

信義宗神学院

通訊

Summer 2008

No. 69



Lutheran Theological Seminary News

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In the Shadow

We Shall Praise

Sermon at the Annual Sacred Music Worship 2008

by Lam Tak-ho

O God, you are my God, I seek you, my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. So I have looked upon you in the sanctuary, beholding your power and glory. Because your steadfast love is better than life, my lips will praise you. So I will bless you as long as I live; I will lift up my hands and call on your name. My soul is satisfied as with a rich feast, and my mouth praises you with joyful lips when I think of you on my bed, and meditate on you in the watches of the night; for you have been my help, and in the shadow of your wings I sing for joy. My soul clings to you; your right hand upholds me. But those who seek to destroy my life shall go down into the depths of the earth; they shall be given over to the power of the sword, they shall be prey for jackals. But the king shall rejoice in God; all who swear by him shall exult, for the mouths of liars will be stopped.

(Psalm 63:1-11)



Introduction

The theme for this Sacred Music Worship, celebrating the 95th anniversary of LTS, is Psalms Festival. Why have we chosen "Praise" as a theme? It is because when we think about the past 95 years, all 35,000 days, the Seminary has experienced hardships both great and small; but during every one of those 50 million minutes, there was not one single minute when God was not with us. In the midst of those 3 billion seconds, every single second was an experience of the grace of God. Therefore, as we begin to celebrate, we naturally begin with praise. However, we have chosen the theme of praise not only because of the experience of the Seminary, but also to express our thanks to everyone who has come to be with us tonight; to wish for everyone a life marked by praise. It is just as the Psalmist says, the praise filled life is the most worthy of lives. As Psalm 63:3 says, when we experience God's unshakeable love in our lives, we are able to live a life of praise. This kind of life has meaning - a life of praise is better than life itself.

To talk about a life of praise is easy, but to live it out is not simple at all. Of course, we have joy in our lives, but suffering also is a part of our experience, to the extent that for some people it defines the majority of their life. Pressure from work and study, family conflicts and service in the church all elicit our criticism. No matter how we pray, difficulties and suffering still follow us like a shadow. In fact, once the difficulties seem to have run their course, there immediately seem to follow even worse troubles. To put it simply, life is not as we would like it; we walk about in the dark. We seem only to experience the wrath of God, while the mercy and grace of God in our lives seem to have disappeared long ago. How are we expected to praise Christ in a life like this?

The experience of the Psalmist is the same as ours, describing his life as one engulfed in the darkness of night.

The dark nights encountered by the Psalmist were far darker than our nights in the modern city of Hong Kong. In Hong Kong there are electric lights everywhere. For instance, if we turn off the lights in this auditorium [lights are turned off], other than being an inconvenience, we can still manage to see things. In fact, you may notice that I'm even more handsome than before the lights were turned off. But in the dark night the Psalmist is referring to, you would not only not be able to see me, but you could not even see your hand in front of your face. In darkness, a person does not know what kind of danger is hiding there; it's like being surrounded by potential calamity; with every step, our life seems to be hanging by a thread. The Psalmist tells us, not surprisingly, that the light of day is created by God, but he goes on to say that the dark night is also God's creation. The dark night, just like the light of day, accompanies us always. The light of day is one of God's blessings, but the dark night is a blessing as well. If we were only able to praise during the day, we would only be capable of receiving half of God's blessings. When we come to realize that adversity is a blessing from God, we will then be able to face difficulties, to learn the lessons that God wants us to learn, and be able to continue to praise God, even in the dark of night.

Brothers and sisters, let us learn from the Psalmist how God chooses to bless us even in the darkness of night.

Praise in the Dark of Night

Of course, some suffering arises from our own sin or mistakes. Suffering that comes from self-inflicted iniquity is also a blessing from God, telling us that

we need to change our ways immediately in order to avoid even more suffering. But the suffering of the Psalmist, that we are gathered here this evening to discuss, definitely does not arise from personal sin. It comes from situations that are out of the Psalmist's control. This sort of unexpected misfortune might be said to be the source of the majority of our own suffering. How does God instruct us, and even bless us, in the midst of such hardships?

Return to God

When a child is outside playing with a friend, no matter what threats or promises the mother resorts to, the child is not willing to return home. But as soon as the child is injured, he or she immediately runs to the arms of the mother. Aren't we just the same? In times of suffering we return to the bosom of God.

The Psalmist, in the first verse of chapter 63, says that adversity causes the heart to thirst for God, just as in a dry and weary land where there is no water. Among us tonight, is there anyone who calls on God daily to send rain? If so, I doubt that there are many. Hong Kong has an unlimited source of water from the Dong River. We turn on the tap and water flows out unceasingly. We see this as natural. In this easy and comfortable environment, Hong Kong people seem to have forgotten that God is the God who causes the rain to fall. In all my life there has only been one time when I turned to God to ask for rain; that was in the 1960s, when Hong Kong was providing its own water. During the worst time, there was a supply of water only once every four days, and each time the water was turned on for a total of only four hours each day. During that time, I believe that it was not only me, but also every other believer, who turned to God every day asking for

rain. Adversity causes us to turn to a merciful God.

Funny when we turn to God in times of adversity many marvelous things occur, again and again. We discover that the merciful love of God is unchanging and unconditional. Although in times of ease and comfort we may forget God, God will not forget us, extending open arms to welcome us. As verses 5 and 6 say, God fulfills our lives with an incomparable satisfaction. We experience the reality that God's steadfast love is better than life itself.

In verse 1, the Psalmist uses an adjective to explain this new intimate relationship between himself and God. He calls God "my God." As we walk through the deep valleys of life with God, we find that God is not simply a name that we find in a book or hear from the mouth of our teacher. God is not only the God of the masses, but is the one I experience personally; the "my God" with whom my life has a relationship, who causes me, with a true and tender heart, to sing praises! Suffering causes us to give up our immature spiritual life and to acquire a spiritual life of maturity.

During the 95-year history of Lutheran Theological Seminary, LTS has become a witness to this truth. During the 35 years between the founding of the Seminary in 1913 and the move to Hong Kong in 1948, we experienced two World Wars, the Northern Expedition and the Chinese Communist Revolution and Civil War. We experienced the reality of millions of deaths from floods and droughts. Our campus was forcefully invaded and occupied many times by bandits and warlords. Our teachers and students were kidnapped and held for ransom by criminal elements, and they were wounded by bandits. Finally, from Hubei Province the Seminary made the arduous migration to distant Hong Kong; but this suffering allowed us to experience the presence of God and to form

an intimate relationship with God. Both faculty and students experienced abundant spiritual renewal in the midst of adversity - with many people coming to faith in the Lord in north China, with the result of the establishment of many spiritually mature small groups in a variety of local congregations. Even in Hong Kong, with a different language and customs, the faculty and students continued to experience the presence of God. Although they only understood the Mandarin dialect, they diligently proclaimed the Gospel, and within six years they had led 6,000 people to the Lord, had formed 20 congregations and had founded the Evangelical Lutheran Church of Hong Kong.

Our experience is a witness to pain and suffering. Although the way has at times been difficult, this has reminded us to turn to God to be blessed, and in the dark of night to sing praises!

A Transforming Vision

In verse 1, the Psalmist tells us that pain and suffering cause us to turn to God. Verse 2 further tells us that suffering creates in us a new vision. The Psalmist sees "the power and the glory" in God's sanctuary, the temple. The Psalmist tells us from experience that difficulties are able to help us obtain a new objective for our lives, a new vision. This is because when difficulties arise, those things which we usually rely on disappear and the life-style that we usually enjoy is thrown into confusion. It is then that we are forced once again to rely on God, to beseech God to provide a new purpose for our life, and to start us on a new journey.

Throughout the history of LTS, God has unceasingly

used difficulties to allow us to acquire new vision, and to respond to the needs of the times. When the Nationalist government wanted to nationalize the educational institutions operated by foreigners, God was reminding us to train up Chinese leaders in theological education. In 1927 we took the lead in having a Chinese school administrator and in hiring Chinese professors. When Chinese intellectual circles labeled Christianity a foreign religion, setting in motion a rising tide of anti-Christian sentiment, our seminary professors took the lead in establishing dialogue with Buddhists, and diligently engaged in indigenous theology. One of our professors, Dr. Karl Ludvig Reichelt, even developed a program of dialogue work with Buddhists. In 1981, when the Hong Kong government wanted to recover the land in Paktin on which our seminary campus was built, God bestowed on us a new thing - the vision to build a new campus. We were facing the construction of a large and spacious new campus with only a very few students, but God was reminding us that besides our local students we were to be concerned for those areas that had insufficient resources for theological education. This led us to establish ourselves as a "regional theological seminary."

Not only did God give us a new vision, but also the ability to transform this vision into reality. From the words of the Psalmist in verses 9 to 11, it seems that there is a discrepancy with the principle of Christ's supreme love for the enemy. But in these three verses of Scripture, the Psalmist's experience bears witness to the fact that God's grace is not only found by him in the songs he sings, not only in his personal relationships, and not only in a vision, but even more so in the

transformation of the vision into reality. His difficulties are eliminated and he is able to start on a new journey.

In the 95 years of the Seminary's history, there is one thing to which we can testify, and that is that there is no way that we, by our own strength, could have raised the more than 100 million Hong Kong dollars required to build the new campus. But God provided for us. Dr. Reichelt left the Seminary around 1922, and on the surface it seemed that we had lost a professor. But actually, this was God's way of preparing for us in advance, by later providing a roof over the heads of the faculty and students after they arrived in Hong Kong in 1948. Reichelt's mission, the Christian Mission to Buddhists, was moved to donate to the Seminary seven mou of land (4.7km²) on top of Tao Fong Shan, allowing the vision of relocating the Seminary to be accomplished. Following this, the Evangelical Lutheran Church of Hong Kong took the lead in enthusiastically supporting us, along with other local churches and the international Lutheran community. Individuals were especially moved to participate in this vision. Although those who donated large amounts were few, there were many believers, both Lutheran and non-Lutheran, who contributed a few dollars, or a few hundred dollars. This resulted in the construction costs not only being met, but in actually having a surplus of funds. When we determined to be concerned for those geographical areas where the church lacked sufficient theological education, we had an opportunity to call on the church leadership in China. Before they had begun to send their leaders to Southeast Asia for training, they had already consented to an exchange of students, faculty and publications with our seminary. The Seminary also became involved with the Association for Theological

Education in Myanmar in a program to raise the academic standards of their seminary faculties. Those countries that have exchange programs with us have steadily increased, to the point that we now have church leaders from more than ten countries receiving training at LTS.

Our experience is a testimony to difficulty. While at times this has been a burden, it has also helped us to take up new visions, to bring those visions to fruition, to be blessed, and to sing praises in the dark of night!

Conclusion

Many times when we face difficulties we assume that it is God's punishment or curse. Our reaction often is to run away or to complain, rather than to face the difficulties courageously, asking God to reveal the significance of the difficulties!

In fact, difficulties are God's blessings. Christ, in the Gospel of Matthew, speaks of eight paths to receiving the blessings of God. Among them more than half - including poverty, mourning, hunger and thirst, and persecution - involve suffering. The Psalmist in verse 7 tells us that the darkness is actually the shadow beneath the God's immense wings. The darkness is, in fact, God's protection and blessing.

So let us shout for joy while in God's shadow and sing praises even in the darkness of night!

Dr. Lam is the President of LTS.

Translator: Dr. John LeMond

Time to Celebrate and Rejoice

Ninety-nine Degrees, Diplomas and Certificates were handed out during the Thirty-first Graduation Service



Day School Graduates



TEE Graduates

A tense and very active atmosphere characterises the life of LTS in May. Students are busy finishing their assignments and theses, the desks in the library are almost all occupied and even teachers are busy grading work assignments being handed in by students.

All of this hustle and bustle is for one goal: Graduation. Once all papers and grades are out the faces at LTS become more relaxed. A joyful atmosphere spreads throughout the whole campus. Looking for a theological term for this phenomenon one could think of "transformation".

In 2008 a total 99 degrees, diplomas and certificates were handed out during the Thirty-first Graduation Ceremony, which was held on June 1, 2008 at Shamshuipo Tsung Tsin Church. Included in this are 72 Day School graduates and 26 from the Theological Education by Extension Program (TEE, Evening School) who celebrated this special event with families, friends and their teachers.

The following degrees were handed out to Day

School students: **Doctor of Theology:** Thein M. Khaw (Myanmar). **Doctor of Ministry:** Cheng Chor Wah, Chiu Lai Man Anita, Kitiruangseang Surasak (Thailand), Lam Chak Chiu, Li Tak Ming and Zauva Lal Ram (Myanmar). **Master of Theology:** Lian Suan Khan (Myanmar), Sun Mei Ci (China) and Tang Kam Poh (Malaysia). **Master of Sacred Theology:** Lai Sik Wa, Lam Chi Hung and Lau Annie Kam Fung. **Master of Divinity:** Aung Zaw Latt (Myanmar), Chan Pui Ki Peggy, Chan Sang Hing, Chan Wing Yan, Cheng Pui Ling, Chiu Kwok Lung, Chow Kam Yau, Cui Bo, Hung Kai Yuen, Keitzer Akumnaro (India), Lau Yuk Ying, Leung Mei Ying, Li Fai Christopher, Lok Ching Hung, Lui Yan Hing, Mak Wai Ki, Ong So Heung, Poon Wing Kong, Sit Mo Shin, Ting Shui Heung, Tsang Ho Yin Kenneth, Wan Po Kwan, Wong Ka Wai, Yuen Hang Pui, Yung Yin Hing Miranda and Zhou Jin (China). **Master of Arts (Theology):** Cheng Hao Yin, Chih Wan Wan Vivian, Lai Suet Yim, Lo Sin Ngan Selina, Meissner Christof Viktor (Germany), Naw Re Dee Mer (Myanmar), Pao Lap Yan, Roi Lung



Greetings: Director Rev. Lo Cho-ching



Joyful expectations



Sermon: Director Rev. Chang Wai-cheong



Awarded by: Dr. Lam Tak-ho (President)



Assisted by: Dr. Simon Chow (Dean of Studies)



Faculty and Students celebrating

Esther (Myanmar), Wong King Fan, Wong Man Shun George, Wu Shuk Han, Yeung Ki Fai and Zhang Xin Yan.

Bachelor of Theology: Chan Chui Lan, Chan Sau Wah, Cheung Suet Ngor, Cheung Wai Fong, Chou Oi Tai, Dung Wang Pak, Hui Sze Keung, Kiang Lok Man, Lee Ying Lan, Leung Suk Ling Linda, Lo Kwan Ying, Lo Mo Nga, Lui Yan Lam, Man Ching Han, Manuel Gerry Ricardo (Philippines), Tang Pak Kan and Yu Siu Ha. **Bachelor of Christian Education:** Cheung Chi Kwan and Kwan Chi Cheong.

Diploma in Theological Studies: Ying Tak Leung.

Recipients of Theological Education by Extension degrees: **Master of Christian Studies:** Chan Chi Ming, Chang Yin Man, Hung Wan Ki, Lam Sai Cheung Paul, Lau Kwok Fun Fanny, Lee Chi Kwong, Ng Sum Sum, Tam Kam Chuen and Yau Wing Lun Alan. **Associate Degree of Christian Studies:** Au Yeung Yuen Yu. **Certificate in Theology for Lay Leadership:** Chan Wai Choi, Ho Ming Yee Terri, Lau Wing Ping, Lee Man Yee, Mou Sau Lan, Wong Kam Moon and Yeung Wing Hung. **Certificate (Biblical Studies) in Theology for Lay Leadership:** Chan

Tin Yan, Chan Wai Man, Cheang Ka Wai, Ho Cheong Lui and Choi Wing Kin. **Certificate (Personal Growth and Service) in Theology for Lay Leadership:** Tang Wai Shu Chris. **Certificate for Leadership in Market Place Ministry:** Choi Wing Kin, Lai Yiu Wah, Tsang Kwong Chun and Wong Chau Ping.

In his greetings to the graduates in the graduation bulletin, LTS Dean of Studies Dr. Simon Chow reminded the students of what the Apostle Paul said in his letter to the Philippians: "In this generation, be like shining stars." (Phil. 2:15) In response to the theme of this year's bulletin, "*Hold tight to God's trust. Respond to the needs of the world,*" Dr. Chow pointed out three things: Firstly that the mission of workers for the times is to be light in the darkness; Secondly that the phrase "workers for the times" reminds us that we do not want to be "old" workers; And thirdly that workers for the times serve these times, but they do not belong to the times, they belong to God.

Worships and music play an essential role in the life of LTS. This can be done in a quite practical way by singing during chapel, worship or in the choir. One of the artistic highlights in the LTS calendar is always the Annual Sacred Music Worship (see this issue). But also a more theoretical analysis has its place in the academic life of the Seminary. How this is linked to personal experiences is shown in the following article, which is an edited version of a term paper handed in by a student.

Challenge for Today's Churches

Traditional Church Hymns or Contemporary Worship Songs



by Christof Meissner

Christian music can be traced back to the ninth century when musicians started writing down melodies. At that time it was the so-called 'Gregorian chant,' a development of the medieval church, which consisted of a single vocal line. Previous to this we only know that the Bible encouraged song, as found in the Psalms or in Eph. 5:19.

Martin Luther was one of the finest post-Reformation hymn writers and composers, however, even more famous is Paul Gerhardt, who wrote an enormous amount of song texts, some of which were set to music by Johann Sebastian Bach. Paul Gerhardt's texts are theologically deep and rich in imagery. Many of his texts cover topics like comfort, trust, or faith in the face of distress. In fact, Paul Gerhardt suffered much in his life, and yet his hymns express trust and belief in God.

Apart from the great faith expressed, another remarkable feature of Paul Gerhardt's compositions is his use of contemporary music. Many of his texts were composed with melodies from the pubs, borrowing music from love songs or dance hymns. Moreover, his personal texts mark a transition from churchly objectivity to subjectivity. The individual with his struggles, fears,

and pain is the focus of the lyrics.

There are amazing parallels between the features of Gerhardt's music and contemporary worship songs. Contemporary worship music is made up of modern melodies which are often taken from popular music, taken from the people and brought into the church. Another striking similarity is subjectivity, although in modern worship it is not only the text that touches the individual but also the melody. Very emotional, as well as easy to learn and based on repetitions, the song can drive people into an ecstatic feeling of security and warmth. That is, of course, very different to the music of Gerhardt's time, and we can trace back this feature to the influence of the Pentecostal Movement.

Another major difference between contemporary worship songs and Gerhardt's hymns is the level of theology explored in the text. Contemporary worship songs often contain only one verse and it deals with a minimalistic summary of theologically basics. Simplicity is a crucial characteristic of those songs. And, whereas the melodies are subjective, the texts can sometimes be very objective, describing basic doctrinal statements.

This is characteristic of societies in which the basic religious knowledge has been lost by the majority and even the simplest doctrinal statements cannot be presupposed. Thus, it is no wonder that some worship songs seem like children's music to the experienced church attendee.

Here again, the Pentecostal influence is unmistakable, as an international mission church has to express the Gospel in simple words. Experience is also very important and a touching melody can meet this feature. Furthermore, just like contemporary worship songs, Pentecostalism has been criticised for its shallow theology.

Let us briefly examine and compare two of my personal favourites, the contemporary song "Lord, I lift your name on high" and the German hymn "Befiel du deine Wege" by Paul Gerhardt. I first heard this contemporary song when I was 15 years old and have performed it in different contexts, lastly in Hong Kong where I sang it at LTS as well as in churches. Popular internationally, it has been translated into many languages. The melody is composed in a slow rock style and many musicians from the Christian popular music scene have recorded and performed the song. The verse, while expressing praise, is subjective. It talks about personal gladness and salvation in the first person. The refrain, however, is rather objective, being a brief summary of christology, in the form of a praise to Jesus. The emphasis lies on the personal relationship to Jesus. The refrain mentions the cross and that Jesus paid our debts, as well as his resurrection and ascension into heaven. It is a short statement of the belief in Christ as the redeemer of sins and the risen son of God. It has its value in mission events, where newcomers are introduced to the Christian faith in an easy accessible manner. It also has the function of a confession that - played on the radio - could reach a wide range of people.

The second song, Paul Gerhardt's "Befiel du deine Wege," I learned at school and in confirmation. Forgotten, it was not until I faced hardship while in the Navy that the hymn became significant. My father had given me a hymn book for soldiers when I left home and I remembered that he always cited this hymn as an example of a well-composed and theologically profound song. Learning the song by heart helped me to remember my parents and family, who were far away

from me. It gave me hope and faith in a bad time.

From the first verse of Gerhardt's "Befiel du deine Wege" we are given hope, as we are assured that God is actively involved as the ruler of the world and the hymn continues with a message of trust through prayer and patience, because the one who controls the universe will find a path for your feet. After this assurance of hope, the last verse reveals the doctrine of salvation in its full through a prayer:

***“Put an end, oh Lord,
put an end to all our misery
strengthen our feet and hands
until our day of death,
let us be always recommended to
your care and faithfulness
thus our ways certainly will arrive in heaven!!”***

Gerhardt has shown that we can depend on God because He is faithful and we can trust in Him. An extraordinary feature of this song, written in 1653, is that the beginning words of the twelve verses form an acrostic with Psalm 37:5, "Commit your way to the LORD; trust in Him and He will act". This, as well as the easy ABAB rhyme, make the song easy to remember, because you just need to go along the acrostic and then you know how the next strophe starts.

Written during a time of distress, a hymn like "Befiel du deine Wege" can help us to keep connected with God and have hope and faith even when we face very hard times. Songs like "Lord, I lift your name on high" have their right in mission attempts, Radio, and Christian partying, but in personal times of agony they would not help. Our churches need both, the traditional hymns as well as the Christian mission songs. Traditional congregations can learn from mission churches and vice versa. Furthermore, as theologians, poets, and writers we must continue the tradition of writing profound lyrical texts, texts that really go beyond confession and easy explanations. Consequently, we also need melodies that express the depth of a life in faith.

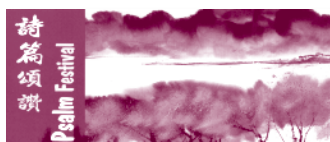
*Christof is a 2008 Master of Arts (Theology) Graduate
at LTS from Germany.*

Start from *Innovation*

by **Samson Tang**

The LTS 95th Anniversary Celebration Opening Ceremony and Annual Sacred Music Worship took place on April 12, 2008 at 8:00 pm, at Shamshuipo Tsung Tsin Church. There were about 600 people who attended that night, and we all believed that we had experienced a journey of innovation.

Innovative Promoting



Starting from the poster of Chinese watercolour painting to the worship composed of English hymns, the combination of Chinese and Western style in the program reflected the multi-cultural seminary of LTS where faculty, staff and students practice loving each other in a spirit of unity.

Innovative Conducting

Apart from the liturgical and theological perspective, the momentum of the worship really amazed us. Under the leadership of Ms. Mabel Wu, every person had the opportunity to worship together, to love and be loved, to serve and to be served, and thus the worship was filled with harmony.



Innovative Preaching

LTS President Dr. Lam Tak-ho gave the sermon titled, "In the Shadow We Shall Praise". By the pre-arrangement of Dr. Lam, the lights of the hall were suddenly turned off, so that the whole congregation experienced darkness as part of his innovative preaching (to underline what he was saying).



Innovative Sending

In the last session of the worship, all of our faculty members gathered on stage for the sending ceremony. After finishing, all faculty members entered the congregation to extend greetings to each other. It represented the idea that theological education is not a matter of privacy, but a lifelong education that opens everyone to God's word.



This innovation is neither an addition nor a subtraction. Innovation comes from our creative God. Let's all return to our roots and start with innovation.

Mr. Tang is the Director of Development at LTS.



Solo: Alumnus Rev. Patrick Cheung



Dancing



Choir



Congregation

News and Dates

Start of Academic Year 2008-2009

The Academic year 2008-2009 will start with registration on August 25-26, 2008 and the Faculty and Student Retreat in Cheung Chau on August 27-29, 2008. An official School Opening Ceremony will be held on Monday September 1, 2008. If you want to plan even further ahead the 2009 Graduation Service is scheduled for Sunday June 7, 2009.

LTS 95th Anniversary Thanksgiving Banquet

On Monday May 19, 2008, LTS held its 95th Anniversary Thanksgiving Banquet at the Regal Kowloon Hotel, Hong Kong. As part of this years anniversary celebrations faculty, friends, staff and students from LTS gathered to celebrate Ninety-five years of continuing guidance



and blessings. LTS President, Dr. Lam Tak-ho, reminded the guests that the past has not always been easy for the Seminary. But by holding on to the grace and promise of God, it could have been managed.

Through performances of the international students community and two of the international faculty members, Dr. Zimmerman and Dr. LeMond, it was again visible, that LTS does not limit its engagement for theological education to the Hong Kong Christian community, but has a broader mission and vision for the Asian region as a whole. In accordance to this mission an offering for the victims of the earthquake in the Sichuan Province in China as collected. The joyful atmosphere of the evening reflected the joy and happiness of all participants about the blessings LTS and its community has received from God over the last Ninety-five years.

Leaving LTS

Three faculty members who spent time at LTS will leave Hong Kong this summer:

• Dr. Jochen Teuffel and Akumnaro Keitzer

Dr. Teuffel has served as a professor for Systematic Theology at LTS for over six years. Renown for his strong teaching, he also contributed to the worship life at the Seminary as a member of the Worship

Committee and was an active preacher and liturgist for the Thursday Evening Eucharist. As an Interim and later Associate Dean of Studies, and member of the Seminary Committee, he also shaped the academic standing and the community life at LTS. He was sent to Hong Kong by the Department Mission OneWorld of Evangelical Lutheran Church of Bavaria, Germany. During his stay in Hong Kong, Dr. Teuffel married Akumnaro Keitzer, a 2008 Master of Divinity graduate, and active member of the international student community. As they will not leave Hong Kong until the end of September please look for a more detailed farewell in the next issue of LTS News.



• Dr. Jack and Linda Lundbom

A well known Old Testament scholar, Dr. Jack Lundbom joined LTS for one year. Besides teaching his specialty area, the book of Jeremiah, he also taught other courses related to O.T. Studies: Deuteronomy and the Pentateuch, Hebrew Prophets and O.T. Rhetorical Criticism. Through his musical skills on the piano he also contributed to the worship life at LTS. His wife Linda used her time on To Fung Shan to capture scenes and moments at LTS through her artistic talents in drawing. Both were sent to LTS by the Evangelical Lutheran Church of America - Department for Global Mission. They sent the following words of farewell:



“Linda and I have enjoyed very much being at LTS during the 2007-08 academic year. I have enjoyed teaching here, and students both in my classes and others not in them have enriched our lives greatly. It has been good to eat together around the tables in the dining hall, where we have come to know many on a more personal level. We shall remember you and miss you when we are in Chicago next year, but look forward to our return in 2009-10. Farewell and best wishes.”

- **Dr. Allen and Leslie Foster**

Dr. Allen Foster from Canada taught at LTS as a visiting Professor for the last year. As an expert in environmental studies and learning, he raised awareness of these issues with the students and the LTS community as a whole. As a dedicated educator he also taught courses on Story Telling, Understanding the Learner and Theories of Western Education. While Dr. Foster was busy teaching at LTS, his wife Leslie, worked as a volunteer English teacher at the CUHK FAA Thomas Cheung Kindergarten in Ma On Shan, which is affiliated with Chung Chi College.



LTS offers a New Summer Intensive English Course

With the beginning of the academic year 2008-2009, LTS offers a new intensive English course and orientation program for all of the new international students. The course will start on July 28 and finish August 20. It is designed as a combination of orientation and English language studies and will try to serve the needs of the new international students in these areas as well as enrich the English of current international students. The two English teachers at LTS, **Ms. Katrina Vigen** and **Mr. Ryan Smart**, have been responsible for planning the course and will also carry it out with some help from local volunteers.

The Course is the first step towards the establishment of a Regional Language Institute. With this institute, LTS together with its oversea partner the Evangelical Lutheran Church of America - Department for Global Mission (ELCA-GM), are responding to the growing need for English proficiency in the Asian region. For many Christians, especially in countries like Laos or Vietnam, the opportunities for advanced studies or government jobs are still limited. Christians often find it hard to find a suitable job. However, having good English proficiency could help them find work in the private sector and in this way help the Christian Community in the region to have a greater impact on the development of their society. In addition, it will hopefully help the churches to improve their economic self-sustainability.

In order to plan and develop the English Language Institute at LTS, **Dr. Mary Johnson** from ELCA-GM, an expert in English as a Second Language, has visited

LTS several times over the last year and has been working with the English Department as they build this program.

Summer Assignment

Leaving professor **Dr. Jochen Teuffel** has been invited to teach a course for the Association for Theological Education's Ministers Institute. Even though part of the country is struggling under the severe effects of the Cyclone Nargis, ATEM decided to hold the seminar on Worship as it will take place in the northern part of the country.

Help for Myanmar

As an instant reaction related to the devastating destruction of the Cyclone Nargis, which hit the Myanmar Irrawaddy delta on the morning of Saturday, May 3, the LTS community held a special collection. The donation was directly taken to Myanmar by one of the students, who's Seminary is located in the effected area. Besides the need for humanitarian aid, 11 member schools of the Association for Theological Education in Myanmar (ATEM) have been damaged by the storm. ATEM is therefore seeking help to rebuild these theological institutions. Nevertheless, all theological schools in Myanmar have started their new academic year this June.

Come and Visit LTS

You are always welcome on the campus of the Lutheran Theological Seminary. Please accept this as an invitation to visit the campus, meet students and faculty, and participate in campus life. If you or a group from your congregation wishes to see LTS, please contact us. We especially welcome friends to come to our daily chapel at 10:00am. We would like you to stay for a tour of the campus and then lunch at 12:30pm. Let us know what date works best for you.

Scholarship Support Needed

LTS will be able to welcome more students, as financial resources become available. If interested in supporting a student, contact Rev. Hanns Hoerschelmann at LTS (intlstuco@lts.edu) or LTS, 50 To Fung Shan Road, Shatin, N.T., Hong Kong (info@lts.edu). You may also contribute through "Friends of LTS - USA and Canada" by contacting Dr. Jerry Schmalenberger (JLSchmalen@aol.com) 162 Pelican Loop, Pittsburgh, CA 94565 USA.