

CGST Bulletin

2013 JAN-MAR

Vision for China
Mission to the World

Feature

A Reflection on Christian Value:

Beyond Fairness




Wallace Louie
Professor of Biblical Studies

Capitalism has made highly significant contributions to efficiency and productivity in our days. Living conditions in many societies have greatly improved under its influence. Countries adopting its principles have thrived and prospered in recent years. However, the more matured capitalistic societies are facing developing challenges. Human nature has somehow parlayed its positive creative attributes into self-serving substitutes. The capitalistic notion of efficiency permeates every aspect of our lives, leading to the pervasive practice of maximizing return with the least input. Whether it be for children in kindergarten or elementary school, or teenagers in high school, or youngsters in college, the challenge is to get the best grade and highest exam scores with the minimum effort. It spills over into our purchasing habits as well. We all shop for good deals. There is nothing wrong with that. We all would like to get the biggest bang for our bucks, but when we downright take advantage of others, sometimes just to show our bargaining ability, well, that borders on narcissism and oppression. Perhaps the greatest damage is when we apply the rule of maximizing return in relationships. Imagine the outcome when we all apply this transactional principle in relationships! Is the survival of the ones who max out on their benefits the corollary of the Darwinian evolution theory? Do we all only possess the imprinted DNA from alpha males and females? Another words, it is in our genes to obtain the greatest benefits from our efforts! This reality has surreptitiously seeped into and eroded our Christian core value; i.e. how do we maximize our spiritual benefits from the church and Christian organizations (greatest spiritual bang whether it be from sermons, seminars, books, theological courses, etc.) with the least effort? Just ask the frontline "customer service" staff members in any church and Christian organizations if you wanted a jolt for the day!

Those who are caught with the short end of the stick will eventually cry foul, whether it is the Imago Dei or just the realization that a society with selfish core values will inevitably self-destruct. As one popular notion championed by social anthropologists and historians goes, societies do not die by murder, but by suicide. Sensing the erosion of the basic core values of a healthy society, the conscientious members often cried out for justice, whether it is political, social, or economical justice. The earliest known law code, the Sumerian Code of Ur-Nammu (ca. 2100 BC), has justice as its core value. The best known and most elaborate law code in ancient times, the Babylonian Code of Hammurabi, follows the same theme. The Old Testament law code, perhaps not only shaped the ancient nation of Israel and the Jewish communities down thru the ages, but also undergirded the legal codes of many western countries today, also has justice of God as its foundation.

Justice, and only justice is the basis not only in political liberation theologies, but also in the economic realm such as fair trade. With the salary and the wealth gap deepening in our globe, the call for justice resonates with people of every color and race all over the world. Tax the rich, Occupy Wall Street, Anti-developer Hegemony, etc. are vivid examples.

Do we as Christians only abhor the selfish notion of maximizing our returns at the expense of others? Is getting the fair shake good enough for Christians? Does the Christian core value stop at justice and only justice? What is the Christian core value? Is the triad of faith, hope and love a good start? If so, the very essence of love is to sacrifice as Christ has done in the incarnation and on the cross. The call of Christ is to love one another as a demonstration of a true disciple. Love involves giving. It is not enough to call for justice. The call of Christ demands more. The Christian imperative is to give more than you take. It is ironic that some in the secular world are ascribing to this Christian imperative. The CEO of a Fortune 500 company has a motto of "Leaving more than you take" for herself and her employees. Does our church or Christian organization adhere to this core value?

Core value is not a list on our bulletin boards or on websites, though a listing does help. Core value is not what is inscribed for the group, but what is practiced by it. As Collins aptly noted: It cannot be prescribed on a group, but how it is described; it is not how it is quantified, but how it is qualified. Integrity was in the list of core values ascribed by both Enron and Lehman Brothers, we know all too well what happened to them. The Christian group can list their core value, post it in huge bold letters on their bulletin board, recite it as a daily ritual, etc. As demonstrated by social psychologists, it does help; but it does not become the core value of a group. In fact, some have attributed the increasing number of college students abandoning their Christian faith to the hypocrisy of the church. Is our church or Christian organization practicing the core value? Or are we only paying lip service to our core value? Can we "handle the truth" that we are not practicing our core value? Core value is what will sustain an organization. Without it, even the mightiest will fall! Yes, the core value of sacrifice will never survive among the genes of the survival of the fittest. However, down thru the ages, the clandestine Imago Dei somehow transforms the Darwinian DNA into a Christological mutant that would subscribe to the Christian core value. May we allow that mutant to thrive, becoming salt and light to a world of grabbers or at best gapers. May we be genuine givers! 

Sense of Community and Historical Responsibility



Daniel Lee

Associate Professor of
Theological Studies

'Purchase' of Diaoyu Islands by Japanese right-wing politicians incited Mainland China, Taiwan and Hong Kong to launch the biggest civil 'defend Diaoyu Islands movement' in forty years. Reaction in Mainland China was particularly provoking, where protests were carried out in over fifty cities. I was watching the news with my children, in which Chinese citizens attacked Japanese restaurants and protested 'The Diaoyu Islands belong to China, Japanese go away!' and 'Forget not our national humiliation, boycott Japanese goods!' My child was perplexed and asked, "Are Japanese bad people?" "No, it's just that their government did something infuriating," I answered immediately. That evening I thought of my Japanese friends whom I met during my summer placement in Japan for my theological studies.

Having heard that I had my placement in Japan, my spiritual formation group members asked if I have a special burden for the Japanese. Rather than calling it 'a burden', I would say 'a knot in my heart'. My first impression of the Japanese nation came from the older generations' accounts. While I never went through wars and conflicts, my father told me that while he was at school one day, the air raid sirens suddenly sounded and it was then that his childhood ended. His younger brother died of malnutrition, and he saw the bodies of those executed by the Japanese army strewn about the ground. These heart-wrenching stories have made an indelible impression on my ingenuous mind. Therefore, whenever I heard about Japan distorting facts in history textbooks or its politicians denying the 'Comfort Women' issue, I would not only be enraged but also astounded at how this nation could deceive itself and others.


That summer, the local synod of my church denomination co-hosted a short mission event with the Japanese synod. I was sent to go first to the mission point at the foothills of Mt. Fuji to follow a pastor and help with teaching English. The pastor was of Chinese-Japanese descent and was educated in the U.S., which was so unique in the Japanese synod, that he was appointed to liaise with the brethren from Hong Kong. After finishing our daily work, he would show me around the local community: it was a very traditional area. At first the neighborhood did not welcome the church intruding their world – some even refused to greet the pastor, which to the Japanese was a sign of great insult. He explained that a sense of belonging to the community is of primary importance to traditional Japanese. They were taught since childhood that they 'not to be a protruded nail or someone would promptly come to "fix" you'. I began to understand why the Japanese were so united, and became vaguely aware of how serious the consequence could be if this unity was manipulated.

I continued my practicum with a church in Tokyo and stayed with a lay-leader. One evening during a weekend I saw his wife organizing some papers. I thought it was business and while out of curiosity I asked if it was stressful to work in Tokyo, she told me she was organizing a small group report

to the church. It was the 50th anniversary of the end of World War II, and her church initiated a reflection on the War. Brothers and sisters were to research on and discuss specific topics in different groups and would take turn to share their findings. Her group was to explore how Japan has been taking responsibility for the War. Though I did not comprehend Japanese, I could tell from some of the Chinese characters that they did such a meticulous work. In the concluding part of the report, they even compared Germany with Japan, the primary initiators of the War, by concisely listing the vast differences in their post-war actions, including the amounts of compensation, actions of their political leaders, and the sentiment of the people. Apparently she and her study group felt saddened and ashamed by the way her country was evading its responsibility for the War.

The last event of the short mission was a joint gathering of the Chinese and Japanese synods. During the fellowship the Japanese synod read a statement to brothers and sisters from Hong Kong, confessing before God for the wrongs that Japan had committed during the War, as well as expressing their remorse to those in Asia who had been harmed. The statement also mentioned that, while their church was formally established after the War, they felt their need to shoulder the collective responsibility for the church's failure to speak up for justice during the War for fear of oppression.

From the Japanese brothers and sisters I deeply realized that a sense of belonging of a community is a two-edged sword. It can be misused for great harm or it can be used to make a significant contribution. Anyone in the world can condemn the acts of Japanese army as unrighteous, but only the Japanese people can regard them as national shame. Above all, they, and they alone, can bear this heavy historical burden, standing amidst this peculiar community and history, to overcome hatred and be unashamed witnesses of God.

Those Japanese brothers and sisters chose to bear the cross of their own history, what about us? Today, fifteen years after Hong Kong's return to China, where have we installed the sense of belonging of our community? In what kind of unique historical context has God placed us? In June 2012, the Public Opinion Programme of the University of Hong Kong released recent figures on Hong Kong people's sense of ethnic identity: 46% of the respondents identified themselves as 'Hong Kong citizens', 18% as 'Chinese citizens', 23% as 'Chinese Hong Kong citizens' and 11% as 'Hong Kong Chinese citizens'. What do we identify ourselves as? And what does that identification reveal as to how we view our historical position and responsibility? Oliver O'Donovan reminds us that, reflecting on the history of our community implies a deliberation of life, as it challenges us to identify the possibilities of action open to us and determine how we are to act together today¹. In other words, what kind of a community we have resolved to be before God and the world. 

1. Oliver O'Donovan, *Common Objects of Love: Moral Reflection and the Shaping of Community* (Grand Rapids: Eerdmans, 2002), 31-35.


Return to Discipleship

Just before I embarked for theological studies at Fuller Seminary forty years ago, I read Bonhoeffer's *The Cost of Discipleship*, and it made a deep impact on me. The book not only helped me to center my theological thinking on Christ, but also led me to resolve to be a disciple of the Lord. I remember, right before my departure for Fuller in 1972, I gave the book to my fiancé at the time with a note inside saying, "This is a book that I love, I leave it with you that you may share that which is significant to me." Recently I read the biography, *Bonhoeffer: Pastor, Martyr, Prophet, Spy* by Eric Metaxas, and I was so captivated by it that I read the nearly 600-page in one go. And then I re-read *The Cost of Discipleship* which brought back much reflection.

In 1937 Bonhoeffer was appointed to take charge of a seminary for the Confessing Church not tolerated by the Nazi regime. Under his leadership, the entire theological education curriculum was shaped around a magnetic center, viz., 'discipleship.' *The Cost of Discipleship* was written then. In the book, Bonhoeffer pointed out that "cheap grace is the deadly enemy of our Church. We are fighting today for costly grace". Such situation was not unrelated to the failure of theological education. In Germany, theological training was conducted within the university framework which produced not disciples of the Lord but theological thinkers disconnected from Christian living. Bonhoeffer was determined to integrate theology with discipleship. Theological thinking must lead to believers committing to Christ and resolving to become His disciples. Bonhoeffer wrote to Barth, saying, "You can hardly imagine how empty, how completely burnt out most of the brothers are when they come to the seminary. Empty not only as regards of theological insights and still more as regards knowledge of the Bible, but also as regards their personal life...." He assured Barth that "there is really serious and sober theological, exegetical and dogmatic work going on. Otherwise all these questions are given the wrong emphases." Not only did they need to expound the Scripture, but also to meditate on it, live a communal life in accordance with its teaching, and pray together, with the Bible as its center. Biblical exegesis and doctrinal theology are important, and not doing them well would eventually hamper spiritual growth and affect future ministry. Yet, such trainings must have the goal of equipping pastors to be disciples, that when they preach, they preach evangelical sermons with their life as illustration. What is an 'evangelical sermon'? Bonhoeffer told his student, "A truly evangelical sermon must be like

offering a child a fine red apple or offering a thirsty man a cool glass of water and then saying: 'Do you want it?'" He carried on, "...We must be able to speak about our faith so that hands will be stretched out toward us faster than we can fill them.... Do not try to make the Bible relevant. Its relevance is axiomatic.... Do not defend God's Word, but testify to it..."

Returning to a training that raises disciples is a big challenge for today's theological education. Well said John Stott in his book *The Living Church*, "For many years, the church-growth school has been dominant. I rejoice in the statistics, but we must say it is growth without depth. ...the church is three thousand miles wide and one inch deep. There are way too many babies in the church today." The reason is that many pastors do not see the church as a community of disciples nor see their primary role as nurturers of disciples, but instead focus on teaching the knowledge of faith and running church events and programs. What is the result? The American theologian David Wells points out that, despite going through a staggering growth in the past fifty years, the evangelical church has little spiritual impact on the contemporary culture. Shallowness of faith and erosion of confessional theology are the fatal culprits.

Thus, seminaries must examine whether our theological curriculum is missing something that is crucial—disciple-making. The self-examination involves much more than whether scholarly studies have been adequately supplemented with spiritual disciplines or practical application. It needs to cut right into the core, the most fundamental. Many theological schools put tremendous emphasis on cultivating their students' spirituality, and integrating theory with practice. However the result seems less than impressive. What is missing? Amidst puzzlement, many involving in theological education finally realize that there is a lack of focus on what is truly crucial, and that means disciple-making. That is to say, the entire theological training fails to focus on nurturing pastors who are committed to be the Lord's disciples in the first place, and then become disciplers themselves as the outcome. Loss of such focus, even adding a couple of subjects on discipleship training to the curriculum will not contribute much. Where we set our focus is the key. I believe that a return to the focus of disciple-making is an urgent matter for theological education today. Theological educators must give this a lot more reflection. 

Sharing

Urban Mission Summer Placement 2012

One heart – One pace – Looking to God

Mercy Lam MCS2 (Major in Christianity and Culture)


This summer I had my practicum in a Chinese church in Abu Dhabi. The congregation consisted of Chinese people from all over the world staying on a work visa. Apart from leading small groups, visiting people and preaching, I also experienced different challenges that a church leader would encounter.

At the beginning I told my supervisor that I had a difficult time dealing with church matters. However, during the two months there I was obliged to encounter such 'fear', for there were all sorts of issues at the church! Thankfully my supervisor and church leaders shared their valuable experiences with me, which helped reduce my fear and broadened my perspective. Further, their faithfulness, trust in God, humility and pursuit of unity in their leadership roles were most impressive. I realized that each hurdle we cross is God's reminder for us to maintain unity and to believe firmly that He is the Lord who leads the church!

There had been times of loneliness and helplessness serving in a foreign land. But not only did God show me His presence and guidance, He also blessed me with spiritual friends – brothers and sisters from the church. We came from different cultural backgrounds when growing up, and we were of
3 different ages, but we felt like one family. Whether in church worship



services or small group gatherings in the workers' dormitory, or travelling on the roads, each fellowship and conversation was a time of 'recharging': we openly shared our insights and struggles, we talked of God's love and power, and we prayed for and nurtured each other spiritually. I saw that, in our pilgrimage, not only do we need to hold on tightly to God, but also to build a network of support and encouragement!

From this practicum experience, I had a new understanding of the pastoral ministry that I once feared and the loneliness I once felt in ministry. I realized that challenges would be inevitable if I would involve in church ministry. Not only do I need to commit my ministry to God and look to Him the Lord of the church, striving to maintain unity as I serve, I also need to build a network so that I will give and receive spiritual support as I go on this spiritual journey! 

Suffering, but also a Blessing

Vera Tse MDiv 2

My placement was in Bangalore of southern India, a high-tech garden city. I mainly taught English and mathematics to Primary One students, and there were three teachers and a cook at the school in the slums. On my last day a young teacher told me she would miss me and asked if she could give me a hug. This was unusual as Indians are so reserved, and right then I realized that a friendship had been gradually developed during our daily encounters and sharing.

The language barrier was the biggest challenge in my teaching task, and I experienced many obstacles. Even so, difficulties elicited my creativity which teachers also found interesting. Unfortunately, other problems surfaced after work.

Two thorns

Homesickness and my father's illness had been the two thorns during, and throughout, the summer mission trip. What's worse was that towards the end of the trip I could not reach my family via email exchange. It was not until I started my retreat in the seminary that I was able to check email at a missionary's home, and read the email from five days earlier informing me that my father had gone into hospital. The email did not give details nor was there any update, but later I contacted my brother and he told me that father, albeit weak, returned home already. At that moment I felt both worried and upset, but understood that it was God's plan that I would go on retreat and draw close to Him. If I had received the news five days earlier I would undoubtedly request to leave India immediately and miss the retreat! With the communication disruption my father had left hospital by the time I got the news and therefore there was no point for me to return prematurely. Further, if my father had known that I went home early because of him, he would feel guilty. God's thoughts are higher than my thoughts.



Reflection

Nobody likes suffering and I believe that God can take away any suffering any time. But in this summer mission trip He allowed difficulties so that my hidden creativity could be evoked. He allowed the two thorns so that I could learn to depend on Him. He allowed telecommunication hindrance so that I could see His guidance. Even before I asked He had looked after my father. God wiped away my tears.

Nobody likes difficult days as they are hard to bear, but hardship is also a blessing. Without suffering I would not be able to see God. 📖

Life Mentor

Hermit Cheung MDiv 2

I would like to take this opportunity to thank Rev. and Mrs. Siu Ru-fat of Kei Yam Alliance Church for supervising me with great patience. I have gained much from my practicum at Peter Fellowship. Having taught by both his words and deeds as well as setting an example by his earnest work, his views on pastoral care and church growth (including those on wall-less church and marketplace pastoral care etc.), Rev. Siu inspired me to further understand church mission, challenge and prepare me for future church ministry.

After many years of leadership by Rev. Siu, numerous cases of 'gamblers turned into Jesus-followers' in Peter Fellowship demonstrate how the gospel rebuilds one life after another in a practical way, saving people from their sins and opening my eyes what the Bible means about the 'power of the gospel' (Rom. 1:16). Peter Fellowship does not simply help people solve their daily problems but also helps them see that under the power of sin none of us is in control, and only by the Holy Spirit can we have victory. 'Gambling' is only the tip of the iceberg, for behind every offense is the bondage of sin. The power of the gospel, however, overcomes all offenses, not just gambling.

On a personal level, apart from giving advices, Mrs. Siu through my observation of her counselling sessions showed me indirectly my weaknesses and blind-spots. She also helped me see that I was not sensitive enough and lacked empathy. These realizations led me to a deeper reflection on the inter-relationship between 'family well-being' and 'future success in ministry'. I understood that the long-term damages brought on by the help-seeker's



'problem family' cannot be changed overnight. A sinner is not the only person who suffers the consequences but his family as a whole is decidedly impacted by the problem. I can see that there is obviously room for improvement in my own family. Therefore, after this practicum, I will definitely care more and give more attention to my family. To be a good pastor in the future, not only do I need to understand God's word, but also to learn to get along with my wife and raise my children well. There must first be a healthy family before a healthy church can be built. Before living wonderfully for God I need to see first a greater grace from Him upon my life! 📖


Presence and Grace

Ka Wai Chan MCS 2

Last summer, I served in the hospital chaplaincy in the New Territories West district as my Urban Mission Summer Placement. I worked at Tuen Mun Hospital and Castle Peak Hospital, as well as going into the community visiting patients with chronic illness at their home. At Tuen Mun Hospital I mainly served the patients at their bedside, accompanying and encouraging them, and giving them the gospel of Jesus. At Castle Peak Hospital, apart from bedside visits, I also involved in small group fellowships and worships for both in-patients and rehabilitated people. They greatly need emotional and daily support to help them abide in Jesus.

During placement I learned that the gospel is not to be conveyed by words only but more importantly it is to be expressed by 'presence', allowing the other person to enjoy the goodness of the gospel. The effectiveness of the gospel should not be assessed by the number of verbal confessions. What is important is our willingness to give our humble service, and regardless of whether the other person is responding or reacting as we anticipated, we are to serve them

as faithfully as we can, without hindering the encounter between God and each life that He loves. For instance, do we believe that the Holy Spirit is working in mentally ill patients even if they may be expressionless or appear distracted? When I engaged in Hospital chaplaincy, I was meeting those who are suffering, through knowing the heart of Jesus, imitating Him and practicing the 'wall-less church' mission, toiling silently to sow where sowing is needed and to water where watering is necessary, during which I was learning to praise the beauty of a growing life.

Apart from reflecting on the ministry, I have also discovered more about myself. In life when people may encounter unexpected suffering, sadness and despair, I thought I could bring them some hope. Such pride deep down prevented me from admitting that my own life is also weak and powerless. My supervisor reminded me that whether in sickbed or in health, we have no difference, for 'life' is weak and beyond our control. All strength and hope is by God's grace. Today, God gives me courage to admit my own 'inability', to face the reality and to experience His grace with openness. I would like to conclude with 2 Cor. 12:9, "My grace is sufficient for you, for My power is made perfect in weakness." 

Sharing

Shining Bright in the Marketplace

This past summer, our Theological Education by Extension (TEE) Certificate Programs offered the first time a course in the form of a retreat for believers working in the marketplace. The three-day retreat camp was led by Dr. Jean Lee, Assistant Professor of Theological Studies, and a group of MCS students majoring in Marketplace Theology. Activities included sharing of marketplace visions, seeking and responding to mission. Campers were asked to complete the required reading beforehand and to write a reflection after the camp. Many were touched and inspired, and below are some of the sharing.

From the campers

God puts us in the marketplace and regardless of which level of hierarchy, it is precious in God's eyes and not at all useless. He places us in different positions so that it may ferment. As I shared with group members I discovered that many are walking the same journey of marketplace ministry. As we face similar situations, I am not working and fighting the battle alone. And I began to see that God is so wonderful. I am truly grateful to be led by God to take part in the retreat and get to see many wonders in the marketplace.

Jessica Yeung, banking, TEE student

Many things cannot be changed by individuals. Since last year I had wanted to pray with my colleagues over these matters but did not get the chance to. In the camp I painted a prayer-picture of five hands linking together and asked that God would let me and my colleagues experience together His mighty power, changing things that we cannot do. My new colleague is also a Christian. I really want to share my vision with her and experience with her God's presence and grace, because I know that it is not by chance that I was led to work there. I pray that Father will let me see the importance of 'life influences life' and help me be a witness for Him.

A camper, child care worker, TEE student

In the camp, I walked the path leading to the giant cross statue and tears kept rolling down. Recalling the past journey, I could see that every step testified of God's most wonderful preparation, grace and love. Richness and abundance had been innumerable. Silently I recited, "Bless the Lord, O my soul, and forget not all His benefits". Slowly, I arrived at the cross statue. Recalling my time of devotion there the day before and looking at the statue, God seemed to be saying to me, "I will always protect you. You only need to carry your small cross and walk on bravely!"

I felt thankful and empowered. Current difficulties are nothing as I remember God's abundant grace.

May Soong, landscape designer, TEE student

Returning to the marketplace after the retreat, I face again challenges from people, workload and other pressures. These challenges are no strangers but now I seem to have a greater understanding and can see from a new perspective. Each person or matter has a story that is real and with God's unique purpose. I search my heart and discover that God has been waiting. He yearns to dialogue with me, so I can understand His work!

Annie Yiu, Christian organization staff, TEE student

From the camp leaders

I was amazed by God's work in the camp. Dozens of brothers and sisters responded to God's call, are willing to be His witnesses and seek His commission to the marketplace. With openness they shared each other's dreams and struggles. Despite evil is rampant and there are many who are Christians in name only, like it was told in 1 Kings 19, God has reserved people whose knees have not bowed to 'powers' and whose mouths have not kissed 'Mammon'! It is by God's immense grace that I got to meet like-minded people in the retreat!

Isabel Kan, building surveyor, MCS(MT) student

Experiences in the camp showed God's grace and mighty power and testified to the team-spirit that served one another according to each one's gift! Rather than serving the students, I was first being served by the Lord, the faculty, fellow classmates and all brothers and sisters in the camp, so that I may gain more courage and confidence. My own marketplace vision is to trust in Christ and imitate Him, to be shaped, changed and renewed by Him. When there are challenging times I would stand firm on Christian faith and values, to testify of Christ with my life and share His love with others (whether a believer or not) in the marketplace, bringing them encouragement and hope of eternal life. I am convinced that if every marketplace believer is willing to do the same, we can bring positive impact, change and transformation to the current distorted values and views of the marketplace.

Jenny Ng, company secretary, MCS(MT) student

In the retreat as I watched a drama scene of Jesus telling us to plant the seeds that He gave us, tears started rolling down and I saw a picture of the Lord asking me to feed His sheep. In the picture were also faces and faces in tears – they were helpless and needed much care and pastoring. I was greatly moved and wanted very much to help and encourage them. At that moment I was deeply thankful because my dream about marketplace had returned! How could I pastor without passion? Right then my heart was enflamed and I was thrilled and enjoying the process of pastoral care.

Stella Fok, financial sector, MDiv 3 student

Faculty Movements

- September 8 – 16: Assistant Professor in Practical Studies Mrs. Wance Kwan attended the 5th Global Triennial Consultation on “Integral Mission and the Community – Local Church, Local Change, Global Impact.” In Thun, Switzerland.
- September 23 – 25: President Carver Yu shared at the pre-semester devotion retreat of China Evangelical Seminary, Taiwan, and spoke at the MIT Mackay Lectures on the topic “Challenges and Opportunities in Theology of the Evangelical Faith in Taiwan.”
- September 26 – October 1: President Yu taught at Zhejiang Theological Seminary and preached at Hangzhou Chong-Yi Church. He then joined Mrs. Yu and Dr. Simon Cheung, Assistant Professor of Biblical Studies, to attend the thanksgiving and dedication ceremony of Xia-Sha Church's new church building in Hangzhou.
- October 12 – 19: President Yu was invited to attend the 2012 Doctoral Consultation hosted by the

International Council for Evangelical Theological Education (ICETE) and to be a keynote speaker at the International Consultation for Theological Educators in Nairobi, Kenya, presenting a paper on “Confessional Character of Theological Education and the Training of Disciples.”

- October 14 – 24: Vice President Kang Phee Seng was in Philadelphia from October 14 to 17 participating as respondent in an international symposium on Spiritual Progress hosted by Princeton Center of Theological Inquiry. He later visited Princeton Theological Seminary and the University of Chicago Divinity School from October 18 to 24.
- November 15 - 17: “Church Life in an Urban, Secular, and Multi Religious Context” was the theme of the Conference co-organized by Protestant Theological University (PThU) of Netherlands, Lutheran Theological Seminary and CGST. President Yu, Vice President Kang Phee Seng, and Associate Chaplain Ms Annie Pun presented their papers respectively, while

professors Dr. Stephen Lee, Dr. Luke Cheung, and Dr. Kin-yip Louie also participated.

- November 24: President Yu accepted the invitation to speak on the topic “Transforming Community, Creating Value-based Business” at the Faith-based Forum “Social Innovation – Business as Mission” of the 5th Social Enterprise Summit 2012 at the local Yan Fook Church. Mrs. Rebecca Lai, Director of our TEE Programs, was the host of this section. President Yu published an article entitled “Business as Mission – a Fresh Impetus for Transforming the Market” on a local newspaper *Hong Kong Economic Journal* on November 8.
- November 27 – 30: Vice President Kang was in Nanjing attending the Celebration for 60th Anniversary and the Dedication of the New Campus of Nanjing Union Theological Seminary. He was in Shanghai on November 26 meeting Chinese young scholars.
- December 10 – 13: Vice President Kang was invited to attend an

International Conference on “Religious Charities and Social Development” hosted by the Chinese Academy of Social Sciences in Beijing. He presented a paper entitled “Listening to the Voice of the Poor. Sometimes It Demands Justice, Not Charity.”

Development Trips

- October 24 – 27: President Yu and Vice President Kang attended the Annual Meeting of the CGST US Board in Hilton Head Island, USA. Afterwards President Yu carried out development works in Chicago.

Putonghua Biblical Studies Programs

- The two-week Program was held between January 7 and 18. President Yu preached at the morning chapel service to begin the intensive program. Three courses were offered: Dr. Brian Lam, Senior Pastor of Fort Bend Community Church of Houston, Texas, lectured on “Expository Preaching”; Assistant Professor Dr Kin-yip Louie lectured on “Doctrinal Theology (1)”; President Yu lectured on “Contemporary Issues in Theology.”

Financial Report

Oct to Nov, 2012
General Fund

US\$

Donations	391,305
Tuition & other income	476,287

867,592

Expenditure (908,148)

Deficit (40,556)

Deficit from Jan to Sep, 2012 (236,954)

Accumulated Deficit (277,510)

Outstanding mortgage loan as at Nov, 2012 : US\$ 3,154,353

Prayer Requests

- The School's 2013 budget is estimated at US\$6,124,200. Pray that God will give us faith in meeting the enormous expenses.
- Pray for the new school term, that God will richly give grace to both faculty and students in their teaching and learning.
- Pray that God continue to guide those who attended the Dedication Camp between January 25 and 27 in their discernment of God's own calling.
- Prayer that through the 2013 Winter TEE Programs, Putonghua Biblical Studies Programs, 'Word of Life' Bible Study Series and Josephine So Lectures on Culture and Ethics students may be richly blessed by His grace.

Response

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

- Please use it for
- General Fund
 - Graduate Programs
 - Campus Redevelopment Fund
 - China Theological Education Development Fund
 - Student Scholarships
 - Faculty Support
 - Research & Publication
 - Library Development
 - Word of Life Ministry
 - Others _____

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1. Donation by cheque

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Please make cheque payable to:

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– “CGST” (for USA – please send to our US office)

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