

Newsletter

May 2013

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From "Standing by the Poor's Side" to the "Healing of Life"

Joshua Cho

1. Standing by the Poor's Side

In the New Testament, discourses on God's compassion and loving care for the poor constitute a central thought in the gospel of God's kingdom. According to the gospel of Jesus Christ, God stands beside the oppressed poor. This care for the poor gives a glimpse of the coming of God's kingdom.

Jesus challenged those who are wealthy but lack of love and encouraged them to share their wealth. When a rich young man asked Jesus how he could inherit eternal life, Jesus told him to sell all that he had and distribute it to the poor (Lk 18:18-25). He also encouraged people to lend to those who could never be able to repay the debt (Lk 6:34-35). Jesus even warned those rich people who did not care for the poor that they would receive eternal punishment (Mt 25:31-46).

Besides challenging the rich, Jesus went to be with the poor and to stand beside them. He fed the hungry and healed the sick. Jesus Christ declared: "Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who hunger now, for you will be satisfied." (Lk 6:20-21)

However, there is no suggestion that Jesus cares more for the poor than he does for the rich, or that any evangelistic effort must begin by "standing beside

the poor." The admonishment to care for the poor does not imply there is a dichotomy between the poor and the non-poor. Nor does it suggest that we should ignore the rich. In fact, God cares for everyone and desires that everyone will receive Christ's salvation and the joy of the newly created life.

The rich are also the target of God's compassion. The statement of "God stands beside the poor" is to remind the disciples and the society not to ignore the poor who cannot speak up for themselves. It is too often the case that those who lead a comfortable life concern only their own well-being and seldom, if ever, care for the poor. Moreover, man's sinful nature makes us all liable inadvertently to ignore or even deliberately oppress the poor. Therefore, the people of God's kingdom must make a conscious effort to stand beside the poor. The practice of "standing beside the poor" is a worthy standard by which to assess the mission of any Christian individual or of any Christian church.

2. The Healing of Life

The healing ministry of Jesus Christ is also a sign of God's kingdom. When the disciples of John the Baptist asked Jesus whether he was the Messiah of God's kingdom, he replied that his preaching and his miraculous healing are signs of God's kingdom. Jesus' miraculous healing includes his healing of the blind, the lame, and the lepers. In the New Testament, Jesus Christ is described as the healing Messiah who can bring God's kingdom to man (Mt 11:2-6, 12:28). We can therefore say that God's kingdom has already come through the healing ministry of Jesus Christ.

Holistic Healing

Jesus' healing involves the whole person, the body and the soul. Jesus healed a woman who had for twelve years had a flow of blood (Lk 8:43-48). In her illness she suffered anemia, physical weakness, and infertility. In her society, she was regarded as unclean (Lev 15:19-30) and whatever and whomever she touched were considered unclean. She would have probably been abandoned by her husband, her family, and her friends. Her soul would have been sad,

filled with depression and anger. She may have nursed an unspoken rage against God. Certainly, her spiritual life was severed from God because she was an unclean person who was forbidden to worship in the Temple.

When that woman heard about Jesus Christ, she was determined to find him hoping that she would be healed. She took the risk to get into the crowd in order to reach Jesus. If she was caught, she would face the danger of being stoned to death. According to the religious and cultural norms at that time, women with a flow of blood are forbidden to touch any man who is not related by birth or marriage. Yet, she knew that to touch Jesus was her only hope. The moment she touched Jesus' robe, she knew that she was cured. She was about to leave at once when Jesus stopped her and asked her to stand before him.

When the woman heard what Jesus Christ had demanded of her, she would probably be in great fear that Jesus was going to reprimand her. What this woman was about to experience was Jesus' holistic healing that goes beyond her physical recovery from sickness. Jesus blessed her by saying, "Daughter, your faith has healed you. Go in peace." When the woman heard Jesus calling her "daughter," it was as if she was being told, "You can come to my house. You are clean, and have been made whole." Jesus Christ delivered her from pain and suffering in his presence and with his words and action.

Liberating Those Who Are Bound

In another case, Jesus Christ showed his loving kindness by healing a crippled woman (Lk 13:10-17). At that time, the synagogue was ruled by a Pharisee who believed that God would not heal the sick on the Sabbath. Yet, Jesus was determined to heal this woman and he told her directly, "Woman, you are set free from your infirmity." When Jesus laid his hands on her, she was healed and could immediately straighten up. When compared with the woman with a flow of blood who reached out to touch Jesus, this crippled woman was passive. It was Jesus who took the initiative to touch her pain and suffering. He then healed her and asked her to stand up straight.

The synagogue ruler was indignant at what he saw. But Jesus was quick to point out his false pretence: "You

hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?" Jesus' message was clear: "This woman is a human, not an animal, and is a daughter of Abraham. For eighteen years, Satan had bound her and bent her over. As a result, she could not straighten up to walk, to look up at the sky, and could not look others straight in the eye. If man can show compassion to a donkey by leading it out and giving it water, why cannot God set Abraham's daughter free on the Sabbath? This woman is a human worthy to be healed even on the Sabbath."

Jesus Christ crossed the cultural and religious boundaries to restore this woman's identity as "Abraham's daughter." As a result, she was healed, experienced God's salvation and life transformation within the community of God's people.

In examining the healing events, we will come to the understanding that healing is related to salvation when we trace the etymology of salvation. The Latin word *salus* for salvation means healing and wholeness. Another meaning of salvation is to set free, that is to set free all those bound by the Evil One. Those who were described in the New Testament as demon possessed were like psychiatric patients, unable to extricate themselves from their bondage. Neither could they lead a normal life. Their lives fell into deep despair with no hope of recovery. They are like those who have fallen into a trap. Some have given up on their health while some would rather remain in bondage than seeking freedom. These are the people whom Jesus Christ desires to set free.

As both sickness and falling into captivity are the same thing, what salvation does is to heal the sick and set the captives free. The Evil One has the power to make a person a captive, separating this person from eternal life and from health. God is man's only redeemer; the only one with the authority to overcome the power of the Evil One. Whenever the power to hold a person captive is restrained, that person can be fully healed and redeemed. In other words, all salvation and healing come from God,

the source of eternal life. Those in captivity cannot set themselves free; those who are sick cannot heal themselves.

The Messiah's Kingdom Is the Kingdom of Healing and Liberation

If the church can understand the relationship between salvation and sickness, then faith and healing will no longer be treated as separate experiences. In that "already but not yet" kingdom, the Holy Spirit can strengthen the church's healing ministry that helps people to face life's suffering and sicknesses in the light of Christ's salvation. On the one hand, God's kingdom is a reality in the *eschaton* (end time). The grace of God's salvation is infinite. It is He who conquers the power of the Evil One; it is He who is the healer. In God's kingdom, the healing is thorough and it is perfect. There is no sickness, suffering or death in His kingdom. God's power of redemption manifests itself in a person's life.

On the other hand, healing is part of life of the church. When healing takes place, it signifies that God's kingdom and salvation "has come into the church." However, God's kingdom is not the church. God's kingdom will not be fully fulfilled in this generation. In God's kingdom, we can see many witnesses of God's healing and other people can experience God's power of healing and liberation in their lives. To be healers, we ourselves must first experience redemption. If people are willing to cry out to Jesus Christ for salvation, they can then experience the power of healing and can receive God's gift of new life — a new life reconciled with God, with oneself, with other people, and with the world.

As pastors, we all believe that a healed life is a life that the Lord has redeemed, a life that has been set free from the Evil One by the Lord's authority. This is the hope of the pastor; it is the hope of the pastor when he fixes his eyes on eternity. In this way, we submit to Jesus Christ's calling, claiming the assurance of Christ's continued presence. We then live out our lives as disciples who seek to sacrifice ourselves for the good of others. As we follow Jesus Christ closely, we immerse ourselves in other people's suffering and commit ourselves to bring healing to their lives. We desire to be priests called by God and empowered to help others. As priests, we bring healing to people's lives; as healers, we set them free.

In conclusion, salvation is not only God's redemption of the poor but it also relates closely to healing. The healing of Jesus Christ and his instruction to his disciples come to provide an important model for today's churches. Healing is central to the gospel, since healing is a powerful demonstration of God's salvation. This healing has profound meaning and can only be understood within the framework of God's kingdom. When the church lives out a life of healing, it declares and affirms clearly that indeed Jesus Christ's "messianic kingdom has begun." Jesus Christ's kingdom is a kingdom of healing and liberation.

(Scriptural quotations are taken from the NIV Bible.)

We Have Walked along a Section of the Road: The Learning of Mission

Two years ago, HKBTS has extended its development in mission in its theological education. Up to this day, the faculty and students have walked along a section of the road in this direction ...

The Development in the Direction of Mission

In 2010

October 16-25 **The Inspiration from Lausanne Congress of World Evangelization**

President Cho was invited to join the Third Lausanne Congress on World Evangelism in South Africa. The Congress not only helped Dr. Cho renew his personal call to mission but this meeting with other evangelicals strengthened his commitment to lead our team of teachers to make mission central to theological education and lead HKBTS students to join the mission ministry to spread the kingdom of God.



In 2011

February 20 **Launching the “Faith, Hope, and Love Project”**

In the “Diamond Jubilee Worship Service,” Dr. Cho projected the way forward for the Seminary’s future direction as he launched the “Faith, Hope, and Love Project.” A key point of the project is to promote the Baptist’s pioneering spirit with a focus on evangelism and mission. Dr. Cho challenged the Seminary to become a vibrant disciple community ready to take up the Christian mission.



August **Re-launching the Mission Dynamics Center**

The purpose of re-launching the Center is to nurture talents in mission, to engage in the study of mission ministry and resource provision, and to establish greater partnership relationship with churches, missionary societies and mission organizations. Rev. Pak Loh assumed the office of Director of the Center in August while two of our teachers, Dr. Eric Kwong and Dr. Alexander Mak, joined the Center to promote the Seminary’s mission ministry.

In 2013

January **Offering the Doctor of Theology Program**



Another key point of the Faith, Hope, and Love Project is to develop the Graduate Studies Program by offering the Doctor of Theology Program. This has a three-fold purpose: 1. to respond to churches, the society and the world, and to assume the Seminary's responsibility; 2. to prepare a new generation of teaching talents; 3. to put mission into practice.

Over three years' preparation, the ThD Program has been launched in the spring in the academic year of 2012-13. By taking good advantage of the Seminary's excellent faculty and learning resources, we envisage training up workers who will devote themselves to shepherding, mission, and a host of other evangelical ministries. In this way, the Seminary can further participate in the mission ministry of God's Kingdom.

Gaining an Overview of Contemporary Mission



Besides classroom learning, we hope that our students can gain an overview of contemporary mission through lectures, special mission messages in morning chapels, noon-time sharing meetings, all kinds of exchanges and times set aside for prayer.

1. Lectures

March 27-29, 2012



Baptist Mission Week: We invited Dr. Brian Stanley to give a number of talks on "Reflection and Hope in Baptist Mission." The morning lectures were held at Sai O campus with the theme "Turning Points in Understanding the Great Commission." The evening lectures were held at Immanuel Baptist Church with the theme "God's Mission and Ours." The sharing and insights of Dr. Stanley have broadened the horizon of our teachers and students and have given us an opportunity to reflect together and exchange ideas on Baptist mission.

2. Sermon Messages in the Morning Chapel

In 2012

- President Cho delivered a sermon on "The Integral Mission: The Gospel for the Poor." (August)
- President Cho delivered a sermon in the Joint Programs Graduation Ceremony on "Jesus Christ's Gospel: An Integral Mission" (November)
- Mr. Anthony Chiu, Director of Hong Kong Fair Trade Power presented a message entitled, "A Re-examination of Integral Mission: Fair Trade." (November)



- Dr. Chan Nim-chung, Chief Executive of Cedar Fund, spoke on the subject, “Integral Mission.” (November)
- Rev. Samuel Chiang, Executive Director of International Orality Network, introduced us to the subject, “To Tell the World through Orality.” (December)



In 2013

- In the morning chapel of the Opening Convocation in spring, President Cho spoke on “Poverty and Wealth.” (January)
- Three of our Biblical Studies teachers, Dr. Wong Fook Kong, Dr. Tony Sher and Dr. Clement Shum, shared their views in the three subsequent morning chapels on the topic, “Good News for the Poor? Biblical Teachings on Caring for the Poor.” (January and February)



3. Exchange and Prayers

Thank God for exchanges President Cho and our faculty have had with the missionaries and mission societies. Students through various chapel services have met with missionaries from Hong Kong and from overseas. Our students have learnt about the situations of the mission fields and their needs. They can also pray for the missionaries and for the unreached peoples in those ethnic communities.

In 2010

- Dr. Ben Brown and his staff coworkers of the Go with God Global came to the Seminary on a visit for exchange. (November)



In 2011

- Dr. Billie Hank, President of International Evangelism Association, came to the Seminary on a visit for exchange. (May)
- Our teachers and students went to visit a church of Korean Christians in Hong Kong. (October)
- Thirteen missionaries supported by Hong Kong Baptist Church visited the Seminary and met the faculty and students in the morning chapel. Dr. Jerry Moye and Rev. Pak Loh prayed specifically for them on the occasion. (November)
- Local missionaries to Africa came to HKBTS on a visit for exchange. (November)



In 2012



- Watoto “Stars of Hope” Children’s Choir from Uganda visited the Seminary: The choir is made up of children who have lost one or both parents due to the AIDS epidemic or war. In the morning chapel, through music, dance and members’ stories, the choir shared the Watoto vision and ministry with our teachers and students who later divided into small groups together with the choir members to care and pray for their needs. (February)

- Missionary Rev. Mak Heung-lan and Rev. Lee Kwong-ping of the China Evangelistic Mission Ltd. came to the Seminary on a visit for exchange. (February and March)

- The missionary, Tom McCormack, from Enoch Society for Care of the Aging visited the Seminary. (March)



- 90 people from the Mainland organized by the Institute in Basic Life Principles (Hong Kong) Limited paid a visit for exchange to the Seminary. (March)



- Rev. Chris Barnden, Director of Ministries of Global Interaction in Australia, came to visit the Seminary. (October)
- Rev. Terry Smith, Director of Partnerships and Initiatives, Canadian Baptist Ministries, came to visit the Seminary. (October)
- President Cho had an opportunity of an exchange with around 100 people from the Institute in Basic Life Principles (Hong Kong) Limited which works in the Mainland. (October)

4. Noon-Time Sharing Meetings

In an effort to promote and strengthen the campus ethos for learning more about mission, the Evangelism Department of the Student Union has offered several different noon-time sharing meetings.

In 2011



- “The Aftermath Situation of Japan’s March 11 Earthquake”: Missionary Fung King-ho, an alumni and a missionary to Japan, came to the Seminary to speak on the topic. (March)
- Rev. Lin Tat-kit, Executive Director of Hong Kong Baptist Mission, spoke on the topic, “Local Cross-Cultural Ministry: The Gospel Ministry for Indonesians.” (April)



- Rev. Lam Chun-hung, Pastor of Swatow Baptist Church of Kowloon City, spoke on the topic, “Local Cross-Cultural Ministry: The Gospel Ministry for Thais.” (September)



- Pastor Mitsumasa Shiba of the Hong Kong Japanese Christian Fellowship spoke on the topic, “Understanding the Ministry for Japanese Expatriates in Hong Kong.” (November)

In 2012

- Rev. Chan Shun-kam, Director of Mission and Mobilization (Hong Kong Region) of The China Evangelistic Mission Ltd., spoke on the topic, “How to Promote Mission Ministry in Chinese Churches.” (February)



- Dr. Chan Nim-chung, Executive Director of Cedar Fund, spoke on the topic, “The Afghanistan Experience and the Cedar Fund’s Theological Idea of Integral Mission.” (April)
- “The Sharing of Zhong Shan Ministry” (September)
- “The Sharing of China’s North West Ministry” (November)



In 2013

- “Prison Ministry” presented by Dr. Tobias Brandner of the Hong Kong Christian Kun Sun Association. (February)

Experience in Exchange and Evangelism

From learning to practice, from exchange to experience,
we walk forward step by step ...



June 1-8

“Hill Road Singers” Sichuan Art Exchange Visit

June 10-12

A Cultural Exchange Visit to Yingde City, Guangdong Province



In 2011



June 15-23

A Group of Graduating Students Visited the Mongolian People’s Republic

In 2012



June 1-4

Zhong Shan Exchange: The 23-member squad went to Zhong Shan to visit an orphanage, a center offering various classes of interest, homes of local Christians, and a Christian church. We thank God for providing the opportunity for our teachers and students to participate in these activities conducted by the local Christian church. Through serving in these activities, our students came to experience the power of God's word.



June 5-12

An Art Exchange Visit to Wuhan by the "Hill Singers": In early June, a team of 24 students and 3 teachers of the "Hill Singers" visited churches in Wuhan, Ezhou, and Chibi. They sang hymns and gave testimonies in the Ark School of English Training and The Seminary of Central and Southern China. We thank God for bestowing on these students a heart of unity as they richly experienced God's leading.

In 2013

March 30, 2013

Evangelism in Stanley Prison: During the Easter Holiday, a team of students and teachers went to Stanley Prison to conduct three evangelistic meetings. The team was allowed to preach the gospel to over a hundred male prison inmates, including over 30 foreigners. We thank the Hong Kong Christian Kun Sun Association for their liaison work that provides our students the opportunity to care for and serve this marginalized community. The team used ice-breaking games, hymn-singing, Christian testimony, the gospel message, and small groups to share their witnesses. It was during the small group session that our students answered questions raised by inmates about the Christian faith and they could pray for the inmates' needs.

Publication

Through literary publication, the Seminary shares with churches and brothers and sisters our reflections on mission...

October 2010 - April 2013

Newsletter: President Cho shared messages on mission for six issues in succession in the "President's Word" in the *Seminary's Newsletter*. These are the topics: "The Christian Mission of a Disciple Community," "The Christian Mission of Disciples," "Missio Dei and the Holy Spirit," "Hospitality: Practicing the Integral Mission," "Integral Mission—Gospel for the Poor?" and "The Poverty of the 'Non-Poor.'" Besides, in the Faculty Sharing column Rev. Pak Loh wrote an essay on "The Characteristics of the Disciple Community of the Great Commission."



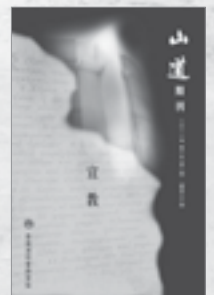
In 2011

Publishing in progress: Dr. Eric Kwong is now writing the book, *Globalization and the Gospel*, that discusses contemporary missional direction and strategy. This book is one of the publications on mission in the Seminary's Church and Culture series.



January 2013

Hill Road: We have published *Hill Road* (issue 30) following the theme "Mission." In this issue, various issues on the theology of mission and the contemporary history of mission are discussed.



Mission is one of the important directions of the Seminary's theological education. In the days ahead, as God leads us forward, we are eager to learn more, experience more and have more life encounter about mission. We pray that we can be part of God's mission and make disciples of all peoples of the world.

It Is **Quality** That Counts in Church Music Ministry

Sanson Lau

Director of Edna Wong
Christian Worship Arts and
Education Center



The Wind of Education Reform Came

In the past one to two decades European countries and the United States have carried out education reform. Deeply affected by the economy and culture in the West, Japan, Taiwan, and even Hong Kong have similarly conducted their own reforms. It is regrettable that the reforms implemented in these countries and regions have been, without exception, economically driven. Experts in financial management have been given the authority to be the spokesmen and set policies that affect the ideals, ideas, direction and policies of education. Predictably, the direction of education has changed from the more meta-physical educational ideals of “whole person education,” “developing a holistic personality,” and the “search for truth, goodness, and beauty.” Instead, the present generation of students receives an education based on the notion that our contemporary world is where “a person’s life is profoundly affected by the world of economy.”

In today’s pragmatic culture, the educational policy makers will naturally direct resources to the more measureable educational subjects and cut funding to the humanities. The elite professions of medicine, architecture and law are certainly given priority. Courses related to the use of a language are well-funded but literature courses are not. Mathematics and science get priority because they are useful to the industrial and commercial sectors. Then too it is taken for granted that those practical, business and vocational training subjects such as marketing, accounting, business management, and logistic strategy are treated as important parts of the standard educational content. The humanities and subjects

related to character formation such as literature, history, philosophy, art, dance, music, sports, religious education are neglected. These subjects fall outside the categories of education that are considered worthy of support by “public money” and are now treated as dispensable “embellishment” of education at a time of limited resources for education! No doubt, resources are limited these days; and certainly a philosophical discourse, a poem, a statue, or a movie cannot fill our bellies. It is hard to measure quantitatively the efficacy and achievement of those who receive education in humanities. It is much easier for school systems to make themselves “accountable to taxpayers” by allocating their resources to practical studies! Of course, to be fair, students (To put it bluntly, we should say many parents and their children!) out of a concern for their future employment fuel the above educational atmosphere.

Contempt for a Person’s Ability to Master an Art?

Basically, a similar situation exists in our Christian churches. Art education? We are living in the so called “modern world” (Note: sociologists tell us that one of the characteristics of the “modern world” is that the social behavioral subjects such as religion, politics, education, and economics have been transformed from a state of integration to discreet, independent institutions). In this modern milieu, we in the church expect the school system to produce and supply musicians, dancers and painters for the church. We in the church have come to expect to sit back and enjoy these people’s contribution and through them

we are able to offer up to God the most beautiful music, architecture, paintings, poetry, and literature. Little do we know that in today's situation the majority of people today, including Christians, lack the discerning power nurtured by an education in humanities. The result is that people in the modern world are now captives of the pop culture and the "instant food mentality!"

Let me give an example. In the past, public schools in the United States expected students to participate in broad cultural and sports activities as compulsory humanities courses and prerequisites for graduation. These subjects included orchestra, choir, cheerleading team, track and field team, ball game team, an art class, and the debate team. In those days, a typical high school student might be on the basketball team and play the trumpet in the brass band. That same student's winning painting might be displayed in the school's annual art exhibition. At church, this student might sing in one of the youth choirs or that person might play the prelude for the Christmas worship service. The same person might have even designed the cover of the Christmas service's program. Unfortunately, times have changed, even in the so called advanced countries such as the United States. Nowadays, few members of the younger generation can claim any literacy in serious music, not to mention the limited training in the arts and humanities they receive. No wonder in U. S. churches today, there is a gradual decline in the number of serious music groups such as mixed chorus and orchestras. This trend affects even a denomination with the highest number of churches and largest total church membership. Due to such a drastic decline in sales, its choral publication department with a history of almost a century has closed down and has only retained a small section to publish choral music items for those choirs formed by the retired.

Today, an increasing number of churches have changed the mode of congregational singing by no longer using the score with a standard stave to allow people to sing in parts. Instead, the churches go backwards to the time when music education was not widespread and when congregations were only provided with the lyrics. (Ironically, this retrogression continues to be done by flashing the lyric on a screen with a high-tech projector!) Coincidentally, Hong Kong society and churches are following in the footsteps of their European and American counterparts! Please forgive my bluntness when I say such a trend

denies people the opportunity to develop their God-given capacity to experience beauty and awe in worship. This trend also shows contempt for a person's ability to master an art and somehow undermines the wholesome singing experience of those who can read the stave!

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After I have expressed my disheartening feelings, I must now ask myself if we must finally accept this cultural current as irreversible. Apparently it is not necessarily to be so pessimistic. There remain some vibrant institutions which continue to preserve the arts and the humanities that give us a more multi-faceted picture and they give me reason to steady my emotions. I cite some examples as follows:

1. Hong Kong Schools Music Festival, The Associated Board of Royal Schools of Music (in short, ABRSM) of UK's Music Examination

Each year since the 1950s, local primary and secondary students have participated in the Hong Kong Schools Music Festival in February and March. I am happy to report that the interest has been so keen that the number of primary and secondary students taking part is now in tens of thousands (In recent years it has exceeded one hundred thousand)! What a bustling scene it is as students participate, either individually or in groups, in hundreds of competition events to sing or play their musical instruments. It has been my privilege to attend the grand final of chorus competitions for several years, and I found myself sitting on the edge of my seat as I have witnessed the high quality of both primary and secondary school choir performances. I am thrilled to know that overseas adjudicators continue to praise them as "world class." I have been astonished to see the choirs use every means possible to inspire their audience with their angelic voices! I have felt myself transported to a gothic cathedral, and have imagined myself standing in a deep forest, beside a raging sea, atop a snow capped mountain or amid the lonely English moors. In short, the performers affect the music lovers' total being causing them to be caught up in the beauty of their music! I have observed that these finalist contestants are, almost without exception, from schools founded by Christian organizations.

Another cause for hope for the survival of excellent music is the ABRSM. The ABRSM has brought all kinds of

music qualification examinations to the world, allowing people everywhere to take the examinations. We can even say it is doing an export “business” as it exports British humanities and art education globally. Even from a business perspective, we can say the high examination fees actually bring huge revenue to Britain through this thriving international “trade operation.” Partly due to our colonial history, Hong Kong has from year after year been the region in the world with the highest number of candidates.

Judging from the number of young candidates sitting for such the United Kingdom’s Music Examinations, the record-breaking number, the high standard of performance, and the high proportion of Christians among the contestants in the Schools Music Festival, the churches in Hong Kong ought to have a good number of quality musicians ready to take up the torch to continue serving God through the music ministry. Unfortunately, this has not been entirely the case! This is because many of those who study music in their primary and secondary school stage cannot find musical positions in today’s churches due to the current trends in church music. Then too, many students in their secondary school stage go overseas for further studies. Moreover, even if they remain in Hong Kong, it is hard for them to find fellow pilgrims who share their musical interests in their own churches or they cannot find musical ministry posts elsewhere. (This is what I can report from my own personal observation and experience: I continue to observe that churches too often fill musical posts with those lacking formal training. A number of young people who are serious about their music training are shocked by the poor standards of their churches’ music teams and as a result refrain from joining them!)

2. Continued Education for Pastors

Recently, I was privileged to teach the course, “A Guided Tour of Music: What Modern Church Music Really Is,” in the Seminary’s Pastoral Continuing Education Center. At the beginning of the course as participants were introducing themselves and sharing their expectation for the course, they began raising a number of questions. For example, they wanted to know how to blend “modern” and “traditional” hymns in a worship service. What criteria should be used in hymn selection? Not unintentionally, I found myself guiding their thinking by a few questions:

What exactly is the so called “modern” music and what is “traditional” music? When should a song be regarded as a “hymn”? What exactly does “worship” mean? My students’ questions helped me affirm my belief even more that many pastors, elders, deacons and the music leaders of churches need to further clarify certain fundamental concepts about church music.

3. Church Music Ministry in Tertiary Educational Institutions

In 1963 (50 years ago), Baptist College (presently Hong Kong Baptist University) founded its chorus. Then, as choir members rapidly increased, the chorus was divided into the College Chorus, the Women’s Chorus and the Christian Choir. Of the three, the Christian Choir was formed for those dedicated to doing evangelism and serving God through church music. These music teams continued until 2000 when there were more than 10 tertiary institutions in Hong Kong but even then only Baptist University had a Christian church music team.

In 2000, the Executive Committee of the Baptist University’s Christian Choir set up a medium-to-long term plan: to introduce the “Christian music team,” a mode of ministry learning, to all the tertiary institutions in Hong Kong. In the following 10 years, this “impossible mission” has actually transformed the ecology of Christian student organizations in tertiary institutions in Hong Kong. From planning to implementation beginning 2004, Hong Kong Polytechnic University (2004), Lingnan University (2006), Hong Kong University (2006), Hong Kong Institute of Education (2007), Chinese University of Hong Kong (2008), City University of Hong Kong (2008), Open University of Hong Kong (2009), and Hong Kong Shue Yan University (2011) have now successively formed their own Christian Choirs. At present, there are over 400 members in these more than ten music teams. Members come from different churches, study in different universities, and major in a variety of professional disciplines. But they have one common goal: To serve people groups both inside and outside the school so that through music they give witness to their faith in Christ Jesus and function as light and salt in our society.

Over the past ten years, Hong Kong society has become primarily dominated by popular culture. We can say that the generation of those around 20 years old

has grown up to be typical pop culture young people. In order to “entertain” these youngsters and out of a fear of not fulfilling their wishes or catering to their interests, the churches has blindly packaged worship services with a strong dose of popular culture. Of course, that would include the music used in the so called “worship,” (the way congregational singing is conducted) as worship leaders ingratiate themselves upon the younger generation. However, it is interesting to note that those members of the Christian choirs and Christian bands in different universities are youngsters who fall into this same age range and they discover, in the more solemn, serious choral singing and ensemble music, an alternative music world which has almost been forgotten by our churches. This music style comprises multiple classical elements, for instance harmony, timbre, form, texture, dynamic, meter, tempo, rhythm, tuning, interaction between music and text and so on. In today’s culture where most people only pay attention to melody, these musical elements are once again introduced to the hearts and souls of choir members! The success of the university choirs and bands attest to the assumption that we do not really need to worry about the appetites of the younger generation. When it comes to things that are good and of high quality, we must not worry so much about “market” reaction. To quote a Cantonese saying: “Don’t worry about not knowing the quality of the goods; by comparing different kinds of goods, you will see which is better!”



What Is Familiar Equals Plain?

Returning to the present scene, many Christians say they find serious music, or so-called classical music, boring and too difficult. They engage in self-teasing by saying they are “blind to music.” Yet, at the same time they like to wear a “walkman” headset all day long, or sing in the karaoke, or even learn to play the bass drums or join the praise band. These Christians also choose to attend the praise service for worship. To them, “Alas, after all, music, well, I think I still like it!”

I think behind this phenomenon there is a deeper and more latent phenomenon. The mass media, which is dominated by popular or trendy culture, threatens the content of the humanistic study program through its brainwashing. As time goes by, we unconsciously judge

the sound effect of the music we often hear and prefer pop music which seems so approachable and plain. In today’s world, we seldom hear classical music and would therefore judge it as too profound and inaccessible! But if we look closely at the scores of these two kinds of songs (I try to use this general but not necessarily accurate way to distinguish the two), we will find that upon a careful comparison, the level of difficulty of many of the pop style songs is actually no easier than that of classical music. In short, every music style has its difficult pieces and its simple ones. The truth is this: We always tend to consider whatever is familiar to us is easier to handle.

Quality Is the Key

I often discuss and sometimes even get into argument with one of my mentors in the music ministry: What are the reasons that most Christians claim it difficult for them to assimilate or accept music requiring more rigorous basic training? Does it have something to do with a person’s quality or changes in the learning environment? Does it result from the trendy culture, teaching methods, or the problem of promotion? Do problems arise from personal tastes, horizons, experience, or the faith or vision of the music leader, whom I like to call the “gate-keeper”? Maybe this kind of debate will never be resolved. We often hear people say: “I have no talent for art or music!” Yet, I have discovered that beauty, which is the very basis of art itself, can always move people. This is what every one, even those without so called a “talent for music,” experiences! Take choral singing as an example. Music can touch almost everyone’s soul when singing is sincere and up to a certain artistic standard of voice, harmony, intonation, rhythm, harmony, dynamic, balance, articulation, and emotional expression. On the other hand, the above-mentioned argument of “having no talent for music” and being unable to appreciate music will be valid only when the singing is bad. People often comment that the church choir seems to put on a show. To respond to this comment, I would say, only if a choir fails to sing well enough in order to communicate the core message of the anthem, its singing would never be reduced to “putting on a show.” Therefore, I think to sum up, it is the quality of the music or the quality of ministry that counts!



Academic Affairs News

1. Spring Term of 2012-13 Has Begun

This school year's Spring Term has begun since January 14. The following day was the Spiritual Formation Day. In the morning session, we invited Dr. Jerry Moye, Emeritus Professor of Old Testament and Spirituality, to share a message on the theme, "Challenges from Parker Palmer: Christian Educator, Pilgrim, Visionary." In the afternoon, there were individual meditations and sharing in groups so as to prepare our students for a new term of learning.

2. Experiencing Seminary Life Camp

The Experiencing Seminary Life Camp was held from March 6 through 7 with the theme, "Love Our Neighbors and the World with a Heart for the Kingdom of Heaven." There were a number of sessions including testimonies of God's call, a sermon message, sit-in classroom lecture, exchange with professors and students, and time for individual meditation. Participants' spiritual experience at the Life Camp was enhanced by an in-depth reflection on God's call and what to expect in full time ministry as well as a glimpse at seminary life.

3. Concert of Praise 2013

The Concert of Praise 2013 was held on April 28 (Sunday) at 7:30 pm at the Academic Community Hall of the Hong Kong Baptist University with the theme "The Eye of Faith." The congregation was led to go on a journey of faith through hymn-singing, Christian testimonies, monologue, dance and a sermon message by Rev. Eric Kwong.

4. Awards Presentation Ceremony

This year's Awards Presentation Ceremony will be held on May 23 (Thursday) at 7 pm at the Chapel of Sai O Campus. We hope to give recognition to students with outstanding performance in academic studies as well as in other areas. We also want to take this opportunity to thank our long term faculty and staff. Above all, we want to express our appreciation to all the donors of student scholarships.

From the Chaplain

Rev. Brian Lam

Life of Prayer in the Seminary

Rev. Samuel Wells, an Anglican scholar, describes prayer this way: prayer is a petition; prayer is an expression of awe; prayer is confession; prayer is thanksgiving; prayer is silence; prayer is scripture reading. Christians, whether as individuals or as a community, must learn to pray and to put prayer into practice in order to be a community of prayer.

As President Cho always emphasizes, HKBTS is committed to become a community of prayer. There are two All Seminary Prayer Meetings every school term, one being held at the beginning of the school term and conducted by the chaplain and the other being held in the middle of the term and conducted by the Spiritual Devotion Department of the Student Union. In the All Seminary Prayer Meeting, the entire faculty, staff, and students gather together to pray with one heart for the Seminary and for one another.

There is the Morning Chapel Hour from Tuesday to Thursday when the faculty and students assemble in the chapel to worship God. In the last session of the Thursday's Chapel Hour, the Spiritual Devotion Department of the Student Union will always lead the seminary community to pray for the world, for Hong Kong and for the seminary community as we give thanks to God and ask for God's help.

The Spiritual Devotion Department of the Student Union is responsible for planning and delivering the Morning Prayer Meeting and the Noon-Time Silent Prayer Meeting. The Morning Prayer Meeting is held every Tuesday and Thursday from 8 to 8:30 am. Students and teachers living in the quarters are the main participants while certain commuting students arrive early to join the meeting. The Noon-Time Silent Prayer Meeting is held every Wednesday from 1:30 to 2 pm. At first, it was meant to be a meeting of fasting and prayer. Recently, considering that each individual person has different physique and needs (Classes on Wednesday run from 9 am to 6 pm), all are welcome

to join whether they fast or not. The Spiritual Devotion Department of the Student Union is responsible for supplying a specific topic of prayer for the Morning and Afternoon Prayer Meetings.

The Staff Prayer Meeting is held every Monday after lunch time for about 45 minutes. All members of the staff are free to join. Thank God that there are some staff coworkers who take up the work of liaison and coordination. This means that every week our staff can share with one another's recent happening as they pray for family members who are not yet Christians. They also pray for the whole Seminary and for her different

departments, and of course, remember one another's special needs.

Besides the regular prayer meetings, the Seminary also encourages students in individual classes to take advantage of the "class gathering" so that they can share and pray for one another.

Rev. Samuel Wells has said that prayer is actually to show our entire dependence on God. May HKBTS learn to be a seminary of prayer and may we become entirely dependent on God. May we also continue to grow as a community of faith as we depend on one another.

Lay Theological Education Department

Toto Choi (Associate Director)

An Indispensable Training — The "Mission Ministry Program"

I think all Christians would agree that evangelism is a Christian responsibility and mission. In fact, many churches are actively promoting evangelistic and mission ministries. In recent years, we organized frequent trips to the Mainland. These trips include visits, cultural exchange, evangelism, and training. It is clear that many brothers and sisters are generally happy to support and even to join trips. Despite Christian believers' enthusiasm, there is some doubt whether they have sufficient training in evangelism. In addition to the need for ministry skills, the need for basic theological training cannot be ignored.

The Lay Theological Education Department began offering the Mission Training Program in early 2000. Since its beginning, 217 graduates have completed their studies and those graduates have continued to actively participate and promote the mission ministry in their churches. Amongst them, many have later consecrated themselves to the Lord and gone on to complete full time theological training to become full time pastors.

At present, LTED offers five core subjects in the "Mission Ministry Certificate Program." They are "Christian Mission of the Church," "History and Trends of Mission," "Exploring World Religions," "Mission and Culture," and

"Urban Mission." These titles suggest they are to deal with academic and heavy issues. We hope to provide our students with wide horizons of mission, a solid foundation in the knowledge of mission, and a comprehensive, solid grasp of mission equipping them to help their churches promote the mission ministry aptly and effectively. Apart from classroom learning, there are also cross-cultural tours. Through field trips and site visits, students come to know the way of life of different ethnic communities or groups and gain a deeper understanding of cross-cultural living. Besides, the regular spiritual formation meetings can strengthen students' understanding and experience of the mission ministry through topical sharing and students' mutual exchange and intercessions. A new term of "Mission Ministry Certificate Program" will begin this coming October and students can expect to complete the program in a year.

Those who have completed the "Certificate Program" can further their studies in the "Diploma Program." Besides the advanced training in ministerial skills in mission, the diploma program also offers biblical courses and courses on theology and spirituality to foster students' inner life and their holistic growth. Apart from classroom meetings, students are required to join the short term mission practicum to deepen their

experience and understanding of mission ministry.

Perhaps brothers and sisters in Christ may have had some cross-cultural and mission experience before. But first we would provide them with guidance for this kind of practicum. We would require students not only to have sufficient preparation before the trip but also to undergo in-depth reflection of the activity to be reported in designated homework. We are convinced that under the supervision of the course instructor, students can come to a more in-depth understanding and learning.

Life in Hong Kong is busy and the tempo is fast. To an ordinary Christian, to be able to spare extra time apart from work, family and church ministry for further studies is no easy matter. However, there are still many

brothers and sisters who make an indefatigable effort to receive theological training. These brave souls respond wholeheartedly to God's call and pay the price in time, money, and mental strength. All those students who have studied and those who are presently studying are the most powerful witnesses for Christ. It is hoped that each of us as Christians can experience the joy and satisfaction of being equipped, and of being able to put into practice what we believe. Then may we go on to encourage others to devote themselves in a concerted effort to propagate the gospel of the kingdom of God.

* For details of the program please refer to the Seminary's webpage: hkpbs.edu.hk/ited

Distance Education Program

Chow Pui-shan (Director)

In 2013, the Distance Education Program has entered its fifteenth year. A thanksgiving sharing meeting is being planned for October 19. Alumni, students, instructors, partner-organizations, and brothers and sisters of our churches are welcome to join us as we give thanks and raise our voices to praise God with all our hearts.

Besides our target to provide training for the general Christian public, DEP has also launched "mainland ministry" and "special training" to care for the needs of different communities. We are eager to provide opportunity for them to pursue further studies in theology. At present, the target communities we serve in "special training" include the visually impaired, the hearing impaired and those who have come to Christ in correctional institutions. The Opening Convocation for the "Fourth Class of Certificate Program in New Testament Studies" took place on April 14. This program is jointly organized by DEP and the Christian Ministry to Visually Impaired Persons. DEP

is happy to cooperate with churches and Christian organizations. If you are moved to give an offering for the support of DEP's "special training" ministry, you are welcome to contact us. Also, if you know other communities with special needs for theological studies, please contact us.

In order to broaden our students' horizon, we hold two topical seminars each year. These public seminars are held on a Saturday afternoon and brothers and sisters of all churches are welcome to join. This year's first seminar will be held on May 25 with the topic, "Forgiveness vs. Justice?" The speaker will be Dr. Freeman Huen, the Seminary's Assistant Professor of Practical Theology (Social Ethics). This is an issue on which contemporary Christians must reflect, and we hope that our brothers and sisters in Christ will not miss this opportunity to explore this topic together. Registration has already begun and will stop when the quota has been filled.

The new Executive Committee of the Student Union took office this January. The seven committee members are the following: Lam Lai-yi (Chairperson), Chan Pak-yui (Vice-Chairperson), Lam Sik-cheung (Secretary), Leung Wing-cheong (Treasurer), Shum Ching-kwan (Spiritual Devotion), Lam Mei-ling (Evangelism), Cheng Ka-man (Daily Living). The Executive Committee has invited a number of teachers who serve as our advisors. These advisors are Dr. Vincent Lau (Student Union), Dr. Andres Tang (Secretary Department), Rev. Brian Lam (Spiritual Devotion Department), Dr. Eric Kwong (Evangelism Department), Rev. Pak Loh (Evangelism Department) and Dr. Nathan Ng (Daily Living Department).

The theme for this year's Student Union is "a Pluralistic yet Unified Community of Disciples." When discussing the theme, our executive committee members understand that the HKBTS's student body comes from different churches and denominations. We also know that students have different personalities, talents and thinking patterns. Despite our differences, we, as disciples, are learning to follow Jesus Christ. We hope to live and grow together in this disciple community through joining the service and activities of the Student Union. It is our wish that through participating in the service and activities of the Student Union, we come to understand and respect one another's differences and to submit to Jesus Christ as our Lord as we learn to listen, humble and deny ourselves, and practice being one in the Lord in the seminary community.

This spring, the Student Union launched a campaign of collecting used books for charity sale. In the seminary

we collected many Christian books and original copies of audio and video products on sale for charity. The money we got would then be donated to the Seminary's library for purchasing new books. Thank God that the activity was a great success, and we want to thank all the teachers and students for the generous donation of their books and AV products.

The Evangelism Department adopted the "Gospel Ministry for the Urban Marginalized Communities" as this year's theme. On February 28, a noon-time sharing meeting on knowing more about Christian prison ministry was held. Rev. Tobias Brandner was invited to share his experience in serving the prison inmates. Our students paid a visit to Stanley Prison on March 30 with the hope of learning how to serve this marginalized community.

Beginning in February in the new school term, the Spiritual Devotion Department has made arrangement to hold Tuesday and Thursday Morning Prayer Meeting and Wednesday Noon-Time Silent Prayer Meeting. In the Morning Prayer Meeting, there is an additional session of presenting a topical message on a Bible character. According to the plan, different classes will be in charge as we encourage more students to participate and to keep watch over one another through prayers. Several special meetings will be added into this year's Noon-Time Silent Prayer Meeting as we invite different classes to hold simultaneous class prayer meetings. It is hoped that this will help students to know more about each other in their own classes during the class prayer meetings, and that students will offer prayers and services for one another.

Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), spoke at the “How to Be a 21st Century Theologian?” Seminar of the Seventh Annual Fellowship of Theologians in Taiwan on December 7 and 8, 2012. Dr. Tang spoke on the topic “The Disorder of the (Doctrine of the) Church” and “Dietrich Bonhoeffer on the Church and the World — Today, Is the Church Still Useful?” Dr. Tang’s two articles, “Listening to

the Word: The Theological Hermeneutics of John Howard Yoder” and “Reflecting Martin Luther’s Theology in a Perspective of Postmodernity” were published in *Theology & Life*, 35 (2012). He also wrote the guided reading for the Chinese translation of Miroslav Volf’s book, *Work in the Spirit: Toward a Theology of Work* (New Taipei City: Campus Books, 2012).

Alumni News

- Alumnus **Manoch Decho** (class of 2006) was ordained pastor by Mong Kok Swatow Baptist Church on November 11, 2012.
- Alumnus **So Ka-fai** (class of 2008) was ordained pastor by Shatin Baptist Church on December 16.
- Alumnus **Wong Sai-man** (class of 2007) was ordained pastor by Western Swatow Baptist Church on December 25.
- Alumnus **Wong Siu-leung** (class of 1997) was ordained pastor by Tai Kok Tsui Baptist Church on January 13 this year.
- Alumnus **Chan Kin-chiu** (class of 2005) was ordained pastor by Grace Hong Kong Evangelical Church on February 3.

Publication News

Hill Road (issue 31) will be published in June with the theme “Public Theology.” There will be six thematic articles: “Public Theology, What Theology? Some Radical Reflections” (Andres Tang), “Public Theology: Whose Public? How Theological?” (Freeman Huen), “A Study of Poverty Laws in the Pentateuch” (Wong Fook-kong), “An Introduction to a Public Theology of the NT: Markan Public Theology of the Sea of Galilee as a Test Case” (Sam Tsang), “‘Christ is the Lord of All,’ ‘Authorities are Ordinances of God’: Two Principles Governing the Church and State Relationship in the Early Christianity” (Nathan Ng), and “Public Dimension of John Howard Yoder’s

Ethics — A Study of Discipleship” (Vincent Lau). There are several miscellaneous articles and book reviews. *Hill Road* is available at local Christian book stores. For subscription or enquires, please call the Publication Office at 2768 5168.



Lay Theological Education Department

Application for enrolment in the following programs has begun.

Women Theological Training Diploma / Certificate Programs

April to June quarter (Teaching is conducted in Cantonese; auditing is also welcome)

Subject	Lecturer	Place of Tuition	Date / Time
Methods and Skills in Evangelism	Rev. Wong Kit-fong	Mongkok Education Center	April 9 – May 14 (Tue, 6 lessons) 9:30 - 11:30 am
New Testament Survey	Ms. Vivien Tsang	Applied Theological Education Center	April 9 – May 28 (Tue, 8 lessons) 9:30 am - 12:00 nn
God's Faithful Servant: Nehemiah	Rev. Chung Chi-kwong	Mongkok Education Center	June 4 – July 2 (Thu, 5 lessons) 9:30 am - 12:00 nn
The Journey of Spiritual Growth	Ms. Lai Ka-yin	Mongkok Education Center	May 9 – June 6 (Thu, 5 lessons) 9:30 am - 12:00 nn
Minor Prophets Book Study: Hosea and Amos	Ms. Lam Oi-yee	Mongkok Education Center	April 19 – June 14; class suspended on May 17 (Fri, 8 lessons) 9:30 am - 12:00 nn

Lay Theological Education Training Diploma / Certificate Programs

April to June quarter

Subject	Lecturer	Venue	Date
Christian Ethics	Mr. Chan Chi-fu	Mongkok Education Center	(Class A) April 8 – May 27 (Mon, 8 lessons) 7:15 - 9:45 pm (Class B) April 11 – May 30 (Thu, 8 lessons) 7:15 - 9:45 pm
Be a Good Leader	Rev. Ng Shuk-yin	Mongkok Education Center	April 8 – May 27 (Mon, 8 lessons) 7:00 - 10:00 pm
Recreation and Sports for the Elderly	Dr. Cheung Siu-yin Guest lecturers: Dr. Chan Yi-hang Mr. Chin Yan-pui	Mongkok Education Center	April 9 – May 28 (Tue, 8 lessons) 7:15 - 9:45 pm
Spiritual Growth of Infants and Small Children	Mrs. Choi Lee Yin-man	Mongkok Education Center	April 9 – May 28 (Tue, 8 lessons) 7:15 - 9:45 pm
Vision and Mission of Christian Education	Dr. Wong Mui Yuk-ping	Mongkok Education Center	April 10 – June 5 (Wed, 8 lessons) 7:15 - 9:45 pm
Family Ministry of the Elderly	Mrs. Fung Chan Wai-fong	Mongkok Education Center	April 11 – 30 (Thu, 8 lessons) 7:15 - 9:45 pm
O.T. Book Study: Ezekiel	Ms. Vivien Tsang	Education Building, Tai Po Baptist Church	May 2 – May 30 (Thu, 5 lessons) 7:30 - 9:30 pm

Class Location:

Mongkok Education Center

10/F, Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mongkok

Applied Theological Education Center

8/F, Christian Building, 56 Bute Street, Mongkok

Education Building, Tai Po Baptist Church

2/F, 14-18 Wai Yi Street, Tai Po, New Territories

Diploma / Certificate Program in Elderly Ministry

To provide training for those ministers, lay Christians and Christians working in the social service sector who are interested in knowing more about and serving the elderly in preparation for the challenges faced by our aging population. The certificate program can be completed in one year. Classes have begun in April and are held on Tuesday and Thursday evenings.

The program content includes the following topics: Caring Ministry for the Elderly, Family Ministry for the Elderly, Evangelism Ministry for the Elderly, Education Ministry for the Elderly, Sports and Recreation Ministry for the Elderly, Church Music Ministry for the Elderly, Looking at Death from Different Angles, and Practicum.

The deadline for enrolment is March 15 (late applications are accepted).

Youth Ministry Diploma Program

To provide systematic training in ministerial skills and basic theology for those Christians who are interested in understanding the youth community and are committed to joining the youth ministry.

The program can be completed in approximately two and a half years and classes have begun in April and are held on Monday evening.

The program content includes the following topics: The Family and Youth, Leading a Lively Worship Service, Process and Skills in Counseling, Games and Adventure.

Deadline for enrolment: March 15 (late applications are accepted).

Master in Christian Studies (Major in Communication)

It is a part-time evening program, which enables lay Christians with university education to integrate Christian faith with communication theories so that they can engage in theological reflection on the present social condition and situation and will be able to communicate the Christian message more effectively.

Student recruitment for the 2013-14 program will begin in mid-May. For more details, please log on our webpage.

Recruitment into Bachelor / Diploma / Certificate of Christian Studies Program

Certificate Program: Certificate in Christian Studies, Certificate in Music Ministry.

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

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

** Those students who have completed the certificate / diploma program and have also been accepted into the diploma / bachelor program can have relevant coursework exempted.

Student recruitment for the 2013-14 program will begin in mid-May.

For enquiries, please call 2711 2552. You are welcome to log on our webpage www.hkbts.edu.hk/lted for details and to download the application form.

Academic Awards And Long Service Awards Presentation Ceremony

The Hong Kong Baptist Theological Seminary

**requests the honor of your presence
at the Awards Presentation Ceremony
on Thursday, the twenty-third of May,**

two thousand and thirteen

at seven o'clock in the evening

Seminary Chapel

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

(For reservation, please call 2768 5144)

Distance Education Program

Exploring Truth Reflecting upon Faith Equipping for Ministry

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

Correspondence Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Biblical Studies Program	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 Overseas: July 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundation in the Christian faith, doctrine and theology.			March semester : Hong Kong: February 10 Overseas: January 10
Higher Diploma in Biblical Studies / Christian Studies programs	Further studies for students who have completed the diploma program			Completion of the diploma program and the recommendation of a church pastor
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies and leading students to study systematically a specific book of the Bible.	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
<p>On-line version:</p> <p>On-line Certificate in Old Testament Studies Program</p> <p>NEW On-line Certificate in New Testament Studies Program (New)</p>	<p>Description:</p> <ul style="list-style-type: none"> * Using a new on-line platform: Moodle. * For those interested in studying the Bible, its contents are identical with the certificate program in the correspondence program. <p>Features:</p> <ul style="list-style-type: none"> * Students' coursework is marked by experienced tutors; coursework is handled efficiently and quickly through the platform on the webpage. * Students can directly read and download learning materials and coursework on the webpage. * Students can upload the finished coursework on the web for the tutor to mark and give comments. * Through the system, students can download the marked coursework with the tutor's comments or search for program information. 	<ul style="list-style-type: none"> * A new experience in an on-line study with a pluralistic design. Students can begin at any time with fee concessions. * Trial study of the on-line program is welcome: http://elearning@hkpts.edu.hk

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

Topical Seminar

Topic : **Forgiveness vs Justice?**

Speaker : Dr. Freeman Huen Assistant Professor, Practical Theology (Social Ethics)

Content : Forgiveness without justice is cheap. Is it impossible to talk about forgiveness when justice has not yet fulfilled? For instance, as witnesses of the historical fact and historical tragedy, how should Hong Kong churches put forgiveness and justice into practice? This seminar explores the priority between forgiveness and justice in the Yale theologian Miroslav Volf's *Exclusion and Embrace*, and explain the

understanding and actual practice of forgiveness and reconciliation, justice and truth, remembering and forgiving.

Date : May 25 (Saturday)

Time : 2:30 – 4:00 pm

Venue : Applied Theological Education Center (8/F, Christian Building, 56 Bute Street, Mongkok, Kowloon).

For registration, please call 2768 5105 or email to www.hkpts.edu.hk/dist.

Deadline: May 24 (Free admission • No admission when the quota is filled)

Pastoral Continuing Education Center

Courses and talks offered from April to June

Course / Talk	Lecturer	Date	Time
A More Beautiful Worship	Dr. Andrew Ng	April 15, 22, 29	9:30 am – 12:30 pm
Pastoral Theology: Personal Spirituality of a Pastor	Rev. Ng Shan-ho	April 15	2:00 - 5:00 pm
Practical Workshop for the Church's Sex Education	Ms. Atty Ching	May 6, 27	2:00 - 5:00 pm
Loving and Conflicting Relationship in the Church	Dr. Harry Hui	May 13	9:30 am - 5:00 pm
Pastoral Theology in Paul's Epistles	Dr. Jonathan Lo	May 20, 27	9:30 am - 12:30 pm
Knowing and Tackling Heresy: Taking "Eastern Lightning" as an Example	Rev. Lo Shek-wai	May 20, June 3	2:00 - 5:00 pm
The Objectives and Design of a Church Worship Service	Dr. Andres Tang	June 10, 17	2:00 - 5:00 pm
Understanding MBTI 16 Myers Briggs Personality Types	Rev. Leung Ting-yik, Ms. Lam Ka-lai	June 17 June 24	9:30 am - 12:30 pm 9:30 am – 4:30 pm

For details of the content of each course, please log on our webpage: www.hkbts.edu.hk/pce.

For application or enquiries, you can contact us at 2768 5179 by phone, 2630 1391 by fax or pce@hkbts.edu.hk by email.

Application forms can be downloaded from the Seminary's website.

- Tuition fee concessions are available to Alumni Association members and graduates of HKBTS, ministers of Baptist churches and seminary students (including students in our Ministerial Training Program and students taking degree programs in our Lay Theological Education Department, and full time students in the 14 member-seminaries of the Hong Kong Theological Education Association). For details, please refer to the application form in the program pamphlet.

Student Recruitment for 2013-2014

Bachelor of Theology*

Master of Divinity

Master of Divinity (Further Studies)

Master of Religious Education

Master of Pastoral Counseling

Master of Christian Studies

Master of Theology

Doctor of Theology

Deadline of Application for Admission

Hong Kong : January 1 - June 14

Overseas : January 1 - April 30

Date of Admission Examination

Individual arrangement within the Seminary's office hours

Enquiries

Tel : 2768 5130

Email : admissions@hkbts.edu.hk

Webpage : www.hkbts.edu.hk

- Change of program name:
Owing to the needs of program development, beginning in the 2013-14 academic year, the Seminary's "Bachelor of Arts in Pastoral Studies Program" will be renamed "Bachelor of Theology Program."

*Love Our Neighbours and the World
with a Heart for the Kingdom of Heaven*

Financial Report

General Fund, 1 December 2012 - 28 February 2013

	HK\$
Income	6,971,812.11
Expenditure	<u>(7,153,982.57)</u>
Surplus / (Deficit)	<u><u>(182,170.46)</u></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 Seminary.
- * 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 DECEMBER 2012

Education Fund (Church / Organization)

九龍國際浸信會	26,013.60
大埔浸信會	24,000.00
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
利群浸信會	3,000.00
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	13,717.85
香港浸信教會	108,500.00
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
恩典浸信會	10,000.00
荃灣浸信會牧愛福音堂	300.00
基督浸信會	1,500.00
將軍澳浸信會	500.00
深水埗浸信會	10,000.00
第一城浸信會	3,750.00
富亨浸信會	1,019.50
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
興田浸信會	2,000.00
灣仔浸信會	100,000.00
觀塘浸信會	2,209.00
觀塘國語浸信會	10,000.00
啓開基金	300.00
香港培基教育機構	5,000.00
浸信宣道會明道堂	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
	HK\$ 363,259.95
Brooklyn Chinese Baptist Church	US\$ 300.00

Education Fund (Donor)

Dr. & Mrs. Mui Chi Wing	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	1,000.00
李志孝伉儷	3,000.00
林威烈	1,000.00
洪鷹輪	100.00
胡文恩伉儷	500.00
徐詩雅	300.00
梁廣華伉儷	500.00
梁錦松伉儷	20,000.00
梁麗嫦	300.00
莫莊雅	100.00
許鋒威	400.00
陳志強	3,000.00
陳偉倫	200.00
陳順錦	1,000.00
陳麗英	500.00
勞家怡	200.00
馮德華	300.00
黃仲麒	200.00
黃英	500.00
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
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
道學碩士及教牧學文學士 2012年	2,100.00
無名氏	500.00
無名氏	300.00
無名氏	1,000.00
無名氏	500.00
無名氏	400.00
無名氏	500.00
無名氏	200.00
無名氏	300.00
	HK\$ 60,240.00
馬志遠伉儷	US\$ 300.00

Lay Theological Education Program

蕭桂娥	2,000.00
羅玉清	400.00
無名氏	200.00
	HK\$ 2,600.00

LTED Book Fund

羅梅娣	200.00
張豐萍	200.00
李保珠	200.00
	HK\$ 600.00

Distance Education Program

Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	3,000.00
周佩珊	50,000.00
鄒小寶	1,000.00
無名氏	500.00
無名氏	300.00
	HK\$ 55,800.00

Local Filipino Program

張智理伉儷	6,000.00
陳麗英	200.00
溫祥、黎琮珍	200.00
無名氏	50.00
	HK\$ 6,450.00

Theological Education for the Hearing Impaired

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

Hill Singer Short Term Mission

美門浸信會	HK\$ 500.00
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Philip K.H. Wong Foundation

黃乾亨基金	HK\$ 26,800.00
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DE-Special Need Training Program

無名氏	HK\$ 200.00
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DONORS REPORT FOR JANUARY 2013

Education Fund (Church / Organization)			Lay Theological Education Program			
上環浸信會	5,400.00	勞家怡	200.00	杜桂鵬	1,250.00	
牛池灣竹園潮語浸信會	17,000.00	馮德華	300.00	陳素蘭	300.00	
尖沙嘴國語浸信會	5,000.00	黃華娟	100.00	湯美仙	2,000.00	
赤柱浸信會	3,000.00	楊妙珍	700.00	楊啓智	500.00	
香港(西區)潮語浸信會	5,000.00	楊謝金玉	2,400.00	蔡艷桃	1,000.00	
香港仔浸信會	13,478.30	楊啓毅伉儷	1,000.00	蕭桂娥	2,500.00	
香港聖尼地城浸信教會	1,200.00	葉玉梅	200.00	羅耀嫦	2,000.00	
基督浸信會	1,500.00	葉煥章	300.00	蘇玉貞	500.00	
將軍澳浸信會	500.00	劉永生	300.00	婦女普及神學文憑 / 證書課程	605.00	
康山浸信會	10,500.00	劉建紅	600.00	婦女普及神學同學會	2,000.00	
銅鑼灣浸信會	3,500.00	蔡慧英	200.00	無名氏	1,000.00	
觀塘浸信會	2,931.00	鄧兆栢	500.00	無名氏	200.00	
啓關基金	300.00	鄧炳光伉儷	1,000.00	HK\$	<u><u>13,855.00</u></u>	
中國基督教播道會太古城堂	10,000.00	黎嘉賢	300.00	Distance Education Program		
香港華人基督教聯會	70,000.00	盧美娟	1,000.00	Ernest & Sylvia Ho	1,000.00	
基督教四方福音會彩坪堂	1,000.00	薛聲明	1,000.00	Wong Kam Bing, Belinda	500.00	
基督教宣道會華基堂	1,500.00	鍾建偉	10,000.00	何鏡煒伉儷	3,000.00	
基督教華人神召會旺角堂	500.00	龐凌玉珍	1,000.00	鄒小寶	1,000.00	
HK\$	<u><u>152,309.30</u></u>	羅佩珊	100.00	無名氏	500.00	
Chinese Indep. Baptist Church-S.F.	US\$	羅凱慈	500.00	無名氏	300.00	
		譚雅文	100.00	HK\$	<u><u>6,300.00</u></u>	
		譚嘉敏	500.00	Local Filipino Program		
Education Fund (Donor)			100.00	Annabel C. Po	416.67	
Chan Kai Tsin	10,000.00	關志偉	100.00	Samuel Yip	416.67	
Mr. & Mrs. John Dockerill	10,000.00	關德華伉儷	140.00	九龍國際浸信會	715.00	
方志強	100.00	溫祥、黎琮珍	400.00	張智理伉儷	6,000.00	
王紹良	300.00	婦女普及神學文憑 / 證書課程	9,405.00	趙啓迅伉儷	416.66	
王群	700.00	無名氏	5,000.00	溫祥、黎琮珍	200.00	
白智信伉儷	500.00	無名氏	3,000.00	HK\$	<u><u>8,165.00</u></u>	
朱活平伉儷	300.00	無名氏	2,000.00	Theological Education for the Hearing Impaired		
何仲儀	1,000.00	無名氏	1,000.00	張智理伉儷	500.00	
何偉明	200.00	無名氏	800.00	溫祥、黎琮珍	200.00	
何錦燕	500.00	無名氏	500.00	HK\$	<u><u>700.00</u></u>	
吳炳榮伉儷	8,000.00	無名氏	500.00	Annual Concert		
吳國傑伉儷	500.00	無名氏	500.00	香港福音魔術佈道團	2,000.00	
吳麗卿	1,000.00	無名氏	400.00	陳樹安伉儷	2,000.00	
呂志華	1,000.00	無名氏	300.00	楊謝金玉	1,800.00	
李志孝伉儷	3,000.00	無名氏	300.00	盧錦華	300.00	
胡文恩伉儷	500.00	無名氏	200.00	黃楹方	100.00	
倪承恩	4,300.00	HK\$	<u><u>90,545.00</u></u>	無名氏	500.00	
徐詩雅	300.00	無名氏	1,000.00	HK\$	<u><u>6,700.00</u></u>	
梁廣華伉儷	500.00	LTED Bursary Fund			LTED Book Fund	
梁麗嫦	300.00	林婉薇	1,050.00	何磊	200.00	
莫莊雅	100.00	吳少英	1,000.00	余敏琪	200.00	
許鋒威	400.00	婦女普及神學文憑 / 證書課程	7,355.00	李惠賢	1,000.00	
陳偉倫	200.00	HK\$	<u><u>9,405.00</u></u>	林克龍伉儷	200.00	
		President Council			林慶明	500.00
		溫恩智執事伉儷	HK\$	胡穎儀	500.00	
			<u><u>20,000.00</u></u>	蕭懿明	500.00	
		Hill Singer Short Term Mission			HK\$	<u><u>3,100.00</u></u>
		文化中心聖誕獻唱車敬	HK\$			
			<u><u>2,800.00</u></u>			

DONORS REPORT FOR FEBRUARY 2013

Education Fund (Church / Organization)				Lay Theological Education Program			
九龍城浸信會 (Jan 13)	225,000.00	林鄭少梅	1,000.00	北角浸信會:明義神學助學金		500,000.00	
九龍國際浸信會 (Dec 12)	12,487.20	胡文恩伉儷	500.00	杜桂鵬		1,000.00	
九龍國際浸信會 (Jan 13)	13,540.00	胡永定、何惠珍	1,000.00	彭愛麗		500.00	
又新浸信會	6,000.00	徐詩雅	300.00	蔡麗桃		500.00	
大埔浸信會 (Dec 12)	12,000.00	徐德貞	300.00	蕭桂娥		2,000.00	
大埔浸信會 (Jan 13)	12,000.00	袁鳳蘭	3,000.00	無名氏		200.00	
大埔浸信會天澤福音堂	1,000.00	馬玉珍	500.00				HK\$ 504,200.00
屯門浸信教會	500.00	梁廣華伉儷	500.00				
牛頭角潮語浸信會	1,000.00	梁麗端	300.00				
以馬內利浸信會 (Dec 12)	3,750.00	莫壯雅	100.00	Distance Education Program			
佐敦浸信會	10,000.00	許鋒威	400.00	Ernest & Sylvia Ho		1,000.00	
沙田浸信會	7,000.00	郭鳳瓊	500.00	鄒小寶		1,000.00	
旺角浸信會	4,657.80	郭嘯南	8,864.62	何鏡輝伉儷		3,000.00	
紅磡浸信會	7,000.00	陳偉倫	200.00	無名氏		500.00	
香港(西區)潮語浸信會	5,000.00	陳偉權	500.00	無名氏		300.00	
香港仔浸信會	17,605.15	陳楊緣召彝	1,000.00				HK\$ 5,800.00
香港浸信教會 (Dec 12)	108,500.00	陳麗英	500.00	Local Filipino Program			
香港浸信教會 (Jan 13)	111,500.00	勞家怡	200.00	溫祥、黎琮珍		200.00	
香港聖尼地城浸信教會	1,200.00	馮德華	300.00	陳麗英		200.00	
海怡浸信教會	10,000.00	黃仲麒	300.00	張智理伉儷		6,000.00	
粉嶺浸信會	37,500.00	黃華娟	100.00	蒙恩人(基督徒)		50,000.00	
基石浸信會	2,500.00	楊少珍	700.00				HK\$ 56,400.00
基磐浸信會	1,500.00	葉煥章	300.00				
將軍澳浸信會	500.00	劉永生	300.00	Theological Education for the Hearing Impaired			
深荃浸信會	500.00	劉秀珍	1,000.00	張智理伉儷		500.00	
富安浸信會禧年堂 (Jan 13)	7,500.00	劉建紅	600.00	溫祥、黎琮珍		200.00	
愛群道浸信會	5,000.00	劉振剛伉儷	15,000.00				HK\$ 700.00
置富浸信教會	2,000.00	蔡慧英	200.00				
銅鑼灣浸信會	3,500.00	鄧志昆伉儷	1,200.00	Annual Concert			
廣源順禧年浸信會	10,000.00	鄧炳光伉儷	1,000.00	Sek Kwong (Asia) Ltd		5,000.00	
鋤安浸信會	6,072.00	黎嘉賢	300.00	香港製杯業有限公司		2,000.00	
觀塘浸信會	2,393.00	盧美娟	1,000.00	王紹良		700.00	
CHIN PANG INVESTMENTS LTD	20,000.00	薛馨明	1,000.00	朱活平伉儷		2,000.00	
中華傳道會盛福堂	1,500.00	龐凌玉珍	1,000.00	呂余笑清		3,000.00	
基督教四方福音會彩虹堂	1,000.00	羅佩珊	100.00	周碧容		300.00	
基督教宣道會華基堂	1,500.00	譚嘉敏	500.00	洪騰輪		100.00	
基督教華人神召會旺角堂	500.00	關志偉	100.00	唐榮斌伉儷		3,000.00	
啓開基金	300.00	關德華伉儷	140.00	徐沛然		2,000.00	
劉佐德基金有限公司	10,000.00	溫祥、黎琮珍	400.00	徐德貞		200.00	
	HK\$ 683,505.15	校友(#06021)	1,000.00	袁鄧光		500.00	
		無名氏	12,000.00	逢守本伉儷		200.00	
		無名氏	10,000.00	張佩斯		1,000.00	
		無名氏	6,000.00	張啓明		500.00	
		無名氏	3,000.00	梁溢長		1,000.00	
		無名氏	2,000.00	陸澤清伉儷		1,000.00	
		無名氏	1,000.00	麥王麗蘇		1,000.00	
		無名氏	1,000.00	麥惠賢		200.00	
		無名氏	1,000.00	錢恩培先生		1,000.00	
		無名氏	500.00	譚日旭		1,000.00	
		無名氏	500.00	無名氏		1,000.00	
		無名氏	500.00				HK\$ 26,700.00
		無名氏	400.00	Graduate School Program			
		無名氏	300.00	北角浸信會:明義神學助學金		500,000.00	HK\$ 500,000.00
		無名氏	300.00				
		無名氏	300.00				
		無名氏	200.00	LTED Book Fund			
		無名氏	120.10	黃惠芬		200.00	HK\$ 200.00
			HK\$ 132,224.72	President Council			
		無名氏	RMB 501.00	陸彩萍		20,000.00	HK\$ 20,000.00
				Ms. Ruth Plittigrew Memorial Fund			
				梁兆津伉儷		60,000.00	HK\$ 60,000.00

Precious Moments



December 22, 2012

Christmas Choral at Hong Kong Cultural Center

Being invited by the Hong Kong Cultural Center, the Seminary's Choir sang Christmas hymns at the atrium of the Cultural Center. We thank God to give us the opportunity to go in the midst of local citizens to sing hymns testifying to Jesus Christ's great love of salvation at this time of city-wide celebration.



January 15, 2013

Spiritual Formation Day

In the morning session of the Spiritual Formation Day, Dr. Jerry Moye, Emeritus Professor of Old Testament and Spirituality, shared his message with all the faculty and students by speaking on the topic, "Challenges from Parker Palmer: Christian Educator, Pilgrim, Visionary." In the afternoon session, there was a time of individual meditation and group sharing, allowing students to prepare their hearts and minds as a new school term of learning would soon begin.

January 24, 2013

Annual General Meeting of the Student Union

Students exchanged their views in the Student Union's Annual General Meeting and voted to pass the proposed theme of the Student Union for the new year, activities planned by various departments, and the use of funds.



March 6-7, 2013

Experiencing Seminary Life Camp

Are you preparing to receive theological training or are you trying to find out God's will for you? The Experiencing Seminary Life Camp held annually is provided to allow participants to take the opportunity to seek God's will and it also enables them to know more about HKBTS and to experience seminary life.