

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

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



Newsletter
August 2012

Hospitality

—Practicing the Integral Mission



President's Word

Joshua Cho

Cordially Treating the Humble Stranger

In the New Testament, hospitality is the mark of a Christian. The term does not merely mean courteous and civilized conduct. It also refers to deeds that result from an in-depth spirituality. Martin Luther and John Wesley, two pioneering leaders of the Protestant traditions, consider hospitality as a sacrament embodying the mystery of "Emmanuel" and the incarnation of Jesus Christ. More importantly, there is a strong biblical foundation for hospitality. Romans 12: 13 says of the practice of hospitality. Here, the word "hospitality" can be interpreted as "opening the

door of the home." In Mark 9: 37, Jesus makes it clear that "whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me welcomes the one who sent me." We are instructed in Hebrews 13: 2, "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." Further in Matthew 25: 35, 40, Jesus says, "I was a stranger and you invited me in . . . I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

From the above spiritual interpretation of hospitality, such practice is closely connected to Integral mission. Throughout history, Integral mission that has



been carried out by churches includes the response to God's presence in the "least of these" by serving cordially the poor, the needy, and the oppressed. By doing so, the churches participate in the presence of God and His acts of redemption. The Integral mission is participating in the presence of God and His acts of redemption by following God's footprints in showing compassion for and helping our neighbors in need, all for the healing of the souls and bodies of the sick and for the freedom from the grip of evil and darkness. Integral mission directs God's followers to reach out to their neighbors with hospitality and to humbly be the least of the least.

To practice hospitality towards strangers who are the least of men and women is an important part of the integral mission. To practice hospitality is to open the door of the church and be ready to receive humble strangers, to welcome them into the family of God, to care for their needs and share in their pains and sorrows. "The least of those brothers of mine" can be seen at every corner of a society. They are the strangers in need. So, how should the church carry out her mission by practicing hospitality for these strangers, the "least of these"?

Centrifugal Mission and Centripetal Mission

Throughout history, Christian mission has been seen as "centrifugal mission" — from the center of commissioning to the end of the world, to a new territory: To the whole world until the end of time on earth. Mission, then, means "going out" — to evangelize in different places of the world. However, mission has yet another important direction: The practice of "centripetal mission." In the Old Testament, the major mission of the Israelites as God's people of mission and "a light for the nations" is to

call people to "come" and become God's people. In the New Testament, Jesus called his disciples to become "the salt of the earth," "the light of the world," and "a city set on a hill." These dramatic images describe clearly that Christian witnesses must effectively draw people to God. This is to say that individuals and churches engaging in evangelism must be "truthful" witnesses before God in order to attract strangers to church. People who share the Gospel must practice hospitality toward the poor, the needy, and the oppressed, for the healing of the souls and bodies of the sick and for the freedom from the grip of evil and darkness.

Today, centripetal mission must not be taken lightly by "Countries of Foreign Mission" with a long tradition of Christian mission. Once in some of these countries that were engaged in a centrifugal mission, majority of their citizens were Christians. These countries include Germany, Britain, and the United States. Their cross-cultural missions were at one time thriving and they became the centers of foreign missions commissioning tens of thousands of missionaries to Africa and Asia for those who had never heard about Jesus. Have Hong Kong churches not benefited from the mission ministry of these countries? Have Baptist churches in Hong Kong not received such grace from the mission works of the Baptist churches of America? Has not HKBTS especially been a beneficiary of the mission efforts of the Baptists in America?

However, these Christian countries now have become secularized with pluralistic cultural ideologies and declining Christians. In Britain, youngsters show greater interest in folk religions than Christianity. Certain divinity schools in esteemed universities in the United Kingdom have difficulty recruiting students. The United States are in a similar situation. Over the past several decades, denominations like the Episcopalians and the Presbyterians have faced the predicament of decreasing church membership. In the last ten years, the declining rate of church membership in Southern Baptists has been on the increase. It is not uncommon to see church attendance in tens in large church buildings owned by these Baptist churches: The elderly are dying of old age; and the young are reluctant to join.

Sharing the Gospel in “New” Places of Mission

On the other hand, immigrants who practice different religious faiths and who come from various racial and ethnic backgrounds have populated towns and cities of these Christian countries. To these countries, “to make disciples of all nations?” may take on a new meaning now. Who is “all nations”? Does the term “all nations” refer to those people who have not yet heard the gospel of Christ? Do these people include Muslims and Hindus? How do Christians lead them to become disciples of the Lord Jesus? In the present time, can we say that these Christian countries have actually become “new” places for mission?

Applying a similar approach for Hong Kong, would Hong Kong be a place for mission? Aren't there many people in Hong Kong who have not turned to Jesus Christ? Isn't it true that the Christian population has not increased much in recent years? Aren't our fellow Chinese from Mainland China who have made Hong Kong their home people we are to reach for Christ? Our society has become increasingly pluralistic as different racial groups come to live here and bring with them their own religious faiths. In this context, the term “all nations” as in “to make disciples of all nations” should include not only those outside of Hong Kong who have not been reached, but also the various ethnic groups in the Hong Kong community who have not heard the Gospel of Jesus Christ.

Therefore, the centripetal mission should become a new direction for contemporary mission. Mission should no longer be only centrifugal but must also be centripetal. Churches, apart from going to places where the Christian gospel has not been heard, should also stay where they are, the old mission field, to “renew” the mission.

The Church Testimonies Speak of Her Life of Hospitality

Church testimonies of life in Christ play a very important part in carrying out centripetal mission.

Christian mission does not confine itself to cross-cultural mission. It must also embrace churches' testimonies of life in Christ to their homeland communities. We not only tell of the Gospel but we also enable others to open their eyes and behold the Truth. Witnessing is opening up Christ's churches and our lives in our invitation for others to “come and see.” Such testimonies of life in Christ can fully be revealed through the church's practice of hospitality.

Citing America as an example of the Center of Mission, America stands for the window to the world and is the center of attraction for the world. America is conceived in the practice of Christian hospitality and has earned the name “the land of freedom.” For a fact, many people have immigrated to America from over the world for various reasons. Some left their homes due to financial needs; some were uprooted because of political persecution. Numerous people re-built their homes in this new land; they found jobs, spiritual homes in churches, and made new friends, all because of the hospitality extended to them in the Center of Mission.

Unfortunately, the American hospitality can be selective. When we look back to its not too distant past, at the time when the American churches were zealous for overseas mission, the White were engaged in slave trade and people turned a blind eye to racism. Even now in the U.S.A., we can find a lot of people who are homeless, sleeping in the streets of metropolitan cities, and suffering from hunger and cold. Churches too often show little concern towards the socially disadvantaged. When our churches fail to practice hospitality in their own society, it is not difficult to imagine that their testimonies for Christ become unconvincing and their witness could seem impotent. The effectiveness of their efforts to cross cultural boundary to share the gospel in a strange land is not optimistic.

The practice of hospitality as testimonies for life in Christ is the approach emphasized by Centripetal Mission for the purpose of enabling people to see Jesus Christ. However, this testimonial approach for Mission is a risk-

taking form of evangelism. When we invite strangers to come see Jesus Christ, we are also inviting them to witness our lives in Christ. Would we feel secure enough to extend the invitation to strangers outside the church to come visit us in our home? Can we honestly ask them to see who we are, what our churches and society are really like? What kind of witnesses are we? Are we truly joyous in our faith in Jesus Christ? Can our churches demonstrate themselves to be the people of God, a manifestation of His kingdom? Do our churches live the lives that practice hospitality to their fullest? Or, do too many of our churches play politics like our society that brings about power struggles and conflicts? Worse still, will our church politics be more unjust than the secular world's? Mission must confront these questions that present as the basic challenges.

Hospitality Is the Practice of Integral Mission

All the questions asked prompt us to reflect on the truthfulness of our testimonies. The depth of Mission consists not in the founding of "Mission Entrepreneurship," but in the living testimonies of the churches and individual Christians. A truthful witness does not boast of the wealth or political influence of the church in the society. A truthful witness points out the madness in a society and her greed for wealth, power, and pleasure. A truthful witness provides an alternative way of living to a chaotic, troubled, lonely and miserable society by singing the song of Zion and sharing the strength and joy of the Gospel by receiving with open arms the poor, the needy, and the oppressed. Only when the churches do the right thing will we carry out true Mission works by practicing hospitality. Mission churches that practice hospitality will also have their voice for the "powerless" heard, reminding the "powerful" to care for the "least" of the citizens. She will strive to uphold justice in a pluralistic society, to maintain equality in partnership relationships, and to establish a harmonious community while serving to conserve and protect our ecological environment.

To carry out all of these right things is to fulfill the Great Commission that is given to us by Jesus Christ. On one hand, we obey Christ's Great Commission by "going" — off to different places, to every corner and cross the borders of the world for sharing the Gospel, or we stride across social strata, cultural or ethnic and political boundaries to lead strangers of various backgrounds to become the disciples of Jesus Christ. On the other hand, we as the churches must become witnesses for Christ Jesus who are transformed in our lives and practice hospitality toward our neighbors especially those who are weak and powerless. Thus, the churches in Hong Kong should seek ways to show kindness to the new immigrants in our midst, for the poor, the needy and the oppressed. As we churches are committed to practice hospitality in carrying out Mission, we are fulfilling the Integral mission.



New Milestone — The ThD Program

Beginning in Spring 2012-13

Launching the Doctor of Theology Program

Feature

- **To Respond to Three Aspects of the Needs**

Beginning in the 60s, as one of the founders of Asia Baptist Graduate Theological Seminary (ABGTS), HKBTS has been involved in a joint effort to implement a doctoral program for the talents locally and from South East Asia. Then, in 1999, the Graduate Studies Program was formally set up to first offer the ThM program.

More than 3 years ago when Professor Cho assumed presidency, he gave the possibility of offering a doctoral program much serious thought. He felt that the Seminary should address three aspects of the need for a doctoral program from the perspective of God's kingdom.

1. **To Respond and Commit to Churches, Society and the World**

President Cho is convinced that theological education should be able to respond to the church and society. The Seminary intends to nurture a group of scholars and preachers who have *theologia* (theological wisdom) and the ability to do interdisciplinary studies. In this way, these scholars and preachers can observe and examine the things happening around them with a new vision. They should seek to apply their mind to understand this ever-changing world and are eager to respond and shoulder responsibilities. The setting up of the ThD program by the Seminary will assist our

churches to respond first to our society and then to the political, economic and cultural situations of the world. Theological studies enable our churches to review the problems of the church and to respond to the needs of the society and the world by voicing out the Christian truth to this generation. This is the integral mission that calls for an integral effort from the churches and the Seminary to fulfill the mission together.

President Cho points out: "To face up to the world demands greater effort to analyze, to do serious thinking, and to study and write about the real situation of the church and society. Setting up the ThD program will enable us to nurture scholars and preachers of a new generation who can respond to the needs of the churches and lead them to respond to all kinds of challenges brought forth by the pluralistic society." Witnessing the development and flourishing of the Seminary in recent years as God continues to bestow His grace on the Seminary, HKBTS has the responsibility to move forward toward this direction that leads to the ThD program, and possibly establishing research centers for the studies of Baptist theologies, family education, and social studies.

2. **To Practice Christian Mission**

In the mean time, we pray that God will enable HKBTS to be a missional seminary, directing our theological education to develop in the area of mission. Besides commissioning our graduates to the mission

fields, we also hope to prepare teaching professionals and talented leaders for the vast harvest field in South East Asia through our ThD program to further our mission ministry in God's kingdom. We will strengthen our ties with Baptist seminaries in South East Asia and receive their seminary teachers and preachers to Hong Kong to study in the ThD program on our campus. Upon graduation, these students will return to their homeland to devote themselves to theological education or to the pastoral care ministry, missions or other ministries.

President Cho envisions that we will well employ our outstanding faculty and learning resources for equipping talents in the region and enhancing Baptist theological education in South East Asia. He further points out, "The ThD graduates of the Seminary may go on to teach theology in institutions and universities in the Mainland, teach in a Chinese theological seminary in North America, or strengthen talents in the Chinese or non-Chinese communities in South East Asia. Thus, through our graduates from different places, local pastors will be enabled to equip their congregations to proclaim the gospel of Christ. This is an alternative form of practice of Christian mission, a missional approach that will yield multiple harvests."

3. To Equip Teaching Talents of the Next Generation for HKBTS

Another important reason for setting up the ThD program is to equip the next generation of teaching talents, especially for Practical Theology in subject areas such as missions, religious education, life counseling, and church music. It is our aim to nurture good teachers who are competent in academic studies and of admirable character.

There is the need for the Seminary to store up human resources for theological teaching in our main program, Lay Theological Education Department and Distance Education Program. We also need to provide theological teachers for seminaries in the Mainland and in South East Asia. President Cho shares his thought, "The center of Christianity has shifted eastward so that it is no

longer necessary to go to the west to pursue theological studies. Very often, Practical Theology taught in the west is restricted to the western situation. Whereas seminary teachers in Hong Kong understand the Hong Kong, China and the Asian context and they are able to assist students to apply theologies in all the more practical and relevant manner to the ministry situations in the region. Our Bible faculty team is the strength of the Seminary and provides students with sound knowledge base for developing practical theologies. Biblical theology is vital in the quipping of a new generation of Practical Theology teachers. It is a must for graduates to have a solid Biblical base, otherwise there are bound to be 'crevasses' in their studies and subsequent teaching and Christian ministry."

• The Prerequisite Consists in the Faculty Team

In the past two to three years, President Cho time and again has exchanged views with the faculty team and tapped into the feasibility of establishing the ThD program. He laid out a few prerequisites for setting up the program: we must have a strong faculty team; the teaching strength of both the MDiv. and the BAPS programs must remain unaffected; teachers will need to be mature in their academic scholarship so that their research studies are read and published, and are approved by scholars in the related fields. At the same time, they need to cultivate a spiritual disposition of gentleness and humility. This kind of oneness in team-spirit and humility is not what a secular university concerns, but for HKBTS, this is an indispensable quality. After putting in tremendous amount of effort for more than three years, our faculty team has come to a rudimentary state. Publications of research studies by the faculty are prolific and the team spirit is vividly apparent in the morning chapel hour, the Diamond Jubilee Anniversary Celebration, Concert of Praise, and the Faculty Retreat.

After a long period of prayers and contemplation, President Cho saw that the time has come. In the Diamond Jubilee Thanksgiving Worship Service, he announced that the Faith, Hope and Love Project be

implemented in the next five years and spoke of setting up the ThD Program. In January this year, he set up the "ThD Program Committee" and appointed three teachers to serve on the Committee for developing plans for the Program. In the following April and June, the ThD Program Proposal had been successfully approved in the Faculty Meeting and the Board of Trustees respectively. Recruitment of students into the ThD Program will begin in spring 2012-13.

- **The Key to Program Success Consists in Both Teachers and Students Being Able to Form a Disciple Community**

President Cho points out that the crux of the program's success consists in teachers willingly following the role model of the apostle Paul, together with students "straining forward to what lies ahead, pressing on toward the goal," becoming an "ever-schooling" and also an inter-dependent disciple community. He counsels teachers themselves must practice being disciples of Jesus Christ, like the old master Paul. They must be masters with academic competence and the character of a good life, capable of being a role model for students to follow and together learn and mature in this disciple community.

President Cho stresses, "To be a disciple's model means to have faith, hope and love. Therefore, this kind of theological education and the mark of this disciple community is faith, hope and love. When we become such a disciple community, we can then implement the Faith, Hope and Love Project on this solid foundation, which includes setting up the ThD program." As he recalls speaking at the Diamond Jubilee Worship Service last year, he openly mentioned his requirement for and expectation of teachers. At that time he was actually drawing up an agreement with teachers before all the churches. That day, he spoke from his heart as he shared his vision with those present. He continues to be aware that teachers should take the lead in making progress in their spirituality and in their writings for completing the project of faith, hope and love. Otherwise, no matter

how beautiful the project may sound, it will be hollow in essence.

President Cho has shared in this way, "At that time, I just want to 'to speak as an honest person.' I mentioned the project of faith, hope and love because I really saw the possibility that it may succeed as I have witnessed the faculty team striding forward. In the past few years, God has allowed me to stand at the front of the train engine to witness how God has been leading the Seminary forward in every way. Above everything else, the crux of the matter is that He has blessed us with an outstanding faculty team that can work together with the same heart. Today, this faculty team can produce immense power to be the engine to drive the Seminary forward. This can only come from God's abundant grace and providence!"

God is forever the Lord of HKBTS. We thank Him for leading the Seminary as it sets foot on the new milestone, and we pray that He will continue to guide our ministry. Today, and especially tomorrow, we are willing to offer up to our Lord the whole ThD Program and every servant of God that it seeks to nurture. May they all be of use to our Lord!

The Doctor of Theology Program:

From Conception to Birth

After more than three years of preparation, HKBTS will launch the ThD Program in the spring term in the 2012-13 school year. Three Preparatory Committee members, Dr. Andres Tang, Dr. Wong Fook-kong and Dr. Sam Tsang, were pleased to share with our readers the preparatory process, the program conceptualization, their aspirations and commitment...

Question: When did the ThD Program begin to conceive? Was the preparatory work smooth and plain sailing?

TANG: At the time of his inauguration in 2009, President Cho began to conceive of the idea. Then in the Faculty Meeting and Faculty Retreat, President Cho and the faculty team exchanged ideas about setting up the ThD Program. In February 2011 at the Diamond Jubilee Thanksgiving Worship Service, President Cho shared his vision and dreams for the future development of the Seminary. Once again, he spoke of the plan to set up the ThD Program. At the beginning of this year, President Cho saw that the time had come. A ThD Program Preparatory Committee was set up to formally get things started. Even before the preparation work began, ideas had already been brewing and consensus had been reached. After our proposal has been submitted and then scrupulously discussed in the Faculty Meeting, the design of the ThD Program is produced.

TSANG: Before the meeting, we had put in tremendous amount of effort to study the program design. This thorough research work has made our meeting all the more effective. It was to our benefit that the three of us came from different backgrounds that allowed us to go through different formats of graduate school education

in Britain and America. With President Cho's unique American educational experience our views are greatly enriched due to our diverse experiences. We together weighed the merits and weaknesses of each design and format. Finally, the committee members agreed to integrate the graduate school training formats of Britain, America and continental Europe. From such an array of curricula, we pick what seem best from various systems for our graduate students. We want to enable our graduate students to develop their potentials while providing them a solid foundation in their pursuit for truth and knowledge.

Question: What kind of graduate students do the Seminary want?

WONG: Applicants must first of all have good spiritual life and strong character. They are required to hold MDiv and ThM degrees with GPA exceeding 3.75 in their ThM studies. The purpose of setting such a high qualification is to ensure that each graduate student who is committed to serve the Lord has the intellectual competence to succeed in the study. I believe that this will be a challenging program for the applicants. Furthermore, another basic requirement is that before taking the comprehensive examination for candidacy, students must first pass a translation test in either German or French that



President Cho and the three ThD Preparatory Committee members

warrants the students' mastery of a second European language besides English.

TSANG: Since learning a second language is also the basic requirement of doctoral students in Europe and America, it cannot be speculated that we deliberately set an additional hurdle for admission. We believe that a mastery of a foreign language can widen students' horizons and help equip them to become scholars of a new generation, ready to acquire a global perspective, and be prepared to face global challenges.

Question: **Why does the Seminary devote manpower and other resources to nurturing ThD students? What are the rationale and commitment behind such an effort?**

TANG: As President Cho reiterates, the purpose of delivering the ThD Program is not to seek out the most brilliant students, nor to become a factory mass producing doctoral graduates. We establish the program because we treasure our students with academic potentials. We hope that through the design of the ThD Program, we help them actualize their potential, and advance their abilities and talents for a life-long development.

TSANG: Is it true that the local seminaries have already trained many scholars with the ability to do public speaking and engage in research writing? If the answer is negative, does this suggest that there is still much room for improvement in this area? Hong Kong is a special region in Asia and a society that enjoys freedom of

speech. It is advantageous for students to study theology in such an environment. I feel strongly that our Seminary should seek to nurture a new generation of scholars. This will ensure that there will be no shortage of talents in the future generation, and the needs of churches, society and the theological community can be met.

WONG: I know that some students cannot go overseas for further studies because of family or other reasons. There are some seminaries in Hong Kong that already offer doctoral studies, and what HKBTS should think is this: in this important training work, do we have our own contribution to make? As long as the answer is positive and the Seminary is now able to play a good part, it is well worth making the effort to set foot on this new path.

TSANG: Some of our outstanding students who are unable to further their studies in ThD Programs overseas are due to family problems. Now that we have qualified students to be nurtured, why not nurture them? Besides, they are familiar with their alma mater's environment and already trust their teachers.

TANG: Every seminary with a ThD Program will recruit students who expect to pursue their studies in the areas in which the teachers there are experts. Each seminary will have its own special parameters. As for HKBTS, our special parameters are different from those of other seminaries. From this perspective, teachers of our Seminary will no doubt make

our contribution in guiding our ThD students according to their particular fields of study. I believe that another important consideration is library resources. The Seminary library has developed very well, especially in the recent few years. Its collection, which is the largest among Hong Kong seminaries, is sufficient to cater to the needs of ThD students.

Question: As the ThD Program will soon get underway, what are your expectations and how do you feel?

TSANG: In recent years, President Cho has encouraged teachers to do inter-disciplinary studies and crossover. This would certainly help broaden their fields of study so that in the future they are more capable of guiding ThD Program students to engage in the academic studies that are pluralistic and multi-disciplinary. I think that such an emphasis on crossover studies prepares our teachers well to take up the challenges posed by the new program. The fact that the three of us serving together on the committee have so many similar views in the preparation process is a good thing. I expect that this program will nurture a new generation of scholars eager to contribute breakthroughs in their studies and offer contribution to Chinese theological circles. I especially accentuate students' creativity and would not expect their creativity to be inferior to our fellow western doctoral students.

WONG: When I first came to HKBTS, I remember once mentioning to Dr. Cho the possibility of setting up a doctoral program. After more than twelve years, I feel the time has come for God to act in the Seminary. I really feel excited about it! I can see that the Seminary has come to a new milestone. The fact that the academic level of the Seminary is higher will prompt teachers to devote themselves to more study and this will promote the overall learning and academic atmosphere on campus.

TANG: An educational institution must have reached a fairly high level before a doctoral program can

be set up. At present many of our teachers have ample teaching experience of more than ten years, with considerable experience in guiding students, and doing research and writing. As our teachers are becoming more effective in teaching, setting up the doctoral program can double the effect with half the effort. It is natural that success comes when conditions are ripe. I anticipate that a higher academic level will give students on campus an optimum push. Even if they do not pursue further studies, they will have a vision and academic atmosphere which is no longer the same as before, enabling the Seminary as a whole to advance forward as never before.

Question: What is the ministerial outlook for the doctoral students after graduation? What are the needs that they can be able to meet?

WONG: Taking the doctoral students in biblical studies as an example, upon graduation they can either devote themselves to theological education or to join a church staff to minister to a congregation. In foreign countries, many degree holders serve in churches. In the case of Hong Kong, I think ThD graduates can be employed by medium or large churches or by those churches with a well-educated congregation. With their education and spiritual gifts, they can strengthen the teaching of the Bible and the Christian faith to help the church grow and develop in a healthy way.

TANG: Many Christian organizations also need highly educated staff for promoting ministry development. A lot of foreign organizations, especially Christian publication organizations, would invite Christians with a doctoral degree to be editors. Although Hong Kong regards the literary ministry highly, it is a pity that there are far too few book-editing co-workers who have high educational qualifications and can assess the strengths and weaknesses of a manuscript. Other organizations certainly have the same need. If the leaders have a solid biblical foundation and a deep theological perspective,

they would certainly be invaluable in vision sharing and ministerial development. My hope is that the ThDs nurtured by HKBTS will prove to be effective in these areas.

TSANG: There are not enough ThDs in Hong Kong to engage in some meaningful research writing that speaks well for the Christians faith in the Chinese community. Although the quality of research writing in Hong Kong has reached a fairly high level in Southeast Asia, there are not many competent writers. It is not uncommon to find that those who are good writers have more assignments than they can handle. There is a need for more scholars to meet the demand. We cannot stay at this stage and must go a step further and nurture more scholars for the future generation who will devote themselves to theological and biblical studies. Offering the ThD Program is a good response to the needs of the churches and our society.

Response 1

In recent years, quite a number of theological seminaries in Hong Kong have offered the PhD Program or the DMin Program. I have asked myself: Why is HKBTS behind the trend to offer a doctoral degree program? I believe this is also the mindset of many of our students, alumni and church pastors.

Recently, when I learn from our teachers that the Seminary will offer the ThD Program early next year, I feel truly thankful for the Seminary and for our students. I also thank God for our churches and for us, the ministers. As for HKBTS, the launching of this Program indicates to me that the Seminary has turned over a new leaf in its important mission of passing on to the new generation the baton of church ministry. I am confident that the new program will continue to uphold the Seminary's principles to integrate the training in teaching, research and pastoral care. It will also seek to equip those who are gifted teachers to become theological educators and to enhance the quality of pastoral staff and leaders in

teaching and pastoral care ministry.

I thank God for this ThD Program and pray for God's guidance in this new venture. I pray that the new program will train up more servant leaders to serve faithfully in the seminaries or in churches for the sharing of the gospel from one generation to the next.

Wong Mui-ling

MDiv (2008)

Presently studying in the ThM Program

Response 2

A church pastor told me that in the past, owing to a lack of enough qualified teachers, those who wanted to engage in theological studies had to go to western countries for advanced training. Fortunately in recent years a generation of students who have completed graduate study abroad have returned to be teachers in the Hong Kong seminaries. Our local seminaries are not as insufficient in human resources as they once were and can provide better academic training. Today, those who would want to pursue theological studies can choose to further their studies here. This can allow them to develop the theologies that respond to Hong Kong problems.

Although going abroad to study may provide another kind of experience, not everyone can afford the high cost of such study. Other brothers or sisters may not choose to study abroad for various reasons. To learn of a local seminary being able to offer a doctoral degree program is truly good news to those who need to stay and study in Hong Kong, given quality lectureship. HKBTS is one such example. I am thrilled to know that my alma mater will soon offer the ThD Program. I pray that God will use this new program to provide training opportunities to those who devote themselves to academic studies, and who are willing to serve God at the intellectual level and to serve brothers and sisters in our churches.

Alumna Lam Lok-yan

Senior Editor of Logos Publishing House

MDiv (2006), ThM (2009)

Brief Introduction to the Doctor of Theology Program

Application for admission has begun in August

- **Admission qualification and application procedure**

1. Hold MDiv and ThM degrees
2. Earn a GPA of 3.75 in ThM Studies
3. Submit:
 - A. Recommendation letters from two professors
 - B. A recommendation letter from the church pastor
 - C. A copy of ThM thesis
 - D. MDiv and ThM official transcripts
 - E. TOEFL or IELTS score sheets
 - F. Preliminary topic of study
4. Attend and pass the interview from the Academic Committee
5. Once admitted, a professor will be assigned to be the supervisor of the student in the writing of his/her thesis.

- **Academic Structure**

1. Major: Biblical Studies (Old Testament or New Testament) or Christian Thought (Theology or History)
2. No credit hours required
3. Under the supervisor's guidance, study and submit academic reports according to the required reading list.
4. Must pass a two-stage qualification screening exam within two years after admission
 - A. First-stage qualification screening test:
Modern language test (translation from either German or French)
 - B. Second-stage qualification screening exam:
 - a. Biblical Studies
 - 1) A test on biblical language
 - 2) A comprehensive exam
 - 3) An exam on the core subjects
 - b. Theological Studies
 - 1) An exam on church history or western philosophy
 - 2) A comprehensive exam
 - 3) An exam on the core subjects
5. Upon approval of the proposed thesis outline, the graduate student will then become a ThD candidate.
6. The ThD candidate will have to submit the thesis in four to five years (with no more than 150,000 words in Chinese; 100,000 words in English)
7. After passing the oral defense, the degree will be conferred.

Academic Affairs News

1. Mission Trips

Our students joined two mission trips in June, one being organized by the Missions Department of the Student Union to Zhong Shan (June 1-4), and the other by the Seminary's "Hill Singers" to Wuhan (June 5-12). The purpose for students to visit a number of places in the mainland is to learn to serve and care for those in need.

2. Faculty Movement

Since August 1, two new teachers have joined our faculty team. Dr. Anna Suk-ye Lee has been appointed as Assistant Professor of Old Testament. Her research interests include the studies of the Book of the Twelve, apocalyptic literature, biblical narratives, and biblical hermeneutics. Dr. Freeman Chi-wai Huen has been appointed as Assistant Professor of Practical Theology (Social Ethics). His research interests include public theology, theological ethics, contemporary social theory, and the studies of science.

3. Faculty Retreat

This year's faculty retreat was held from August 7 through 9 and the theme was "The Building and Understanding of Partnership."

4. Spiritual Formation Camp

Teachers and students of the Seminary joined the Spiritual Formation Camp from August 21 to 23 before the school year begins. The theme was "Doing a Sketch of a Seminary Student's Life." Thank God for leading our students to have a time of solitude at the camp getting themselves ready for the beginning of a new school year.

5. Opening Convocation Ceremony and Lecture

The school year 2012-13 Opening Convocation Ceremony will be held on August 28 and Dr. Andres Tang, Professor of Christian Thought (Theology and Culture) will be the speaker of the Convocation Lecture held on the next day.

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic, "Faith Action in Ethnic Differences: A Thinking of the Ethic of Hospitality" in a seminar on "The Reading and Reflection of the Conflicts between Hong Kong and China" organized by Christian Times and Hong Kong Church Renewal Movement Ltd. on March 5; on "A Renewed Ecclesiology" in a seminar on "The Church Is Dying or Living" organized by The Hong Kong Church Renewal Movement Ltd. and Virtue and Wisdom Link on April 18; on "Theology of Politics, Ethics and the Church" in a seminar on "A Theology Program for Organizations of Christian Social Workers: A Preliminary Study on the Relation of Theology and Social Work" on May 18. Besides, Dr. Tang's articles, "Funeral Director•Cello•Stone" appeared in the book *Celluloid Matters: Extracting Wisdom from Popular Cinema* (Hong Kong: Virtue and Wisdom Books, 2012); "McClendon: The Theologian of the Baptizers' Church" (Preface from the Chief Editor and Academic Proof-Reader of the Chinese version) was published in *James Wm. McClendon, Jr.: Systematic Theology, Vol. 1: Ethics* (Hong Kong: Chinese Baptist Press, 2012).
- **Dr. Sam Tsang**, Associate Professor of New Testament, spoke on the topic, "Scripture and Personal Devotional: The Spirituality in Jesus' Parables," in a topical seminar on "Spirituality Rediscovered: Opportunities to Re-write Your Own Lives" organized by Spiritual Formation International Fellowship Ltd. on April 22. He also spoke on "Keys with Effective Preaching" in a seminar organized by Conservative Baptist International on June 5. Dr. Tsang went to Ambrose University College in Calgary, Canada to teach an intensive course on "Prison Epistles" from June 18 to 25. His new book, *Renewed Perspectives on Paul* (Hong Kong: Logos, 2012) was newly published in July.
- The article of **Dr. Nathan Ng**, Associate Professor of Christian Thought (Church History), "The Historical Origin and Significance of *The Apostles' Creed*," was included in the newly published *The Athens of Philosophers and the Rome of Christians: The*

Theological Studies of the Patristic Period and the Middle Ages (Beijing: China Social Sciences Publishing House, 2012).

Visitors

- Rev. Lee Kwong-ping of China Evangelistic Mission Ltd. visited the Seminary on March 15.
- The Christian missionary couple, Sharlene Craig and Brian Craig, from Canadian Baptist Ministries of Ontario and Quebec, Canada, paid us a visit on March 21.
- Missionaries, led by Tom McCormack together with three other coworkers, from Enoch Society for Care for the Aging visited the Seminary on March 22.
- On April 26 Dr. Chan Nim-chung, Chief Executive of Cedar Fund, came to share with the Seminary's teachers and students on "The Afghanistan Experience and Cedar's Theological Concept of Integral Mission" and on May 29, returned to the Seminary for a time of sharing with President Cho.

Publication News

The new book of Dr. Sam Tsang, Associate Professor of New Testament, *Ancient and Modern Preaching: Classical, Biblical and Contemporary Rhetoric for the Pulpit*, the first volume in the Seminary's Church and Culture series, will be published in September. Dr. Tsang surveys ancient rhetoric and the NT implication, analyzes the connection between ancient and modern rhetoric and points out how modern preachers can benefit from them to enhance the impact and effects of their preaching.



Dr. Wong Fook-kong's new book, *Seasons of Our Lives: Spirituality of Poetic and Wisdom Literature*, the second volume in the Seminary's Spiritual Theology series, will be published in October or November. Dr. Wong reflects on what spirituality means in different seasons of a Christian's life – spring (beginnings), summer (to have and to hold), fall (acceptance) and winter (letting go) – through the lenses of the poetic and wisdom literature. Specific issues discussed include what it means to be contented, how to deal with pain and suffering, and how to face mid-life and death.

Hill Road (issue 29) was published in July with "Spiritual Theology" as its theme. Theme articles include "A Love That Is Grounded in Faith and Hope Is a Love That Never Ends — Rethinking 1 Corinthians 13" (Alexander Mak), "Spiritual Role of the Jerusalem Temple in History and Tradition" (Wong Fook-kong), "The Spiritual Message and Significance of the *Vita Antonii*" (Nathan Ng), "*Spiritualitas* — Another Reformation of Martin Luther" (Pilgrim Lo), and "Wu Leichuan's Confucian-Christian Spirituality" (Chan Kwong-pui). There are also several miscellaneous articles and book reviews. *Hill Road* is available at local Christian book stores. For subscription, please call 2768 5168.

Alumni News

- Alumna **Lee Sau-kwan** (class of 1998) was ordained pastor by CNEC Melrose Christian Church on March 11.
- Alumnus **Lee Ka-ki** (class of 1987) went to be with the Lord on May 28 and may the Lord's comfort and peace be with his family.

Distance Education Program

Student Recruitment for Fall Term 2012

The new diploma programs will begin in September 2012 while the certificate programs can begin at any time

Correspondence Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Biblical Studies	Through an in-depth study of a specific book of the Bible, students are trained to do systematic hermeneutics and Bible study.	Secondary school leavers with their church pastor's recommendation	September and March	September semester : Hong Kong: August 10
Diploma in Christian Studies	Designed for equipping students for ministry, the program helps students strengthen their foundation in the Christian faith, doctrine and theology.			Overseas: July 10 March semester :
Higher Diploma in Biblical Studies / Christian Studies	Further studies for students having completed the diploma program			Hong Kong: February 10 Overseas: January 10
Certificate in N.T./O.T. Studies	Introductory programs in biblical studies, leading students to study a specific book of the Bible systematically	All are welcome	Register at any time. Concessions in fees are available. Students can begin at any time.	

Elective students: Students can choose part of the subjects offered in the correspondence courses according to their own personal interest. For details, please log on the "Distance Education" website.

On-line Program	Program Description	Date of Commencement
NEW On-line Certificate in Old Testament Studies	<p>Description:</p> <ul style="list-style-type: none"> * For those interested in studying the Bible, its contents are identical with the correspondence program. <p>Features:</p> <ul style="list-style-type: none"> * Students' course assignments are marked by experienced tutors; time-saving and efficient in submitting and receiving course work through the platform on the webpage. * Students can directly read and download learning materials and course work on the webpage. * Upload the finished course work on the web for the tutor to mark and give comments. * Students can download the marked course work with the tutor's comments or search for program information. 	<ul style="list-style-type: none"> * Students can begin at any time with fee concessions. * Trial study of the on-line program is welcome: http://elearning@hkpbs.edu.hk

For enquiries, call 2768 5105, email to deinfo@hkpbs.edu.hk, log on the DEP webpage www.hkpbs.edu.hk/dist.

Topical Lecture

A topical lecture, "The Interaction of Personality Growth and Spirituality Pursuit: Citing Concrete Examples from the Lives of Martin Luther and John Calvin," was organized by the Distance Education Program and was presented by Dr. Nathan Ng, Associate Professor of Christian Thought (Church History), on June 2.



Lay Theological Education Department

Student Recruitment 2012-2013

(Class teaching is conducted in Chinese)

- **Master of Christian Studies Program (Major in Christian Communication)**

Aim: To enable lay Christians with university education to integrate Christian faith with communication theories so as to help them engage in theological reflection on the present situation and setting of our society and communicate the Christian message more effectively.

Classes are conducted two evenings per week.
Deadline for application is August 17.

- **Bachelor / Diploma / Certificate Program in Christian Studies**

It is a part-time evening program and students can choose to study the following programs:

Certificate Program: Certificate Program in Christian

Studies, Certificate Program in Music Ministry

Diploma Program: Diploma Program in Biblical Studies, Diploma Program in Music Ministry, Diploma Program in Care and Counseling Ministry

Bachelor Program: Students can choose to major in Biblical Studies, Music Ministry or Care and Counseling Ministry.

Classes are conducted two or three evenings per week.
Deadline for application is July 31.

- * **Children Ministry Diploma / Certificate Program**

To provide holistic and systematic technique with theology training in children ministry to lay Christians devoted to ministering to children aged from 6 to 12. The certificate program takes a year to complete. Classes will begin in October (every Tuesday evening).

The program contents include: The Nurturing of Children's IQ and EQ, Children's Life Education, Ministering to the Family and Social and Cultural Trends of Our Society, Personal Growth of the Ministry-Provider. They are blended with ministry technique in tutoring children in Bible reading, memorizing scripture verses, prayer, mission and evangelism. The purpose is to help students face the challenge in nurturing a new generation of children.

Deadline for application: August 31

- * **Early Childhood Ministry Diploma / Certificate Program**

To provide holistic and systematic ministry technique together with theology training for lay Christians devoted to ministering to new-born babies and children up to five years old. The certificate program takes one year to complete and classes begin in October (every Friday evening).

Its contents include: Infants' EQ and the Christian Faith, Principles of Communicating biblical truth, Scheduling Church Activities, Personal Growth of the Ministry-Provider. They are blended with ministry technique training in music, games, drama and science for the purpose of enabling students to face the challenge in nurturing a new generation of children.

Deadline for application: August 31

* **Youth Ministry Diploma Program**

To provide systematic training in ministerial skills and basic theological equipping for those Christians interested in understanding the youth community and committed to joining the youth ministry. The program takes approximately two and a half year to complete. Classes (meet every Monday evening) have begun since April, 2012. It is open to transferred students.

Its contents include: Encountering the New Generation, Process and Technique in Counseling, Games and Adventure.

For enquiry and enrolment: 2711 2552

Email: ltedinfo@hkbits.edu.hk

Webpage: www.hkbits.edu.hk/lted

Teaching Locations

Mongkok Education Center:

10/F, Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mong Kok.

Applied Theological Education Center:

8/F., Christian Building, 56 Bute Street, Mong Kok.

Edna Wong Christian Worship and Art Education Center

Mr. Sanson Lau appointed as Director

In May this year, Mr. Sanson Lau has been appointed as the Director of the Edna Wong Christian Worship and Art Education Center.

The Center was established in 2002. It aims to renew believers' understanding of the Christian worship and through diversified and integrated training in art enhance their ability to apply art in church service and other ministries. Mr. Lau has been serving faithfully in the center for the past nine years. We pray that God will empower him with grace and strength in his ministry and that the Seminary will keep on offering program courses and workshops through this center to serve our churches.

Topical Lecture as well as a Meeting for the Introduction of the Christian Studies Programs

A meeting for the Introduction of the Christian Studies Programs together with a topical lecture was organized by the Lay Theological Education Department on July 3. The lecture was delivered by Dr. Eric Kwong, Associate Professor of World Religion and the topic was "Do Jews, Christians and Muslims Believe in the Same True God?"



Students' Activities

March 19 A Friendly Basketball Match

Students from HKBTS and Lutheran Theological Seminary, Hong Kong, met to play a friendly basketball game in Shatin. These seminary students exchanged basketball skills on the pitch and through the game, developed mutual friendship.



April 26 Lunch Time Sharing

Dr. Chan Nim-chung, Chief Executive of CEDAR Fund, shared his personal experience in carrying out missions in Afghanistan. His sharing helped our students reflect on the purpose of Christian missions and deepened their understanding of integral mission.



May 5 Experienced Sabbath

A group of teachers and students had shared a Jewish Passover meal. This allowed them to experience the traditional ritual of the Jews and to reflect together the spiritual meaning of different portions of the Passover.

Financial Report

General Fund, 1 February 2012 - 30 June 2012

	HK\$
Income	11,857,784.40
Expenditure	<u>(11,868,139.00)</u>
Surplus / (Deficit)	<u>(10,354.60)</u>

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
- Education Fund Others: _____
- Name: _____
(Mr / Ms / Rev / Dr / Mr & Mrs)
- Address: _____
- Tel: _____ Fax: _____
- Email: _____

Donation Methods:

- Crossed cheque** payable to
"Hong Kong Baptist Theological Seminary"
- Cash** either deliver to the Seminary or direct deposit into our
Hang Seng Bank Account No. "242-026144-003"
- Monthly Autopay** by Bank Account —
autopay form will be forwarded to you

- Credit card:** VISA MASTERCARD
- One-off Donation Monthly Donation*
- Cardholder's Name: _____
- Cardholder's Signature: _____
(Same as signature on credit card)
- Card No.: _____
- Verification Code : _____ (The last 3 digits on the back of card)
- Card Expiry date: _____ / _____ (MM/YY)
- Amount: HK\$ _____ (Credit card donations are denominated in HK\$)
- The bank charge for credit card donation will be paid by the Semnary.
- * You may inform us to terminate this monthly donation at any time.

- 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's *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 enquiries: Tel : (852) 2715 9511
Fax: (852) 2761 0868

Thank you for your support !

DONORS REPORT FOR APRIL 2012

Education Fund (Church / Organization)

九龍城潮語浸信會	80,000.00
上環浸信會	5,100.00
大埔浸信會	12,000.00
小西灣浸信會福音堂	2,000.00
屯門浸信教會	500.00
牛池灣竹園潮語浸信會	2,000.00
以馬內利浸信會	3,750.00
尖沙嘴國語浸信會	5,000.00
西貢浸信會	5,000.00
沙田浸信會	14,000.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	5,000.00
香港仔浸信會	13,830.80
香港浸信教會	108,300.00
香港聖尼地城浸信教會	1,200.00
粉嶺浸信會	37,500.00
茶果嶺浸信會	10,000.00
基石浸信會	2,500.00
基磐浸信會	1,500.00
將軍澳浸信會	500.00
第一城浸信會	3,750.00
置富浸信教會	2,000.00
筲箕灣潮語浸信會	25,000.00
嘉盛浸信會	3,000.00
銅鑼灣浸信會	3,500.00
興華浸信會	3,000.00
觀塘浸信會	2,580.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
MISSION TO THE WORLD PCA INC	200.00
啓聞基金	300.00
	HK\$ <u>359,510.80</u>
Chinese Indep. Baptist Church - S.F.	US\$ <u>540.00</u>

Education Fund (Donor)

Chan Kai Tsin	3,000.00
Hui Siu Mei	3,000.00
方志強	100.00
王紹良	300.00
王群	500.00
白智信伉儷	500.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
林威烈	1,000.00
洪鷹輪	200.00

胡文恩伉儷	500.00
徐詩雅	300.00
張智理伉儷	3,094.00
張惠銓、曹佩蓉伉儷	500.00
曹偉彰	7,000.00
梁廣華伉儷	500.00
梁麗嫦	300.00
梁蘭卿	300.00
莫莊雅	100.00
許鋒威	400.00
陳偉生伉儷	2,000.00
陳偉倫	200.00
陸智聰	5,000.00
麥啓新	500.00
勞家怡	200.00
馮德華	300.00
黃仲麒	200.00
黃華娟	100.00
楊妙珍	700.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
劉端玲	20,000.00
蔡慧英	200.00
鄧兆栢	500.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
盧美娟	1,000.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
主知名	50,000.00
凌氏	500.00
校友(#06021)	1,000.00
蒙恩者	600.00
無名氏	6,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	200.00
無名氏	124.80
無名氏	120.00
	HK\$ <u>131,478.80</u>

Lay Theological Education Program

余美蓮	1,000.00
杜桂鵬	500.00
蔡艷桃	500.00
蕭桂娥	2,000.00
教會行政事務證書課程	430.00
無名氏	200.00
	HK\$ <u>4,630.00</u>

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡輝伉儷	3,000.00
鄒小寶	900.00
無名氏	500.00
	HK\$ <u>5,400.00</u>

Local Filipino Program

4/4/2012 Music Fest.	2,900.00
Gabriel Kwan	1,000.00
張智理伉儷	5,000.00
溫祥、黎琮珍	200.00
	HK\$ <u>9,100.00</u>

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
	HK\$ <u>700.00</u>

Faculty Retreat

Asia Care Charity Foundation Ltd	5,000.00
Cheng Chi Lun	2,500.00
	HK\$ <u>7,500.00</u>

Annual Concert

香港仔浸信會	2,000.00
荃灣浸信會	2,000.00
愛群道浸信會	2,000.00
觀塘浸信會	2,000.00
招志強伉儷	2,000.00
張啓明	300.00
歐陽學詒	600.00
	HK\$ <u>10,900.00</u>

President Council

權百歲	HK\$ <u>20,000.00</u>
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Scholarship and Bursaries

郭方莉	HK\$ <u>1,440.00</u>
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DONORS REPORT FOR MAY 2012

Education Fund (Church / Organization)

九龍國際浸信會	40,345.60
大埔主恩浸信會	2,000.00
大埔浸信會	12,000.00
大埔浸信會會眾	12,470.00
屯門浸信教會	500.00
牛池灣竹園潮語浸信會	2,000.00
以馬內利浸信會	3,750.00
沙田浸信會	7,000.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	5,000.00
香港天樂浸信教會	691.40
香港仔浸信會	12,060.65
香港浸信教會	108,300.00
香港浸信教會顯理福音堂	9,000.00
香港堅尼地城浸信教會	1,200.00
基督浸信會	1,500.00
將軍澳浸信會	500.00
愛群道浸信會	5,000.00
置富浸信教會	2,000.00
銅鑼灣浸信會	3,500.00
觀塘浸信會	2,368.00
宣道浸信會佐敦堂	5,000.00
馬利亞、馬大團契	2,000.00
馬頭圍基督教會	3,000.00
基督教四方福音會彩虹堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
基督教銘恩堂	3,000.00
啓聞基金	300.00
禧年行基金有限公司	50,000.00
	HK\$ 300,985.65
大埔浸信會會眾	US\$ 200.00

Education Fund (Donor)

Mr. & Mrs. John Dockerill	10,000.00
Chan Pak Yan, Grace	1,000.00
方志強	100.00
王紹良	300.00
王群	700.00
白智信伉儷	500.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
呂志華	1,041.00

李錦霞	1,500.00
胡文恩伉儷	500.00
徐詩雅	300.00
張智理伉儷	4,800.00
曹啓明	500.00
梁廣華伉儷	500.00
梁麗嫦	300.00
莫莊雅	100.00
許鋒威	400.00
陳偉倫	200.00
陳麗英	500.00
麥啓新	500.00
勞家怡	200.00
馮德華	300.00
黃少娟	2,000.00
黃仲麒	200.00
黃華娟	100.00
楊妙珍	700.00
楊謝金玉	2,000.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡慧英	200.00
鄧炳光伉儷	1,000.00
黎嘉賢	300.00
盧美娟	1,000.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
凌氏	500.00
蒙恩者	600.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	200.00
無名氏	200.00
無名氏	62.00
	HK\$ 51,943.00
陳錦鴻	US\$ 1,000.00

Lay Theological Education Program

杜桂鵬	500.00
許娜娜	400.00
蔡艷桃	500.00
蕭桂娥	2,000.00
無名氏	200.00
無名氏	20.00
	HK\$ 3,620.00

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
陳偉明	170.00
鄒小寶	900.00
無名氏	500.00
無名氏	300.00
	HK\$ 5,870.00

Local Filipino Program

陳麗英	200.00
溫祥、黎琮珍	200.00
張智理伉儷	5,000.00
	HK\$ 5,400.00

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
	HK\$ 700.00

Award Ceremony

何鏡煒伉儷	5,000.00
無名氏	550.00
	HK\$ 5,550.00

Annual Concert

陳慧冰	HK\$ 1,000.00
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60th Anniversary Celebration

霍劉佩芳	HK\$ 500.00
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Mrs. Wan Ho Wai Ying Memorial Scholarship & Bursary

梁憲孫	HK\$ 50,000.00
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Deacon & Mrs. Wan Yun Chee Bursary

溫恩智執事伉儷	20,000.00
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President Council

無名氏	HK\$ 5,000.00
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Faith, Hope, and Love Project

梁憲孫	HK\$ 200,000.00
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DONORS REPORT FOR JUNE 2012

Education Fund (Church / Organization)

九龍城浸信會	200,000.00
九龍國際浸信會	10,420.00
上水浸信會	15,000.00
大埔浸信會	12,000.00
屯門浸信教會	500.00
牛池灣竹園潮語浸信會	2,000.00
以馬內利浸信會	3,750.00
沙田浸信會	7,000.00
青山浸信會	15,000.00
紅磡浸信會	3,500.00
香港(西區)潮語浸信會	5,000.00
香港天樂浸信教會	1,500.00
香港仔浸信會	15,907.25
香港浸信教會	108,300.00
香港聖尼地城浸信教會	1,200.00
恩典浸信會	10,000.00
基督浸信會	1,500.00
將軍澳浸信會	500.00
愛群道浸信會	6,000.00
置富浸信教會	2,000.00
銅鑼灣浸信會	3,500.00
廣林浸信會	5,000.00
興田浸信會	2,000.00
觀塘浸信會	2,460.00
鑽石山浸信會	7,500.00
基督教四方福音會彩坪堂	1,000.00
基督教宣道會華基堂	1,500.00
基督教華人神召會旺角堂	500.00
FUSION 7 CULTURAL CENTRE LTD	500.00
啓聞基金	300.00
	HK\$ 445,337.25
Brooklyn Chinese Baptist Church	US\$ 300.00

Education Fund (Donor)

Cheung Wai Yi	1,000.00
Fok Wai Ping	1,300.00
Lau Suk Ching Penny	1,000.00
方志強	100.00
王紹良	300.00
王群	700.00
白智信伉儷	500.00
朱活平伉儷	300.00
何仲儀	1,000.00
何偉明	200.00
何錦燕	500.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	500.00
吳淑清	1,000.00
呂志華	1,000.00
林威烈	1,000.00
胡文恩伉儷	500.00
胡麗華	1,500.00

唐榮敏伉儷	10,000.00
徐詩雅	300.00
張啓明	1,000.00
曹偉彤	5,000.00
梁廣華伉儷	500.00
梁麗嫦	300.00
莫莊雅	100.00
許鋒威	400.00
陳偉倫	200.00
陳麗英	500.00
勞家怡	200.00
馮德華	300.00
黃仲麒	200.00
黃華娟	100.00
黃鳳蘭	100.00
楊妙珍	700.00
葉玉梅	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡慧英	200.00
鄧兆栢	500.00
鄧炳光伉儷	2,000.00
黎嘉賢	300.00
盧美娟	1,000.00
駱玉梅	100.00
薛聲明	1,000.00
龐凌玉珍	1,000.00
羅佩珊	100.00
羅凱慈	500.00
譚嘉敏	500.00
關志偉	100.00
關德華伉儷	140.00
溫祥、黎琮珍	400.00
蒙恩者	600.00
無名氏	10,000.00
無名氏	1,500.00
無名氏	1,200.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	300.00
無名氏	300.00
無名氏	200.00
無名氏	150.00
無名氏	100.00
潘卓庭(及贈汽車一部)	4,530.00
	HK\$ 73,020.00

Lay Theological Education Program

余金蘭	3,600.00
杜桂鵬	1,000.00
胡麗華	1,500.00
逢守本伉儷	300.00
張慧雯	1,000.00
許美媚	100.00
楊莉	500.00
蔡艷桃	500.00
蕭桂娥	2,000.00
婦神畢業同學	1,767.00
無名氏	200.00
	HK\$ 12,467.00

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	13,000.00
陳志傑	100.00
陶喜民	100.00
鄒小寶	900.00
蔡鈞川	1,000.00
專題講座	273.00
無名氏	500.00
無名氏	300.00
	HK\$ 17,173.00

Local Filipino Program

張智理伉儷	5,000.00
陳麗英	200.00
溫祥、黎琮珍	200.00
	HK\$ 5,400.00

Theological Education for the Hearing Impaired

張智理伉儷	500.00
溫祥、黎琮珍	200.00
	HK\$ 700.00

Scholarship and Bursaries

香港浸信教會婦女部	18,000.00
香港浸信會聯會	3,000.00
	HK\$ 21,000.00

Precious Moments



March 27-29 The Baptist Mission Week

This year's main theme of the Baptist Mission Week 2012 was "Reflection and Hope in Baptist Mission" with Dr. Brian Stanley, Professor of the University of Edinburgh as the speaker. The morning lectures were held at our Sai O campus and focused on the theme "Turning Points in Understanding the Great Commission" while the evening lectures were held at Immanuel Baptist Church and presented the theme "God's Mission and Ours." Dr. Ip King-tak served as the Chinese interpreter.



April 10-12 Expository Preaching Week

The speaker of this year's Expository Preaching Week was Dr. Alexander Mak. In a succession of three days, Dr. Mak preached the messages in James 1: 1-8 with the respective titles of "Joy in Persecution," "Patience in Persecution," and "Faith in Persecution."

May 6 The Concert of Praise

This year's Concert of Praise was held at The AC Hall of the Baptist University of Hong Kong with the theme "God Alone Can Satisfy." The content included presentation by the Joint Seminary Choir, musical instrument performance, recitals, and the sermon by Rev. Timothy Lau. The 800-strong congregation participated with joyful praise and worship.



May 15 Commissioning of Our Graduating Students

The Ceremony was officiated by President Joshua Cho with Dr. Sam Tsang as faculty representative exhorting the graduating students. That morning, all the teachers, students and staff were there to send off this group with prayers as they set out for their fields of service. We pray that God will lead them as they go to different corners of the world to serve God faithfully.



May 24 Awards Presentation Ceremony

In this annual award presentation ceremony, we offered our thanksgivings to God and expressed our gratitude to the donors of scholarships to our students. A number of our faculty and staff were honored with long service awards and a special award was given to one volunteer worker in recognition of her long-term volunteer service with the Seminary.

June 1-4 A Cultural Exchange Visit to Zhongshan City

The 23-member team visited an orphanage, an activity center with classes of different interests, Christian families, and a Christian church in Zhongshan City. We thank God for allowing the team to join various church activities and to experience the power of God's Word as they served in these meaningful activities.



June 5-12 Hill Singers' Music Mission Trip to Wuhan

The Hill Singers of 24 students and 3 teachers travelled to Wuhan on a church music exchange trip in early June. They went to churches in Wuhan, Ezhou, and Chibi City, to sing hymns and songs in a Christian English school. They visited a seminary at Hubei and witnessed to the power of the gospel. Thank God for granting them a heart of unity as they experienced God's presence and guidance.