

CGST



CHINA GRADUATE SCHOOL OF THEOLOGY

BULLETIN

FEATURE

Studying

Teaching

Observing



Philip Yeung

Professor of Biblical Studies
Chaplain

I completed my thirtieth year of service at CGST this summer. Thirty years ago, I joined the School because I saw in the Chinese Church a great need for Biblical teaching. Three decades have passed, and this aspiration of mine has not wavered. I am grateful for being a part of CGST where I can minister God's word; at the same time I keep on sharpening the focus of my calling. I would like to share some of my thoughts here.

I remembered when I first joined CGST, I shared that my favorite Bible verse was Ezra 7:10, "For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel". I pledged to imitate Ezra all my life, to study, observe and teach God's word. And what is the situation now? My conviction has remained unchanged. In fact I appreciate even more the truth and value of this verse, including the actual order of the three actions mentioned there.

Studying and observing are two indispensable prerequisites for teaching, especially the latter. God's word must be practised ('observed') before it could be truly understood. This is amply exemplified by the incident on the road to Emmaus, where two disciples encountered Jesus.

According to the account in Luke 24, after being raised from the dead, Jesus revealed Himself to two disciples on the road to Emmaus. Given the two were well informed of what was going on, and were familiar with the Scriptures' prophecies about the Christ (vv. 18-21), and even got themselves into a heated theological discussion, yet they still failed to recognize Jesus. Apparently careful investigation and head knowledge are insufficient to lead us to an encounter with God or a true understanding of the Bible from the heart.

In fact the evidence for Christ's resurrection was not lacking: Some women had seen the angel and the empty tomb – and they had testified clearly to the disciples (vv. 22-24). But after all, these were other people's experience, and could never replace one's own. Perhaps we are used to searching the Internet or seeking expert help as soon as a problem or need arises. Our journey of faith, however, should not be like this. We cannot rely on 'second hand' information.


Jesus pointed out directly that the disciples' problem was being 'foolish' and

'slow of heart' (v.25). The literal translation of 'foolish' in the original text is 'without understanding', i.e. not having a true understanding and so not being able to give an appropriate response from the heart. In the verses that follow the word 'opened' (in the original text) was used three times to describe what happened before the disciples finally understood the full meaning of Jesus' resurrection.

First, the Scriptures were 'opened'. Jesus "explained" the scriptures to the disciples (v.27). Although the original text here uses the Greek word that has the same root as our English word 'hermeneutics', it does not mean 'exegesis' in the general sense but 'exposition' – extracting the message from the Scriptures, which is equivalent to what the disciples later on described as 'opened the Scriptures' in v.32. The result was that their hearts 'burned' within them, showing that this 'opening' of the Scriptures refers to the kind of Bible reading that touches our hearts and causes our lives to respond, as distinct from the mere activity of exploring the meaning of the text.

Then, their eyes were 'opened' (v.31). What helped them to recognize Jesus after all? The answer lies in their receiving the bread that Jesus broke, which resulted in their recalling the last supper they had eaten with Him a few days ago (see Luke 22:19). Now in such a close encounter with Jesus again, they came to realize that the Person before them was the Jesus who had given His life for them. The recognition was not the result of analyzing with the mind, but a personal encounter with Jesus.

Lastly, their minds were 'opened', "so they could understand the Scriptures" (v.45). After recognizing Jesus, the disciples still had doubts and were feeling uneasy. Jesus led them to the Scriptures again. Having experienced this initial life encounter, the disciples could now truly understand the Scriptures. Then they were able to testify for the Lord and teach others His word.

We are no better than the disciples. Learning and teaching the Bible is a long process. Studying, observing, and more studying. The precious word of God is for us to meditate day and night, follow closely, continually applying it to our life, and at the same time letting our life experiences be read into the Scriptures. This is true Bible reading. 



Sojourners living amongst US



Wing-yan Chan Mok
Associate Professor of Practical Studies

Human history has witnessed people-groups migrating for various reasons: To look for a more appropriate living environment, to have a better future, or to flee from oppression and persecution. People leave their homeland and cross countless hurdles to seek a breakthrough. Sojourners in the Bible were often weak and marginalized people living harsh lives. What relationship does the church have with sojourners?

First, we need to understand and acknowledge that we ourselves are in fact 'sojourners'. To the great majority of Hong Kong citizens, we, or the generation(s), before us had migrated from Mainland China and settled in Hong Kong. This kind of migration is still going on today: Over the past decades many New Territories indigenous residents left Hong Kong to work in Europe and America; in the 1980s numerous middle-class people migrated to North America and Australia; in recent years people returned to China after retirement; and throughout the years many students have left home to study abroad. In summary, we or our families could well have been or still are sojourners. The Bible teaches us that when we the sojourners or descendants of sojourners settle down, we must not forget those around us who are rootless and new to the land.

We also need to acknowledge that we are sojourners in the spiritual sense. Patriarchs Abraham, Isaac, Jacob and the early Israelites had lived in foreign lands (Gen. 20:1, 23:4, 32:4, 47:4). Since Genesis 'sojourning' has been used to describe not only the state of people living in a foreign land but also refers to our transient and difficult life on earth (Gen. 47:9). Admitting our sojourning status becomes a description of world view that continued to New Testament time (Psa. 39:12, Heb. 11:13, 1 Pe. 1:1). 'Sojourner' is both an identity and an attitude, stating the temporariness of this life and the eternity of the next. Our life-values are adjusted relatively. Apostle Peter reminds believers that since we are sojourners in the world, we ought to "abstain from sinful desires" (1 Pe. 2:11) and "live out your time as foreigners here in reverent fear" (1 Pe. 1:17).

Since sojourning is part of our basic nature, how are we to treat and regard foreigners in this city?

First, the premise to **love your neighbor** can be applied to all who are helpless, trapped and hurt. In the parable of the Good Samaritan, the core issue is 'who is willing to be the neighbor of he who was robbed and beaten to near death?' (Luke 10:25-37) Precisely because sojourners are often helpless we ought to regard them as our neighbor. Leviticus 19:34 says, "The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God." Therefore (1) we ought to apply to foreigners the law of 'love others as we love ourselves'; (2) We are sojourners ourselves, therefore when we love the foreigners we should also empathize with them; (3) Our behaviors towards sojourners should be built on our relationship with God, showing our reverence for and obedience to Him.

Second, we believe and declare that **God is the God of sojourners** (Psa. 146:9), and this is good news to them. The story of Ruth is the evidence of God protecting a helpless sojourning woman.


Third, we ought to **regard sojourners as members of the society**, having the basic rights and being equal with other people (Exo. 20:10, Lev. 19:34).

Fourth, since sojourners have their basic rights – and we were also sojourners once – all the more we **should not mistreat sojourners** (Exo. 22:21, 23:9; Deu. 23:7, 24:14 and 17).

Fifth, in Ancient Near East, **being hospitable to travelers** was an admirable cultural tradition. Abraham encountered God as he received passing visitors. Lot was protected by angels also because he received foreigners (Gen. 18-19). Even Job who was not under the Law was also hospitable and his "door was always open to the traveler" (Job 31:31-32). When the Lord Jesus sent His disciples to preach and to heal, He also told them to exercise a traveler's right and accept what the locals supplied them. Showing hospitality to strangers is a fine spiritual quality throughout the Bible, a sign of a righteous man, and this is true in the Old Testament as well as in the teaching of the early church (Heb. 13:2).

Lastly, there are several biblical stories about sojourners that **are role models for us**. We can learn from Abraham how to trust in God's guidance, from Joseph his loyalty to his family of origin, from Daniel his persistence in his faith, and from Nehemiah his commitment to his homeland. People living and striving to survive in a foreign land often nurture admirable qualities such as trust, patience, friendship, perseverance, and industriousness. Spending time with them can also help us to treat life with greater seriousness and keener awareness.

The above is a brief account of biblical teachings on 'sojourners'. In practice we need to first be aware of the different people groups in the city: they may be overseas domestic helpers, non-Chinese colleagues at work or different ethnic groups in our community. Next, we can minister or preach the gospel to these people through churches or organizations. Churches can serve other cultural groups by allowing ethnic minorities use of church premises for worship, or they can support local missionaries to work amongst ethnic minorities. Further, churches can help new immigrants settle down and integrate with the community, or provide language classes as a way to ease adjustment to daily life. All such efforts are part of local urban mission. As for the foreigners who belong to the rich and the powerful, we will need to introduce a different mission model to cater for their needs.


There is another level of meaning to ministering to sojourners. Many countries prohibit direct evangelism and their people rarely hear the gospel. However, people are constantly being relocated as a result of globalization, and this means that some unreached peoples will move to areas that are open to the gospel. In other words, peoples from the ends of the earth now come to us. Therefore we need to grab the opportunity and serve this type of immigrants as a world mission strategy so that sojourners who become Christians can bring the gospel back to their homelands. 

Break Down the WALL of Separation

As the Speaker of the morning Bible Study session of this year's Hong Kong Bible Conference, I led the congregation to consider the Book of Ephesians. I am deeply moved by Paul's grateful celebration of the immense wonder of the salvation wrought by Jesus Christ. Even more encouraging is the realization that even I, someone so insignificant, should have a place in the immeasurable heavenly kingdom, like a piece of jigsaw puzzle in the grand design of God.

Indeed, God wants to heal the world's brokenness and fragmentation through each follower of Christ. One important theme of Ephesians is the world's divisions and alienation. Satan sets up different 'walls' to separate and divide people, just as the Jews built a high and thick wall to separate themselves from the gentiles when they should go to the world to proclaim the love of God. John Stott, in his exegesis on the Book of Ephesians, describes in detail this wall of separation. Outermost of the Temple was the 'Court of Women' and five steps down from there led to a terrace where a wall was erected at its border beyond which were fourteen more steps down leading to another wall, and beyond this wall would be the 'Court of the Gentiles'. The gentiles could only look at the Temple from a distance and could never draw near, as a 1.5m thick wall blocked their way and notices were posted everywhere warning them that trespassers would be executed. The Jews were supposed to be God's messengers proclaiming His grace to the gentiles, instead the Jews told the world that only they were the LORD's chosen people and only they were worthy of drawing close to and covenant with Him, while the rest had no part in any covenant or salvation. To Paul these were all 'the product of human hand', the fruit of sin and never God's original intention. Christ broke down the wall by His cross so that the Jews and gentiles might be one family. Many Jews became the first group of wall-breakers and sacrificed their lives so that the gentiles could hear the gospel. These include Paul, Peter and Philip.

Hong Kong Christians can be said to be good at breaking down walls. We are fairly good at reaching out to different levels of society, serving the community, preaching the gospel and acquaint ourselves with multiple groups. Within the Church, different denominations commune and partner with one another. Only one hidden wall seems to exist between the so-called evangelical and charismatic churches. Both groups firmly believe in the salvation of the cross, Christ's resurrection and second coming. Both believe in the irreplaceable role of the Holy Spirit in the believers' justification and sanctification. And both have no doubt in the Holy Spirit's indwelling, His works and gifts. However, the difference in their understanding of spiritual gifts and being filled with the Holy Spirit has somehow become a hidden wall that separates them. Despite continual effort in keeping communication open, there is however a subtle feeling of distance, suspicion and even tension. When will this concealed wall be broken down? I wait with longing.

When speaking on Ephesians I often think of this wall. We are one in Christ and should not allow some side differences divide the body of Christ. For the sake of God's kingdom, we have no place for internal strife as we have to fight the spiritual warfare as one person. I sincerely hope that both the evangelical 'party' that esteems objective teaching of the truth and the charismatic 'party' that esteems mighty revelation of the Holy Spirit and power of prayer will bear with each other, embrace each other and supplement each other. Together we fight against the principalities and powers of the dark world and against the evil spiritual forces in the heavenly realm. It is time for all of us to sit down and pray together, asking the Lord Christ who unites all things in Him, and the Holy Spirit that permeates all, to bind us together and make us His mighty army. 

CHINA

An Ancient Promise


Jason Yeung

Professor of Theological Studies
Director of Chinese Culture Research Center

Isaiah 49:12 (NKJV) reads, "Surely these shall come from afar; Look! Those from the north and west, and these from the land of Sin [*also 'Sinim'*]. The Scripture says that people from all places will come to Zion and the LORD God will comfort them, and 'the land of Sin' is a much discussed topic. Where is this land? Some academics believe that it was southern Egypt and some believe that it was a region of the Middle East. Academics of the 1930s deduced it to be China and that is still much talked about today. They have these reasons: over 600 years before Christ the land of Sin was situated at the far west of China, right on the major pathway connecting the East and the West. It would be the first point of contact with western travelers. 'Sin' can also be translated 'Sinim' and that resembles transliteration of 'cina'. Ancient Babylon long before had the transliteration 'China'. In pre-Han literature 'Sin' was generally transliterated as Sinim, Zhendan, Zhina (Cina). When Buddhism was brought to China, 'cina' became the prevailing transliteration. Adopting Buddhist practices, Japan calls China 'Cina'.

In traditional Buddhist terms, such as the "Avatamsaka Sutra – Huiyuan", 'Cina' means 'thoughts', and as an extended meaning its people 'think much'. To the people of India 'Cina' was 'the borderland', what they called China in the East. The Sanskrit word 'Cina' was translated as 'Chine' in French and 'China' in English, all transliterations point to the ancient land of

Sin. After the Qin state was formed (700BC) the western region was explored, the Huns were driven out, counties were set up and the Great Wall repaired. Even faraway ethnic minority peoples could feel the power of this rising kingdom. From Qin Unification of China to Han-Jin Dynasty, Western countries all called China 'Qin' ('Cin'). Displaced by Emperor Wu of Han, the Huns fled to the extreme west. They defeated the peoples in Western Europe and in turn displaced the Europeans, directly causing the fall of the Roman Empire. The Huns eventually settled in today's Hungary and the European displacement ended. The Huns called China 'Sin' ('Cina').

Although we cannot be certain that 'the land of Sin' in Isaiah refers to China, we cannot say either that God excluded this ancient nation from His plan of salvation. We believe that God's perspective is much broader than ours and the prophet's words indeed encourage us. It is hoped that in the eschatological promise China will be a kingdom blessed by God. 

Summer Urban Mission Placement

The other side of the world –
Ghana, West Africa

Chun-luen Wu MDiv 2

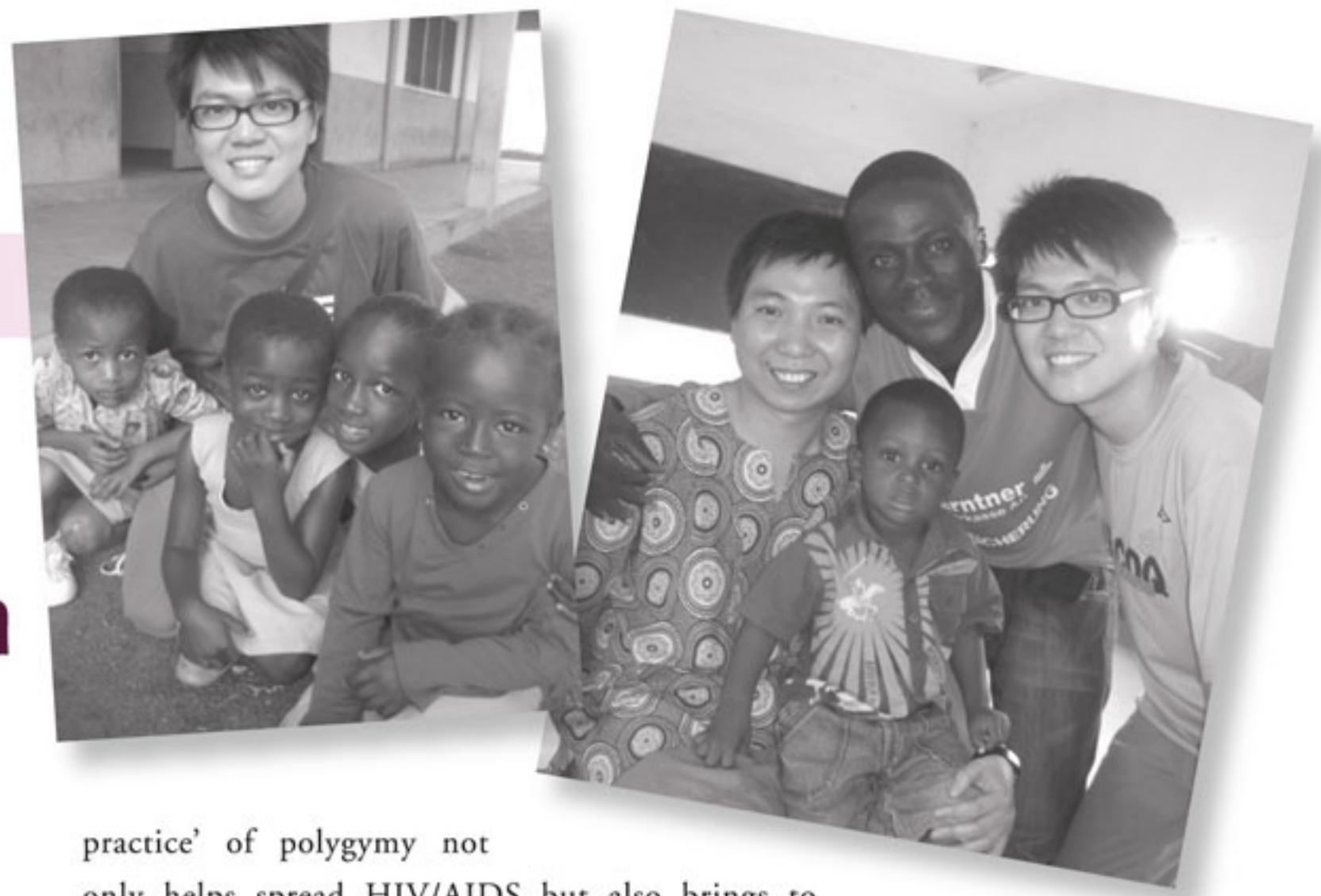
The two-month cross-cultural placement expanded my horizon and I am truly grateful to God for that!

Our team was mainly responsible for helping the missionaries with works relating to kindergarten / primary school children and at the computer school for youth.


At the kindergarten / primary school we shared God's love with the children through a 'Noah's Ark' theme Bible class series with hymns, stories, scripture learning, games and craftworks. We also held an evangelistic meeting and most children accepted Christ – praise God!

Children there were of pure and open heart, although their family backgrounds were complex and varied: some were rich and others poor; some parents were monogamous while other fathers had several wives and some came from a single-parent family; some children suffered abdominal pains from hunger, while others were neglected by parents and were only given 50 cents a day to buy lunch, although what they really wanted was to eat with someone.

Half the youths at the computer school were Christians and the other half Muslims. In the morning assembly the Christians would sing and dance while the Muslims were more restrained. In fact Islam is spreading fast in Ghana because of their mission strategy to build at least a mosque in each village. There are now mosques of different sizes and colors in both towns and villages, and some were only a street apart. Further, the 'Islamic religious



practice' of polygyny not only helps spread HIV/AIDS but also brings to Ghana the ethical problem of sexual openness. Yet since Muslims who convert to Christianity are often disowned or even killed by their families, people are very reluctant to believe in Jesus. Muslims in authority also exert their influence over the nation and induce hostility between Islam and Christianity. At the computer school we built rapport with the students through teaching them basic computer knowledge. Often the gospel cannot be preached to Muslims directly but rather through gaining their trust with friendships. That is exactly what the local pastor has been doing: serving the people and quietly witnessing Christ is his long-term commitment and lifelong investment.

We also had the opportunity to live in a village and experienced the local African culture. To me, the most memorable was their simple lifestyle and hospitality. They slaughtered their livestock and gathered the inhabitants to welcome us – I will never forget their music and dancing, their voices and laughter. From our perspective as city-people, we may see them as 'poor', or their habit of eating with their hands 'inferior', but I saw the 'richness' in them. They are self-sufficient and live harmoniously with nature, displaying strong perseverance. City-people, on the other hand, may be rich but are spiritually vulnerable and dissatisfied. We possess knowledge and technology, but we are not as friendly or love life and family as they do. When we thought we were helping the local people, their lives actually inspired and served as a reminder to us. 

A tragic world —
the place where God works

Cheuk-fung Wong MDiv 2

The Lord led me to the world of prisons in this year's summer placement. I learned to minister to inmates and rehabilitated persons through Hong Kong Christian Kun Sun Association ('Kun Sun'). During the six weeks we visited places including Shek Pik Prison, Pik Uk Prison, Ma Hang Prison, Lai Chi Kok Correctional Institution, Cape Collinson Correctional Institution, Pik Uk Correctional Institution, and Phoenix House (half-way house), and involved in leading fellowship meetings and discipleship training for rehabilitated persons.

During the placement God stirred me with different life-stories. Many of them were so tragic that after only one week I started to feel heavy and powerless. I have entered a world of great sorrow!

4


I realized that this could not carry on or this heaviness would crush me. So I turned to Jesus and gave Him my burden through Bible reading and prayer. My strength was renewed and only then was I able to continue with the placement. It was a significant experience, for it showed me that a pastor should minister his sheep by bringing them to the Lord



Jesus and not to himself! I believe this will be one of my chief philosophies in my future ministry.

The Lord then led me to see further that such 'heaviness' was in fact something that I felt lacking in me: I had always worried about not having a pastoral heart! I realized that, unbeknown to and without forcing me, God was changing me. He let me see more clearly my future pastoral direction. He reassured me – not of my own strength and quality but of His mighty power!

Lastly, I could see the power of God's Word in all those stories. God's Word is all that Kun Sun could give the inmates inside those dreary institutions. When I saw those condemned and scorned by the society repented after hearing God's Word thus becoming another miracle in the prisons, I was watching God's work right before my eyes.

Each time I entered a guarded prison and had to deposit my belongings in a locker I understand what it means that "silver or gold I do not have, but what I do have I give you." My friend, I have the Word of Jesus to give you! 

SHARING

Learning without geographical barriers

Jackson Leung

Chairman
Houston Regional Council


This July the Houston Regional Council and Dallas/Fort Worth Area Representatives invited Dr. Wai-ye Ng, Associate Professor of Biblical Studies, to visit Texas and hold a series of Bible lectures and theological workshops. CGST has been promoting the 'Partnership with the Faculty Program' to Texan churches and Dr. Ng is one of the supported faculty members.

During the two short weeks in Houston and Dallas, Dr. Ng led four lectures on the Gospel of John as well as two training workshops on New Testament theology at Fort Bend Community Church and Southwest Chinese Baptist Church in Houston; as well as Arlington Chinese Church and First Chinese Baptist Church of Dallas in Dallas. Dr. Ng also preached and taught at Sunday school, visited different churches, lay-leaders and Dallas Theological Seminary. We thank the Lord for empowering Dr. Ng and keeping her safe throughout the visit. We also thank God that He enables ministry that overcomes geographical separation.

Since last year, CGST has launched its 'Word of Life' Bible Study series in the U.S. through real time video-conferencing technology. On this occasion we also used real time video-conference equipment so that while Dr. Ng lectured in one city, brothers and sisters from another could participate simultaneously via the Internet. The live broadcast allowed us to serve brothers and sisters from both cities simultaneously, making the ministry more effective by saving time, cost and resources. This is obviously an effective means for CGST to advance its ministries in the U.S.

On average 130 attended each session of the lectures. The main theme was "The Hidden Agendas of John's Gospel." Dr. Ng brought out the 'hidden' message of John's Gospel, explained its style and structure and how this Gospel might be studied through different approaches. Dr. Ng's lectures have greatly increased our interest in studying the Gospel of John.

For the Putonghua-speaking brothers and sisters in Houston to receive theological training and understand more about CGST's vision and ministries, Dr. Ng conducted a theological training workshop on New Testament theology in Putonghua. The 60 students that got to experience CGST theological training included Sunday school teachers and small group leaders. Dr. Ng showed us how learning theology could be as lively and fun as reading a Kung-Fu fiction when she used well-known martial art movements as teaching illustrations.

We thank God that churches in Houston and Dallas are not deprived of learning opportunities due to geographical restrictions. Instead they could worship together simultaneously, study God's word as guided by the Holy Spirit and be watered by the holy Word. May Father God have all the glory! 



Dr. Ng at fellowship-dinner with members and spouses of Houston Regional Council



Rev. Dr. Edward Leung, Senior Pastor of Arlington Chinese Church, Dr. Ng and Dr. Ching Lau (Chairman of CGST US Board)




(left to right): Dr. Jackson Leung, Dr. Ng, Deacon Steven So (Dallas/Fort Worth Area Representative and Chairman of First Chinese Baptist Church of Dallas Deacon Board) and Dr. Ching Lau

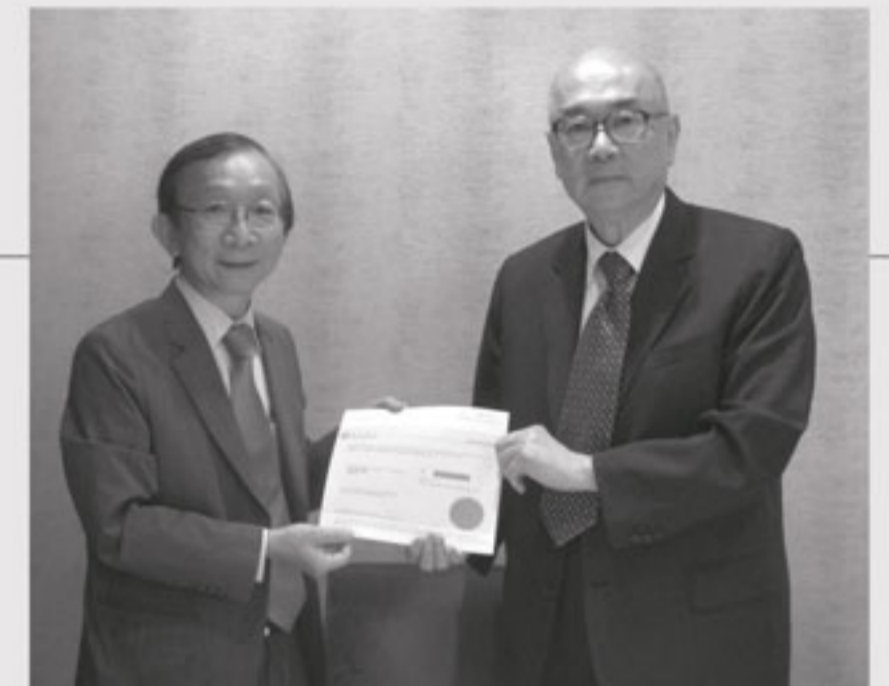
Good news

CGST receives another legacy of professorship

In 2007 CGST first received a donation from 'Abundant Grace Fund' and set up the Professorial Endowment which established the 'Abundant Grace Professorship'. Recently we are grateful to Mr. Chen Park-kuen for his gift again to the Professorial Endowment and set up the 'Chan Chu So-wah Professorship' in memory of his mother Mrs. Chan Chu So-wah. Mr. Chen is a member of Kowloon Tong Church of the Chinese Christian and Missionary Alliance and we are deeply grateful for his many years of support to CGST ministries as well as encouraging us with his loving care.

After deliberation, the School has decided to appoint Dr. Wong Ka-leung, Professor of Biblical Studies, to be the 'Chan Chu So-wah Professor'. Dr. Wong is recognized for his outstanding achievements in both teaching and academic research. His numerous articles published in journals include "A Note on Ezek. viii 6" (*Vetus Testamentum*, 2001); "The Masoretic and Septuagint Texts of Ezekiel 39, 21-29" (*Ephemerides Theologicae Lovanienses*, 2002); "Profanation/Sanctification and the Past, Present and Future of Israel in the Book of Ezekiel" (*Journal for the Study of the Old Testament*, 2003); "And Moses Raised His Hand" (*Biblica*, 2008). His other publications include *The Essentials of the Bible: Old Testament Prophetic Books* (Logos Publishers, 2007), *Rediscovering the Bible Book of Numbers* (Logos Publishers, 2008). Dr. Wong also edited the series of *Ancient Christian Commentary on Scripture*.

The establishment of the Professorial Endowment as a means of supporting theological education is a very valuable investment and impacts generations to come. Apart from applauding Mr. Chen Park-kuen for his foresight and generosity, we also invite brothers and sisters to imitate his long-term investment in theological education so that more professorships may be set up. 



President Yu received the shares donated by Mr. Chen Park-kuen.



(left to right): Director of Administration Mrs. Ruby Wong, President Yu, Mr. Chen Park-kuen and his sons.

CAMPUS NEWS

Board of Directors

- On June 26 the first Board Meeting of the year 2010 – 2011 was held and directors were elected: The returning directors are Elder Henry Shih and Prof. Chung-ming Lau. We welcome five new directors: Rev. Shan-ho Ng, Rev. Young-man Chan, Elder Daniel Chiong, Dr. Ching-ching Lau, and Ms. Yvonne Chua.
- The School is grateful for the long-time contribution of the three retiring directors: Mr. Patrick Tsang, Mr. David Ng and Mr. Patrick Nip.

Faculty Movements

- July 28 to August 17: Dr. Kevin Yao went to Beijing for visits and research.
- August 17: Dr. Jason Yeung led pastoral training for the 'House of God's Servant' ministry in Shenzhen.
- September 7-8: Dr. Jason Yeung conducted training at a Three-Self Church in Danshui of Guangdong Province.

- October 15-26: President Yu, Dean Dr. Luke Cheung and Director of TEE Mrs. Rebecca Lai attended the Lausanne Congress on World Evangelism held at Cape Town, South Africa, with the theme of "God in Christ Reconciling the World to Himself". 4,000 Christians from 200 countries participated and as one of the Chinese speakers President Yu shared the message of "Truth matters. Stand up for Truth".
- November 1-4: President Yu and President Emeritus Dr. Wilson Chow were invited to be speakers at the Conference on Theological Education jointly sponsored by the China national CCC/TSPM and Overseas Council International (OCI) in Shanghai. Other speakers included Dr. Manfred Kohl of OCI and Dr. Joshua Tsai from Taiwan. Presidents and leaders of all 20 seminaries and Bible schools in China attended the gathering.



- November 9-14: Our three Assistant Professors of Theological Studies – Dr. Kin-yip Louie, Dr. Daniel Lee and Dr. Jean Lee – went to Honolulu, Hawaii, and attended the 20th International Institute on Nation Transformation, organized by Harvest Evangelism.
- January 2011: Mr. Jonathan Lo will join our Faculty Team as Assistant Professor of Biblical Studies. Mr. Lo graduated from the University of British Columbia in 2002 and completed the Master of Christian Studies Program at Regent College. He then from the University of Edinburgh earned a Th.M. in 2007 and is currently a Ph.D. candidate.
- We congratulate our Dean Dr. Luke Cheung and Librarian Dr. Wong Ka-leung who were promoted to Professorship in August.
- "Job" (Ancient Christian Commentary on Scripture: OT Volume VI), edited by Dr. Wong Ka-leung and translated by Lam Tsz-fung, was published by Campus Evangelical Fellowship in August.

Development Trips

- September 18: President Yu and Mrs. Bethia Yuen, Director of Development, attended the Canadian Board Meeting in Vancouver, and visited Toronto where Dr. Yu led the 'CGST Night' on the 19th.
- October 9-19: CGST organized a 'Trip to the Holy Land' visiting Jordan and Israel. The trip was led by Dr. Wallace Louie.
- November 11-13: President Yu attended the US Board Meeting in Los Angeles and then visited the Regional Council members of the Bay Area on the 14th.

Staff

- As of September 30, Mrs. Bethia Yuen resigned from being Director of Development. The School is grateful to Bethia for her ministry at CGST in these years. May the Lord bless her ministry in the future.

PRAYER REQUESTS

- Pray for teachers and students who are preparing for their end of semester teaching, assignments and exams. May God give them strength and wisdom.
- Departments are now planning next year's ministry development and budgeting. Pray that God will give all department heads wisdom as they plan for and promote the School's ministry.
- Pray that God will give energy and strength to Bishop Dr. Hwa Yung who will be leading the seminar in January 2011 and to the three lecturers who will be teaching the Intensive Program. May the students be edified through the Program.
- Pray that God will lead CGST to experience His abundant supply with respect to our needs on general expenses.

FINANCIAL REPORT

Sep to Nov, 2010

General Fund

Donations	US\$	476,129
Tuition & other income	US\$	715,158
	US\$	1,191,287
Expenditure	US\$	(1,154,248)
Deficit	US\$	37,039
Surplus from Jan to Aug, 2010	US\$	(50,134)
Accumulated Deficit	US\$	(13,095)

RESPONSE

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 - Please send me the CGST Quarterly English Bulletin
 - I would like to donate to CGST \$ _____ (specify currency)
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