

LUTHERAN THEOLOGICAL SEMINARY

信義宗神學院

ITS

NEWS

HONG KONG, WINTER 2012, N° 80



The
Light
has
come

The Light has come

The Editor

Photo: Jenny Tam Choi-fung

Today, as I begin to write my first editorial, we are still in the beginning of Advent. In today's morning chapel we were singing a contemporary Christmas hymn which spoke of the "uncreated light that shone through infant eyes." Shortly later we asked, still singing the same hymn, if this tiny spark of light could set a world on fire...

Could it? This is our Epiphany edition of LTS News, and Epiphany celebrates that divine light has come to earth and set it on fire and has kept shining in the dark places of this planet ever since. Epiphany is the older Christmas, the ancient high-feast of incarnation. Christ came to live among us. He is the morning star, enabling his followers to be the light of the earth. If you want: Epiphany is the last act of the church-year's first season, summarizing what has happened so far in the weeks since the first Sunday of Advent.

That is not easy to explain: The light is here, yet it is still dark. Jesus has come, yet we are still waiting for his return... In school and confirmation classes I often tried to illustrate that by putting students on a time line. Some students stood at the beginning of the line. They were supposed to be the prophets of the Hebrew bible pointing towards Jesus. Some stood at the end. They symbolized contemporary Christians, pointing back to the prophets. Then of course many of them realized they should go back to the prophets and point towards Jesus and at the same time towards the future. By that time it

often happened that all stood around Jesus who hugged them and promised to come back from the future end of the imaginary time line. A jolly chaos! I do not know if I ever made it clear to the students, but I certainly created a lot of laughter and fun.

Countless sermons and lectures deal with that same question ever since the first Christmas or Epiphany 2000 years ago. Generations of believers have seen this light. Often it shone in very dark places, and if we could interview them, most of them would have said: yes, Jesus is here. His light has set our hearts on fire indeed, but we are waiting for more. Just like the old prophets: We know our God. We trust him. But we still wait...

And in that we are quite like Isaiah, who dominated this years advent readings (and who plays a prominent role in this issue). Also, we Christians speak of the comfort, the good news, and the good tidings to come. The consequence is that we try to change the world around us. Isaiah promised our light to break forth like the dawn, when we loosen the bonds of injustice, share the bread, cover the naked... (Isaiah 58: 6ff). And if we take Jesus seriously, whom we celebrate as the light that has come, we will spend our time of waiting for his return by spreading that light. By caring, sharing and fighting for justice, we reflect the light of epiphany, which has set the world on fire!

So just before advent we hosted the world-

renowned Isaiah scholar Prof. Wim Beuken, SJ, who challenged the traditional Isaiah-studies and understands the book as a literary and theological unity with major themes inviting us to accept God's call to act. Professor Tsoi, one of Beuken's doctoral students, summarized the two lectures for this edition; as did Professor Borchardt with his reply to the first lecture.

The followers of Yahwe Sabaoth are not only in the eyes of Isaiah called to a non-conventional existence. To a life we understand as transient; however, a life in which we build houses and get married, yet serve the world and keep the yearning for the bigger light to come alive. Additionally, as we talk about building houses: here at the seminary we have started with the extension-works of the campus. This beginning of the works was "kicked off" by the whole LTS community on October 31st with a prayer in chapel. Eventually, at the end of phase one, there will be new light in the enlarged dining-hall, new light in a more beautiful main-entrance and new light underneath the chapel, where rooms for counselling and other purposes are about to come into existence. All that in trusting that LTS can be a light for Christian churches all over Asia.

To ensure we can be a light also in the future we were re-considering our call in the celebration of our 98th Founders Day, from which some of this edition's photos are taken. Less than two years are left now until the big centenary, for which the preparations are in full swing already.

In our talks and worship services we looked at all people who have learned here as a big family; whether they have learned through teaching or studying or serving in any other way. We are a family of witnesses for the light trying to set the world on fire. In some cases that conviction created quite an unusual way of existence: children of students or professors having to literally grow up in a seminary. We plan to hear more of their stories in future issues. Here we start briefly with a statement from some very young children, who live in the lower dorm presently, to be followed by an interview of two young adults who had this experience for most of their lives.

Also, we take the chance to look at how former students of LTS use their time of waiting to spread the light. Rose Chue, a member of the publication committee, was able to visit Laos and here she tells us about how and what five LTS alumni are doing these days in the Mekong Region.

It is also interesting to hear about an eye opening epiphany experience of a student from mainland China, who spent one semester here in an exchange programme. It is surprising to read his description of where he discovered light in the last months.

Light has come to this world. Epiphany has happened once for all and happens yet again day by day. Maybe this newsletter helps us a little to realize that again as the year of the Church starts again for its 2012 edition.



Seminary Children

Rose Chue

From clockwise: Ju I Lee, Ju Song En, Huang Po Ya, Ju Chien

In 2010 a Taiwanese family of four arrived in the Lower Dorm. Both father, Ju Song En, and mother, Huang Po Ya, settled in easily. However, Ju Chien or Gor Gor (Brother) was 4 and Ju I Lee or Mei Mei (Little Sister) was just 1 and they were going to be the only people under 18 at LTS!

Gor Gor didn't mind. "I felt the surroundings were great. I was glad to live here. On this mountain the place is clean and the air is fresh." There was only one problem. "I wonder why there aren't any play things for us." But he soon adopted the car park as his playground.

Life became even better when the TV in the Common Room was fixed. Soon, some quite oldish and normally very staid adults joined in to watch the afternoon cartoon shows. Gor Gor became a Transformer fanatic and Mei Mei a Hello Kitty follower.

The married students, missing their own families, found them as substitute children and the men became quite besotted with little Mei Mei, carrying her around and giving her snacks.

Both children could only speak Mandarin at first and decided that 'Nei Hao?' (How are you?) would be their universal greeting. Even now, when Gor Gor could chatter away in Cantonese, he still shouts out 'Nei Hao' at people passing.

They would have meals in the dining hall and sometimes go to the seminary's Morning Prayers. They were both there with their mother, behaving beautifully, in support of their father when he delivered his first sermon in the Chapel.

They have found many Big Brothers and Big Sisters on campus. "I like to play with the Big Brothers. We play on their iPads together," said Gor Gor.

"I like all the Big Brothers and Big Sisters. They give me Hello Kitty toys. I say thank you to them every time, and they always answer 'Don't mention it'," was Mei Mei's comment.

"We love living in the seminary dormitories. We will be willing to live here again.

Now we are going to leave. We will really miss the life here, and the friends we have here."

This sentiment is shared by another pair of siblings, the Tai sisters.

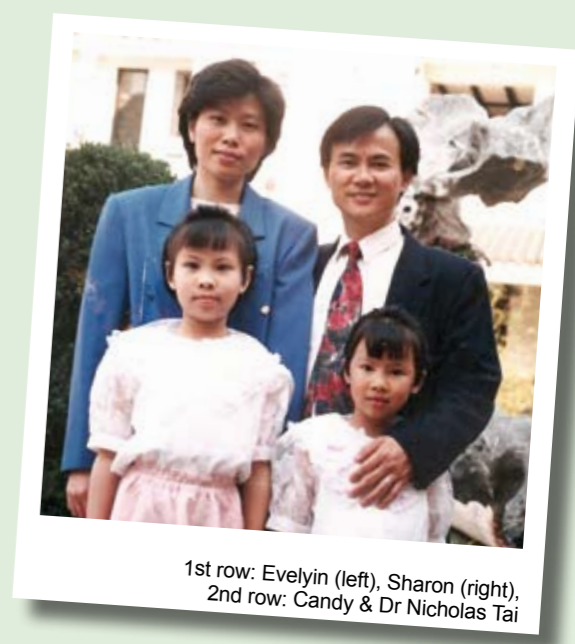
People see To Fung Shan as a transit place, a centre for learning, a retreat, a stop for hikers, and a scenic spot for photographers, but to Evelyn and Sharon Tai, this is their home.

Born in Germany, the girls, daughters of Dr Nicholas Tai and Candy Ng Siu-yim, returned to Hong Kong in 1993 and their family has made the Lower Dorm their home for the last 17 years.

Elder sister, Evelyn Tai Wing-yin, is now doing a MPhil in Physiology at the University of Hong Kong, researching into stem cells and neuro science, while younger sister, Sharon Tai Shuet-yin is planning to specialise in BA English Studies at the same university.

Living at LTS has influenced their outlook on the world and in many ways they are different from their peers. Even as children at school they would be munching on fresh vegetables whilst their classmates ate store-bought snacks; now, instead of gathering in the malls, the girls prefer reading or, in Sharon's case, practicing on her violin, a source of entertainment to the students in the Lower Dorm.

Perhaps it was living on the hill that reinforced Evelyn's choice of studies. "I came to appreciate God's creation. In my research the results are usually beyond our predictions, and what seems to be simplicity becomes complexity, and then, as we investigate further, it becomes simplicity again. Layers upon layers."



1st row: Evelyn (left), Sharon (right),
2nd row: Candy & Dr Nicholas Tai

As for Sharon, she said, "When I was 5 I told everyone I was going to be a theologian. Now I realise I don't have the calling. I am more like my father, good at languages."

One of the great advantages of living here is the opportunity to build up a strong family relationship. Sunday night is Family Time as the Tai family shares their experiences in prayer and Bible readings. This is important as the girls and their mother attend different churches whilst their father's preaching schedule takes him all over Hong Kong.

When the girls were younger, there were many young people their age, mainly children of the International students and staff. All the faculty members were like family friends. Now there are only two children on campus, Gor Gor and Mei Mei, attending the Christ Temple Sunday School class that the sisters teach.

"That is one thing here – the lack of permanent neighbours," said Sharon. "We would love to stay on here but we realise that there has to be changes when Father retires."

LTS students and graduates in Laos

Rose Chue



Chantalla Thongbounnam - Church Librarian and Mother

Chantalla (BTh) is now in charge of the Laos Evangelical Church library and its resources in the LEC central office. She is also heading up the Youth Ministry in the capital, Vientiane. Now married to a Chinese Laotian pastor missionary, who works both in Laos and in Northwest China, Chantalla is the mother of two children, a girl and a boy.

Doua Moua - The Motocyclist Pastor-Accountant

Doua Moua (English Diploma) is an ordained pastor and working as the accountant in the LEC central office in Vientiane. She is also very active in the churches in the capital and this photo shows her called out one evening to pray for a man brought in from the rural areas and suspected of being demon possessed.



Latsamy Vongxada – Youth Worker and Theological Student

Latsamy Vongxada (English Diploma), the senior pastor in his province, is working in the LEC office in Pakse in Champassak Province. He looks after up to a 100 strong youth groups and has organised Christian football and volleyball teams. He is doing part time theological studies and should be graduating in October 2012. As the only person in the provincial Christian work there who knows English, he is in much demand for translation services and tutoring those fortunate to have English classes at school.



Sompheng Thiempavat – Youth Worker, Healing Ministry and Web Designer

Sompheng Thiempavat (BTh) has been working with a healing ministry based in Vientiane as well as with youth groups in the local Laos Evangelical churches. He is employed as a web designer setting up a site for sales and purchases.

Jyo Sengphet Saechao – Integrated Rural Farming Project and Family Man

Jyo (English Diploma) and his father started a farming project involving poultry and fish. Chickens are reared for egg production and their coops are built largely out of natural materials and situated over fish ponds filled with tilapia. The waste from the poultry feed the fish and both the fish and the eggs are then sold. Jyo is now married to Sofie, a pastor's daughter, and the proud father of little Esther. Jyo also assists his father in running their village church, as they do not have a regular ordained pastor of their own.



Pachee Thao – Sunday School Teacher, College Student and Bride

Pachee (English Diploma) is completing her degree in Vientiane. On the 11th of November 2011 she married Leo, Lee Ka Keung (BTh) from Hong Kong, in her home church, Anua Evangelical Church. She is very active in children's Sunday School work. When she graduates at the end of the year she will join Leo in his work in a Lutheran church in Cheung Sha Wan, Hong Kong. She is thinking of continuing studies back at LTS.



2011 LTS Biblical Theology Lecture

Jonathan Tsoi
Photos: Enoch Wong



Each year we invite a world-renowned scholar to be the speaker of our biblical theology lecture. The speaker for this year, Prof. Wim Beuken, SJ, is a Dutch Jesuit. He retired from the Catholic University of Leuven, Belgium, in 1995. Prof. Beuken has strongly contributed to the exegesis of the Book of Isaiah. The title of the Friday academic lecture on the LTS campus (October 14, 10:30 am-12:30 pm) was “Major Interchanges in the Book of Isaiah Subservient

to its Integrating Theme: The Establishment of YHWH’s Sovereign Rule on Mt. Zion (Chs. 12–13; 27–28; 39–40; 55–56).” In additions, one of the Sunday public lectures in Truth Lutheran Church (October 16, 3:00-5:00 pm) was “At the Roots of Messianism: the Book of Isaiah on the Coming of the Sovereign Rule of God on Mt. Zion.” These two lectures attracted large crowds of people.

Though both lectures dealt with the Book of Isaiah, they had different emphases. In this context we have to know more about the background of the problem. The modern critical

consensus on the Isaiah study was established by the German Old Testament scholar Bernhard Duhm for more than one century (cf. his 1892 Isaiah commentary in the series “Göttinger Handkommentar zum Alten Testament”). It can be summarized as the demarcation of the book into First Isaiah (chs. 1-39), Second Isaiah (chs. 40-55), and Third Isaiah (chs. 56-66), each with specific collections of prophetic sayings from different periods, with their own editorial history, and only assembled together in a haphazard fashion. Yet this thesis has faced a great challenge since the 1970s. More and more evidence shows that the book has undergone a sweeping redaction in its formation, so that its different parts have been readjusted to constitute a unity with some theme(s). The problem now is, what kind of unity it is, and what major theme(s) was (were) used by the redactor(s) to compile the book.

The focus of the first lecture was on how the book has been redacted by the theme, “The establishment of YHWH’s sovereign rule on Mt. Zion,” in order to integrate its several major sections, namely chs. 1-12, 13-27, 28-39, 40-55, and 56-66. Prof. Beuken maintains that in the junctures of these sections, chs. 12-13, 27-28, 39-40, and 55-56, the redactor has incorporated this theme to glue together the different sections. By means of a meticulous analysis of the vocabulary that constitutes this theme, Prof. Beuken argues eloquently that the book of Isaiah has been redacted into a book of literary and theological unity.

This conclusion served as the basis of Prof. Beuken’s public lecture. It dealt with the relationship between messianism and the Book of Isaiah. According to the majority of scholars, the Jewish-Christian idea of messianism,

defined as, “A religious movement which expects God to establish his definitive reign on earth in metahistorical form by the agency of an extraordinary person who is called by the Hebrew loan word ‘Messiah’,” has risen not earlier than the Second Temple period. The thesis of this second lecture was that messianism could appeal to the Book of Isaiah as the basis of its message, in particular to the theme of, “The coming of the sovereign rule of God on Mt. Zion.” Prof. Beuken sees the development of this theme in the Book of Isaiah as a sort of drama, in which different actants have their individual roles to play and cooperate together to anticipate the coming of YHWH’s kingship on the holy mountain.

The last paragraph of Prof. Beuken’s public lecture brings out the significance of this theme to the present situation and is worth quoting:

The world in which we live is characterized by confusion and anxiety. For her, the Christian church is expecting God’s kingship through the agency of the Messiah. Reading the Book of Isaiah transforms us from irresolute outsiders into servants of YHWH as we gather with the nations for the homage to be paid to Him who reigns at his holy mountain in Zion (2,1-5; 24,23; 27,13; 66,18-23).

As members of the Christian church, do we go on being indifferent outsiders to this sinful world, or are we ready to accept Isaiah’s clarion call coming from God and act accordingly? The obvious answer to this question constitutes the hallmark of the authentic Israel, which culminates in the Servant of YHWH (Isaiah 53).

Thank you very much for raising this message to the Chinese Church, Father Wim!

Beuken's Lecture

By Francis Borhardt



Professor Beuken presents us on this occasion with an affirmation of some of the received wisdom on the book of Isaiah with some gentle encouragement to move beyond the traditional findings of scholarly tradition. Beuken begins his presentation by upholding the academic tradition of recognizing three different larger literary corpora within the book of Isaiah, namely Proto- (chs. 1-39), Deutero- (40-55), and Trito- (56-66) [first, second, and third] Isaiah. These groups of texts are usually seen as being written and collected at different times and by different authors and editors. He also supports the continued recognition of the smaller collections within these texts that biblical scholars have recognized throughout the centuries, such as the oracles against the nations (13-23).

Despite his affirmation of the received scholarly tradition, which suggests three collections of texts that each contains work from many different authors, Beuken suggests that the text can and perhaps even should be read as a unity. He rests his conclusion on what he sees as a clearly defined strategy by editors of the whole book of Isaiah to show the supremacy of Yahweh on Mt. Zion. Professor Beuken avers that the work of the editors can be most recognizable in the seams between the various collections of the book of Isaiah. For example, he understands chapters 12 and 13-14, or 36-39 and 40 to be integral to understanding the ideas and attitudes of those who collected the various writings included in the book of Isaiah because they mark the borders between either smaller

or larger collections of texts, and presumably provide some evidence for why the editors thought these texts belonged together. There are only a few points that need clarification.

The areas where more explanation is needed lay in the professor's methods. I find it improbable that editors who are linking texts together in order to underline the reign of Yahweh on Mt. Zion would limit their editorial work to only or even mostly the seams, therefore I find it puzzling that Beuken limits his search to these parts of the text. A second question is whether, in following his methods, Beuken is actually discovering the mind of the redactors of the text of Isaiah, or is only revealing the ways that he or any other reader might find connections between two unrelated texts simply because they are looking specifically for those connections. It can be tempting to see planning where coincidence is actually the answer, and it is unclear how Beuken's method prevents this.

A final set of questions regard the thesis itself: Is the reign of Yahweh on Mt. Zion the only or most prominent theme Beuken observes as unifying the book of Isaiah, or does he acknowledge other themes that can be found just as prominently? Related to this, does he acknowledge that the theme of Yahweh's reign on Mt. Zion is seen most clearly within the very latest sections of the Book of Isaiah, such as the so-called Isaiah Apocalypse (24-27) and Trito-Isaiah (56-66)? A more thorough and focused discussion of these issues might make his strong thesis compelling.



Life in LTS

Liang Hui

Children like Disneyland, I like LTS. As a student from China pursuing theological study, LTS is like a wonderful fairyland which makes

me so obsessed that I sometimes forget the dinner time. I was like a poor child who got overwhelmed by the enormous view before me.



Owing to the deep shortage of the theological education resources in the mainland, students like me are struggling in a billowy ocean of false information. We are thirsty for the Word of God but normally guided wrongly. We want to defend the truth but cannot lift up a sword. The frustration takes hold of us frequently and makes us feel like an orphan without Father's protection.

I was totally deceived by the fallacies and absurdities of the society; the voice of Christians

is too weak. The books in the LTS library encourage me a lot, also there are so many Christians friends here who give their voices on every aspect of life, theological views on technology, politics, philosophy, economics and so on. They study the Bible from all different ways. The faith is not emotional but reasonable, unlike the situation in China, which is mostly emotional and anti-logs.

The teachers in LTS also give me a great encouragement, I don't need to fear that knowledge will weaken my faith, rather I see how it supports and defends it.

Although China has carried out the open policy for more than 30 years, it is still obdurate in the ideology field, we can only read the world from the angle of government. On the other hand, Hong Kong is a colourful garden of different thoughts where I can find the truth and experience the dignity and meaning of being a human.

Sometimes I even can taste Andy's joy in the movie *The Shawshank Redemption* here, but the difference is that I will go back and tell everyone the truth of freedom in God.

98th Anniversary of LTS: 25 Nov. 2011

Morning worship...

Exhibition stalls...



Sing to the Lord a jubilant song !



Guitar accompaniment by Dr Mitternacht.



Visitors around our book stall.



President Dr Simon Chow (right) signed in the book he partly contributed to in the Theology and Life Issue no. 2, upon request by the buyer Billy Ma.

Evening Celebration...



That we are truly one in our Lord could also be seen during the presentations from students of the Mekong Region.



A delightful show preceded a wonderful Chinese buffet-dinner



Indonesian arts and crafts were admired, while the smell of Scandinavian waffles filled the room....



... a quick rehearsal before the evening worship.



Colourful lights illuminating the darkness... symbol for our life after Epiphany!

LTS IS CELEBRATING ITS
100TH ANNIVERSARY IN 2013

SHARE YOUR MEMORIES!



1920s professors of LTS, included Dr. O.R. Wold (center) and Dr. K.L. Reichelt (left) of last row



LTS President Simon Chow with staff and students

Dear Friends of Lutheran Theological Seminary!

In 2013, the Lutheran Theological Seminary will be celebrating its 100th anniversary. An Essay Collection tentatively entitled "Lutheran Theological Seminary 100 years - Memories and Experiences" is scheduled for publication.

Looking back at a hundred years of seminary history, we are made gratefully aware of all the LTS coworkers, students, alumni, and financial and spiritual supporters. Without your faithful partnership, the continuous development and growth of LTS, in times of success and difficulties, would not have been possible. Thank you very much!

At this time of celebration, we want your voices to be heard and your personal memories and experiences to be made available to the LTS community at large. We invite you, therefore, to contribute to a collection of essays that will reflect your individual recollections of the history of LTS, as you are part of that history.

Whether you are a teacher, a student, a staff member, a member of the Board of Directors or a coworker from a supporting Mission, we trust that you want to share about the role and function of LTS for your spiritual, academic and professional life, in days of sorrow and in days of happiness. This, we believe, can be an encouragement and a source of wisdom for generations to come.

In terms of themes, titles and content we welcome your suggestions in the areas of campus life, life as a non-resident student, experiences from Daytime or Evening Program studies, relationships between teachers and students, and between colleagues. We welcome reflections on your calling and academic learning, experiences of pastoral ministry, memories of incidents and events concerning the history and life at LTS from the perspective of the Board of Directors and of co-workers in supporting Mission organizations.

The length of contributions can be up to 1000 words, either in English or Chinese. Photographs are welcome.

Cut Off Date: 1 May 2012

Contributions (together with clear photos, if any) should be sent to: publication@lts.edu in doc. format; or if necessary, post to the Editorial Committee of "LTS 100 years - Memories and Experiences", c/o, No. 50, Tao Fung Shan Road, Shatin, Hong Kong.



Introduction about Francis Borchardt



I am the happy husband of Nele, a Lutheran pastor from Estonia, and we are the proud parents of Alexandra Salome and Sophia Maria Liisa. My wife and I decided to embark on mission work in Hong Kong because we both have great interest in the variety of religious expressions in different contexts, and Hong Kong in general, and LTS in particular seems to offer great opportunity for this.

Our sending organization, the Finnish Evangelical Lutheran Mission, has partners in many different countries and several partners within Hong Kong. For the first two years my wife will raise our children and study Cantonese at the Chinese University of Hong Kong. After that she hopes to work with one of the mission partners.

I hope that during our stay in Hong Kong I can learn from the great wealth of knowledge possessed by our students and faculty at LTS, and maybe even contribute some insight of my own as well. I also hope to broaden my horizons when it comes to spiritual life. My scholarly interests include formation of the Bible, Jewish identity in the Greco-Roman world, and archaeology of Israel.

My dissertation work, being defended at the University of Helsinki, is entitled "The Torah in 1Maccabees." It involves a literary-critical

reading of the book followed by an Old Testament theological investigation into the development of the concept of torah/nomos in the various literary strata of the First Book of Maccabees.

I am currently working on two other projects. The first traces the many different ways ancient texts gained and lost authority with their audiences and attempts to discover how so many texts with such different ideas could eventually become recognized as scripture. The second project examines all the texts coming from Jewish sources during the 2nd century BCE and tries to describe the Jewish identity emerging in each of these. It particularly attempts to discover if there was an underlying Jewish nationalism that fueled and/or reacted to the Judean rebellion against the Seleucid Empire and the subsequent Judean state.

Outside of work I enjoy cooking, playing and watching various sports, enjoying the outdoors, and writing and reading about issues of political and economic freedom.

Sharing of Deon

Lau Sze-wan, Deon, Secretary of Development Department

Before I came to LTS, I worked for many years in a Logistics firm as the head of Customer Service and Inventory Control Manager. In 2000 I was facing big challenges at work. Performance stress, a lot of overtime and intricate office politics caused me to almost collapse. It seemed as though work had completely occupied my life, there was no time left to care about family and friends, no time to serve people and keep close to God! I struggled and asked myself, "What is the meaning of my life if I carry on like this?" This weighed heavily on my heart. In the end, I decided to quit my job. Thank God, my family and friends supported my decision and I could overcome the difficulties.

My life has totally changed since the Holy Spirit led me to return to God in 2006. In 2008 I was appointed a soldier of the Salvation Army. There are lots of opportunities to meet different people and their lives enrich my life.

My character is outgoing, active and full of passion. I like to meet new friends and I want so much for my new friends to know that GOD loves them and that He is the only HOPE in the world.



Can there be a Christian form of martial arts?

Enoch Wong, Assistant Editor, Publication Department

In several biblical passages athletics and sports contests are used as metaphors for Christian endurance, discipline, and the pursuit of godliness. In 2 Timothy 2:2-5, the image of an athlete is used to motivate Christians to accept discipline for the sake of victory. In 1 Corinthians 9:24-26 and Hebrews 12:1-13, Christians' endurance in hardships is compared to long-distance running and boxing. In 1 Tim 4:7-10, the idea of physical training is used to describe the pursuit of godliness.

No wonder a number of Christian instructors invented influential sports, basketball by James Naismith and volleyball by William G. Morgan in America, and before that aerobics by the

British YMCA in the 1880s. "How about martial arts?" I have pondered this question many times and asked myself if Christians could create a form of martial arts and use 'its discipline and its celebration of winning – as a tool for evangelization.'¹ This may be my research area if I have a chance to pursue my PHD in the future.






¹p.21 *Sport and Religion in American, From Season to Season Sports as American Religion/ Edited by Joseph L/ Price, Mercer University Press 1992*

2012 Coming Up

Jan	5-6	Registration for Classes; 9 Student and Faculty Retreat
	10	Classes Begin; 21-28 Chinese New Year Vacation; 30 Classes resume
Feb	11-12	Seminar on Commitment;
	29	Submission of 2012 Thesis First Draft (for M.Th. students)
Mar	12	Rev. Daniel Wong Lectures on Pastoralia
	30	Submission of 2013 Thesis Proposal (for M.Th. students)

Looking Back... Recent visits to LTS

9 Nov 2011		About 20 guests from Aeropagos visited LTS. President Dr. Simon Chow hosted the group.
15 Nov 2011		Prof. Dr. Tamcke (fifth from left) of the University of Gottingen in Germany was greeted by a group of international students after a meeting with the LTS International Exchange Program Committee.
8 Dec 2011		Rev. Dr. Rommie Nauta (center), Head of the Mission Department of Church in Action, visited LTS and was hosted by the staff representative led by President Dr. Simon.
14 Dec 2011		Dr. John LeMond and Rev. Patrick Chan hosted a group visiting from the Evangelical Lutheran Church in America of the SW California Synod led by Bishop Dean W. Nelson (right).

School activities

Oct 14 & 16	Public Theological Lecture on Isaiah
Nov 14	Seminary Outing; 25 Nov. 98th Anniversary; 14-18 Reading Week
Nov 25	Founder's Day Worship & Family Celebration

Teaching Staff

A new article "Kampf ums Gerechtesin" by Prof. Dr. Pilgrim W.K. LO of Systematic Theology has been recently published in the book *Niemand ist eine Insel – Menschsein im Schnittpunkt von Anthropologie, Theologie und Ethik* [No Man is an Island. Being Human at the Interface of Anthropology, Theology and Ethics] (Berlin/Boston: De Gruyter, 2011) in Germany, which is a contribution for the Festschrift for the 70th Birthday of Wilfried Härle, Professor Emeritus of the University of Heidelberg in Germany.

Let us pray for...

Student Joanna So Siu-chu (4th year, B.Th.), who keeps receiving diathermy and chemotherapy for stomach cancer. May God comfort and heal her.

Student Cozy Wu Yuet-ying (4th year, B.Th.), who suffers from stage two breast cancer and has had surgery and is receiving therapy. May God comfort and heal her.

Janey, Dr. Zimmerman's wife, as she keeps receiving treatments for early stage breast cancer. May God comfort and heal her.

Smooth execution of the School Extension Project that started on 31 October 2011 and will continue until mid 2012.

Two students from Vietnam who were admitted to our school are still waiting for visas from the Hong Kong SAR Government. May God help us!

News of alumni

Mr Fong Chi Wing, MDiv (2003), was ordained as a pastor on 13 Nov 2011 by The Hong Kong Field Office of the International Pentecostal Holiness Church.

Rev Augusta Leung Lai-ngor, MA (2007), was ordained on 19 Nov 2011 as a pastor by the Standing Committee of The Diocese of Hong Kong Island.

Mavis Kwan Lit-wan was ordained as a pastor on 27 Nov by the Tsung Tsin Mission of Hong Kong.

President: Simon Chow **Editor:** Jan Martin Depner **Assistant Editor:** Enoch Wong

English Editor: Rebecca Lee **Designer:** Hui Chung Yu

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Mailing Address: 50 To Fung Shan Road, Shatin, Hong Kong S.A.R., China

Tel.: 26843203 **Fax:** 26918458 **Email:** publication@lts.edu **Website:** www.lts.edu