

LUTHERAN THEOLOGICAL SEMINARY

信義宗神學院

LS

NEWS

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**a new year –
a new century**



Editorial

A new year, a new century has begun for LTS. After all the centennial festivities we have started with our work and study in the year 101 of LTS history. Many good words, wishes, prayers, and blessings echo in our minds and there is a sense of newness noticeable in meetings and committees.



As I look at this issue it is still some weeks until Christmas. Hong Kong is full with exuberant decorations. Intended to encourage exuberant shopping, of course, I still cannot manage to dislike the glittering and sparkling of the decorations. To me they express the joy of the season. The joy of a world visited by her Saviour. Millions of twinkling lights reflect the fact that Light has come into the darkness and that the Christ himself revealed God's love to a waiting people. So we have decided to put a little of Hong Kong's Christmas sparkle into

this issue. Especially for those abroad that might be a nice memory...

When you hold these pages in your hand, though, Christmas will be over and the next occasion for beautiful and wild decorations won't be far ahead. And again: although the shopping malls may have the people's money in mind when they decorate, the origin of all this orange, pink, and purple is rooted deeply in the religious traditions of the region. Chinese New Year celebrates the hope for the future and so we thought it appropriate to print a very colourful winter issue at the beginning of our new century.

This time you will find our students' accounts on their traditional new years beginnings. I would claim this is even more colourful than many decorations as it shows one of LTS's key-strengths: the colourfulness of our multi-national students and staff. This is documented also by the introduction of our new staff-member and by the account of one of the centennial lectures you find in the middle of this volume.

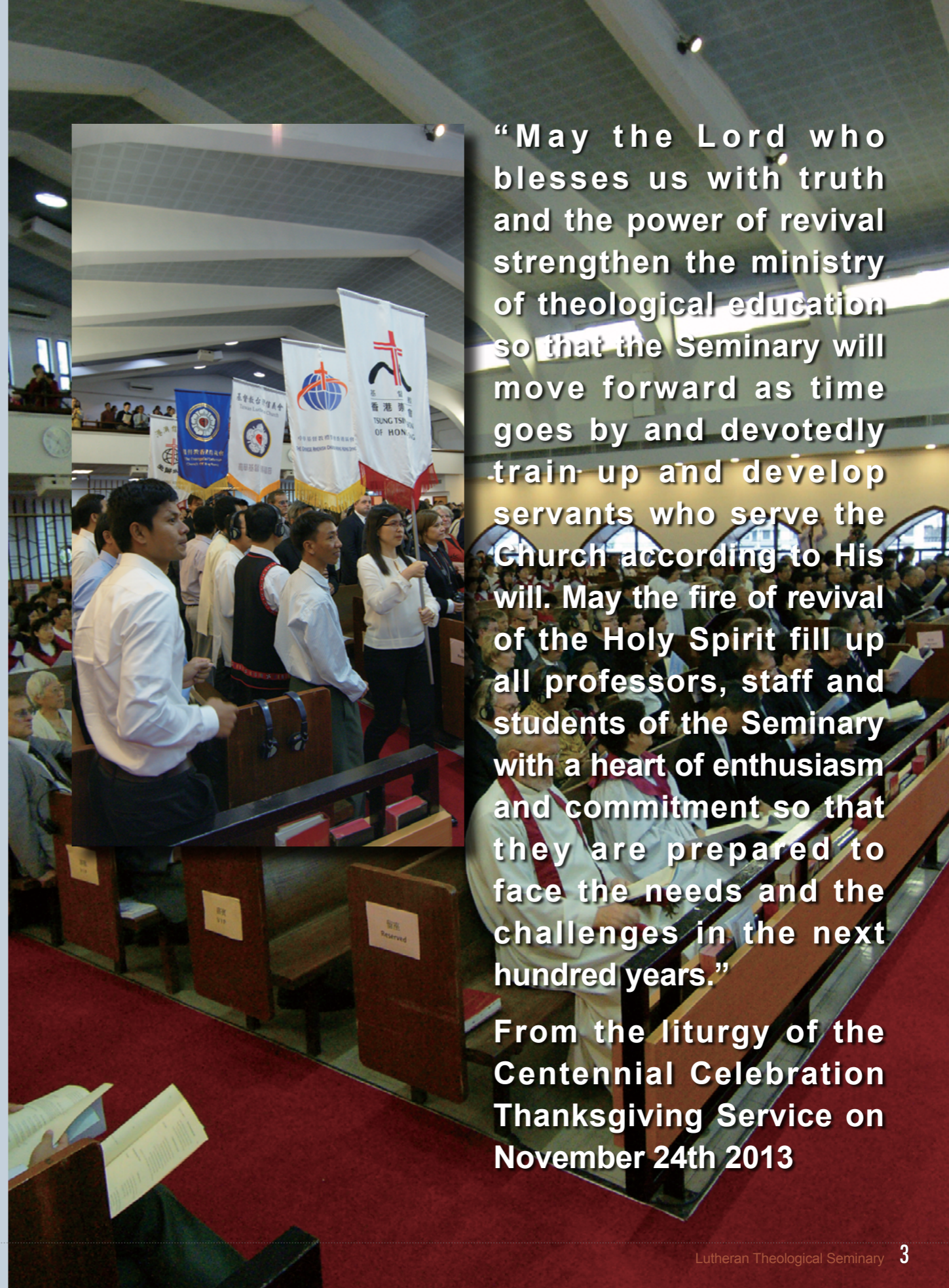


Following is another very colourful compilation: participants tell us about their study-trip to Israel.

And at the end we are proud to tell you about how the World Council of Churches and LTS came together this autumn.

Enjoy a sparkling issue!

Jau Trastin Jepus



“May the Lord who blesses us with truth and the power of revival strengthen the ministry of theological education so that the Seminary will move forward as time goes by and devotedly train up and develop servants who serve the Church according to His will. May the fire of revival of the Holy Spirit fill up all professors, staff and students of the Seminary with a heart of enthusiasm and commitment so that they are prepared to face the needs and the challenges in the next hundred years.”

From the liturgy of the Centennial Celebration Thanksgiving Service on November 24th 2013

New Year's Celebration from different perspectives

Janey Zimmermann

photos: Rev. Dr. Jan Martin Depner



The **New Year in Vietnam** is the major holiday of the year and occurs at the **same time in the lunar calendar as Chinese New Year**. **Trang Tran** says that the first day of the New Year, Christians gather for a thanksgiving service in the church that is decorated with flowers. Church members then share a meal. Afterward they visit other members' homes. The children do receive red pocket money at church. The evening of the first day, church members gather with their own families for a reunion. Red watermelon is usually ripe in Vietnam at the Lunar New Year and is one of the main traditional foods. Another special food is "banh tet." That is glutinous rice with meat inside and wrapped in banana leaves and boiled. The public and school holiday lasts for ten days.

In **Kalaymyo, Myanmar, New Year comes on January 1st** for Christians. **Muan Van Biak** says that offices and schools are closed on December 29th and remain closed until after the New Year. Christians worship for three evenings in a row. Each night they go to the host's house and sing until 11:00 pm. The third night at 12:00, they all shout "Happy New Year!!" The pastor gives a message and they have tea, bread and sweets. Some children stay up all night. The next day is calm because everyone is tired. There is morning worship and the church members do eat together again. Volunteers cook and church members donate food or sell rice to raise money for these holiday meals. January 2nd is Sports Day. The church members play volleyball, football and other games. There are plenty of fun prizes!



Xi'Ning in the Qinghai Province of China celebrates at the Lunar New Year time. Han Ying (Fanila) tells about preparing activities one month ahead. Parents clean the house and children help. In smaller communities, people also do at least one thing to help clean the community. The meaning behind this is to bid "farewell to the old." People get new clothes and begin to prepare special food and snacks. Red festive couplets are pasted on doorways expressing good wishes and hopes for the year to come. Han Ying's own mother always makes special red paper cuts for traditional decorations. Special foods are prepared for the family including dumplings, meatballs, steamed bread with vegetables or meat inside. The family stays up until midnight and firecrackers are set off at 5:00 am to greet the dawn of the New Year. Visits are made to family elders to wish them health and long life and children are given "lucky money." The public holiday extends for 7 days, but the celebrating continues for 15 days. Although certain customs differ around China, Hong Kong and Taiwan, the message is the same, "Family members be healthy and blessed in the New Year."



The German New Year is January 1st. Andy Stahl tells that at midnight on New Year's Eve, fireworks are set off. There are some laws restricting fireworks, but many Bavarians simply go across the border to Poland and purchase huge fireworks to shoot off. Others go to the highest spot possible to watch.

There is a traditional fondue with meat or raclette with melted cheese on bread, corn, crabs, ham, and pineapple. January 1st is a quiet holiday with most people resting! Many churches do have a New Year's service that afternoon.

The Batak people of Sumatra in Indonesia celebrate on January 1st.

Rospita Siahaan recalls that there is a special church service and fellowship on December 31st. That is also the time that the annual report and financial records are shared with the congregation. The church provides devotions for families as they leave to gather at the parents' home. The church rings bells from midnight to 1:00 am. Starting at midnight, the families reminisce about the past year, forgive one another and talk about hopes for the New Year. Even the youngest children are encouraged to participate. The morning of January 1st, those who can wake up, go to church again and in the afternoon everyone goes to visit elderly relatives. Rospita explains that in smaller communities, this marks the culmination of a week of celebrating in big tents for Christmas as well as New Year.



Pisa Tith tells about New Year's in Cambodia, which is April 13 to 15th.

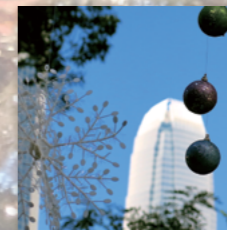
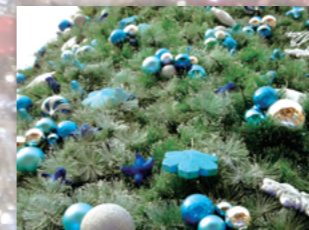
Christians are not the majority, but they try to adapt Christian values to their Khmer culture. The cultural tradition is that a new angel arrives and is welcomed with incense and food on the first day of New Year. On the third day the angel is bathed in a washing ceremony. Christians gather in church and play games such as throwing a ball back and forth between the men and women's teams. If someone misses, he or she has to dance over to the other side! They share a potluck meal at church. The family itself may buy new clothes and shoes for the children and new things for the parents too—even a new toothbrush. Taking care of the elderly is important. They are visited and are bathed. This is to take the place of washing the angel in the Khmer culture. The elders are the "gods" in the family. People put perfume and powder on elders and give them new clothes too. This is the way to show respect and love for them too!

Sengbhandith Souphab (Tai) shares the Laos customs for New Year, which comes April 15th to 17th

according to the Buddhist calendar the three days before the actual New Year are preparation days. Homes are cleaned and food is prepared. Flowers are purchased and decorations are made.

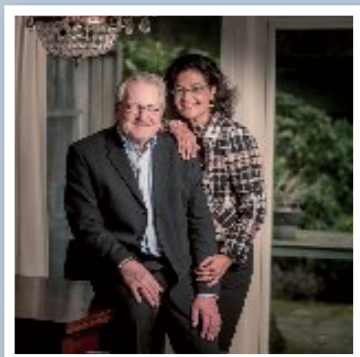
Making perfumed water is an important part of this. Most Lao people are Buddhist and go to the temple on the first day of the New Year for fellowship and the monk preaches. After lunch at the temple, people pour perfumed water on the idols. The meaning of this is to confess their sins and wash the sins of the old year away. People then take the water from under the Buddhist idols and put it on their heads as a blessing and sign of good luck for the coming year.

Christians do things a little differently. People come to worship on the first day and there is a special prayer for Lao and the safety of everyone. Then, there is a lunch gathering and fellowship. After lunch, the pastors are invited to sit in a line with all the church members coming with perfumed water. They pour the water on the pastors and receive a blessing. Afterward, they pour water on themselves and splash one another! Everyone has lots of fun!



Welcome Rev. Dr. Tjeerd de Boer

Rev. Dr. Tjeerd de Boer



My name is Tjeerd de Boer and I am from the Netherlands. I am married to Kathleen Ferrier, who is from Suriname. We have two sons- Isaac, born in Chili and Ezra born in Brazil- both are studying in the Netherlands. We arrived in Hong Kong on August 15th 2013, leaving our sons behind in the Netherlands, for an initial period of two years. In this Fall Semester I started to give classes (and advice) at LTS in the areas of Christian Education and Mission and Culture. Both courses, History of Christian Education and Theology of Religions, are related to my professional background.

During and after my theological studies at Free University Amsterdam, the Netherlands, I became a teacher of Christian Education at several Teacher Training Colleges. In 1984, I was ordained as a pastor of the Protestant Church in the Netherlands (PKN) and started to serve as professor in Missiology and Christian Education at theological seminaries in Chili. Therefore I had to study Spanish at the missionary institute of our church, where I met Kathleen, who was my Spanish language teacher. Together, as a new-born family, we moved to Latin America. We lived seven years in Santiago, Chili, and three years in São Paulo, Brazil. More recently I was involved in cooperation in development and mission, mainly in Africa and in Christian school and educational projects.

I wrote my M.A. thesis about the necessity of developing a theology of religions within Christian Education and I am still convinced of that necessity, even more in the multi-religious and multicultural context of Hong Kong. Theology is always contextual: therefore, it so important that the LTS theological journal is called Theology & Life. Theology is about life, our daily life, which is the focus of my Ph.D dissertation about the Brazilian theologian Rubem Alves. I am very honored to be able to share my 'theology and life' and to share what I have learned in different places and circumstances with the LTS community, faculty and students. I sincerely hope this sharing will further contribute to the already existing relationship between LTS, the Protestant Church and the Protestant Theological University in the Netherlands.

Centennial Lecture

Rev. Dr. Ted Zimmerman

A Storm-Tossed Ship: A Metaphor for the Church Comes Into Being

Karl Olav Sandnes, The Norwegian School of Theology (MF), Oslo

In this article, given as a lecture at the Lutheran Theological Seminary as part of its Centennial Celebrations, Dr. Sandnes examines the story of Jesus calming the storm in Mark 4 as a text that metaphorically evokes the struggles of the church and the lives of individual Christians of any age, and gives assurance that Jesus is able to provide guidance to the ultimate safe harbor. Texts open out in readers' imaginations fields of vision shaped by their cultures, so stories can have an overflow of meaning that transcends the stories themselves in their initial contexts.



Thus, the story of Jesus calming the storm in Mark 4 is read in its literary and cultural context as evoking images of chaos and the proximity with death associated with sea voyages in the ancient world. Darkness, danger, and the language used in Mark also connect to Jesus' way of directing the demons, as he "said to the sea, 'Peace! Be still!'" (Mk 4:39). With a sweeping exploration of ancient sea-faring experience, the Psalms, and subsequent interpretations of this text in several Church Fathers, Sandnes builds his case that the dangers echoing through this story can become in the reader's imagination a metaphor for life and its struggles in general.

The storm on the Sea of Galilee becomes a metaphor for the storms of life with all their dangers and temptations, both for the church itself and for individual believers of any period.

Stories about Jesus were remembered and written down because they had meaning for the author's and audience's own present, so that present shaped how it was remembered. So the story bridges the gap between past and present as it also reaches out to the future to bring to all generations of readers the hope and encouragement that Jesus can and does calm all the storms of life and lead the church towards the ultimate harbor where storms are no more.

By Rev. Dr. Ted Zimmermann

Israel, land of the Bible and Early Christianity

Dr. Dieter Mitternacht and participants
photos: Billy Ma and Dr. Dieter Mitternacht

A course and a journey that leaves impressions!

Right after graduation this year (2013), a group of 18 students of LTS went on a study trip to Israel. The trip was part of the course: Israel, land of the Bible and Early Christianity. It was arranged in cooperation between LTS and the Swedish Theological Institute in Jerusalem (STI). Lund Mission Society (LMS) in Sweden provided generous financial support so that students who cannot afford to finance a trip of this kind by themselves, could be invited to participate.

The objectives of including a journey to Israel in the course were to provide theoretical and practical opportunities to learn about the history and geography of Israel, the cultural and religious environments of the Gospels, Second Temple Judaism, Mishnah and Talmud, the history of Jerusalem, Christianity in Israel during the Byzantine Empire, the Early church fathers in Palestine, the age of pilgrimages to the Holy Sepulcher, and Archeology and Politics in Israel. In addition, students were given the opportunity to encounter some of the present day political and religious circumstances under occupation, especially of students in Palestine, and to experience worship in synagogues, churches, and mosques.

The days spent in Israel were divided between excursions to ancient sites and lectures on site and in the classroom at STI. Two professors from LTS, Dr. Simon Chow and Dr. Dieter Mitternacht, together with the director, Dr. Håkan Bengtsson, and the team



of STI planned and prepared the lectures which were all given by specialists living in Israel. The excursions were conducted by professional guides and, in addition, students themselves participated in the learning process by preparing and presenting on site introductions to each of the places that we visited.

Students learned about the land of Israel in biblical and early Christian times, its politics, culture, and religion. They experienced the geography of the Holy Land, by means of excursions from the deserts in the south to the highlands in the north. They learned about Jesus in the context of the Holy Land, as for instance, visits to the Bethlehem, the synagogue in Capernaum, or the Mount of Transfiguration. Incidents from the Gospels came alive as we recited passages and meditated on them on site. The connection between text, history, and geography came alive through visits to Masada, Qumran and the Dead Sea, Jerusalem with surroundings, the Galilee, Nazareth, Capernaum, etc.

Gary, Hong Kong:

I was not interested in history before I went on the Israel trip. But when I visited the different places in the Holy Land, I understood that the same has a different history in different periods. When I stood in some of the places of which the Bible speaks, it dawned on me that even I live in historical time and I understood that events, people and cultures, each in good time, also brings forth different interpretations of faith. ... I want to learn and see more about the history of different factions of Christianity. I no longer want to judge by outward appearance.

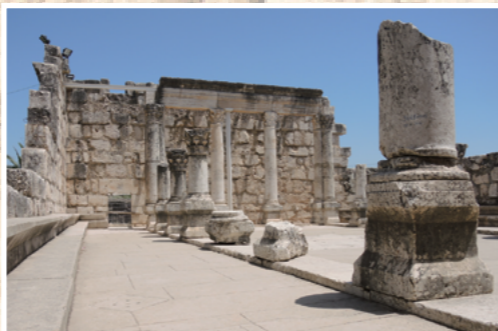
Selina, Hong Kong:

The visit to the Bethlehem Bible School and the ICB was an important highlight to my intellectual comfort zone. Bethlehem, within walking distance from Jerusalem, where Mary and Joseph stayed for registration in the Royal City 2000 years ago has become a cage for indigenous Palestinians. What a heart breaking tragedy! When God revealed to Moses to lead God's people into this narrow strip of Promised Land, we were told that there were many different ethnic groups and tribes living in various spots of the Land. I reflect on our Chinese history. If it were not for our tyrant, the First Emperor Ch'in Shih Huang (秦始皇), who unified Chinese writing 2200 years ago and our National Father, Dr Sun Yat San (孫中山先生), who unified all ethnic groups and standardized our official language to Mandarin 100 years ago, maybe the ethnic conflicts happening in Palestine today would also be happening on Chinese soil.



Cuong, Vietnam:

Visiting different places in the Holy Land, and observing the nation of Israel, has been really a wonderful blessing. It has been an unforgettable trip and I learned many important and interesting things for my future teaching ministry in Vietnam. I could also see how God has been fulfilling His promises given in the Scriptures, especially the calling of the Jewish people back to their land as it is written in Amos 9:14-15 or Ezek 36:22ff.; etc. On the other hand, with the establishment of the nation of Israel and the currently increasing tension and complex political situation, it is a sign that the Lord Jesus will come back soon, though we could not know His exact time. It reminds us that we should take advantage of our remaining time to serve our Lord wholeheartedly by sharing His love and grace to other people through our life.



Rospita, Indonesia:

Why is there is no peace in the Holy Land? We need to acknowledge that since the time of King David in the OT until the time of Jesus in the NT, Jerusalem was seldom in peace.

Does this nullify Israel as a Holy Land? Absolutely not. Israel is called the Holy Land since the beginning not because the people who lived there were holy but because God was there, because of God's holiness. The history of the presence of God in His temple in Jerusalem never changes, even though now there is a big mosque in the place where the Temple used to be. Israel is still the Holy Land now and forever.

Mona, Hong Kong:

In the past, I believed that archeological finds are reliable sources that prove or disprove history, that the best way to a real biblical story is to rely on archeological findings. But now I understand that there is a cross-influence between the interpretation and archeology. In his lecture "Archaeology and the Land", Dr. Yonathan Mizrachi taught us that history is like a broken pot with only a few shards remaining. How can archeology restore or reconstruct the original shape of the pot? It is largely based on a preconceived notion of its shape. Each additional piece that is recovered may improve the reconstruction, confirm certain possibilities and rule out others. But this is a never-ending process and there are always alternate versions. A find reduces the number of plausible alternatives, yet archaeological truth also depends on how people interpret the finds.

Loretta, Hong Kong:

Christianity is regarded as a "religion of love" and Judaism holds



firm that "a deed of loving kindness" is one of the three most important things on which the world stands. Hence, to live with love – towards families, buddies, neighbors, visitors and even enemies – is the command that should be observed throughout history on both sides. ... We have experienced the love of Jesus throughout the stay at Swedish Theological Institute. Their great enthusiasm expressed not only on the tour logistics, lectures but also in dinners and accommodations. We have received hospitality, friendship, love, and concerns from everyone- staff, lecturers, archaeologist, tour guides, and volunteers- during the whole trip.



Kan Kan, Hong Kong:

When I look at all the beautiful and magnificent churches built on top of our suffering God, Jesus Christ, there's a picture of "suffering verses flourishing, bitter versus brilliant" that comes to mind.

I wonder whether God needs these beautiful churches, or if it is us humans who need them to express our own glorification. ... Holy can mean a lot to different people. For some, a place is holy because Jesus Christ has been there and they hope that the holy place can make them holier. But is God only living in certain places or does God live everywhere? Is he a moving God that lives everywhere eternally, or is he forever staying at the bedrock of the Holy Sepulcher, or in the village of Capernaum and the lake of Galilee? I treasure this trip very much, including the fresh air, cool wind, hot sunshine, the



singing bird, and the people we met in Jerusalem. However the Holy Land did not make me a more holy person! My reflection is, Jesus did not want to be crowned as King, but David wanted, and the human also wanted a King. Jesus did not want to show himself holy but to die together with 2 criminals. It was others who wanted him to be holy.

Lim, Hong Kong:

I love the trip to the Galilee. When I looked at the Sea of Galilee from the Mount of Beatitudes, I felt I could see the big crowd sitting at the shore up the hill. When Jesus preached to them, I asked Him how He could encourage such deprived people to accept their poverty and suffering with such high standard of attitudes. He did not answer me with words, but then tears come out from my eyes, and I began to realize that His teachings are not only in terms of requirement but in terms of promise and proclamation. The gentleness of the Lord has healed my heart for I think I might have identified with the congregation with my own weakness at that time.



Former WCC President Visits

Abraham Peterson

In the latter half of the first term, many exciting international delegations worldwide stopped by Lutheran Theological Seminary to visit, offer greetings, and explore the wealth of theological education occurring atop Tao Fung Shan following the World Council of Churches General Assembly in Busan, South Korea. The Reverend Doctor Konrad Raiser, former General Secretary of the World Council of Churches, spent more than two weeks with LTS.

Dr. Raiser taught a two-week intensive course on Ecumenical Theology, sharing many meals with students and faculty alike, offering a Friday lecture titled “The Ecumenical Movement in the 21st Century and the Place of Asia,” commiserating with students in informal gatherings, and even presenting for the Hong Kong Network on Religion and Peace at St. John’s Anglican Cathedral. Though he has visited Hong Kong many times in his responsibilities, he indicated he was thrilled at this opportunity to interact more substantially with LTS. He extended greetings and congratulations to the seminary at the Centennial Celebrations.



Student Andreas Stahl, from Germany like Raiser, arranged an interactive session with

students and Raiser, attended the intensive class and lectures, and subsequently provided exceptional feedback. He indicated about Raiser that: it was his behaviour and personality which impressed me. He and his wife are descendants of two great German families, he studied and taught at Harvard University and was the General Secretary of the World Council of Churches, but he didn’t take care of his personal status and position in society. He ate with us students, had authentic interest in our life, lived in a small room in the dorm and washed his plate on his own.

Raiser’s example of humility and servant leadership was demonstrated at LTS and in his roles at the World Council of Churches.



LTS Students Attend General Assembly

Abraham Peterson

The World Council of Churches, headed for many years by Dr. Konrad Raiser, held its 10th General Assembly (GA) this year from 30 October to 08 November in Busan, Korea, with the theme “God of Life, Lead Us to Justice and Peace.” Two students from Lutheran Theological Seminary, Shwe Gyan Saw and Myatt Hsu Mon Naw (Cho), attended the Assembly following three days spent in Seoul with the Global Ecumenical Theological Institute (GETI). Shwe Gyan is a third year Doctor of Theology student from Myanmar whose thesis is “Contemporizing the Divine Spirit from an Ecotheological Perspective.” Cho is a first year D.Th. student who is contemplating “*Missio Dei* and Anglican Social Practice in Myanmar.”

The GETI and GA schedules were packed from breakfast at 7a.m. until the beginning of free time around 8:30p.m. Each day had devotions, lectures (with question and answer time), meals, and group discussions; days occasionally included excursions. The students were broken into smaller groups with international representation from Finland, Jamaica, Cambodia, USA, Botswana, Zambia, Israel, UK, India, and (for every group) Korea. Cho attended big group Bible studies, sessions on unity and peace, and on mission, particularly on the new mission statement regarding the Holy Spirit. She pointed out there were 80 denominations from 60 countries among the 170 representing the GETI portion and was particularly impressed with the involvement of the Orthodox.

At times, Shwe Gyan and Cho found the English a bit difficult or complicated with so many backgrounds represented, but the vast amount of relationships each built easily outweighed the language barriers. With such long days, packed schedules, and so much information, both found there was not enough time to discuss and reflect. They felt that the Assembly was focused on social issues and external elements, rather than on internal (and potentially divisive) issues of faith. Similarly, many of the elements were centered around specifically Korean issues or elements particularly related to the Korean context. For Shwe Gyan, the time was a reminder that we must “do theology from below.”

LTS is certainly grateful for Konrad Raiser and his brief yet effective presence, sharing about ecumenical theology. We are likewise grateful that our students, like Andreas, Shwe Gyan, and Cho, share a dedication to theology for the whole church, by the whole church.



Coming Up... (2014)

Feb 10	Classes Resume after Chinese New Year ; 21 Hong Kong Seminarian's Day
28	Submission of 2014 Thesis First Draft (for M.Th. students)
Mar 8-9	Seminar on Commitment
Apr 11	Annual Sacred Music Worship



Looking Back... (2013)

Nov 9	President Dr. Simon Chow delivered a sermon titled "Devoted Service to the Lord" at the annual conference of Women Fellowship of ELCHK, where about HK\$300,000 was raised to support the educational ministry of LTS. LTS is deeply grateful to the Women Fellowship.
Nov 11	Representatives from the bishop's office and other leading bodies of the Bavarian Lutheran Church (Germany) visited LTS.
Nov 15	Chairman of Nanjing Province's Three-Self Patriotic Movement of Protestant Churches in China & Vice President of Nanjing Province's China Christian Council, Rev. Li Lan-cheng, visited LTS with Rev. Lau Xin and Rev. Fan Lei, and were greeted by President Dr. Simon Chow.
Nov 18	ELCA Area Program Director for Asia-Pacific, Rev. Dr. Franklin Ishida, discussed with President Dr. Chow the mission of English education.
Nov 20	President Dr. Chow greeted representative of China Christian Council (Guangzhou Province), Rev. Fung Hao.
Nov 23	Conference of Mekong Mission Forum was held at LTS.
Nov 22 & 24	Chairman of National Committee of Three-Self Patriotic Movement of Protestant Churches in China, Elder Fu Xian-wei, visited LTS and later delivered a short message at the Centennial Worship.
Nov 25	Vice President of Finnish Evangelical Lutheran Mission, R. Steffensson, and representative for Asia Pacific, J.E. Leppänen, visited LTS.
Nov 27	Representative of Tao Fung Shan Christian Center Dr. Tong Wing-sze discussed ministry cooperation with President Dr. Chow and Rev. K.K. Chan.
Dec 3	LTS students enjoyed Korean-style cuisine for dinner, thanks to the host of Korean churches.
Dec 16	LTS held a ceremony to farewell 4 students from mainland China.



Dec 20
LTS issued theological degrees to the following 37th graduates from China:

Deng Rong from Nanjing Province (Master of Divinity), Song Yong Sheng from Henan Province, and Wan Baochang from Zhejiang Province (both received Master of Arts in Diakonia).



Dec 20
LTS held a ceremony to say farewell to a Faculty member Ms Ruth Sun,

who had been back to Taiwan for retirement on 21 December 2013. LTS President, Dr. Simon Chow, and President of Student Association, Alan Yip, presented gifts to Ms. Sun, an alumna of LTS (1989 M.R.E., 2001 M. Th.), who had lectured on Christian Education at the seminary for over 10 years.

LTS

- Mr. Jonathan Lee is assigned as full-time Executive Assistant to the President of LTS, effective 1 January 2014. May God strengthen His servant.
- Ms. Olivia Cheung is promoted to Deputy Director of Development Department, effective 20 January 2014. May God bless His servant.
- LTS has educated and trained thousands of pastoral workers for 100 years. May God keep showing us the correct direction of serving Him, blessing all staff and students, refreshing us so that all parties may be united, devoted, and loyal to serving Him.

Let's pray for ...

- Family of Dr. Han Kvalbein who taught New Testament in 1986 at LTS and passed away in Dec. 2013. His funeral was held on 2 January 2014 in Oslo, Norway. May God comfort his family.
- Dr. Pilgrim Lo, whose mother passed away on 5 Dec. 2013. May God's healing power shine upon him and his family.
- Family of our alumnus Rev. Gia M. Eugene who passed away on 18 December 2013. May God wipe away their tears.

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