

CGST Bulletin

2011 OCT-DEC

Vision for China
Mission to the World

Feature

The Hidden Curriculum in Theological Education



Wilson W. Chow
President Emeritus

Seminary 'Explicit' Curriculum

A seminary holds different programs, and curriculum is designed in accordance with the objectives and goals of a program. A program with a major or a minor usually has a core curriculum, which is made up of courses or subjects in Biblical, theological, historical and ministerial studies. The curriculum goes with a credit system whereby credits are evenly distributed among the various disciplines. In addition, theological training generally takes field education seriously, and students are required to do internship in churches, organizations or on missions fields. Spiritual formation is also an important element to shape students' character and cultivate their spirituality.

The above 'explicit' curricula are the contents of theological training that are planned, announced and known by all. Apart from credit courses that are taught in class, theological education includes extracurricular activities. Not only are such explicit curricula necessary, seminaries must also strive for excellence and carry out regular evaluation and revision. They need to maintain their standards and meet accreditation requirements.

Seminary 'Hidden' Curriculum

People, events and practice of a seminary can become teaching materials and form a 'hidden' curriculum from which students may learn through observation, participation and experience. These teaching materials include the organizational structure, traditions, ethos, interpersonal relationships, behaviors, values, policies, disciplines, standards and requirements etc. We call it a 'curriculum' because these can be the methods and contents of teaching and learning. It is 'hidden' because such a curriculum is not deliberately designed, although its existence indicates its being recognized and accepted, and can fulfill its function as a curriculum. Theological education needs to pay attention to the hidden curriculum

because it produces effects that are just as important as explicit curricula. It may have negative impacts too, if it is overlooked or ignored.

Elements of Hidden Curriculum


Theological education trains leaders and servants for the church. Seminaries are the places for teaching and learning. Education is more than taking courses and going to classes. The methods and process of learning are just as important as the results. For example, how can students learn to be submissive to authority and willing to obey while at the same time bold enough to express differing opinions and dissatisfaction? How can a sense of responsibility be nurtured without restricting their freedom and choices? And how can opportunities be provided so that students may exert their leadership skills, cooperate with others, set priorities, make choices, overcome difficulties, cope with stress, resolve conflicts and handle crises? The hidden curriculum is also concerned with how the seminary may promote growth in students, enhance their self-awareness, and raise their self-reflecting and self-assessment abilities.

It is true that teachers play an important role. Apart from giving lectures, what do students learn from them? And what kind of ideals, principles and implementation are shown through the seminary's overall outlook, from campus maintenance, administrative measures, operation, to rules and regulations? What messages come through the seminary's policies and decisions, personnel changes and ministry development? What core values does the seminary emphasize and what kind of behaviors and relationships does it encourage? These are matters that require consideration.

Towards A Holistic Curriculum

The following suggestions are offered in the hope of making theological education more holistic.

to be continued on next page...

1. Strengthen communication between students and the seminary, increase the transparency of the seminary's operation, and clearly explain to students the reasons behind its decisions and policies.
2. Strictly carry out rules and regulations, such as those against plagiarism, requirements on attending classes and chapels, meeting assignment deadlines, etc., so that students understand the sense of responsibility and consequence. Yet at the same time there is room for leniency and flexibility in particular situations and individual cases.
3. Theological training is adult education. We must consider both elements of 'adult' and 'education'. Many students are mature adults, having had long years of professional experience and with family. The seminary needs to adopt appropriate education concepts and learning modes.
4. Try faculty team-teaching in certain courses to demonstrate team work.
5. Encourage team work among students in their study to prepare for future team ministry.
6. Encourage the Student Union to be actively involved in school matters, such as student recruitment, finance, development, public relations. Their sense of belonging will be deepened and interests widened.
7. Teaching and learning are not limited to academic matters but relates to the whole seminary community. Faculty and staff all participate in the education process, regardless of their position and job nature. Departments serve together and not independently. Students and faculty work together to create an environment of mutual learning. 

Faculty



Jean Lee
Assistant Professor of
Theological Studies

Marketplace Theology and Pastoral Care

Although 'marketplace theology' and similar terms have been around the Christian circle for some years and have attracted a fair amount of attention, the definition and understanding of marketplace theology still varies, and certain misunderstandings even hinder its development in Hong Kong, which is a great pity. This article attempts to determine what 'marketplace theology' is and clarify some of its fundamental concepts.

Marketplace theology is a theology constructed within the contexts of people's daily lives and activities, to explain how individuals and groups in the marketplace setting and the society they participate and reveal God's eternal plan that stretches through time and space. In a society where markets and corporations have a significant place, the task of marketplace theology is to reflect on human living and interactions and see if, based on the Word of God, such living and relationships are faithful to the nature of being human willed by God, to awaken people from self-distortion when they forsake the truth, and as a way out to inject God's redemption and transformation at personal, corporate and social levels. Therefore, marketplace theology not only looks at how believers may be good witnesses in their workplace, but also deals with how humans in their working environment construct an integral faith, a renewed corporate culture, as well as social economic activities and values that accord with the truth. Marketplace theology is not a new system of theology but an applied theology specific to the marketplace context. Its emphasis is on application.

First we need to define the boundary for 'marketplace'. The church is a community called and redeemed by God, then sent by Him to the world. Marketplace believers are equipped with God-given power and gifts. They go to unique situations and take unique roles, callings and positions at work, making impacts on their surroundings and the people therein. These positions may not necessarily be paid jobs – a housewife, for example, serves an unpaid yet important nurturing role. Therefore in pastoral and theological reflections, although the setting for the marketplace is the workplace, its scope goes beyond the workplace to include extension of

work activities in various contexts, integration of faith and different professions, the economic behaviors and roles of corporations in society, etc. Marketplace reflections, under the premise of the 'priesthood of all believers', help each believer display the power of the gospel with his life as he integrates his faith with his job in the world. Such life reflection and transformation are the starting point of marketplace theology, so that faith, after it is integrated with personal life, may come through naturally in daily activities; that sound analysis and reflections may be expressed in the marketplace and social culture, thereby fulfilling the church's duty of being salt and light to the world.

We are not imposing religious activities on the marketplace. Although establishing ministerial organization and activities in the workplace can be an entry point, it is insufficient to just talk about the gospel. We must first be committed to our faith and express our faith through life actions, displaying the good news through common languages that can be understood in the marketplace. Such followers of Christ are fully committed and walk in His will. Their testimonies are not only expressed in words, but also in the form of acts with appropriate reflection on the marketplace and social culture, so that their decisions and actions naturally reveal the standpoint of the truth. Wherever they may be sent, their words and actions are influential and powerful in spurring love, renewal and transformation.

To achieve this, we must further strengthen marketplace believers' theological reflection and application abilities in the working environment; on top of their foundational spiritual formation and knowledge base, help them face challenges imposed by secular ways and values; and when they struggle within their context, walk with them to find solutions that accord with the truth. Theological thinking in the marketplace situation includes aspects such as theology of work, marketplace ethics, interpersonal relationships, corporate culture and integration of industry, etc. Apart from the doctrines of calling and vocation, theology of work also needs to consider theological anthropology, the doctrines of creation, redemption and

eschatology, etc., to ensure a more comprehensive reflection and to provide more relevant responses to the needs of different groups, work natures and cultural situations. For example, to a grass-root believer, the instrumental value of the fruit of his labor enables him to provide for himself and to take care of his family. To him, this may be the greatest meaning of his hard work. However, the middle-class or professional may also seek a deeper ontological or relational meaning of work, on top of this basic instrumental value¹. The marketplace is further linked to enterprises, the economy, culture and the society; whereas work activities extend from individuals to groups and the society, widely involving human survival and interactions, including the use of resources, management, allocation, creativity, protection, etc. Such issues and decisions that concern human well-being must be discerned appropriately by Christians as they go into the world, serving society and bearing witness to the truth.

Marketplace theology is church-based and cannot be separated from the church. As believers are sent by the Lord Jesus into the world, their faith and hope stem from the church. To the church, marketplace pastoral work should not be a brand new ministry unit but a way of pastoral care tailored to the congregation's characteristics and needs. As for development of the related marketplace evangelism, it must be built upon a foundation of marketplace pastoral care, and as a natural extension of the whole church's pastoral ministry and mission. At the frontline of evangelism and ministry, marketplace believers are the royal priesthood, prophets and kings in society. They must understand their calling and ministry, be reassured of their identity as followers of Christ sent by God into the world, become

witnesses in their workplace, and exert their influence through serving and caring for others. Hence they need nurturing not only in spirituality but also in persistent and earnest pursue of the truth, critical theological thinking, soundness in values, appropriate practical application, continuous reflection and interpretive ability, etc. Therefore, marketplace believers need relevant theological training, while churches need to help them ascertain their calling and identity, empower them to continuously reflect and integrate faith in their contexts, and go to their actual workplace situation to provide appropriate support².

Marketplace theology reminds us of the urgency to practice our faith, challenges those who regard their faith as mere spiritual comfort, and moves believers towards life renewal and transformation; thereby nurturing believers to become mission-minded, responsible, and capable of putting their faith into action. Marketplace ministry motivates and releases the impact of the Christian community on the marketplace and society, and empowers believers to live their priestly identity and calling in the workplace. As believers are being sent by God to different workplace contexts, they scatter to different social levels and groups within society to form a transforming force in the world, calling humankind to seek for the truth and moving society towards the path of renewal. 🔥

1. For discussion on the instrumental, ontological and relational values of work, see Darrell Cosden, *The Heavenly Good of Earthly Work* (Milton Keynes: Paternoster, 2006).

2. For research data and investigation of pastoral models in marketplace ministry, see Choi Shing-lung and Lai Ka-chun, "The Dichotomy between Work and Faith" [in Chinese], *Christian Times*, Issue 1222 (30 Jan. 2011): 1; and Choi Shing-lung, "Paradigm Shift in Marketplace Ministry" [in Chinese], *Christian Times*, Issue 1224 (13 Feb. 2011): 4.

From Carver's Heart

Sharing on the Sabbatical (2)

A Sense of Unease during the Sabbath Rest

The place for our accommodation was a furlough house which the Church of Scotland provides for her missionaries on furlough. It is situated in Morningside, a middle class neighborhood in Edinburgh. The house was very comfortable and well furnished, and food supplies enough for several days were prepared for our arrival. All these made us feel very much at home.

Just five minutes' walk from our home towards the town centre, there is the famous 'Holy Corner'. The area is so named because on each of the corners of its crossroads is a church, and one of these churches was responsible for sending missionary Eric Liddell to China. About a five-minute walk in the opposite direction towards the Braid Hills stand two other grand churches. Our residence was surrounded by roads such as Eden Lane, Canaan Lane, Jordan Lane, Egypt Mew and Nile Grove. All these made us feel like being in the Bible land. It is quite obvious that there was a time when Edinburgh was a religiously vibrant place. It is however no longer the same today. Liddell's church has become a community service centre, and apart from the Baptist church, the other two do not seem to be very much alive. The two churches at the foot of the Braid Hills are now merged and one church site is also turned into a community centre. In fact there are dozens of derelict churches in Edinburgh with some being converted to restaurants, offices or shops, showing a drastic religious decline. Whenever I went to New College, which was once the pinnacle for theological studies, I could not help but feel saddened, seeing in its quadrangle the formidable statue of Scottish reformer John Knox holding a Bible while preaching it, being reminded of the fact that this was once the centre of the Reformation in Scotland. In *The Silent Traveler in Edinburgh* written by Chiang Yee in the

1950s, the author recounted how he was deeply impressed by the sight of neatly dressed Sunday church-goers crowding the streets of Edinburgh. What a big contrast in a short span of 60 years, just three generations after. Where are the thriving churches and influential theological institutions now? What brought the changes? The church cannot but has herself to blame, for failure in proclaiming the gospel effectively, in guarding and defending the true teaching of the church, in making her theology relevant to the time.

I am reminded of Jesus' warning. In awe of the Temple's grandeur, the disciples said, "Teacher, see what manner of stones and what buildings are here!" But Jesus answered, "Do you see these great buildings? Not one stone shall be left upon another that shall not be thrown down" (Mark 13:1-2). We who work in theology or lead in churches must be vigilant: regardless of how great our works may appear to be at a certain time, if we lose the vigor in preaching the gospel, even the greatest construction can collapse miserably.

My wife and I were often amused by discoveries of interesting places during our after-meal strolls. One of the pleasant surprises was the Union Canal. We walked along the canal whenever we had time, walking under stone bridges and taking pleasure in the woodland and local wildlife. Our hearts were gladdened by the goodness of life and felt that our spirits were greatly nourished, and hence we turn the pronunciation of "Union" into two Chinese words, and rename the Canal in Chinese that has the ring of 'spirit-nurturing canal'.

Next time I will share with you the joys and struggles during my writing. 🔥

Spiritual Formation at CGST

Luke Cheung

Dean
Professor of Biblical Studies

'Spiritual formation' is not – and should not – be a studied subject in theological training! It is, however, a very important objective in theological training as a whole. Spiritual formation should not focus on a person's inner life only but should give attention to a person's overall development.

The aim of theological training is to build up and develop a person's knowledge, skills, character and temperament. A seminary designs its programs not only to increase knowledge and train students' critical mind, but also to develop their virtues and character. For our school, many subjects contain the element of reflection on life. For example, our pastoral subjects encourage each student to find a mature Christian outside the School to be his/her mentor. CGST also organizes urban missions, overseas missions and pastoral ministry placements where experienced supervisors, including seasoned pastors and mission workers give on-site training to build up students' skills, morale and character.

Generally speaking, spiritual formation at CGST is achieved through three levels:

1. Personal

Full-time students will meet with an Associate Chaplain individually during the first semester of their entry. The Associate Chaplain will discuss with the students the result of the psychological test which they have taken at the beginning of the semester so that they may have a better understanding of themselves. Before graduating, students will have another interview with an Associate Chaplain on their needs and how the School may provide them with support more efficiently. During their study at school, where necessary, the Associate Chaplains will recommend our students to receive counselling, for a small fee, under some experienced




graduates of CGST's Counselling Program, to help in their personal growth. Students can at any time arranged to meet with our Chaplain, the Associate Chaplains and individual faculty members for guidance.

2. Small groups

Full-time students are assigned to spiritual formation groups during their first year of study. The groups meet once a week when students get to know and support each other. In the second year there are pastoral ministry placement groups and growth groups: Those who study pastoral subjects must join a pastoral ministry placement group under an experienced faculty from our school or from an experienced pastor whom we invited as group instructor. This is in addition to supervision given by their on-site pastors. Those who study in our counselling program would join a group on personal growth led by a faculty member of our counselling program. Other second or third year students are free to form support groups of 3-4 persons each, or join groups with special focus such as a group on Scripture meditation. In summary, every student must be a member of a group during their study at school, with allotted meeting times for group meetings. Apart from these groups, students are free to join in other focus groups such as missions prayer group, choir and worship team, and meditation group at Lent etc. Further, our Chaplaincy organizes various gatherings every year such as 'Family Day at CGST', 'Day Camp for Married Couples' and 'Gathering for Singles' etc. for our students and family.

3. Community

This includes three areas: (1) Worship: Assemblies three times a week when the whole School gathers for worship; (2) Camps: Twice a year – the Orientation Camp at the beginning of the academic year helps new entrants ease their way into campus life. The four-day Retreat Camp takes place every January, with first year students focus on meditation, second year students on personal growth and interpersonal relationships, and third year students on life reflection and ministry projection. (3) The Student Union is a vital partner of the School – it organizes activities such as hosting ball games, forming Oxfam Trailwalker teams and holding trips and celebrations etc., to enhance the sense of belonging and unity of our student body.

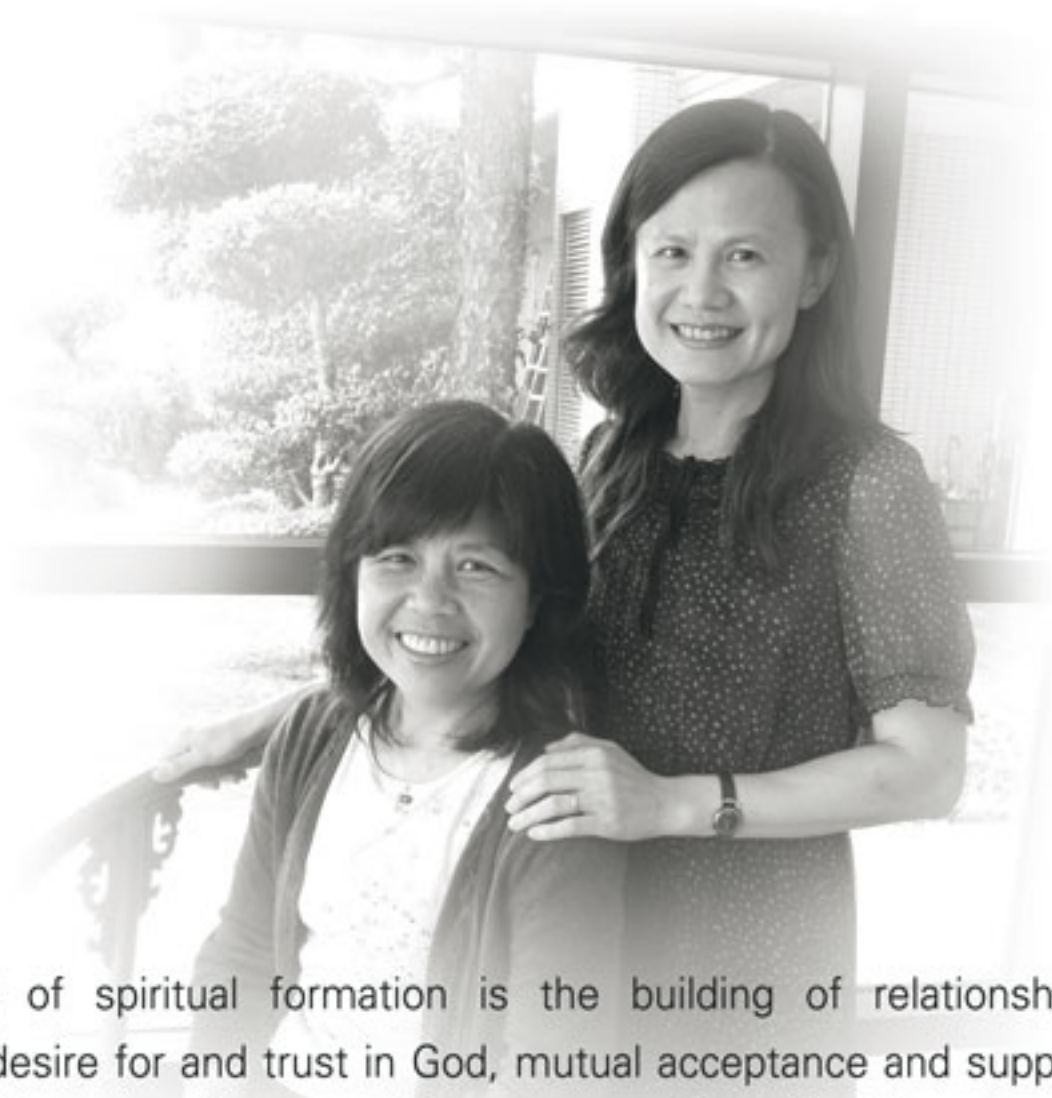
Spiritual formation concerns not only the students because the whole body of CGST is itself a learning community. 'Spiritual formation' is not just a goal that we are working towards but concerns the entire ethos of our school. 

Cultivating the Space for Spiritual Formation

Helen Cheung and Annie Ng

Associate Chaplains


Paul wrote, "I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, you are God's building" (1 Cor. 3:6-9). In CGST, spiritual formation is not an academic subject, but is a space that facilitates our growth and transformation as we spend each day on campus. In this space, as teachers pass on their academic knowledge and life experiences, as students participate in campus life and contribute to it, all of them come together as a family in support of each other, and work together for mutual growth. The Holy Spirit moves in this community enabling its members to experience the delightful celebration of growth.



The focus of spiritual formation is the building of relationships: wholehearted desire for and trust in God, mutual acceptance and support, self-understanding, as well as commitment to our time. Yet this space for spiritual formation requires careful cultivation – to ensure a holistic growth for each School member, each semester the teachers and chaplains seriously assess the concepts, manpower, methods and campus facilities necessary for CGST to facilitate growth in this space. As we reflect on life

to be continued on next page...

nurturing and formation, we seek to work with God continuously in this God's field, sowing, watering and planting with passion and dedication, that this space will be enriched for deeper transformation.

In this concerted effort, the team of chaplains experiences especially the wonderful work of the Holy Spirit. We have seen how the deep seated darkness in people's lives is being purged, inner yearnings are attracted by God's goodness, and those lacking direction finding their unique calling... Through the CGST community God deepens our spirituality, and through individuals' spiritual growth the community is enriched. This interweaving of lives are the daily beautiful touches in this space. 

Chun-luen Wu (MDiv 3)

To me, 'spiritual formation' is...

- Worship and messages in the assemblies – I am reminded to place God before all else and stay close to Him always.
- Times of sharing in small group meetings – I learn the meaning of "two are better than one".
- Meetings with the chaplains – I have a better understanding of and new discoveries about myself.
- Missions prayer meetings – I get to know about the needs of missions in different places.
- Trailwalker – I see for myself the importance of support from fellow walkers.
- And...in fact everything in campus life is 'spiritual formation'!



Yin-bing Au (MDiv 3)

Thanks be to God! In the past year I have grown with my fellow support group members. Our backgrounds are very different but we have the mutual trust to share with each other frankly and honestly. Through them I got to know myself better. It is truly by God's grace that we laughed together, cried together, and went through highs and lows together!

Shen Tao (MCS 2)

During my two years at CGST, I got to know myself more through sharing in the spiritual formation group meetings and at the same time being encouraged by other people's sharing. From the trio prayer group we have learned how to intercede for and support each other. The assemblies, Bible studies and devotional times lead me closer to God and understand His call in my life, helping me to obey Him willingly. Spiritual formation deepens my spirituality and helps me to be a more involved member of the CGST family.

Devoted to One Thing – the 10th Anniversary Thanksgiving Gathering of the Class of 1998

The Class of 1998



In 1998, after having received two, three or four years of training at CGST, 25 of us who had been called by God were sent to different places...

As the Chinese saying goes, 'ten years of hard work is put into making a good sword', we toughen ourselves at where we are for the single aim of following the good Lord. We do

not know yet how good our swords are, but our pact was to return to School ten years later to open our time capsule and to share the grace and trials we each went through over the past decade.

Last August we made preliminary plans for this reunion and decided that it would take place on June 23, 2011, giving us only about three months to prepare properly. On the day, 22 alumni who are stationed in Hong Kong gathered at the Dorset Campus at 9am. While some decorated the venue or welcomed the School's faculty and staff, others got the audio/visuals ready or set up internet connection so that our other three members who were overseas might join us through Skype. An hour before the reunion, we felt as excited as when we were about to start our class presentations ten years ago – the focus, joy and passion displayed as we worked together with mutual trust and understanding was exactly what we yearn to see in our fields of ministry!

At 10am, the Reunion formally began with the opening of our time capsule. To make this more interesting, before the gathering alumni were asked to write down what (s)he had put in the capsule, to see how good our memories would be after ten years. As expected, only a few remembered correctly and amusingly the rest 'guessed' rather than 'recalled'! Each alumnus came forward to reclaim his/her item and briefly explained its


significance. The contents included photos, a hand-written testimony, Trailwalker badge, a shuttlecock (playing jianzi games was a popular pass-time at the campus in our days), a puppet, bookmark, a graduation speech, a letter of acceptance from CGST and even a leaf from the School campus – all items formed a picture of our life together a decade ago.

Further, some had made a short film by editing video clips of our individual pre-graduation sharing and the teachers' prayers. We noticed how ten years ago, at the morning chapels, we were inexperienced but passionate about pastoring and being sent by God to different places. Listening again to the prayers of blessing, we appreciated even more the gentle yet powerful pastoral care we had received.

At the gathering the alumni were put into three groups in which we shared what we have been focusing on these ten years. Through Skype we were reunited with former classmates from Mainland China, Canada and Israel. Our friendly sentiments remain strong despite the physical separation because we had gone through difficult times together.

A 'Tenth Anniversary Special' booklet with photos and articles from the past decade was produced for the occasion. The size of the publication may be small but it is full of wonderful testimonies of the School's nurturing and God's grace.

The two-hour thanksgiving reunion was not nearly long enough for us. We thank the CGST staff for recommending a catering service so that we could enjoy a love feast with the staff and teachers.

Dear fellow CGST students, while you are still studying hard in the final semester, it is a good idea to also prepare a time capsule – making a pact with fellow workers in the Lord to reunite after some years is highly worthwhile. On that day please also remember to encourage our beloved and respected teachers and staff, for each graduate is the fruit of their faithful ministry! 

Board of Directors

- On June 25 the first Board Meeting for the year 2011– 2012 was held and directors were elected: The returning directors are Mr. Victor Lee, Rev. Kin-wai Yiu and Ms. Miu-wan Yu. We welcomed two new directors: Mr. Patrick Tsang and Mr. Patrick Nip. The following officers were also elected: Mrs. Doreen Chan (Chairlady), Rev. Yut-wah Chan (Vice-Chairman), Prof. Vincent Shen (Secretary), and Prof. Chung-ming Lau (Treasurer).
- The School is grateful for the long-time support and contribution of the following retiring directors: Dr. Lawrence Yick, Dr. Allan Chan

and Mr. Thomas Tsang. May the Lord continue to bless their ministries.

Faculty Movements

- September 6-8: Dr. Kevin Yao lectured in the Fujian Province, and between 17 and 19 visited Nanjing Union Theological Seminary with Dr. Luke Cheung. Further, Dr. Yao lectured and attended seminars in Beijing from 24 to 28 as well as between October 14 and 28 respectively.
- October 11-14: President Carver Yu attended the second Consultation on doctoral programs hosted by International Council for Evangelical Theological Education (ICETE) in Bangalore, India.

- Dr. Raymond Au's Chinese books *38 Truths about Love & Dating* and *Why are You Getting Less Happiness* were published in June and July by Qing-yuan Publication and Enlighten & Fish respectively.
- October 2011: Mr. Simon Cheung has joined the Faculty as Assistant Professor of Biblical Studies. After graduating from the MDiv Program at CGST in 2003, Mr. Cheung served as pastor at Kowloon Tong of Church the CC&MA Tai Wai Church for four years. In 2007, Mr. Cheung went to the University of Cambridge for his MPhil and PhD programs and is currently a PhD candidate.

- July 2011: Dr. Jason Yeung, Professor of Theological Studies and Director of Chinese Culture Research Center, retired from his offices after twelve years of ministry at CGST. The School is grateful for his precious contributions, may the Lord bless him and his family as they live and serve in Canada.

Development Trips

- November 3-10: President Yu went to San Francisco and attended the joint US and Canadian Annual Board Meeting, during which time he also visited churches and the CGST Regional Council in Chicago.

Financial Report

Sep to Nov, 2011	US\$
General Fund	
Donations	552,065
Tuition & other income	774,992
	1,327,057
Expenditure	(1,238,948)
Surplus	88,109
Surplus from Jan to Aug, 2011	43,896
Accumulated Surplus	132,005
Outstanding mortgage loan as at November, 2011 : US\$ 3,459,543	

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 works.
- Pray for the four speakers of the 'Josiah S. Mann Lectures on Pastoralia' which will be held in January 2012. May God bless the participants through the meetings.
- Pray that through the local and overseas TEE and 'Word of Life' Bible Study series CGST students' lives may be edified.

Response

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 I would like to donate to CGST \$ _____ (specify currency)
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 - Graduate Programs
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