



# Lutheran Theological Seminary News

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## Go for Gold! or: The Last will be the First?

After watching the Olympic games over the summer I've certainly learned one thing: Those who won the silver medal, meaning those who came in second, they are the first losers. Only victory counts. Only those who win, go down in history. In the fight for meters, points and hundredths of seconds, there can be only one at the top.

In order to reach this goal, athletes will stop at nothing. Those who want to win must be ready to make a painful effort and endure terrible strain. Even injuries must be calculated in. There is no time for a private life. Early to bed and a strict diet. For many young athletes in China this means living far away from the family from a very young age in a sports boarding school. But who cares? If somebody wants to reach this high goal, then it has to be like that.

Well, unfortunately it has become more and more a common practice to help just a little bit with some special methods on the way to the gold. One athlete was recently even quoted saying: "In some disciplines you can only reach the high benchmarks with doping as part of the training".

But then, when you have seen the stars overwhelmed on TV you can imagine how great this moment in life must be. And those who make it, they become the stars, the national heroes, the models. Some might now wish to be as successful at these heroes - one day - at something: sports, at work, in their studies, playing music, etc. Everybody would like to be the best at something. Our environment supports this. Only the best ones will have a good life. But beware when you fail! When you are not among the top ones. Then you have lost already and only hard discipline can help.

When Jesus is telling the story of "The Workers in the Vineyard" in Matthew 20, he turns this kind of thinking upside down. It provokes, like many other stories Jesus told. "Those who are last will be first, and those who are first will be last."

What a strange idea! Some had been working hard for the whole day and others only for one hour! No wonder they had been expecting more money. They were working 12 times as much. They were the actual winners because they had got up early in the morning in order to get the job. They had been first! And this work is important. They needed it to survive!

"I have not cheated you. After all, you agreed to do a day's work for one silver coin. Now take your money and go home", says the owner of the vineyard. This wage is exactly the money that somebody needs for this day. He can afford to buy food and even a bed for the night.

To be accepted by God does not mean that you must be the best one. The winner. It does not count for how many years you have been a believer. You must not triumph over other members of your congregation in being the best and most devoted Christian. Don't get me wrong. There is nothing wrong about working hard for God. But! I don't need to think that this makes me a better Christian or that I have earned a better place in heaven by these efforts. Being God's loved Child is not like being in the Olympic Games. I need not win the Gold medal. Maybe it is more like another Olympic motto: "Taking part is everything."

When I join the work in God's vineyard, I trust God. When I join the work in His kingdom in this world I get exactly the reward He promised me and which I need: I get eternal life in God's arms. I don't need more. And that's why it is not necessary to envy others or to be jealous. God loves me. And also my friends and family or those I don't like that much. Even without a gold medal.

May God bless your work and efforts in all the different places of His Vineyard.

*Dr. Gabriele Hoeschelmann is a Professor for Pastoral Theology, Christian Education and Systematic Theology at LTS*



# Off to a good start

## LTS launches first Summer English and Orientation Program

by **Katrina Vigen and Ryan Smart**

This summer marked the first Summer English and Orientation Program at LTS. Eleven new international students and three returning international students joined us for the three and a half week program. These new students hailed from all over Southeast Asia: Cambodia, Myanmar, Nepal, Laos, and Vietnam. They came to LTS to study on a variety of programs,

including M. Div., M.Th., Th.D., and a new program: the Diploma in English. The men and women who took part had varying degrees of English ability, but all successfully contributed to the class. The first year of any program will always encounter some hurdles, however it can be said that this summer's program was extremely successful.



English language has an important role in the theological learning process and is always a problem for the international students in the theological seminary. This year LTS offered the Summer English Course which has

enriched our English speaking and writing skills and in all arrangements of our assignments and also helped us in grasping the English lectures, getting to know each other, and also the information all about LTS. It is a good idea in fact.

*Rev. Lalfakmawia, M.A. Theology, Myanmar*



I am very glad to attend that program. I think that I get a blessing from God because this is the first time LTS has this program. It can help me in many ways. I can improve both spirituality and in English, we can share, learn together about other countries and also about Hong Kong. It is very important for me to know something

before and I can prepare myself, I can know what I should do and what I should not. The program lets me know some guidelines and also encourages me to adjust to the place. I feel very excited with this, I hope that next year we will have this program again and every student can join and know each other more before the school start.

Thank you, my teachers.

*Leap Kirany, M.Div., Cambodia*

The program sought to prepare the incoming international students for theological study in English at LTS. As part of this preparation, English lessons were constructed around acquiring and improving basic skills in writing, reading, listening comprehension, and oral communication. Many English lessons were content based, using readings from the Bible and discussing theological issues, and theological vocabulary was emphasized throughout. Basic grammar was reviewed in structured lessons while Tao Man Lee Josephine (volunteer teacher) offered more advanced coursework, such as on nominalization, to the students. In addition, Dr. Mary Johnson (ELCA Global Mission) taught a class on academic writing.

Creative projects and team-building activities were utilized wherever possible throughout the program to accomplish our language learning and orientation goals. The stated programmatic goal of orientation of the new students to the LTS campus and culture as well as to the wider community in which the seminary is located was accomplished through various means. These included a tour of campus and Tao Fung Shan Christian Center, an introduction to the library facilities through research projects, outings to the Tsim Sha Tsui waterfront and the Hong Kong Heritage Museum in Sha Tin, and question and answer sessions with returning students and faculty regarding community life and academic expectations.

These sessions were supplemented with lectures

from various LTS faculty and staff, such as a discussion on culture shock given by Cheung Po Chu (Professor of New Testament and International Student Counselor), a mini-lesson on Cantonese offered by Tang Fu-Shan Samson (Director of Development), an overview of the background to Luther's understanding of liturgy from Dr. Jochen Teuffel (out-going Professor of Systematic Theology), a lecture on the history of LTS as well as another on the various religious bodies in Hong Kong by Dr. John LeMond (Professor of Church History, Mission and Culture), and finally Hanns Hoerschelmann (International Student Coordinator and acting International Student Counselor) led a discussion on practical concerns related to international students – such as visas, obtaining a Hong Kong Identity Card, etc.

We would like to warmly thank all the students who took part in this program as well as the faculty and staff of LTS who generously gave of their time and talents. We could never have done this alone. Our sincerest thanks are also extended to Dr. Mary Johnson for her assistance during the planning stages and support in the execution of the program. The Holy Spirit's work was felt during the entire program – from organization to conclusion. This guidance inspired and propelled us to accomplish something great that we could have never done alone.

*Katrina Vigen and Ryan Smart are the ELCA English Teachers at LTS.*



Summer English Class is one of the strong foundations for the international students to go forward in LTS. Of course we learnt English and improved our communication in English but we were not merely learning English language. In this period we were learning how to adjust here in Hong Kong and especially in LTS. We got familiar with LTS professors, its history, experience from graduating students about

LTS and, moreover, the environment of Hong Kong before seminary starts. Otherwise it would have been hard for us to start our seminary life in a strange environment. Therefore, we were prepared physically and mentally for the coming days. I suggest to LTS, please continue this program so other international students also may get this good chance to prepare the environment to study here in LTS. Thank You!

*Olak Sunuwar, M.Div., Nepal*



The summer program was good for our confidence and was an enjoyable way to meet the other international students. It is good preparation

before starting at LTS - there is no shock when first starting classes because of the program. I hope the program will be kept to help other international students.

*San Sros Sarin, M.A. Theology, Cambodia*

# Anything but ordinary



LTS professors posing for a picture outside the gate of the old seminary campus



Lutheran Theological Seminary, Shekou, Hubei Province (built in 1913, it still stands on the original site)

**By John LeMond**

As our group of 20 professors gathered in front of the rusty gate for a photograph, someone commented, "We're standing on holy ground!" The ground on which we were standing looked anything but holy, at the end of a muddy road, with a ramshackle store to one side, a group of locals playing cards and drinking beer nearby, and a few scruffy dogs rooting through a garbage dump.

But this was the place, in the little town of Shekou, we had traveled 600 miles to see; and as ordinary as it may have seemed to a casual observer, for us it was anything but ordinary. It was, if not holy, at least blessed. The gate in front of which we happily stood for the photograph was the original entrance to the Central China Union Lutheran Theological Seminary, the first campus of what today is Lutheran Theological Seminary, Hong Kong. And we were the first group of professors to return to the site since the seminary had made a hurried move to Hong Kong sixty years earlier. Unfortunately, it was not possible to go beyond the gate and tour the old campus. Since the early 1950s, the property has been occupied by a unit

of the People's Liberation Army. But just being this close to our roots was a moving experience.

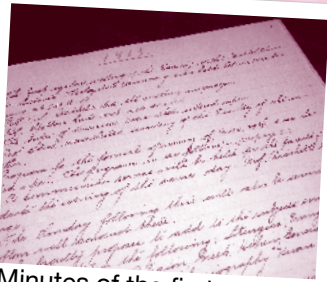
Earlier in the day we had taken a tour of the former Lutheran Home and Agency in Wuhan, which is only 10 miles from the Shekou seminary site. This building, which now serves as the headquarters of the Wuhan Christian Council, once functioned as the office and gathering place for the American and Nordic Lutheran missionary associations active in Central China. With little renovation over the years, it wasn't difficult to imagine what life might have been like nearly a century earlier.

The day before our trip out to the old campus and the office building, we had the opportunity to meet with the Rev. Wang Zhen Ren, the president of Zhongnan Theological Seminary, who is also the chairman of the Hubei Christian Council. We were introduced to several of the seminary's faculty members and introduced in return the work of LTS. Established in 1985, Zhongnan Seminary is situated in the Wuchang District of Wuhan, along the famous Yangzi River. With a faculty of 24 religion and humanities teachers, the seminary draws students

# Faculty China Roots Tour - May 27-31, 2008



Dr. Karl Ludvig Reichelt (professor from 1913-1920 and 1951-1952; founder of Jing Fong Shan and Tao Fong Shan).



Minutes of the first meeting of the LTS faculty (February 22, 1913)



Dr. Edwins (professor from 1913-1948)



LTS Faculty Meeting Minutes, 1913-1952 (now held in the LTS library)

from six of China's central and southern provinces. It was good to see the work of theological education thriving in the former home area of LTS.

Our next stop was Shanghai, China's new dynamo of business and technology. Although LTS doesn't have roots in this bustling city of 14 million, we do have graduates and students here, including the Rev. Gao Feng, who was recently elected president of the China Christian Council (CCC). We met with Rev. Gao and other members of the CCC and the Three-Self Patriotic Movement (TSPM) on the third day of our trip, and had supper together with them.

The CCC, founded in 1980 for the purpose of "running the church well," is the official umbrella organization for Protestant churches in China. The CCC seeks, among other things, to provide quality theological education on various levels for the growing Chinese church of tens of millions of believers. With 12 regional theological seminaries and 11 Bible schools and training centers, this enormous undertaking of Christian education is without doubt one of the greatest endeavors

being undertaken today by the Chinese church. As theological professors, we were honored to have time to share conversation and a meal with leaders dedicated to a mutual vocation.

We made it back to Hong Kong just in time for the graduation ceremony of the LTS Class of 2008. We felt we had come full circle: traveling to Shekou and Wuhan, the site of the original campus; then on to Shanghai for a discussion of the current developments in Chinese theological education; and back to Hong Kong to join in celebrating the commencement of yet another generation of new Christian leaders. Our ancestors in the faith from Central China Union Lutheran Theological Seminary in Hubei Province may have been 600 miles and 60 years distant from us, but looking into the faces of our graduates as they came forward to receive their degrees, we knew that there was an unbroken connection between then and now. In a sense, we were once again standing on holy ground.

*Dr. John LeMond is Professor for Church History, Historical Theology and Mission and Culture at LTS.*



# Change & Transformation?

## A Personal Reflection from the Lutheran Theological Networking Consultation in Bangkok 2008

by Annie Lau

From August 21 to 23, 2008 the Lutheran World Federation Department for Mission and Development (LWF-DMD) – Asia Desk invited Lutheran Theological Seminaries from Asia to a “Consultation on Networking among Lutheran Institutions in Asia: research on the relevance of the Church in the changing Asian Context.” Representatives from the Lutheran Churches and Seminaries from Australia, Hong Kong, India, Indonesia, Japan, Jordan/Palestine, Malaysia, Papua New Guinea, Philippines, Taiwan, Thailand and staff from the Lutheran World Federation joined the meeting. Among them were Church leaders, seminary presidents and students. After a keynote address titled: “The relevance of the Lutheran Church in a Changing Asian Context” by Bishop Dr. Nicolas Tai, Evangelical Lutheran Church of Hong Kong and inputs from LWF-DMD director Kjell Nordstokke on “The relevance of education for Diakonia in Asian context” and Dr. Chung Song Mee, Sabah Theological Seminary, on “The role of Lutheran theological institutions in empowering Lutheran churches for transformation” the group discussed ways of networking and cooperation among Lutheran Theological institutions in Asia in the future. In the following LTS News publishes a personal reflection on the consultation and its discussion written by Annie Lau, Master of Sacred Theology and a graduate from Lutheran Theological Seminary. For more information about the work of the Lutheran World Federation in Asia and the workshop please visit: [www.asia-lutheran.org](http://www.asia-lutheran.org)

It is a common expression that the Chinese diaspora is vast - we are everywhere! But it never occurred to me that the same applies to the Lutheran Communion! That is, until I spent 4 days,

holed up in a hotel in Bangkok with 34 Lutherans from 14 different countries. We had all gathered to attend a Networking Consultation in Bangkok in August of this year. The attendees had come

from both Lutheran churches and theological institutions. All from Asia: all with the brief to “study and review how Lutheran theological institutions in Asia may empower Lutheran churches in the region for transformation.”<sup>1</sup>

An admirable objective and one that recognizes the fact that theological institutions and churches inevitably shape, and impact on each other. They may each have their conflicts and disagreements, as recognized by all parties at the end of the 4th day of the consultation, but it was, and is, a reality that cannot and should not be ignored. It was also a recognition that Lutheran churches in Asia, as indeed anywhere, should be agents for transformation.

The gospel; the Good News, should itself be transformative, and as I listened and interacted with other participants, I was indeed encouraged by the changes that had taken place. I heard of growth in theological institutions, improved standards and continuing connectivity between church and theological education. Yet I was also confronted with transformations that had been slow in maturing. The restrictive role of women within the Asian theological community was a surprise to me. Perhaps it should not have been. I, after all, am Asian and female, living within Asia, and a former student of an Asian theological institution, yet during the four days I spent in Bangkok this issue struck me forcefully.

Of the 34 participants, only eight were women. Of these eight, one was an administrator and three were students. Indeed, if it had not been requested by the Lutheran World Federation that female students should attend, it is a certainty that this number would have been even smaller. Of the remaining four, only one was in a leadership role within a theological institution while the remainder represented only a handful of ordained women in their respective countries.<sup>2</sup>

To be agents of transformation there must

surely also include transformation of culturally ingrained attitudes where such attitudes are opposed to the teachings of the Good News. Yet it seems that while Asian theologians and churches bemoan the lack of an Asian theology and aspire to see the church impact on social and political issues in Asia to a greater degree, they have failed to see that they themselves have failed to implement changes within their own control. If one wishes to see transformation of social and political injustices, then surely gender injustices within one’s own backyard must be the first place in which we should act. Our own Bishop Tai of the Evangelical Lutheran Church in Hong Kong placed the emphasis in the right place when, presenting a paper entitled, *The Relevance of the Lutheran Church in the Changing Asian Context*, stated that before we seek to be relevant, we must first be repentant. We, of whatever gender and nationality, must first be repentant of our own failure to correct injustices where we are. Perhaps it is only when we in Asia free women to be a full part of our Christian family, then we will be able to fully implement the transformation that we all desire.

Although inequalities still exist within the church itself, not only in terms of gender, we can still be hopeful that transformation can come about. Hong Kong is a wonderful place where east can meet west. There still remain many prejudices, but at LTS we have a community that reflects the coming together of different nationalities, denominations and genders. It is only as we live together that mutual understanding begins and barriers that divide are broken. The challenges that I saw at the Consultation in Bangkok remain but as we welcome each other into our respective communities, then, because of the Good News that is in Christ, we live in gospel hope that change can indeed come.

*Annie Lau is a 2008 S.T.M graduate from LTS.*

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1 From a paper presented by Rev Dr Ginda Harahap of the World Lutheran Federation at the Consultation

2 Of these, one ministers in a pastoral role as a chaplain but was not ordained, as there is presently no ordination of women within the Lutheran church in her country.

# Reclaiming Mission in *Java*

LTS Summer Cross-cultural Exploration Trip 2008



by Sarah Wai-man Yuen

In order to enhance the vision of mission to our students, LTS holds a one-month cross-cultural exploration trip every summer. This year we visited Java and the experience was unforgettable. With the help of two missionaries in Java, we visited six cities in these twenty-four days. I would like to share with you just three aspects of our abundant experience which touched our hearts and kept challenging our concepts of mission.

## What is a church?

Under the power of Islam in Java, Muslims are not easy to convert to Christianity. Even if they are converted, they do not claim to be Christians openly. They hide the gospel behind the Muslim forms of thought and modes of expression. Thus they still keep their Muslim customs but the object of worship is Jesus Christ. For them they respect Jesus as the prophet, but worship him as Lord. They do not go to churches but have their own fellowships. In this trip, we visited these groups of undercover Christians. We joined their fellowships and worshipped with them.

What is a church for them? A church is as a group of people who are sharing the Gospel and mission in their own Muslim culture. That is to say, a church is not confessional but contextual.

## The sweet name of Jesus

In Java, witchcraft for the Javanese is common and the people, both Muslims and Christians, believe it. Local witches have the power to kill, curse, cast spells and cause excruciating physical pain, leading to great fear among villagers. The power of the Gospel is manifested when the villagers proclaim the sweet name of Jesus to cast dark forces away. In home visitation of different villagers, we heard many stories of this power encounter. The name of Jesus is lifted on high and the Gospel message breaks through and touches the hearts and lives of villagers, even witches.

In this trip, we have experienced how sweet the name of Jesus sounds! The Name of Jesus is unbridled spiritual power. In this Name devils are cast out, prayers are answered and the sick are healed.





## What kind of care is Xtreme ministry?

Why “e” becomes “X” in the word “extreme”? It is because this ministry is called to care for people who are living with HIV or AIDS, or living as a youth prostitute, youth drug addict or otherwise broken. They are extreme people in the sense that they are in need of extreme care, trust and love. Our hearts were broken when we heard of their struggles, their loneliness and their pain. Because of Jesus, we have encountered lives which are changing from glory to glory. Why were we, in Java? To seek God’s face and

experience God’s love among these people.

In conclusion, these three highlights of our journey reclaimed our concept of mission. Mission is not about confessions but about context, not about gifts but prayers, and not only to the reachable but also the unreachable.

*Dr. Yuen is the Director of Institute of Mission and Intercultural studies, Reichelt Professor of Mission and Culture at LTS. She also acts as the counsellor of this trip*

# Suffering

by Chan Yu Ho



In the beginning I didn’t have any purpose in this trip. I just prayed to God that he will give me some time to reflect on my life and renew my relationship with him. But during the trip I really changed my attitude because of all that I experienced and saw. To sum it up, one could use the word “Suffering”.

This suffering is not related to any difficulties we as a group encountered, but the suffering of the people, the church and the whole nation in this country. There is an extreme disparity between the rich and the poor; there is little or no social security; instead corruption is a common practice. Missionaries told us that Indonesians can buy their identity card at a store, which means your identity is linked to money.

When it comes to religion, Islam is the main religion in Indonesia. Christians are a minority and are often persecuted. Churches are burned down and their members attacked and threatened by others. There have

been cases of assassinations of church leaders in the past. The suffering is that there is nothing they can do about it legally because Christians are not protected by any law.

On one hand the situation of the Indonesian people in general, and the church in particular makes me feel that I am so lucky to have been born in Hong Kong. On the other hand, having experienced their situation I am challenged in my faith and trust in God. I ask myself: Would I be able to be faithful to God when experiencing the sorrow of the people in Indonesia? Would I be willing to become a minister, if God calls me to go to Indonesia? Am I willing to suffer for Christ? Honestly, my answer may be no. I have not yet sacrificed anything for God but at all times received his grace.

When I became a Christian, I have heard that one might suffer for Christ, but I have never experienced it until now. We have so many excuses not to suffer. The church of Hong Kong may be forgetting the crown of thorns and may have replaced it with a crown of gold.

The trip gave me the chance to think about myself. Am I ready to become a minister? There still seem to be many things that have to change in my life. Today I am like Peter who betrayed Jesus. But I hope that one day I can stand before Jesus and answer him like Peter did: “Yes, Lord; you know that I love you.”

*Chan Yu Ho (Michael) is a last year B.Th. Student at LTS.*

# Prayer in the dark

by Yonnie Leung Yuk Yin



On July 23rd at eight o'clock at night, we joined a group of workers from the Bandung Church to have a prayer meeting on the top of a mountain. On the mountain we had a 360 degree panoramic view over Bandung and we prayed for all the people in this land (Indonesia).

After our car had reached the end of the road, we started walking up the mountain. It was dark and some of us pulled out our torches to light up the road ahead, but those without a torch had to rely on the light of the moon. It was very dark and we were so unfamiliar with the place. We just had to rely on our leaders from the Bandung Church. As a precautionary measure, we gave each other notice of what was ahead on the road, such as "There are steps" and "Gravel is all over the road." After a while we arrived at a small plain from where we could see the light of the city below us. This was already very exciting, but it was not our final destination yet. We had to cross a cliff before we reached our final destination. I am afraid of heights. But with courage and some help and protection from others, I was able to overcome my fear. I crossed the cliff and got a little closer to our final destination. Looking around me I thought: "Our Heavenly Father, How great is this." Even though the night scene was not as spectacular as what we can see in Hong Kong, it was still stunning. After I had managed the cliffs, I and one other group member decided not to continue with the rest of the group to reach the mountain top. We sat

down, holding each other, singing hymns and praying to our LORD together.

It was almost the end of our trip and while I prayed all my feelings came together in my heart. In my mind I recalled those faces I saw and places I had visited in the past twenty days. I wondered can I still remember their names and pray for them?

I remembered the Lee family who owned a grocery store. They were peaceful after accepting Jesus Christ. The domestic helpers from Indonesia who were willing to take a risk by spreading the Good News among their village. The Malang Theological Seminary which spent a lot of efforts to nurture the faithful servants in Christ. They supported development of the churches. They were willing to serve, through the motto "One life affects another", those who had been forgotten by many, such as those with HIV- AIDS, drug addicts or prostitutes. The workers of CEM who lived in the faith of Christ. They fought against HIV- AIDS and served those who suffered until the last second of their life. The living testimony of a pastor who told us about an accident which was caused by mining 2 years ago. During that time mud was coming out of the ground and buried fifty houses. Some people not only lost their homes but their families as well.

All these stories came into my mind while I was praying. And the prayer suddenly became the light in the darkness. The prayer lit up the whole city because it was the light of our LORD that brings hope, joy and peace to all. After the trip up the silent mountain at night, we climbed back down to the crowded city with the hope that our prayer would become a blessing for this land.

*Leung Yuk Yin (Yonnie) is a last year B.Th. student at LTS.*

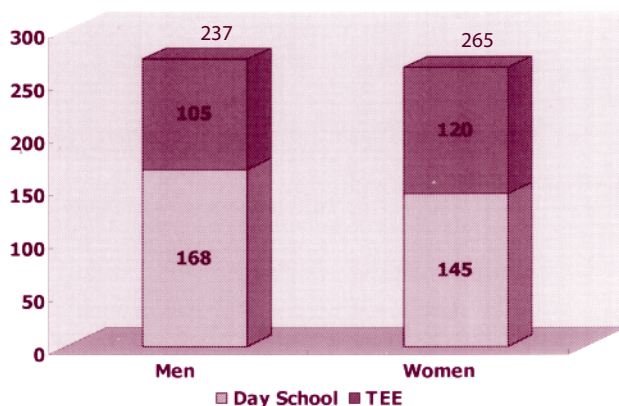
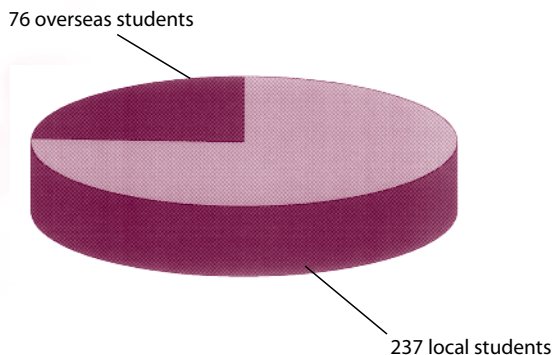


# LTS recorded another rise in enrolment in 2008!

Even though the numbers on the stock exchange in Hong Kong and all over the world are falling dramatically over the last weeks the LTS Enrolment Index (LEI) is moving in the opposite direction. The academic year 2008/2009 will be recorded as another record year in terms of enrolment. Currently 538 students (day school and evening school) are studying at LTS. The Day School currently records a total of 313 students. The student body includes 93 new students in this semester, a rise of 10% compared to last year. In addition, the Evening Theological Education by Extension Program (TEE) has 94 new students adding up its number to a total of 225 students. This means more local lay leaders have taken the opportunity to equip themselves for their service in the church.

Besides the local students, 20% of the student body come from overseas countries. In this year, 14 students from Mainland China are studying at LTS, 7 of them are studying the Advanced Studies Program, the other 7 are exchange students (postgraduate students and doctoral degree candidate) from the the Shandong University, the Guizhou Normal University, the Renmin University of China, the Nanjing University, the Tsinghua University, the Nankai University, the Henan University in Mainland China. 28 students come from the Mekong River Region: Myanmar, Thailand, Vietnam, Laos and Cambodia. In addition, overseas students from Macau, Taiwan, Korea, Philippines, Nepal, Bangladesh, Malaysia, Indonesia, Germany, Sweden, United States, Canada, Norway, Pakistan and England have joined our seminary. LTS welcomes all students to the growing and colourful LTS family!

Maybe this trend, opposite to the market developments, shows that the need for a deeper meaning in life is increasing when the new "stock market religions" are failing and people are left hopeless and without a future.



## Number of Students as Candidates in Various Degree Programs

Bachelor of Christian Education (B.C.E)	4
Bachelor of Theology (B.Th.)	51
Master of Divinity (M.Div.)	79
Master of Art (Theology) (M.A.)	35
Master of Sacred Theology (S.T.M.)	14
Master of Theology (M.Th.)	10
Doctor of Ministry (D.Min.)	42
Doctor of Theology (Th.D.)	20
Graduate Diploma (Grad. Dip.) & Diploma in Theological Studies (Dip.T.S.)	8
Non-degree	50

# News and Dates

## Faculty News

**Bishop Dr. Nicholas Tai** has recently published his long awaited book: **Introduction to the Wisdom Literature of Old Testament in Chinese.** During the summer vacation he presented a paper called "The relevance of the Lutheran Church in the changing Asian Context" in a consultation of Theological Networking among the Asian Lutheran Theological Institutes in Bangkok. On September 23, he was also invited by the Divinity School of Chung Chi College of the Chinese University of Hong Kong to respond to the lecture by Prof. Dr. Howard Stone on "The Vocation of Pastoral Caregiving: Proclaiming the Word in Word and Actions".

Affiliate faculty member **Jerry Schmalenberger** spent the spring semester conducting week long seminars on Congregational Conflict Management for leaders of the Huria Kristin Batak Protestan (HKBP) church of Indonesia. He also taught 25 Pastors and Seminary faculty persons for the United Mission (EU) on the subject of "A New Homiletic." The group included church leaders from Malaysia, Indonesia, Singapore and the Philippines. While in Indonesia for the eighth time, Schmalenberger delivered lectures at STT-HKBP Seminary, Abdi Sabda Seminary, and the Balige Deaconess School. One day was spent teaching the 90 young women at the HKBP Bible Women's School located in Lukaboti also on the Island of Sumatra, Indonesia. He is an ELCA Global Mission Volunteer and has returned to teach practical theology at LTS many times, beginning in 1997.

**Dr. James A. Bergquist** has returned to LTS for the ninth semester since his retirement in 2000, teaching as a visiting professor in the fields of New Testament and Mission Studies. Several articles written by him have been published in the past year. The first was an article in the Trinity Seminary Review in the winter/spring issue of 2008. It was titled: **"The Enlightenment Challenge and Missionary Apologetics – Notes on Affirming Confessional Christian Faith in Our Times."**

He has also contributed fourteen devotionals for the book of India-wide meditations published in 2008 by Gurukul Lutheran Theological College

in Chennai, India. They followed the themes **"A Life of Baptismal Witness"** and **"Reflections on Advent Preparation."** He taught at this seminary in academic year 2007. Late in 2008 he also wrote a seven text studies for **"God Pause,"** an Internet resource published by Luther Theological Seminary of St. Paul, Minnesota. In addition he wrote an article on "Advent" for Trinity Lutheran College of Seattle, Washington, USA to be published in December 2008.

## www.lts.edu with a new look

After serving as an important tool to promote LTS in the world wide educational sector the LTS bilingual homepage has undergone a make over by the Development Department. With a more updated, professional and appealing appearance the homepage serves as an important tool to connect to LTS and inform about programs, activities and current development. It also is a resource where people interested in theological education can find information such as the application forms, the LTS catalogue and other useful material as download files. Please have a look and let us know what you think: [development@lts.edu](mailto:development@lts.edu).



## Founders' Day 2008

The LTS annual Founders' Day will be celebrated on Friday, November 28. As it will be the closing event of this years 95th anniversary celebration there will be an Open Day to visit the campus and a special Family Night Celebration in the evening. The program in detail is as follows:

### **Alumni Sharing (10:30am – 3:00pm):**

Worship, Lunch, Sharing

### **Family Night Celebration (5:30pm – 9:00pm):**

Campus Tour and Special Performances, Fellowship Meal, Thanksgiving Service.

Please visit [www.lts.edu](http://www.lts.edu) for details and any further information.