



香港浸信會神學院

Hong Kong Baptist Theological Seminary

2019.5 Newsletter

Team Teaching

@ HKBTS

Faculty Sharing

The Disorder and Order

of the Poverty Alleviation Ministry

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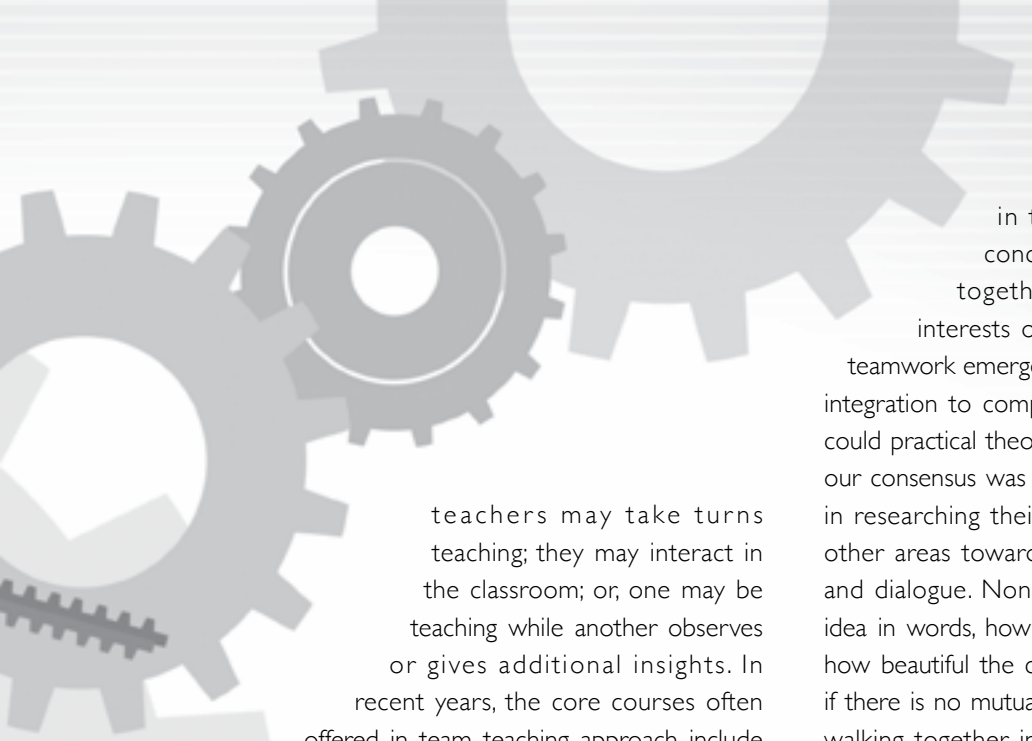
"Team teaching" means that two or more teachers work together to plan and teach the same course. The Hong Kong Baptist Theological Seminary (HKBTS) has adopted a team teaching approach in quite a number of courses. We have invited President Joshua Cho to talk about team teaching in this issue of *HKBTS Newsletter*; we have also asked teachers and students who have participated in team teaching to share their experiences and thoughts.

On Team Teaching at HKBTS

Joshua Cho President

The Hong Kong Baptist Theological Seminary (HKBTS) has employed the *team teaching* model in a number of courses, in which *two or more teachers work together in planning and teaching*.* There is flexibility and a variety of ways to conduct team teaching:





in teaching and research, as well as their concerns about the church and society. I put together the teaching expertise and research interests of each teacher, and a beautiful picture of teamwork emerged. I saw that we must have inter-disciplinary integration to complement one another, and only in this way, could practical theology with *theologia* be realized. At that time, our consensus was that teachers do not only bury their heads in researching their own specialty, but also branch out into other areas toward more creative inter-disciplinary research and dialogue. Nonetheless, no matter how well we put the idea in words, how good it may seem in our imagination, and how beautiful the collaboration might be, everything is in vain if there is no mutual trust. Thanks to God, the faculty has been walking together in unity for many years. The teachers have gained a better understanding of one another's research interest and grown in knowing one another better. Their mutual trust and friendship have also strengthened day by day. They have cultivated close interactions and a good tacit understanding with one another. Therefore, everyone is willing to take a further step and co-teach a course with other teachers without academic parochialism. ***It can be said that our team teaching has grown out of our development in synergy.***

Inter-disciplinary Integration and Fragmentation

Besides, the church nowadays is facing various challenges in the world and in society, such as secularization of the church, aging of the global population, growing disparity between the rich and the poor, and even all kinds of political, economic, climate and ecological crises. ***Church leaders raised up and cultivated by the seminary must have the heart and wisdom of Jesus Christ, with a broad vision and the ability to integrate insights from various disciplines, synthesizing them with dual focus on both theory and practice, in order to meet the needs of the church and the world.*** Yet contemporary western theological education has a tendency to compartmentalization, with an emphasis on specialization. This has tended to result in fragmentation, as though biblical studies and theological studies were separated, and practice and theory each goes their own ways. This is not conducive to cultivating the overall development of the pastoral leaders of the church, nor their *theologia*. Oppositions against this trend have already emerged in the Western theological education community. I believe that synergy can resolve this problem. Let teachers with different expertise come together with one heart and in concerted effort, contributing to the common goal of cultivating excellent servant-leaders for the church. I believe that only by cooperating in unity can students really benefit, and the seminary move forward!

teachers may take turns teaching; they may interact in the classroom; or, one may be teaching while another observes or gives additional insights. In recent years, the core courses often offered in team teaching approach include "Research and Writing," "Senior Integrative Colloquium," "Pastoral Care and Counseling" and "Pastoral Leadership and Ministry." In addition, there are also occasionally a few core and elective courses offered in this mode as needed (see table). Among them, some courses are taught with the concerted effort of five or six teachers. These classes are vibrant, festive, and colorful. "The Worshipping Church" offered in the fall of 2014 and "Ecclesiology" in the spring of 2016 are such examples.

Team Teaching and Synergy

The development of the team teaching model at HKBTS is closely tied to the ideas I put forward when I first took office as president. In November 2008, Rev. Timothy Lau, Chairperson of the seminary's Board of Trustees, invited me to be the candidate for the president. From then on, I pondered over how a seminary president should be, and how to lead the seminary according to God's will. Some important concepts, such as *theologia*, hospitality, synergy, crossover, and meeting the needs of the church and the world, emerged clearly in my mind in the week when I was preparing to meet the Board of Trustees. I integrated these ideas into my written proposal and presented my plan to the Board. In the following year, I began sharing my views with the seminary community on various occasions, such as the President's Council, faculty retreats, and chapel services. I regard all this as God's enlightenment and guidance, and must be implemented gradually.

The pace of seminary reform has accelerated since I became the president in 2009. God has augmented the faculty team for our Biblical Studies division, enabling the seminary to focus more on nurturing students' practical theology with *theologia*. The faculty of the seminary entered a new phase in 2010 – a phase of synergy in action. I interviewed the teachers one by one to understand their major and secondary interest

Some of the team-taught courses were initiated by the teachers (for example, “Ecclesiology” in the spring of 2016). Some were what we set up deliberately to pool the expertise of the various teachers for producing synergy. Some were so arranged in order to incorporate both the teaching of theological knowledge and the sharing of practical experience within the same course (such as “Pastoral Care and Counseling”). Some were offered to enable students to broaden their horizons, or for teachers with different expertise to complement one another (for example, the “Worshipping Church” in the fall of 2014 was co-taught by the five teachers from the fields of Theology, Old Testament Studies, New Testament Studies, History, and Music respectively). In the past few years, I observed teachers dedicating their teaching and research expertise as well as practical experience, without concern for their own “face,” and without academic parochialism. Each contributed their expertise and strength, and shared knowledge with one another in the class. On the one hand, the teacher’s own knowledge was thus increased; on the other hand, students had their horizons broadened and learned how to attempt interdisciplinary integration from the teachers.

Team Teaching and Practical Theology

In fact, the ultimate aim of HKBTS in developing team teaching is for students to foster a practical theology with *theologia*, so that they are able to discern the heart and mind of Jesus Christ, and to practice, live, witness, and teach Jesus Christ’s thought, passions and example in the church’s real-life setting, namely, in proclamation, mission, pastoral care, Christian education and so on. In fact, knowledge of different disciplines, such as Biblical Studies, Theology, and History, eventually converges into practical theology. What is learned has to be put to use and turned into practice within church life. I hope that the seminary can offer more team-taught courses related to practical theology, such as those related to social ethics, church pastoral issues, mental health, and Christian education development. However, this depends on the expertise of our teachers, on whether there will be new members added to the faculty team, and on the interaction and synergy among our faculty.

I wish that God will continue to lead HKBTS and use our faculty and students who are faithful to Him, and who work together in unity and with concerted effort!

* J. R. Davis, *Interdisciplinary Courses and Team Teaching: New Arrangements for Learning* (Phoenix: ACE/Oryx, 1995), 8.

Team-taught Courses in Recent Years (2014-2018)

Core Courses

B.Th.	M.Div.
Research and Writing <i>Faculty (coordinator: Dr. Vincent Lau)</i>	Research and Writing <i>Faculty (coordinator: Dr. Andres Tang)</i>
	Senior Integrative Colloquium <i>Faculty, coordinated by a three-teacher committee</i>
Pastoral Care and Counseling I & II <i>Dr. Sarah Shea & Ms. Esther Poon / Rev. Brian Lam & Ms. Esther Poon</i>	Pastoral Care and Counseling I & II <i>Dr. Vincent Lau & Mr. Daniel Chu</i>
	Pastoral Leadership and Ministry <i>Dr. Vincent Lau & Rev. Brian Lam</i>
	Theology and Theological Method (Spring, 2018-19) <i>Dr. Andres Tang & President Joshua Cho</i>
	Preaching (Spring, 2017-18) <i>President Joshua Cho & Rev. Brian Lam</i>
Christian Ethics (Spring, 2016-17) <i>Dr. Andres Tang & Dr. Freeman Huen</i>	Christian Ethics (Spring, 2016-17) <i>President Joshua Cho & Dr. Freeman Huen</i>
	The Worshipping Church (Fall, 2014-15) <i>Dr. Andres Tang, Dr. Wong Fook-kong, Dr. Nathan Ng, Dr. Jonathan Lo & Ms. Grace Chan</i>

Elective Courses

William Willimon on Worship, Ethics and Preaching (Spring, 2017-18) <i>Dr. Andres Tang, Dr. Freeman Huen & Rev. Brian Lam</i>
Ecclesiology (Spring, 2015-16) <i>Dr. Andres Tang, Dr. Jonathan Lo, Dr. Wong Fook-kong, Dr. Freeman Huen, Dr. Vincent Lau & Rev. Brian Lam</i>

Positive Sparks from Teacher-Student Interactions

Andres Tang *Professor of Christian Thought (Theology and Culture)*



Aside from “Research and Writing” and “Senior Integrative Colloquium,” I have also co-taught such courses as “The Worshipping Church,” “Ecclesiology,” “William Willimon on Worship,

Ethics and Preaching” with other teachers in recent years. The easiest teaching arrangement of course is for each teacher to teach the topics in which they are specialized. However, there may be a lack of interaction among the teachers. Although students may acquire all the different expert knowledge from the various teachers in a single course, it may be difficult for them to see the whole picture. Therefore, greater thought should be devoted to the course design.

At the minimum, common interest is an essential starting point. All teachers who co-taught the three courses above have studied and conducted critical research on the related topics, or even published related academic articles. They have long accumulated a basic knowledge on the relevant topics; because of the opportunity to teach, they are able to deepen their understanding of the topics. Such a common interest among the teachers is also cultivated by their daily communication and sharing. Hence, their teaching is not a matter of merely parroting information.

As the starting point is common interest, some team-taught courses are electives, for examples, “Ecclesiology” and “William Willimon on Worship, Ethics and Preaching.” All three teachers who taught the latter course have a particular interest in some aspect of William H. Willimon’s thinking. But they are critical in taking his theories with reference to the church’s actual context, and do not accept all his theories without question. The requirements of teaching this course are not only that the teachers

teach their own portion, but they should also attend the other co-teachers’ classes, as well as participate in classroom discussions. This way, not only can the teachers expand their knowledge, but they can also integrate all the various aspects of a subject with the students so as to obtain a thorough and comprehensive understanding, instead of some fragmentary information.

Strengthening the interaction between teachers and students is also a new attempt in our team teaching. This is primarily through students’ assigned reading and through questions posed by teachers. Guidance is of paramount importance in this case; otherwise, students tend to be left clueless and their direction lost. The teacher in charge would propose a few themes, point out what aspects required attention and those key points for thinking, so as to help students stay focused. All discussions should be relevant to the church experiences of the students themselves, so they can get to know how to apply what they learn pragmatically.

How to foster full interaction among teachers and students in the classroom can be a test to the teachers, as this demands a thorough understanding of the subject itself, the ability to understand students’ issues, as well as coping abilities, in order to stimulate and inspire students’ thinking. ***One teacher may just about handle it; two could complement each other; and three often creates positive sparks.*** What a pleasant learning experience.

When Teachers Become “Co-learners”

Freeman Huen Assistant Professor of Practical Theology (Social Ethics)

Learning alone without friends makes one isolated, uncultured, and half-taught.

—“On Learning,” *The Book of Rites*

In the past six years, I have co-taught two electives: “Ecclesiology” (Spring, 2015-16) and “William Willimon on Worship, Ethics and Preaching” (Spring, 2017-18). I also hope that I will have the opportunity to offer a course on “Praying (as) Theology” with Professor Andres Tang in the future. These special topics courses mostly originated from my newly kindled interest in the related areas. I wish to deepen my learning by means of teaching on them. However, since I am incapable of shouldering the teaching load all by myself, I went to seek advice from Professor Tang; he then invited other faculty members to join and finalized the syllabus according to each one’s field of expertise.

As these subjects obviously involve inter-disciplinary integration, it takes a multi-disciplinary teaching team to tackle the task. Practically speaking, this is a demonstration of cross-disciplinary integration by the various teachers together. *HKBTs has always encouraged students to adopt analogous thinking and holistic learning. We also seek to cultivate their intellectual competencies so that they can continue in self-study after graduation. We hope that they will be able to integrate various areas of biblical, theological, and ethical/practical studies, and to avoid compartmentalization into mutually-unrelated specialized disciplines.* That is also the aim of the “Senior Integrative Colloquium” in our

M.Div. program. I suppose the entire curriculum design of our theological and pastoral training here is to equip students with the skills and habits to listen better to the gospel story holistically, in order that they can better proclaim the salvation of Jesus Christ holistically as well as better embody the Gospel.



For me, the experience of team teaching each time is like completing a “Senior Integrative Colloquium” paper by group collaboration. On the one hand, each teacher has to do their own research, preparations, and teach the classes; while, on the other hand, everyone has to learn from and with other teachers, complementing one another, and overcoming together any difficulties encountered in teaching. For example, when there were too few (or too many) students enrolled, it was not suitable to use group oral presentations for assessment and learning as usual. We came up with the idea of using a kind of *viva voce*. We assigned readings to students, provided them with questions to consider in organizing their reading notes, and conducted an open forum discussion in class to deepen their understanding of the texts in an interactive manner. This method is proven in practice to result in very good experience of learning together.

Rotational Teaching with Flying Colors

Grace Chan Associate Chaplain and Lecturer of Church Music



In 2014, along with four other teachers from the Bible and Christian Thought divisions, I co-taught the course “The Worshipping Church.” Since this subject is inter-disciplinary by nature, it requires a teaching team consisting of expertise in various disciplines, and with equal emphasis on both

theory and practice. Before the course started, we met and discussed the objectives, scope, key content, and coursework requirements of the course, so as to help students understand church worship through biblical, theological, historical and liturgical perspectives with consideration with church tradition and ministry, ethical practice, as well as cultural contexts. Each teacher took a turn to lecture on the relevant topics based on their expertise. I was mainly responsible for coordinating and monitoring the classes, as well as teaching the second

half of the class. I tried to integrate the teaching from the various disciplines such as the Bible, theology, and history, and apply it in the practice of church worship ministry.

This team teaching experience was inspiring and I learnt a lot from it. It gave me an opportunity to deepen and integrate my understanding of the church worship ministry thoroughly. I was only starting out as a new teacher back then, and **this experience made me realize the enthusiasm of the HKBTS faculty for teaching, and I found that they trusted each other with mutual support and collaboration.** In addition, as all the teachers have their own strengths and experiences, students can learn from them; it widened their horizons, inspired their thinking, and

promoted mutual communication and learning.

The team teaching approach at HKBTS is good for training a new generation of preachers and pastors. In fact, many ministries that a pastor has to handle require him to integrate the various subjects and disciplines he learned. This mode of teaching allows both students and teachers to be learning, discussing and thinking about various topics and issues from multiple perspectives and in a more comprehensive manner. It also promotes further learning by facilitating them to share with each other and exchange experiences; thus, it enriches the lessons with creativity and lively interests. This enhances both teaching and learning, bringing about more inspiration and synergy.

Collaborative Teaching Enhances Learning and Teaching

Vincent Lau Assistant Professor of Practical Theology (Christian Ethics)

Several years ago, two colleagues in the Practical Theology division resigned. Since 2012-13, I have been assigned to lecture on “Pastoral Leadership and Ministry” in the Master of Divinity program. Then, since 2014-15, I have been also assigned to teach “Pastoral Care and Counseling” in the same program. My co-teacher for the former is our seminary Chaplain, Rev. Brian Lam, and for the latter the veteran professional counselor, Mr. Daniel Chu.

“Pastoral Care and Counseling” is composed of Parts I and II and runs for two consecutive semesters. The contents of this course for the first and second semesters are clearly laid out. I lecture on the theories and practices of pastoral care in the first semester, and Mr. Daniel Chu teaches the theories and practices of counseling in the second semester; that way we can teach independently. However, in the past three years, I started attending Mr. Chu’s classes together with the students. On the one hand, I could share my personal experience on pastoral counseling, and respond to students’ questions and difficulties in terms of pastoral care. On the other hand, I could also raise realistic issues encountered in pastoral counseling to stimulate their thoughts and imagination.

As for “Pastoral Leadership and Ministry,” since Rev. Lam and I are each responsible for teaching different topics, there is no need to be lecturing together. Still, both of us would attend the sessions for students’ group reading reports or group project presentations, providing

constructive criticism and responding to the students’ researches. Therefore, although this period of time may be challenging to the students, it is this experience that matures them and hones their skills.



Team teaching can be conducted in different forms and ways; it can either be having the presence of both teachers freely expressing their opinions, or each of them responsible for specific topics so that there are less opportunities for mutual interaction. I have some experience in both situations, since I have taught separately from Mr. Chu and Rev. Lam, yet had the chance to be in the same class with them, freely questioning and responding. **This kind of interaction is beneficial to the students since they can learn from the different perspectives and experiences of different teachers, and get to know that even the teachers can have opposite points of view.**

I personally have also benefited from this team teaching experience. Both my co-teachers are highly educated and specialized, and their knowledge, points of view and experience for certain topics are both professional and unique; they make up for my shortcomings, and also widen my horizon. Lastly, having the two of us, of course, means the workload can be shared.

Team Teaching with *HKBTS Characteristics*

Brian Lam Chaplain, Director of Field Education and Lecturer of Practical Theology



“Introduction to Preaching” in the spring of 2008 is the first team-taught course in which I participated. My teaching partner was Dr. Poling Sun. Dr. Sun was responsible for the master’s level class and I was in charge of the bachelor’s level class. Both groups of students gathered together

for the first four lessons. Dr. Sun taught the first and second lessons, and I the third and fourth. However, we did have much interaction in class, and our students said that they benefited a lot from it. After the first four lessons, the two classes were held separately, and students began to practice preaching in the classroom.

To my surprise, I had the opportunity to co-teach the course “Preaching” again after ten years in the spring of 2018. This time, my teaching partner was President Joshua Cho. The teaching model was similar to the past: President Cho was in charge of the master’s level class, and I was in charge of the bachelor’s level class. The two groups of students got together for the first four lessons. However, this time I was responsible for the first lesson while President Cho was responsible for the second to fourth lessons. We also had a lot of interaction in class. Beginning from the fifth lesson, the bachelor’s and master’s level classes were held separately, and students began to practice preaching in the classroom.

President Cho often says that HKBTS is a disciple community and repeatedly emphasizes the significance of hospitality. Such

HKBTS characteristics were vividly reflected in the team teaching experience of the above courses. Although the three of us all taught the art of preaching, as each of us received different trainings and had different experiences, our preferences and approaches in teaching are very different. Team teaching allows us to learn from each other; and greatly enriches our imagination and increases the possible ways of teaching. Moreover, students can learn an important lesson from the interaction among the teachers: people can accept and appreciate each other even if they have different opinions; it does not necessarily result in hostility.

In the spring of 2018, in addition to co-teaching “Preaching” with President Cho, I also collaborated with Dr. Andres Tang and Dr. Freeman Huen in teaching the elective course “William Willimon on Worship, Ethics and Preaching.” Each of us taught three to four lessons. In the remaining three lessons, three of us came together to interact with each other and with all the students; such an arrangement is new to me. Thanks to Dr. Huen for making such suggestion. Such an arrangement also enriched our imagination and increased the possible ways of teaching. All three of us attended the whole fourteen lessons together. There were many impromptu responses during the lessons. All three of us and our students still talk about it enthusiastically even now.

One of the necessary conditions for team teaching is friendship and mutual trust among the teachers. If these do not exist, each teacher will just make one’s own presentation independently, and there will be no exciting interactions filled with positive sparks. Thanks to God for letting me have such good memories along my teaching journey at HKBTS.

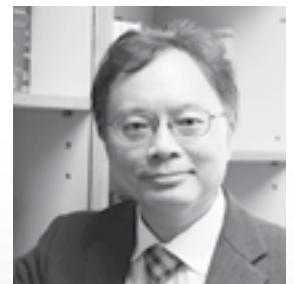
An *Interdisciplinary* Exploration

Wong Fook-kong Professor of Old Testament

Every year a group of faculty members teaches the “Research and Writing” courses for the master’s and bachelor’s degrees students. Although the schedules for different degrees differ, the contents are similar. In addition, the course “The Worshipping Church” was team-taught in the fall of 2014. The “Senior Integrative Colloquium” could also be included although it is more of a discussion course. In all these instances, one faculty member serves as the coordinator, overseeing the design

and logistic of the course. Usually another one or more faculty members would help mark the term papers and/or other forms of assessments.

The most obvious benefit of such a course is that the person giving the lecture on a particular



topic is usually the best suited to teach that topic. For example, I was responsible for teaching the class on worship in the Old Testament while a New Testament colleague did the same for New Testament worship. In the same way, faculty members from each discipline was in charge of introducing students to the study of their respective disciplines in the “Research and Writing” course. If diverse views and breadth are major purposes of a course, team teaching is a good choice. However, if depth and consistency are more important (e.g., Hebrew or Greek exegesis), then teaching by a single teacher is better.

For both teachers and students, it is a chance to explore a topic they may not otherwise explore. For example, at least in recent years, Bible courses usually centre on a biblical book (e.g., 1 & 2 Samuel, 1 Corinthians) rather than on a topic. The strength of this approach is that it teaches students to interpret Scriptural passages from the broader context of a book rather than as independent, discreet units. On the other hand, what the Bible as a whole has to say about a certain topic is usually neglected. Since team-taught courses are usually topical by

nature, it is a chance for students to see how the whole Bible and, even, different theological disciplines contribute to the discussions of a single topic (e.g., worship, an ethical issue, etc.). For the teachers, too, it is a chance to do some research on a biblical theme they may otherwise not do.

There is of course the risk of students being unable to integrate the knowledge presented by so many different faculty members. However, this problem is also present in the bigger picture of our curriculum as a whole. Thus, integration is something students have to be doing constantly throughout their courses. Moreover, it could be overcome if the coordinating faculty member helps students see how all the pieces fit together. In some instances, courses are taught by only two faculty members. I think integration is a much lesser problem here as the teachers could integrate the knowledge for their students as they go along.

I think team teaching has its value in interdisciplinary courses like those cited above. If done well and in moderation, it could be a wonderful learning experience for students.

Unity in Diversity

Jonathan Lo Assistant Professor of New Testament



HKBTS has a talented group of teachers with different gifts and areas of expertise. Team teaching allows us to draw from our unique strengths while working together toward a common goal. According to Paul in Ephesians 4:11-13, this goal is to “prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the

knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (NIV, 1984) There is unity in diversity within the body of Christ, and the role of the seminary is to teach our students love, peace, and harmony while encouraging them to seek out their unique identities, passions, and gifts. Diversity is to be cherished, because it is only through diversity that true unity can be attained, and it is only through true unity that we can become mature and experience the fullness of Christ.

In my time as a teacher at HKBTS, I have been a member of a teaching team for two courses: “The Worshipping Church” and “Ecclesiology.” In these two courses, I explored the topics of worship and the concept of “Church” from the area of the

New Testament, while my colleagues provided perspectives from history, theology, and other disciplines. These occasions were rewarding experiences and an important reminder that important topics such as these can only be mastered through a broad and integrative approach. It is not sufficient for the students to understand worship or church through the New Testament alone without a proper regard for the traditions of the Church or the underlying theological implications. The student who has gained a mastery of the knowledge must also learn how to practically use such knowledge, for example, how to design a church service, and how to manage and administrate a church. ***This type of integration is of great value to our students and is what the faculty work together to strive for—the integration of theological disciplines as well as the integration of knowledge and practical skills relevant to their future work within the church.*** This is similar to the learning outcome of the “Senior Integrated Colloquium” that is required for all our graduating master’s students.

Through these team-taught courses, we strive to demonstrate to the students the need to approach challenging theological topics from different perspectives, and the importance of cooperation for the sake of building up the body of Christ.



A Teaching So *Deep* and *Wide*

Lau Wing-kee M.Div. Student

I attended “Ecclesiology,” “Preaching,” and “William Willimon on Worship, Ethics and Preaching,” which were all team-taught courses.

When students take a course, they often expect the teacher to share about his/her research results on a specific topic, and guide students to have in-depth discussions and learning. ***In team-taught courses, teachers would each deal with the same topic from a different perspective. By multiple-angle analysis and dialogue, the various aspects and diversity of a subject are explored.*** In the course “Ecclesiology,” professors each with such different expertise as the Old Testament, the New Testament, church history, theology, ethics and practices, lectured on the topics in which they specialized, and guided students to conduct in-depth discussions, so that students can learn the concept of “church” from deep and wide perspectives within a short period of time. In the course “Preaching,” President Cho and Chaplain Rev. Lam taught us the theology and methods of preaching as well as shared their experience and insights. After practicing preaching in the class, students

also received precious comments from the two veteran preachers. In the course “William Willimon,” there were three teachers who exchanged ideas and responded with each other spontaneously in the class, presenting the pastor William Willimon’s potential contribution to Hong Kong churches more vividly.

As theological students, not only do we need to build a solid foundation for the various subjects, but it is also important that we are able to integrate what we learned in the different disciplines. However, due to the limitations of personal experience and background, we often find it difficult to do so. In the team-taught courses, the example of the various teachers in the class demonstrates to us how to integrate and master the knowledge learned in different disciplines. To master that, of course, requires our own repeated practice and deep reflection.



Humble Oneself and Work with Others

Ho Ching-man M.Div. Student

I recall that in year one, a few teachers and senior fellow students encouraged us to attend more elective courses taught by other teachers in addition to the required core courses, in order for us to learn from the different teachers who are specialists in Bible, theology, and practical subjects. It is hoped that apart from enriching our knowledge, we could also broaden our horizons in faith through the experiences of different teachers. In the past two years or so, apart from taking courses taught by a single teacher who specializes in one’s own research field, I also had a chance to attend team-taught courses, namely “Preaching,” “Pastoral Care and Counseling,” and “Pastoral Leadership and Ministry,” all of which are under the division of Practical Theology.

To me, the biggest difference between courses taught by a single teacher and those that adopted a team teaching approach is the flexibility in terms of classroom design and the extent of experience sharing.

Since team teaching involves at least two teachers, classroom design can become less flexible. For instance, if it is taught by only one teacher, the time allocation could be more flexible; say when students are enthusiastic about a topic and there is lot of discussion, the teacher can then adjust the progress of the class, and make room for the



discussion. On the flip side, the benefit of team teaching to me is one that single-teacher teaching could not fulfill, that is, **teachers can each share their practical experience from their fields of expertise, exchange ideas and guide us to think theologically in class.** Both teachers of “Pastoral Leadership and Ministry,” for example, have different points of focus and expertise in terms of pastoral care within the church. Team teaching allows us to learn about their individual expertise in the same classroom at the same time, and their exchange and sharing also helped us understand

how to apply different sets of pastoral care theologies in a real-life church scenario. Their different views on pastoring also left us room to think, explore and construct our own pastoral views.

I really enjoy team-taught courses, since not only could I listen to the sharing of different teachers, but it also reminds me of the verse: “And we know that for those who love God all things work together for good” (Rom 8:28a ESV) — and reminds me that I have to humble myself and work with others.

Dual Focus on *Theology* and *Practice*

Chan Wai M.C.S. Student

In the spring of 2018, I took the course “Preaching,” which was co-taught by President Joshua Cho and Rev. Brian Lam. Three-quarters of the class was taught by President Cho. This is the only team-taught class I ever attended.

In the past, “Preaching” has always been taught by the same single teacher for a long time; therefore, most of the students could learn about the teacher’s teaching methods, class requirements, and even grading preferences beforehand through the seniors. This arrangement has its advantages and disadvantages. The advantage is that students can gain access to reference materials easily, and obtain help from fellow students who have attended this course before. The disadvantage is that since students could figure out the teacher’s grading preference, they might tend to be “grade-oriented” and have less motivation to make serious efforts in their studies. Of course, a positive learning attitude depends mainly on one’s own motive, and even one’s spirituality.

This time the “Preaching” course was team-taught. Its main attraction was the two teachers’ great preaching skills and rich experiences; thus it allowed students to learn simultaneously the art of preaching of the two teachers. As I recall, their preaching styles were both distinctive. Therefore, even before the course began, I expected that their teaching methods would be different.

President Cho took the leading role throughout the teaching process, and taught us the main points of the textbook, which was written by Professor Thomas Long, a famous American preacher. President Cho was



very familiar with this book; he was very well-prepared. Rev. Lam was also present throughout the first half of the course when President Cho was teaching the class. Moreover, there was considerable interaction between the two teachers. For instance, when President Cho mentioned certain examples about a particular preacher, Rev. Lam would then provide additional information, presenting us a fuller picture. In addition to having rich preaching experience, Rev. Lam has a solid understanding of the textbook, too. He is the chaplain of our seminary and has deep understanding of the preaching practices of different churches. Hence, besides learning from President Cho the content of the textbook, students also have the opportunity to learn through Rev. Lam’s sharing the genuine experience of our senior fellow students in the churches. ***This is a learning process with dual focus on theory and practice.***



A Profound *Interactive* Dialogue

Leung Yiu-ming (Class of 2016)
Pastor, Kowloon City Baptist Church

Once took the team-taught course “Pastoral Leadership and Ministry.” It was co-taught by two lecturers and aimed to provide students with different perspectives on issues relating to pastoring. Though it is true that this model of teaching may have diverse class requirements and thus increase students’ burden in certain areas, the resulting unique learning environment outweighs its disadvantages.

First of all, *this team teaching approach inspires students to figure out well-developed theological ideas*. It allows students to see how different lecturers, through their own distinctive interpretative frameworks, respond to the same topic. The contrasts and differences between our teachers’ elucidations make room for students to hold diverse opinions, provoking them to analyze, compare and integrate what they learned. The whole process stimulates us to reflect on the theologies that we learned about.

Second, *the theological ideas so constructed are dialectical*. As mentioned above, the team teaching approach vividly put forth different interpretations of the same topic in front of our eyes. It is not difficult for students to discover their similarities and differences. Unlike doing a literature review by ourselves,

we can interact with our teachers straightaway. Students in Hong Kong are accustomed to the one-way education approach where dialogue and interaction are rare. However, since the teachers’ elucidations exhibit such apparent similarities and differences, students can now ask questions with confidence and ease. By observing the lecturers’ examples, students can learn how to respond to different interpretations. Hence, we construct our own theologies amid interactive dialogues. Of course, a good interactive atmosphere is dependent on the teachers’ attitudes, horizons and broad-mindedness, as well as the cooperation between them. Their interaction can increase teaching efficiency in the classroom, so that teachers and students can both benefit.

All in all, the team teaching approach can bring about an enriched teaching-learning experience, allow teachers and students to have profound interactions with each other, and facilitate our continuous growth in theological knowledge and in life.



Live Demonstration of Theological Disciplines Integration

Ho Man-chiu (Class of 2018)
Teacher, Ma On Shan Tsung Tsin Secondary School



I attended two team-taught courses. The first one was “Preaching,” co-taught by President Joshua Cho and Rev. Brian Lam; another was “William Willimon on Worship, Ethics and Preaching,” co-taught by three teachers, Dr. Freeman Huen, Dr. Andres Tang and Rev. Brian Lam.

If a course is taught by a single teacher, one could only get to see the viewpoint of one particular teacher on a certain topic. Although the teachers are all knowledgeable with ability to synthesize, as well as able to expound one’s own interpretation, the process of integrating various information may not necessarily be presented before the eyes of the students, so that they may learn by example. Whereas by conducting classes with a team teaching approach, each teacher is not only able to offer insights based on one’s expertise, but can also exchange, discuss, and integrate ideas

with other teachers. *For me, it was amazing enough to see different teachers reveal their depth of knowledge about the same topic; what’s more, I could also see how they discuss and integrate ideas, with a live demonstration of integrating theological disciplines—what a feast for the eyes.*

I remember when attending the course “William Willimon on Worship, Ethics and Preaching,” Dr. Huen and Dr. Tang explained Willimon’s views on worship and preaching. They cited various references to explicate its theological significance, and even elaborated on how to do theology through church services and worshipping. Certainly this sounded very abstract, let alone having to explain how to produce ethical results in the process. It was then when Rev. Lam resorted to his rich pastoral ministering and preaching experience, detailing how to do theology that brings about ethical results in the realistic circumstances. He supported his viewpoints with both examples and grounding in theology. The students gained a lot through such a wonderful combination of teachers.

The Disorder and Order of the **Poverty Alleviation** Ministry

Sarah Shea

Assistant Professor of Christian Education

In response to social and economic disparities, many congregations in Hong Kong attempt to enter into relationships with their neighborhood, identify the impoverished, and improve their livelihoods. Some of them, however, have seen their passion for the poor dissipate, while others have been disillusioned by the poverty alleviation ministry and quit altogether. From the perspective of practical theological reflection and with a case study as an illustration, this essay examines some of the most common confusions and myths about the poverty alleviation ministry. Then, it offers a solution to re-order the disordered poverty alleviation ministry. Hence, the purpose of this article is twofold: *first, to introduce readers to the problems and solutions of the poverty alleviation ministry; second, to commend to readers the usefulness of practical theology for pastoral care and church leadership.*

A Congregation's Story

An evangelical congregation started a toy giveaway service at Christmas a few years ago, which aimed to serve children who lived in the nearby public estates. Most of the volunteers were middle-class professionals who have never met a materially poor person in their everyday lives. Since they believed that poverty was all about lack of material possessions, most of their efforts focused on toy donations. They were also convinced that the toy giveaway service was an adequate expression of love and care.

At first, many church members felt that the toy giveaway service might offend the children and their families. Most of them required encouragement from their pastor before they could walk into the public estate, visit people door-to-door, introduce themselves, and give away their Christmas card and nicely-wrapped toys. During the debriefing, most volunteers' hearts were touched by the smiles and warm reception of the children and their mothers. Needless to say, they decided to organize another toy giveaway service the next Christmas, and later expanded the scope of ministry to giving away cakes during Chinese New Year and sweets during Easter.

As the ministry dwindled, the number of participants also went downhill after a few years. Unable to contain his

disappointment, the pastor challenged the congregation in a monthly church meeting and inquired as to why they lost their passion. After a brief moment of silence, a member stood up and responded:

*Pastor, we are tired of helping them. The giveaway service cannot improve their lives at all. Year after year they are just waiting for our gifts. And don't you realize that we've never seen a man in our visitations? Because all the residents are unwed mothers! They bore children only to obtain more social welfare! They don't deserve our help!*¹

If you were the pastor, how would you respond? Church leaders may see the members' spiritual lives as the root of the complaint, accusing them of being spiritually superficial and not being faithful enough. If pastor's private talks with them do not work, pastor and church leaders cannot but accept the deteriorating situation.

Practical Theological Reflection: Starting Point, Purpose, and Method

There is good news: practical theology can effectively solve the predicament above. The effectiveness of practical theology does not lie in offering instant and quick-fix answers—if quick-fix answers existed, pastors and leaders would not need to immerse themselves in time-consuming and complicated practical theological reflection. In his book *Practical Theology: An Introduction*,² Richard Osmer, a professor at Princeton Theological Seminary, explains that there is a unique starting point where people begin engaging in practical theology. Practical theological reflection begins when church leaders feel that they are incapable of understanding or improving the situation. The purpose of practical theological reflection is to identify a church practice that is faithful to God. As John Swinton of the



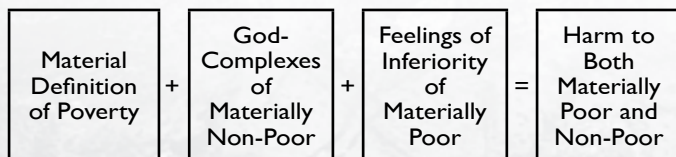
University of Aberdeen explains in his book *Practical Theology and Qualitative Research*, **practical theology is “a critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world.”**³ Methodologically speaking, practical theology, as Osmer suggests, comprises of four main tasks: (1) the descriptive-empirical, (2) the interpretive, (3) the normative, and (4) the pragmatic. The remaining article will carry out practical theological reflection based on these four tasks as well as the context of the congregation outlined in the case above, with a view of illustrating the processes and results of the four tasks of practical theological reflection.

Task 1: The Descriptive-Empirical Task

There is an increasing number of congregation members who ceased to be a part of the church’s poverty alleviation ministry. As Osmer suggests, church leaders should systematically collect all the information in order to answer this question: **“What is going on?”** Osmer suggests that church leaders use qualitative approaches such as conducting personal interviews or a focus group. The purpose is to discern certain verbal or behavioral patterns among the serving members. In this case, we can imagine that three serving members interviewed may all be disappointed by the attitude of the poor (e.g., lack of self-motivation, dependency syndrome, etc.), even though they may each have other different reasons for quitting.

Task 2: The Interpretative Task

The interpretative task attempts to find convincing explanations for the situation. According to Osmer, pastors should try to find relevant academic research to answer this question: **“Why is this going on?”** Numerous researches have already found that helpers’ discontent toward the poor is usually caused by their misunderstandings about poverty rather than their poor spirituality. It can be illustrated by the case above, which is a modified version of a real story recorded by Steve Corbett and Brian Fikkert in their book *When Helping Hurts*. Based on their experience and research on community development and the church’s program of poverty alleviation, Corbett and Fikkert have concluded that the church’s ministry for the poor requires both good will and knowledge. Church’s ignorance about the issue of poverty may mean that their work will do more harm than good. Corbett and Fikkert formulated an equation that illustrates how the church’s efforts may be detrimental to both the poor and the helpers:



The efforts of the congregation in this case may have hurt both themselves and the poor. First, the congregational members misunderstood poverty as material insufficiency. Second, they may have “God-complex symptoms,” believing that they were better than the materially poor and were able to change them. Lastly, they became disillusioned because of false expectations and discontinued the ministry due to their negative impressions of the poor. Moreover, the above congregation members may have intensified the sense of inferiority of the poor. The original story recorded by Corbett and Fikkert reveals the predicament of the poor dads, who left home by the back door in shame whenever they heard the Christmas carols outside their front door. In general, African males in North America struggle to obtain a full-time job and a fixed income. Hence, Christmas is the hardest time for most of them, because not only can they not earn a living for their families as the head of household, they also cannot afford any Christmas presents for their own kids, while knowing that other children will receive gifts from their fathers. To make the matter worse, they would feel even more shameful when they see others buying gifts for their own children.

In fact, international researches have discovered that the sense of inferiority and shame can cause far more harm than material poverty.⁴ A large-scale research conducted by Deepa Narayan et al. interviewed the materially poor in 47 countries, and concluded that what caused the poor the most pain is the “poverty of social network” such as being isolated, despised, and rejected. For example, a blind woman from Moldova explains:

For a poor person everything is terrible — illness, humiliation, shame. We are cripples; we are afraid of everything; we depend on everyone. No one needs us. We are like garbage that everyone wants to get rid of.

The following words clearly express that the pain of poverty lies with their inability to make themselves heard and the feeling of powerlessness:

When one is poor, she has no say in public and feels inferior. She has no food, so there is famine in her house; no clothing, and no progress in her family.
—A woman in Uganda

The forces of poverty and impoverishment are so powerful today. Governments or the big churches can only manage them. So we now feel somewhat helpless. It is this feeling of helplessness that is so painful, more painful than poverty itself.
—An elderly man in Uganda

In 2014, a researcher also found that shame is the most common experience among the materially poor. In his book *The Shame of Poverty*,⁵ Robert Walker studied the poor in seven countries (including China and South Korea). He concluded that

shame is both the consequence of poverty and the systematic element that continues and transmits poverty.

To avoid harming the poor, the church should carefully consider the works of Narayan et al. and Walker. In alleviating the poor, the church should listen to the voices of the poor and to understand their experience. Furthermore, for the church, poverty alleviation is not just about humanitarian relief but a ministry of the church. Hence, when setting the objectives and directions of the ministry for the poor, the church should consult its faith tradition instead of merely social-scientific knowledge.

Task 3: The Normative Task

According to Osmer, pastors and church leaders should employ biblical and theological knowledge to answer the question: “*What ought to be going on?*” Regarding the case in this article, I would recommend that the congregation should redefine the targets of its poverty alleviation ministry based on the Word-centred theology of ministry and Jesus’ understanding of the poor.

In his book *Walking with the Poor*,⁶ Bryant L. Myers, former vice-president for international program strategy at World Vision International and professor of transformational development at Fuller Theological Seminary, exhorts the church not to lose its true nature, even in its involvement in poverty alleviation. He emphasizes that the church is the body of Christ, the only symbol of the kingdom of God on earth, and the community that preaches and lives out the calling of faith. The church’s ministry of the Word and sacrament are the only dynamic that motivates Christians to bring the gospel into the world. The church has to be a Word-centred hermeneutical community, so that they may know how to interpret the Bible faithfully in their world, to sharpen the mission of the community, and to receive the grace of repentance when the community goes astray.

The Word-centred theology of ministry that Myers proposes enables the congregation in this case to place its poverty alleviation ministry under its preaching ministry, connecting the poverty alleviation ministry to the church’s ministry of the Word and sacraments. It implies that discipleship is a prerequisite for the ministry of social concern, and therefore it should be Jesus Christ’s teaching on the poor that determines both the orientation and content of the church’s poverty alleviation ministry. Nonetheless, the teaching of Christ—the Lord who called the materially poor “blessed”—may even astonish people in the 21st century.

In my opinion, John 9:41 can best illustrate the reversal motif of being rich and poor in Christ’s teaching. Jesus says to some Pharisees: “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.”⁷ In his sermon in 1518, Martin Luther preached on this verse⁸ and

explained that if the Pharisees were able to confess “We are blinder than the person who was born blind!” after witnessing the sign of God, they would not be guilty; since they did not, they remained guilty.

“We are blinder than the person who was born blind.” This is a judgment on the ability of self and others, but an unusual one. Jesus tells those who have sight to regard themselves blinder than those who are born blind, and implies that the highly respected leaders should see themselves as more inferior than the beggars. Luther’s interpretation reveals the revolutionary nature of the gospel: humbling those who are in high positions, challenging the rich to identify with the poor, and uplifting the poor. It is what happened in John 9: Jesus chose the one who was born blind and sent him to work for God, “so that the blind will see and those who see will become blind” (John 9:39).

The profundity of Luther’s sermon lies with its ability to demonstrate how God works on the rich through the poor. In other words, God places the poor as His servants among the rich, so that the rich may realize how spiritually poor they themselves are before God: they can neither understand God’s mind, nor are they even aware of their spiritual blindness. Luther challenges the rich that they should learn to receive help by their humble and materially poor neighbors. If they are healed by grace, they should praise God and say:

Oh God! You have prepared this man for me! He is a mirror so that I can clearly see who I am; he is also a book that describes my real self. Lord! I can finally see! The poverty of my brother reveals my soul.

Luther’s interpretation of John 9:41 highlights that the objectives of the church’s poverty alleviation ministry differ from those of the social welfare organizations. For the church, the principal objective is neither poverty reduction nor empowerment—though these are admirable per se. In Christ and by the power of the Holy Spirit, the church seeks to learn to identify itself with the poor; to manifest God’s power in its own poverty, and to teach those who are spiritually poor; yet enlightened, to follow its example. Indeed, a disciple community does not have any merit on its own; it is merely a group who are enlightened and know their own poverty—poor in the knowledge of God, and aware of their own depravity in need of Christ’s redemption. Therefore, the church as a poor community enters the life of the materially poor and alleviates the problem of poverty through identifying with them, just as a beggar tells another beggar where they can find a free meal.

Task 4: The Pragmatic Task

This final task concludes the findings of the three previous tasks and proposes a new practice for the church. As shown in the case study, the congregation’s poverty alleviation ministry

is in a state of disorder because of the congregation's ignorance about the problem of poverty, their deviation from the ministry of the Word, as well as their insufficient knowledge of God and of self. Hence, the new practice requires more than listening to the hearts of the poor. Most importantly, the congregation needs to help its own members listen to God, and to relocate its ministry of social concern under the ministry of the Word. As a ministry, Christians establishing relationships with their impoverished neighbors is to witness the work of Christ as the mediator rather than offer any humanitarian relief. Hence, what matters most is discipleship, not the collection of resources. Church members should always follow Christ: seeing the materially poor brothers and sisters with the eyes of Christ, listening to their voices with the ears of Christ, being ready to receive help and mercy through them from Christ, and giving thanks to Christ who is gracious to us and to our neighbors.

Conclusion

With an illustration from a case study, this article examines the disorder and order of the church's poverty alleviation ministry. Also, it demonstrates how the function, method, process, and results of practical theological reflection can equip church leadership to cope with pastoral predicaments. It is hoped that this essay can assist the church in re-ordering its ministries upon the Word, with a view to ensuring and enabling the church's faithful participation in God's redemptive actions in the world.

* This article is a modified version of the author's speech in a workshop of "The 7th Business as Mission Forum: Practical Theology of Community Transformation" (27 October, 2018).

- 1 The story is taken and modified from Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself* (Chicago: Moody, 2009), 66.
- 2 Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008).
- 3 John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research*, 2nd ed. (London: SCM, 2016), 7.
- 4 Deepa Narayan et al., *Can Anyone Hear Us?: Voices from 47 Countries* (Geneva: World Bank, 1999).
- 5 Robert Walker, *The Shame of Poverty* (Oxford: Oxford University, 2014).
- 6 Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll: Orbis, 1999).
- 7 All Scripture quotations are taken from the NIV.
- 8 Martin Luther, "Sermon on the Man Born Blind, John 9:1-38" (17 March, 1518), in *Luther Works*, vol. 51, ed. Jaroslav Pelikan and Helmut Lehmann (Philadelphia: Fortress, 1959), 35-43.

Academic Affairs News

• 2018-2019 Spring Opening Convocation

The spring term this school year began on January 14. The Spiritual Formation Day was held the next day, with the theme "Enriching Prayer Life: From Scripture to Art to Prayer." A talk was delivered by the late Dr. Jerry Moye, Professor Emeritus of Old Testament and Spirituality in the morning. There was a time of solitude time for individual students, followed by a group sharing session in the afternoon. Each group was led by the chaplain, the associate chaplain or a teacher.

The first chapel service in the spring term was held on January 16. President Joshua Cho preached a sermon on the topic "Salt and Light," outlining how Christians can practice evangelical/social ethics in their daily lives. Based on Matthew 5:13-16, President Cho exhorted those in pastoral ministry to make good use of their ministry of the Word from the pulpit and equip and motivate the congregation to become "salt and light" in the world. The character and behavior of the congregation as a whole should make a positive impact on the others, help prevent the community from corruption, and expel darkness. Eventually, the society would be influenced and changed by their constant and collective goodness. This is one of the ways pastors and congregations can practice social ethics.

• Experiencing Seminary Life Camp

The "Experiencing Seminary Life Camp" was held from February 27 to 28. Its programs included getting to know HKBTS, students' testimonies of God's call, hymn singing, a sermon, trial classes, and exchanges with professors and students. The Chaplain, Rev. Brian Lam, led a group session on how to discern God's guidance. The session was titled "Discernment, Christian Life, and God's Call." Through various sessions, participants gained an in-depth understanding of God's call, the full-time ministry, and the HKBTS community.

• Spiritual Revival Concert

The seminary's Spiritual Revival Concert 2019 was held at the Kowloon City Baptist Church on May 5. The theme was "My God, My King." A sermon was preached by Rev. Brian Lam, the Chaplain. Mr. Sanson

Lau was the choir conductor. The HKBTS Choir, together with the HKBTS Alumni Choir led by Ms. Helen Chang Wan, acted as a united choir with Ms. Rosanna Lok as accompanist. Testimonies were given by our graduating students Mr. Fong King-yan and Ms. Eva Ho.

- **The Awards and Inauguration of the Board of Directors Ceremony**

The ceremony will be held on May 23 (Thursday) at 7 pm at the Sai O Chapel. The annual awards ceremony recognizes students for academic excellence and non-academic achievements, honors our long service staff members, and expresses our gratitude to scholarship donors. The Inauguration Ceremony for a new Board of Directors will also be held that evening. Together we give thanks and praise to the Lord.

- **Joint Graduation Ceremony**

The Joint Graduation Ceremony of HKBTS for Main Programs, Lay Theological Education Department and Distance Education Program will be held on October 20 (Sunday) at 3:30 pm at the Queen Elizabeth Stadium. Church pastors, deacons and brothers and sisters are welcome to attend the ceremony to celebrate and share the joy of our graduates.

From the Chaplain

Rev. Brian Lam Chaplain

The Spiritual Discipline of Teachers

In the last chapter of his book *To Know as We Are Known: Education as a Spiritual Journey*, American educator Parker J. Palmer wrote on the spiritual formation of teachers. Palmer values and emphasizes the spirituality of teachers. He advocates that we should create inward space where God can speak to us, in order that we can walk our talk: we actually live out what we teach.

In addition to the practices of silence, solitude and prayer, Palmer suggests some spiritual disciplines specifically for teachers. Teachers can create space in their hearts amidst their daily teaching routines. Palmer makes three suggestions to teachers: first, to study fields outside one's own (for example, a physics teacher may study music); second, to teach in fields outside one's own; and lastly, to become students in someone else's

classroom (not just sitting in the class).

The above suggestions are intended to help teachers and scholars to step out of their comfort zones, the fields they specialize in. On the surface, these are mere teaching arrangements, yet they are actually practices of spiritual disciplines. It is because when we stand outside our specialties, or even swap our roles from teachers to students, we learn to be humble, to develop the openness of mind, and to acquire fresh experiences and new knowledge. Through such a learning process, we create inward space in our hearts where we can truly listen to and pursue the truth. These life qualities of teachers are the essential basis for life impacting life.

The feature story of *HKTBS Newsletter* in this issue is "Team Teaching at HKBTS"; it gives a taste of the spiritual discipline Palmer suggested. It is especially true for those team-taught elective courses, where one teaches subject outside one's own field and has to study fresh materials when preparing the lesson. In those team-taught classes, I have sat in the classroom, taught by fellow teachers, and have the first-hand experience and feeling of the students. When it was my turn to teach, I now learned to think from the students' perspective. These experiences are indeed practices of spiritual disciplines that renew my spirituality. Thank God for giving me such great experiences at HKBTS!

Lay Theological Education Department

Toto Choi Associate Director

About "Church Administration and General Affairs Certificate Program"

Our "Church Administration and General Affairs Certificate Program" commences in April every year. This is a one-year program. At its inception in 2000, it was originally called "Church Clerk Training Certificate Program," and was designed for church clerks. Since 2008, the program has been restructured with enriched content and adopted its present name in order to widen its scope of potential students to include all those interested in the church administrative affairs. It aims to equip Christians (whether as volunteers or employees) to take on administrative jobs and related paperwork in the church. In the twinkling of an eye, this program entered its twentieth anniversary this year. The number of graduates has reached 704 over the years, and 119

of them continued their studies and pursued the two-year advanced diploma program.

The content of the “Church Administration and General Affairs Certificate Program” includes individual spiritual formation, art of communication in the community, personnel and administrative skills, and biblical and theological studies. The program is designed to equip students comprehensively, helping them develop the right concept of ministry and enhancing their ministerial skills so that they can serve the church more effectively. Primarily, the lessons of this program can be divided into three categories: Individuals and Community, Administrative Affairs, and Organization and Support. The program is held in three phases during the year, with a total of forty lessons covering various topics. All classes welcome auditors; individuals who are not able to complete all the lessons in a year can take the ones according to their need or interest.

In the category of Individuals and Community, in addition to some foundational lessons (such as “Stewardship,” “Introduction to New and Old Testaments,” and “Personality and Ministry”), there are also “Interpersonal Relationships in Office,” “Stress Management,” “Sorrow, Conflict and Crisis Managements” and so on. The lessons in the Administrative Affairs category include “Church Archives and Library Management,” “Church Official Documents and Publications,” “Financial Administration,” “Insurance,” “Premises Renovation, Maintenance and Management,” “Taxation,” “Elementary Legal Studies” (covering employer-employee relationship, privacy protection, copyright, etc.), “Computer Security,” etc. In the category of Organization and Support, there are “Introduction to Church Orders,” “The Church Charters and the Operation of Volunteer Elections,” “Reception and Follow-up of Newcomers, and External Liaison Skills,” “Church Rituals Arrangement,” “Resources Utilization and Management,” and so on. With its diverse and rich content, the program seeks to help students lay a broad and solid foundation with practical skills.

This wide range of specialized subjects requires a team of faithful and brilliant teachers. We are grateful that God has provided us with lecturers with expertise in different areas—in addition to pastors from churches and Christian organizations, as well as senior executives, there are also counselors, social workers, accountants, lawyers, computer experts, engineers, school teachers, librarians and more. They teach with all their heart and soul. Their endeavors keep the program running and have been equipping numerous students year after year.

For years, the “Church Administration and General Affairs Certificate Program” has been held in the daytime,

providing training for current and potential church administrators; and there have been many pastors and church elders who are very supportive and allow their colleagues to attend this program in the daytime. However, in recent years, we have seen a significant drop in the enrollment of this program. Perhaps since their manpower and economic resources are so limited that the churches are unable to make arrangement for colleagues to attend daytime courses. Moreover, among the students enrolled in recent years, the ratio of Christians working in secular jobs has been increasing. These students are committed to this program and are willing to take on the administrative works of the church. We believe that there are other equally committed Christians who, nevertheless, can only attend class after working hours. In view of this, we changed the class schedule for the first time this year and turned this daytime program into an evening one, in hope of better suiting people with different needs and in various conditions.

We pray that God will continue to use this program to equip more brothers and sisters who will then be able to participate in church administrative affairs. May they become more spiritually mature with relevant knowledge and training, and cooperate with their pastors to bless the church.

Distance Education Program

Peggy Tam Executive Officer (Administration)

From a Journey of Twenty Years toward a Brighter Future

Heading into 2019, in addition to marking the beginning of a new year, we also entered a new era for the Distance Education Program (DEP). For two decades, DEP has blessed many brothers and sisters in Christ, enabling them to overcome geographical and time constraints and to receive theological training. Apart from the immeasurable grace of our Lord, this achievement is also the result of the faithful services of a group of tutors, colleagues and volunteers, as well as the perseverance of each student. Here, I would like to express my sincere gratitude to the tutors, volunteers and our classmates for their effort, and especially to the staff of the DEP office whose endeavor, though often going unnoticed, facilitates the students' study.

After the Thanksgiving Celebration of the 20th Anniversary of DEP, those students who participated in the first “Spiritual Light (Mainland) Project” officially began the study of the New Testament certificate course.

Please pray persistently for this group of visually impaired mainland students. May the Lord help them complete the whole program with confidence and perseverance, so that they not only witness the goodness of the Lord, but also become blessings to the others.

Furthermore, the diploma program for the spring of 2019 began on March 1. The Student Orientation was held in the afternoon on February 23, and the tutorials for the various courses were held within two weeks after the Student Orientation. Thanks to our Lord for leading Pastor Frankie Chow, Pastor Leung Lai-mau and Pastor Yeung Ka-chun to join the DEP team as tutors. They will mark the assignments for the courses "Apologetics," "Bible Background" and "Introduction to New Testament II" respectively. We take this opportunity to extend our welcome to them. While the diploma program for the spring term is underway, we are now accepting applications to the diploma program for the autumn term. As for the certificate program, it is open for application all year round. Brothers and sisters in Christ are welcome to enroll or make inquiries.

In addition to the diploma and certificate programs, DEP also holds topical lectures regularly; fellow students as well as brothers and sisters in Christ are welcome to attend. The topical lecture this year will be held on the 8th floor, Christian Centre, 56 Bute Street, Mong Kok, on May 18. Dr. Freeman Huen, Assistant Professor of Practical Theology (Social Ethics), will deliver a talk on "Worship Life as the Public Testimony of the Church." For registration or inquiries, please contact the DEP office.

Having made a journey of twenty years, DEP looks forward to the future, and see that there are still vast uncharted territories for us to explore and develop. Sincerely, we invite you to support us with prayer and financially—let's work together to bless more people through DEP.

Student Union

Lee Ka-fai Chairperson

Live out Faith in an Era of Turmoil

The committee members of the Student Union 2019 are as follows: Lee Ka-fai (Chairperson), Law Yuet-ho (Vice-Chairperson), Ng Siu-yin (Treasurer), Law Hoi-yui (Head of Secretary Department), Lau Sze-wun (Head of Spiritual Devotion Department), Ho Lap-san (Head of Daily Living Department) and Fan Chun-yan (Head of Mission Department). We are honored to have the following

teachers on our advisory board: Dr. Vincent Lau (Student Union), Dr. Freeman Huen (Secretary Department), Chaplain Rev. Brian Lam (Spiritual Devotion), Ms. Grace Chan (Spiritual Devotion), Dr. Eric Kwong (Mission), Dr. Nathan Ng (Daily Living), and Dr. Wong Fook-kong (Daily Living).

The annual theme of the Student Union (SU) for this year is "To Live out Faith in an Era of Turmoil." The twenty-first century is a turbulent time; signs of unrest can be seen everywhere. At the far end, owing to such issues as religion and race, violent conflicts have broken out among the nations, resulting in warfare, and many people became refugees, wandering without homes. Moreover, some third-world countries are still in famine and plague. Here in Hong Kong, people are alienated from each other and there are disputes and conflicts between the citizens and the government. How can we, as a community of Christ-followers, live out faith in this era of turmoil? How can we witness for the Christ whom we believe? This is the subject that the SU is going to reflect on in this year.

As usual, the SU continues to serve the faculty and students in different aspects. The Secretary Department seeks to facilitate the communication and sharing among the students and between the teachers and the students through the publication of *Spiritual Wind* and holding book sharing sessions. The Spiritual Devotion Department continues to organize regular Morning Prayer Meetings and Luncheon Prayer Meetings, where we gather in unity and pray wholeheartedly for the faculty and students, the seminary and the world. These prayer meetings also aid students to cultivate a daily discipline of prayer. The Mission Department will organize a few Noon-time Sharing Meetings and exploration events under the theme "Refugees." Of course, they will also organize the annual short-term mission trip for students, so they may have an in-depth understanding and experience of mission work. The Daily Living Department will organize such events as the Spring Tea Gathering and the Mid-autumn Party, so that students can enjoy fellowship in between studies and learning.

As the chairperson of the SU, I hope that fellow students will develop in-depth mutual relationships through our activities. Let us grow in Christ's love and encourage and support one another, whether we are bachelor's or master's degree students, full time or part time students, local or mainland students. Notwithstanding that in the future we might serve in various fields, we can still connect together and be a community of disciples full of love.

Publication News



The seminary's biannual academic journal, *Hill Road* (issue 43), will be published in June with the theme, "**Jesus the Messiah.**"

There will be six thematic articles: "The Profile of Messianism in 2 Maccabees" (Francis Borchardt), "The View of Messiah(s) in the Dead Sea Scroll" (Tony H. K. Sher), "The Conflation of Messianic

Traditions in the Markan Passion Narrative" (Jonathan W. Lo), "Another Take on the Johannine Temple Cleansing Cruc: A Perspective from Jewish Messianism" (Josaphat C. Tam), "The Messiah in the Letter to the Romans" (Xue Xiaxia), and "The Suffering Messiah as Christian Ingroup Prototype in 1 Peter" (Joyce Wai-Lan Sun). In addition, there will be miscellaneous articles and book reviews.

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

Visitors

- Eleven colleagues from Zhaoqing Christian Three-Self Patriotic Committee and Zhaoqing Christian Council, with the company of Rev. Law Tai-yin and two other pastors from the Tsimshatsui Baptist Church, visited the seminary on December 19, 2018.
- On January 31, 2019, the Mainland Theological Exchange Group of the Hong Kong Chinese Christian Churches Union visited the seminary, and expressed its support and concern for our mainland theology ministry. Its members presented book coupons to our students from Mainland China.

- Dr. Chan Yew-ming, Lecturer of Old Testament of the Trinity Theological College, Singapore, visited the seminary from March 5 to 6, 2019, and delivered two talks on the topic "The Office and Prophecy of the Old Testament Prophets" during morning chapel services.

Faculty News

- **Dr. Nathan Ng**, Professor of Christian Thought (Church History), spoke on the topic "A Forerunner of Reformation: A Reflection on Luther's Ecclesiology from the Baptist Tradition" at a talk organized by the Lutheran Theological Seminary on March 1, 2019.
- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture) wrote introductory articles for the Chinese version of Dallas Willard's book *The Divine Conspiracy* (Taipei: Campus Books, 2019) and the Chinese version of Dallas Willard and Gary Black Jr.'s book *The Divine Conspiracy Continued* (Taipei: Campus Books, 2019).

Alumni News

- Alumnus **Lau Yuk-keung** (class of 2007) was ordained as a pastor by the Fanling Baptist Church on October 21, 2018.
- Alumnus **Wattie Yuen Wai-yi** (class of 2008) was ordained as a pastor by the Swatow Baptist Church, Kowloon City on October 28, 2018.
- Alumna **Yuen Sau-king** (class of 2014) was ordained as a pastor by the Chi Fu Baptist Church on March 24, 2019.
- Alumnus **Louis Yip Yuen-cheong** (class of 2013) was ordained as a pastor by the Immanuel Baptist Church on April 14, 2019.
- Alumnus **Loi Lon** (class of 2018) married Ms. Maybo Kou in a wedding ceremony held in Macau on March 23, 2019.

Campus Extension News

The Extension Project of the Sai O Campus (Phase 3) under the "Faith, Hope, and Love Project" has entered the pre-construction stage. For the piling works to be completed in July, we must finish the site investigations by the end of March and submit our plan to the Building Department by early April.

After being scrutinized by the seminary's Building Committee, the site investigation contract was approved and the investigation works began on March 18.

* To keep our readers who care about our Campus Extension Project informed about the progress, we added this new column in the Newsletter.

Lay Theological Education Department

Student Recruitment 2019-20

Master of Arts in Christian Studies

- This master-degree-level, part-time evening program enables students to lay a solid Biblical and theological foundation.
- Students may select courses according to their interests and needs.
- Students may choose “Biblical Studies” or “Communication” as their major or they may choose not to pursue any specific major.
- Some credits acquired in this program can be transferred to the Master of Divinity or the Master of Christian Studies degree programs in the seminary’s Main Programs.

Application Date for Admissions : From late May
Class Start Date : Early October

Early Childhood Ministry Certificate Program Childhood Ministry Certificate Program Mission Ministry Certificate Program

Application Date for Admissions : From early June
Class Start Date : Early October

Bachelor / Diploma / Certificate Program in Christian Studies

Choice of Major	
Certificate Program:	Christian Studies or Music Ministry
Diploma Program:	Christian Studies, Biblical Studies, Music Ministry, Caring and Counseling Ministry
Bachelor Program:	Christian Studies, Biblical Studies, Music Ministry, Caring and Counseling Ministry

These are part-time evening programs.

Application Date for Admissions : From late May
Class Start Date : Early October

All the classes above are conducted in Cantonese.
For inquiries or registration, please call 2711 2552,
email ltedinfo@hkbtn.edu.hk or log on to our web page at
www.hkbtn.edu.hk/lted to download the application form.

Distance Education Program

Exploring Truth · Reflecting upon Faith · Equipping for Ministry

Student Recruitment: Diploma programs will begin in September 2019, while certificate programs can be joined 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 can gain a better understanding of the Bible.	Secondary school leavers with their church pastor's recommendation	March and September	March semester: Hong Kong: February 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundations in the Christian faith and doctrine.			September semester: Hong Kong: August 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program.	Completion of the diploma program and with a church pastor's recommendation		Overseas: July 10
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies, guiding students to study each book of the Bible systematically.	All are welcome	Register at any time	

Elective students: Students may choose subjects offered in the correspondence courses according to their own personal interests. For details, please log on to the Distance Education web page at www.hkbtn.edu.hk/dist.

Online Program	Program Description	Date of Commencement
Online Version Online Certificate in Old Testament Studies Program Online Certificate in New Testament Studies Program	<ul style="list-style-type: none"> * Students can read and download learning materials and course work directly from the website. * Upon completion of the coursework, students may upload it for the tutor to mark and provide comments. * Time-saving, quick and efficient. 	<ul style="list-style-type: none"> * Students may join the program at any time with fee concessions. * You may try the trial study of the online program: http://elearning@hkbtn.edu.hk

For inquiries, please call 2768 5105, email deinfo@hkbtn.edu.hk or log on to the Distance Education web page at www.hkbtn.edu.hk/dist.

Pastoral Continuing Education Centre

Courses and talks offered from April to June 2019

Course / Talk	Lecturer	Date	Time
Christianity and the Concept of the New Age	Dr. Eric Kwong	1/4	2:00 - 5:00 pm
Preaching the Living and Enduring Word: Reading and Preaching the Bible with Rev. Lau	Rev. Lau Siu-hong	8/4	10:00 am - 5:00 pm
How to Shepherd the Youth in Matters of Love and Choosing Life Partner	Dr. Roy Chan	15/4	10:00 am - 5:00 pm
The Discipline of Rest in Pastoral Ministry	Ms. Connie Wong	29/4	10:00 am - 5:00 pm
The Books of Lamentation and Malachi	Dr. Wong Fook-kong	6/5, 20/5	2:00 - 5:00 pm*
How to Prepare a Expository Preaching Which Is Both Faithful to the Bible and Applicable to Real Life	Dr. Daniel Ho	27/5	2:00 - 5:00 pm
Preaching the OT Narrative: Theory and Practice	Dr. Leo Li	10/6, 17/6, 24/6	9:30 am - 12:30 pm
Baptism, Wedding and Funeral: Message and Preaching	Rev. Au Pak-ping	10/6, 17/6, 24/6	2:00 am - 5:00 pm

* Course Dates and time have been changed.

Fee concessions:

- (1) *Early Bird Enrollment*: those who have enrolled and paid the course fee a week before the course begins, there will be a course fee reduction of \$20.
- (2) A *10% discount* for graduates from HKBTS's degree programs, pastors of Baptist churches and students in our Lay Theological Education Department;
- (3) A *20% discount* for valid cardholders of HKBTS Alumni Association members;
- (4) A *50% discount* for full-time seminary students.

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

Registration: Application forms can be downloaded from the seminary website, or you may enroll online at

www.hkbts.edu.hk/pce/apply2.html

Inquiries: Please call 2768 5179 or email pce@hkbts.edu.hk

 Hong Kong Baptist Theological Seminary

Awards Ceremony And Inauguration of the Board of Director

The Hong Kong Baptist Theological Seminary
requests the honor of your presence
at the Awards Ceremony
and the Inauguration of the Board of Directors
on Thursday, the twenty-third of May
Two Thousand and Nineteenth
at seven o'clock in the evening

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



In Loving Remembrance of Rev. Dr. Jerry Moye

Our emeritus professor Rev. Dr. Jerry Moye rested in the Lord's arm at the age of 76 in the early morning of March 22, 2019. The memorial services (April 14 and 16) and the funeral service (April 15) were held in April. Dr. Moye arrived in Hong Kong from the U.S.A. in 1973. For more than forty years, Dr. Moye has served as our faculty member. Besides teaching, he was also dedicated to research and writing. Dr. Moye lived in reverence toward God and he reached people from all walks of life. His life inspired many pastoral leaders and theological educators. We miss Dr. Moye, one of Jesus' faithful disciples, and pray that the Lord's peace, compassion and love will always be with his family.



 Hong Kong Baptist Theological Seminary

Student Recruitment for 2019-20

Bachelor of Theology
Master of Divinity
Master of Divinity (Further Studies)
Master of Religious Education
Master of Christian Studies
Master of Theology
Doctor of Theology

*Calling
and
Discernment*

Application Date for Admissions

Hong Kong : January 2 - June 6
Overseas : January 2 - April 30

Admission Test Date

By individual arrangement during the seminary's office hours

For Inquiries Telephone : 2768 5130 Email : admissions@hkbtn.edu.hk Website : www.hkbtn.edu.hk

Financial Report

General Fund, 1 December 2018 - 28 February 2019

	HK\$
Income	18,387,383.62
Expenditure	<u>(9,325,000.72)</u>
Surplus / (Deficit)	<u><u>9,062,382.90</u></u>



Reply

I will support The Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
 contributing \$ _____ for
 Education Fund Campus Extension Project 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. 787-471721-883
 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 the card)

Card Expiry Date: _____ / _____ (MM/YY)

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

- I do not wish my name and donation amount to appear in the Seminary's Newsletter.
- 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 in Hong Kong.
 - Your personal data will only be used for issuing receipt and Seminary's administration purposes.
 - Please tick the appropriate box ()
 - For donation inquiries: Tel : (852) 2715 9511

Fax: (852) 2761 0868

Email: inquiry@hkpts.edu.hk

Thank you for your support !

DONORS REPORT FOR DECEMBER 2018

Education Fund (Church / Organization)		胡文恩伉儷	500.00	Lay Theological Education Program	
九龍城浸信會	21,933.00	凌氏	10.00	婦女普及神學同學	2,000.00
九龍城浸信會會友	4,990.00	殷振強伉儷	1,000.00	田敏兒	200.00
九龍城潮語浸信會	110,000.00	茹子豐	100.00	岑凱儀	300.00
九龍國際浸信會	12,406.00	袁秀琼	10,000.00	杜桂鵬	1,200.00
大埔浸信會	12,000.00	曹啟明伉儷	400.00	林美儀	200.00
元朗浸信會	20,000.00	梁兆津伉儷	20,000.00	俞燕萍	200.00
屯門浸信教會	500.00	梁明財伉儷	500.00	梁美鳳	1,000.00
以馬內利浸信會	4,700.00	梁麗嫦	300.00	梁穎薇	1,000.00
生命頌浸信會	2,000.00	許鋒威	1,000.00	莫淳棉	200.00
何文田浸信會	5,000.00	郭鳳瓊	500.00	陳耿迪	500.00
利群浸信會	1,000.00	陳偉倫	200.00	陳嘉儀	300.00
青山浸信會	15,000.00	陳順錦	500.00	陳熙純	200.00
香港(西區)潮語浸信會	5,000.00	陳德全伉儷	20,000.00	陳澤琳	200.00
香港天樂浸信教會	5,000.00	陳麗英	500.00	楊茵琪	200.00
香港仔浸信會	27,953.00	彭卓霖	200.00	楊寶琴	200.00
香港浸信教會	117,250.00	曾慶忠	500.00	蔡艷桃	500.00
香港堅尼地城浸信教會	1,200.00	馮德華、鄧如玉	200.00	賴佩芳	200.00
基督浸信會	18,000.00	黃華嫻	100.00	錢惠成	200.00
將軍澳浸信會	1,000.00	黃煥然伉儷	2,000.00	HK\$ 8,800.00	
深水埗浸信會	12,000.00	黃櫻賞	50.00		
深荃浸信會	500.00	溫祥、黎琼珍	500.00	Distance Education Program	
第一城浸信會	8,000.00	葉煥章	300.00	招安祈	5,000.00
博恩浸信會	4,997.00	劉永生、鍾梓萍	300.00	招志強伉儷	2,000.00
富安浸信會禧年堂	10,000.00	劉玉珍	1,000.00	鄭鵬程	300.00
圓洲角浸信會	7,000.00	劉建紅	100.00	無名氏	444.00
新希望浸信會	1,500.00	劉贊森	200.00	HK\$ 7,744.00	
置富浸信教會	3,000.00	潘子勳	60.60		
嘉盛浸信會	2,000.00	蔡慧英	200.00	Theological Education for Filipino	
銅鑼灣浸信會	3,500.00	鄧炳光伉儷	1,000.00	Leaders Program	
觀塘浸信會	2,025.00	薛聲明	1,000.00	星月餐廳	1,000.00
鑽石山浸信會	2,000.00	鄭志強伉儷	4,000.00	陳麗英	200.00
香港伯特利教會榮光堂	1,000.00	羅佩珊	100.00	溫祥、黎琼珍	400.00
基督教宣道會華基堂	2,000.00	羅凱慈	500.00	HK\$ 1,600.00	
基督福音堂主愛堂	17,000.00	關志偉	100.00		
啟聞基金	500.00	關廣智、鄧慧然	500.00	Campus Extension Project	
星月餐廳	2,000.00	關德華伉儷	200.00	香港仔浸信會	25,000.00
無名氏	1,000.00	無名氏	4,000.00	紅磡浸信會	2,000.00
無名氏	1,000.00	無名氏	3,500.00	李德祥	10,000.00
HK\$ 465,954.00		無名氏	2,000.00	林秋蘿	30,000.00
Woodbrook Baptist Church	US\$ 288.07	無名氏	1,000.00	張日燊	3,000.00
		無名氏	500.00	黃櫻賞	50.00
Education Fund (Individual Donor)		無名氏	500.00	葉遠昌、郭美儀	1,000.00
Wong Sau Kam	500.00	無名氏	400.00	謝任生伉儷	1,000.00
方志強	200.00	無名氏	312.20	無名氏	10,000.00
王俊堯	200.00	無名氏	300.00	無名氏	8,000.00
王紹良	700.00	無名氏	200.00	無名氏	4,000.00
王群	800.00	無名氏	100.00	HK\$ 94,050.00	
朱活平伉儷	300.00	無名氏	100.00		
何仲儀	1,000.00	HK\$ 95,532.80		Campus Maintenance and Repairs	
何祈得	500.00	William J. Lacy	US\$ 1,000.00	張智理伉儷	10,000.00
何錦燕	1,000.00			楊美玲	300.00
吳炳榮伉儷	8,000.00	Pilgrimage in the Wilderness		鄧小寶	1,200.00
吳國傑伉儷	500.00	蒙恩基督徒	HK\$ 100,000.00	無名氏	5,000.00
李鑫	100.00			HK\$ 16,500.00	
林楚華	100.00	Scholarship and Bursary Fund			
洪鷹翰	100.00	香港中華基督教青年會	HK\$ 11,000.00		



January 15, 2019
Spiritual Formation Day

The second day of the spring semester in the 2018-19 school year was the Spiritual Formation Day on the theme of “Enriching Prayer Life: From Scripture to Art to Prayer.” In the morning seminar, the late Dr. Jerry Moye, Professor Emeritus of Old Testament and Spirituality led the students to engage in prayer, starting from meditation on pictures, Scriptures and hymns.



There was a solitude time for individual students, followed by a group sharing session, in the afternoon. Each group was led by the chaplain, the associate chaplain or a teacher.



February 27-28
Experiencing Seminary Life Camp

The 2-day-1-night camp consisted of getting to know HKBTS, students’ sharing of God’s call, singing praise, hearing messages, sitting in class lessons, an exchange with professors and students as well as a workshop on “Discernment, Christian Life, and God’s Call.” Participants gained an in-depth understanding of God’s call, the full-time ministry, the seminary’s programs and the lives of current students.

March 18 -
**Campus Extension Project:
Site Investigation**

The Extension Project of the Sai O Campus (Phase 3) under the “Faith, Hope, and Love Project” has entered the pre-construction stage. We began the site investigation on March 18. President Joshua Cho and the representatives of the Building Committee inspected the progress of the site investigation works next day and held discussions with the engineers.

