

LUTHERAN
THEOLOGICAL
SEMINARY



NEWS

Between
Heaven
and
Earth:

ASCENSION

It is a weird picture that you can see on the front page of LTS News. It was made by an unknown painter in the Mid-15th century. It is weird because we only see Jesus' feet hovering above the heads of the apostles and Mary. Jesus' upper body has already disappeared into heaven.

When I look at this picture, I think: *that* is supposed to represent Christ's ascension? Well, okay, the people back then, didn't know any better. They were a little more naive than we are today. Surely this is no way to imagine Ascension. Ascension is... And then I get stuck. Ascension - what is that anyway? What do we actually celebrate?

The disciples in the painting catch my attention. I try to put myself in their shoes. They experienced a lot with Jesus: astonishing healings and miracles, amazing sermons and speeches, bread being multiplied, the dead being raised again, water being turned into wine. Later the cross and the end of all hope, then the surprising resurrection and appearances at Easter and later.



Jesus had called the disciples. They left their homes and followed Him. Their expectations were sky-high. Is He not then the Messiah? Doesn't He then fulfill the promises of God and their own dreams? That everything changes for the better. That there will be no more oppression. That there is no more injustice. That diseases will be overcome. That suffering disappears.

These dreams, I know them well. Because they are my dreams too. Dreams that come to mind when we are confronted with the sufferings of this world. Then we wish this world different. That it was better.

Again I look at that picture. And I wonder if the painter 500 years ago was really so naive. Christ, partially visible, partially hidden - doesn't this Christ fit our experience? We believe that Christ is near us. On the other hand, we experience that He is not there. In a way, God is in our lives - and yet gone again. We believe in Christ and yet wonder where God is in all the misery of this world. We believe God exists and is near to us - and yet we feel His absence painfully. Christ is present and absent at the same time. Just as in this picture where we only see His feet.

Again I look at this painting. Jesus is returning to His Father in heaven. That means: Jesus doesn't just go away. He doesn't disappear in the clouds. He returns to the Father. Ascension means that Christ is part of God's rule over heaven and earth.

However, if Jesus Christ is ruler and king of the world, then Ascension is indeed a weird feast. But an important feast. Because it unmasks a lie. A big lie we hear and see every day, on TV and in the newspapers: namely, the lie that our world has other rulers - presidents, prime ministers, generals, industrial magnates. Ascension simply says: This is a lie. They don't rule this world, Christ does. Maybe, His reign escapes our view - just as we cannot see His upper body in this picture. But He rules, together with His Father: the man from Nazareth who has an eye for the victims and marginalised of this world, who has a heart for all of us.

Stefan Gradl

Cover Picture: © The Trustees of the British Museum

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Editor : Dr. Stefan Gradl
Editorial Board : Ms. Phyllis Lam, Elder K.C. Ma, Dr. Solomon Wong (Proofreader)
Publisher : Dr. Kenneth Tsang
Mailing Address: Lutheran Theological Seminary
 50 To Fung Shan Road, Shatin, N.T. HONG KONG
Telephone : (852) 2691-1520
Website : https://lts.edu/eng/lts_newsletter
Email : publication@lts.edu

Statement of Purpose

The LTS News is a newsletter for local and global alumni/ae and friends of the Lutheran Theological Seminary "LTS" in Hong Kong. Through stories about people and events at LTS, it aims to connect readers and create a sense of belonging to a broad LTS community even beyond graduation.

Donation

To make a donation to support LTS, there are three methods and receipts will be sent back afterwards.

1. A check payable to the "Lutheran Theological Seminary" sent to the mailing address above.
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SEMINARY WITH MULTICULTURAL LEARNING ENVIRONMENT

Kenneth Tsang | President



One of LTS's unique characteristics among seminaries in Hong Kong is its multicultural learning environment. Our faculty members and students come from different regions and countries. For instance, our faculty team now includes teachers from Hong Kong, Mainland China, Germany, Finland, Sweden, and the United States. We also have visiting scholars from Norway, Sweden, and the Netherlands who offer courses at LTS.

We treasure this uniqueness that God bestows upon us. The multicultural learning context broadens students' and teachers' horizons in studying and doing theology. We can practice our language ability, communication skills, attitude of respecting others, cooperation, and collegiality in everyday life. Moreover, making friends with people living in different places is invaluable. All these advantages greatly benefit us as pastors or leaders serving in the global context nowadays.

How can LTS better utilize this uniqueness? Although LTS has translation arrangements in most activities, we understand that a common language for communication plays an essential role in a multicultural context. Therefore, we are encouraging and equipping our students to use English. For example, besides providing English language courses, we have recruited volunteers to give small group tutorials to those students who want to improve their English. Also, we have more and more activities aiming at facilitating interactions among people of different backgrounds. Furthermore, we are filled with the desire that LTS can serve more sisters and brothers from international churches in Hong Kong.

Since LTS has a solid international faculty team, we offer various courses taught in English every semester. In the Spring semester of 2024, we had 17 courses taught in English covering biblical studies, systematic theology, counseling, missiology, pastoral leadership, Judaism, languages, etc. LTS also provides programs that students can complete solely in English, such as Master of Arts in Theology (66 credits), Master of Divinity with Theological Degree (72 credits), Master of Theology (32 credits), and Doctor of Theology. Maybe I can say that LTS is the only seminary in Hong Kong that offers so various choices (in terms of courses and programs). Hence, if sisters and brothers of international churches are eager to study theology and be equipped for better ministerial service in Hong Kong, I am confident that LTS is an excellent choice. Indeed, more students joining us will also enrich our uniqueness.

LTS's mission statement is "Grounded in the Bible and true to our mandate, we equip leaders to bear witness for Christ." For decades, we have strived to provide quality theological education to students from Hong Kong, Macau, Taiwan, Mainland China, and Southeast Asia (particularly the Mekong region). The mission and vision have shaped LTS as a multicultural seminary. May God grant us wisdom so that we can use this gift well to nurture every person joining the LTS family. ■

Remarks: *If you are interested in studying theology at our multicultural campus or your church wants to have a short course taught by our faculty, please contact us via email (registrar@lts.edu) or WhatsApp (2684 3202).*





BEYOND EXPECTATIONS

Cynthia Chau | Assistant Professor (New Testament)



The forty days between the resurrection and the Ascension of Jesus were an emotional roller coaster for the disciples. Only in Luke-Acts is there a relatively more detailed description concerning the Ascension.¹ For forty days, Jesus appeared to the disciples, taught them about the kingdom of God, and promised them that they would receive the Holy Spirit (Acts 1:3–5). After forty days like this, it was probably like heaven for them.

As many scholars have already noted, forty days can fit into the fifty days between the resurrection and the Pentecost. Is it possible, however, that forty days meant more to the disciples? Probably, the disciples were familiar with important biblical narratives. For forty days, God sent rain (Gen 7–8), Jacob’s body was embalmed (Gen 50:2–3), Moses went up to the mountain to receive God’s commandments twice (Exod 24; 34), the leaders spied the land of Canaan (Num 13), Elijah walked in the strength of the food provided by the angel of the Lord (1 Kings 19), and Ezekiel lied on his right side to bear the punishment of the house of Judah (Ezek 4). The disciples also knew that Jesus fasted and was tempted for forty days.

The disciples may have considered forty days a significant duration and thought that Jesus would go into another phase of work and restore the kingdom of Israel. The

disciples were fully encouraged when they asked the question in Acts 1:6. They were so optimistic that they thought Jesus would soon restore the kingdom of Israel. It was one of the most hopeful times for them.

With great expectation, Jesus answered them otherwise. Even though everyone seemed ready to support the restoration of Israel, Jesus said they were not the ones who might know the time. Probably, the disciples were disappointed.

The disciples’ disappointment might have grown when Jesus was suddenly lifted into heaven. This scene should have been uplifting, but it seems that the disciples were in awe as they gazed into heaven (Acts 1:10).

While the disciples were still in awe, they saw two men in white, telling them Jesus would come again in the same way as he was taken up (Acts 1:11). This was good news for them. They probably regained their hope by then and realized what Jesus had just told them. They would receive the power of the Holy Spirit.

The Greek word portraying Jesus being taken up helps relate this pericope to Elijah’s. The same word appears in Acts 1:2, 1:11, and 2 Kings 2:11. This may point to the parallel between the promise of the spirit and between Elisha as the successor of Elijah and the disciples witnessing Jesus.² Seeing Jesus’ Ascension, the disciples might have related their experience with Elisha and have hope for the bestowment of the Holy Spirit.

The fortieth day after Jesus’ resurrection was remarkable, just not in the sense the disciples had thought. Jesus was taken up into heaven. Even though the disciples did not see Jesus restore Israel, they received the promise of the Holy Spirit, the power to witness Jesus, and the promise that Jesus would come again. This was beyond expectations. ■

¹ The Great Commissioning of the Disciples in Matthew is probably related to the Ascension, but it is not explicit. Mark has a paragraph, but it can only be found in the long ending, which is only recorded in later manuscripts.

² Howard Marshall, “Acts,” in *Commentary on the New Testament Use of the Old Testament*, ed. Gregory K. Beale and Donald A. Carson (Grand Rapids: Baker, 2007), 527–28.

A MARATHON-LIKE JOURNEY OF GRACE

Ka-yu Wong | Assistant Professor (Old Testament)



Dear Brothers and Sisters in Christ,

I am Morning Sir. Upon the invitation of the editorial board, I am glad to share some “flashbacks” of my doctoral studies between 2015 and 2024 – surely it is a pretty long journey. As you may know, I submitted my dissertation in June 2023 and passed my oral exam (*Disputation* in German) in early February 2024. But wait, I am not yet “Dr.” – my doctoral title shall be acquired only after I get my dissertation published. Hence, by now I am busy in preparing for that. May God help me.

My doctoral studies started as a joint project (cotutelle program) between LTS and Friedrich-Alexander-Universität Erlangen-Nürnberg (FAU) in Germany. For that reason, I have “double blessings” as I have two thesis supervisors, Professor Dr. Nicholas Tai of LTS and Professor Dr. Jürgen van Oorschot of FAU. I am really thankful for their timely guidance, extraordinary care and patience, and unreserved support and encouragement. Eventually the exam procedure was conducted by FAU and therefore, after my dissertation get published, I shall

be awarded a Doctor of Theology degree of FAU.

Going back to 2015, I decided to pursue a joint program mainly

because I was attracted by the traditions of biblical studies in Germany. Being the first candidate of that program, which was a new thing to both LTS and FAU, there were many “trial and error” in every procedure. From application for admission, study visa, candidacy to submission of the final form of dissertation, etc., all steps can be regarded as unprecedented by both institutions. Thank God that step by step, He guided me to walk through the whole process.

Many people presume that I had stayed in Germany for several years. No, actually I stayed there for just one year. Staying in Hong Kong most of the time to do a doctoral research up to the satisfaction of a German university

is the greatest challenge during this long journey, in particular during the two years’ pandemic when all theological libraries were closed. In that year’s stay in Germany, instead of living near my university, I was arranged to live in Neuendettelsau. As there was some distance between these two places, every week I could barely manage to get back to the university to attend the research seminars and then left immediately (so that I would not miss the returning trains – though, due to the occasional delays of trains, I had quite some experience of waiting for the next train in the snowy evenings ~). It was regretful that I did not have sufficient time to hang around in the Old Testament library of FAU in that year. Having said that, my living in Augustana-Hochschule is definitely one of the mostly mentioned experience, during which I not only tasted the real German culture but also gained valuable friendships. Some of them are ordained pastors in Germany now! Special thanks go to Mission EineWelt (MEW) which supported my stay there.

If there is any “shocking” experience in this studying journey, the first time when I met my supervisor in FAU may be one: As my research is focused on the Book of Malachi, I was asked if I had read Arndt Meinhold’s commentary. “Who is Meinhold...? I read Andrew Hill (Anchor Bible)...” I whispered to myself. Then I was advised that as I was doing a German degree, I had to read, analyze and comment on the relevant points mentioned in the works of the most remarkable scholars in Germany – and most of those materials were published in German only. Right, it was not a prerequisite to have any German language ability when I applied to pursue this program (as I was writing my dissertation in English). But in practice, it turned out that I had to learn this language so that I could proceed with my research. Again, our Lord’s grace is sufficient for me. I have learned this language bit by bit, and now I am still learning ~

It is a marathon-like journey of grace, no doubt. It consists of sweetness and bitterness, dull days and joyful moments, for which I have to say “Gott sei Dank”! ■



EXAMINING THE HISTORICAL ROOTS OF THE ISRAEL-PALESTINE CONFLICT

Dag Oredsson | Associate Professor (Old Testament)



In response to the horrific terrorist attack on Israeli citizens carried out by Hamas on October 7th of last year, and the brutal ongoing response from the Israeli military, LTS organized a course aimed at providing a better understanding of the historical background of the Israel-Palestine conflict. Dr. Dag Oredsson, who has studied the modern history of the Middle East and has also closely followed the conflict for years, delivered three lectures starting from biblical times, but focusing on the past 150 years. The course, titled "Understanding the Israel-Palestine Conflict: A Historical Perspective," took place in December of last year. Special focus was on "peacemakers".

The first lecture delved into the pre-history of the establishment of the State of Israel. It explored the demographic dynamics in Palestine, including early Jewish settlements, the formation of the Ottoman Empire and its relatively tolerant rule of Palestine, as well as the British Mandate in Palestine, which witnessed growing tensions between the Arab community and increasing Jewish immigration. As a background to this immigration, the lecture also pointed at the anti-Semitism, persecution of Jews in Europe, especially the holocaust, which led to the urgency for a Jewish homeland.

The second lecture centered around the UN partition plan for a Jewish and an Arab state in Palestine, which was rejected by the Arabs. This rejection led to the declaration of a Jewish state in 1948 and the subsequent war of independence. Further conflicts, such as the Suez Crisis in the 1950s, the Six-Day War in 1967, and the Yom Kippur War in 1973, resulted in significant population displacements and Israeli occupation of the remainder of Palestine.

The third lecture focused on the grassroots struggle against Israeli settlements on occupied territories,

i.e. the two intifadas, and Israeli peace movements. It explored the peace process and normalization efforts involving Egypt and Jordan, followed by the peace negotiations between Israel and the Palestinians, with the aim of achieving a two-state solution. Regrettably, substantial setbacks have hindered the capacity and willingness of leaders on both sides to reach a lasting peace with two independent states secured by defined borders. Presently, the parties involved find themselves more divided than ever, not witnessed since the 1970s. In light of these challenges, the grassroots movement must once again assume a leadership role and compel their respective leaders to return to the negotiation table.

The course attracted significant attention and interest, although a limited number of individuals had the opportunity to attend. Given the demand and interest, there is a possibility of repeating the course in a near future. ■



MY YEAR IN HONG KONG

Laura Kallatsa | Overseas Visiting Scholar (Practical Theology)



My heart is full of gratitude and love when I think of my time at the Lutheran Theological Seminary “LTS”. I had an unbelievable possibility to serve one academic year in the most beautiful campus with the wisest colleagues and students. I have lived here absolutely the best time of my life. Of course, I have faced many challenges as well but mostly my time here has been full of blessings.

Students – My best teachers

Before arriving at LTS, I had a good orientation in my mission organization (Finnish Evangelical Lutheran Mission), and I studied about Chinese culture. But it was a totally different thing to come here and experience everything myself. Little by little, I began to realize that even though I am an expert on the topics that I teach, I don't know anything about the backgrounds, cultures, and thoughts of my students. In Finland, when I asked something in the class, I could expect the answer. But here students surprised me time after time.

During the first two months I experienced that every lesson was a new culture shock. My teaching style is very humanist which means that I activate my students to discuss, share their own ideas, and also to criticize the theories and models that I present in the class. Because I give time and space for the reflection of students, quite quickly I learned that my Western thoughts are often very different than my students' thoughts. Sometimes my students said to me that I opened their eyes. I can say absolutely the same: students have opened my eyes. Now I see the world in a very different way than earlier. The basic question in my classes has been “why”. So often I noticed to ask my students: Why? Why do you think so? Why do you have this kind of experience? Why do you have such a different view than I have? And my students repeatedly asked me this same question: Why?

In my classes, we (both me and my students) have learned so much by asking and by answering honestly

After studying empirical research methodology on Tuesday afternoons, we play badminton with Myanmar students. We have had so much fun both in the classroom and on the playing field. ►

from our own perspectives. Although we are from many different cultures, I have experienced strong unity with my students. I have thanked God every week that I got the wisest and most motivated students. My students have been my greatest teachers, and they will stay in my heart forever.

From cultural shock to honeymoon

When I lived through the culture shocks, I started my honeymoon with Hong Kong – and it is continuing. Hong Kong is unbelievably diverse, and it gives endless opportunities to explore both urban life and nature. My favorite activities have been hiking, enjoying sunny (but not too humid!) days on the beaches, and wandering aimlessly in the city. Great experiences have been to run Hong Kong Marathon together with over 70,000 other runners and to enjoy excellent ballet of Chinese and international dancers.

To say goodbye to Hong Kong and all lovely people at LTS is very hard for me. I have learned so much here – about myself, the world, and God. My life has been so exciting here. Going back to a Finnish university feels little boring, even though I know a great research project is waiting for me. Thank God, I am so lucky that I can come back here to teach a counseling intensive course next fall semester. Until then, LTS and its people stay in my heart and prayers. ■



JESUS AND THE POOR WIDOW'S OFFERING

Approaching Mark 12:41-44 from a postcolonial reading with special reference to the voices of marginalized people in the Markan context

Nant Tin Si Moe | D.Th. Graduate in 2023

Traditional interpretations of the narrative of the poor widow throwing her last two coins into the Temple treasury in Mark 12:41-44 have been influential in the Myanmar Christian context. They suggest that the narrative is about Jesus praising in giving. Even though she was poor, she gave all her belonging to God, and the theme of this narrative is to show the poor widow as a faithful disciple in the Myanmar Christian society. However, from a postcolonial framework, the narrative of the poor widow's offering indicates that marginalized people are agents of transformation. My thesis argues that the narrative of the poor widow's offering in Mark 12:41-44 reveals the Roman Empire's colonial power, patriarchy, hierarchy, and colonialism embedded in the text.

Mark 12:41-44 exposed how the Roman imperial system exploited marginalized people in political, social, economic, and religious aspects and its impact on the Markan community. The poor people were the product of the rejected people and were recognized as marginal, outcasts, silent, voiceless, and others.

Like the Roman imperial system, the social and religious views in Myanmar society also see the poor as marginalized people or "the other." People live in fear, suspicion, ambiguity, discrimination, silence, and poverty. The social interaction causes the poor to be sidelined while the rich become the center of power, authority, and control in the community. As people are generally oppressed, women and children have suffered the most. Myanmar is a hierarchical and patriarchal culture in which authority, power, and subordination were practiced and unfairly imposed in the people's social, cultural, economic and religious fields. Christianity, on the other hand, is seen as a minority or colonial religion. There is also cultural discrimination in Christian society as well. When authority and power are exercised in social circles, it causes class, position, and gender discrimination, which can be considered as marginalized, outcast, the other, silent, inferior, and so on. In this context, rereading the poor widow narrative from the postcolonial framework is relevant for the Myanmar Christian society.

There are reasons why I want to reread the narrative

of the poor widow's offering in Mark 12:41-44 from postcolonial perspective.

First, to encourage pastors, ministers, and church leaders to turn away from the literal reading of the Bible (without analyzing the text). Pastors, ministers, and church leaders in Myanmar utilize a literal interpretation of the Bible, few apply exegesis and hermeneutics in Myanmar churches. They preach on the chosen scriptures without analyzing the text carefully, preaching based on personal experiences is widespread. On the other hand, many biblical scholars in Myanmar are now interested in reading the Bible in the Myanmar context.

Second, to expose Myanmar Christians to a postcolonial reading that deals with contemporary issues without neglecting the careful analysis of the Bible. Some people are raising their voices in society. However, the voices of Christians are almost silent. In some ways, the church has become irrelevant by disregarding social issues that impact everyone. Ministers, church leaders, and biblical academics must be concerned about making the Bible relevant to the needs of individuals.

In this context, the primary purpose of my thesis is to reinterpret the narrative of Jesus and the poor widow from the perspective of the margins in the postcolonial framework in the Markan context. Postcolonial reading will open and give alternative interpretations to the Christian understanding of discipleship as an agent of transformation to encourage Myanmar Christians to participate in socioeconomic justice, gender equality, uncover colonial ideas in Myanmar context. ■



In 2023, Dr. Tin Si Moe defended her doctoral thesis in the field of New Testament at LTS. Currently, she is teaching at the Pwo Karen Theological Seminary in Yangon, Myanmar.

BRIDGING GAPS PROGRAM

A Transformative Journey



Kai-lung Yuen | M.Div. Student



Bridging Gaps is a program organized by the Protestant Theological University in the Netherlands and the Faculty of Religion and Theology of the Free University Amsterdam (=Vrije Universiteit, also known as VU). It aims to bring together students from different contexts like the Netherlands, Eastern Europe, Africa, Latin America, and Asia. It focuses on understanding the importance of the context for doing theology and being a theologian. The participants stay for about three months in Amsterdam. They conduct their personal research, attend some relevant courses and are introduced to Dutch society and various churches. The scholarships are sponsored (among others) by the LTS partner 'Kerk in Actie' (=Church in Action, the diaconal and missionary organization of the Protestant Church in the Netherlands), the Evangelical-Lutheran Synod within the Protestant Church in the Netherlands and the Baptist Seminary.

First and foremost, I want to express my gratitude to God for granting me the opportunity to participate in the Bridging Gaps Program. It was truly a transformative journey for me, filling with gratitude and valuable insights. The Program took place from September to November 2023, and it allowed me to engage in meaningful theological discussions with theologians and pastors from around the world at VU Amsterdam.

One aspect that made the Program unique was its emphasis on multiculturalism. Participants came from diverse backgrounds, representing countries such as Brazil, India, Indonesia, Ethiopia, and more. This multicultural environment fostered a rich exchange of ideas and perspectives, enhancing our understanding of different cultures and faith traditions.

During my time at VU Amsterdam, I had the privilege of delving into various theological subjects, with a particular focus on gender, religion, and diversity in public debate. This course opened my eyes to new perspectives on gender-related issues and challenged my preconceived notions. It was particularly valuable to me because it covered content that was not available in Hong Kong. This course allowed me to explore different perspectives and thinking on issues related to homosexuality and provided insights into the historical development of the legalization of same-sex marriage in the Netherlands. In addition

to the classroom experience, during a visit to a Dutch church, I had the chance to stay overnight with a host family. That evening, I had a conversation with the couple, and I discovered that their thinking was more focusing on human rights and equality, which was very different from my initial biblical perspective. Even though we held different opinions, we enjoyed our sharing that night.

The relationships formed during the Program were another highlight of my journey. Initially, there was a sense of unfamiliarity among the participants when we first met at the airport. However, as the Program progressed, we gradually became like a family. Despite our cultural and linguistic differences, we developed a strong bond of friendship and support. We learned to navigate through occasional language barriers and misunderstandings with humor and understanding. The experience of living together and sharing our life stories fostered a deep appreciation for our diverse backgrounds and enriched our understanding of the complexities of faith and society.

At last, the Program left an indelible mark on my journey of personal and theological growth. It taught me the importance of embracing diversity and engaging in open and respectful dialogue. I am immensely grateful for the opportunity to be part of this transformative experience, which broadened my horizons and deepened my faith. ■

ENCOUNTER WITH DIFFERENT KINDS OF STUDENTS

Stefan Gradl | Editor, Assistant Professor (Practical Theology)



Sometimes, during the Holy Communion, in the chapel, someone comes, with the others, to the altar. But he or she has crossed their arms over their chest, signalling that they are not baptised and do not want to receive bread and wine. Instead, the liturgist says the blessing over him or her.

But non-Christians at LTS? Who are they? Why are there non-Christians at a Christian education centre?

The answer is simple: LTS's neighbour, the Institute of Sino-Christian Studies (ISCS, 漢語基督教文化研究所), has contacts with a number of leading universities in Mainland China. And under the joint cooperation between LTS and ISCS, in every semester, about 4 postgrad students are invited to spend one whole semester in Hong Kong. These students live in the LTS dormitory together with the other students. They use the library, the dining hall and other facilities of LTS and also attend some classes.



Three students currently living and studying at LTS are introduced here.

One of those students is Sophia (孫國玲, right), coming from the old city of Xi'an. In Mainland China, she already had started writing a doctoral thesis on psychology. However, her professor moved to the City University of Macau (澳門城市大學), and in a certain way, she followed her adviser. Sophia is studying not only at the ISCS and LTS in Hong Kong, but once a week she goes to Macao to attend classes given by her adviser there. Early in the morning, she leaves Hong Kong and comes back to LTS late.

In particular, Sophia is interested in the psychology of the great Swiss scholar C. G. Jung. One of the aspects she finds captivating is his attitude towards religion and the meaning of life. She appreciates the family atmosphere of LTS and has exchanges not only with Hong Kong students but also with students from Myanmar.

Another student is Iron (段成剛, left) from Renmin University of China (中國人民大學). He is in the second year of his MA program in Religious Studies and interested in Augustine, the ethics of Martin Luther and philosophy of religion. At the moment, he is reading Luther's commentary on Galatians. As often, music unfolds its unifying power: Iron is very musical, and he joined the LTS choir and will also participate in the Sacred Music Worship. He also already plays the piano during Morning Prayer. Besides the musical contacts, local students from Hong Kong invited him to visit them at their homes.

The last one is Wei (杜維, centre) from Huazhong University of Science and Technology (華中科技大學). He is coming from Wuhan and writing his PhD thesis in the field of philosophical hermeneutics. He appreciates a lot the LTS library. He is interested in philosophers like the German scholar Hans Gadamer, but also in Augustine and the Swiss theologian Karl Barth. He also appreciates the family atmosphere at LTS. Especially during the meals in the dining hall, he has many talks with other students.

LTS is broad and diverse. It provides even the space for contacts between Christians and Non-Christians. ■

NEWS

- ▶ Being invited by the Chinese Lutheran churches in Canada, President Rev. Kenneth Tsang paid visits to churches and a seminary in Toronto, Vancouver and Calgary from April 2 to 16. During the visit, he also taught a hybrid intensive course on "Gospel Mission Based on the Lutheran Theology" in those cities.



- ▶ Dr. Gabriele Hoerschmann, General Director of Mission EineWelt in Germany and former associate professor of LTS, together with Mr. Rüdiger Niemz, Communication Officer, visited LTS on February 27 and 28. The tour was to prepare a report on those institutions receiving the support from Mission EineWelt.

- ▶ Mr. Helge Gaard, General Director of the Norwegian Mission Society, and Mr. Haakon Kessel, Global Ministry Officer, paid a visit to LTS on January 11.

- ▶ Enoch Ng (吳君諾 MDiv student, year 2), was nominated to join an International Study Program at the Protestant University Wuppertal, Germany. The program offered by the United Evangelical Mission lasts for 3-months, running from April to July 2024. Participants are students of theology from Africa, Asia and Germany.

- ▶ Polly Lam (林寶莉 MDiv student, year 2) has been nominated to join a 3-month Bridging Gaps program in Amsterdam organized by the Protestant Theological University in the Netherlands and the Faculty of Religion and Theology of the Free University Amsterdam in August. Participants come from different countries.



2024 Walkathon



GOD IS MY SUFFICIENCY

FUNDRAISING FOR THE DINING HALL RENOVATION PROJECT

When thinking about the Lutheran Theological Seminary "LTS", what comes to your mind? A seminary with black tiles and white walls stands on a mountain and has an elegant and beautiful campus environment. Also, the meal service there is unforgettable. There are three dishes and one soup, all-you-can-eat rice, and the taste memories of different desserts are vivid every day.

Why to initiate the dining hall renovation project

LTS moved into the To Fong Shan campus in 1992. Over the past 30 years, the dining hall has carried the taste memories of many generations. Yet, the dining hall is deteriorating over the years. The ceiling is peeling off, water seeps through the walls, and mould accumulates. The tables and chairs are worn out; the lighting is insufficient, and the audio equipment is poor. The outdoor garden platform is dilapidated, the blockage of the underground drainages in the kitchen is frequent, and the stoves are worn out. Freezer needs to be replaced, etc. In view of this, the Seminary made up the mind to carry out the renovation of the dining hall. Thanks to God's grace, an architect volunteered to provide professional advice on the tendering process of the project and the interior design. He also agreed to offer assistance throughout the project. This saved the Seminary from hiring consultants and extra expenditures on the design. The entire renovation project is amounted to about HK\$3 million.



Usage of the dining hall after renovation

After completion of the project, the dining hall will become a multi-purpose activity center. In addition to daily meals, it will be used for holding classes, activities, social gatherings, and wedding tea parties. Pray that the Lord will bless the project so that it could be completed as scheduled smoothly, and sufficient funding raised to cover the expenditure.

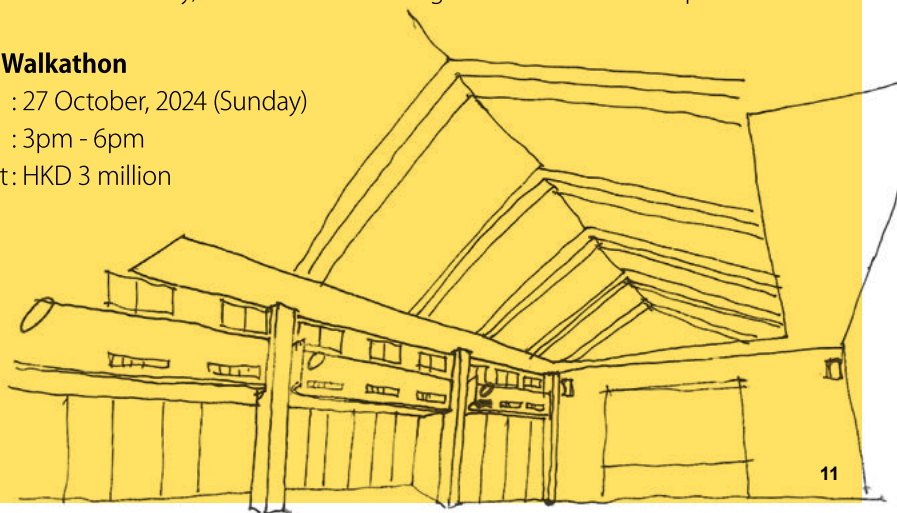


2024 Walkathon

Date : 27 October, 2024 (Sunday)

Time : 3pm - 6pm

Target: HKD 3 million





信義神學院
Lutheran Theological Seminary

Attend to God's Calling Be Equipped to Move Forward

2024-2025 Fall Enrollment

Christian Leadership Program

Master of Arts in Theology (MA-T)

Pastoral Enhancement Programs

Master of Divinity with Theological Degree (MDIV-T)

Master of Arts in Classical Judaism (MA-CJ)

Master of Arts in Mission (MA-M)

Advanced Study Programs

Master of Theology (MTH)

Doctor of Theology (DTH)

2024 Entrance Exam (Sat)

only for local applications

June 22 [Deadline: June 3]

August 3 [Deadline: July 15]



Curriculum



Inquiry

*The above programs can be completed in English.