

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



2020.2 Newsletter

Reasoning and Believing

in this Sorrowful Season

Feature

Student's Testimonies of God's Call

Reasoning and Believing in this Sorrowful Season

Joshua Cho



In the last "President's Word," I suggested that we were in the midst of a sorrowful season. We have had to weather the situation in Hong Kong while persisting in our worship of God at the seminary and church. We know that we are the "belt" of our Master; therefore, we have to stay adherent to God: listen to Him, seek Him, and pray to Him. Accordingly, we, both teachers and students, are doing theology together.

Worshipping God amidst this Sorrowful Season

Amidst this season of sorrow, we should worship God with pure hearts. Every Tuesday, Wednesday and Thursday at 10 a.m. in the morning, students come together and worship God at the seminary chapel. Apart from teachers' proclamations, sometimes students from graduating classes are also responsible for preaching in the meeting. When I see them proclaiming God's Word so diligently, I am always delighted and receive the divine Word attentively.

Students who participate in Worship Practicum, as part of the course requirement, also lead worship in chapel services. They design various ways of guiding us to worship God intently. Usually, music and hymns are used; sometimes, Bible verses and prayers are integrated in the services; occasionally, there is even dancing and drama. I truly enjoyed these worship services and felt thankful for these future ministers, because they participated in the services wholeheartedly, leading us to worship God together with pure hearts.

Questioning and Answering

Apart from proclamation and worship, our chapel service also includes a ten- to fifteen-minute "President's

Time" every Tuesday. As President, I chat with teachers and students, and discuss issues pertinent to our society, church and seminary, trying to make theological reflections together.

Recently, I brought up the method of "correlation" in the "President's Time." It is one of the various approaches of theological thinking. It consists of two aspects: "Questioning" (Q) and "Answering" (A). "Q" includes the analysis of human reality and society through philosophical, economic, sociological, cultural and political studies. "A" stands for providing theological answers via scripture and doctrine.

I pointed out that, for the moment, many people have done a lot of work on "Q," namely problem analysis. They yearn to seek comprehensive knowledge through understanding the meaning of culture and the form of social politics, and how these two aspects are related. They hope that with this knowledge, they will be able to cope with the current situation intelligently and effectively. For this reason, a lot of people strive to analyze the political and economic status in Hong Kong. The conclusions that result vary widely, however, and we have to do a lot of "fact checks" before we could be sure of just a bit of the truth. Analyses in this aspect are not easy tasks. Nevertheless, I still have to say that *for most of the time, our thoughts halt at the level of "Q" and seldom consider the "A" aspect; in particular, we fail to respond to various current issues with scripture and theology.*

Perhaps, this is because we have not cultivated the habit of thinking theologically; or we are incapable of doing so; or we actually do not believe that theological thinking is important.

A Direction for Theological Thinking

Theological thinking, however, is essential. One of the main concerns of modern theologians relates to the question of methodology: Can religious thoughts and language be justified rationally? It is assumed that the pursuit of rationality and validity in religious thinking is the starting point of any theological work. What concerns theological workers, nevertheless, is more than academic respectability. They are above all called to explain how Christian beliefs can become part of the questions' solution, and to bring significant messages in matters of life and death. **Thus, theological workers have to reconfigure Christian beliefs and symbols in order to meet today's challenges.**

In other words, theological workers should emphasize the practical character of theology. Their suggestions should be feasible; the solutions they propose should be able to satisfy the basic needs of human life and be capable of answering some urgent problems we face. For instance, how can the system of Christian symbols address the current dilemma in Hong Kong? How can it foster a more compassionate and righteous way of living for us? To rethink the Christian claims and to reconfigure the meanings of these claims for human life, we must consider whether our emphasis should be placed on the **biblical world** and **Christian tradition** alone, and whether we also have to make use of **history in a broader sense** so that we

can construct a theology with imaginative and extensional power. This kind of theology is not tracing the ancient stories of Christianity, looking for some imitable exemplars, but utilizing history as an abundant resource, enriching our vision. This is a potential direction that we should explore.

The Church and the World

On September 3, we began our first "Theology Salon" in the chapel service. On that day, Prof. Andres Tang and I talked about Dietrich Bonhoeffer's ecclesiology. In the "Theology Salon" on November 19, I also discussed the ecclesiology in the Ephesians with Dr. Jonathan Lo. Let me share some of my views on ecclesiology here.

Contemporary ecclesiology often focuses on either the church or the world, as if they are incompatible. The former insists that the church should observe a form of discipleship by living in seclusion, and the latter gives priority to how the church should be assimilated and integrated into the reality of the world. As a result, the former is a spiritual community which differs from the world, existing in an ostensible alternative culture; the latter is a sin-sick and a-religious community which is involved in politics, showing compassionate care for the wellness of the marginalized and the poor.

Yet, are the two stances indeed opposite and contradictory to each other? My preliminary thought is: No, they are not—the church exists for the world. **Simply put, the task of the church is to discern the true meaning of discipleship and how to obey the Word here and now with all her congregation members.** Both God and the church have the same single direction and purpose: let humankind and the world be blessed. Notwithstanding, when the church

lives out her Christian identity, she often finds herself in a turbulent world. The boundaries of the church are “perforated,” with aspects of “flowing” and “penetrating.” Sometimes, values and claims outside the church are brought into the church (and possibly and similarly, claims and values of the church are brought outside occasionally). From the perspectives of history and theology, Christian identity is mainly relational. The identity of a church member is not determined by her definition of boundaries, but depends on how her members interact with diverse communities and cultures. In fact, the church has no transcultural essence. The church continues to reconstruct her concrete identity and role across time. In the process, the church inevitably adapts some of the surrounding cultural resources. Of course, the church’s usage is unique. Christian identity, therefore, is not understood entirely through Christian practice; we must place Christian practice within a broader culture with discretion.

Then, is there any difference between the church and the world? ***The difference between the church and the world lies in the former entity having a new kind of relation. This relation is based on having an orientation toward the new standards and values, not on the Christian community per se.*** The community witnesses this new relation, and embodies God’s grace of freedom in Christ. The identity of church is associated with the orientation this grace of freedom denotes. The grace of freedom is an imperative; among all creature, the church is God’s disciples but not disciples whom God has to witness.

The church, therefore, is not isolated from the world. She does not overprotect herself from the world, does not limit God’s freedom, nor substitute divine grace with communal consensus. In historical retrospect, indeed, the church being isolated from the world created a real danger for herself: the abuse of power; this is an ecclesiology that power governs. Such an ecclesiology ensures the advantage of Christianity when she interacts with the

others. And the purpose of doing this is to subsume everything in the world into the world of Christianity. As a result, the church indulges herself in self-admiration, wandering between its arrogance and shield. The church herself is turned into an idol.

The God-centred Church

Distinct from idol worship, **the church is God-centred; she accents the incarnated grace of freedom and resists forces that reject and defy God’s gift of freedom.** In doing so, the church is in the cycle of grace. Dwelling in the life of the Triune God, members of the church are both blessings to others and themselves being blessed, delivering grace without differentiation in the economy of God.

A church like this is not apolitical. Church herself is a “special political” community. Nevertheless, the politics of church is paradigmatic, for the church is an alternative community. The church is called to be the eschatological form in the world. This form is the body of Christ, God’s will for humanity.

A Kingdom of Peace

Since Christ is non-violent, this kind of church is also non-violent. Jesus Christ is the Lord who was crucified and then resurrected. ***The politics of church must then follow Jesus’s non-violent politics, “being crucified and then resurrected.”*** Jesus undeniably refuses violence. Thus, the norm of non-violence does not only apply to certain members in the church, but also covers the whole community. It is because making peace is not a prophetic duty for some individuals only; it is the bounden duty of every member in the body of Christ. A peaceable life thus can be understood as an aspect of the life of Jesus Christ’s disciples. “Blessed are the peacemakers, for they will be called children of God.” (Mt 5:9) A peaceable life implies the peace between man and God, and the reconciliation between men is also originated from the reconciliation

between God and humanity.

Therefore, as the people of God, we must remember that apart from seeking peaceful interpersonal relationship via various ways, what we need, above all, is the peace of God. ***If we do not participate in the peace given by God and do not have peace through worshipping God, staying adherent to Him and listening to Him; then, our efforts in making social peace may even bring further emptiness.*** We have to know that “peace” relates to human-God and human-human relationships. Ephesians 2:13-18 clearly states the meaning of this kind of peace:

But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.

This kind of peace originates from Jesus Christ. Jesus is peace. Jesus is our peace and the peace of the world. Jesus came to the world, and destroyed the barrier, the dividing wall of hostility between humans and God, and between humans so that true peace can exist in human relationships. Thus, “peacemakers” are those who have experienced God’s shalom and became God’s peacemaking practitioners in the world.

Therefore, the church must become a kingdom of peace. Peace is a significant attribute of God, and the church is called to imitate this attribute. In the face of such a world that advocates violence, the church has to call for peace, confronting the false peace present in the world

which rests on power instead of truth. If what humanity pursues is power and force, society will consequentially become a place loaded with violence. Hence, one of the church’s tasks is to assist the world to rediscover the nature of peace; at the same time, she has to witness the nature of non-violence through her own life example. ***The church’s practice of peace in non-violence and her other practices should become an exemplar for other communities, inspiring them to follow and imitate.*** This witness of the church may become yeast in society and thus a way of spreading the gospel.

Conclusion

All in all, ***the mission of the church is for the wellness of the world, and she is to be a blessing to humanity and the world.*** To conform to the image of Jesus Christ, the church (as a community of sinners) needs to regenerate her own image constantly. This process of conformity persists until the eschaton. In the course of this, the church is a community that forgoes her privileges and any coercive means. The church is being shaped in a continuous, non-violent negotiation; whether within herself or through interactions with others, the church is at peace. The church is the pioneer and model of the Kingdom of God, a foretaste of the Kingdom, and the place where the Kingdom comes and enters the world. The Kingdom of God is the reign of God; it is what the church witnesses and the reason why the church exists. Christ, therefore, invites the church to guard this world with Him in her missions, and to guard the Heavenly Kingdom through her witnesses.

I, thus, believe that the church is a community of peace in the world. The church does not have to fight against the world in order to safeguard her identity. ***Whenever the church is Christo-centric, she turns to the world and blesses the world in His grace.***



Here Am I. Trample Me!

Jaclyn Ng (M.Div. I)

Feature

Suffer for Doing Right?!

I have attended a Christian primary school ever since I was a small child. I even joined the Girls' Brigade when I was in Primary Three. Since then, Christ has gradually become an important part of my life. I started to learn more about God's Words, and grew more eager to stick to heavenly values, because I want to become God's daughter who is pleasing to Him. Therefore, I am intolerant of acts of injustice. However, I ended up being ostracized by everyone in my class in Primary Six because I would tell on my classmates for their bad behavior. I felt extremely lonely every second in the classroom, and I was left out of all the group activities. I pointed my finger at God with teary eyes every day, and was perplexed why God took my friends away from me while I was doing the right thing. However, I did insist on believing in His existence with a pure heart and still attended church regularly.

When I got into secondary school, I was no longer lonely in the new environment, but my past had distorted my personality. I began to hide my feelings and became sensitive, as the negative emotions I experienced in Primary Six kept haunting me. I started to detest my own feelings and became more apathetic and sarcastic.

Uniquely Created in God's Love

By senior high, I was confused about what my strengths and goals in life were. In my despair, I asked God, "As You created me, please tell me what is valuable and unique about me." God answered me in a surprising way and let me see my values assuring me that I am being loved.

In high school, I did extraordinarily well in science subjects, but I often struggled to pass in liberal arts subjects. To remedy my situation, one of my teachers encouraged me to take part in a "Poetry Writing Class." I was extremely disappointed when the class first began because we were immediately required to write a poem. I could not imagine how someone with as little vocabulary as I had would actually be able to write a poem on my own. Reluctantly I still managed to hand in a poem. In the second lesson, I was in total shock when the teacher showed my poem on the projector. He said that it was one of the poems he liked because it was full of emotional power. I almost felt like I was being appreciated for the first time ever. That was how God responded to me. It dawned on me how unique and beautiful my emotions were. I was special in my own way and was a creation full of His love. Why should I still want to look tough on the outside? **He even values the part of me that I myself despised. He never ever left me alone. He**

still loved me even though I blamed Him and lost faith in Him. With such love, I could only respond with faith and gratefulness. Thank God for letting me see how valuable I was, helping me find my true self and coming across His love!

Serving Those Suffering from Injustice

God also showed me how much His lost sheep who regularly experience injustice in this world needed to know Jesus. I majored in Cultural Studies in university and was prompted to explore what kind of people were living within my own community. Then I discovered that in To Kwa Wan where I live, there are ethnic minorities and refugees who are my neighbors. I felt sorry when I heard their stories and needs. How could they be marginalized by our society and even become sojourners? I was deeply moved and knew I had to serve them. I tried to visit them regularly, offering concrete help for their various needs, and even learned Urdu in order to serve my neighbors better. *As my feelings grew stronger for them, God led me into becoming wholeheartedly committed to this particular community suffering from social injustice. He called me to show them how worthy of love they really are with my own life and testimony, and to close the gaps between them and the general public so that our society would acknowledge them.*

Here Am I. Trample Me!

I took part in a worship in May, 2018. The worship leader asked the congregation whether there were any intimate messages between God and you that you simply could not forget. "Here am I. Send me!" just popped into my head in that instant, and I knew that it was the verse that God has written on my heart. It is this verse I have kept in my heart since I was young. It is a verse that I will never forget.

When the worship leader asked us to recall how the message was received, tears started rolling down my face. The first time I ever heard this verse was when we had to learn this verse by heart for a Bible lesson in primary school. I stood on a chair in the dining room at home, yelling "Here am I. Trample (a similar-sounding word for "send" in Cantonese) me!" while jumping down to the ground, and repeatedly doing so a dozen times. Looking back now, I find a deeper meaning in the whole scenario! *What I did was jumping down from my own throne, and asked God to trample me so that He could take my throne and be my King!* I have been declaring, "Please sit on my throne and be my King! Send me!" since I was little. This verse engraved on my heart urges me to keep praying to God and I know that the Holy Spirit keeps on encouraging me.

Seeing a Vision

I knew it was the work of the Holy Spirit which made me feel committed to serve those living under injustice. I desire to be sent by God, but how would God want to use me? As far as I understood, the most significant relationship between God and me is that of Lord and servant; therefore, I hope that each step I take forward is according to His expectations. God concretely answered my question during another worship service.

As a Baptist, I have never really expected to see visions or speak in tongues. But I saw a vision for the very first time in my life on that occasion. I saw myself kneeling before God in a holy temple. He asked me whom He could send. Then He pointed to a place with black mountains all around where He wanted to send me. The vision seemed to last for some time with many scenarios. *All along God was with me, and He accepted all my weaknesses!* I was afraid of being incapable, faithless, and unfruitful; but He still wanted to use me and even comforted me. I knew He was calling me.

Ask for Another Sign?

However, I had so little faith that I was afraid that the vision was mine and not of His will. I talked to my pastor at church, and she suggested that I might ask for another sign if I was not certain. But deep down I defied the thought of asking for another sign. "Another?" Right then, I realized that I knew very well in my heart that God has already given me that vision as a sign, but I had just refused to believe. Recalling that vision once again, I gave in and accepted the fact that the vision is what God has specifically shown me, just like Isaiah, when called by God, being the only one to be able to see the vision (Is 6:1-13). I knew I was the only one kneeling before His throne in the vision the moment He asked, "Whom shall I send?" I was uniquely chosen then. I knew I had to believe! I had to!

The next morning, I went to the seaside and sincerely prayed to commit myself to Him. I read another verse as I finished praying. "Now faith is confidence in what we hope for and assurance about what we do not see" (Heb 11:1). God then gave me another boost! *All I lack was faith, and when I surrendered to Him, that faith was the assurance.* There was no need to doubt or ask for more signs, as I could no longer question whether He really called me to serve Him. I hope I can use my whole life to serve God, and to bring light into the lands of darkness. I wish to become a humble and good servant after His own heart.



Help Youngsters to Become Christ's Disciples

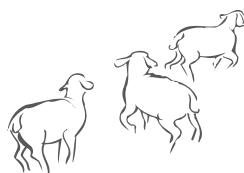


Hosanna Ho (M.Div. I)

From Confusion to Devotion

As a second-generation Christian, I spent most of my childhood at church. However, during my high school years, I experienced a period of spiritual confusion common to many "second-generation Christians": *I didn't understand the purpose of going to church, and I was not certain if I truly believed in Christ.* Thanks to the Lord for giving me good spiritual companions and mentors who guided me through that difficult stage.

I was a committee member of a Christian fellowship in Form 3. At that time, there were only a few members in the fellowship. At each weekly meeting, almost all the major roles were filled by the committee members. This led me to reflect on the reasons and purposes for my



participating in church meetings and services. Gradually, I became more willingly committed in the fellowship and began to experience the joy and peace of working with my brothers and sisters with one heart and one mind in the house of God.

The Bible study camp held by my church for the whole congregation in 2010 was a turning point in my faith. During the dedication service on the last evening, I witnessed several brothers and sisters (who were only a few years my senior) moved by the Spirit to dedicate themselves to God and live their lives for the Lord. My heart was deeply touched, so I prayed privately to God and *pledged to follow God's will as the clay in the potter's hand and live for Him all my life.* The theme verse of the camp was Jeremiah 1:10: "See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant." This scripture still reminds me to follow the guiding hand of our Lord and to serve as His instrument day by day.

In Form 4, I attended a gathering for Asian Christians through my church. On that day, after the sermon, the preacher called on those willing to be baptized and to serve at church to stand up from their seats as a sign of their commitment. At that moment, I kept praying in my heart and made a promise to God that I will be baptized and join the church in the future. It was not until I finished my prayer that I found myself already stood up and



burst into tears. I always keep this unique experience in my heart because I believe *it is at this moment that God touched my soul and made me return to Him.*

Seeking the Lord in a Foreign Land

Nonetheless, during my university years, I found that the Christian companions around me were becoming more and more scarce, and those remaining in the church were skeptical and struggling in their faith. Even though I experienced such changing environments, I thank God that I participated in a Christian organization where I could still learn and serve in a community. As such, I was spared from loneliness and disappointment on my journey of faith. The experiences during these few years prompted me to think more about ministry and the church. It gave me a stronger desire to know God better and to have a deeper understanding of His plan for me.

Hence, upon graduation, I took a six-month short-term mission to South Africa in the hope of experiencing God more deeply through learning and serving in a foreign land. God is faithful indeed! He helped me to renew my relationship with Him and led me to understand my calling eventually. During the short-term mission, I witnessed many brothers and sisters vowing to commit themselves as missionaries, and I was moved and thankful for them. However, the longing for missionary work just escaped me. In the last month of the mission, I began to pray for my next direction in life. God reminded me of the situation of my own church in Hong Kong, especially the youngsters among the “second-generation believers” there. Perhaps, as a “second-generation believer” myself, I could well understand the perplexity and struggle in their hearts. God posed a question for me through one of the study sessions on discipleship during the short-term mission: **“Are you willing to shepherd this group of youngsters and help them become my disciples?”** I was very excited, and also remembered that I promised God to serve youngsters in the church at the Hong Kong Bible Conference in the previous year.

God’s Responses to My Concerns

This calling persisted in me after I returned to Hong Kong from South Africa, but there were two issues that prevented me from taking further action. First, I was only in my twenties and as such have had limited experiences

in life; it seemed too early for me to go to seminary. Secondly, I couldn’t quite grasp the meaning of God’s calling: Should I be a full-time youth pastor, or only serve as a participant in a youth ministry?


Then, I spent a year and a half seeking the answers to the above questions. Through my work and service at church, I gradually became aware that I have a kind of love toward young people that does not come from me. Though I often felt irritated by them, *I still wanted to spend more time with them, hoping that I can concentrate on serving and teaching them, and helping them to see as well as trust God, so that they may become the true disciples of Jesus Christ, and have their lives transformed.*

Moreover, as Jeremiah 1:7-8 states: “But the Lord said to me, ‘Do not say, “I am too young.” You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you,’ declares the Lord.” This verse came to my attention many times as I tried to seek and confirm God’s calling. *This scripture told me not to worry about my age, but to obey and trust in His guidance.* So I decided to seize the opportunity to serve and respond to the call to become a full-time minister. I made the decision in my heart: If there were a call for full-time ministry in a coming gathering, I would raise my hand in response and show my determination in front of everybody.

One month later, at a camp organized by the One Circle, the preacher encouraged us to seize the opportunity to serve the Lord. I knew that God was then giving me a chance to make a full-time service decision. So I kept praying and eventually decided to let go of my anxiety, follow His lead, and respond to the call to commit myself in full-time ministry.

Now, as a student at the seminary, I hope that through these theological studies, I will come to know my strengths and weaknesses, and have my knowledge enriched and my character strengthened, and, more importantly, eventually learn to become a pastor with a loving heart.





Testimony to God's Change of Life



Ngai Ching-yiu (B.Th. I)

Return of the Prodigal Son

I decided to believe in Jesus in the early years of secondary school and started attending church in senior school. During my journey of faith, there has been a significant and indelible experience related to my baptism. *The reason for my decision to be baptized was actually very straightforward. I simply could not deny the reality of God. For this reason, I decided to affirm and profess my own identity as a Christian.* The church I attended happened to be the one my grandmother had been attending before; such a coincidence, I believe, was under God's guidance indeed.

However, in 2014, when I intended to be baptized, I held it back from my family because my mother was strongly against the idea and my father took the same stand to sustain the family's harmony. My elder brother was the only member of the family who supported me. Just days before the baptism, with the constant reminders and urges from the Holy Spirit, I finally told my family about my decision to be baptized, thus starting the agony I suffered before my baptism—my mother wanted to sever her parental ties with me.

Some time later, my elder brother told me all the worries, disappointment and anger that had been hidden in my mother's heart, which were not just about my hiding the truth from her, but my previous negligence toward the family, lack of a sense of responsibility and conceitedness. All these things have shaped her perception of my faith and the church I attended. It was then that I realized how stupid I had been. I kept struggling within myself for hours. While I was praying, pictures of my past kept appearing in my mind, one after another, revealing the fact that God had all along been

speaking to me through books, the Bible and different people's words. *I finally understood that what God had been telling me to do was "Repent and return."*

As a result, I went to my church with my mother, holding her hand. I apologized to the concerned staff and pastors that I was not going to join the upcoming baptism. Meanwhile, we met a number of church members I knew and I introduced my mother to them. Holding back my tears and putting aside the concern for losing face, I told them the news that I was not getting baptized. On the way home, I kept silent. To my surprise, my mother spoke first. She said, "I know this is the church your grandma attended. Everyone I saw there is a good person. Now I believe in the church you are attending." Seeing my tears, she was filled with compassion for me and told me to return for baptism. Her change of mind shocked me so much that I felt my mother's love for me again.

To show my regret, I did not opt for baptism at that very moment. Instead, the experience made me determined to go to church with my mother again and not to be baptized until I got the consent of my family. In 2016, I got the consent finally and was officially baptized. Today, it is also with their support that I decide to take up full-time theological studies.

Ever since this experience, whenever I read the Parable of the Prodigal Son, I cannot hold back my tears, because I have personally experienced God's mercy on me, a sinner. *I have sinned against heaven and I have sinned against someone dearest to me. I should not be worthy of my mother's forgiveness, but God has given me the power to repent and even prepared ample grace for me.* Since then, God has been speaking to me more and more. Especially when I ponder upon the Bible and

life, God keeps testifying to the power and realness of His words.

Determined to Serve Teens

Talking about my calling, I may have to start with my participation in the leadership training program organized by my church when I finished secondary school. Under the program, participants had to design camping and summer activities for secondary school students. During the process, I found that I was quite approachable to secondary school students. This experience also developed my interest in serving the young. After that, although I did not have the chance to serve any teens at church, *I had never put aside the aspiration to serve teenagers in the future.* Even when I had started working, I still dreamed of preaching the Gospel to teens by teaching them guitar.

From 2015 to 2016, I worked in an evangelical bookstore. A number of books there had an impact on me. Among others, *The Radical Disciple: Some Neglected Aspects of Our Calling* by John Stott had a profound influence on me, creating my sense of mission as a Christian. Apart from books, there were also senior spiritual mentors in the institution who guided me and influenced me deeply. They have affirmed my direction of serving the adolescents and even encouraged me to take up full-time service in the church.

Clearing the Mind and Identifying the Direction

Under the guidance of God, I took up full-time service in my own church, serving the teenagers there. It appeared to be a comfort zone to me. However, looking back on the three years' service there, I found that it was actually a place for me to challenge myself and clear my thoughts. It was also where I had experienced the most changes. I understood that I was not good at work involving interactions with others, nor did I have the experience and qualifications in this regard. However, the congregation did have expectations of its staff. In the first year of service, I had gone through both successes and failures. I had made wrong decisions while planning for a camp and had led Bible study groups in a very boring way. I felt powerless and did not know how to improve myself. The only thing I could do was to try taking others' advice and face my frustrations positively, fine-tuning myself. During the period, I had asked myself whether I was really fit for church work, or whether I should have a new start somewhere outside. However, when I recalled my first thoughts of serving teens, I asked God again for more courage to face the situation.

As time went by, I discovered a number of changes in myself. I learned how to get along with others, and I learned how to care for and comfort people. *Above all, I found that I had identified my goal, which was not only to serve teenagers but also to see changes in their lives.* I hoped God would use me to fulfill others' lives. Otherwise, I was still willing to be patient and wait for their growth. God has molded me and changed my life, and I am always touched by this. For this reason, I also look forward to witnessing God's work in other people's lives.



Preach the Word and Discharge All the Duties of My Ministry

During my work at church, I attended a Bible study class run by a Bible teaching organization, almost every Friday. Time and again, God boosted my spirit through the verses we studied. Every time when I encountered difficulties or pondered an issue, be it in my service or my life, there must be some verses for me in the Friday Bible class, the most significant of which being 2 Timothy 4:2-5: "Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry." The verses are not a reminder for me to correct others with the Bible; nor do they tell me to teach the Bible only. Instead they inspire me to make an effort to study the Bible well, so as not to hear the teachings selectively but to put what I have learned into practice and to walk with others. On the other hand, *the verses remind me that whatever challenges and hardship I may be facing, I must still choose to do my utmost to serve God faithfully.*

Through all these experiences, God has made my calling and direction clear today. He has also paved the way, step by step, for my service to Him. For this reason, I took up the present full-time program at the seminary, hoping that I will continue to get equipped and be used by my Lord.



今日

可以做什麼？

**What Can I do
in Hong Kong Today?**
— Calling and Discernment

Student Recruitment for 2020-21

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

Application Date for Admissions

Hong Kong : January 2-June 5
Overseas : January 2-April 29

Admission Test Date

By individual arrangement during the
seminary's office hours

Experiencing Seminary Life Camp

Date : February 26-27 (Wed-Thu)
Venue : Hong Kong Baptist Theological Seminary
(1 Nin Ming Road, Sai O, Sai Kung North, N.T.)
Contents : Getting to know HKBTS, testimonies of God's calling, workshop on
"Discernment · Life · Call," praise singing, message, sit-in-class lesson
and talk with professors and current seminary students
Fee : First Group HK\$280 per person (beginning 2:00 pm February 26) or
Second Group HK\$250 per person (beginning 7:30 pm February 26)
Application Deadline: February 18

For Inquiries

Telephone: 2768 5130
Email: admissions@hkpts.edu.hk
Website: www.hkpts.edu.hk

Academic Affairs News

- **Joint Graduation Ceremony**

The Joint Graduation Ceremony of the Main Programs, Lay Theological Education Department and Distance Education Program was held at the Seminary Chapel on the Sai O campus on October 20 last year. There were 49 graduates from the degree programs, and diploma or certificate graduates from the equivalent LTED program, together with 128 graduates from the diploma and certificate programs.

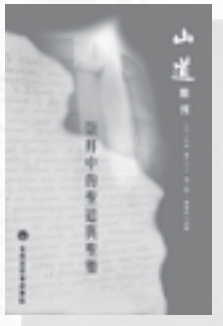
- **Winter Intensive Program**

The Winter Intensive Program was conducted in early January. The course offered was “The Gospel of John” taught by Dr. Sam Tsang, Adjunct Professor.

has been included in the book *Discerning History: Kairos, Eschaton and Theologians*, edited by Patsy Kwok (Hong Kong: Virtue and Wisdom Link, 2019). He has also authored *15 Lessons on Theology and Theological Method* (Hong Kong: Logos, 2019) and coauthored *Paul and Politics* with Dr. Sam Tsang (Hong Kong: Logos, 2019); both books were published in October 2019.

- The article of **Dr. Jonathan Lo**, Assistant Professor of New Testament, “The Appropriation of Isaiah 6:9-10 to the Parables of Jesus: Implications for the Synoptic Problem” has been included in the book *Matthew, Paul, and Others*, edited by William Loader, Boris Repschinski, and Eric Wong (Innsbruck: Innsbruck University Press, 2019).
- **Dr. Tony Sher**, Assistant Professor of Old Testament, spoke on the topic “Psalm of Ascents and Spiritual Journey” at a talk organized by the Worldwide Bible Society on November 29, 2019.

Publication News



The seminary’s biannual academic journal, *Hill Road* (issue 44), has already been published with the theme, “**The Ministry of God’s Word and Music in Worship.**” There are four thematic articles: “Message in Prayer: The Scripturalization of Prayer in Jewish Tradition” (Wong Fook-kong), “Hymns in the Book of Revelation”

(Grace Yue-yan Chan), “The True Meaning of ‘Worship’: A Biblical and Historical Re-evaluation of Public Worship” (Nathan K. Ng), and “Church, Worship, and Preaching from the Perspectives of Gunton and Webster” (Andres S. Tang). In addition, there are one miscellaneous article and several 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.

Alumni News

- Alumnus **Wilson H. H. Chan** (class of 1960) went to be with the Lord on October 4, 2019. May the Lord’s consolation, grace and peace be with his family.
- Alumnus **Chan Ka-po** (class of 2017) and alumna **Tsui Fei** (class of 2006 & 2015) were ordained as pastors by the Oriental Christian Churches of Hong Kong and the Oriental Christian Beautiful Light Church on October 6, 2019.
- Alumna **You Fung-yin** (class of 2011) was ordained as a pastor by the Hong Kong Council of the Church of Christ in China on October 26, 2019.
- Alumni **Yip Pak-kwong** (class of 2010) and **Lai Wai-hang** (class of 2014) were ordained as pastors by the Kwun Tong Swatow Baptist Church on October 27, 2019.
- Alumna **Chan Fung-kuen** (class of 1996) was ordained as a pastor by the Sheung Shui Baptist Church on November 3, 2019.
- Alumnus **Cheong Pui-leong** (class of 2017) married Ms. Un Chi-wai in a wedding ceremony held at the Macau Pak Kap Chao Baptist Church on October 12, 2019.

Faculty News

- The article of **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), “All End Up in God’s Eternity: Jürgen Moltmann’s Concept of Aeonic Time”

Student Union 2020

The Executive Committee of the Student Union 2020 took office in January. Please pray for them and support their activities this year.

Chairperson: Law Yuet-ho
Vice-chairperson: Lam Kar-ho
Secretary: Law Hoi-yui
Treasurer: Ng Wai-yin
Spiritual Devotion: Ng Siu-yin
Mission: Cheng Kim-ho
Living: Cheung Tsz-wai



Campus Extension News

The Extension Project of the Sai O Campus (Phase 3) under the “Faith, Hope, and Love Project” is in progress. We ask for your continuous prayers and support.

- **Dec. 17, 2019-Mar. 31, 2020**
Foundation Works
(Pile Installation and Pile Cap Constructions)
- **Jan. 2020**
Tender Out Main Contract and Lift
- **Mar. 2020**
Award Main Contract and Lift
- **Apr. 2020**
Beginning of Builder’s Work



Preparation work for piling is being done at the new building’s construction site.

Lay Theological Education Department

Welfare Services for the Elderly: Policy and Type

With today's rapidly changing social environment, the challenges faced by the elderly are becoming more complex. To cope with this situation, the Hong Kong Government has proposed many policies and plans for improving services for the elderly. The purpose of this course is to enhance students' knowledge and understanding in this area so that they can better answer questions related to the elderly.

Lecturer: Prof. Alex Kwan
PhD in Sociology/Social Work, Louisiana State University
Former Head, Department of Applied Social Sciences, City University of Hong Kong
Head, Department of Charity, Hong Kong Chinese Christian Churches Union

Jan 7 *A Historical Review of Hong Kong Elderly Services Policy; Community Care and Support Services*
Jan 14 *Residential Care Services; Standardized Care Need Assessment Mechanism for Elderly Services*
Jan 21 *District Elderly Community Centre; Support Teams for the Elderly; Neighborhood Elderly Centre*
Feb 4 *Day Care Centre for the Elderly; Enhanced Home and Community Care Services*
Feb 11 *Integrated Home Care Services; Residential Respite Service for the Elderly; Hostels for the Elderly*
Feb 18 *Homes for the Aged; Care and Attention Homes for the Elderly; Nursing Homes*
Feb 25 *Infirmity Units; Emergency Alarm System*
Mar 3 *Services Supporting the Care Givers; New Provisional Measures*

Course Fee: \$850 (registered/auditing students); \$890 (non-registered students)
*One may selectively take individual lessons, and course fee for each lesson is \$150.

Elderly Ministry Certificate Program

The program provides holistic and systematic training in ministerial skills and basic theological training so that students can achieve holistic growth and be prepared for the challenges of an aging population.

Students who have completed any four subjects and have attended the spiritual formation meetings twice will be awarded the Basic Certificate; those having completed eight subjects, including the core course on "Caring for the Elderly" will be awarded the Intermediate Certificate. Class will be held every Tuesday/Thursday evening.

Class Start Date: April
Early Bird Enrollment Date:
Before March 9 (50% discount on registration fee)
Registration Deadline: March 31

Church Administration and General Affairs Certificate Program

The program provides holistic and systematic training for church staff and those aspiring to manage church administrative affairs and clerical work. The program includes the development of individual spiritual life, the art of getting along with others in a community, personnel and administrative management skills and biblical and theological studies. It enables students to have holistic training and gain a broader view of service and to upgrade their ministerial skills so that they may serve their church more effectively. Class will be held every Tuesday evening. This program can be completed in one year.

Class Start Date: April
Early Bird Enrollment Date:
Before March 16 (50% discount on registration fee)
Registration Deadline: April 7

Youth Ministry Certificate Program

The program provides systematic training in ministerial skills and basic theology for those Christians who want to serve or to understand the youth. It aims to help them for holistic growth and to prepare them for effective youth ministry. Class will be held every Wednesday evening. This program can be completed in one and a half year.

Class Start Date: March 25
Early Bird Enrollment Date:
Before February 17 (50% discount on registration fee)
Registration Deadline: March 9

All the program courses above are conducted in Chinese.

For inquiries or registration, please call 2711 2552, email ltedinfo@hkpbs.edu.hk or log on to our web page at www.hkpbs.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 March 2020, 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 graduates with their church pastor's recommendation	March and September	March semester : <i>Hong Kong:</i> February 10 <i>Overseas:</i> January 10 September semester : <i>Hong Kong:</i> August 10 <i>Overseas:</i> July 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.			
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program.			
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.hkbts.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. * A trial study of the online program is available here: http://elearning@hkbts.edu.hk

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

Pastoral Continuing Education Centre

Courses and talks offered from January to March 2020

Course / Talk	Lecturer	Date	Time
How to Preach like Habakkuk	Dr. Michael Mok	6/1, 13/1, 20/1	9:30 am - 12:30 pm
Preaching on Daniel Today	Rev. Au Pak-ping	6/1, 13/1, 20/1	2:00 - 5:00 pm
Basic Doctrines and Pastoring	Dr. Cheung Man-chung	3/2, 10/2, 17/2	2:00 - 5:00 pm
Worship Workshop	Mr. Ben Ng	10/2, 17/2	9:30 am - 12:30 pm
Trauma Healing and Personal Growth	Ms. Esther Poon	2/3, 9/3, 16/3	2:00 - 5:00 pm
Christian Reflection on Emotional Capitalism	Dr. Peter Lok	16/3	9:30 am - 12:30 pm
Life Renewal: From <i>Individual Pastor</i> to Faith Community	Rev. Stephen Lin	23/3	9:30 am - 12:30 pm
Disconnected and Reconnected	Ms. Connie Wong	30/3	10:00 am - 5:00 pm

Fee concessions:

Those who enroll and pay the course fee a week prior to the course beginning may enjoy either the *Early Bird Reduction* or a *fee discount*.*

- (1) *Early Bird Reduction*: those who pay the full fee of the enrolled course may enjoy a reduction of HK\$20 (for 3-hour course) or HK\$30 (for 6-to-9 hour course).
- (2) A *10% discount* for graduates from HKBTS 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

* One cannot enjoy both the Early Bird Reduction and fee discounts. After the Early Bird concession period, please pay the full fee. For fee details, please see the Application Form (www.hkbts.edu.hk/pce).

Financial Report

General Fund, 1 Aug. - 30 Nov. 2019

	HK\$
Income	10,283,643.07
Expenditure	<u>(12,900,866.29)</u>
Surplus / (Deficit)	<u><u>(2,617,223.22)</u></u>

DONORS REPORT FOR AUGUST 2019

Education Fund (Church / Organization)					
九龍城浸信會	24,250.00	朱活平伉儷	300.00	無名氏	300.00
九龍國際浸信會	15,369.00	何仲儀	1,000.00	無名氏	200.00
土瓜灣浸信會	35,000.00	何錦燕	1,000.00	無名氏	94.30
大埔浸信會	12,000.00	吳炳榮伉儷	8,000.00		HK\$ <u>38,844.30</u>
屯門浸信教會	500.00	吳國傑伉儷	500.00		
以馬內利浸信會	4,300.00	胡文恩伉儷	500.00	Distance Education Program	
北角浸信會	120,000.00	殷振強伉儷	1,000.00	鄭鵬程	300.00
西沙浸信會	8,000.00	曹啟明伉儷	400.00	無名氏	500.00
沙田浸信會	8,000.00	梁明財伉儷	500.00	無名氏	444.00
旺角浸信會	30,000.00	梁錦松、郭詠文	1,000.00		HK\$ <u>1,244.00</u>
香港(西區)潮語浸信會	5,000.00	梁麗嫦	300.00		
香港西區浸信會	15,000.00	許鋒威	1,000.00	DE: Special Need Training Program	
香港浸信教會	125,000.00	陳偉倫	200.00	黃雅各、林靜華	HK\$ <u>1,000.00</u>
香港堅尼地城浸信教會	1,200.00	陳偉權	800.00		
恩典浸信會	10,000.00	曾慶忠	500.00	Lay Theological Education Program	
朗福浸信會	400.00	馮德華、鄧如玉	200.00	岑麗嫻	1,000.00
深荃浸信會	500.00	黃華娟	100.00	蔡艷桃	500.00
愛群道浸信會	8,750.00	黃嫻賞	50.00	蕭桂娥	1,000.00
筲箕灣浸信會	5,000.00	楊謝金玉	3,000.00		HK\$ <u>2,500.00</u>
置富浸信教會	3,000.00	溫祥、黎琮珍	500.00		
銅鑼灣浸信會	7,000.00	葉煥章	300.00	Theological Education for	
耀東浸信會	3,000.00	劉永生、鍾梓萍	300.00	Filipino Leaders Program	
灣仔浸信會	7,500.00	劉建紅	100.00	星月餐廳	1,000.00
觀塘浸信會	2,334.00	蔡慧英	200.00	溫祥、黎琮珍	400.00
鑽石山浸信會	3,000.00	鄧炳光伉儷	1,000.00		HK\$ <u>1,400.00</u>
中華基督教閩南三一堂	8,400.00	薛聲明	1,000.00		
宣道浸信會佐敦堂	10,000.00	羅佩珊	100.00	Campus Maintenance and Repairs	
基督教宣道會華基堂	2,000.00	關志偉	100.00	張智理伉儷	10,000.00
啟聞基金	500.00	關廣智、鄧慧然	500.00	楊美玲	300.00
星月餐廳	2,000.00	關德華伉儷	200.00		HK\$ <u>10,300.00</u>
	HK\$ <u>477,003.00</u>	無名氏	4,000.00		
		無名氏	3,500.00	Campus Extension Project	
		無名氏	2,000.00	黃嫻賞	50.00
Education Fund (Individual Donor)		無名氏	1,000.00	鄒小寶	1,200.00
方志強	200.00	無名氏	500.00	無名氏	5,000.00
王紹良	700.00	無名氏	500.00	無名氏	3,000.00
王群	800.00	無名氏	400.00	無名氏	1,000.00
					HK\$ <u>10,250.00</u>

DONORS REPORT FOR SEPTEMBER 2019

Education Fund (Church / Organization)		吳國傑伉儷	500.00	Distance Education Program	
九龍城潮語浸信會	110,000.00	胡文恩伉儷	500.00	Chinese Gospel Church of Dublin	8,199.55
九龍國際浸信會	15,872.00	殷振強伉儷	1,000.00	鄭鵬程	300.00
上水浸信會	15,000.00	曹啟明伉儷	400.00	無名氏	444.00
上環浸信會	6,600.00	梁明財伉儷	500.00		<u>HK\$ 8,943.55</u>
大埔浸信會	12,000.00	梁錦松、郭詠文	1,000.00		
元朗潮語浸信會真理堂	5,000.00	梁麗嫦	300.00	Lay Theological Education Program	
以馬內利浸信會	4,300.00	許鋒威	1,000.00	岑麗嫻	1,000.00
沙田浸信會	8,000.00	陳柏銳	50.00	蔡艷桃	500.00
旺角浸信會	6,764.00	陳偉倫	200.00		<u>HK\$ 1,500.00</u>
紅磡浸信會	22,800.00	陳偉權	800.00		
香港(西區)潮語浸信會	5,000.00	陳麗英	1,000.00	Theological Education for	
香港浸信教會	125,000.00	曾慶忠	500.00	Filipino Leaders Program	
香港聖尼地城浸信教會	1,200.00	馮德華、鄧如玉	200.00	星月餐廳	1,000.00
粉嶺浸信會	50,000.00	黃華娟	100.00	陳麗英	400.00
基立浸信會	3,000.00	黃櫻賞	50.00	溫祥、黎琮珍	400.00
將軍澳浸信會	1,000.00	溫祥、黎琮珍	500.00		<u>HK\$ 1,800.00</u>
深荃浸信會	500.00	葉煥章	300.00		
第一城浸信會	8,000.00	劉永生、鍾梓萍	300.00	Campus Maintenance and Repairs	
慈雲山浸信會	13,000.00	劉建紅	100.00	張智理伉儷	10,000.00
新希望浸信會	1,500.00	蔡慧英	200.00	楊美玲	300.00
置富浸信教會	3,000.00	鄧活靈伉儷	1,000.00		<u>HK\$ 10,300.00</u>
澳門浸信教會	10,000.00	薛聲明	1,000.00		
觀塘浸信會	1,797.00	羅佩珊	100.00	Campus Extension Project	
觀塘國語浸信會	10,000.00	羅凱慈	1,000.00	第一城浸信會	140,000.00
基督教宣道會華基堂	2,000.00	關志偉	100.00	岑麗嫻	1,000.00
啟聞基金	500.00	關廣智、鄧慧然	500.00	陳國權	1,000.00
星月餐廳	2,000.00	關德華伉儷	200.00	黃櫻賞	50.00
	<u>HK\$ 443,833.00</u>	無名氏	4,800.00	鄒小寶	1,200.00
		無名氏	4,000.00	無名氏	3,500.00
Education Fund (Individual Donor)		無名氏	2,000.00	無名氏	3,000.00
方志強	200.00	無名氏	1,000.00	無名氏	1,000.00
王紹良	700.00	無名氏	500.00		<u>HK\$ 150,750.00</u>
王群	800.00	無名氏	500.00		
朱活平伉儷	300.00	無名氏	400.00	President's Council	
何仲儀	1,000.00	無名氏	300.00	白中興	20,000.00
何錦燕	1,000.00	無名氏	200.00		<u>HK\$ 20,000.00</u>
吳炳榮伉儷	8,000.00	無名氏	3.00	Book Fund	
			<u>HK\$ 39,103.00</u>	港九培靈研經會	20,000.00
					<u>HK\$ 20,000.00</u>

DONORS REPORT FOR OCTOBER 2019

Education Fund (Church / Organization) 九龍國際浸信會 12,490.00 又新浸信會 300.00 大埔主恩浸信會 1,250.00 大埔浸信會 12,000.00 大埔浸信會會眾 1,600.00 元朗浸信會 40,000.00 屯門浸信教會 1,000.00 牛池灣竹園潮語浸信會 6,000.00 以馬內利浸信會 4,300.00 沙田浸信會 8,000.00 香港(西區)潮語浸信會 5,000.00 香港仔浸信會 44,746.68 香港浸信教會 125,000.00 香港浸信教會顯理福音堂 6,666.00 香港堅尼地城浸信教會 1,200.00 將軍澳浸信會 500.00 深荃浸信會 500.00 置富浸信教會 3,000.00 銅鑼灣浸信會 7,000.00 觀塘浸信會 2,066.00 鑽石山浸信會 6,000.00 中國基督教播道會太古城堂 12,000.00 基督教宣道會華基堂 2,000.00 啟關基金 500.00 星月餐廳 2,000.00 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 305,118.68 Chinese Indep. Baptist Church-S.F. US\$ 540.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/>	許鋒威 1,000.00 陳偉倫 200.00 陳麗英 500.00 曾慶忠 500.00 馮德華、鄧如玉 200.00 黃華娟 100.00 黃櫻賞 50.00 楊謝金玉 3,000.00 溫祥、黎琼珍 500.00 葉煥章 300.00 劉永生、鍾梓萍 300.00 劉建紅 100.00 蔡偉文 100.00 蔡慧英 200.00 鄧活靈伉儷 1,000.00 鄧炳光伉儷 1,000.00 羅佩珊 100.00 關志偉 100.00 關廣智、鄧慧然 500.00 關德華伉儷 200.00 無名氏 100,000.00 無名氏 5,000.00 無名氏 5,000.00 無名氏 4,000.00 無名氏 2,000.00 無名氏 1,000.00 無名氏 500.00 無名氏 500.00 無名氏 400.00 無名氏 300.00 無名氏 300.00 無名氏 200.00 無名氏 41.10 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 164,391.10 Bursary Fund 觀塘浸信會恩典神學助學金 HK\$ 80,000.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/> Pilgrimage in the Wilderness 溫恩智伉儷 HK\$ 50,000.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/> Graduation Ceremony 朗福浸信會 200.00 柴灣浸信會 400.00 觀塘國語浸信會 400.00 鑽石山浸信會 300.00 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 1,300.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/>	Distance Education Program 鄭鵬程 300.00 無名氏 444.00 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 744.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/> DE: Special Need Training Program 余德儀 HK\$ 100.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/> Lay Theological Education Program 何倩儀 632.00 陳惠雪 3,000.00 劉惠容 632.50 蔡艷桃 500.00 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 4,764.50 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/> Theological Education for Filipino Leaders Program 星月餐廳 1,000.00 溫祥、黎琼珍 400.00 陳麗英 200.00 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 1,600.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/> Campus Maintenance and Repairs 張智理伉儷 10,000.00 楊美玲 300.00 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 10,300.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/> Campus Extension Project 第一城浸信會 100,000.00 沙田潮語浸信會 1,000.00 彩坪浸信會 70,000.00 馬利亞、馬大團契 3,000.00 Tsoi Fung Kwan 800.00 王明輝 5,000.00 何鎮東、何余笑金 1,000,000.00 李德祥 8,000.00 黃國東伉儷 200.00 黃櫻賞 50.00 鄒小寶 1,200.00 無名氏 200,000.00 無名氏 100,000.00 無名氏 10,000.00 無名氏 5,000.00 無名氏 3,500.00 無名氏 3,000.00 無名氏 1,000.00 無名氏 500.00 <hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/> HK\$ 1,512,250.00 <hr style="border: 0; border-top: 3px double black; margin: 5px 0;"/>
Education Fund (Individual Donor) Tiffany Lau 10,000.00 方志強 200.00 王紹良 700.00 王群 800.00 朱活平伉儷 300.00 何仲儀 1,000.00 何錦燕 1,000.00 吳炳榮伉儷 8,000.00 吳國傑伉儷 500.00 李德祥 7,000.00 招慧敏 2,000.00 胡文恩伉儷 500.00 殷振強伉儷 1,000.00 曹啟明伉儷 400.00 梁明財伉儷 500.00 梁錦松、郭詠文 1,000.00 梁麗嫦 300.00		

DONORS REPORT FOR NOVEMBER 2019

Education Fund (Church / Organization)		梁羅黎光	1,000.00	Distance Education Program	
九龍城浸信會會眾	6,590.00	梁麗嫦	300.00	鄭鵬程	300.00
九龍國際浸信會	25,048.50	許鋒威	1,000.00	無名氏	500.00
上環浸信會	6,600.00	陳偉倫	200.00	無名氏	444.00
大埔浸信會	12,000.00	曾慶忠	500.00	HK\$	<u>1,244.00</u>
屯門浸信教會	500.00	馮德華、鄧如玉	200.00	Lay Theological Education Program	
以馬內利浸信會	4,300.00	黃念施	200.00	王梅玉萍	1,000.00
竹園浸信會	8,000.00	黃華娟	100.00	梁啟光	200.00
西九浸信會	2,748.00	溫祥、黎琮珍	500.00	許珮媚	1,000.00
香港(西區)潮語浸信會	5,000.00	葉煥章	300.00	陳國權	1,000.00
香港浸信教會	125,000.00	劉永生、鍾梓萍	300.00	陳麗珍	500.00
香港堅尼地城浸信教會	1,200.00	劉建紅	100.00	黃邦苑	200.00
恩典浸信會	10,000.00	蔡少海	500.00	黃英倫	200.00
朗福浸信會	600.00	蔡慧英	200.00	蔡艷桃	500.00
海怡浸信教會	12,000.00	鄧炳光伉儷	1,000.00	HK\$	<u>4,600.00</u>
基磐浸信會	18,000.00	蕭永育	100.00	Theological Education for	
深荃浸信會	500.00	羅佩珊	100.00	Filipino Leaders Program	
筲箕灣浸信會	5,000.00	羅凱慈	1,000.00	星月餐廳	1,000.00
置富浸信教會	3,000.00	關志偉	100.00	溫祥、黎琮珍	400.00
興田浸信會	1,000.00	關廣智、鄧慧然	500.00	HK\$	<u>1,400.00</u>
灣仔浸信會	3,100.00	關德華伉儷	200.00	Campus Maintenance and Repairs	
觀塘浸信會	2,250.00	無名氏	4,000.00	楊美玲	300.00
中華錫安傳道會慈雲山錫安堂	1,750.00	無名氏	2,000.00	HK\$	<u>300.00</u>
香港伯特利教會榮光堂	1,000.00	無名氏	2,000.00	Campus Extension Project	
基督教宣道會華基堂	2,000.00	無名氏	2,000.00	九龍城浸信會會眾	100.00
啟聞基金	500.00	無名氏	1,000.00	彩坪浸信會會眾	2,150.00
星月餐廳	2,000.00	無名氏	1,000.00	何婉嫻	500.00
HK\$	<u>259,686.50</u>	無名氏	500.00	林月薇	3,000.00
Education Fund (Individual Donor)		無名氏	500.00	高志堅	500.00
Chung Suk Chi	200.00	無名氏	500.00	高綺霞	2,000.00
So Kai Chiu	500.00	無名氏	400.00	陳柏興	300.00
方志強	200.00	無名氏	300.00	陳啟芳	1,000.00
王紹良	700.00	無名氏	300.00	陳潔玲	500.00
王群	800.00	無名氏	200.00	陳綺玲	500.00
朱活平伉儷	300.00	無名氏	200.00	曾佩儀	1,000.00
何仲儀	1,000.00	無名氏	144.69	鄒小寶	1,200.00
何錦燕	1,000.00	無名氏	100.00	鄭何靜文	500.00
吳炳榮伉儷	8,000.00	HK\$	<u>40,654.69</u>	簡健文	300.00
吳國傑伉儷	500.00	Bursary Fund		無名氏	5,000.00
胡文恩伉儷	500.00	北角浸信會		無名氏	3,500.00
凌氏	10.00	明義神學助學金	HK\$	無名氏	3,000.00
殷振強伉儷	1,000.00		<u>563,000.00</u>	無名氏	1,000.00
曹啟明伉儷	400.00	President's Council		無名氏	500.00
梁明財伉儷	500.00	譚日旭伉儷	HK\$	HK\$	<u>26,550.00</u>
梁錦松、郭詠文伉儷	1,000.00		<u>30,000.00</u>	葉遠傳	300.00
				CAD	<u>300.00</u>



Hong Kong Baptist Theological Seminary

Spiritual Revival Concert 2020

Trust in the Lord

Proverbs 3:1-6

Conductor **Sanson Lau**
Vocal Solo **Rachel Kwok**
Singers **HKBTS Choir**
 HKBTS Alumni Choir

Accompanist **Rosanna Lo**
Speaker **Prof. Wong Fook-kong**
Testimonies **Sarah Ma, Chau Wai-kin**
 (Graduating students)

May 3 (Sunday) 5:30-7:00 pm
Kowloon City Baptist Church
(206 Argyle Street, Kowloon)

Free admission Free seating For aged 6 and above Inquiries: 2630 1257 / 2715 9511



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

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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@hkbtn.edu.hk

Thank you for your support !

Publishing Supervisor: **Joshua Cho** Editorial Consultant: **Stephanie Lo** Editor: **Arthur Ng**

Translators: **Cherry Chan, Rosanna Lo, Daniel Yau, Jenny Hung, Arthur Ng**

Published by: **Hong Kong Baptist Theological Seminary** Address: 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong

Tel: (852) 2715 9511 Fax: (852) 2761 0868 Web Address: <http://www.hkbtn.edu.hk> Email: inquiry@hkbtn.edu.hk

Production: **ABC Arts Centre** Printing: **Chi Tak Printing Co., Ltd.**

Joint Graduation Ceremony

October 20, 2019

The Joint Graduation Ceremony of HKBTS Main Programs (68th class), Lay Theological Education Department (20th class) and Distance Education Program (19th class) was held at the Seminary Chapel on the Sai O campus. In the 2018-19 school year, there were 49 graduates from the degree programs and diploma or certificate graduates from the equivalent LTED program, along with 128 graduates from the diploma and certificate programs. The campus was full of graduates' family members and their guests. They joyfully came together and thanked God for the grace He bestowed on the graduates, and prayed that God may continue to lead them in their upcoming ministry, and help them to be His faithful workers in this day and age.



President Joshua Cho presided over the ceremony and presented the graduation certificates.



Prof. Andres Tang delivered a message entitled, "The Beginning of an Age."



Christmas Worship: The True Meaning of Christmas

December 16, 2019

The Christmas Worship Service, jointly organized by HKBTS and the Alumni Association, is an occasion when all our teachers, staff, students and alumni join together to remember the birth of our Savior. This is also a day when alumni return to their alma mater for their annual reunion. The whole congregation was led by the Alumni Choir and experienced a joyful celebration of Christmas together. Dr. Jonathan Lo spoke on the topic "The True Meaning of Christmas" and highlighted the good news that the festival signified. President Cho presented our soon-to-be-retired teacher Dr. Lindsay Robertson a keepsake on behalf of the seminary as a token of our gratitude for his faithful service that has enlightened countless students.



Baptist Heritage Week

November 5-7, 2019

Baptist Heritage Week 2019 with the theme of "A History of Baptists in Macau" was held on our Sai O campus. Three lectures were delivered by Dr. R. Lawrence Ballew, Principal of the China Macau Theological Education Center and Adjunct Professor of the Macau Bible Institute. He enriched our knowledge and understanding of the origin and early development of Baptists in Macau.



Hong Kong Baptist Theological Seminary

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