

LTS

Hong Kong, Winter 2014, No. 88
信義宗神學院
LUTHERAN THEOLOGICAL SEMINARY



NEWS



HOPE

Hope...

Our world is in a terrible state. No doubt about that. Looking at the news nowadays can easily lead to frustration. Wars and suffering are wherever you look and this seems to be increasing. Yes, I like you may have felt I was on the verge of depression more than once lately.

And so it happened to me several times that I went into our LTS morning chapel services with a rather heavy heart. Equally often though I came out refreshed and with new hope. The Gospel, the good news, overcame my sadness. It may have been a word from the Bible, a sentence from the pulpit, a hymn, or a friendly chat with another worshipper that did the trick, reminding me of the hope I have, encouraging me to take a different perspective: there is good reason for hope and trust!

Christians all over the world experience this. We have seen a light in the darkness that cannot be extinguished. Our hope rests on solid ground; our saviour has come and is coming towards us.

Yet there is always the danger of it ending there. We take our fears and depressions

into church, get a good portion of hope – ideally lasting for a week – and go home comforted and a little happier.

I believe our hope is of a different nature. It's incarnational. It wants to be applied. It is fading if it isn't lived out in deeds. It will only lead us into freedom if we make use of it.

If we confine the good news to our little circles, it may uplift and comfort us for a short while. But what the prophets were waiting for had a different dimension. The saviour who came into this world turned things upside down. The message that God has a different view on the world than the media and is still acting in it: the nature of this hope is that we can change things. There is power in non-violence; there is a promise to bold opposition against the powerful. We have hope that we can change things; we still expect that there are many Davids around us that will bring down Goliaths.

Not only do we leave our churches refreshed, we leave them empowered, energized to apply the hope we believe in. Advent is not only the in four weeks leading



Be strong and take

to Christmas. We live in advent every day of our life, in the advent of the kingdom that is already among us. And so we live in a time of hope – hope against all odds. Hope that we can perform courageous acts of humble obedience or of bold disobedience to turn the world around.

May we all encounter the hope we have in this year's celebration of Incarnation and Epiphany. Merry Christmas!

In this issue, “hope” will be a dominating theme. Maybe you want to use the biblical words you find at the bottom of most pages for a personal reflection on hope. You certainly find the theme of hope in between the lines of Dr. Göran Larsson's wonderful article about how and when Christians celebrate Christmas in the heart of a war-torn region.

And if there wasn't hope that circumstances can change, the involvement of Christians in societal matters would make no sense. In this regard, Walter Sparn's shortened Hong Kong radio-sermon for Reformation Day on social ethics from the perspective of the Reformation is a good reference.

There is, of course, hope for our institute as well. President Simon Chow presents his hope and vision for LTS on the occasion

of a thanksgiving service at the end of this year's successful walkathon. Also, we had three exciting lectures and encouraging discussions from and with our OT professor, Francis Borchard. He has kindly written a summary of one of his talks for us. It is last but not least a hopeful sign that we have many visiting professors and that our faculty development is on-going. There are several candidates studying around the world. Angel Lam from that program has begun to serve at LTS, as have guest professors Walter Sparn from Erlangen and Øystein Bjørdal from Oslo.

Enjoy our Christmas edition of LTS News!

Janter in Jepus

heart, all you who hope in the Lord.

Psalm 31:24

From Fjords to the Mountain

Rev. Øystein Bjørdal

Hello everyone in the LTS community! My name is Øystein Bjørdal. I grew up in a family of fishermen, engineers, and mechanics in the beautiful fjords of northwestern Norway. Our family life in the 1950s involved different industrial undertakings to build the country after the Second World War. We were much involved in cultural life and choirs, as well as in the official church and the so called “prayer-houses”.

I have been a pastor in The Church of Norway for 37 years, after my degree at The Norwegian Lutheran School of Theology in Oslo (1976). In the early 70’s, my studies in philosophy and music at St.Olaf College (Minnesota, USA) was of great inspiration, as well as singing in the reknowned St.Olaf College Choir. The M.Th.degree (1983) at Luther Seminary (St.Paul, Minnesota) deepened my relations with church and society in the US. In cooperation with Roman Catholic St. John’s University (Collegeville, Minnesota), I wrote a thesis on “*Lex orandi lex credendi: A Lutheran Approach to Liturgical Theology*”. Besides being a pastor in different positions, singing has been the heartbeat of my life. I took voice lessons from one of the professors at The Norwegian Academy of Music.

As an associate professor at The Norwegian Lutheran School of Theology in the 1990s, my principle subjects were worship and liturgical theology. In 1997, the Liturgical Center for the Church of Norway was



established in Trondheim where I was the first director. I was one of the editors of a pastoral periodical for ten years and have published several books and articles on liturgical and cultural issues.

My special interest has been within liturgical development and the interaction between pastors and church musicians. I was a member of the LWF’s study team on Worship and Culture (with Mabel Wu of LTS!) in the 1990s and a member and head of several committees and working groups within The Church of Norway, including mission organizations. As the Cathedral Dean in the diocese of Møre for twelve years, I also served as their bishop for longer periods of time.

In 1976 I married Oddbjørg Aasen Bjørdal, a journalist and media advisor. We have three children and four grandchildren. When not in Hong Kong or travelling elsewhere, we enjoy church and cultural life in Oslo. With the family, fishing and swimming in the Oslo-fjord is a popular thing to do, but not in the wintertime☺. And, like many Norwegians, we like to go to Spain to heat up when the rain and snowstorms in Norway last for too long. It is a pleasure and an honour for me to be among the LTS-community this academic year.

*Stand up and lift up your heads, because your redemption is drawing near.
Luke 21:28*

Returning to Teach

Dr. LAM, Suet Man (Angel)

Integrating psychology, counseling, and Christian faith to help people in need is my dream and also my mission. I have compassion for others and a burden for building up people's lives. Jesus called me to equip myself in order to serve Him when I was in secondary 6. When I had finished my first degree, a Bachelor of Theology at LTS, I began to work for the church. I was working for several years and there were a lot of chances to meet different people and to attend to their needs. Some people, in my opinion, had mental health problems, while others were either facing problems themselves or worrying about someone who was experiencing difficulties. They sought pastoral care when they felt down or confused.

My desire is to be instrumental in enabling people to see and appreciate how

meaningful life is. In addition, here at LTS I could also help to equip those who are preparing to be church leaders, and these church leaders could equip their church members to share God's love with people. Honestly, I could get inspiration from the people whom I have helped too. Helping others is a mutual relationship due to the dynamics among different people.

I am full of gratitude that I can teach in LTS. I was a graduate student here and I studied here for eight years (B.Th., 1997, M.Div., 2004, S.T.M., 2006). LTS is my spiritual family and I have gained and I am gaining a lot of good memories here. Working at LTS is making my life become more meaningful and beautiful.



*Love always protects, always trusts, always hopes, always perseveres.
1 Corinthians 13:7*

Here the Word Became Flesh – Christmas in the Land of the Bible

Rev. Dr. Göran Larsson*

When we enter the Church of the Annunciation in Nazareth, we find a Latin inscription deep down in the crypt, which is unique in the entire world: *VERBUM CARO HIC FACTUM EST* - “Here the Word became flesh”.

Obviously the inscription refers to John 1:14, “The Word became flesh and dwelt among us.” What makes the inscription so special is the little word *hic*, “here”. Yes, indeed, it was here it happened – the miracle of the incarnation! This church is built over the house where, according to tradition, the Virgin Mary lived when Gabriel appeared to her and foretold the birth of Jesus. Some of the walls we see here really go back to the time of Jesus.

There is maybe only one more church on earth that could have this inscription: The Church of the Nativity in Bethlehem, built over the cave where Jesus was born, according to an early Christian tradition. The birthplace is marked by a silver star with the inscription *HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST* – “Here Jesus Christ was born of the Virgin Mary”. Again we notice the little word *hic*, “here”. Only here it can be said. And it is indeed a miracle that we can see and touch the place, considering that it is the One through whom the entire universe was created who was born in a dark cave and laid in a manger – here!

It is nothing to take for granted that the Bible has a special homeland and was revealed to a particular people. The world of the Bible

may seem very abstract and remote to many people today, and sometimes the biblical texts are presented in such a way that Jesus becomes unreal and hidden in a world that we cannot reach. However, the Word became flesh in a historical time in a physical place. In fact, the real Christmas cradle was located only six kilometres away from the place where these words are written (in southern Jerusalem). Our faith is not merely a timeless philosophy but is deeply rooted in the ground on which we stand.

To celebrate Christmas in the Land of the Bible is almost like entering a living Christmas card. No wonder so many Christians in this land and pilgrims from all over the world gather here – in particular in Bethlehem – to experience Christmas on the place where it originated. Much has happened since then in the history of the church. The gospel has been received and transmitted in numerous languages and according to different cultures and traditions.



The Church of the Annunciation in Nazareth

*Arise, shine, for your light has come, and the glory of the Lord rises upon you.
but the Lord rises upon you and his glory appears over you.*

This is expressed in the various ways in which Christmas is celebrated in the Land of the Bible. One example may serve as an illustration: Here we celebrate Christmas no less than three times. December 25th is Christmas Day according to the Catholic and Protestant tradition. That is also the time when most foreign pilgrims flock to celebrate Christmas. However, most local Christians follow the Orthodox tradition, which has a different calendar. Their Christmas Day is therefore later, on January 7th. Finally, there is a third Christmas day – January 18th and 19th, according to the Armenian Orthodox Church. In short, here is the only place on earth where we can receive the blessing of Christmas three times within three weeks!

We could perhaps think that this only reflects the split in the Body of Christ. But let us rather see it as a testimony of the power of the Christmas gospel about the Saviour of the world: It has gone out from the little towns of Nazareth and Bethlehem to most nations on earth and is now expressed in a multitude of languages and traditions.

The message delivered by the angels to the

shepherds on the night Christ was born has certainly been confirmed throughout history. But still much remains unfulfilled. Even this land is torn by conflict and war. So the promise about peace on earth needs to be proclaimed in words and deeds here and all over the world.

Hence, we all need to receive the Prince of Peace again and again wherever we are, even this Christmas. He who was born for us needs also to be born in us. And the greatest thing is that we do not need to come to him in a particular place on earth, since his promise is: "I am with you always, to the end of the age."

Eternal God, we thank you that you came to us and became one of us.

Jesus Christ, come to us now, you who are Emmanuel, "God with us".

And help us to continue walking with you, in the power of the Holy Spirit, while we reflect your light and love wherever you send us.

* Rev. Dr. Goran Larsson is the former director of the Swedish Theological Institute in Jerusalem. He is a lecturer on Biblical and Jewish Studies and Christian-Jewish Relations and now associate professor at LTS.



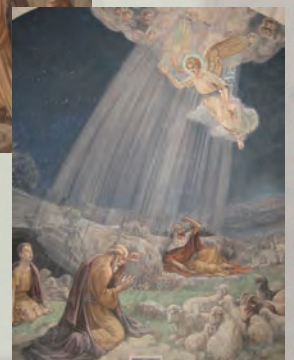
From the crypt in the Church of the Annunciation in Nazareth



Painting in the Franciscan Church, Shepherds' Field



The star marking the birthplace of Jesus in Bethlehem



*See, darkness covers the earth and thick darkness is over the peoples,
Isaiah 60:1-2*

The Vision of LTS: The Wonderful Guidance of God

Mr. Jonathan Lee

On 26th October, during the Walkathon services, President Simon Chow shared with us some history and vision of LTS.

Dr. Chow told us that the establishment of Tao Fong Shan (TFS) could be traced to Karl Ludwig Reichelt, a Norwegian missionary who had a strong inclination of preaching the gospel to the Buddhists in China. Times change and there are no more Buddhist monks coming to TFS, but the work of Dr. Reichelt continues at LTS. In the last 20 years, LTS has over 100 graduates from 4 Buddhist countries, i.e. Myanmar, Laos, Cambodia, and Thailand. These graduates are day and night ministering to people of Buddhist background. Isn't the guidance of the Lord wonderful?

Secondly, we learned that the teachers and students of LTS, about 100 of them, moved to Hong Kong in December 1948 from Hubei and the border to China was closed. However, the Lord opened the China ministry for LTS 20 years ago when it began to receive students sent by the China Christian Council. With over 30 graduates, there are now 7 residential

students and the school is expecting 20 more in the spring. These students are the hands of LTS, stretching out to minister in China. Isn't the guidance of the Lord wonderful?

Thirdly, Dr Chow told us that when our forebears understood that it was impossible for them to return to China, they began to trust that it was the will of God for them to work for the people in Hong Kong. The establishment of the ELCHK is strongly related to the early history of LTS. Today, LTS has become one of the most important local seminaries with an ecumenical stamp. More than 80% of the students are non-Lutherans. Isn't the guidance of the Lord wonderful?

We are thankful for Dr. Chow's sharing and for the broader view of the vision and mission of LTS. With around 150 participants and other local and international support, the Walkathon exceeded its goal, raising nearly 650,000 HKD. May God continue to bless LTS so that many may respond to God's call. To God be the glory.



Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." Romans 4:18



Rejoice in the Lord always. I will say it again: Rejoice!
Let your gentleness be evident to all. The Lord is near. *Philippians 4:4-5*

Reformation and Politics

Rev. Dr. Walter Sparn

“Give to the emperor what is the emperor’s, and to God what is God’s.” (Mark 12:17)

When Professor Luther on October 31, 1517, posted his 95 theses on the door of the Castle Church in Wittenberg, he aimed at a scholarly



debate. However, he also ran the risk to be noticed publicly. Within months, indeed, a nationwide debate arose, in universities, courts, and marketplaces. Demands for a reform of the corrupted church and of the unjust governmental system had become urgent – and Luther laid a match at the powder keg. Soon he realized that his spiritual initiative had social and political implications. His reform tracts of 1520, beginning with *The Freedom of a Christian*, stretched beyond the personal and beyond the ecclesiastical space. They demanded social and political reforms, based on the disentanglement of spiritual authority and political power. It was clear: No reformation without politics!

It was a point of no return when Luther was summoned to the diet of Worms in 1521 and confronted the Emperor and the Papal legate with a refusal of subjugation: “Here I stand...” Luther’s defiance of both powers leads us to a third power involved: the princes. Luther himself would not have become a reformer if his prince, Frederic the Wise, would not have sheltered him at the Wartburg. In addition, other princes and

magistrates of imperial cities implemented his ideas in their territories.

Luther was realistic enough not to ignore the political and economic self-interest of the princes, let alone their religious commitment. Nevertheless, he called on these intermediate powers to take charge of sociopolitical reforms, if spiritual authority and political power would be separated. Such a reform primarily had to improve education – including common citizens and women. Literacy would empower people to become responsible members of the society. It enabled them to serve in political government, in communal social care, and in familial economy according to their vocation, or to serve as a minister in the Church, if this was one’s vocation. Luther’s appeal proved successful. The reformation process gathered momentum and became a religious, social, and political reality within a couple of years.

A great story? Yes, but how could the disentanglement of religious authority and political power be realized despite the reformation depending on political support? Therefore, Luther developed patterns of adequate awareness and behavior in the political sphere. He published, for example, *On Secular Government* (1523), wrote letters to pastors and politicians, and preached on Psalms of King David, on Romans 13, or Mark 12:17: “Give to the emperor what is the emperor’s, and to God what is God’s.”

Luther’s interpretation of this verse states: Jesus affirmed the existence of a state order is God’s will, even though only for the time being, namely for humans who would not always do the good voluntarily but need constraint – for others and their own sake. Some radicals of his time, however, maintained that Jesus never used coercion or violence – Luther did not deny this, of course, but he argued that Jesus acted non-violently

Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, Zechariah 9:9

for his own person and for his kingdom but did not dispute public order. Even though it is not God's spiritual kingdom, it is God's secular kingdom. Luther did not think of two areas or entities, but of two regiments of God over humans, or of two Lordships. In one regiment, that "on the right hand", God reigns solely by the rule of love - not by constraint, not by law and punishment. This reign includes all sinners justified by faith in Christ freely exercising love among each other. In his other regiment, that "on the left hand", God reigns by institutional, legal, and sanctioning means which are established sufficiently by human reason and human experience. He does this for the sake of sinful humans, who usually jeopardize themselves by their stubborn egotism.

I must admit that Luther saw God's left regiment as a measure of conservation; like most contemporaries, he expected the advent of Christ as imminent. Nevertheless, there was no doubt for him that Christians live in both regiments of God. They are able to realize that also the left regiment is a form of God's patience and love. So for Christians it is a matter of course to serve God's will also here, in order "to seek the best for the city", as Luther quotes from Jeremiah. Christians are better politicians because they know the ultimate rationale of a just and peaceful society better than others do. Therefore, political commitment of Christians can range from obeying given laws to trespassing them in the light of the higher law of love – as Jesus did. Moreover, Luther awarded the right and the duty of political criticism especially to the pastors of the church.

A good theory? Yes, even though the emerging Protestant state churches didn't match up. However, there is a chance to be actualized when there is no state church and when there is a state that by constitution abstains from religious or ideological pressure on its citizens. This state, secular in a true Christian sense, puts into effect

the basic postulate of the Luther's political ethics. This postulate – the disentanglement of political power and divine authority – Jesus had in mind, when he requested "give to the emperor what is the emperor's and to God what is God's."

According to this verse, Jesus showing the coin affirms political loyalty. Luther adds that Christians have the duty also to tackle the question of what is the emperor's. They should co-operate with all members of a society in order to examine whether this or that tax is just, whether the value of this coin is adequate. Christians should represent, not less than others should, human reason and experience, prudence and courage in new circumstances. Moreover, Luther was confident, that Christians could develop spiritual, moral, and political maturity, to be the best prepared to initiate or moderate discussions in the civil society about 'what is the emperor's'.

Martin Luther was a conservative. He was suspicious of democracy, but was also suspicious of monarchy and of oligarchy. Indeed, there is no normative option for Christians to favor one of the possible forms of government. However, there is a clear demand for Christians to strive for social and political institutions that serve God's left-hand in a given situation aim the best. No church rooted in Luther's Reformation should stay apart from politics! In his time, Luther himself was not only once blamed for practically appealing to a more fundamental law. His excuse was: I did it for the common good. If an excuse seems to be necessary today, this should be a sufficient one for Christians in the trace of Jesus.

Amen.

* Initially aired 26 October 2014 at 11:05am on RTHK-4, FM97.6; <http://programme.rthk.hk/channel/radio/programme.php?name=radio4/churchservice&d=2014-10-26&p=629&e=282019&m=episode>

The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. Isaiah 9:2

Overview of *Unmasking the Mysteries of the Intertestamental Period*

Dr. Francis Borchardt

Each October Lutheran Theological Seminary hosts its Public Lectures on Biblical Studies, in which a scholar is invited to speak on some topics providing new insights and new scholarship on very old literature. The format has usually been to have two public lectures, one on Friday and a second on Sunday, alongside a theological forum for other professors and doctoral students in biblical studies. This year followed suit, with a lecture at Ming Chieh chapel on Friday, a forum in Ming Yee lecture hall on Saturday, and a lecture at Truth Lutheran Church on Sunday (10-12 October). Traditionally, it has been the custom to invite a distinguished scholar from outside the seminary community to deliver these lectures. Though I am neither distinguished nor an outsider, but I was happy to accept the invitation.

In the presentations I covered three separate, but interrelated topics. The theme linking all three was that they dealt with subjects for which some knowledge of Hellenistic Judaism could provide clarity. Hellenistic Judaism is a term describing those particular varieties of Judaism that arose between the time of Alexander the Great's death in 323 B.C.E. and the first or second centuries C.E. It thus includes a rather long and eventful period in the history of Judaism. This period was once commonly called the Intertestamental Period, but this term has since been rejected by biblical scholars because it is misleading

and comes from an exclusively Christian perspective. By whatever name, this period is both significant and full of events in the history of Judaism. Among the more notable aspects of this period are the apparent increase in interaction between Judeans and the other peoples of the Mediterranean and Near Eastern world, especially the Greeks. This major shift in the relationship between Judeans and their neighbors is perceived to have thoroughly transformed the ways in which Judeans expressed their ethnic and religious identity. In my presentations for the public lectures I highlighted several of these transformations.

At the Friday lecture I spent the majority of my time discussing the rise of literature and literacy among Judeans in the Hellenistic period. In the course of this discussion I highlighted the books the Judeans were reading during this period and why they were reading them. Of course a large part of this discussion was devoted to scriptural literature. However, I noted that when we think of scriptures during this time we must broaden our ideas of what this means. Judeans were not reading our Old Testament or even reading anything called "the Bible". They did have scrolls and literary works which broadly resemble those that appear in our modern bibles, but these existed in a variety of forms and were to be found alongside a host of other

But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint. Isaiah 40:31

literary works that seem to have likewise been deemed sacred. This means that though scripture was a primary corpus for Judeans to read, the concept and content of scripture was very different from our own. Outside of scripture, I focused upon two other bodies of literature that seem to have been current for Hellenistic Judeans. These are non-scriptural Judean works, and Graeco-Roman literature. There is much less evidence for the reading of either of these categories, but the output is significant for its variety. The Judean works that do not at any point appear to have been given scriptural status include philosophical works like those of Philo of Alexandria, historical works like those of Flavius Josephus, and poetic productions like those of Ezekiel the Tragedian, Philo the Epic Poet, and Theodotus. There are also polemical and apologetic works like the Letter of Aristeas. All of these appear to have enjoyed significant audiences and to have been influential among Hellenistic Judeans. The Graeco-Roman material read by Hellenistic Judeans is most clearly seen in the writings of Philo of Alexandria and Flavius Josephus, but can also be detected in the New Testament and other works. Often it is used in many of the same ways in which scripture is used by Hellenistic Judean authors.

For the forum on Saturday I presented a short paper comparing the function of libraries in the ancient world to the later place of canons in the Christian and later Jewish communities. I emphasized four ways in which libraries could be seen to share the place filled by canons. These were: 1) conceptual collections of literature, 2) loci of power, 3) arbiters of text, and 4) treasuries of a community's cultural memory. After presenting the evidence for each of these claims the forum engaged in a wide-ranging discussion on the nature of canons and the ways in which they might be understood as important for a given community.

In the final lecture, on Sunday, I presented a general lecture making an argument for why Hellenistic Judaism is a vital subject for the deep appreciation of the Christian and Jewish faith traditions. I based this argument primarily upon two points: 1) Jesus, Paul, and most of the early Christ followers were Hellenistic Judeans, and expressed themselves within the context of this culture, particularly with reference to apocalypticism; 2) the first evidence we have for biblical texts being received as scripture and for their transmission appears during this period in the Dead Sea scrolls and in other Hellenistic Judean texts. Because both Jesus and the Bible are largely products of this period, I argued it was necessary to form a better understanding in order to really appreciate the pillars of the Christian faith in context.

The lectures were quite interesting for me to write, and I enjoyed presenting them. I very much appreciated the opportunity to share some of my ideas, and hope to get many similar opportunities in the future.



*For I know the plans I have for you, declares the Lord, plans to prosper you
and not to harm you, plans to give you hope and a future.
Jeremiah 29:11*

Lutheran Theological Seminary (Day School) 2015-2016 Enrollment (Overseas Application) Full-time & Part-time Programs

1. Ministerial Leadership Programs

Doctor of Ministry (D.Min.)

Two-year Master of Divinity (M.Div.2-yr)

Three-year Master of Divinity (M.Div.3-yr)

One-Year Master of Arts (M.A.1-yr)

Emphasis in: Classical Judaism, Diakonia, Lutheran Studies, Mission, Pastoral Counseling, Spirituality, Theological Librarianship

Bachelor of Theology (B.Th.)

Bachelor of Christian Education (B.C.E.)

2. Academic Theological Leadership Programs

Doctor of Theology (D.Th.)

Master of Theology (M.Th.)

3. Lay and Special Ministry Leadership Programs

One-Year Master of Arts in Diakonia (M.A.1-yr)

Two-Year Master of Arts in Theology (M.A.2-yr)

Graduate Diploma (Grad.Dip.)

Diploma in Theological Studies (Dip.T.S.)

Diploma in Theological Librarianship (Dip.T.L.)

For overseas application; enrollment of 2015 Fall semester (September)

Application Deadline: January 15, 2015

Any enquiry, please contact the Registrar by email to registrar@lts.edu

Training God's Servants for Asia and Beyond.

But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint. Isaiah 40:31



Intensive Course on Jewish Studies

Venue: LTS Shatin Campus

Dr. Göran Larsson (Former Director of Swedish Theological Institute in Jerusalem)

JS2000 History of Classical Judaism
(February 2-13, 2015)

**JS2003 The Land of the Bible and
the People of the Bible**
(April 13-24, 2015)

Media: English



Open to Audit

For details, visit <http://www.lts.edu>

Enquiry Tel 2691 1520 (Registrar)

Lutheran Theological Seminary

Statement of Income and expenses for the months of August and September 2014

Income		Expenses	
Personal Donations	\$100,235.00	Salaries and MPF	\$1,941,041.50
Church Donations	\$187,007.00	Utilities (water, cleaning and telephone)	\$20,334.94
Walkthon	\$23,000.00	Electricity	\$40,248.20
Tuition Fees	\$3,318,883.00	Meal	\$44,529.50
Dormitory Fees	\$578,143.00	Rates	\$1,569.00
Student Meal Fees	\$564,488.00	Printing	\$18,024.30
Campus Rentals	\$144,627.00	School Bus	\$6,840.36
Meal Fees	\$19,975.00	TEE Courses	\$10,683.92
Bank Interest	\$55,775.35	Equipment	\$19,303.00
Printing	\$942.39	Postage	\$16,634.70
Member Church Subsidies	\$223,400.00	Mission Education Bursaries	\$66,557.00
Overseas Partner Churches & Mission Subsidies	\$365,448.66	Library Acquisitions	\$19,757.72
TEE Courses	\$108,570.00	Maintenance	\$23,421.90
Exchange gain	\$4,566.13	Student Activities	\$33,130.80
Others	\$98,871.30	Insurance	\$84,718.04
		Tuition discount	\$46,056.00
		Membership fee	\$6,100.00
		Others	\$32,321.20
	\$5,793,931.83		\$2,431,272.08
		Surplus	\$3,362,659.75
	\$5,793,931.83		\$5,793,931.83

You are my refuge and my shield; I have put my hope in your word.

Psalm 119:114



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Lutheran Theological Seminary

Economy

Coming up...

6-7 Dec	President at the Thanksgiving Service and the Bible Conference on the occasion of the 52 nd Anniversary of the Tsuen Wan Chinese Rhenish Church		
9 Jan	Faculty and Student Retreat		
19 Dec-8 Jan	Christmas and New Year Vacation	29 Dec-8 Jan	J-Term
6 Jan	Registration for Courses	12 Jan	Classes Begin
19 Feb-1 Mar	Chinese New Year Vacation	2 Mar	Classes Resume

Looking Back...

3 Oct	Extraordinary General Meeting of the Student Association to resolve an amendment to the election procedures
6 Oct	A 6-member delegation of Jiangsu Theological Seminary visited discussed future co-operations after a detailed briefing on developments of their Seminary and LTS. They attended lunch with Mainland Chinese students and strengthened understanding of both Seminaries and mode of future co-operation
12 Oct	Annual Theological Lectures on "Unmasking the Mysteries of the Intertestamental Period" with speaker, Dr. Francis Borhardt (See pages 12-13)
12 Oct	President CHOW attended the opening ceremony of the Shenzhen Bible School
24 Oct	The open space outside the Ming Chieh Hall has added a labyrinth by painting green crosses on the tiles. The annual "Spiritual Exercises service" was held to mark the formal opening of the labyrinth, with more than 60 members of the Faculty and students attending
26 Oct	2014 Walkathon "In the same vision we walk together" and thanksgiving service (See page 14)
1 Nov	Dr. Simon LIU of the Kowloon Chinese Rhenish Church volunteered as dental consultant of the Seminary and LTS expresses our gratitude to his dedication
17 Nov	One-week intensive course for 13 Mainland Chinese students who are reading for D.Min and M.A. (Theology) programs
28 Nov	Founder's Day: 101st Anniversary and Family Day Celebration - the programs included Eucharist service in the morning, variety show, fellowship meals, and evening service with Dr. Nicholas TAI as the preacher. The celebrations reflected the unique characteristics of the LTS community
28 Nov	Annual General Meeting of the LTS Alumni Association; new Executive Committee elected after the annual reports on events and finance
30 Nov & 1 Dec	Symposium on Elderly Ministry: Growth in Age and Growth in Spirituality held jointly with the Chinese Rhenish Church Synod with speakers Dr. Alex KWAN Yui-huen and Rev. LEE Ching Chi

LTS

Overseas students may apply for short-term residential accommodation for their immediate family members in summer subject to availability

The Seminary will enhance further co-operation with the Truth Lutheran Church; the Annual Sacred Music Worship, Theological Seminars, and the True False Seminars arranged by TEE will be held at the Truth Lutheran Church

Dr. Pilgrim LO's new book, *Luther and Asia*, was published by Oxford University Press

Mr. Jonathan LEE's Chinese translation of Loyal E. Glov's *Jesus' Teachings about Money: A Guide to Biblical Stewardship* was published

Faculty Development candidates: Ms. Hellen BOK (Mission and Culture), is now attending the Amsterdam Protestant Theological University (Netherlands) and Rev. Kenneth TSANG (Diakonia) has finished at Diakonhjemmet (Oslo, Norway)

Alumni

29 Nov 2014 Congratulations for the marriage of Mr. LO Tak Chuen, TEE student (Advanced Graduate diploma), with Miss LEE Pui Chu

Faculty development candidate Ms. Hellen BOK (Mission and Culture) is now attending training at the Amsterdam Protestant Theological University while Rev. Kenneth TSANG (Diakonia) has finished a Diakonhjemmet Oslo.

In his name the nations will put their hope.

Matthew 12:21

