rev. Lau began his ministry at Sheung Shui Baptist Church. He continued to serve there for nine years. It was not easy to do pastoral ministry in this rural area. Eventually he began to experience pressure at work. His heart grew restless and anxious. His decision to go to Leighton Road Baptist Church was the turning point in his life. God taught this unsettled and unhappy servant how to become wholly submissive by simply relying on Him and serving Him with all his heart. Miraculously, when he became willing to be wholly submissive, he felt the burden on his shoulders suddenly lightened. He no longer cared so much about success or failure, gain or loss in his ministry as he began to tread with joy down a new road of ministry.

“I was ordained at Leighton Road Baptist Church and served there for twenty years and six months. We entered a difficult stage at a time our new church building was about to be built. In 1982, after the new building was completed, we renamed the church as the “Oi Kwan Road Baptist Church.” In those days, the church had only limited financial resources and I myself knew nothing about architecture. Shouldering the burden of the church building project was indeed a difficult task for me. However, God guided me step by step. He led people to contribute offerings to the church and granted me wisdom: to seek advice and to analyze the suggestions and make wise decisions. God taught me to always plan in advance and make prior arrangements. To my amazement, in the process of work implementation, I found myself light-hearted, feeling no pressure at all. God really let me learn how to entrust my workload to Him. I needed to work very hard to do my part, yet I never felt hard pressed.”

Began a new ministry at the age of 60

When Rev. Lau was nearly 60, some changes in the

church made him feel it was time he moved on. At first, he felt somewhat anxious about his future. When it became clear to him that God was leading him to work as a freelance preacher, he felt very much at ease. Not being a famous preacher, he assumed that not many churches would invite him to preach. And yet he entrusted everything to God and rededicated himself to the Lord. He was determined to learn more about preaching and prayed that God would grant him a loud and clear voice until he was 70 years old, so that he could continue to preach for God.

Rev. Lau once again submitted himself totally to God as he embarked upon a new path of ministry. God really granted what he had prayed for. He still has a loud and clear voice although he is more than 70 years old. In the past 16 years, he has lacked nothing and continued to be a vigorous and joyful independent preacher despite his age.

“The grace God has given to me and my family is more than I had hoped and prayed for, and I know it is more than I deserve. For me, what is most important and yet most difficult to learn is to be wholly submissive. I have come to understand that God’s servants must be wholly submissive. We must be both honest and wise. As the Bible says, we have to be as shrewd as snakes and as innocent as doves. My innocence has to be expressed with shrewdness; and my shrewdness has to be restrained by innocence. This is very difficult to learn, and it is indeed a life-long lesson.”

Exert oneself constantly, not to compare with others

Growing up in the difficult time of the Sino-Japanese war, Rev. Lau has learned to be tough in the face of changes. Even when he finds himself in adverse conditions, he constantly exerts himself. For him, exerting himself constantly means relying upon God as well as trying hard

to do one's duty well. There should be no comparisons nor competition with others. As a result of such constant self-exertion, he has developed strong willpower and determination to survive. This enables him to serve with a joyful heart. Even if he faces adversity and crisis, he does not treat them as hardships.

"As God's servant, one has to do one's duty to serve God, as well as to care for one's family. It is important to serve God together with one's family members with the same mind. The welfare of our families should never be neglected. We cannot neglect exercises and food too. We should order our lives well and let the body and mind have a good balance. It is also important that we keep ourselves humble before the Lord. One should also keep in touch with other pastors and ministers so that we can all learn from one another's experience in ministry. We should always exchange views and ideas with them in daily conversations and meetings and keep an open ear as we listen to their views. Even if we have disagreement over the conference table, we should be open to listen to their views. Only in this way can we know more and continue learning more."



Rev. and Mrs. Lau and their son Yan-chak

Rev. Lau takes seriously the opportunity to serve God with other people, to have fellowship with them and to learn from them. In the past years, he has actively participated in the Baptist Convention of Hong Kong and Hong Kong Chinese Christian Churches Union. He had also served as a member of the Board of Trustees of the Hong Kong Baptist Theological Seminary for as many as 21 years. Today, although he has retreated from the front-line, he continued to work hard on the second line. It is his hope that he will continue to give encouragement to the church and Christian brothers and sisters.

God manifests great power in his ordinariness

Rev. Lau said that he has always led an ordinary life. Still God has manifested great power in his ordinariness. God's work through his servant has been wonderful:

Though Rev. Lau was poor, growing up during the Second World War and lacked the opportunity to receive senior secondary education, God granted him analytical power and a strong determination to survive. God also gave him a wife well loved by sisters and brothers in Christ, who helps him with his ministry.

While he was in Guangzhou, Rev. Lau's study was interrupted by illness. Therefore he graduated from our seminary one year later than scheduled. Though he began his ministry one year later than his classmates, God has granted him good health and a long period of ministry. Though he is already 76 years old, he continues to move forward with great joy.

God manifests great power in his ordinariness so that Rev. Lau's ordinariness is no longer ordinary.

An Interview with Rev. Ip King-tak

A Familiar Community

Ip King-tak, an alumnus of the seminary, is an honorary supervisor for students' field education of the seminary. Dr. Ip, having already served the Lord for over 20 years, came back to the seminary to be the speaker for our academic forum in March. In 1984, when about to finish his Master of Divinity degree in the seminary, Dr. Ip began to do liaison work at the Chaplain's Office of Hong Kong Baptist College. Three years later, he applied for leave in order to study for a Master in Theology degree in the United States. After graduation, he went to pursue his Ph.D. study in the United Kingdom. He never dreamed that, after having received his doctorate degree, he would return as a faculty member at Baptist College. Even more unexpected was, after having successfully taught for over 10 years, Dr. Ip felt God leading him back to the Chaplain's Office last year as chaplain. Dr. Ip has met with challenges that he had never encountered before.

Repeatedly found himself in a familiar university

"After having finished studying ethics in the United Kingdom in 1992, I was again employed by Hong Kong Baptist University (the former Baptist College). I started to teach at the Department of Religion and Philosophy. Even though I mainly taught subjects in ethics, I also taught



M.Div. graduates of class 1984, third from left is Ip King-tak

courses like "Introduction to Philosophy," "Chinese Culture and Christianity," "Introduction to Christianity," "Chinese Folk Religions" and so on. On a university campus, the main concern inside the classroom is academic pursuits, not preaching the gospel. But sometimes when some issues relating to faith and religion are discussed, we are able to talk about religious beliefs. I would always seize the opportunity to talk to students interested in knowing more about Christianity and encourage them to pursue their interest further by joining church meetings. During my days as a lecturer, besides students of my department, I was able to get in touch with students from other departments when I taught classes in general education. Some students thought that studying religion and philosophy in general education classes was a waste of time. Later when they started to work in society, some would come to understand the merits of this subject. Feedback from graduates can be gratifying to teachers!"

It seems that God intends to bring Ip King-tak and Baptist University together. In retrospect, we see how Dr. Ip has been led step by step by God after receiving God's call. It was in Form Seven, he studied history at Hong Kong Baptist College. After graduation, he taught in the matriculation program at the college. Then he began studying theology at Hong Kong Baptist Theological Seminary. After that, when he started to serve the Lord, he remained connected with Baptist University. He was aware of how Baptist University, so familiar to him, was constantly changing. In God's mind, what was He designing for Ip's life?

Accumulated pastoral experience outside the university

"The university is a vast ocean. It shows you things at many different levels. But what can be seen is still limited. In retrospect, as I look back at the road I have traveled, I find that, on the one hand, God has allowed me to stay in the university; on the other hand, he has also let me extend my ministry beyond the university. In the past, God gave me opportunities to serve in different churches. I preached sermons, taught Sunday school, delivered talks on special topics and served as an adviser in a Christian fellowship for workers. Also, since 1995, I have worked as an adviser for Onesiphorus Church. At first, the church did not have a pastor. Besides leading the Sunday worship and helping in the deacons' meeting, I also needed to plan the direction of the church and handle the administration work. For ten years, God led me to serve the sisters and brothers at Onesiphorus Church. Three years ago, I was ordained pastor by that church. Now the church has additional ministers, making my workload considerably lighter. Now I only preach and help serve the Eucharist."

Rev. Ip was elected Chairman of the Faculty and Staff Christian Fellowship of Baptist University between 1993 and 1995. In the following ten years, he was active in the ministry among staff members. Now he devotes his energy

to church ministries. But the God who led him to serve in the Chaplain's Office and to be the Chairman of the Faculty and Staff Christian Fellowship, is also the God who led him to work in the same university for over ten years and to accumulate pastoral experience at the same time. In fact, God had been preparing him all along to start on a new path in ministry.

Returned to the Chaplain's Office after some 20 years

"After Rev. Kong Chun-fat had left, the post of Chaplain was vacated for more than six months. During that period of time, I came to feel that I should go back — back to the Chaplain's Office. I think I have a role to play in gathering the strength of the Christian faculty and students and making our impact felt on the campus. I was not surprised last July that God led me to take up the post of Chaplain. Little did I know that God was leading me to face the greatest challenge in my ministry."

"After Baptist University was incorporated into the Government system, the Christian atmosphere in Baptist University began to change. I hope that as its Chaplain, I can gather strength from the Christian faculty and staff members, as well as from Christian students, encouraging them to take a more active part in campus affairs and find new ways to manifest their Christian witness."

Rev. Ip has by no means given up teaching completely. He continues to teach in the Department of Religion and Philosophy. He currently teaches a course entitled Marriage and Family Ethics. He feels that a Chaplain who is both a pastor and a scholar can better fit in with the overall university's ethos.

As a pastor and caregiver, he prays that God will grant him patience to understand what people think and also what the objective facts are. He prays that he can maintain independent thinking and that what he thinks, says and does will be monitored by his Christian faith. When dilemma arises, he still aims to maintain a pastor's character

and principles.

Having been away from Hong Kong Baptist Theological Seminary for more than 20 years, he is no longer a young man, yet he feels that God still let him embrace the 'courage' he had as a young man. The difference is that after the tempering of years of ministry and accumulation of experience, God has given him 'wisdom' to face different situations.

Feeling his way forward in the new post

"I have to thank my wife for walking hand in hand with me. I also cherish the mutual support from my co-workers. They are very important to me. Today I am still

feeling my way forward in my new post. I pray that God will help me reflect on the direction of the Chaplain's ministry and make appropriate adjustments.

"Baptist University will open a secondary school, a primary school and an international college offering sub-degree programs in Shek Mun, Shatin. The Chaplain's Office needs to start a ministry there. Moreover, there are more scholars and students coming from the Mainland. There is also a ministry in the hostels. In fact there are many more ministries to be explored and new challenges to face. The University has set up a fund for the Christian ministry on campus. Although it provides part of the fund for the Chaplain Office, we are financially independent and still have to raise more than two million dollars each year. I have to learn to depend more on God's provision and to allocate manpower and resources appropriately as we seek to expand our ministry."

God has led Rev. Ip to be a student, a staff and a faculty member at the Hong Kong Baptist University. And now he has become the University's Chaplain. Today, God instructs him to pastor this community and serve it. We believe that God's gracious blessings will continue to be showered on this community, which He knows and loves so well.



Rev. and Mrs. Ip and their son Sing-yan

An Interview with Ms. Law Tsui-shan

Five Fruitful Years

After graduating from the Master of Divinity Program in 2001, alumna Law Tsui-shan has been serving at Tai Po Baptist Church for five years. In the beginning she experienced much anxiety, but also shared the joy of growing with sisters and brothers in the church. In the course of following God, a minister finds the journey leads both uphill and downhill. Through it all, he or she is blessed by receiving the Heavenly Father's frequent admonitions. It was these admonitions and guidance that helped Tsui-shan move ahead and experience five very substantial years.

Experienced the anxiety in the beginning

"I grew up in a very small church. When I first came to a big church I felt quite uneasy. For example, I was stunned at seeing hundreds of people pouring out of the sanctuary after the worship service. I had no idea that the impact of such a huge crowd of people would make me overwhelm with anxiety. Later, as I began to get acquainted with more of the sisters and brothers in the church and to get used to the environment and operation system of the church, my sense of oppression began to fade away. But to my surprise, I found out that many members of the church were well equipped. Some of them had even taken courses in theology. This caused me to worry that being young and inexperienced, I would not be able to minister to their needs."

Thank God that about one month later, Sze-wah, my former classmate at the seminary, also began her ministry in the church. As newcomers, we shared a common concern about adjusting to the new environment. So we agreed to meet and pray together everyday that God would guide our ministries. Besides, Tsui-shan's fiancé Tin-san, who had graduated from the seminary with her, also gave her full support. As time went by and Tsui-shan became more



M.Div. graduates of class 2001, second from right is Law Tsui-shan

familiar with her work environment, she gained confidence in her job and in the direction of the church's ministry.

Whenever she wanted to turn back...

"God has not only provided someone to walk with me and share my burden, but also He continues to remind me that it was He who called me to this church. Surely, there must be work that He intends for me to do and that I can shoulder. I recall that on the day I first entered the theological seminary, my minister reminded me repeatedly to remember God's calling. She said, 'Whether you are studying in a theological seminary or doing ministry in a church, there will be times that you will want to give up. Whenever you want to turn back, just recall how God calls you to full-time ministry. Then you will know how to go on!' At first, the idea of giving up did flash across my mind. But, as my minister had promised, God's calling strengthened me and helped me overcome my worries and fears. As time went by, I came to enjoy my ministry more and more."

Tsui-shan is mainly responsible for youth ministry. She is the adviser of the Youth Department. When the Youth

Department was first established, her co-worker helped her find some sisters and brothers to go to work in the Youth Department. Starting from scratch, they explored and planned with Tsui-shan until the Youth Department was finally established.

She was also the adviser of the Friendship-Building Department. With the help of other members, she planned the social gathering activities of the church and this allowed her to get acquainted with some adult sisters and brothers. Besides being the adviser of the two departments, Tsui-shan is also the minister-in-charge of the Sunday School for Youth Group and the supervisor of the Youth Fellowship. Moreover, she is also the advisor of a rehabilitation group for former mentally ill patients, the Emmanuel Group. She helps them build up their confidence and integrate into the church. In fact, she had earlier been a social worker serving mentally ill patients. In fact, it had never dawned on her that she would ever have the chance to care for this group of people again. It is amazing how God perfectly provides for us.

The limitations of ministers

"In these five years, God gave me many opportunities to learn. He also allowed me to serve with one mind with pastor Chan Chi-keung and other ministers. In the Youth Department I have worked with a majority of members for five years. We have grown together and developed close friendships in the Lord. Now the Friendship-Building Department has been turned into the Sports and Recreation Department. I have also been redeployed to be the coordinator responsible for planning and conducting cooperative activities for church members under the system of 'pastoring according to different age groups.' When I was a social worker, I mainly did case work on a person-to-person basis and seldom got involved in administrative duties. But in the church, I have had to learn to carry out administrative duties. I also have had to plan an overall ministry from a wider perspective. At first, I was worried

that I could not manage such duties. But God has taught me to count on Him and be open to learn new things. Today, God has guided me through the initial stage. I no longer feel any pressure in ministry but rather enjoy the joy it brings me!"

Witnessing the growth of sisters and brothers is of course a great joy beyond description. But on the other hand, while Tsui-shan was serving in the youth fellowship, she came across some young people who continued making mistakes and obstinately preferred to make the wrong choice despite her advice. In the Emmanuel Group, the mental state of some members fluctuated. This made her weary both physically and psychologically. When Tsui-shan saw some sisters and brothers make mistakes or struggle so hard that she could not but feel depressed. She even shed tears and was unable to sleep.

"God let me realize that ministers have their limitations. Even if I keep worrying or take no rest, sometimes I still cannot help the sisters and brothers and cannot change the situation. The only thing I can do is to entrust everything to God and let God be in control, and let myself rest. After handing over everything to God through prayer, I often see His grace and teaching. Again and again, I see that God can change the things that I cannot."

Instructions and teachings that are kept in her heart

Throughout this period of ministry, God left many instructions and teachings in Tsui-shan's heart: You have been called. There is no turning back or shrinking back; you also should not be pleased with yourself and rob God of His glory when people praise you. You should learn how to love your sisters and brothers in Christ. Only then can you pastor them and not merely a worker. As you love sisters and brothers, you should learn how to let go, knowing that God does not rest when you rest. You should not neglect to come close to God just because you are busy with your work. You should not rely on your ministry

skills and forget the Lord whom you serve.

"In serving God I came to experience Him in a deeper way. There have been many things that are unforgettable in these few years. Last year, I went camping at Wong Yi Island with some young people. Two things made this unforgettable. We were having outdoor worship and were singing hymns. When the guitar played the introduction, we all sang 'You are being chosen and greatly used by God.' Suddenly, the cicadas around us began to chirp. It was as if the cicadas in the wood had set the time to sing with us. They continued to sing with us as long as we sang. We began to appreciate what it is meant by the whole universe echoing in resonance. It seems that God reminds us through the hymn that we were chosen by Him and we are to serve Him together. Something else happened at the barbecue gathering that night. It had been drizzling in the evening. We prayed for the weather and then made a fire. The rain stopped. Then just when the barbecue came to an end and we were about to extinguish the fire, it began raining cats and dogs. Every one ran back to the hostels. Even though we were soaked with rainwater, we were so happy that we embraced one another. I really thanked God. He had let the young people experience His presence, showing that He had heard our prayers. It seems that he was telling us: Just do your best and He will take care of the rest; and what He does is what we are unable to do ourselves."

Enter the second stage of ministry

God let Tsui-shan experience five fruitful years. During this period of time when she has been growing spiritually with a group of young people to whom she ministered, as a result she has entered a different stage in her life. In late 2001, she and Tin-san were married. Three years later, she became a mother. In the past, because of the busy ministry, Tsui-shan did not have enough time to take care of her child. After having prayed about this, the couple decided that Tsui-shan would work half-time beginning July this year.

She would only begin serving full-time again when their son went to school. At first, she was reluctant to change her post from full-time to half time. She valued partnership with the co-workers at church. But she also felt that ministers should try their best to care for their own family. Moreover, she could equip herself for some other ministries in her spare time. She could learn some new things as a mother. She has also thought that as she grows older, she may no longer be able to do youth ministry and may need to switch to a ministry with married-couple or with children.

After graduation from the seminary for five years, Tsui-shan will soon launch the second stage of her ministry. In the past five years, she has kept in close contact with her former classmates. Sometimes she returns to the seminary to have a chat with her teachers and to borrow books from the library. She also seeks advice from seminary professors through the e-mail. She hopes that her classmates and the seminary can continue giving her support and walking with her at each stage of her ministry.



Tsui-shan, Tin-san and their son Ho-tin



The Problem of Identifying with Biblical Persons and Times



Dr. Jerry Moyer

(Professor of Old Testament and Spirituality)

For Christian teachers and preachers, we have a necessary and good problem. We must move back and forth between theoretical academic studies and practical application of knowledge. The two areas enrich each other. As a biblical teacher and as advisor pastor and preacher, I have been particularly helped by relating biblical study with hermeneutical questions and spirituality. We are concerned with proper methods of interpreting the Bible and not abusing this basic tool of the faith community. We are also concerned with a healthy and full-bodied spirituality that gives us deepened reverence for God and ethical integrity.

The Christian experience, of course, is more complicated than having passive pious people receive divine information or commands without interaction, questions, dialogue. Why is this so? The divine revelation coming through scripture is given in human words by struggling human saints. Biblical truth is not one dimensional or so easy to discern. We find multiple points of view of various persons in various eras. Can we jump from our time into a past biblical time and make an equation between our age and an earlier one? With whom do we identify in biblical narratives? What is a proper movement from academic critical study of a text to application done in preaching and teaching?

I have found help from a South African scholar, Gerrie Snyman, who comments on how the Book of Esther was used in a South African setting. And there is help from Walter Brueggemann, systematic Old Testament theologian who relates Esther to wider message of Old Testament.

The title of the essay by Snyman reveals the framework of his thought, "Identification and the Discourse of Fundamentalism: Reflections on a Reading of the Book of Esther." ¹

Snyman had asked his students to write an exegesis paper on Esther, chapter 9. It was to be narratological and address their church communities. He cites two papers of his students who made an equation between biblical characters and contemporary persons. The oppressed Blacks of South Africa were equal to Esther and Mordecai the Jews. The ruling Whites who enforced apartheid, racial segregation, were the evil Haman. Snyman probed his discomfort with these positions. His students expressed what was seen as the higher moral position. They celebrated the overthrow of the old White minority rule. But there was a justification of violence and a simplistic reading of the biblical text that upset Snyman. He saw a religious fundamentalism at work in both the spokesmen for the old apartheid regime and in the liberationist views of the current ruling ideology.

To review the Esther narrative, we recall that the Jews were fighting to survive. Haman, a leading Persian official, hated Mordecai, the Jewish cousin and guardian parent of Queen Esther.

He used racial prejudice and fear to manipulate the Persian king to destroy the Jews. Haman commented on the Jewish refusal to be assimilated to Persian culture. He gave a proposal that all Jews be destroyed on a given date throughout the empire; total genocide. Mordecai persuaded Queen Esther, a Jew who had concealed her identity, to intercede for her people. She had to demonstrate courage and ingenuity in obtaining access to the king and making her case. After feasting the king and winning his good will, she boldly denounced Haman and asked for mercy. Haman was exposed and suffered the anger of the king. He and his sons were executed.

Queen Esther was able to raise her kinsman Mordecai to high counselor. With royal power, he wrote a decree giving the Jews permission to protect themselves on the day intended for their execution. Chapter 9 gives an account that can be most disturbing. The Jews do not wait to protect themselves from enemies coming to kill them. They take the initiative and kill all persons they suspect could be their enemies. This aggressive move leads to the death of several thousands. No one dares resist the Jews who single out those they suspect of harming them. Everyone knows that the king has raised Mordecai to high power and honors the will of Queen Esther. There are interpreters who justify this move as a practical and wise action. Others question the moral base for such an action.

Synman does not approve of the action of Mordecai and Esther. The Persians who were killed were in one sense helpless and not an immediate problem. Synman would see justification of the action as due to failures within fundamentalism views. Fundamentalism would move too quickly in making equation between biblical times and modern times. With an overly simplified view of Bible as word of God, fundamentalists would not be sympathetic with questioning value systems that seemed to be acceptable in biblical times, even approved or allowed by God.

South African White Christians in an earlier time believed the Bible was clear that the White and Black races should not be mixed. Intermarriage and many social interactions were forbidden. White Christians equated themselves with the biblical Chosen People. As Jews were not to mix with Canaanites, so Whites should not mix with Blacks. It was Christian duty to implement this division of a pure race from an inferior people. It was believed to be basic biblical teaching. When there was protest, refusal to abide by apartheid laws, Whites felt justified in brutal measures of enforcing their policies. Violence was seen as inevitable, and the Bible spoke of holy warfare.

Synman would remind us that while we try to find connections with biblical times and principles, there is a vast difference between the ancient world and our own. All biblical stories occur within settings with worldviews, laws, and customs different from our own. Synman would go further to restrain us from making quick equations of ourselves with biblical stories. We must be careful of ideologies, even biblical ideologies, that are one-dimensional. In other words, some biblical pictures for dramatic theological reasons may portray some characters as totally bad. We may demonize some people, refusing to see any humanity or value in persons described. Others we may give excessive praise and overlook weaknesses.

Since I am an Old Testament teacher, I can think of so many examples of this truth. We think of the portrayal of King Saul in Chronicles. While the accounts in the deuteronomic history give a fuller picture of Saul, including his good deliverance of the people of Jabesh Gilead, Chronicles gives no redeeming point to the value of Saul. He is a total failure, no record of his delivering the people of Jabesh Gilead. While the deuteronomic history gives a fuller picture of King David, including victory over a pagan giant and adultery with wife of a faithful soldier, Chronicles gives no negative story of David. It conspicuously leaves out his sin of adultery with Bathsheba.

In equating a biblical time and situation with a modern time and situation, we have to remember there were different forces at work. We may find points of identification, similar points of interest or contact, but identification with a person or situation should not be seen as equation, total coinciding of two worlds.

It is important to find terms which indicate how we may relate old and modern worlds and find terms that indicate where this is not done properly. It would seem a good term for a good connection of biblical and modern world would be forms of **identification**. But it is not wise to push identification to the point of **equation**.

Snyman discusses different versions of identification. Aesthetic Identification can be positive. This means that one has the aesthetic pleasure of entering the story world of a text, feeling the problems and vitality of that world. But one knows at the same time, the story world is not equal to the real world. Recognition is present that there remain two different worlds despite the power of being swept into the story world. If one denies or forgets the different world one has come from, aesthetic experience is replaced by fundamentalist ethical imperative. This demands duplicating the story and obliterating all other versions or revisions from other stories and present time.

Five versions of identification are richly pursued: associative identification, admiring identification, sympathetic identification, catharsis identification, and ironic identification. Snyman is building on the work of Hans-Robert Jauss, *Asthetische Erfahrung und literarische Hermeneutik* (1982). This study is very helpful.

As an Old Testament teacher, I believe we can find discussion of how to use Bible deepened by insights from Walter Brueggemann. About two years ago I had a conference with Brueggemann and asked him if he saw a problem with Jews in Esther's time making a preemptive strike, killing their enemies before they were actually attacked. Perhaps there could have been another solution. After all, the Jews enjoyed royal protection once Esther was recognized as Jewish and beloved consort of the king. Brueggemann had not probed the Book of Esther with that particular problem in mind. I am very pleased to find that it has engaged the mind and efforts of the South African

scholar Gerrie Snyman.

Brueggemann gives a rather positive interpretation of the Book of Esther. It would be improved if he incorporated what Snyman has taught us. The insight of Brueggemann is to see the problem faced by Book of Esther in a large context. He gives his usual rich probing in his recent *An Introduction to the Old Testament: The Canon and Christian Imagination*.

He reminds us that the Book of Esther is the last of the five festival scrolls used yearly in the Jewish worship year. In form, it is a tale of Jewish courage amidst the threats and risks of living in the Persian Empire. Holy imagination has shaped a story that was to be edifying for Jews trying to survive in a hostile world. While the book itself cannot be documented as histories, it is canonical word of God, which deals seriously with the real problem of living in any historical setting where one can be absorbed or destroyed. (We see Brueggemann's indebtedness at this point to Gerhard von Rad and his kinship with Brevard Childs).

Brueggemann summarizes four studies on Book of Esther, all being quite different in probing and assessing the book. It is characteristic of Brueggemann not to endorse any one of the views as the correct one but to grant multiple interpretations of scripture are always needed. A fourth study that he mentions is one that would obviously suit much of Brueggemann's preference.

It is a study of the ambivalence of character roles in the book. Esther is portrayed as limited person of power in a patriarchal world. The Persian king is portrayed as tyrant with absolute power. Yet the king is easily swayed by evil counsel from Haman and different counsel from Esther and Mordecai. Also, Esther is not really a marginalized person, for she in her seeming powerless state has enormous power over the king. God is not specifically mentioned in the text, but God may be seen as hidden in the processes by which his people are saved. In a world with such ambiguous characters and situations, there is hope, for nothing is truly settled once and for all.

Brueggemann has a high view of the Book of Esther, since it is a religious tale deeply laden with theological challenge. A faith community is trying to survive in an alien world. It must learn to accommodate itself as did Esther

and Mordecai and it must retain its unique identity as do Esther and Mordecai. This faith is nurtured by sacred stories. They require theological substance and are done through holy imagination, seeing another world that can break through into the present one. Some biblical narratives speak of a God miraculously present and obvious to the faith community. Some biblical materials arise in a setting where the hand of God is not apparent or God so easily seen.

We return to our original questions. With whom do we identify in the Bible? How do our lives and stories correspond with biblical stories of another age? We can identify with many characters and situations in limited ways. At one level, many Christians are like the Jews trying to survive in a hostile environment that does not understand or value Christian views. At one level, those who persecute Christians or the church are like Haman. But there is never an absolute equation of our situation with another time or set of characters.

We learn from deconstructionists to critique making absolute identifications of one set of characters and times with another set. We critique the easy equation made by some South Africans of oppressed Black being the equivalent of endangered Jews and of ruling Whites being the equivalent of Haman. Mordecai and Esther were not helpless like many Blacks. They had access to royal power and wit to use it. Haman was not a total villain, the only one with faults. He represented a legitimate concern that those who would not be assimilated to their host country could be a threat. Surely Esther and Mordecai could have made the Persian king aware of the contribution of the Jewish subjects long before Haman precipitated great crisis. Mordecai was not prudent in showing contempt for Haman when the king honored him. Mordecai perhaps lacked courage in not moving Esther earlier to disclose her identity and the good presence of Jews.

We do not make complete identification of ourselves with Mordecai and Esther. But we do identify with their concerns. At one valid point of connection, we are like the marginalized Jews who must face the problem of accommodating to our society and not compromise our essential identity. At one valid point of connection, we castigate Haman for his rabid plan of genocide, violent solution to handling people different from himself in values.

There are endless points of connection between our stories and lives and those of scripture. It is helpful to explore the similar interests. And it is helpful to see if solutions found by earlier generations give guidance or warnings to us in coping with life.

We affirm then the paradox: we see the Bible as a strange other world and as a place where we see ourselves. We must be wise not to identify completely with the persons, solutions, and times of Bible; this is related to a kind of fundamentalism that reduces life to prescribed unchanging pictures and answers. We live by the Spirit which gives us continuity with God and the past and with a future that has new dimensions. This Spirit equips us to an open future with new opportunities and challenges. It is not duplication of the past. We learn from the past but add our own unique new chapter.

¹ In *Rhetorical Criticism and the Bible* (New York: Sheffield Academic Press, 2002), 160-208.

Special Awards and Long Service Awards Presentation Ceremony

Date: May 25, 2006 (Thursday)

Time: 7:00 pm

*Venue: Seminary Chapel, 1 Nin Ming Road,
Sai Kung North, Sai O, N.T.*

*The Hong Kong Baptist Theological Seminary
welcome you to attend and sing praise to the Lord.*



From the Dean

Joshua Cho

The Authority of the Bible

Every student entering the seminary to study must take the issue of the Bible's authority seriously. They must constantly engage in conversation about the biblical authority and give witness to this authority.

Since the time of Kant, those shaped by the enlightenment have held that serious thinkers must use reason to determine what is true. That means they put everything on the judgment table of reason and let reason make the final judgment. Those who advocate the enlightenment way of thinking accept no other authority. To them, reason is the ultimate authority. This way of thinking has had a direct impact upon the development of Christian theology. Those theologians and lay believers influenced by the enlightenment place reason above the authority of the Bible. In other words, the Bible and its authority have become subject to criticism and query.

This type of Kantian enlightenment lifts high the rational self. Its moral core causes it to make absolute the autonomy of the rational self. Put simply, the self as an autonomous and free moral practitioner is where the ultimate authority lies. If a person submits to any authority other than the self, then he / she definitely violates individual freedom.

This enlightenment thinking is often found in seminary students. Before entering the seminary or receiving "rigorous" training in biblical studies, many students used to read the Bible in a pious, devotional way. They often have no idea about the hypothesis of the four origins of the Bible, the problems related to the Synoptic Gospels or whether or not Paul is the author of the Epistles of Colossians, Ephesians and 2 Corinthians. In their minds, the Bible is the Word of God and is therefore completely authoritative. To them, the authority of the Bible is not used to establish the validity of a doctrine, but they rely on

the transformational work of the Holy Spirit in their faith experience as believing Christians. However, upon entering the seminary, these Christians suddenly have to learn other ways of reading the Bible, such as to employ historical criticism to trace the oral tradition which is the source of a certain text, to understand redaction of the Bible; or to show the narrative shape of a biblical text by the literary criticism approach. Admittedly, these ways of reading the Bible can enrich our perspectives and help us read the Bible from many different angles. It is important to remember that these methods do not imply we have to give up reading the Bible devotionally.

A devotional reading of the Bible is a "plain-sense" approach. The main concern of such a reading is to know the unsubstitutable Jesus Christ of Nazareth. The interpretation of all parts of the Bible begins from this center. Said another way, the Church reads the Bible by centering upon Jesus. Thus, to Augustine, the Bible teaches us to love God and love our neighbors for the sake of God. The Bible leads people to turn towards Christ who leads to God. To John Calvin, Christ has already put on the clothing of the Gospels and come to the world through the preaching of the Holy Word of God. From another point of view, this simple way of reading to focus on Christ (especially in the tradition of the Reformation) considers the Bible to be the outlet of God's words, the bearer of God's grace and the medium of God's saving love. When believers see the grace contained in the Bible, they come to believe the salvation revealed through the Bible, read the Bible with piety, see God's grace feeding the human soul and experience the power of God's redemption. Therefore, the words of the Bible have the power to transform life and redeem the world. Just as Jesus' disciple John ate the scroll (Rev. 10:10), the Church must feed on

God's words and receive the words of Jesus Christ in the scrolls so that it can grow and manifest Christ's appearance, stature and power. In the same way, anybody who is willing to follow Jesus Christ must eat God's words and let them nourish, annotate, interpret and transform him / her. One can see that a devotional reading of the Bible is not a pedantic and informational way of studying the Bible. Instead it provides the insight that the Bible is "God's word" which imparts direct instruction and offers God's redemption to the community of believers.

From a devotional point of view, the authority of the Bible is clear, needing no additional material to prove its validity. From this point of view, the "concrete" authority of the Bible (that is to give witness to the redemptive power of Jesus Christ) is beyond doubt to those who have experienced grace and received this gift. The believer is like a patient who has been healed so that he / she does not need to find another doctor and an authoritative figure in the medical profession, such as a Nobel prize winner, to verify the doctors' authority of the doctor. The healing brought about by the preaching of the Holy Word is

apparent. Its authority does not undermine man's freedom, but rather it is liberating. It can make those who "cannot see" and "cannot hear" see and hear God's word and experience God's direct instructions and redemption.

In a word, the authority of the Bible lies in its witness to Jesus Christ's redemptive authority. The authority of the Bible is not established by man's autonomous rationality. What can prove the validity of its authority is the love of, submission to and witness to Jesus of Nazareth by those who rely on the Holy Words and who like to feed on God's words. The words of Jesus Christ are experienced as the evidence of redemption. This authority is not a burden but a gift that we humans need. It is the grace from God and the power that can transform lives.

Dear students, let us read the Bible often, cherish reading the Bible and feed often on the Bible. Let us eat the Lord's Word together everyday and let it nourish, annotate, interpret and transform us. Such commitment is the best illustration of the authority of the Bible.



Belote Lectures

Prof. J. Wentzel Verde van Huyssteen

The speaker of the Gifford Lectures at Scotland in 2004

Date: 24 -26 October, 2006

Morning Session Lectures

The Uniqueness of Man: Perspectives from Theology and Science

Evening Open Lectures

The Image of God — A New Discourse in Theology

Be sure not to miss the Lectures

Academic Affairs News

1. Topical Lectures

In this academic year, Mr. Danny Tam (our Master of Theology graduate), Mr. Lee Kam-hung (Director and Chief Editor of Hong Kong Christian Times Ltd.), and Dr. Philip Chan (Associate Professor of Church Music) gave the first three topical lectures respectively. The fourth topical lecture was held on March 16 with Dr. Ip King-tak (Chaplain and Associate Professor of Religion and Philosophy, Department of Baptist University) as the speaker. His topic was "The Importance of the Study of Pastoral Ethics in Theological Education."

2. Mission Week

This year's Mission Week was held from March 21 through March 23 in Sai O campus. Dr. Lindsay Robertson, Associate Professor of Christian Thought (Theology and Philosophy), Dr. Andres Tang, Professor of Christian Thought (Theology and Culture) and Dr. Eric Kwong, Associate Professor of Practical Theology (World Religions) were the speakers. They spoke on the topics: "*Missio Dei* in Karl Barth's Theology," "Church and Mission in Juergen Moltmann's Theology" and "Paradigm Shifts and Theology of Mission in David Bosch's Theology of Mission" respectively.

3. Field Practicum Topical Lecture

Rev. Lam Sau-kwong of Aberdeen Baptist Church and Rev. Lam Kwok-bun of City One Shatin Baptist Church spoke on the topic, "The Choice Ahead: To Serve in My Mother Church?" on April 20.

4. Awards Presentation Ceremony

This year's Awards Presentation Ceremony was held on May 25 at Sai O campus.

5. Belote Lectures

The Belote Lectures will be held from October 24 through October 26. The morning session will begin from 10 am to 12 am with the theme topic, "The Uniqueness of Man: The Perspectives of Theology and Science." The three-day subtopics are the following: "The Interdisciplinary Characteristics of Theology," "Theology and the Origin of Man" and "Theology, Science and Human Nature." The evening lectures are open to public and will be held at Mongkok Swatow Baptist Church with the theme topic, "The Image of God • A New Discourse in Theology." The subtopics for the three evenings are: "The Image of God: What the Bible Says or Is it the Construction of Culture?," "The Image of God: Liberated or Oppressed?" and "The Image of God: From the Experienced Self to Holiness."

The speaker is J. Wentzel Vrede van Huyssteen, a world-renowned theologian. Professor Huyssteen, a professor in Princeton Divinity School, delivered the prestigious Gifford Lectures in 2004. Besides, Dr. Carver Yu, (Vice President of China Graduate School of Theology), Dr. Lai Pan-chiu (Associate Dean of the Faculty of Arts and Professor and Chairman of the Department of Cultural and Religious Studies), and Kang Phee-seng (Professor of the Department of Religion and Philosophy, Hong Kong Baptist University) will be the response speakers in the morning sessions. There will be professors from local seminaries and scholars from the Mainland attending the Lectures.

6. Graduation Ceremony

The Fifty-fifth HKBTS Graduation Ceremony will be held on November 19 at 4 pm. It will be the first Graduation Ceremony to be held at Sai O campus.

Admissions and Registration Office

Mandy Chung (Registrar)

Time certainly flies and it is already April. This academic year is fast coming to an end. Time has gone past particularly fast this year. Maybe it is because in recent months, we have been busy first with preparing for the graduation ceremony held last November, and then there was the Student Recruitment Talk held in early December. Then on January 21 and 22, we had our first "Joint-Seminaries Exhibition on Theological Education in Hong Kong." The exhibition was held at Pui Ching Middle School. Besides setting up display booths to introduce our various programs, we had also organized a talk "For what do we study theology?" by Dr. Andres Tang, professor in Christian Thought of the seminary. The Christian sisters and brothers who attended the talk were eager to ask all sorts of questions. It was joy to see that the atmosphere was so enthusiastic and lively.

In early February, we moved our office from G/F to the 4/F, since part of the extension work of the seminary has been completed. After we had settled down, we got busy preparing for the "Experiencing Seminary Life Camp" held in early March. We invited several graduates to come back to share with the participants their experience in seminary study and what they learned. All of them shared their struggle and growth in HKBTS. Although they had encountered a

lot of hardship, what they experienced proved to be very helpful to their ministry. Their sharing touched me very much. I believe that their openness in sharing deeply from their hearts had a reverberating effect among the participants. Many of the participants also left a deep impression on me. Many of them were already clear that they had been called. Their firm conviction moved and encouraged me. I pray that God will continue to move, call and choose His own servants Himself and lead them to receive training at the Hong Kong Baptist Theological Seminary. If you have any enquiry concerning admissions, please call 2768 5130 or visit our website at www.hkbts.edu.hk.



The Experiencing Seminary Life Camp

The summer intensive course will begin in late May. The topic of the Bible Study is "A Study on Major Prophets: Ezekiel." Dr. David G. Garber from Mercer University will come to Hong Kong to teach the course. President Alfred Kong will teach another course, "Temperaments and Personality Types." Pastors and lay sisters and brothers are welcomed to audit the courses. For enquiry, please call 2768 5129 or visit our website.



New Appointment: Vice President (Academic Affairs)

The Board of Trustees of the seminary unanimously passed the motion to appoint Professor Joshua Cho to be the Vice-President (Academic Affairs) of the seminary.

Professor Cho will assume duty of the new appointment beginning August 1 and will continue to be the Dean of Academic Studies.

Lay Theological Education Department

Anna Tam (Director)

With the progress in medical science, we are able to live longer and longer. The average age of Hong Kong's population continues to rise. By 2030, more than 25% of the people in Hong Kong will be aged 65 or above, not including those aged between 60 and 64. One can imagine that by then, there will be one senior citizen in every three to four people. How should the Chinese Christian churches prepare for and respond to this trend?



2005-06 graduate class of the Certificate Program in Ministry to the Elderly)

In view of this need, five years ago our department started to set up a one-year Certificate Program in Ministry to the Elderly. This program provides training to believers wanting to serve the elderly. Up till now, nearly 100 students

have completed this program. The graduates have had a very positive view on this program. A student has the following testimony:

The one-year Certificate Program in Ministry for the Elderly is about to finish. I am very grateful because I have experienced God's help and guidance. In this year's study, I became acquainted with sisters and brothers from different churches and have extended my interpersonal network. We served with our different gifts, encouraged one another and exchanged what we had learned. With one mind, we participated in different activities. The activities included paying visits to elderly homes, providing services at community centers for the elderly and so on. The devoted teaching of the teachers has benefited me greatly. My knowledge of the aged has been enriched. I also know more about the care-giving ministry, sports and recreation ministry and family ministry for the elderly. My technique in evangelism has also been much improved. The course on "Different Aspects of Death" has been particularly helpful to me. I have learnt a lot from it...I will try my best to assimilate

what I have learnt and put it to good use in the Fellowship for the Elderly at my church so as to reciprocate God's love to me.

This year we set up the Diploma Program in Ministry for the Elderly. The Program aims at providing more comprehensive and systematic training to those who have taken the certificate program. They will study in-depth the technique in ministry and learn to master basic knowledge of the Bible, theology, ethics, spiritual formation and self-knowledge. The Program aims at helping students to have a balanced development in spiritual growth and ministry technique.

Today's middle-aged and adult believers will become the elderly in 10 to 20 years' time. We cannot help but ask, "Will the ways the church care for the elderly and middle-aged Christians today be still suitable in the future too?" In view of this, we have organized two talks providing a platform for an exchange of thoughts and views. These two talks can help the church draw up a blueprint for future service to the elderly. They can also help the church understand the physical, psychological and spiritual needs of the elderly. The first talk was "From Idolatry to Divinity: Leading the Elderly who are Influenced by Chinese Folk Religions to Christ." It was held on March 5. The response was enthusiastic with all the admission tickets given out within a short time.

On April 29 (Saturday), we organized another talk and workshop called "A Blueprint for Ministry to the Elderly beyond 2015." We hope that churches in Hong Kong can reflect together to develop a strategy in pastoring the elderly. We have invited Dr. Kwan Yui-suen to speak on "A Social Perspective of the Ministry for the Elderly in Ten Years' Time." We have also invited Dr. Stephen Tam to give the response speaking on the topic "How Does the Church Prepare for the Needs of the Elderly Ten Years from Now?" We will also examine a variety of psychological and physiological perspectives, including the ways of pastoring middle-aged and adult believers, elderly Christians who are widowed and eventually re-married and the family of the elderly, and education on the needs of the elderly in different age groups. We have invited Dr. Li Yiu-chuen, Mr. Lee Kam-hung, Dr. Choi Chi-keung, Dr. Pak Chi-shun and Rev. Mak Siu-fai to be the speakers for the various workshops on that day. We hope to continue working with the churches in caring for the elderly.

Distance Education Program

Anna Tam (Director)

Time flies. I have already served in the Distance Education Program for four years. I began with the hope that Christian believers who could not take courses in class because of work or family could still overcome the constraints of time and space and could still have the opportunity to study the Bible and theology systematically in order to enrich their lives. Although I seldom have the chance to contact students while serving them through distance education, I often read their written reflections. Their positive responses give us much encouragement. We deeply feel that our ministry is worthwhile. I would like to share with you the feeling of a graduate from the Diploma Program in Christian Studies:

I would describe the past three and a half years as “full of grace and well-supported by God’s love.” This program not only has enriched my knowledge in Christian faith, but more important, it allowed me to experience God’s power and faithfulness myself. It has also expanded my spiritual horizon. Since I do not have a good academic qualification and have only completed four years’ secondary education at a Government adult evening school, I met with definite difficulties in my study. I had to spend quite a lot of time on my study. Moreover, I have my family, my work and my ministry at church to attend to. Very often, I could only submit the assignments one day before the deadline. In a few occasions, just when I found that I did not have enough time to do the assignments, God had provisions for me. Sometimes some of my duties in my daytime job were suddenly cancelled or could be done later and thus I had the time to do the assignments. Sometimes when typhoon signal No. 8 was hoisted, I had a day off. Such is the grace of our Heavenly Father.

In the past year, I really experienced what is meant by the verse “With man this is impossible, but with God all things are possible.” The subjects I took were more difficult than before, and I had to spend much more time on them.

I also had extended my ministry at church and had to take care of more things. Sometimes I felt very tired. But with my husband and my son’s understanding and the support from sisters and brothers, I had the strength to go on. My colleagues also helped to lessen the pressures at work. But the greatest support came from God’s confirmation. He kept supporting me with Bible verses and told me He was ever present with me. I was reminded that He would definitely give power and support to those who are weary.. I really experienced God’s preparation and provision. With His kindness and faithfulness, I was able to complete this program smoothly.

Thanks to God’s grace, the seminary set up the Distance Education Program in 1998, introducing a new mode of learning and allowing Chinese Christians from all over the world to receive theological education in this way. It is understandable that this mode of learning has its limitations, especially when there is a lack of direct, face-to-face contact between students and teachers. With this in mind, we have been trying to consider various means and to provide different methods to raise the level of students’ study efficiency. Besides offering tutorial sessions in which teachers and students can be present at a place where they can learn from one another on a certain subject, we also encourage students to seek help from teachers through e-mail or phone calls whenever they have problems with their studies. Recently, we have begun producing CDs to introduce a certain subject. Then a student not only can “read” but “listen” so as to help him / her grasp the topic under discussion. Moreover, we envisage setting up a resource center on the Internet, capable of sending out images, written words and recorded messages to students or people interested.

It is the goal of Distance Education Program to serve every individual Christian who desires to be trained to serve the Lord better. Meanwhile, we need the participation from Christian sisters and brothers to support us, and we pray that you will continue to remember our ministry and the needs of our students in your prayers.

Student Union

Lau Yuk-keung (Chairperson)

Thank God for giving us the opportunity to serve Him in our different posts. The new Executive Committee of the Student Union started to function this January. Members included are as follows: Lau Yuk-keung (Chairperson), Fong Chi-keung (Vice-Chairperson), Chu Fung-sin (Secretary), Yung Chi-wai (Treasurer), Cheung Ma-shan (Spiritual affairs), Wong Mui-ling (Missions), Leung Pui-shan (Daily living),

The faculty advisers of this year's Student Union include: Dr. Eric Kwong (Executive Committee), Rev. William Lam (Spiritual affairs), Dr. Andres Tang (Spiritual affairs, Secretarial), Dr. Stephen Tam (Missions), Dr. Desmond Choi (Daily living). There are also more than 20 students helping out in the ministry of our different departments.

The annual general meeting of the Student Union was held on January 26. It was resolved that the theme of the Student Union this year would be "To encourage One Another, Walk with One Heart." The Executive Committee



Students from the short-term mission team joining the activities organized by the local church and local community in western Taiwan

hopes that through promoting the ministries and activities of the Student Union, schoolmates can become more involved in living and studying at the seminary. We also hope that schoolmates can get better acquainted with one another, share with one another and build up one another. In so doing, they can find support from their fellow co-walkers and be one another's watchman on the road of ministry throughout our lives.

The Daily Living Department organized a Lunar New Year Feast on February 8. More than 100 faculty, staff, teachers and students of the seminary shared the meal joyfully and had the chance to chat and share with one another. We also got to know one another better through games.

The Missions Section organized a lunch time sharing session for "Short-term Mission in Taiwan" on February 15. Last December, Dr. Stephen Tam led more than 20 students on this short-term mission trip to Taiwan. In the sharing session, the students recounted their experience on the mission trip. They had the chance to experience and understand how the missionaries lit up their lives in dedication to God and offered themselves up to Him. Our fellow students participated in gatherings and led some of them on the trip. They felt deeply the presence and power of God and also received guidance from Him.

The Annual Fellowship Day for Seminary Students in Hong Kong was held this year at Wing Kwong Church on February 17. A total of 870 theological students from 13 theological seminaries in Hong Kong participated in this meeting. About 100 students from our seminary attended the meeting. The theme of the meeting was "The Challenges in Interpersonal Relationship for Pastors." The speakers were Rev. Li Ching-chi and Rev. Chan Young-man.

We pray that God's grace will continue to bless our faculty, students and staff, and that we all may serve Him and witness for Him of His grace.

Fifty-fifth HKBTS's Concert : A Concert of Thanksgiving and Praise

55週年感恩頌讚音樂崇拜

Date : April 9, 2006 (Sunday)
Time : 8:00 pm
Venue : Concert Hall, Hong Kong Cultural Center
Conductors: Dr. Philip Chan, Ms Helen Wan
Solos : President Alfred Kong,
Rev. Chan Pak-hung
Master of Ceremony: Dr. Choi Chi-keung
Choirs : HKBTS Choir
HKBTS Alumni Choir
HKBTS Faculty and Staff Choir
Accompanists : Mrs. Chan Yung Hang-kei,
Mr. Tong Chin-wang,
Miss Wai Sau-ping,
Miss Christine Yiu



Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), was the speaker of a talk, jointly organized by Hong Kong Church Renewal Movement Ltd. and Logos Publishers Ltd held on February 4, to commemorate the centennial birthday of Dietrich Bonhoeffer. The topic was "Christ came into the World — The Social Ethics of D. Bonhoeffer." Moreover, Dr. Tang was invited to present a paper, "The Readings of Martin Heidegger by Dietrich Bonhoeffer and Mou Zong-san" at the international conference " 'Christ and the World' — Bonhoeffer and Sino-Theology" organized by the Graduate School of Religion of Chung Yuan Christian University in Taiwan from March 17 through 18. Dr. Tang's articles published recently are as follows: "Zen's and Barth's Understandings of the Written: A Way through Derrida," in *The Dialogue between the Study of Buddhism and Christianity* (Beijing: Chung Hwa Book House, 2005); an abridged version of the article, "Rethinking of Mahayana Theology: Focusing on the Mahakaruna and Prajina of Bodhisattva and Christ" was published in *Logos and Pneuma: Chinese Journal of Theology* 24 (January 2006); "The Limit of Dasein — The Reading of Heidegger by Dietrich Bonhoeffer" was published in *Contemporary Monthly* 222 (February 2006).
- **Dr. Jerry E. Moyer**, Professor of Old Testament and Spirituality, conducted an intensive Old Testament course on Wisdom Literature focusing on the Book of Job at the School of Elijah, Tbilisi, Republic of Georgia from March 13 through 18.
- **Dr. Nathan Ng**, Associate Professor of Christian Thought (Church History) has written an article, "Some Insights from the Response of the Western Church to New Religious Sects" and it was published by *Chinese Mission Seminary Journal* 6 (2006).

Lay Theological Education Department

Blueprint for Elderly Ministry beyond 2015 - Beginning Today" Seminar and Workshop

- Date** : April 29, 2006 (Saturday)
Time : 2:00 - 6:00 p.m.
Venue : Mongkok Baptist Church
Fee : HK\$65
Topic : "The Ministry for the Elderly in Ten Years' Time - Viewed from a Social Perspective"
Speaker : Dr. Kwan Yui-suen
Response : "How Does the Church Prepare for the Needs of the Elderly over a Ten — Year Period?"
Speaker : Dr. Stephen Tam

Five Workshops (choose one below):

- "Conditions of an Elderly Person's Life" (Dr. Lee Yiu-chuen)
 "The New Generation in the Church - 'The Third Age' Believers" (Mr. Lee kam-hung)
 "Every Family Has Its Problems" (Dr. Desmond Choi)
 "Ministry to the Elderly by All Possible Means" (Dr. Pak Chi-shun)
 "From Idolatry to Divinity: Leading the Elderly who are Influenced by Chinese Folk Religions to Christ" (Rev. Mak Siu-fai)

The Program for the "Key to Life Bible Study Series"

The Wisdom of Life (The Study of Ecclesiastes)

- Date** : April 10 - June 26
 (Every Monday, for 10 sessions, with the classes suspended on April 17 & May 1)
Lecturer : Rev. Mak Siu-fai
Time : 9:30 - 11:30 am

The Riddle of Suffering (The Study of Job)

- Date** : August 8 - September 26
 (Every Tuesday, for 8 sessions)
Lecturer : Ms Anna Tam
Time : 2:00 - 4:30 pm
Fee : \$670 (for registered students);
 \$720 (for non-registered students)

Venue : HKBTS Mongkok Educational Center

Enrollment Deadline: one week before the course begins or when the quota is filled

For details, please visit our website www.hkbts.edu.hk/ltded or call 2711 2552.

Distance Education Program

Free • Autonomous • Self-taught

We provide many correspondent programs and online New Testament study program. The programs are self-contained. With guidance from tutors and different forms of support, students can enjoy studying in a flexible way, without the constrain of time and place.

Correspondence & On-line Programs	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Bible Studies Program	Through an in-depth study of a specific book in the Bible, students are trained to do systematic hermeneutics and Bible study.	Secondary school leavers with church pastor's recommendation	February and September each year	February school term: Hong Kong - January 15 Overseas - December 15
Diploma in Christian Studies Program	Diploma in Christian Studies Program designed for equipping students for ministry, the program helps students consolidate their foundation in the Christian faith, doctrine and theology.			September school term: Hong Kong - August 10 Overseas - June 30
Higher Diploma in Bible Studies / Christian Studies Programs	Further studies for students completing the certificate program.			Completion of the certificate program and with pastor's recommendation
Certificate in N.T. / O.T. Studies Program	Introductory programs in Bible study.	All are welcome	Register at any time	
On-line Certificate in N.T. Studies Program				

For details, please call 2768 5105 or email deinfo@hkbits.edu.hk or visit our website www.hkbits.edu.hk/dist/
You are welcome to visit our on-line website: <http://distance.hkbits.edu.hk>

Topical Lecture

Topic : Are Different Religions Different Approaches to the Same End?
Speaker : Dr. Eric Kwong, Associate Professor of Practical Theology (World Religions)
Date : May 20 (Saturday) 2:30 - 4:00 pm
Venue : 8/F, Applied Theological Education Center, 56, Butt Street, Mongkok, Kowloon.
Free admission. For reservation, call 2768 5105

Enquiries about the details of the programs of study or lecture topics, visit our website at www.hkbits.edu.hk/dist/

Pastoral Continuing Education Program

The first Certificate Course in Clinical Pastoral Education began in mid-February with a total of 14 church ministers and co-workers from Christian organizations taking the course.

Courses and talks offered from April to June

Course / Talk	Lecturer / Speaker	Date / Time
Personality, Temperament and Pastoral Ministry (Advanced Course)	President Alfred Kong	April 3 to May 15 (5 sessions) / 2:00 - 5:00 pm
Conflict Management in Pastoral Care	Dr. Katherine Kot	April 10 / 10:00 am - 1:00 pm
Interpretation of T-JTA Personality Analysis	Rev. Lam Wing-shu	April 24 / 9:30 am - 12:45 pm
The Challenge of Sex Revolution to the Chinese Church in Hong Kong	Dr. Kwan Kai-man	May 8 / 7:30 pm - 9:30 pm
Counseling Those Addicted to Sex and Homosexuals	Dr. Hong Kwai-wah / Dr. Chung Kam-fai	May 15 / 7:30 pm - 9:30 pm
Understanding Characteristics of Personality	Dr. Law Lai-man	May 22 / 10:00 am - 1:00 pm
Evangelism Series: Sharing of Cases (I)	Rev. Siu Yu-fat; Ms. Wong Yuen-ping, Mr. Lee Kei-lam	May 22 / 7:30 - 9:30 pm
Application of T-JTA Personality Analysis	Rev. Lam Wing-shu	May 29 / 9:30 am - 12:45 pm
Old Testament Ethics	Dr. Wong Fook Kong	June 5 - June 26 / 10:00 am - 1:00 pm
Essential Counseling: Theory and Practice	Dr. Kevin Mok	June 12 / 2:00 pm - 5:00 pm
Spiritual Leadership and Spiritual Experience	Rev. Siu Sau-wah	June 26 / 2:00 - 5:00 pm

For enrolment or enquiry, call 2782 9782 / 2982 9787 or fax 2630 1373, or download the enrolment form from our website www.hkbts.edu.hk

Publication News

Dr. Samuel Tang's *Psalms of Prayer (I)*, (the tenth volume in the *Psalms Among Psalms* series) was published in March. The series is a selected reading of the psalter. Each volume discusses a number of psalms categorized according to their specific genre. The first eight volumes together with a volume of general introduction were published from 1999 to 2003. As there are still 48 psalms yet to be discussed, Dr. Tang plans to write three additional volumes to complete the series. *Psalms of Prayer (I)*, the first volume, includes 18 psalms. Following the format adopted in the series, each individual psalm is discussed under four sections: "general introduction," "commentary," "spiritual messages" and "digest."



Hill Road (Issue 17) will be published in June. The theme of this issue is Old Testament Ethics. There will be six articles exploring the theme. They are: "Old Testament Ethics and Public Discourse" (Philip Chia), "God, Job, and Friends: Ethics of Suffering" (Emmanuel Hung), "Family Affairs and Power Struggle in the Succession Story of David: A Narrative Ethical Interpretation" (Tsoi Ting-pong), "Ethics and the Issue of Pentateuchal Slave Law" (Wong Fook-kong) and "Old Testament and Revenge: Viewed from the Book of Esther" (Wu San-jarn). There are two miscellaneous articles and several book reviews in this issue. For inquiry and subscription to *Hill Road*, please call 2768 5168 or email hkbts-poinfo@hkbts.edu.hk.



Financial Report

General Fund, 1 November 2005 - 31 March 2006

	HK\$
Income	12,483,624.01
Expenditure	11,405,327.16
Surplus	1,078,296.85

DONORS REPORT FOR NOVEMBER 2005

Education Fund (Church)

九龍城浸信會天虹小學禮拜堂	1,000.00
九龍國際浸信會	8,472.00
上環浸信會	2,000.00
大埔浸信會	8,333.30
大學浸信會	20,000.00
牛池灣竹園潮語浸信會	1,500.00
尖沙嘴浸信會	40,694.50
尖沙嘴國語浸信會	800.00
佐教道浸信會	750.00
赤柱浸信會	3,915.60
紅磡浸信會	3,500.00
香港仔浸信會	25,086.80
香港浸信教會	75,000.00
香港堅尼地城浸信教會	1,200.00
柴灣浸信會	7,000.00
粉嶺浸信會	8,000.00
基磐浸信會	3,000.00
慈雲山浸信會	5,000.00
置富浸信教會	1,000.00
銅鑼灣浸信會	3,000.00
樂滿浸信會	7,000.00
灣仔浸信會	500.00
基督教會耶山堂	500.00
深恩浸信會	646.00
HK\$	227,898.20

Education Fund (Donor/Organization)

有志	20,000.00
Mr. & Mrs. John Dockerill	6,000.00
司徒文鳳	50,000.00
伍玉嫻	100.00
朱亮基	400.00
江耀全伉儷	3,000.00
何譚惠如	2,000.00
余金蘭	300.00
吳國傑伉儷	500.00
呂志華	1,000.00
姚子楓	1,050.00
胡文恩	250.00
徐詩雅	300.00
曹啓明伉儷	220.00
梁德舜	2,000.00
許統禮伉儷	400.00
許錦威	400.00
無名氏	100.00
無名氏	400.00

無名氏	300.00
無名氏	1,000.00
無名氏	27.10
無名氏	20.00
馮德華	300.00
黃國東伉儷	1,000.00
黃華娟	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡志強伉儷	500.00
鄭非兒	300.00
薛擊明	1,000.00
謝金玉	500.00
鍾建偉	5,000.00
鄭雄輝伉儷	2,000.00
羅佩珊	100.00
羅美華	500.00
羅凱慈	1,000.00
關德華	140.00
溫祥、黎琮珍	500.00
溫凱旋	1,000.00
HK\$	104,907.10
US\$	150.00
US\$	500.00
US\$	650.00

<u>President Council</u>	
譚日旭	HK\$ 2,000.00
<u>Mrs. Belote Memorial Fund</u>	
Derbyshire Baptist Church	US\$575.00
<u>Ruth Plattigrew Memorial Fund</u>	
梁兆津伉儷	HK\$ 400,000.00
<u>Theological Bursary</u>	
北角浸信會-明義神學助學金	HK\$ 182,100.00
<u>Mission Dynamics & Resources Centre</u>	
<u>Usable Fund</u>	
香港(西區)潮語浸信會	HK\$ 10,000.00
<u>Other Donated Bursary</u>	
愛子	HK\$ 200.00

54th Graduation Ceremony

旺角浸信會	300.00
伯特利神學院	300.00
基督教香港崇真會富善堂	300.00
跨文化研究高級文憑畢業生	2,000.00
無名氏	40.00
HK\$	2,940.00

Lay Theological Education Program

香港基督徒畢業生團契	200.00
有志	20,000.00
杜桂鵬	500.00
茹子豐	50.00
蕭桂娥	1,500.00
HK\$	22,250.00

BCS Scholarship and Bursaries

何譚惠如	1,000.00
呂美玉	500.00
HK\$	1,500.00

Lay Theological Training Course Bursary

有志	20,000.00
HK\$	20,000.00

Women Advance Theological Training

<u>Course Bursary</u>	
有志	5,000.00
HK\$	5,000.00

Women Theological Training Course Bursary

有志	5,000.00
HK\$	5,000.00

Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡瑋伉儷	3,000.00
12/11 專題講座眾奉獻者	311.00
HK\$	5,311.00

Local Filipino Program

MYY	300.00
張智理伉儷	5,000.00
溫祥、黎琮珍	300.00
HK\$	5,600.00

Green Seminary

葉敬德	500.00
HK\$	500.00

DONORS REPORT FOR DECEMBER 2005

Education Fund (Church)

九龍國語浸信會	6,054.40	李達強	1,000.00
上環浸信會	2,000.00	胡文恩	250.00
大埔浸信會	8,333.30	徐詩雅	300.00
元朗浸信會	16,000.00	袁鳳蘭	1,000.00
牛池灣竹園潮語浸信會	1,500.00	馬錦泉	600.00
牛頭角浸信會	7,500.00	曹啓明伉儷	220.00
以馬內利浸信會	3,500.00	許鋒威	400.00
尖沙嘴國語浸信會	800.00	郭美心	100.00
佐敦道浸信會	750.00	陳麗英	1,500.00
旺角浸信會	27,625.60	陸錦滔伉儷	2,700.00
旺角浸信會女傳道會	2,000.00	無名氏	400.00
青山浸信會	15,000.00	無名氏	300.00
紅磡浸信會	3,500.00	無名氏	1,000.00
香港仔浸信會	20,609.40	黃華娟	100.00
香港浸信教會	75,000.00	聖誕義賣	4,800.00
香港堅尼地城浸信教會	1,200.00	葉煥章	300.00
香港懷恩浸信教會	15,000.00	頌主福音粵曲同學會	1,000.00
粉嶺浸信會	29,000.00	劉永生	300.00
荃灣潮語浸信會	1,000.00	劉建紅	600.00
基磐浸信會	3,000.00	蔡志強伉儷	500.00
博愛潮語浸信會	5,308.00	鄭非兒	300.00
蓮頭塘浸信會	6,101.40	鄭美娜	400.00
銅鑼灣浸信會	3,000.00	薛聲明	2,000.00
廣林浸信會	1,000.00	謝金玉	500.00
觀塘浸信會	9,595.70	鍾浩明伉儷	10,000.00
鑽石山浸信會	5,000.00	羅佩珊	100.00
中國基督教播道會康福堂	1,421.00	羅秋賢	200.00
深恩浸信會	646.00	羅美華	500.00
	HK\$ 271,444.80	羅凱慈	500.00
Derbyshire Baptist Church	USD 25.00	關德華	140.00

Education Fund (Donor/Organization)

Fung Shing Land Investment Co. Ltd	1,000.00		HK\$ 54,410.00
Chen Shiu Pee Sally	8,000.00	馬志遠	USD 100.00
Ma Juliana	300.00	黃慕聖	AUD 200.00
Mr. & Mrs. John Dockerill	6,000.00		
伍玉嬋	100.00		
江耀全伉儷	3,000.00	<u>President Council</u>	
何譚惠如	2,000.00	白中興	20,000.00
吳國傑伉儷	500.00	曾憲博伉儷	20,000.00
呂志華	1,000.00	譚日旭	2,000.00
			HK\$ 42,000.00

Scholarship and Bursary Fund

陳樹安博士伉儷獎助學基金	HK\$ 200,000.00
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Mission Dynamics & Resources Centre

Usable Fund

香港(西區)潮語浸信會	HK\$ 5,000.00
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Other Donated Bursaries

香港中華基督教青年會	
「百年樹人」基金	9,000.00
無名氏	10,600.00
愛子	200.00
蔡定邦	3,490.00
	HK\$ 23,290.00

Lay Theological Education Program

香港西北扶輪社幼稚園	5,000.00
寶田幼稚園	2,500.00
耀興幼稚園	2,500.00
杜桂鸞	500.00
無名氏	300.50
蔣攸英	50.00
蕭桂娥	1,500.00
	HK\$ 12,350.50

BCS Scholarship and Bursary

何譚惠如	HK\$ 1,000.00
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Women Theological Training Course Bursary

聖誕義賣	HK\$ 1,200.00
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Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡煒伉儷	3,000.00
	HK\$ 5,000.00

Local Filipino Program

MY Y	300.00
溫祥、黎琮珍	300.00
	HK\$ 600.00

DONORS REPORT FOR JANUARY 2006

Education Fund (Church)

上水浸信會	6,000.00
上環浸信會	2,000.00
大埔浸信會	8,334.20
大埔國際浸信會	375.00
牛池灣竹園潮語浸信會	1,000.00
以馬內利浸信會	7,000.00
尖沙嘴國語浸信會	800.00
西貢浸信會	6,000.00
佐敦道浸信會	750.00
沙田浸信會	7,000.00
紅磡浸信會	3,500.00
香港仔浸信會	16,403.70
香港浸信教會	75,000.00
香港堅尼地城浸信教會	1,200.00
香港懷恩浸信教會	15,000.00
粉嶺浸信會	4,000.00
馬鞍山浸信會	5,000.00
基磐浸信會	3,000.00
第一城浸信會	6,250.00
置富浸信教會	500.00
銅鑼灣浸信會	3,000.00
灣仔浸信會	91,200.00
觀塘浸信會	1,440.00
中國基督教播道會同福堂	78,000.00
香港華人基督教聯會	50,000.00
浸信宣道會明道堂	500.00
基督教宣道會華基堂	500.00
基督教宣道會觀塘堂	5,000.00
HK\$	<u>398,752.90</u>
Chinese Indep. Baptist Church-S.F.	USD 540.00
S.F. Chi.Bapt.Ch.Womens Missionary	USD 500.00
USD	<u>1,040.00</u>
Toronto Swatow Baptist Church	CAD 400.00

Education Fund (Donor/Organization)

Lo Ying Hum & Wong Shui Ka	10,000.00
Mr. & Mrs. John Dockerill	6,000.00
伍玉嫻	100.00
江耀全伉儷	3,000.00
何譚惠如	2,000.00
余金蘭	200.00
吳國傑伉儷	500.00
呂志華	1,000.00
胡文恩	250.00
徐詩雅	300.00

張嘉明	698.00
曹啓明伉儷	220.00
許鋒威	400.00
陳耀德伉儷	2,000.00
麥美玉	2,800.00
無名氏	7,000.00
無名氏	1,000.00
無名氏	300.00
無名氏	1.10
無名氏	400.00
黃華娟	100.00
劉永生	300.00
劉建紅	600.00
蔡志強伉儷	500.00
鄭非兒	300.00
鄧炳光伉儷	10,500.00
薛聲明	2,000.00
羅佩珊	100.00
羅美華	500.00
譚麗儀	10,000.00
關德華	140.00
溫祥、黎琮珍	500.00
溫凱旋	1,000.00
HK\$	<u>64,709.10</u>
Marvin Bond	USD 500.00
Rachel Alice Creecy	USD 335.00
USD	<u>835.00</u>

President Council

譚日旭	HK\$ 2,000.00
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Graduate School Program

北角浸信會-明義神學助學金	HK\$ 250,000.00
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Building Naming

北角浸信會-明義神學助學金	500,000.00
黃挺安、鄭燕琴伉儷	500,000.00
HK\$	<u>1,000,000.00</u>

Mission Dynamics & Resources Centre

<u>Usable Fund</u>	
香港(西區)潮語浸信會	HK\$ 5,000.00

Other Donated Bursary

愛子	HK\$ 200.00
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Lay Theological Education Program

杜桂鵬	1,000.00
蕭桂娥	1,500.00
HK\$	<u>2,500.00</u>

BCS Scholarship and Bursaries

何譚惠如	1,000.00
呂美玉	1,000.00
HK\$	<u>2,000.00</u>

Women Advance Theological Training

<u>Course Bursary</u>	
邱甘甘	1,000.00
麥麗梅	200.00
無名氏	50.00
楊雙燕	50.00
鄭玉翎	100.00
羅耀嫦	1,000.00
HK\$	<u>2,400.00</u>

Women Theological Training Course

<u>Bursary</u>	
無名氏	141.50
聖誕義賣	1,058.50
HK\$	<u>1,200.00</u>

Distance Education Program

北角浸信會-明義神學助學金	250,000.00
Ernest & Sylvia Ho	2,000.00
何鏡煒伉儷	3,000.00
無名氏	500.00
鄒小寶	1,500.00
HK\$	<u>257,000.00</u>

Local Filipino Program

MYV	300.00
張智理伉儷	5,000.00
溫祥、黎琮珍	300.00
HK\$	<u>5,600.00</u>

Annual Concert

荃灣浸信會	2,000.00
香港晨曦會	2,000.00
白中興	1,000.00
朱活平伉儷	2,000.00
梁麗嫦	500.00
盧錦華	500.00
HK\$	<u>8,000.00</u>

DONORS REPORT FOR FEBRUARY 2006

Education Fund (Church)

九龍國際浸信會	29,137.60
上環浸信會	2,000.00
大埔浸信會	8,333.30
元朗浸信會	16,000.00
牛池灣竹園潮語浸信會	1,000.00
尖沙嘴國語浸信會	800.00
佐敦道浸信會	750.00
沙田浸信會	7,000.00
青山浸信會	5,000.00
青山道潮語浸信會	3,000.00
紅磡浸信會	3,500.00
香港仔浸信會	26,639.10
香港浸信教會	83,300.00
香港堅尼地城浸信教會	1,200.00
恩典浸信會	10,000.00
粉嶺浸信會	4,000.00
基督浸信會	3,000.00
愛群道浸信會	8,000.00
置富浸信教會	500.00
銅鑼灣浸信會	3,000.00
錫安浸信會	6,231.25
觀塘浸信會	2,298.00
基督教宣道會華基堂	500.00
深恩浸信會	1,448.00
HK\$	226,637.25

Education Fund (Donor/Organization)

Chin Pang Investments Ltd.	20,000.00
億利栢蕙花廊	1,000.00
Kwan Yee Man	2,000.00
L. Y. Ng	800.00
Mr. & Mrs. John Dockerill	6,000.00
Rev. & Mrs. Lum Wai Chun	1,000.00
Wong Ming Kuen	1,000.00
尹燕詩	6,000.00
主知名	50,000.00
白中興	1,000.00
伍玉輝	100.00
江耀全伉儷	3,000.00
何譚惠如	2,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
李育謙	2,000.00
李素梅	10,000.00
周美蘭	500.00
招慧敏	500.00
林威烈	2,000.00
胡文恩	2,250.00
徐詩雅	300.00
馬錦泉	500.00
張劉少芬	10,000.00
曹啓明伉儷	220.00
梁敏昌	3,000.00
許鋒威	400.00
連秀芬	300.00
陳言樂英	3,000.00

陳楊紹彝	3,000.00
陸錦滔伉儷	2,700.00
無名氏	400.00
無名氏	300.00
無名氏	1,000.00
無名氏	170.00
無名氏	51.20
黃華娟	100.00
葉煥章	300.00
廖潔玲	500.00
劉永生	300.00
劉建紅	600.00
蔡志強伉儷	500.00
鄭非兒	300.00
鄧志昆伉儷	1,200.00
鄧炳光伉儷	1,000.00
盧慕潔	10,000.00
謝金玉	650.00
鍾寶儀	500.00
羅佩珊	100.00
羅美華	500.00
羅凱慈	500.00
關德華	140.00
蘇志強伉儷	1,000.00
溫祥、黎琮珍	500.00
溫凱旋	1,000.00
黃英	500.00
HK\$	158,181.20

President Council

徐承順伉儷	40,000.00
陸彩萍	20,000.00
譚日旭	2,000.00
HK\$	62,000.00

Mrs. Belote Memorial Fund

Derbyshire Baptist Church	US\$120.00
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Administrative Development Fund

錢恩培	HK\$ 50,000.00
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Mission Dynamics & Resources Centre

Usable Fund

香港(西區)潮語浸信會	HK\$ 5,000.00
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Other Donated Bursaries

香港中華基督教青年會	
「百年樹人」基金	9,000.00
梁惠孫伉儷	
「溫何惠英女仕紀念」助學金	50,000.00
主知名	3,000.00
愛子	200.00
HK\$	62,200.00

55th Anniversary Thanksgiving Worship

梁溢長	HK\$ 2,000.00
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Lay Theological Education Program

李國雄伉儷	500.00
杜桂鵬	500.00
彭愛麗	300.00
HK\$	1,300.00

BCS Scholarship and Bursaries

何譚惠如	1,000.00
呂美玉	500.00
HK\$	1,500.00

Women Theological Training Course

Bursary

楊美蘭	HK\$ 1,700.00
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Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡煒伉儷	3,000.00
鄧小寶	2,000.00
HK\$	7,000.00

Local Filipino Program

MY Y	300.00
林鄭少梅	1,000.00
溫祥、黎琮珍	300.00
HK\$	1,600.00

Annual Concert

九龍城潮語浸信會	2,000.00
大埔浸信會	200.00
大學浸信會	500.00
元朗浸信會	300.00
紅磡浸信會	2,000.00
香港懷恩浸信教會	500.00
錫安浸信會	500.00
王敏芝	400.00
王潔芳	500.00
主內弟兄	5,000.00
吳炳榮伉儷	2,000.00
吳國強伉儷	500.00
吳梓明伉儷	1,000.00
李麗萍	500.00
胡麗琼	200.00
韋秀蘋	160.00
馬錦泉	300.00
梁以撒	1,000.00
梁蘭卿	200.00
陳玉貞	500.00
陳寶虹	2,000.00
麥兆輝伉儷	1,000.00
無名氏	400.00
無名氏	400.00
無名氏	100.00
黃昌義伉儷	2,000.00
劉午鳳	200.00
謝志偉伉儷	2,000.00
關志偉	500.00
HK\$	26,860.00

DONORS REPORT FOR MARCH 2006

Education Fund (Church)

九龍城浸信會	165,000.00	梁婉芬	200.00
又新浸信會	6,000.00	梁惠蘭	1,000.00
上環浸信會	2,000.00	梁麗嫦	10,000.00
大埔浸信會	8,333.30	許錦威	400.00
牛池灣竹園潮語浸信會	1,000.00	郭鳳瓊	100.00
以馬內利浸信會	3,500.00	陳玉貞	1,000.00
尖沙嘴國語浸信會	800.00	陳偉權	500.00
沙田浸信會	7,000.00	陳證光	500.00
紅磡浸信會	3,500.00	陳麗英	600.00
香港仔浸信會	22,617.70	麥美玉	3,300.00
香港浸信教會	83,300.00	勞家怡	5,000.00
香港浸信教會顯理福音堂	4,500.00	曾黃志梅	1,000.00
香港聖尼地城浸信教會	1,200.00	無名氏	500.00
粉嶺浸信會	4,000.00	無名氏	400.00
荃灣浸信會	40,000.00	無名氏	300.00
荃灣浸信會基石福音堂	2,400.00	無名氏	1,000.00
基綏浸信會	3,000.00	無名氏	500.00
圓洲角浸信會	5,000.00	無名氏	3,000.00
置富浸信教會	2,000.00	無名氏	6.10
運頭塘浸信會	3,000.00	無名氏	140.00
筲箕灣國語浸信會	1,000.00	黃華娟	100.00
銅鑼灣浸信會	3,000.00	葉煥章	300.00
廣源福音年浸信會	17,000.00	廖良卿	500.00
觀塘浸信會	2,315.00	劉永生	300.00
鯉魚涌浸信會	25,180.00	劉建紅	600.00
浸信宣道會恩霖堂	1,000.00	劉偉業	600.00
基督教宣道會華基堂	500.00	劉錦昌伉儷	8,000.00
基督教豐盛生命堂	3,000.00	歐陽錦培	10,000.00
深恩浸信會	724.00	蔡志強伉儷	500.00
	HK\$ 421,870.00	鄭玉琼	500.00
		鄭非兒	300.00

Education Fund (Donor/Organization)

Margaret Anderson	400.00	鄧活靈伉儷	1,000.00
Mr. & Mrs. Bill Wong	1,500.00	鄧炳光伉儷	1,000.00
方敬亮	5,000.00	賴松偉	2,000.00
伍玉輝	100.00	薛擊明	4,000.00
江耀全伉儷	3,000.00	謝金玉	650.00
何孟徽	10,000.00	龐凌玉珍	5,000.00
何譚惠如	2,000.00	羅孝國	5,000.00
何鏡煒伉儷	20,000.00	羅佩珊	100.00
余金蘭	400.00	羅美華	500.00
吳國傑伉儷	500.00	羅凱慈	500.00
呂志華	1,000.00	譚司徒反伉儷	500.00
姚子楓	2,798.50	關德華	140.00
姚佩玲	100.00	龔笑顏	400.00
胡文恩	250.00	溫祥、黎琮珍	500.00
胡美華	400.00	溫凱旋	1,000.00
徐詩雅	300.00		
崔詠芬	300.00		
崔燕琼	5,000.00		
曹啓明伉儷	220.00	Sue Y.S. Mau	126,704.60
			AUD 500.00

President Council

陳世英	20,000.00
黎大華	24,000.00
謝兆祥	3,000.00
鍾建偉	3,000.00
譚日旭	2,000.00
	HK\$ 52,000.00

Mission Dynamics & Resources Centre

Usable Fund	
香港(西區)潮語浸信會	HK\$ 5,000.00

Other Donated Bursaries

B. S. Smith Foundation Ltd.	120,000.00
愛子	200.00
	HK\$ 120,200.00

Book Fund

香港美南浸信會差會	HK\$ 440.90
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Church Music Education

無名氏	HK\$ 50,000.00
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55th Anniversary Thanksgiving Worship

九龍城潮語浸信會	1,000.00
大埔浸信會	200.00
深水埗浸信會	400.00
博愛潮語浸信會	1,000.00
圓洲角浸信會	200.00
中華便利會	1,000.00
香港浸信會神學院校友會	15,000.00
Mr. & Mrs. John Dockerill	20,000.00
王約翰	500.00
李正行、陳婉儀	1,000.00
溫祥、黎琮珍	200.00
	HK\$ 40,500.00

Lav Theological Education Program

杜桂鵬	500.00
陳國權	1,500.00
蕭桂娥	1,500.00
黃金雄	10,000.00
	HK\$ 13,500.00

BCS Scholarship and Bursaries

何譚惠如	1,000.00
呂美玉	500.00
李柏南	3,000.00
	HK\$ 4,500.00

Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡煒伉儷	3,000.00
無名氏	500.00
無名氏	60,000.00
鄧小寶	1,500.00
	HK\$ 67,000.00

Pastoral Continuing Education Program

香港浸信會神學院校友會	HK\$ 500.00
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Local Filipino Program

MYV	300.00
白中興	5,000.00
溫祥、黎琮珍	300.00
	HK\$ 5,600.00

Annual Concert

阡陌社區浸信會	2,000.00
香港仔浸信會	2,000.00
銅鑼灣浸信會	1,000.00
澳門浸信教會	2,000.00
觀塘浸信會	2,000.00
婦女神學訓練課程同學會	500.00
張啓明伉儷	500.00
陳世英伉儷	3,000.00
無名氏	500.00
黃熾英	300.00
楊雙燕	100.00
鍾建偉	500.00
譚美娟	500.00
溫祥、黎琮珍	300.00
	HK\$ 15,200.00

R e p l y

I will support The Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
- contributing \$ _____ for
- Educational Fund Others: _____

Name: _____ (Mr / Ms / Rev / Dr / Mr & Mrs)

Address: _____

Tel: _____ Fax: _____

E-mail: _____

Donation Methods:

- Crossed cheque — payable to
Hong Kong Baptist Theological Seminary
- Cash — either deliver to the Seminary or direct pay-in to our
Hang Seng Bank Account No. "242-026144-003"

- Credit card: VISA MASTERCARD

Cardholder's Name: _____

Cardholder's Signature: _____

Card No.: _____ Expiry date: _____

Amount: HK\$ _____ (Credit card charges are denominated in HK\$)

- Monthly Autopay by Bank Account or Credit Card —
autopay form will be forwarded to you

- Please send cheque or bank deposit slip with this reply to the Seminary at
1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong.
- Receipt will be issued and donation is tax-deductible.
- Your name and donation amount will appear in the *Seminary Newsletter*. If
you do not wish them to appear in the newsletter, please tick the right
box.
- Your personal data will only be used for issuing receipt and Seminary's
administration purposes.
- For donation inquiry: Tel : (852) 2768 5113 or (852) 2715 9511
Fax: (852) 2768 5102

Thank you for your support !

Precious Moments



January 21-22 Joining "Joint-Seminaries Theological Education Exhibition"

The seminary joined the "Joint-Seminaries Theological Education Exhibition" organized for the first time by the Education Section of the Hong Kong Chinese Christian Churches Union and the Hong Kong Theological Education Association. A display booth was set up, giving a general introduction to the seminary and highlighting the programs offered by the seminary.



On January 21, a talk was delivered by Dr. Andres Tang on the topic, "For what do we study theology?"



March 18 Fifty-fifth Thanksgiving Worship Service

The Fifty-fifth Thanksgiving Worship Service was held on the afternoon of March 18 at Sai O Chapel with almost 400 people present. Rev. Lau Siu-hong, the Chairman of the Board of Trustees, delivered the sermon: "Calling from Above."

President Kong, Trustees, the President's Council members, donors and the seminary choir were photographed after the Worship Service.



The guests were given a tour of the newly constructed multi-purpose hall, the library extension and the additional classrooms.

March 21-23 Mission Week

The theme for this year's Mission Week was "Missions and Theology." For three morning assemblies in a row, Dr. Lindsay Robertson, Dr. Andres Tang and Dr. Eric Kwong, gave talks on "Missio Dei in Karl Barth's Theology," "Church and Mission in Juergen Moltmann's Theology" and "Paradigm Shifts and Theology of Mission in David Bosch's Theology of Mission" respectively.



March 26 Parents' Day

Every year the "Parents' Day" is a time when students express their gratitude and respect to their parents and enjoy gathering together with them in the seminary.

President Kong and our faculty extended a warm welcome to students' parents. After the meeting, it was feast time for everyone to get better acquainted.



March 30 A Day to Celebrate Good Health

It was the first time that the Student Union organized a "Health Day." Activities were organized to encourage faculty and students to care for their physical, mental and spiritual well-being. Before the games, there were some warm up exercises first.