

CGST Bulletin

2012 JUL-SEP

Vision for China
Mission to the World

Feature

Integrity



Luke Cheung
Professor of Biblical Studies
Dean

One must spend his whole life to uphold and defend one's integrity.

Integrity is one of the most important virtues in an individual's character. It is also a precious quality which we expect from leaders. Not only do people in Hong Kong demand integrity from the Chief Executive, Christians also demand integrity from pastors. To pastors, integrity is an indispensable character which must be persevered with.


What then is integrity? According to the classical Chinese work *Ji Zhu* by Zhu Xi, integrity means truthful and not daring to be fraudulent. Another classical Chinese work *Shuo Wen Jie Zi* points out that integrity not only includes the truthfulness and reliability of spoken words, but also that of a person's behaviour. In other words, "integrity" is being truthful and credible. It should be consistent in inner thoughts and outward deeds. A government without integrity may remain stable momentarily. Yet it will eventually be overthrown. ["A country without integrity will fall."] An organization without integrity may be able to conceal momentarily. Yet it will inevitably go out of business. ["A business without integrity will not prosper."] Enron and WorldCom are good examples of such.

Within the global Christian circle, the media frequently reported scandals of celebrities in relation to money or sexual relationships. These celebrities include famous TV evangelists, Roman Catholic bishops and evangelical leaders. Scandals not only embarrass Christians, they are also hindrances to non-believers. Often such breach of integrity is achieved through some kind of compartmentalization, and in the case of religion, by reducing our faith to some kind of religious activities, ignoring the fact that it should encompass all areas of our life.

In the Old Testament, the concept of integrity is expressed by vocabularies like "blameless" (*tmm*). Job was "blameless and upright" (Job 1:1,8, 2:3,9). He refused to accept accusations from his friends. He had nothing to hide and knew that they were wrong (Job 27:4-6). He insisted he had never deceived, and God could testify for him (*tummah*; Job 31:5-6). In the end, Job's integrity has been vindicated. In the Old Testament, "integrity" carries the meanings of unity, wholeness, completeness, blamelessness, purity, sincerity, honesty and consistency, that reflects authenticity and trustworthiness.

Such truthfulness and reliability could be seen in various biblical characters: Joseph firmly resisted seduction from Potipher's wife, as he knew that would be a sin against God (Gen 39:9). He stood fast even at a huge cost. The prophet Jeremiah refused to concur with the other prophets who only knew how to fawn the rich and powerful, because he remained truthful to the LORD's revelation. Jeremiah prophesied that Judah would be destroyed by Babylon. As a result, he was jailed and humiliated. Though he would rather believe that Judah would defeat its enemy, he could not speak otherwise because "there is something like a burning fire shut up in my bones" (Jer. 20:9). The prophet Isaiah also listened to the LORD. Isaiah declared the LORD's message to Israel whom he foreknew would reject Him (Isa 6:9-10). Jeremiah and Isaiah exemplified that prophets were men of integrity. They faithfully proclaimed all of God's words regardless of whether the audiences, and even the proclaimers, were willing to listen. Sometimes, one needs to have the courage to go against the flow in order to maintain integrity!

"Integrity" does not only mean the truthful attainment of personal will. Otherwise, advocates of genocide would also be considered as men of integrity! A person's integrity is closely related to the values one commits oneself. According to the Scriptures, integrity is the complete submission to God and the faithful execution of His will (Deu 6:4-9, 18:13). It is living in God's presence, being accountable to him. Joshua asked the Israelites to serve the LORD in "sincerity" (*tmym*) and "faithfulness" (*c'mth*) (Jos 24:14). "Sincerity" is walking in the path of blamelessness (Psa 15:2, 119:1; Pro 11:20). In the New Testament, the apostle Paul declared that all his actions and words were done and said in front of the Lord who examines and judges (2 Cor 5:9-11; Heb 4:13), when he was faced with attacks from the enemies. He said this in order to uphold his own integrity. Without integrity, not only would one not be able to stand in his present life, but he would also have to face the Lord who judges according to men's hearts (1 Cor 4:5).

Jesus gave His life to uphold and defend his faithfulness and integrity with respect to God (Heb 5:7-10). His integrity is calling us to live a life of integrity. We can be faithful and integral because Jesus is the author and perfecter of our integrity (Heb 12:2). 



Jonathan W. Lo

Assistant Professor of
Biblical Studies

Salvation and Beyond

Salvation is considered to be the cornerstone of Christianity and this is understandably so. Christ is the figurehead of the movement and his cross has become the symbol by which it is known. Jesus' participation in the Father's plan of salvation—his faithful and obedient death, and his resurrection and exaltation by God—has been central to the *kerygma* of the Church from the very beginning.¹ However, a focus on salvation that neglects the broader trajectory of God's plan for humanity will result in an incomplete picture of the Christian faith. As important as the salvific work of Jesus is for understanding the Christian message, it is an element (albeit a very important element) in the ongoing work of God. For example, N. T. Wright considers the death and resurrection of Jesus to be the climactic moment of God's covenant with his people.² However, a climax can only fully be appreciated in the context of the narrative of which it is an element.

Apart from this larger context, even the very idea of a climax is without meaning. It would be similar to arriving late to a cinema only to watch the final scenes of a film without any knowledge of what has gone on before. One might be able to appreciate these scenes without any context, but knowing the film's plot will not only enable the viewer to interpret the climax correctly but will also enrich and illuminate it. Applying this analogy to the Bible, and salvation more specifically, why are people saved and what are they saved for? To reduce salvation simply to the forgiveness of sins would be to ignore the richness and polyvalent nature of the *missio Dei*. If the *raison d'être* of the Church is evangelism as it is traditionally understood, what will happen on the day when everyone is evangelized? What then is the purpose of the believer, and what is to become of the Church?

In many respects, these questions are only problematic for modern forms of Christianity that hold a narrow view of salvation. The first Christians were Jews and they naturally understood Jesus to be the fulfillment of pre-existing notions about God and his engagement with them. And indeed, as with the notion of climax, the idea of fulfillment also implies completion at the end of an existing narrative.³ In other words, the transition from Judaism to Christianity cannot be described in terms of conversion to a new religion, as many proponents of the new perspective on Paul would argue. At most, it might be said that belief in Jesus radically defined what early Christians thought about God within their tradition. Using the earlier analogy of a film, the plot remains the same, the work of Jesus is an additional, and as it turns out, pivotal scene in the story.

In contrast, at least for some modern Christians, the death and resurrection of Jesus is not the climax of the story but its introduction. The danger of understanding God through the lens of a restricted view of salvation is that many important elements of the story are reduced or ignored. The expression "Christ" no longer carries messianic connotations and is simply used as a reverential title. The "forgiveness of sins" is no longer about Israel's spiritual return from exile,⁴ but understood merely as a private matter between an individual and God. The kingdom of God, which is a metaphor for God's reign on earth, is seen as an otherworldly realm with few implications for the present. Salvation becomes individualized, with little regard for the God's work of transformation in the world and the restoration of creation. To be sure, Jesus' work of salvation has profound implications on all of these matters and should be understood, as Wright suggests, as the culmination, and not the displacement of the existing theological narrative. A failure to acknowledge this narrative will result in an underdeveloped view of God, as well as an inadequate understanding of what he is doing in the world. Although a discussion of the larger theological narrative of the Bible requires a fuller study, the following are two important trajectories that are worthy of reflection and perhaps worthy of integration into one's own view of Christian salvation.


Creation

In the Biblical narrative, one of the most important dynamics of the relationship between God and man is that of creator and creation. God created the world and man and he "saw that it was good" (Gen 1:4, 10, 12, 18, 21, 25, 31, etc). God is pleased with what he created and his primary mode of interaction with his creation is blessing. In the book of Genesis, God

blesses everything he creates, from the animals to humankind, and even *the day of Sabbath*. God's intention for Israel is made clear in the election of Abraham in Gen 12:2-3: "I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." In other words, Abraham and his descendants are meant to be mediators of God's blessing to the world. However, Israel eventually fails in this task and God's plan to bless his creation will now be accomplished by Jesus, who is not only the embodiment of Israel but also of Adam, representing a new humanity. Paul writes in Gal 6:15, "[f]or neither circumcision nor uncircumcision is anything; but a new creation is everything!" Similarly in Col 3:11, he writes that "[in] that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!" The implications of incorporating the theology of creation with salvation are many, but a good starting point is the affirmation of the goodness of God's creation. God does not save people from this world, because it is his creation and it is good. Instead, salvation means participating in God's ongoing work of redemption, transformation, and new creation, and becoming the mediators through whom God will bless this world.⁵

Peace and Reconciliation

Another important trajectory in the Biblical narrative is that of peace and reconciliation. In 2 Cor 5:18-19, Paul describes God's initiative as a "ministry of reconciliation", meaning that through Christ, God reconciles the world to himself. This is often the emphasis in evangelism, the restoration of the relationship between man and God. However, it is clear that Christ did more than repair man's broken relationship with God—he also made possible genuine forgiveness and reconciliation between people. In Eph 2:13-17, Paul explores this dimension of Christ's work of salvation, claiming that Jesus created in himself "one new humanity", "making peace", and reconciling both Gentile and Jew to God through the cross. Remarkably, Jesus' death on the cross is not merely a sign of personal salvation, but also a symbol of reconciliation. In fact, the theme of reconciliation and the restoration of people back into community is dominant in the New Testament. Jesus' many acts of healing in the Gospels not only bring physical wholeness to those he heals, but also restore their dignity so they can rejoin society. The handicapped, the demon possessed, the ritually unclean, the social outcasts, people normally relegated to the fringe of society, are now able to live in community for the first time. A recurring theme in Paul's letters is the relationship between Jewish and Gentile believers. If the gospel is Truth, Jews and Gentiles who were formerly enemies should now be able to sit at the same table to celebrate and worship together. The implications of incorporating the Biblical view of reconciliation with salvation is that being saved means being reconciled, not only with God, but as difficult as it may be, with the person one finds the most disagreeable. While the consequence of sin is division and alienation, the miracle of the gospel is peace and reconciliation.

The title of this essay is not 'Beyond Salvation', but 'Salvation and Beyond'. The purpose is not to undermine the importance of salvation but rather to suggest that it should be understood within an even greater theological framework. Salvation may be the starting point for believers unfamiliar with the story, but to stop there would be to fundamentally misunderstand the Biblical view of salvation and its proper context. Taking creation and reconciliation seriously, especially their implications on how we should live, might be a good way to begin to embrace more fully our identity and purpose in God. 

1. See C. H. Dodd, *The Apostolic Preaching and Its Development* (London: Hodder & Stoughton, Ltd., 1936; New York: Willet, Clark, & Co., 1937).

2. See N. T. Wright, *The Climax of the Covenant* (Minneapolis: Fortress Press, 1993), 242-4, 256-7.

3. This explains the many Old Testament quotations and allusions found in almost every writing of the New Testament. See S. Moyise, *The Old Testament in the New: An Introduction* (London; New York: Continuum, 2001).

4. N. T. Wright, *Jesus and the Victory of God* (Minneapolis: Fortress Press, 1996), 246-58.

5. See also T. R. Jackson, *New Creation in Paul's Letters: A Study of the Historical and Social Setting of a Pauline Concept* (Tübingen: Mohr Siebeck, 2010).

Struggles of Small and Medium Congregations (2)

If a corporation is to evaluate its performance, it has to do so from the perspective of its core business and core values. If a congregation is to evaluate its performance, it too has to go back to its core business and core value, and that means the nature and mission of the church.

The Marks of a True Church

Reformers like Luther and Calvin believe, an authentic church has three distinctive marks: faithful preaching of the gospel and teaching of the Word of God, proper administration of the sacrament, and right exercise of church discipline. If a church has great evangelistic zeal but allows church life to lapse into disrepute, it is not a church God would delight in. If it grows rapidly but takes the sacrament lightly, it is not a true church. If however it puts tremendous emphasis on details of proper administration of the sacrament at the expense of evangelism, it would be regarded by the Lord as a lukewarm church to be spitted out.

These three marks are of course no guarantee for growth, as if a church, if it is a true church, it is destined to grow. No, the reformers have not made growth as the necessary corollary of the authenticity of the church. The reason is simple. Faithful preaching does not necessarily bring forth growth, for there is no mechanical causal relation. In fact, in the Book of Acts, Peter's faithful preaching brought in 3000 new converts, but equally faithful preaching of Stephen caused him to be stoned to death.

Behind the three marks is the nature and mission of the church. All churches big and small have to be scrutinized under the same "faith audit". Are we living out the nature and mission of the church? This is what our struggle should be focused.

The Nature and Mission of the Church

What is the church? The church is an eschatological charismatic covenantal Eucharistic community.


First of all, the church is called to be an eschatological community to manifest the reality of God's presence on earth, that His will is being done, that humanity and history is being transformed in His image and likeness. The church is precisely an agent of such transformation. She is the spearhead pointing to the final goal of history, the full manifestation of God's Kingdom where God's love, righteousness and justice are realized. Whenever the eschatological community puts her eyes on her own existence and achievement, her historical dynamic of directing the world to the eschaton (the

End) will dissipate, and she would become calcified. As such, even the church is packed with people, it is still a dead church in the eyes of God. What God would like to see is not a huge crowd of self-serving worshippers, but a band of radical disciples who can generate change not only in personal life but also in social structure and cultural values. It is a band who can bring the life-transforming gospel outside the four walls of the "church".

With this, the struggle of the so-called small-medium-sized church should be quite different. The struggle should no longer be on size, but whether it is transformative, whether it manages to be a base to train and equip ministers and leaders in the marketplace, taking transformative ministry into realms in economy, politics, education, media and different aspects of cultural life.

As an eschatological community, the church is filled with charismata (spiritual gifts) from the victorious Christ. Gifts within the church is astoundingly abundant and multivarious. Unfortunately, many congregations have their eyes locked onto a narrow scope of such gifts, focusing on a few while marginalizing the whole lot. How can church leaders liberate such gifts from the congregation and coordinate them into an orchestra of God's blessing, showering grace from the Holy Spirit in different realms and occasions of life.

The church is a covenantal community reflecting the Trinitarian life of God. Covenant has covenant-love as its life-source and substance. Persons in a community of covenant-love ask for no reward in the act of loving, take no audit of loving kindness, but embrace sacrifices. Only in such community of covenant-love would the new redeemed humanity be manifested. The church is where such new humanity is to be nurtured and exercised. Our brothers and sisters are not chess pieces for church growth or ministry expansion. The church cannot choose the persons with whom it is to covenant in accordance with its strategy.

The church is finally a Eucharistic community. That is, it is a community that celebrates with thanks-giving. What does it celebrate about? For what does it give thanks? It celebrates a very strange event, viz., death, the death of Jesus Christ. It gives thanks for death, the death of Jesus Christ. In celebrating and giving thanks to Christ's death, Christians are to re-actualize in their life Christ's self-giving sacrifice. A true church has to be Christ-like to the point of giving itself for others. Sacrificial love is at the core of the nature of the church. The mission then is to transform the world with such sacrificial love. How is the church, no matter big or small, to practice such sacrificial love? That should be our struggle. 



'Investment' of Our Life

Moses Lui

Executive Director, Equity Derivatives, Financial Products Division
MCS (Marketplace Theology)

I have been working in investment banking since graduation, mainly to provide for customers investment products and related promotions. The nature of my job allows me to liaise with the media as well as investors of all backgrounds, popularizing finance and investment. Many brothers and sisters worry that when their jobs are closely linked to money, conflicts and challenges may arise which go against their faith. They also wonder if God and money can coexist. Thank God for His gracious guidance, there have not been much of such conflicts throughout my working years. On the contrary, I have had quite a few opportunities to testify my faith.

In fact, since the 'financial tsunami', my workplace identity has allowed me to speak in different churches on financial management, the relationship between God and money, and to share my views on personal finances and investments. As I shared, I noticed that I had no problem with explaining thoroughly different concepts and keys to financial management, but I strongly felt inadequate for having a sound theological and biblical foundation. I then realized that if I were to seriously consider serving God, I would need to equip myself and seek His calling for my life. Hence I was very excited when I heard that CGST was starting a part-time MCS program majoring in 'Marketplace Theology.' I sent in my application immediately, believing that this was the opportunity God had given me. The purpose of this study is different from those in the past – not only am I planning to equip myself through a highly practical program but I am also hoping to review my mission at the marketplace and even to identify my calling so as to continue to shine for God.

This is already my third year at CGST. The road ahead is long but I am enjoying the journey and I have gained much more than I had anticipated – not



only in knowledge, but also spiritually I am renewed and I understand better my calling in life. The faculty members often remind us that it is important to 'integrate' our faith with our life, otherwise our faith remains knowledge only; this I also need to take heed.

Many subjects I have taken are remarkable: 'Wealth and the Christian Faith' looked at the teaching of wealth through the lens of theological and biblical studies, and its multidimensional thinking was impressive. At middle management level, I found the subject 'Leadership & Management' thought-provoking, especially on being a servant-leader. The two 'Spiritual Formation' retreats gave me unusual spiritual experiences.

Of course, another big gain from studying at CGST is getting to know likeminded people. While faculty members and fellow students come from different backgrounds, we all share the same vision, and with humility and acceptance we are all witnesses of Christ in the marketplace. 🔥

Taking Faith Seriously

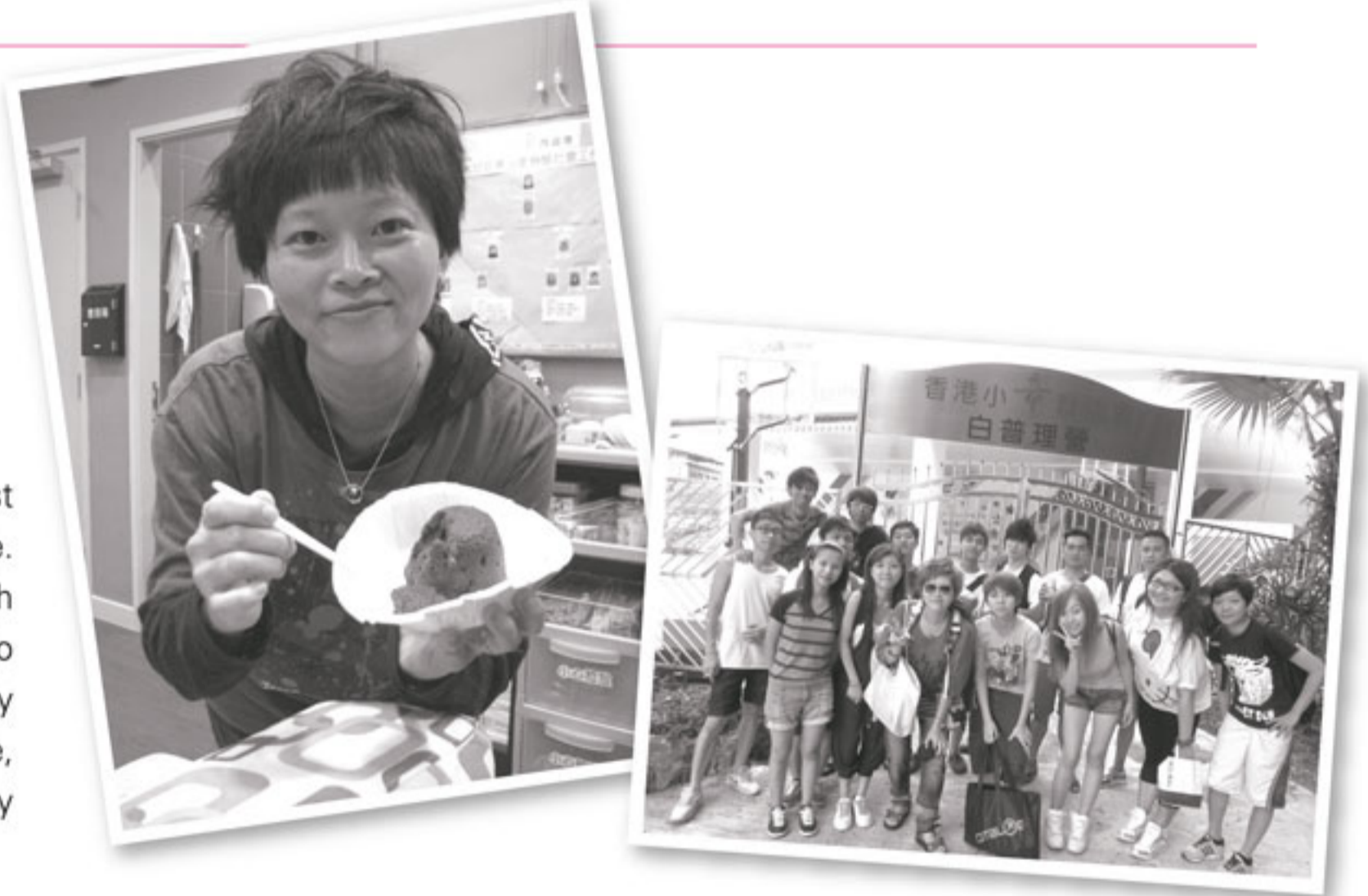
May Kwok

Social worker
Diploma in Christian Studies (part-time)

I have been a Christian for 23 years, and I seem to have spent the past decade in a daze: I had not preached the gospel, rarely prayed or read the Bible. What I did most was saying grace before meals! In 2009 I attended a church 'Life Camp' at Easter, during which I renewed my commitment and pledged to use my remaining years worthy of being called a Christian. So I applied to study theology to equip myself. I might not enter into full time ministry in the future, but I knew I was feeling inadequate and needed to face God and to take my faith seriously.

At the interview I was asked, "How do you dare to apply to study theology?" I suppose the interviewer realized that I had never been to any theological classes whatsoever, and with my bleached hair, he must have doubted if I truly would like to study theology! But I was certain that I must respond to God's call, and regardless of whether I have faith, I knew that I had to take this step because I already wasted much time and I still knew so little about God! Thus, when I got the offer from CGST, I looked forward to study with great joy, excitement and anticipation.

In the first term I selected two courses: 'Bible Study & Hermeneutics' and 'Christian Mission in the Contemporary World'. Goodness! I found it very difficult to take both courses at the same time, so I decided to drop one to enjoy the learning process. I kept 'Bible Study & Hermeneutics' and it was indeed an eye-opener! The way how the teacher demonstrated on Biblical interpretation gave me a new insight of studying the Bible. I struggled, but on the whole I gave my best. Since then I have taken other subjects. The course on 'Spiritual Formation' and the three-day retreat all formed the milestone in my journey of life reflection and spiritual restoration. The course required that



we prepare a 'spiritual formation treasure pouch' which to me was both challenging and agonizing – it was the product of painstaking effort but I benefit much from it. I in turn encouraged my fellowship members to make their own treasure pouches to recount God's grace and work in their lives.

I have taken only five courses so far but I have already learned and experienced much. I am currently studying 'Wealth and the Christian Faith' and finding it most helpful: I used to attach great importance to money but this course makes me realize that everything comes from God, and helps me to reflect on what it means to have riches and be a steward. 'Leadership & Management' also broadens my horizon: students travelled north and visited some Mainland Chinese enterprises from which we observed, analyzed, and applied, and saw what it means to be a servant-leader!

In sum, my life is no longer the same after two short years at CGST. I understand my faith from different perspectives. Indeed, I still have a long way to go, but I hope to keep on learning and keep seeking God's will, so that I will be His channel and a vessel useful to Him. 🔥

Learning by Grace

Pearl Wong

Accounting and Finance
MCS (Marketplace Theology)

I remember the moment when I first realized that, despite having been a Christian for many years, I still knew very little about the Triune God. With trembling fear I applied to study the Diploma in Christian Studies program in the hope of equipping myself, learning more about my loving Father, and possibly serving Him in the future. It is by God's grace that I could study at CGST and I was renewed. As I studied each subject, my heart and mind was shaken and I have grown from much self-reflection. When CGST launched the Master Degree program majoring in marketplace theology, without hesitation I applied for a transfer. Although I had little idea what marketplace theology was, I felt strongly that as a Christian at workplace, I needed to learn marketplace theology.

Over the past six years I had been busy with my job during the day and focused on my study in the evening. It might be physically tiring but I was spiritually rich. Situations at work could often be volatile and threatening, but lectures taught me that the Lord is my chosen portion and my cup. This gives me courage to enjoy peace in times of insecurity and taste His abundant grace.

As I studied the numerous scholastic papers and theologians' theories, I saw God's acts throughout history and understood the need for us to seek and return to the 'me' whom God originally created. I understood how the Triune God reveals Himself through His word in the Bible, and understood how we see the nature of 'man' from God's creation and the Incarnate Christ. We can then build a correct view of man, learn to listen to and discern God's will.

With careful guidance by faculty and encouragement between fellow students, it seemed that all of a sudden my mind was opened. In the past my faith was about a relationship between God and myself only, a personal trust – such was my ignorance and selfishness. Now I know that the Triune God is the LORD of all peoples, and it is both our duty and our blessing to share our faith and lead people to Christ. In the past I felt that marketplace pastoral care was confined to sharing the gospel in the marketplace and for those who have no contact with the church. Now I understand that preaching the gospel is an



important and holy ministry commissioned by God and I must carry out this duty well, not seeking my own wellbeing but to discern matters with God's righteous yardstick, remembering that we are a holy priesthood sent to the marketplace to live as salt and light for the Lord. In the past I would choose silence as my response to unfair or unjust situations, but now I learn how to express the correct ideas with wisdom. In the past, management theories I learned at university focused on juggling with 'power', 'responsibility' and 'interests', but now I learn the more precious 'servant leadership' and 'relational leadership', and understand that we ought to express God's goodness when interacting with people and strive to reconcile vertically with God and reconcile horizontally with others.

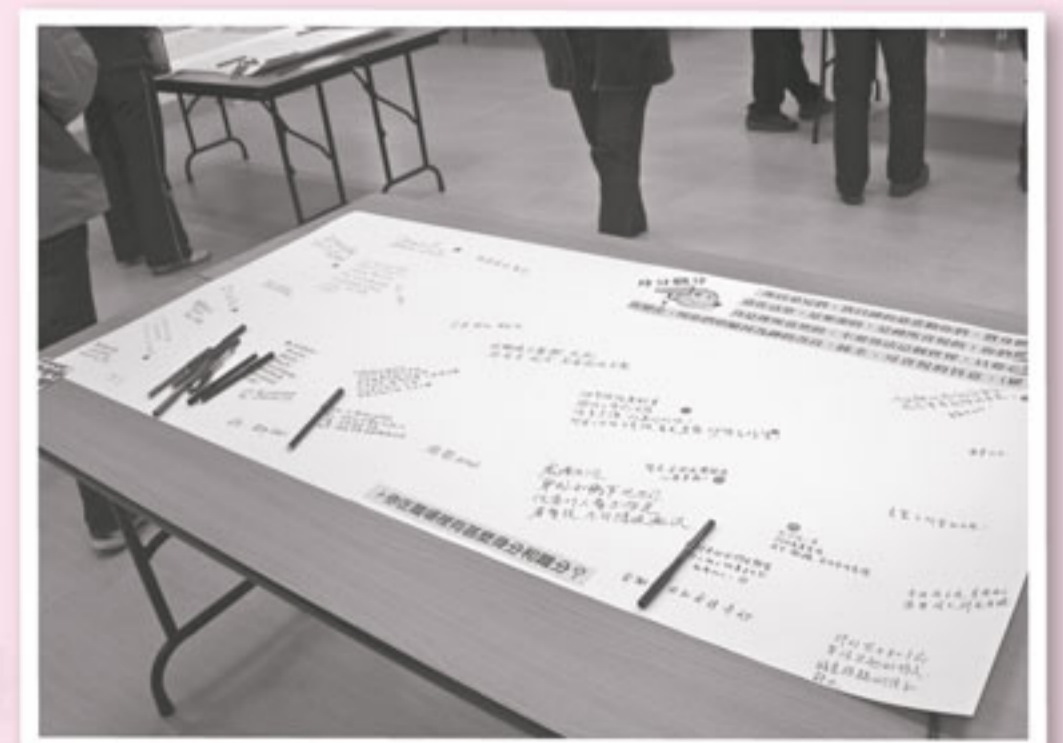
Theology should be applied in our daily life and our workplace, and go between the church and the marketplace. Theology shapes my life and inspires me to meet the challenges of life and work according to the Lord's teaching. Many people I met at CGST will walk with me and together in the marketplace we will build an energetic support system, praying for each other and walking side-by-side in marketplace pastoral care. My study in these six years has been filled with uncountable grace. It takes a lifetime to learn to follow Jesus, not only to 'know' but to 'do' and one day to 'be', allowing what I have learned to become part of my life. 🔥

Sharing by Part-time Evening Students

Just over two years ago, CGST added to the original part-time evening Diploma Program a part-time evening MCS Program majoring in Marketplace Theology to better equip marketplace Christians to live out their faith at work. Early last year, these likeminded believers set up a 'Marketplace Support Group', so that apart from attending classes together, they can meet up regularly for mutual encouragement. The group becomes a support network where members share and promote their marketplace visions. They have held day camps and frequently pray together, so that people from all walks of life can share their marketplace calling, as well as their joy and tears as they live out their faith. Their mutual support becomes the flicker of candlelight that shines in the marketplace. 🔥



Students' love for music was shown by organizing a worship team "Jam Jam" among themselves and leading worship sessions in the day camp.



Students listened to and shared their calling from God in the marketplace.

Students weaved together their marketplace visions... ready to step out!



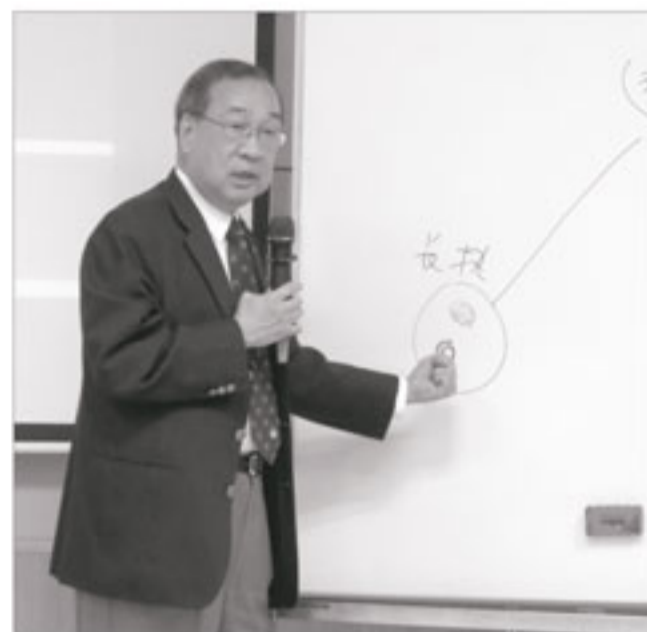
Alumni News

- April 16-17: 168 alumni and pastors attended the Preaching Seminar, a course designed for the continuing education of pastors. The two-day course with fruitful messages and discussion was conducted by President Carver Yu and our faculty members including Dr. Stephen Lee, Dr. Wing-yan Chan Mok, Rev. Philip Yeung, Dr. Wai-yee Ng and Dr. Phee Seng Kang.



- May 28: A Forum on "Interpersonal Relationships in

the Church" was held at CGST. Our President Emeritus Rev. Wilson Chow was the speaker. He shared his valuable insight with his pastoral experience and led a discussion with 35 alumni attending the forum.



- June 15-22: Rev. Jason Yeung, Our Honorary Researcher of CGST Chinese Culture Research Center, led 21 alumni and students for an Exchange Visit to

Kunming, Yunnan organized by CGST Alumni Association.



Pastoral Workshop

- The Pastoral Workshop on "Transforming Discipleship – The Three Key Elements Necessary for Growing Reproducing Disciples" co-organized by CGST and Christian Communications Ltd was held on May 21. Dr. Greg Ogden, the former Executive Pastor of Discipleship at Christ Church of Oak Brook, IL and the former Director of the Doctor of Ministry Program at Fuller Theological Seminary and Associate Professor

of Lay Equipping and Discipleship, was the guest speaker. Over 80 alumni and pastors participated in the Workshop.

Summer Putonghua Biblical Studies Programs

- The Summer Putonghua Biblical Studies Programs is scheduled to be held between July 16 and 27 with over 80 students from Mainland China. Dr. Abraham Chan, Associate Director of Tao Fong Shan Christian Center, will lecture "The Study of Augustine: The Doctrine of Deification"; Dr. Jason Yeung, Our Honorary Researcher will lecture "The Church in History"; Visiting Professor Dr. Paul Lai will lecture "Biblical Hermeneutics"; Associate Professor of Practical Studies Dr. Wing-yan Chan Mok will lecture "Urban Missions."

Financial Report

Mar to May, 2012

General Fund	US\$
Donations	760,323
Tuition & other income	747,712
	1,508,035
Expenditure	(1,307,945)
Surplus	200,090
Deficit from Jan to Feb, 2012	(123,272)
Accumulated Surplus	76,818
Outstanding mortgage loan as at May, 2012 : US\$ 3,301,737	

Prayer Requests

1. Pray for the 105 graduates that wherever God places them, they will have a humble heart to serve Him faithfully. Pray also for those who completed the diploma program, may God use them to witness their faith in their professions.
2. Pray for our students in field education assignments overseas, at local churches and para-church organizations during the summer. May God strengthen their passion for mission and pastoral ministry, and may the students experience new learning lessons.
3. Pray for the new entrants to CGST. May God strengthen their hearts for service, and help them focus on preparing for their study starting in September.

Response

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