



CGST Bulletin

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Vision for China • Mission to the World

Feature

The Wounded Healer and the Making of a Christian Counsellor



Dr Raymond Au

Associate Professor of Counselling Studies
Chaplain

Our knowledge and concept of a “wounded healer” mainly comes from Father Henri Nouwen’s classic book on pastoral care and counseling *The Wounded Healer: Ministry in Contemporary Society*. Nouwen quoted an ancient legend from the Talmud when a rabbi asked Elijah during an encounter,

“When will the Messiah come?”

Elijah replied, “Go and ask him yourself.”

“Where is he?”

“Sitting at the gates of the city.”

“How shall I know him?”

“He is sitting among the poor covered with wounds. The others unbind all their wounds at the same time and then bind them up again. But he unbinds one at a time and binds it up again, saying to himself, “Perhaps I shall be needed: if so I must always be ready so as not to delay for a moment.”

Father Nouwen points out that this story is striking to pastoral counsellors in two ways. Firstly, we have to carefully tend our own wounds; and secondly, our experience from the healing of our own wounds can help others.

Nouwen deeply understands that we need to be aware of our natural tendency of getting hurt. Pastors and the people they help are both wounded persons, but the extent of their wounds can be the strength and resources by which counsellors can use to help heal others. He points out that we have to be able to tend our own wounds before we can offer hospitality to people seeking help.

However, the concept of “wounded healer” had actually long been quoted by psychologist Carl Jung. He points out that the phenomenon of a wounded healer is very common between a counsellor and his clients. A counsellor can become aware of the hurting experiences in his development process due to his professional trainings. In the counselling process, such experiences will be triggered because of the similar experiences of the people he is helping. Jung’s theory recognises that


each of us has two distinct parts within us: a wounded self and an inner healer. However, people seeking help are often not aware of the existence of an inner healer within him. Because the counsellor is conscious of this phenomenon and has had the experience of being healed thereby, he can pass on the awareness of this inner healing resource to his patients so that they too may benefit from this and be healed. If the counsellor is not aware of his own wounds, he will be infected and affected by the client’s wounds, resulting in his inability to render any help. On the other hand, if he accepts only the existence of his “inner healer”, he will end up with an inflated ego, believing that he is the saviour of others, and will ultimately lose the ability to help both himself and others.

The concept of “wounded healer” is a great source of inspiration to the training and making of a counsellor. The students admitted into our counselling course are not without a background of growth trauma. If their wounds can be healed, they will have more empathy for people seeking help from them. The wounds from which they recover will become a bridge for them to reach out to and understand others’ wounds. Hence, it is a requirement of the course that they participate in a therapeutic group of personal growth and receive 30 to 40 hours of personal counselling sessions. After they recover from the wounds from their development process, they will not be easily affected by others’ wounds. Whether or not the students become aware of the surfacing of their “wounded healer” is largely dependent on a comprehensive supervision programme.

The student counsellors have to learn more than just the knowledge and techniques of counselling. Whether he can establish a genuine and open relationship with clients is also key to the success of counselling. If he cannot enter the heart of others’ pain, his power to heal others will be inhibited. Through individual and group supervision, and case conferences, we will not only teach students how to develop counselling strategies and techniques, but will also care about the personal life of each student, closely assessing if they might be unable to help others due to the uncovering of their own wounds in the process, or whether they will be unconsciously satisfying their own needs while counselling others. Mutual trust and companionship between the counselling student and

his supervisor are required for the supervision process to help students understand the reality of being a “wounded healer” and areas in which he will need to be aware of and mature. CGST attaches a lot of importance to the making of a Christian counsellor and his qualities, and will therefore render comprehensive and high-quality supervision and mentoring.

However, being a Christian counsellor, our faith is richer than the “wounded healer” theory in Jungian psychology and has more spiritual meaning, just as Paul’s saying in 2 Corinthians 1:4-6, “(He) comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer.”

We believe that the ultimate healing is from the Triune God. We have to first experience His healing before we understand others’ pain and suffering. Our healing power comes from God, so we need to ask God for His grace to grant us wisdom to walk with others and help others. We also ask God to personally heal those seeking help. In fact, when we are in the counselling room, we witness the presence of God and we testify to His healing grace. This explains why we would like our students to have a good foundation in the Bible, in theology and spirituality. It is because perfect counselling work requires the integration of counselling and biblical theology. Although Hong Kong offers a variety of counselling courses, many Christians still choose our course because CGST values such integration. We believe that Christ is our perfect model of a “wounded healer”. 

Interview



Dr Daniel Lee
Associate Professor of Theological Studies

When Daniel Meets Calvin

Interviewed and written by Mimi Tang, MDiv 1996

There is no roaring of lions, and we do not need to go to Geneva. Just being at CGST under the Lion’s Rock in Hong Kong, we can transcend time to encounter and have fellowship.

Daniel: Unearth the Buried Treasures out of Curiosity

Right after completing his doctoral studies at the end of 2004, Daniel (MDiv 1996) returned to Hong Kong and joined CGST to become faculty member. Those of us, classmates of Daniel back in those days during our divinity studies, who had received his generous help with Christian doctrines for our exams were not surprised with this at all. It turned out that he never thought of this himself. Daniel has always wanted to serve young people. He even chose Fellowship of Evangelical Students for his practicum during his studies. However, packed summer camps and tight schedule made one feeling dazed, also made Daniel think hard as to whether that was where he should be.

In fact, Daniel had wondered more than one thing: “My curiosity can be quite intense indeed! I would want to get to the bottom of things whatever it may be.” The pastors and elders of his church had already sensed his burning quest for knowledge, and believed that this “curious youth” would go for further studies sooner or later, so they let him stay on with his pastoral work until he would one day leave for further studies. Daniel would never forget their understanding and fostering care.

During his four years as a pastor of his mother church, serving mainly college students and working youths, Daniel knew that he would only have a few years’ walk with them. In order to strengthen the foundation of their faith, Daniel decided to start discipleship training with them. “Very boldly, I studied the 16th century’s *Heidelberg Catechism*, 1563 with them.” Daniel could not stop talking about this confessional work. “It starts with two existential questions. So thought-provoking! The very first question is “What is your only comfort in life and in death”, followed by “How many things must you know that you may live and die in the blessedness of this comfort?” In order to answer these questions, not only are teachings like the Apostles’ Creed and the Ten Commandments discussed, but the Lord’s Prayer, the Holy Eucharist and other spiritual way of living are also explained. It shows us the very foundation of our faith, where we can find

the strength and principles to face with challenges in our life. This is the real anchor of life!

Some participants of the discipleship training group appreciated the depth and richness of faith after reading the work and felt satisfied. “I received a strong confirmation at that instant: when faith and life integrates and supports each other, one will get a more solid hold on life rather than a fragmental existence. This experience affects the way that I teach the theological education by extension course “Principles of Systematic Theology” later. Although I can no doubt teach the Christian doctrines “systematically” one by one, I choose to use the “Apostles’ Creed” to teach the Trinitarian faith, and try to weave it into our lives. My church ministry experience reminds me that we have brothers and sisters struggling out there in the world every day. So whatever my thoughts are, they will have to connect to the bridge that lead to them out there, addressing their immediate concerns and whatever situations and challenges that they may be facing. If we cannot connect with them, all these will remain relics in an academic ghetto.”

It is saddened to see many ancient Christian literature, such priceless treasures are lost today in the process. Daniel understands that the historical distance as well as the use of unfamiliar theological terms will inevitably make believers feel exhausted and lost. “What is needed is translation work. Being teachers of theological studies, we are also teachers of the church. So we should do this translation work well for our brothers and sisters.”

Recovering the lost treasures of our faith will inspire the later generations, regardless of the struggles and tangles or the success and failures in the process. “These two thousand years of church history will not be wasted! We are not starting from scratch, but are standing on the shoulders of many giants. Theology is the specific response of



Daniel with students



Daniel with his wife Kim and daughter Veronica were in Edinburgh early year

contemporary Christian congregations to the voice of Jesus Christ. It is a real struggle in flesh and blood, and also a painstaking reflection of how to put our faith into practice. If we do not learn from them, we open ourselves to the risk of repeating the same mistakes unnecessarily. On the other hand, if we have not made any serious effort to read, and reflect on what we read, but simply respond with an “I do not accept”, such non-acceptance is meaningless and superficial.” Perhaps it is for these reasons that Daniel chooses Calvin.


Calvin: Interpreting Theology with His Life

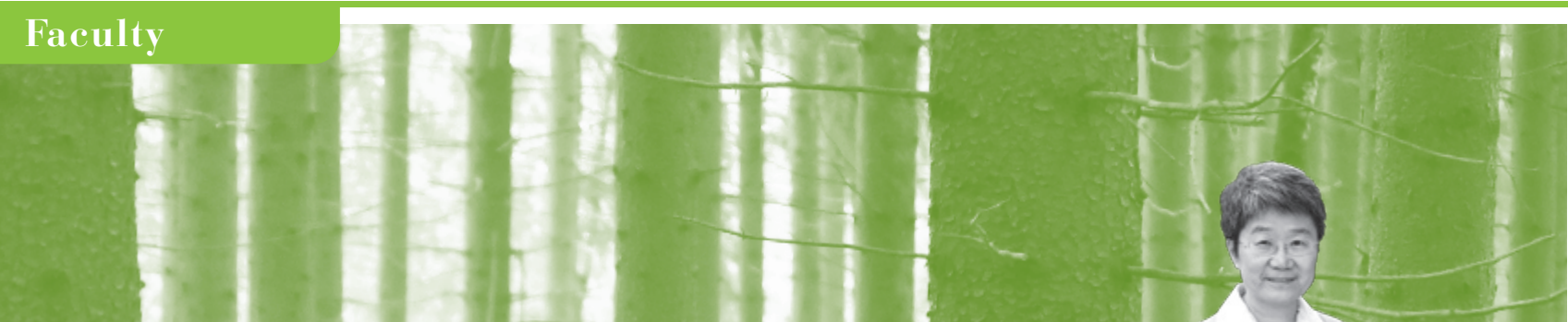
Daniel came from a denomination with Calvinist influence. While tracing roots, Daniel also wanted to untie a knot in his heart, “My church has reservation about the doctrine of double predestination. I really want to understand what was on his (*Calvin’s*) mind and what he was concerned about.” But when he probed into that historical setting, and listened attentively to the questions and concerns raised, Daniel was deeply moved.

‘Calvin took over from Luther’s interpretation of the gospel, that God enthusiastically implements salvation and is not a QC (Quality Controller) who would merely stay aloof on the sidelines and see how you will end up. So he strenuously defended “sola gratia”, responding to the question regarding “the merits of human works”. To him, salvation is of course to be received through faith, but if one mistakenly thinks that faith in itself has the saving power, he will be doomed. Our faith is so weak! When Peter denied Christ three times and his faith failed completely, didn’t he need grace all the more? Even though I still find that there may be problems in

the way he dealt with the doctrine, I can truly feel his painstaking effort. He just bit the bullet and handled this issue, reached a decision theologically and then tried his best to present to believers the doctrine of grace so that they would not keep focusing on themselves, believing that their works could be meritorious. On the contrary, all that we possess in life come about because of the grace of God. Living in gratitude is the very mark of Christian life.’

What touches Daniel even more is how Calvin lived out his theology, “He was extradited from Geneva, but then the church leaders wanted him to go back to pick up the pieces. Although he was very reluctant, he said this in his reply to a friend, “I do not belong to myself. I offer my heart as an offering to God.” The *Heidelberg Catechism* that I mentioned earlier was written by another group of believers a year before Calvin’s death. You can see that in the historical setting at that time, Calvin and his contemporaries made similarly profound confessions of faith: there is something bigger than our life which is worth sacrificing for and living for. I honestly feel the inspiration coming through the historical hallway from the communion of saints. This is also exactly the voice that people from our generation should listen to, a generation who is desperately obsessed in self-autonomy and self-sufficiency, believing in “I am the lord of my own life and possess the inviolable sovereignty of choice”.

Restraints of time and space will not inhibit the commonality of friends: though we may be different, we are one in Christ. Daniel stresses repeatedly, “I believe in the communion of saints.” This is belief as well as action, here and now. 



Faculty

**People Look Like
Trees Walking Around?**

– Looking at the Healing of the Blind Man from Mark's Eyes

Dr Ng Wai-yee
Associate Professor of Biblical Studies

Mark 8:22-26 gives us an extraordinary record of how Jesus healed a blind man “progressively”. This miracle occurred outside a village (v.23a), so it took place against a backdrop of trees and people. Jesus first spat on the blind man’s eyes so he could see, but the blind man could not see clearly (v.23b). Jesus then put His hands on the blind man’s eyes. This restored his sight completely and he could see everything clearly (v.25). But in between the two actions, Jesus asked the blind man, “Do you see anything?” The blind man looked up and said, “I see people, they look like trees walking around.” (v.23c – 24), meaning, “I can see (*people walking*), but I cannot see clearly (*so they look like trees*)!”

Mark recorded this dialogue vividly in a passage consisting of just 5 verses, and this dialogue stood out, dividing the entire passage into two parts, making it all the more clear that the healing of the blind man is progressive. What does this mean? If we see Jesus’ miracle as simply a display of power, we will be confused: why didn’t Jesus heal the blind man completely the first time round? But if we are familiar with the Bible, we will know that Jesus’ actions are often beyond our expectations, and the authors of the Bible would usually bring out the subtle meaning in their narration. If we look carefully at how Mark told this miracle, we will notice that he has not emphasised on the miraculous power here, but on Jesus’ love and care for the blind man: He took the blind man by the hand and led him to a quiet place; He put His hands on the blind man and spat on him, He spoke to the blind man and touched his eyes (v.23-25). In this progressive healing process, we believe that Jesus wanted the blind man

to experience His intimate personal guidance. And this is the emphasis placed by Mark when he recorded this miracle.


Coincidentally, another passage appearing only in the Gospel of Mark also brings out the same emphasis. In Mark 7:31-37, a man who was deaf and could hardly talk came to Jesus for healing. Jesus also treated him caringly in the same way: Jesus took him aside, away from the crowd, then put His fingers into the man’s ears, spat and touched the man’s tongue, then looked up to heaven with a deep sigh for him, and with this he opened the man’s ears and loosened his tongue (v. 33-35). In this passage, Mark also stressed the love and compassion of Jesus and even used words very similar to those used in Mark 8:22-26. If we look at these 2 passages in the macro context of Mark 6 - 8, we can see how the two passages echo each other to bring out Jesus having mercy on and saving the weak. Isaiah’s words will inevitably come to mind: “*Then will the eyes of the blind be opened, and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert.*” (Isaiah 35:5-6)¹. It would appear that Mark has intentionally laid out the passages in such a way that readers will realise that Jesus is the one prophesised by the Old Testament prophets, that He is the Messiah that God gives to His people in the last days. Can we see this clearly?

Jesus’ question “Do you see anything?” appears to be a pun! In Mark 8:22-26, these words reflect Jesus’ patient, progressive guidance

to the blind man. But in the macro context of Mark 6 - 8, this question carries a deeper meaning: it reflects the disciples’ blindness and Jesus’ unfailing guidance to them all along. Mark has told us that the disciples had already been following Jesus for some time, “seen” His miracles, “heard” His teachings, and yet they still failed to recognise His true identity and constantly misunderstood His words. Mark 6 – 8 repeatedly mentions that the disciples “do not understand” (Mark 6:52, Mark 7:18, Mark 8:21), and we hear Jesus’ rebuke: “... Do you have eyes but fail to see, and ears but fail to hear? And don’t you remember?” (Mark 8:17-18). The disciples received Jesus’ revelation, yet they were like the blind and the deaf, so foolish that they could not understand. They really needed Jesus’ continuous guidance and healing. This is one of the key themes in Mark 6 – 8.²

When we come to Mark 8:22-26, the passage about the blind getting healed is like a turning point, marking the point of enlightenment in the disciples’ path of following Christ. In Mark 8:27-30, Jesus “took” the disciples to Caesarea Philippi, resembling how Jesus took the blind man to outside the village earlier. It is there that Peter finally “saw” Jesus as the Christ (v.29), similar to the blind man seeing people! Yet, Peter still “couldn’t

see clearly” that Christ would have to suffer (v. 31-33), because to Peter, the will of God is like “people look like trees walking around”, blurred and unclear. In the days to come, the disciples still required more of Jesus’ teaching, forgiveness and healing to finally come to grips with and fully comprehend the entire revelation.

The healing of the blind in the gospel of Mark is the disciples’ path to revelation in miniature, both being “progressive” in nature. In the same way, “people look like trees walking around” is also a portrayal of our spiritual sight, reflecting how “blind” we can be on the path of knowing Christ and how much we too need the progressive guidance of our Lord, and the laying of His loving hands on our spiritual eyes, so that we can see His will more clearly. 

1. Many scholars take the view that these two passages constitute two paired narrations, and can even be viewed as constituting a parallelism structure with the two episodes of the breaking of bread (Mark 6:35-44, Mark 8:1-10). Please refer to W.L. Lane, *The Gospel According to Mark*, NICNT (Grand Rapids: Eerdmans 1974), 286-87.
2. R.T. France pointed out that commentators mostly believe that Mark’s narration carries this symbolism. (*The Gospel of Mark*, NIGTC (Grand Rapids: Eerdmans, 2002), 322.) Please also see Mark 4:12.

Heart on CGST

Joint Meeting on Overseas Development

Rev Dr Stephen Lee

President

On Friday, June 27, the Devon Road campus was filled with an air of excited expectancy: it was time for this year’s graduates to take a group photo with the full faculty of the school. As the 37th Graduation Exercises of CGST and the annual Board meeting would be held the next day, the school senior management team took this opportunity to meet with the chairs and representatives of the Hong Kong Board of Directors, the US, Canadian, and Australian Boards for a joint meeting on Overseas Development.

The vision of CGST first came in 1966, when four Chinese divinity students of Westminster Theological Seminary in Philadelphia: Jonathan Chao, Che-Bin Tan, Samuel Kau, and Wilson Chow, met together to pray. Our President Emeritus Wilson Chow was only 23 at that time and a first year Bachelor of Divinity student. According to Deacon Carson Mok, the CGST North American Board was registered in the late sixties in the State of Delaware on the east coast, beginning to raise funds for launching seminary in Asia. As most of the directors were residing in Philadelphia and Washington, they met at a half-way service stop on the inter-state highway. When the meeting finished, each of them had to drive for an hour home. When asked where the school and who the principal would be, the directors frankly admitted that they did not know yet.

The Australian Board was established in 1977, and consisted of the Regional Councils in Sydney and Melbourne in the early days. In the early eighties, when the Chairman of the Central Board, Dr. S. Y. King retired to Vancouver, the Canadian Board was established in 1986, and the East Canadian and West Canadian Regional Councils were set up in Toronto and Vancouver respectively. The North American Board was renamed the US Board in the same year, and Regional Councils were set up in cities like Seattle, San Francisco, San Jose, Los Angeles, Houston, Chicago, Boston, New York, Philadelphia and Washington DC.


CGST has worked jointly with local Chinese churches in 17 cities across the US, Canada and Australia for the “Word of Life” Bible Study Ministry. This year we have 35 locations for classes and up to 6,125 persons registered for the Bible study classes. Each student has not only enthusiastically attended the 8-lesson courses, actively participated in discussion groups, but have also generously donated towards the daily



Left: Director of Administration Mrs. Ruby Wong, Registrar & Student Affairs Officer Mrs. Rebecca Lai (MCS 2008), Vice President Rev. Dr. Luke Cheung (MDiv 1983), Dean Dr. Wong Ka-leung, Vice President Dr. Kang Phee Seng (MDiv 1979), Associate Dean Dr. Jean Lee (MDiv 2006), Chairman of USA Board Dr. Lau Ching-ching, Chairman of Canadian Board Mr. Victor Lee, Chairman of the Board of Directors Dr. Michael Chiu, President Rev. Dr. Stephen Lee, Vice Chairman of Canadian Board Mrs Blossom Mo, Coordinator of Word of Life Ministry of Toronto Mr. Enoch Mo, Chairman of Australian Board Rev. Compeyson Lee (MDiv 1993), Director of Strategic Development Mrs. Doreen Chan, our staff member of Development Initiatives Mr. Albert Wong, Director of Word of Life Ministry Mr Leung Kwok-kuen (MDiv 1988, ThM1994)

operation and ministry of the school. This has greatly encouraged the board and regional committee members. After the many decades of the hard work put in by the overseas board of directors, it is now a good time to recruit potential leaders from the voluntary worker teams of the WOL classes. This will enable CGST to pass on to the next generation the vision which it has first received from the Lord.

In September next year, we will be celebrating the 40th anniversary of the school in thanksgiving. The overseas board of directors intend to organise real-time broadcast of the celebration in Hong Kong, and to render their full support for the school in raising additional funds necessary for the development over the next 10 years. The Lord has moved the hearts of many in Christ in both Hong Kong and overseas over all these years. They have walked together with the CGST teachers and students in prayers, donations, consultations, strategic development and many other areas. All of them are indispensable stalwarts of the global CGST family.

With your tall examples of selfless giving and devotion, we are all encouraged to surrender all on the altar for Christ our Lord. 

Interviewing a Cross-Century Worker in the Kingdom of God

Rev Choi Chung-Ching

MDiv 2000, Senior Pastor of Hong Kong (Western) Swatow Baptist Church

Chairman of Student Union (1999-2000), Committee member of Alumni Association and Director of CGST Board

Interviewed and written by

Chan Hing-Ling (Alumni Affairs Coordinator)

Chung Ching with his wife Betty and son Elijah



Chung Ching offered a prayer and blessing in Sunday service

Stepping into the new century of the Third Millennium, the title of the Journal of the 23rd Graduation Class of CGST was "Become a Cross-Century Worker in the Kingdom of God". Alumnus Choi Chung-Ching was a MDiv graduate of that year. Fourteen years have gone by in the New Millennium in the blink of an eye. In the 14 years of his pastoral life, Chung Ching has become an ordained pastor (in 2006), and has become the senior pastor of his church. Looking back and reflecting on his pastoring and shepherding across the century, Chung Ching felt that he is just an unworthy servant doing his duty, but at the same time he has never felt freer in his heart.

Crossing the Century – From Marketplace to Pasture

Chung Ching was born into a Christian family. His parents were Chiuchow people. He grew up in "Swatow Baptist Church" founded by his uncle. Chung Ching dreamt of being a governor when he grew up, so he was naturally passionate about history and politics. After graduating from the Department of History in the university, Chung Ching has always wanted to be a scholar. During the decade while he worked in the Department of Chinese with the Hong Kong Government and was responsible for translation, he continued to do historical research and moved closer to his goal of being a scholar. On one fine day, he suddenly looked back on his life and asked himself, "What exactly do I want to do with my life? I am spending most of my time sorting out historical data in the archive room, but how many people would be looking at these materials? Is this what I really want for my life?" With this, he decided resolutely to give up his research work and started to redefine the direction of his life. With a steady job in hand, Chung Ching started to devote more time leading bible-study classes and focusing on spreading the gospel.

"Man starts to stand at 30" as the Chinese saying goes. On his 33rd birthday, a brother asked Chung Ching what was his birthday wish. Chung Ching thought about our Lord Jesus finishing His mission on earth and returning to the Father at the age of 33! Chung Ching asked God, "What can I do?" There and then, Chung Ching knew that there was something he just had to do as he might otherwise not have another chance, and remembering what he said at his graduation, "Life is like the morning dew..." Two years later, Chung Ching suffered panic disorder which was started off by a cold. He was reading Isaiah 42 during recovery from his illness and it became clear to him that what he wanted to do most was to serve God. He responded to God's call by entering into a theological school, preparing himself to join the rank of workers in the Kingdom of God.

The things he relished while at CGST include time spent discussing theological topics with his classmates under the trees and being attentive to the lectures. Studying in the theological school has increased Chung Ching's awareness and continuously stimulated his curiosity about theology. Up to this date, Chung Ching still maintains his learning attitude of "inquisitive but not nosy". Being inquisitive about theology enables him to keep asking and wanting to know more and not be complacent.


Worker in the Kingdom of God – Doing Things According to the Will of God

Chung Ching serves as pastor of the church founded by his uncle. Today, there are more than 300 members attending the Sunday services in Hong Kong (Western) Swatow Baptist Church. Reflecting on his pastoral role over the past 14 years, Chung Ching deeply feels that a pastor needs to hold onto his calling from the Lord and shepherd the church according to His will, doing simply what the Lord wants from him. However, pastors are often wary of people's opinions and devote a lot of time and energy responding to people's requests and satisfying their wishes. This will distort the focus of shepherding and lead to worn out of the body and the spirit.

To understand the will of God, Chung Ching needs to maintain his daily quiet time with prayers, praise worship and meditation. A pastor should devote his life praying to experience the Lord's glory. However, it is regrettable that such seemingly simple devotional practice often could make a pastor feels lost. A pastor needs to strive to always return to the Lord's presence in order not to lose his direction while shepherding.

On his path of shepherding, Chung Ching is blessed to have mentors during the different phases of his life, reminding him of things he need to pay attention to in his pastoral work and helping him to build up a pastor's healthy image. When Chung Ching started off as a pastor, he had the caring guidance of Rev. Chan Hay-Him. In their weekly meetings, Pastor Chan selflessly shared his many years of pastoral experience. Chung Ching's brother and co-worker in church, Choi Chung-ho, is also an exemplary model. They grow up in church together. Chung-ho has given up his career as a doctor and commits his life to the Kingdom of God. He graduated from CGST in 2007 and both have since served at their mother church together. As the senior pastor, Chung Ching has to lead his brother and his co-workers to serve the church as a team, but he never feels uncomfortable about it. His brother gives him full support. The two brothers use their different gifts from God to support and complement each other to build up the church with a united heart.

Family is also a shepherding ground for Chung Ching. He views his spouse as the focus of his service and "achievement". Chung Ching refuses to become a "monster parent". The couple does not require their children to "win at the starting line". After Chung Ching returns home from work, he usually plays with his 10-year-old son, laughs and jokes with him and tells history stories. This gives Chung Ching immense satisfaction.

"We are unworthy servants; we have only done our duty" (Luke 17:10). When a servant submits to his master totally and unreservedly and fulfils his duty loyally, isn't this the freedom that can truly be enjoyed by a servant? 

Board of Directors

- The first Board Meeting for the year 2014-2015 was held on June 28. We welcome three new directors: Prof. Lau Chung-Ming, Ms. Yvonne Chua and Mrs. Blossom Mo. The following officers were also elected: Dr. Michael Chiu (Chairman), Mr. Patrick Yuen (Vice Chairman), Ms. Shirley Loo (Secretary) and Mr. Patrick Nip (Treasurer).
- The School is grateful for the long-term support and contribution of the following retiring directors: Mr. Victor Lee, Rev. Yiu Kin-wai and Mrs. Poon Yu Miu-wan. May the Lord continue to bless their ministries.

The President Office

- **August 4 – 5:** Vice President Luke Cheung attended the 60th Anniversary Thanksgiving Service and Commemoration event of The National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China in Shanghai.
- **September 1:** President Lee was the speaker at the Commencement Service of the Chinese University of Hong Kong.
- **September 21:** President Lee was the speaker of the revival meeting for college students organized by The Christian & Missionary Alliance Church Union of Hong Kong.
- **September 30 – October 2:** President Lee spoke at the Taipei Bible Conference evening revival meeting. During his stay, he was invited to preach at the morning chapel of the China Evangelical Seminary, and visited Taiwan Campus Evangelical Fellowship.
- **October 6 – 9:** President Lee was the keynote speaker at the 2014 All Europe Chinese Pastors and Church Leaders Consultation Conference in Dublin, Ireland.
- **October 16:** President Lee and Vice Presidents Kang and Cheung attended the Inaugural Service of Professor Ying Fuk-Tsang as President of the Divinity School of Chung Chi College, Chinese University of Hong Kong.

- **December 20:** The Hong Kong Christian & Missionary Alliance Church Union and the C&MA Shatin Church announced the ordination service of President Stephen Lee to be held at the C&MA Hebron Church. Dr. Lee was baptised at Hebron Church in 1969, and he served as the founding pastor of C&MA Shatin Church in 1983-86. While teaching at CGST 1994-2004, Dr. Lee also conducted expository preaching series at the Sunday worship services of the Shatin Church. Since 2005, he has served as the consulting pastor of the church planting project of C&MA Abundant Grace Church. Dr. Lee now preaches regularly at Hebron, Shatin, and Abundant Grace.

Faculty Engagements

- **August 18 – 20:** Assistant Professors Dr. Simon Cheung and Dr. Joyce Sun attended the International Congress of Ethnic Chinese Biblical Scholars in Hong Kong. Dr. Cheung presented the paper entitled: “Forget Your People and Your Father’s House: The Theological Message of Psalm 45 and Its Canonical Position in the Hebrew Psalter”; Dr. Sun presented the paper entitled “The Theological Shaping of Behavioural Instructions in the Petrine Household Code.”
- President Emeritus and Distinguished Professor Carver Yu was invited by ScholarLeaders International to join the Editorial Committee of their new journal, *Insights for Global Theological Education*.
- **August 2014 – January 2015:** Associate Dean Dr. Jean Lee has been on leave for research and writing.
- **August 2014:** We welcome Dr. Sarah Shea (MCS 2004) to become our Assistant Professor of Practical Studies. Dr. Shea received her PhD from the University of Aberdeen earlier this year.
- **August 2014:** We also welcome Dr. Esther Xue (MCS 2007 / ThM 2010) to join our faculty as Assistant Professor of Biblical Studies. Esther went to McMaster Divinity College in Ontario, Canada for her PhD in New Testament studies, and has passed the oral examination this July.

- **September 18:** Associate Professors Dr. Raymond Au and Ms. Ellie Chan attended the pastoral seminar on mid-life single adults organized by The Hong Kong C&MA Church Union and the Evangelical Free Church of China. Dr. Au spoke on the area of pastoring single men; Ms. Chan shared about pastoring single women.
- **October 16 – 20:** Associate Professors Dr. Daniel Lee and Rev. Dr. Kin-yip Louie attended the international research project of “Theo-Politics? Conversing with Barth in Western and Asian Context” at Ruhr-University Bochum in Germany. Dr. Lee was one of the responding speakers, and Dr. Louie presented the paper entitled “Public Theology and Christian Social Actions in Hong Kong”.
- **October 18:** Assistant Professor Rev. Timothy Au was invited to address the 2014 Joint Prayer Meeting of theological students coming from 15 seminaries in Hong Kong.
- **October 29 – November 1:** Rev. Timothy Au attended the Vision 2020 Global Forum in Seoul, Korea on the theme “Discipleship-Driven Cross-Cultural Mission” organized by the Chinese Coordination Center of World Evangelism.

Staff News

Mr. Albert Wong, our staff member of Development Initiatives, attended our Canadian Board Annual General Meeting in Calgary on September 13. He also

attended our US Board Annual General Meeting in Boston between November 6 and 8.

Graduate School

Beginning September 2014, our Graduate School welcomes 133 new students, giving a total of 830 students for the year 2014-2015. Assistant Professor Dr. Jane Mann addressed the CGST community at the Commencement Service on the theme of “First Love”.

Congratulations

Second year MDiv student Yuen Ching-Wan was recommended by the faculty to receive the 2014 Hong Kong Chinese Christian Churches Union Scholarship.

Prayer Requests

1. Pray for teachers and students who are preparing for their end of semester teaching, assignments and exams. May God grant them strength and wisdom.
2. Departments are now planning next year’s ministry development and budget. Pray that God will give all department heads wisdom as they embark on a new phase of ministries.
3. Pray that God may continue to guide those who attend the Dedication Camp coming up in February 2014 to discern their vocation and calling from above.

General Fund Financial Report Jul to Aug., 2014

	USD\$
Donations	737,837
Tuition & other income	387,009
	1,124,846
Expenditure	(1,198,202)
Deficit	(73,356)
Surplus from Jan to Jun., 2014	3,384
Accumulated Deficit	(69,972)

Outstanding mortgage loans as at Aug, 2014 : US\$ 2,698,002

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
- ☐ Word of Life Ministry
- ☐ Faculty Support
- ☐ Others _____

Restricted Fund

- ☐ China Mainland Theological Education Development Fund
- ☐ Student Scholarships

Rev./Dr./Mr./Mrs./Ms. _____

Address: _____

Zip/postal code: _____

Tel: _____

Email: _____

1. Donation by cheque
Cheque No. _____

Bank _____

Please make cheque payable to:

- “China Graduate School Theology” (for Hong Kong)
- “CGST” (for USA – please send to our US office)
- “CACGST” (for Canada – please send to our Canada address)

2. Donation by Credit Card*

☐ Visa ☐ MasterCard

Credit Card No. _____

Expiry Date _____ (MM/YY)

Signature _____

*Note:

1. Tax deductible receipts issued to Hong Kong and Canada credit card donations.
2. For US credit card donation and receipts issued by U.S. please go to <http://www.cgstus.org/donation.php>

Please direct your response to one of the followings:

HONG KONG

China Graduate School of Theology
12 Dorset Crescent,
Kowloon, Hong Kong

U.S.A.

**U.S. Office
China Graduate School of Theology**
P.O. Box 1565, Mountain
View, CA 94042-1565,
U.S.A.
Tel: (650) 938 2478
Email: uso@cgstus.org

CANADA

CACGST
P.O. Box 72128
Old Orchard P.O.
31-4429 Kingsway,
Burnaby B.C.
V5H 4P9 Canada

AUSTRALIA

Australian Board
China Graduate School
of Theology
P.O. Box 32, Enfield,
NSW 2136
Australia