



Newsletter

August 2015



“Theological” “Education”: On Some of the Seminary’s “Theological Education” Concepts

Joshua Cho

A seminary is the wisdom center of the life of the church for the purpose of faith seeking understanding. As such, a seminary is a place where the faith of teachers and students seeks understanding and where they do theological reflection.

“Theology” is from *Theologia*

“Theology” having gone through theological reflection is *theologia* (theological wisdom), the concrete display of a belief. Not only is theological wisdom man’s propositional cognition of God, but it is also an intuition of faith. It is also an engagement and action of affection and the formation of the moral life. On the one hand, theological wisdom comprises the virtue of a life of faith. It demands not only clarity, coherence, and comprehensiveness in thinking but also honesty, fairness, patience, abstinence, and friendliness in the cultivation of virtue. On the other hand, the highest ideal of theological wisdom is the formation of spirituality. It is closely related to obedience and following Jesus Christ, and is also associated with worship, church music, Bible study, sermon preaching,

prayer, witness, care, education, leadership, work, and life practice.

From another perspective, in order to pursue, cultivate, and practice “theological wisdom”, seminary teachers and students have to know themselves and the world.

They need to know God, experience God, and fear God. Then, they must pull together their understanding of the Bible and the faith and value in the Bible to form a vision in order to understand reality. It is through this vision that we discern tradition, culture, and those elements that bring about human oppression and distortion in the world. It is also through this vision that we can further discern what the truth is and affirm man’s mode of living and his responsibility. Such a vision can put different objects together to form a coherent and meaningful whole so that they can be



President's Word

analyzed and their differences examined. As James Gustafson points out, theological education is precisely needed to examine and understand the formation of a theological perspective, the difference between good and bad values, the determination and internalization of value, and the spiritual formation of the human soul.

In fact, since New Testament times up to today, the church expects her leaders to be filled with theological wisdom, be role models by word and by deed, and to voice out and live out the gospel with a life of holiness. These expectations of church leaders lie not only in what they can point out that needs to be done, but also in what they can discern to be good and outstanding. In this way, a church leader can be an outstanding leader if that leader has theological wisdom.

“Education” Is the Remaking of a Disciple Community

The germination and growth of “theological wisdom” takes place in the midst of a disciple community.

Since the Diamond Jubilee Anniversary of the Seminary in 2011, our teachers and students have always talked about HKBTS as a “disciple community”. The word “disciple” (*mathetes*) can be translated as “learner”. A “disciple” takes the exhortation from a teacher as he follows and inherits his teacher’s teaching. However, the teacher cannot regard himself as an “expert” by forgetting that a teacher is also a disciple, his life has not reached full maturity and he ought to learn to act as a disciple all his life.

As a disciple of Jesus Christ, the teacher must know more about Jesus Christ, about his feeling, thought, and action. Knowing the mode of his feeling, thought and action is to have the same attitude as that of Christ Jesus, to know the heart (*phronein*; Php 2:5) of Christ. The heart of Christ is a heart of wisdom, a heart that is filled with life’s practical wisdom. In this way, at the Seminary, everyone ought to receive guidance. Students are learning, receiving guidance from God and teachers; teachers are learning too, receiving guidance from God in the community of teachers and students. Altogether everyone grows in an environment conducive to receiving guidance from God and man and together learn the wisdom of Christ and adopt Christ Jesus’ attitude. The best mode of theological education is a discipleship education.

To realize such an education, teachers must authentically become disciples of Jesus Christ. They need to understand biblical truth, to be molded by God, to lead a good life and cultivate a pure soul. Indeed, teachers must have a pure heart in order to understand biblical teaching. Furthermore, teachers must have a good moral character and pass on biblical truth through their character. Powerful preaching of truth passes on to students by way of the teachers’ character because students expect their teachers to embody the belief and faith that they preach.

The teacher’s character is contagious. If a student is molded by teachers of great moral character, that student stands a high chance of becoming a pastor with good character. If a student is molded by a teacher who is honest and upright, that student stands a high chance of becoming an honest and upright pastor. On this basis, students can follow their teachers’ footsteps and learn from and with someone who has mastered biblical hermeneutics, church history, systematic theology, ethical thinking, preaching, missions, pastoral care, Christian education, worship, church music, and who are teachers leading a good life and having a good moral character.

This kind of education is called “disciple education” which is a process of remaking—a process of lifelong learning. In this process, man learns to pay close attention to God’s word and to experience the renewal of spirituality, emotion, thought, attitude, intellect, faith, and ethics. “Remaking” is a holistic learning where the whole person is totally involved in the process.

“Disciple education” is different from the kind of learning which takes place in other departments, for example, mathematics, physics, chemistry, engineering, and architecture. Students in these departments can put aside their personal problems most of the time and then learn their subjects “objectively”. But in a seminary, teachers and students are called by God to live in a world filled with ambiguity and suffering while facing the issues of birth, death, and meaning. Hardship, loneliness, disorder, and sin are not only the situations students face, but are the real living conditions that teachers also face. Both teachers and students experience the hardship, loneliness, disorder, and sin of human existence. However, they live in the promise and reality of God’s grace. These are the subject matters that teachers and students need to learn throughout their lives because they are existential problems of life. Therefore, on the one hand, the remaking of theological education is a work of the intellect, being academic and objective; on the other hand, it is over and beyond being “objective”, prompting the learner to enter into conviction and action. It must take place in a person’s life. It is mystery and grace.



In addition, the remaking of theological education is a process that is made possible through the dialectic between reflection and experience. Some students need to begin from the experience of practice in order to enter into thinking; some other students begin with textual reading, abstract analysis, and thinking in order to enter into experience. Therefore, a learner not only gains insight from reflection of the intellect, they can also gain insight from action. Reflection is closely linked with practice as it cannot do without experience.

“Theological Education” Is the Molding of a Disciple Community of Worship

What is more important is that this kind of mutual rapport of reflection and practice takes place in the context of a community. The necessary condition of remaking is “community”. Members of the community think, feel, and act together so that their lives go through remaking together and experience the renewal of the heart and practice. In this community, members learn to fear God, love God, celebrate the redemption of life, practice forgiveness, entertain strangers, adore truth, and abhor sin. All the remaking takes place through community worship.

The Seminary as a disciple community will ultimately become a community of worship. The theological wisdom of the seminary takes place within a fellowship that focuses on God and worships God. The ultimate context of theological education is worship: Through thinking about God who is the only God, we strive to enable our lives to mature; through fearing God and knowing that God is the only one that we fear also enables our lives to mature. In the seminary, worship takes priority; it is through worshipping God that the remaking of life is made possible. In worshipping God, we can mold our own community.

In worshipping God (one of the scenes is the Morning Chapel), both teachers and students experience God's word together. Teachers not only study material about the biblical text in the office, but read out and preach the Bible in the context of worship. At the same moment of worship, teachers and students together listen to and read the Bible, engaging in the story of Christ together. When the Bible is preached, the Bible is regarded as the story between God and man and not a lonely, personal story, nor is it something only related to the information about ancient Israelites or the content of their faith. Preaching a sermon is no longer the job of individual pastors. Instead, the practice of preaching is an activity that belongs to the action of a community. In preaching a sermon, the sermon message of the preacher becomes an event that takes place in the whole community of faith. In this way, through seminary preaching the seminary community collectively recognizes the plain sense of the Biblical stories.



In this way, through worshipping God together, not only can teachers and students experience the word of God together, but this can also go further to enable the churches to reflect on the authority of scripture. Teachers first help students experience the word of God by worshipping together. Then students will later become pastors and teachers in the churches after graduation, and they will point the way out for those brothers and sisters perplexed by absolutism or relativism (relating to those issues such as the authority and truth of the Bible). From this we see that the seminary and the church are closely interconnected: The remaking of students and teachers enables members of the community to have *theologia*, being imbued with power and conviction in speaking the language of faith for the purpose of serving the churches. While serving in churches, students can understand their faith right at the moment as they practice serving God and man. The seminary needs to become part of the church, to shoulder the responsibility of what a seminary should do: To understand our faith in different contexts, amongst which the most important is worshipping God.

In the last six years, HKBTS has continued to stress the germination of *theologia*, centering upon cultivating pastors who have both good spiritual life and *theologia*. HKBTS's “theological education” is to train pastors' *theologia* through rigorous academic study, professors coaching students with their own lives, the seminary community's communal worship and prayer, the daily fellowship of the communion of the saints, the training of the spirituality of the pastor's role and ministerial skills, the character formation of oneself and others, and our commitment to moral responsibility. This wisdom includes training in a special mode of thinking and the formation of a distinct life disposition. In this way, HKBTS's “theological education” is the formation of a disciple community. It is the formation of a disciple community of worship. We have joyfully stepped onto this pathway, blessed by divine insight and support, and kept growing and heading toward the educational mission of the Seminary's 65th year, and inheriting the historical call of the Guangdong and Guangxi Baptist Divinity College for the 85th year.

Teachers' Views on HKBTS's Recent Development

In the February 2009 issue of HKBTS's *Newsletter*, the new president Joshua Cho wrote an article entitled, "Future Servant Leaders." At that time, President Cho had just been inaugurated and he shared his vision of the Seminary's future in this way: "I trust that the morning sun goes before us. The reason that HKBTS can march into the future is because our forefathers have done much in cultivating the soil, because the spiritual community—our teachers, students and staff—is of one heart, because our churches and fellow brothers and sisters walk with us, because God has called and honored us by granting us the task of nurturing a new generation of servant leaders. To the only true God be the glory. Amen."

Now that six years have passed we keep giving glory to the only true God who helps us to shoulder the call. We thank God for watching over the Seminary throughout these years and for leading our teachers, students, and staff to become a disciple community

that continually seeks to follow Jesus Christ our Lord. Moreover, He has enabled us to be continually renewed as we march onward with the aid of our forefathers' strong foundation, our churches and our fellow brothers and sisters walking with us.

Ever wonder what kind of changes HKBTS has undergone? How the Seminary has managed to continuously move forward? Or, what our teachers see as the most significant changes at HKBTS? In this issue, we have invited some of our teachers to share their personal experiences with us. We hope that their sharing will enable our readers to give thanks and glory to God along with us.

Radical Sources of Change: The Conviction and Practice of Our Disciple Community

Andres Tang Professor of Christian Thought (Theology and Culture)

Things are in the process of change and the question is how the change should occur. Over the past five years, HKBTS has gone through many changes. This allows us to gradually experience being in Christ Jesus as always a uniquely different kind of experience. The change that the Seminary has undergone during this time is not confined to its appearance, but can also be found in the soul of the community and within its deep spiritual life. "Actions are in accord with speech" is one thing I can say about it as an insider. But, how

can all these changes possible?

For new students, teachers, and staff, "disciple community" is a term that they quickly encounter upon entering the Seminary and soon afterwards begin to identify with as they become more and more a part of this community. Being a disciple community has become a large part of our identity at the Seminary and this principle lights the path forward.



It means that as we undertake or receive theological education, we adopt the attitude that Jesus Christ is our Lord and also adopt the same mindset as Christ Jesus.

Theological education is a matter of great importance. The psalmist says, "I do not occupy myself with things too great and too marvelous for me." (Psalm 131:1; English Standard Version) Therefore, HKBTS attaches great importance to the exercise of worship, prayer, and spiritual life. Such exercises, which are extra class activities, have become the hallmark of the Seminary. A disciple community must primarily learn to follow Jesus Christ together. In doing so, members highly regard being humble and quiet, as well as practicing listening and patience before God because discerning the word of God and His leading is of the utmost importance. How blessed is this practice! How steady is this experience!

Within the disciple community, every one of the members is indispensable while none of them have dominance over the others. Only when we follow Jesus—keep looking at Him and not ourselves—can our hearts and our eyes be humble. We achieve this by not being self-interested and not being self-righteous. In these few years, HKBTS has taken the road of discipleship: Being humble before God, thinking of others more than ourselves, admonishing one another when necessary, jointly seeking and discerning the heart of the triune God. Whether inside or outside the classroom, this is the lesson the HKBTS disciple community seeks to learn together.

Things are in the process of change and the question is how the change takes place. For all these changes there is a radical source. For HKBTS, the source is the conviction and practice of the identity of being a disciple community.

Cherished Moments: The Morning Chapel and Personalized Pastoral Care

Rev. Brian Lam Chaplain

In recent years, the Seminary community has been striving to become a disciple community. The most essential part is worshipping together and the Morning Chapel is our time of communal worship.

It has been a mandatory requirement that all full-time students join the Morning Chapel.

However, eight years ago when I began serving in the Seminary, I found that some students, for various reasons, did not come. Beginning in the fall term of 2009, we began keeping a record of students' attendance. Changes gradually took place. Teachers, students, and staff alike look forward to the Morning Chapel service as they become fully engaged. In the Seminary Chapel, we altogether sing praise to God, pray together, and minister to one another through the word of God (teachers take turns preaching and graduating students deliver their sermons as well). The atmosphere of the Morning Chapel and the engagement of those present are vastly different from the ones I attended eight years ago. This is especially evident at our annual Christmas



Worship Service, which is conducted during the morning chapel hour in December. In addition to all seminary teachers, students, and staff, we have a large crowd of alumni who make an annual home-coming trip along with their fellow graduates to their alma mater for a reunion. Joyful reunions of such size are unforgettable.

We also have to learn to follow Jesus our Lord as a disciple community. Another important change within the Seminary is the requirement that all full-time students must make a monthly appointment to meet with a teacher. Through this faculty-student mentoring, both the teacher and the student learn to follow Jesus Christ our Lord. All disciples of Jesus have to exercise what it means to abandon, leave behind, and follow Jesus. Teachers at the Seminary are no exception. By meeting individually with students, we shepherd our students and together we learn to walk with them and follow Jesus Christ our Lord.

It is not always easy though. Students need to first open up their lives to be touched. They need to have this experience first before they can learn to shepherd brothers and sisters in the church. Ms. Grace Chan, the Associate Chaplain, and I meet with approximately 20 first year students once monthly. Often times, I can feel the working of the Holy Spirit as I talk with each student. Through this personalized pastoral care, we can experience the marvelous in the midst of the ordinary and see the work of God in our lives. These are the moments I cherish most.

Cross-disciplinary Studies and Good Servant



Wong Fook Kong
Professor of Old Testament

I have been here for more than fifteen years and have seen quite a lot of changes. The general trend is that the academic standard and ethos of our seminary have risen significantly. In the Bible division we now have four fulltime faculty and three regular adjuncts. This is as strong as it has ever been in all the years I've been here. The introduction of the Th.D. degree and the strengthening of the Th.M. program are also contributing factors. As a result our teachers have to do more research and write more, and this will have a trickle-down effect on the

other programs. I joke with my students that they groan about writing a paper of a few thousand words that only one (very sympathetic) teacher will read. However, we, the teachers, have to write books that are more than a hundred thousand words each and which anyone can read and critique! So they should be thankful and stop murmuring like the Israelites in the wilderness.

In my opinion, the best scholarship is in vain if it does not help train our students to become better ministers for the Lord. This is, after all, a seminary and not a secular educational institution. To this end, there are various attempts at cross-disciplinary studies. For example, the nature of our Senior Integrative Colloquium's topics are not purely academic. Instead, they are attempts at integrating biblical and/or theological studies with "practical" issues faced in the church. Another example is the revival of the graduation sermon. Each graduate, under the guidance of a teacher, is required to preach a sermon on a biblical passage that integrates skills like hermeneutics, homiletics, and pastoral ministry. We hope that these will hone our students' ministerial skills so that they will be good servants of our Lord when they get to the churches.

The Rainbow after the Storm

Nathan Ng

*Associate Professor of
Christian Thought (Church
History)*



After the storm, President Joshua Cho was appointed to take over the helm; the wheel which had previously been stuck began to move again after some maintenance and adjustment through spiritual discernment. As for the mechanical parts, some had to be polished or renovated, and others, weeded out and replaced. Those parts which had been broken were scrupulously mended and repaired with loving care. Through God's grace, Christ's salvation, and the power of the Holy Spirit, the ship—the Nin Ming—which is steered through *theologia*, preaching, teaching, and spiritual care has wind in its sails. thanks to the sails of the practice of hospitality and the vocation of missions.

After the storm, the faculty team became even stronger. Some who have served for years have retired to take up new ministries and new faces have joined the team. These sailors are committed to theological education and each takes up a different role onboard. Some keep watch by standing on the mast and they remain undaunted by the wind and the rain that

come from time to time. Some take painstaking care of every passenger who has been called and consecrated to God. Some quietly carry out their duty through writing and research to safeguard the ship's engine. While all sailors have different posts, personalities, aspirations, and interests, they complement one another because they hold the same conviction: Christ is the Lord of all. This ensures the ship's smooth sailing even in stormy weather.

After the storm, more and more passengers board the ship to become equipped. Amongst them, there are passionate lay leaders who love the Lord, pastors in the making who plan to serve God full time, and senior pastors who seek to further their studies. The amount of passengers increases every year. These passengers never stand aside aloofly ignoring the needs of the ship. Instead, they take the running of ship seriously and personally, offering to help with all their hearts whatever the difficulty. After several years of life aboard Nin Ming, passengers begin to leave reluctantly. They have become inveterate acolytes of Nin Ming, offering support, through prayers, donations, and by introducing new passengers to board the ship, to enable Nin Ming to keep sailing along its path.

After the storm, the rainbow begins to emerge. While the course Nin Ming sails will still be full of challenges—rough seas and storms—the ship must go forward slowly and cautiously. May all our brothers and sisters in Christ pray and watch over the ship and bless it as it continues to press onward toward the ever glorious light of God.

One-on-One Faculty-Student Mentoring

Eric Kwong *Associate Professor of Practical
Theology (World Religions)*

Beginning in the fall term of 2009, the one-on-one faculty-student mentoring method was adopted in order to further nurture students' spiritual lives. This change has been of great significance to many. Thirty years ago, when I was a seminary student, the seminary nurtured students' spirituality through the Morning Chapel, the morning prayer meetings, and the evening prayer meetings. However, spiritual growth was largely considered to develop independently through one's personal relationship with God. When considering how students' spiritual growth is nurtured, the impact of the Morning Chapel and the prayer meetings is obvious. However, the Bible also shows that the master-disciple relationship is an important method for spiritual cultivation which can be seen through the relationship between Jesus and his twelve disciples, which is itself a mentor-student relationship. Spiritual cultivation through mentor-student relationships has a long and important history.

In 1998, I came back from the US to become a teacher at the Seminary. At that time, the small group mentoring method had already been adopted to help cultivate students' spirituality. Each individual teacher led a group of 10 to 15 students, and it was obvious that the benefits far exceeded that of the seminary



meetings alone. This was a big step forward because this method confirmed that spiritual cultivation was part of the curriculum of theological education. However, small groups also have their limitations. For example, some of the problems inherent in spiritual growth are not necessarily suitable to be shared in a group setting. In addition, it is hard for a teacher to offer advice to students one-by-one when dealing with more than ten students at once.

In 2009, the Seminary took another big step forward by arranging that students receive spiritual cultivation through one-on-one faculty-student mentoring. Through this scheme, the challenge a teacher faces becomes even bigger. To be a spiritual mentor, our teachers not only have to dedicate more time, they also have to open their minds and hearts, and to let their lives influence the students' lives.

In the Seminary, all teachers, students, and staff comprise a disciple community, and together they learn to follow Jesus, and to be his disciples. The teacher is an essential catalyst who must take the first step. In a disciple community where everyone learns together, the teacher, being a catalyst, has to take the responsibility to lead students to grow and to nurture others who have nothing to be ashamed of in front of God.

It is an important development in theological education for the Seminary that they have adopted this one-on-one faculty-student mentoring method for students' spiritual cultivation. Amongst all the curricula in HKBTS, spiritual cultivation uniquely takes the form of one-on-one relationships. This illustrates the commitment of the Seminary to the spiritual cultivation of students.

The Growth of HKBTS: The Growth of Students

Vincent Lau

*Assistant Professor of Practical
Theology (Christian Ethics)*



Over the past six years, HKBTS has been heading towards becoming a "disciple community". "Disciple community" includes all the seminary faculty, staff, and students; we are disciples of Jesus Christ, and therefore, together we must learn to be disciples of

the Lord. This means that we put the Great Commission into practice (Mt 28: 18-20): To make men to be Jesus' disciples. For

our students, if they do not first learn and practice to be Jesus' disciples in the seminary community today, how can they put into practice the Great Commission of "making men to be Jesus' disciples" in the churches they will serve in the future?

During this time, I can see students' growth in two respects as they learn to be part of a disciple community. First, the Seminary has made it mandatory to take a record of students' attendance at the Morning Chapel held three times weekly making it a must for students to attend. This is based on a consensus view of the seminary's faculty after much discussion. Teachers believe that teachers and students joining the Morning Chapel together is an indispensable part of spiritual formation because worshipping God together is an essential practice for members of a disciple community. We thank God that students do not feel confused or resentful to the change in policy.

Instead, through this change they have come to experience the importance of communal worship as the whole community receives the shaping of God's word and the guidance of the Holy Spirit together with one heart. This is truly an important cornerstone in establishing a disciple community.

Another respect is that it is comforting to see students' growth when they do class assignments. "Learning is more than scoring" is not only a slogan of the Education Bureau but also what our students have to learn. It is an undeniable fact that there are differences in the gifts and abilities of each person. That is why Paul admonishes us in Ephesus to serve one another as a body of Christ. There is a discrepancy in ability among students. If each of the students is bent on "scoring a high GPA", it is bound to create disputes while doing group assignments to

the extent that some of weaker students will be discriminated against. Thank God that I have seen students' growth in this respect as a number of more capable students are willing to team up with the weaker ones. This is a different kind of learning — the discipline and practice of being a disciple of Jesus.

Seeing that students display the ethos of self-sacrifice as they are willing to walk with brothers and sisters in need makes me think of what Henri Nouwen says in *The Way of Jesus Christ*: "We can often care for the poor but we are not willing to lower ourselves to the state of poverty or to become the same as the poor. However, Jesus chooses to know God in this way". Pray that God will help our students continue learning and growing. To our triune God be the glory!

In Loving Memory of the Rev. Dr. Samuel Tang

The Rev. Dr. Samuel S. Y. Tang, HKBTS's third president, went to be with the Lord on May 15 in San Francisco, USA, at the age of 90. Dr. Tang was appointed to be the Seminary's third president and professor of the Old Testament in 1971 for a period of five years. He engaged in theological education and research in Taiwan, Hong Kong, and America in succession and devoted all his life to the ministry of theological education. He also was a pastor, a translator, and a prolific Christian writer.

As a role model, Rev. Tang had nurtured innumerable pastors and lay leaders. He is a well-loved and much respected theological educator with students all over the world. HKBTS's teachers and students and all Baptist churches in Hong Kong, as well as our graduates from around the world mourn the passing of this elder who was a faithful servant of God. We pray that our Lord will comfort Mrs. Tang and the family and that God's peace and loving kindness will be with them always.



The Memorial Service for the Rev. Dr. Samuel Y. C. Tang

The Memorial Service was held on June 15 at 7:30pm at Tsim Sha Tsui Baptist Church. During the meeting, we all gave thanks to God for Rev. Tang and cherish our fond and loving memory of such a pastor who had been faithful to God's calling and who lit up the lives of others with his own.





Rev. Timothy Lau, the Chairman of the HKBTS's Board of Trustees, was the president.



Mrs. Ip Ng Ching-lan, a member of HKBTS's Board of Trustees, led the hymn singing.



Rev. Lam Sau-kwong, Executive Director of the Baptist Convention of Hong Kong, led the prayer session.



Rev. Issac Leung, a member of HKBTS's Board of Trustees, did the scripture reading.



President Joshua Cho preached the word of God with Psalm 16, a scripture which Rev. Tang designed to be used in his memorial service.



Dr. Cecil Chan, Vice Chairman of HKBTS's Board of Trustees, recounted the life story of Rev. Tang.



Rev. Abel Lam, a member of HKBTS's Board of Trustees, prayed for Rev. Tang's family.

Rev. Leung Siu-tim (HKBTS's alumna), Rev. Chu Wood-ping (HKBTS's alumnus), Professor Jerry Juergens (HKBTS's emeritus professor), Professor Jerry Moye (HKBTS's emeritus professor), Mr. Tsang Hin-sum (a trustee member of Veritas Foundation Limited), Pastor Chui Ho-kee (an alumnus of Golden Gate Baptist Theological Seminary) shared their fond and loving memories of Rev. Tang.



Rev. Mok Kong-ting, President of the Baptist Convention of Hong Kong, gave the benediction.

Academic Affairs News

• Summer Visit Activities

Our students joined an exchange activity organized by the Missions Department of the Student Union to Huizhou, China in June. It is hoped that our students' experience in visitation in China will be increased and enriched so that they learn how to serve and to care.

• Faculty Retreat

The faculty retreat was held from August 4 to 6 with the theme "Enjoying Theology."

• Spiritual Formation Camp

The Spiritual Formation Camp for 2015-16 will be held from August 18 to 20 before the new school term begins. The theme of the camp will be "Re-ordering" which will direct students' attention to have reflection on the re-ordering of student's church life, seminary life and ministry. In the camp, many teachers will do the sharing and there will also be a demonstration of life coaching. Through silence, worship and listening to God's word, students will prepare their hearts to usher in learning in a new school year.

• Opening Convocation

The Opening Convocation for 2015-16 will be held on August 25.

Faculty News

- Dr. Andres Tang, Professor of Christian Thought (Theology and Culture) spoke on the topic, "Hope — Theology: Juergen Moltmann" conducted by C Perspective Book Club, an activity organized by C Perspective with Logos Publishing House as its co-organizer, was held on March 20. Dr. Tang was the conversation speaker in a talk on "The Wound of Knowledge" organized by Virtue and Wisdom Link on April 30. Besides, Dr. Tang is the Editor-in-Chief of the book, *Epistemology of Peace* (Hong Kong: Logos Publishing House, 2015) which was published in July. One of the articles, "Epistemology of Peace: With Rowan Williams as an Example," was written by Dr. Tang.
- Dr. Jonathan Lo, Assistant Professor of New Testament, spoke on the topic, "Land, Justice, Faith," in a seminar on "Property, Faith, Life Planning" jointly organized by Centre for Life and Ethics Studies,

The Society for Truth and Light, and Centre for Social Policy Studies, The Polytechnic University of Hong Kong, on June 12. Also, Dr. Lo spoke on the topic, "Reading the Old Testament with Matthew," in the Worldwide Bible Seminar on "Reading the Old Testament with New Testament Authors," hosted by Worldwide Bible Society, with Tien Dao Publishing House, Tiao Dao Worldwide Christian Media Association Limited, and Tsimshatsui Swatow Christian Church as co-organizers on June 19.

Visitors

- Dr. Joseph Hong, Translation Consultant for United Bible Societies, Asia-Pacific Region, visited the Seminary and delivered a talk entitled, "An In-depth Understanding of Bible Translation Work", in the Morning Chapel on April 14.
- Rev. Liu Chi-kan visited the Seminary and delivered a message in the Morning Chapel entitled, "Who Am I?", on April 15.
- Dr. Simon Chow, President of Lutheran Theological Seminary, Hong Kong, visited the Seminary and delivered a talk in the Morning Chapel entitled, "Text-Centered Preaching", on April 16.
- Rev. Dr. Philip L. Wickeri, a senior church historian, visited the Seminary and delivered a message in the Morning Chapel entitled, "Ding Guangxun as a 'Modern' Theologian: His Framework, Contribution, Limitations and Bequeath", on April 23.
- Rev. Dr. Francis Lai, Associate Dean, Chinese Department, Malaysian Bible Seminary, led a group of students to pay a visit to HKBTS on June 5.

Lay Theological Education Department

Student Recruitment 2015-16 (Classes are conducted in Cantonese)

Master of Christian Studies Program (Major in Christian Communication)

Aim: To enable lay Christians with university level of education to integrate their Christian faith with communication theories. This is to equip them to engage in theological reflection on our current society and communicate the Christian message more effectively in this setting.

The new school term will begin in October. Classes meet two evenings per week. (Those who enroll before July 16 will have a 50% discount concession in registration fee and the registration deadline is August 17).

Bachelor / Diploma / Certificate Program in Christian Studies

It is a part-time evening program and students can directly 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: Bachelor Program in Biblical Studies, Music Ministry, or Care and Counseling Ministry

A student, having completed the certificate/diploma program enrolls, gets accepted in the diploma/bachelor program, all his related credits hours (subjects that he has passed) will be exempted.

The new school year will begin in October. Classes meet two to three evenings per week. (Those who enroll before July 3 will have a 50% discount concession in registration fee and the registration deadline will be July 31).

Women Theological Training Diploma/Certificate Programs

The program provides a holistic and practical theological training for women and seeks to establish a mature Christian life for them to face individual growth, family responsibility, church service and challenges of the times in an active way.

The new school year will begin in October. (Those who enroll on or before August 31 will have a 50% discount concession in registration fee). Students can also register as non-regular students or as auditors.

Youth Ministry Certificate Program

To provide systematic training in ministerial skills and basic theology for those Christians interested in understanding the youth community, and especially those committed to join the youth ministry.

The new school year will begin in September. Classes meet every Monday evening. (Those who enroll on or before July 20 will have a 50% discount concession in registration fee and the registration deadline will be August 17).

Children Ministry Diploma / Certificate Program

The program is designed to provide holistic and systematic technique and theology training in children ministry to lay Christians devoted to ministering to children aged from 6 to 12. This program helps upgrade students' ministerial skills and the

quality of their spiritual lives so that they can serve children and parents more effectively.

The new school year will begin in October. Classes meet every Tuesday evening. Those who enroll on or before August 14 will have a 50% discount concession in registration fee. The deadline for registration will be September 11.

Early Childhood Ministry Certificate Program

The program is designed to provide holistic and systematic ministry technique together with basic theology training for lay Christians devoted to ministering to new-born babies and infants up to five years old. This program helps upgrade students' ministerial technique and the quality of their spiritual lives so that they can serve the infants and parents more effectively.

The new school year will begin in October. Classes meet every Friday evening. Those who enroll on or before August 14 will have a 50% discount concession in registration fee and the deadline registration will be September 11.

Certificate in Mission Ministry Program

The program is designed to provide holistic and systematic ministry technique for those interested in understanding and joining church mission ministry in response to Jesus' Great Commission. The program takes one year to complete.

The new school year will begin in October. Classes meet every Monday, Tuesday and Thursday evening. Those who enroll on or before August 31 will have a 50% discount concession in registration fee and the deadline for registration will be September 21.

Youth Ministry Lectures

"6A Character Education for Spiritual Parents I , II ` III"

The lectures seek to enable students to grasp "6A character education" so as to lead teenagers to build up their own character, self-esteem, self-confidence, and self-love. "6A character education" originates from the renowned American family education expert, Dr. Josh McDowell, who has begun a set of educational program which is holistic, practical, and effective in cultivating and orientating teenagers to learn positive behavior.

Lecturer: Mrs. Josephine Ling

Date : On Acceptance and Appreciation (10/8); On Affection and Availability (17/8); On Accountability and Authority (24/8)

Time : 7:00 – 10:00 pm

Fee : \$100 per lesson

Concession: 10% discount for (1) group registration of 3 or more people, or (2) taking all 3 lessons

Enquiries or registration, call 2711 2552 or email to ltedinfo@hkpbs.edu.hk. You may log on our webpage: www.hkpbs.edu.hk/lted for detail or download the registration form.

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry.

Student recruitment into the fall term 2015 of the diploma programs has begun while you can begin the certificate programs 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 March semester : Hong Kong: February 10 Overseas: January 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.			
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program	Completion of the diploma program together with a church pastor's recommendation		
Certificate in N.T./O.T. Studies Programs	Introductory programs in biblical studies, leading students to study a specific book of the Bible systematically	All are welcome	Register at any time.	

Elective students: Students can choose a portion of the subjects offered in the correspondence courses according to their own personal interest. For details, please log-on the Distance Education website: www.hkpbs.edu.hk/dist.

Online Program	Program Description	Date of Commencement
Online Certificate in Old Testament Studies Program Online Certificate in New Testament Studies Program	Description: * Students can directly download learning materials and course work from the website. * Upon completion of the course work, a student may upload it for the tutor to mark and provide comments. * The whole process is more efficient and time-saving than through correspondence.	* Students can experience a diversified designed online learning. You may begin at any time with fee concessions. * Trial study of the online program is welcome: http://elearning.hkpbs.edu.hk

For enquiries, please call 2768 5105, or email deinfo@hkpbs.edu.hk, or log-on to the Distance Education website at www.hkpbs.edu.hk/dist.

Pastoral Continuing Education Center

Courses and talks offered from September to December

Course / Talk	Lecturer	Date	Time
Practices for Excellent Leaders	Mr. Vincent Cheung	7/9, 14/9, 21/9	9:30 am - 12:30 pm
Pastoral Care for Divorced Members	Mrs. Ivy Ho	7/9, 14/9, 21/9	2:00 - 5:00 pm
The "General Knowledge of China" That Pastors Must Know	Rev. Au Bak-ping	12/10, 19/10, 26/10	9:30 am - 12:30 pm
O.T. Prophets and Politics	Dr. Robert Lo	9/11	9:30 am - 12:30 pm
Applying Positive Psychology to Pastoral Care	Ms. Yau Man-yee	16/11, 23/11, 30/11	9:45 am - 12:45 pm
Christian Ethics	Dr. Freeman Huen, Rev. Brian Lam, Dr. Andres Tang	16/11, 23/11, 30/11	2:00 - 5:00 pm
Be Communicators of Good News —The Whole Person Proclaims the Good News	Rev. Young-man Chan	14/12, 21/12, 28/12	9:30 am - 12:30 pm
A Good or Bad King?—Solomon in the Eyes of the Authors of I King and II King	Dr. Tony Sher	14/12	2:00 – 5:00 pm

Fee concessions : (1) A 10% discount for graduates from the Seminary's degree programs, ministers of Baptist churches, students taking degree programs in our Lay Theological Education Department; (2) a 20% discount for cardholders of HKPBS Alumni Association members; (3) a 50% discount for full time seminary students. For details, please log on www.hkpbs.edu.hk/pce to download the application form.

Location : 8/F, Christian Building, 56 Bute Street, Mongkok, Kowloon.

Registration : You can download the application form or use web registration at www.hkpbs.edu.hk/pce/apply1.html

Enquiries : You can contact us at 2768 5179 by phone, or pce@hkpbs.edu.hk by email.

Publication News

The Seminary's academic journal, *Hill Road* (Issue 35), has been published in July with the theme, "Hospitality." There are five theme articles: "Hospitality: The Nature of the Kingdom of God" (Lee Suk-ye), "When Hospitality Encounters Fracturing: A New Testament Perspective" (Joyce W. L. Sun), "Entertaining Strangers: Emergent 'Hospitality' in the Early Church" (Richard L. S. Phua), "Why Must Hospitality Be Messianic?" (Clement Mook-Soo Chia), "Parker J. Palmer's Ethics of Hospitality" (Chiu Shung-ming). There are two miscellaneous articles and five book reviews. *Hill Road* is available at the Seminary or in local Christian book stores. For enquiries, call 2768 5168.



Alumni News

- Alumnus **Yeung Kam-wing** (class of 1994) was ordained pastor by Bethany Grace Church on March 22.
- Alumnus **Fong Lam-wai** (class of 1990) was ordained pastor by Sheung Wan Baptist Church on May 3.
- Alumnus **Chu Wan-kong** (class of 1997) was ordained pastor by Yuen Chau Kok Baptist Church on May 31.



Reply

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

Thank you for your support !

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(Same as signature on credit card)

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Verification Code : [] [] [] (The last 3 digits on the back of card)

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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

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Financial Report

General Fund, 1 April - 30 April 2015

	HK\$
Income	2,548,143.49
Expenditure	<u>(2,715,458.87)</u>
Surplus / (Deficit)	<u><u>(167,315.38)</u></u>

DONORS REPORT FOR APRIL 2015

Education Fund (Church / Organization)

		吳國傑伉儷	500.00
九龍國際浸信會	11,327.00	呂志華	1,100.00
上水浸信會	15,000.00	李德祥	10,000.00
上環浸信會	2,500.00	招慧敏	1,000.00
大角嘴浸信會	12,506.00	林威烈	1,000.00
大埔主恩浸信會	1,000.00	洪鷹輪	200.00
大埔浸信會	12,000.00	胡文恩伉儷	500.00
元朗浸信會	25,000.00	唐榮敏伉儷	5,000.00
屯門浸信教會	500.00	徐詩雅	300.00
以馬內利浸信會	4,300.00	曹偉彤	8,000.00
永興浸信會	6,000.00	梁兆津伉儷	100,000.00
尖沙嘴國語浸信會	5,000.00	梁麗嫦	300.00
赤柱浸信會	3,000.00	許鋒威	400.00
紅磡浸信會	3,500.00	陳偉倫	200.00
香港(西區)潮語浸信會	5,000.00	陳麗英	1,600.00
香港天樂浸信教會	1,477.00	勞家怡	500.00
香港仔浸信會	14,691.95	馮德華	300.00
香港浸信教會	117,250.00	黃華娟	100.00
香港堅尼地城浸信教會	1,200.00	溫祥、黎琮珍	400.00
深荳浸信會	500.00	葉玉梅	100.00
第一城浸信會	5,000.00	葉煥章	300.00
愛群道浸信會	6,000.00	劉永生、鍾梓萍	300.00
新生命浸信會	4,000.00	劉建紅	600.00
筲箕灣浸信會	5,000.00	蔡慧英	200.00
置富浸信教會	2,000.00	黎嘉賢	300.00
銅鑼灣浸信會	3,500.00	盧美娟	1,000.00
鯽魚涌浸信會	72,080.00	薛聲明	1,000.00
觀塘浸信會	1,582.00	鍾陳麗玲	400.00
東方基督教會美光堂	5,250.00	羅佩珊	100.00
基督教四方福音會彩坪堂	1,000.00	羅凱慈	500.00
基督教宣道會華基堂	2,000.00	譚嘉敏	500.00
基督教華人神召會旺角堂	500.00	關志偉	100.00
啟聞基金	300.00	關德華伉儷	140.00
	HK\$ 349,963.95	龐凌玉珍	1,000.00
Chinese Indep. Baptist Church-S.F.	US\$ 540.00	主知名	50,000.00

Education Fund (Donor)

方志強	100.00	無名氏	1,000.00
王紹良	700.00	無名氏	1,000.00
王群	800.00	無名氏	500.00
白智信伉儷	500.00	無名氏	500.00
伍志龍	500.00	無名氏	400.00
朱活平伉儷	300.00	無名氏	300.00
何仲儀	1,000.00	無名氏	300.00
何偉明	200.00	無名氏	300.00
何錦燕	500.00	無名氏	200.00
何譚惠如	1,000.00	無名氏	24.20
吳炳榮伉儷	8,000.00		HK\$ 214,064.20

Lay Theological Education Program

蔡艷桃	500.00
	HK\$ 500.00

Distance Education Program

Chinese Gospel Church of Dublin	8,053.57
Ernest & Sylvia Ho	1,000.00
何鏡煒伉儷	23,000.00
陳之虎	1,400.00
鄒小寶	1,200.00
無名氏	444.00
	HK\$ 35,097.57

Local Filipino Program

The Assn of Filipino Baptist Church	12,725.00
張智理伉儷	5,500.00
陳麗英	200.00
溫祥、黎琮珍	200.00
	HK\$ 18,625.00

Theological Education for the Hearing Impaired

張智理伉儷	2,000.00
陳麗英	500.00
溫祥、黎琮珍	200.00
	HK\$ 2,700.00

DE: Special Need Training Program

無名氏	100.00
	HK\$ 100.00

Annual Concert

香港仔浸信會	2,000.00
荳灣浸信會	2,000.00
深水埗浸信會	2,000.00
愛群道浸信會	3,000.00
吳承士、吳幼靜伉儷	2,500.00
無名氏	500.00
	HK\$ 12,000.00

Bursary Fund

北角浸信會明義神學 助學金	8,100.00
	HK\$ 8,100.00

President Council

陳偉生伉儷	2,000.00
	HK\$ 2,000.00

Precious Moments

April 19, 2015 Spiritual Revival Concert 2015— Unbounded Grace

The Seminary's Spiritual Revival Concert 2015 was held in the Hong Kong Pui Ching Primary School Hall with the theme "Unbounded Grace." Its contents included performances by the Seminary's choir, alumni choir, Servant (the Seminary's Worship Team), Men's chorus group, mixed chorus group, hand-bell group, a scriptural message by Dr. Wong Fook-kong and students' testimonies. There were more than 700 brothers and sisters present and together we reflected, received, and praised God's unconditional acceptance and unbounded grace.



May 7 Commissioning Ceremony for Graduating Students

During the Commissioning Ceremony, graduating students received encouragement from a teacher's farewell sermon and received blessings and intercessions from the entire seminary community. President Cho lit the candles of each of the graduating students, signifying the passing of the torch to different corners of the world to send forth light on God's behalf.



May 16 Meeting of the President's Council

We are thankful for the presence of members from the President's Council at the Meeting; they discussed our recent developments and took the opportunity to exchange ideas, offering suggestions regarding the direction and development of the Seminary.

May 21 Prize Presentation Ceremony and the Inauguration of the Board of Trustees

The annual Prize Presentation Ceremony is a time when we offer our gratitude and thankfulness to God and to those in particular who provide students' scholarships. That evening, 19 prize items along with long-service awards to our faculty and staff and memorial awards to volunteer workers were presented.

On this day of thanksgiving, the inauguration of a new term of the Board of Trustees was also held as we offered our prayers to God, who has always been leading us forward, asking the Lord to guide the development of the Seminary.

One day prior to the Prize Presentation Ceremony, many areas in Hong Kong encountered heavy rain and even the first red-rainstorm warning signal was hoisted. Flooding occurred in the vicinity and in some areas where cars were broken down in the streets. However, during the evening of the ceremony, the weather was fine and dry, and we truly thanked God for granting us with such a good weather.



May 30 Distance Education Program Topical Seminar

In this seminar, Dr. Clement Shum, the Seminary's Assistant Professor of New Testament, gave "An Introductory Lecture on New Perspectives on Paul". Every year the Distance Education Program offers two such seminars which not only provide students with a learning opportunity, but also allow brothers and sisters from our churches to join in as well.



June 15 A Memorial Service for the Rev. Dr. Samuel Y. C. Tang

The Rev. Dr. Samuel Tang (1925-2015), the Seminary's third president, went to be with the Lord in San Francisco on May 15. The Memorial Service was held on June 15 at Tsim Sha Tsui Baptist Church. That evening, with around 200 people present, we cherished our fond memories of our elder who was a faithful servant of God and whose life has edified an innumerable number of pastors and lay leaders alike.