

LUTHERAN THEOLOGICAL SEMINARY

信義宗神學院

# ITS NEWS

HONG KONG, SUMMER 2013, N° 83

*Sailing into  
deep water*

信義宗神學院百周年  
Centennial Opening



# The Future of LTS

Dr. Simon Chow  
President of LTS  
Photos by: Jan Depner

*"What shall I return to the LORD for all his bounty to me? I will lift up the cup of salvation and call on the name of the LORD." (Psalms 116:12-13)*

During the Service of the Centennial Celebration Opening Ceremony on 14th January 2013, I used the title "Sail Into the Deep Waters" (Luke 5:4) for the message I shared with the congregation so that we would be able to encourage each other. To complete the mission entrusted by God, LTS could not remain stationary, nor could it feel comfortable by staying in shallow waters and warm sunlight. We have to launch into "deep waters".

"To sail into deep waters" was the command, and a challenge too, given by our Lord Jesus to Peter. In the tracks of history, LTS has gone through a hundred years and we have to take up challenges, to move on and to sail into deep waters.

Our Lord Jesus not only ordering Peter to sail into deep waters, he had also prepared abundant fish loads in the deep waters. In this respect, to sail into deep waters mean blessings in life. To be envisaged with the new century, the future of LTS is to sail into deep waters, to rely on the Lord, to override the waves with bravery and to receive greater blessings.

We thank God for the sound foundations laid down by the forerunners of LTS in the past hundred years, with abundant and invaluable experience culminated. LTS has consistently seen the training of elite ministers for churches as the due responsibility. Starting from Shekow in Wubei in 1913, we have been upholding our position. In 1948, we moved south into Hong Kong with the mission unchanged. In the past twenty years, God led LTS to explore on the service in Mekong Delta, Southeast Asian

countries and Mainland China with a view to bringing greater blessings to churches. Today LTS stands firmly as a regional seminary.

To celebrate the hundredth anniversary of LTS and to mark the joy and thanks at this moment, we have to look into the future. In the calling of God, the mission in the future would be divided into threefold. Firstly, we will continue to be the training grounds of servants with devotion, insight and love of Lord for Hong Kong churches; to proclaim the gospel, to serve the churches and to play the prophetic role in the society. Secondly, we will be in line with the churches in Mainland China in the areas of theological education and church services: to train up seminary teachers with good academic background and strong sense of mission so that they will be able to serve on the pastoral ministry and establishment of theological construction for Mainland China churches. Thirdly, to continue with assisting the faculty staff of seminaries in Southeast Asian areas so

that they are able to be on their own feet and to become independent in their own theological training. As such, "pastoral" and "academic" training will be our legs while Hong Kong, Mainland China and Southeast Asia will be our areas of service.

"To sail into the deep waters": God has opened the way for us. What are we to be afraid and dubious of? Who can close it when God has opened the door? We are bound to continue as the road is spread with oil and filled with the blessings of God. It is the wish that all co-workers of LTS bear the same heart and devotion, not satisfying with status quo, not occupying lands with empty hands. We are bound to devote our heart, mind, be loyal till the end in the position entrusted with us. Hopefully when we recall some day, we will let the words of the psalmist linger in our heart: What shall I return to the LORD for all his bounty to me? I will lift up the cup of salvation and call on the name of the LORD.

## Editorial

Glorious times at LTS at the moment! Festive occasions on which to look back in gratitude at 100 years of LTS. Our God has granted times of spiritual and material growth and has protected the seminary in difficult situations both recent and past. So we can enjoy on the following pages a telling by Ted Zimmermann of his memories. We can read a summary of a lecture by Pilgrim Lo, a lecture – like so many of the high quality public lectures we have had the chance to attend - that inspired us during the last academic year. We are grateful to hear from Dr. John



LeMond about experiences in the past years of teaching at LTS, and from one of our international students on a year of studying here.

But as the title – taken from the presidential reflections – suggests: the topic that is in the air these days is of the future, not of the past. The students, the faculty, the co-workers: everyone on this hill seems to be looking towards the future, expecting blessings to come. A lot of new ideas are already being put into practice; new courses considered, new prayer- or fellowship-meetings held. You can almost touch an atmosphere bustling with optimism and joy looking towards the years to come. The many moments of celebration witness a past that is inspiring the future. The Centennial year is, more than anything else, a year of joyful anticipation and asking where the deep waters are into which our Lord wants us to sail.

# Childhood Memories of LTS

Dr. Ted Zimmerman



If only places could talk, we'd have a richer idea of our history and how things came about. However, our memories can help give voice to history.

Take Tao Fong Shan Road. When LTS moved here in 1948, it was a stony,

narrow, unpaved road much harder to walk or drive up than it is now. No road went down from today's roundabout. Instead, a narrow road went up from there to "Little Tao Fong Shan," now half cut away for the road through Pristine Villa.

Four houses stood on Little Tao Fong Shan and I climbed trees and played with other children of LTS missionary professors who lived there. I have many vivid memories of my friends and their parents related to those places.

For instance, one professor once drove his car off Tao Fong Shan Road and was only saved from plunging down the mountain by a strong tree! I won't say who he was, but it gave him a

real fright and he had to sit in his car until they could get help to pull it back up.

Several professors often played tennis on a packed earth court down on the other side of Little Tao Fong Shan. That tennis court is still there but unused and overgrown now with tall grass. It once witnessed many joyous, strenuous, competitive tennis games among LTS professors.

One who played tennis there was Rev. Dr. Harold Martinson (馬天生), who taught at LTS in Shekou, came with the seminary to Hong Kong in 1948, and became president of LTS in 1956. Dr. Martinson was born in China of missionary parents. His father died when he was very young, but his mother, Anna Martinson, stayed in China after her mission support stopped, supporting her work and children by her own efforts for many years. She later lived on Little Tao Fong Shan, where I remember meeting her. She died at the age of 100 and is buried on Tao Fong Shan.

Among my friends were the children of Rev. Luthard Eid (艾樂道), the last missionary president of LTS (1969 to 1971). In the early 1990's I had the privilege of taking Dr. Andrew and Mrs. Anna Hsiao to visit Rev. Eid and his wife Vera in retirement in Minnesota. Dr. Hsiao

was the first Chinese president of LTS and it was an honor to be with him as he visited the last Western president, a moment recalling a significant development in the history of LTS.

In front of one Little Tao Fong Shan home was a swimming pool we loved to swim in and play around. Rev. and Mrs. Donald Nelson lived in that house, which often rang with the sound of a dozen children from Hong Kong, the USA, Sweden, Norway, and other countries, playing, squealing, laughing and having a great time. My family and the Nelson family had been together in Kunming shortly after I was born, and then in Sabah, before being together again in Hong Kong from the early 1950's. Rev. Nelson was Professor Emeritus until his death in 2011. Mrs. Nelson lives in California and continues to keep LTS in her prayers.

Other friends were the grandchildren of an LTS professor at Shekou, Dr. August W. Edwins (易德文). Dr. Edwins taught dogmatics at LTS from 1921 to 1941, when the Japanese imprisoned him, his wife and children having earlier returned to the USA. In 1942 Dr. Edwins was being repatriated when he fell ill in Shanghai and died on the ship on July 2, 1942. The next day he was buried at sea off the coast of Vietnam. I did not know of this when I played with his grandchildren years later, but this story

has been very meaningful to me since then.

The LTS campus in Paktin was then only reachable by a narrow footpath winding through rice fields and bamboo groves. My father taught there and my mother taught music and directed the choir. I remember students and graduates like Rev. Eugene Gia, who taught me to ride a bicycle, and how we children loved Dr. Andrew Hsiao's magic tricks, and the warm, direct way he talked to us.

Tao Fong Shan Road, Little Tao Fong Shan, the Paktin campus; these places have changed so much, but many powerful memories remain. Memories are not just about nostalgia; they anchor us, sustain us in our work, and drive us forward into the future. And new memories are always being created at LTS. These memories, old and new, will be carried in the hearts of people around the world who have been touched by this amazing place and its faith-filled, dedicated and wonderful people.

Some details were checked for verification at the websites for the Archives of the Evangelical Lutheran Church in America ([www.elca.org/archives](http://www.elca.org/archives)) and the Biographical Dictionary of Chinese Christianity ([www.bdcconline.net/en/stories](http://www.bdcconline.net/en/stories)).



百塔仰寶架傳真道 千徒喝活水宣永年

A journey of many steps under the cross

sharing living water on the true path

### 院慶活動 Program

### 日期 Date

### 地點 Venue

1	百周年啟始禮 Opening Ceremony	2013年1月14日 14 January 2013	禮拜一 Monday	信義宗神學院 Lutheran Theological Seminary
2	感恩晚宴 Thanksgiving Banquet	2013年1月25日 25 January 2013	禮拜五 Friday	名都酒樓 (金鐘) Metropol Restaurant (Admiralty)
3	路德神學講座 Public Lectures on Luther Studies	2013年3月15及17日 15 and 17 March 2013	禮拜五及日 Friday and Sunday	信義宗神學院及城景國際酒店水晶殿 Lutheran Theological Seminary and The Crystal Ballroom — The Cityview Hotel
4	慶賀信神沐恩百載: 普世同心頌唱聖樂感恩崇拜 Sacred Music Worship	2013年4月20日 20 April 2013	禮拜六 Saturday	深水埗崇真堂 Tsun Tsin Mission of Hong Kong Shamshuipo Church
5	聖經神學講座 Public Lectures on Biblical Studies	2013年10月4及6日 4 and 6 October 2013	禮拜五及日 Friday and Sunday	信義宗神學院及城景國際酒店水晶殿 Lutheran Theological Seminary and The Crystal Ballroom — The Cityview Hotel
6	院慶感恩崇拜 Thanksgiving Service	2013年11月24日 24 November 2013	禮拜日 Sunday	基督教香港信義會真理堂 Truth Lutheran Church

上帝賦予我們的使命：  
「以聖經為基礎，  
培訓上帝的忠僕。」

The mission God gives to us is:  
"On the Foundation of the Bible,  
Training Faithful Servants of God."

# Photo-competition

Dear readers of LTS-News. In order to celebrate our Centennial we would like to challenge you to take part in a LTS photo-competition. Please send us photos you have taken over the years, also very old photos are more than welcome. Do you have pictures from the old campus or of a dear co-student? Very recent and very old photos alike will be gratefully received. You can send in up to three photographs in any form. The winning picture will be used for the cover of the next LTS-News issue. So please send your favorite photos within the next four weeks after you have received this current issue. We are looking forward to a variety of wonderful memories that you will share with us.



In this special year a special word of thanks to Marlon and Rita Wang. Dr. Schmalenberger has informed us of your very generous stewardship in recognizing our faculty and staff past and present and your intent to continue supporting Faculty Development and the Wang Memorial Scholarship Fund during this current year or 2013. We are deeply grateful. Ed.

# John LeMond...

By Josefina Leung



*You see him stopping by to say hello to students while walking along those famous 121 steps on the LTS campus; you see him teaching in classroom one of the least popular subjects, Church History, and yet hearty laughter could be heard coming out from the same classroom. Occasionally you find him playing the guitar and singing along with Dr Ted Zimmerman and Dr Dieter Mitternacht, a trio band that has won the applause of many. He is our beloved teacher Dr John LeMond, or simply John as many of us have come to know him.*

## John and Tao Fong Shan

If John ever considers moving onto another career, working as a professional tour guide of Tao Fong Shan may be an option. Tao Fong Shan here refers to the area that covers both LTS and its neighbour Tao Fong Shan Christian Centre (TFSCC), a place John knows like the back of his hand – its history, architecture, symbolisms, and even ... its trees. He could

point to you the oldest tree in the venue. And it is at Tao Fong Shan that you would be most likely to run into him. He regularly teaches, attends the morning chapel, Friday lectures at LTS and he also leads prayers three times a day at Christ Temple at TFSCC from Mondays to Fridays. On Sundays, he is there again ministering a small congregation, preaching and leading the worship service or simply there to be a friend to those who are in need. Even the regular hikers at Tao Fong Shan recognize his face; they often greet each other by saying Good Morning in Cantonese. John is a man of Tao Fong Shan through and through.

But this man of Tao Fong Shan had never heard about this place when he responded to an altar call to become a missionary as a teenager; nor did he have any inkling that this place was going to be the major site where his ministry would take place when he was still a seminary student. He knew he wanted to be a missionary but the question as to where remained open. The only link between him and Tao Fong Shan at that stage seemed to be their Lutheran identity. John belongs to the Evangelical Lutheran Church in America and has been its missionary since 1981. Meanwhile, LTS was established in China by four Lutheran mission organizations; among its first group of four teachers was a Norwegian missionary called Karl Ludvig Reichelt, who later left the seminary and started his own organization, which became TFSCC as we know nowadays when he moved his work from Nanjing to Hong Kong because of war and

chaos in China in the 1930s.

But the first plane that brought John and his wife to Asia didn't go to Hong Kong. The name Tao Fong Shan still meant nothing to him when he went to Taiwan, first as a church intern for two years, followed by three years of Mandarin study and then another three years working in a Lutheran church, a job that required him to preach in Chinese and that perhaps could explain his almost impeccable Mandarin.

What finally brought John to Tao Fong Shan was a picture of a beautiful Chinese-style octagonal chapel on the cover of *Areopagus*, an interfaith dialogue magazine published by TFSCC. The chapel that John saw was Christ Temple, one of the landmarks and spiritual centres at Tao Fong Shan. That picture led him to the editorship of that very magazine after he got his M.Th. at Princeton Theological Seminary. And while working as editor at TFSCC, he began teaching part-time at LTS and became a full-time faculty member in 1998. The first course he taught was on World Religions, a subject he is still teaching alongside Church History, Mission and Worship and Liturgy.

## Friday Morning Eucharist, or the same Friday breakfast

Friday starts early for John, and Friday breakfast is almost always the same at the same venue at Tao Fong Shan, with a slice or two of buttered toast, a hard-boiled egg, cornflakes, some fruit, and before he turned vegetarian, some ham too.

Friday starts early because of Friday Morning Eucharist, a seven o'clock communion service that John has led since 1991, a service he has continued to lead even when he was receiving cancer treatment. Participants of this weekly service consist of a surprising mix of people. There have been more and more LTS students taking part in it since five to six years ago. LTS students who live in the dorm usually make up the largest identifiable group; you see them braving the cold winter, or the occasional heavy rain, or simply the early hour throughout the seasons; but there are also those who don't live on campus, and even those who have already graduated, who attend the early morning service. Students talk about how much they like the service and graduates have fond memories of it. Many of them find it a meaningful part of their theological education at Tao Fong Shan, a kind of education that transcends the boundary of the classroom.

Friday Morning Eucharist lasts about an hour and the liturgy is simple: a few Taize hymns scattered throughout the service, reading of a very short Bible passage (as short as one sentence with a few words) both before and after the 20 minutes of silence, a state of stillness and quietness that to new comers may sound rather daunting, a short piece of reflection shared by the liturgist who, instead of standing at the pulpit at a distance from the other participants, sits cross-legged on the floor in the midst of them, breaking the usual barrier between the one who leads and those who are

led in a service. And most importantly, there is the breaking of bread and sharing of wine. The bread is homemade bread with a touch of sweetness. It is an open communion in which all participants are welcome to take part, each takes turn to serve and be served. Another hymn would be sung at the close of the service before the benediction, a song sung in Mandarin and with the Chinese lyrics and its romanization for those who don't read Chinese neatly printed in the service folder. Friday Morning Eucharist is concluded with the ringing of a small bell; participants would let the bell sound its final vibration before getting up from the floor or their seats. It is a service that you can't rush. A post-service breakfast would take place in Pilgrim's Hall at TFSCC, simple in its menu (and almost always the same) but rich in the atmosphere of fellowship. It is a meal that you don't want to rush through even though you may have to. Voluntary participation is one of the keys of the service. As John has said, "All are welcome to come; and all are welcome not to come." This emphasis on voluntary participation goes well with John's idea of the meaning of a seminary, which to him is like a seedbed where seeds are planted. Students are not told what to believe, and they have a certain freedom to try and experiment with what is meaningful to them.

### Prayer, and more prayer...

John is currently behind a move at Tao Fong Shan that echoes the attempt to save Tao Fong Shan from being overrun by an illegal columbarium, a concern shared by LTS, TFSCC, and other residents of late. It is the making of Tao Fong Shan as a space of prayer in a monastic fashion where regular prayers could be heard. Apart

from the morning chapel and evening prayer at the LTS chapel, there are prayers at Christ Temple of TFSCC from Mondays to Fridays three times a day (8:45 am, 1:10 pm and 5 pm). John has been the major force behind the inception and implementation of these three prayers. He has been responsible for writing all three liturgies in English and seen to their translation into Chinese as well. Depending on the language of preference of the participants, the prayers could be conducted in English, Mandarin or Cantonese. The saying of short prayers is encouraged in place of the rumbling of a long prayer list. Walk-ins are welcome. The three prayers have already gone through a preliminary 6-month trial since its launch on 1 September, 2012. And perhaps just like the ongoing battle against the commercialization of Tao Fong Shan, it is a work that requires patience and dedication, characteristics that are even in greater demand in the present Hong Kong.

I have had the pleasure to witness leading one of the three prayers. He quietly does the setup, moving chairs, getting ready the service books, putting up icons and lighting candles, then he would sit down and wait for people to come in before the prayer starts. They may not come, or they may come in unexpectedly large number; what doesn't change is this: "ALL ARE WELCOME". And isn't hospitality, the ability to welcome others, one of the traits of John?

Tomorrow is another Friday. I expect to meet our beloved Dr John LeMond again in Friday Morning Eucharist, and I am quite sure he would expect the same toast and egg, his long-time Friday friends.

## The Foundation of Lutheran Spirituality – Another Reformation of Martin Luther

Pilgrim W.K. LO

*A new movement of spirituality during the late 80's of the last century in Hong Kong expresses interest in contemporaries like Richard Foster, Mother Teresa and Henri Nouwen. With respect to spirituality Protestant Christians are no longer under the influence of the great Chinese spiritual leaders of the middle-20th Century, such as Watchman Nee and Wang Mingdao; instead, they turn to the Western Church for the heritage of Christian spirituality.*



Christian spirituality in the West has a very rich heritage through the millennia and the Chinese Christian Church should learn from it regardless of denominational differences; however, it is

unwise to follow any denomination or tradition blindly. Martin Luther's reformation of spiritual formation provides a good example. As a monk of the Augustinian friary he dedicated himself to monastic life, devoting himself to fasting, solitude, confession, prayer, and pilgrimage, just as the Roman Church taught with regard to sanctification. He was once a follower of Dionysius the Areopagite, practicing the spiritual exercises of monastic mysticism, and believed firmly that the inborn human *synderesis* could help us fulfil the Law and achieve the union with the divine. But after he had discovered the theology of the cross and the Gospel of justification by faith in the letters of Paul, he understands saintliness contrast with the teaching of the monasticism. For Luther isolation from the society and ascetic life should never be regarded as the way leading to saintliness, but primarily the Word of God, then the work and life according to the Ten Commandments and the Lord's Prayer. He uses the German word "Geistlichkeit" to translate the word *spiritualitas*

(spirituality), in order to put emphasis on the essence of spirituality that spiritual life is the life in Christ which is accomplished by the Word of God and by the Holy Spirit.

In the lecture on the Letter to the Hebrews (1517-18) Luther distinguished God's words for beginners, for those who are making progress and for those who are perfect, and a threefold theology arose correspondingly: symbolic theology to the faculty of perception, proper theology to reason and mystical theology to the intellect. What Luther highly praised is "mystical theology", because mystical theology aspires after the knowledge of the spiritual world. There is no doubt that Luther contributed to the reformation of the Church not only by correcting the wrong teaching of the scholasticism, but by correcting the practice of spiritual exercise too. He transformed *lectio, meditatio, oratio* and *contemplatio* of the *Lectio Divina* to *oratio, meditatio* and *tentatio* for studying theology as the correct way of understanding and communicating with God. Moreover, he criticized the *Imitatio Christi* of the late medieval spiritual formation, for in his view *Imitatio Christi* was wrongly understood as *imitatio operis*; consequently, he advocated *Conformitas Christi*. This was because *Conformitas Christi* emphasizes *imitatio mentis*, namely to have the spirit of Christ which is the essence of *Conformitas Christi* and the foundation of *imitatio operis*. In short, saintliness in Luther's mind is no more "personal perfection", but to conform oneself totally to Christ. In other words, spiritual life is not a life "for me" (*pro me*), but "for your neighbours" (*pro vicinis*) as Christ did. With respect to the concern for spirituality of Protestant Christians in Hong Kong, Luther's theological understanding and reform of spirituality are worth learning.

# A Blessed Life

Tee Sieng Bros



the communities of Cambodia. Somoll worked to fill the spiritual needs in the communities. He went to his mom's house where he setup a small church in my village. He taught English and I joined his class. I also began to worship with him, but I did not understand anything because I was only in his class once a week and sometimes only once a month

In 1996 I graduated from my Primary School and I started High School. I had no place to stay while I was going to High School so Somoll called me to stay with him. During my High School education, myself and a few others stayed with him. We all started to worship God together from day to day. We started a church in 1998 and we named this church Chhertil Church of Christ's Love. Now, this church is the mother church of 13 other branch churches.

In July 2003 I graduated from Hun Sen Chhouk High School. I went to the University of Cambodia in Phnom Penh where I studied Information Technology. Again I found myself with no place to stay while I continued my studies at the University. Thus, I asked a pastor named Uong Rien to stay in his church and his institution for my education. The church is named Open Gate Christian Fellowship (OGCF) and his center for education is named Open Gate Center for Education (OGCE).

On the 19th of March, 2006 I decided to be baptized by Pastor Uong Rien. I believed in God because I know that no one is perfect on

this world, except the Lord, Jesus Christ. He changed me into a new person. I am a sinner, no way for me go to the heaven only through Jesus, the Son of God. Therefore, I committed my life to serve Him. I can do everything through him who gives me Strength (Phi 4:13). Christ is my life; my example; my confidence, energizer and my strength. Amen.

Before I graduated from the University of Cambodia in 2007, I studied at Bible classes provided by the Biblical Institute for Leadership Development International and Phnom Penh Bible School in Phnom Penh. Then in 2007 I was called back to my home church, Chhertil Church of Christ's Love. We discussed with our church committee about our branch churches, neighbor churches and relationship churches; all of them needed Bible Education. Thus, my church committee and I had decided to write a proposal and budget which we sent to Nor-mission people in Norway. We had a very long conversation between them, my church committee and I.

Finally on the 1st of May 2007 they answered us. They told us that we can setup the Biblical Institute for Community Leadership Development (BICLD). I worked as the Principal of this BICLD until I received a letter saying that I got a scholarship from the Continuing Education Program for Alumni (CEPA) and Mekong Mission Forum to Hong Kong. Thus, I delegated my Bible Institute to my Pastor Yi Somoll on 29 Jun 2011. Then I came to the Lutheran Theological Seminary in Hong Kong on the 1st of December 2012.

As I said, I am just the Principal of a small Bible

Institute in Cambodia. I know my knowledge, skills and wisdom are limited, just as it is for all of God's leaders. Thus, I would like to have more education in Theology and World Education in Christianity to help this Bible Institute. As you might also know Cambodia, from 1975-1979, had all its Human Resources and Natural Resources destroyed by the Pol Pot Regime. That is why today Cambodia desperately needs more educated people to help develop, rebuild and heal our country.

I am really very excited to be here at the Lutheran Theological Seminary, Hong Kong for my Master of Arts in Diakonia. It is a very great opportunity for me to be here. I came to Hong Kong for my study and because my Bible Institute in Cambodia needs me.

Last of all I would like to send a very deep thank you to the Continuing Education Program for Alumni networks and the Mekong Mission Forum for sending me here to LTS. Also, many thanks to my Mom and Dad for always giving me so much support in my studies and education. More thanks to my advisor Dr. Chow for all his wisdom and advice. Finally, thanks to all the professors in LTS for a very great welcome and thank you to all brothers and sisters at LTS. Even though we are from different countries and cultures, but we are one family in our Lord Jesus Christ's love. Thus, May our God, Father, Son and Holy Spirit, bless you all.

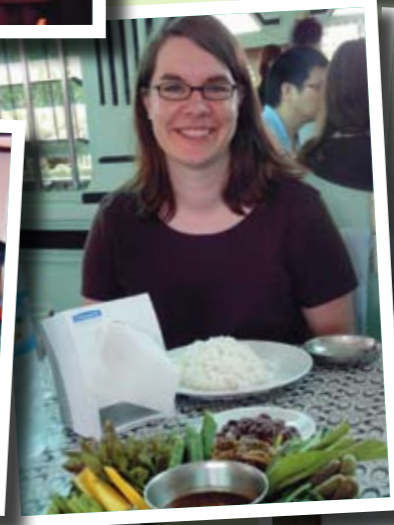
Peace and Joy,  
Christ's Love,

*My name is Sieng Bros, better known as Tee. I was born on 12 April, 1984, in Kampot Province, Cambodia. My family is living in the same place that I was born. I have a brother and four sisters who are all married. I have 7 nephews and 9 nieces. All of them are Buddhist. I grew up in a Buddhist family where I alone am a Christian.*

**W**hen I was at Primary School in 1992, my school was not running well because this was when the Khmer Rouge soldiers and Cambodia soldiers were fighting with each other. The United Nations in Cambodia (UNTAC) became operational in 1992 to set up the election from the 23-28 May, 1993. My cousin-brother, named Yi Somoll worked with UNTAC. After the election, when UNTAC returned to the U.S he began to work with another Non-Government Organization named Food for Hungry International (FHI). FHI has worked to provide basic physical and spiritual needs in

# 100 years of LTS : It's the people!

Photos by: Jan Depner





## Coming Up...

Jul 29- Aug 16	RELI & Orientation for overseas students
Aug 20-22	Orientation for Advanced Studies Program students
22-23	Registration for classes; 27-28 Faculty retreat; 28-30 Student & Faculty retreat
Sep 2	School Opening, Orientation for new students
Sep 3	Classes begin; 6 TEE School Opening Ceremony

## 2013 Centennial Celebration

Oct 4,6	Public Lectures on Biblical Studies;
Nov 24	Thanksgiving Service

## Looking Back



12 April  
Christopher Tang Christian Literature Award winner Mo Fei represented by Y.Y. Huang received the prize presented by President Chow, while another winner, Dr. Tsai Tsu-lun, represented by Chang Hwei-yin, was given the award by Anna Hsiao.



15 April  
Representatives of State Administration for Religious Affairs of China visited LTS, greeted by President Dr. Simon Chow, Dr. Pilgrim Lo and Dr. Daniel Ho.



15 April  
President Chow, Dr. Ted Zimmerman, Dr. Gabriele Hoerschelmann and Dr. Nicholas Tai greeted Ms. M. Wigboldus, Rev. Dr. Tjeerd deBoer and his wife Katherine Ferrier from the Protestant Church of the Netherlands (Church in Actions). Dr deBoer will replace Rev. Dr. Bas Plaisier in the Fall semester.



17 April  
Dr. Carver Yu, President of China Graduate School of Theology, shared with Faculty the values and missions on theological education.



27 April  
Chairman of Jiangsu Province's National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China Rev. An Xin-yi, and representatives of State Administration for Religious Affairs of China visited LTS, greeted by President Chow and Dr Tai.



2 May  
President Chow thanked the following teachers for their devoted services: Ms Rebecca Lee, Dr. Bas Plaisier, Dr. Robin Mattison, Dr. Stephanie Dietrich and two volunteers from Norway, Sindre and Estrid.

## LTS News

LTS will have three new teaching staff in the coming Fall semester, they are Dr. Bambang Ruseno from Indonesia teaching Islam and Christianity, Dr. Tjeerd deBoer from Holland teaching Mission and Culture and Ecumenism, and Jessica Mendes teaching English.

Faculty Retreat of 100th Anniversary was held from 27 to 30 May.

Student Joanna Siu-chu So (4th year, B.Th.) passed away on 16 May. May God comfort her family.

Alumna Jenny Yat-kwan Lam (2012 M.Div.) was discharged from Yan On Hospital on 29 April after about 10-day treatment for stroke. May God strengthen her.

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