



神學院通訊

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Reflections on Teaching Western Church History at Divinity School of Chung Chi College in 2015

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I will always be grateful for the opportunity to teach modern western Church History at Divinity School of Chung Chi College from January to May 2015. Having spent 40 years teaching and writing about Christianity in Africa, this was, for me an exciting opportunity to learn about a new part of God's world and about the place of Christianity in East Asia. My work in Leeds had been specifically about Africa. Coming to Chung Chi gave me a wonderful opportunity to re-engage with the classical curriculum of Church History, which I taught for many years in Uganda, at the Bishop Tucker Theological College, Mukono. The students in Mukono, like many at Chung Chi, were training for ordination: to be pastors, educationalists, pastoral workers, directly contributing to the life of the Church. Having been teaching for 20 years in a secular university in England, where few of my students were ministerial candidates, and where many had no Christian commitment, I enjoyed getting back to living and working in a Christian community, as I had done for 20 years in Africa. In Britain church history has often been squeezed out, even on theological programmes, in favour of more directly "relevant" contemporary subjects. It was heartening that the students were so positive about learning the history of Christianity, and were very keen to make connections between western church history and their own contexts and the life of their own churches. For me, it was also a great opportunity to look at the development of Christianity in China in the light of presenting material about Europe and America.

Religious Diversity

The course in 1648 — the Peace of Westphalia, which ended the Thirty Years War. The religious conflict between Catholics and Protestants was at the centre of this dark period in European history. The settlement at the end marked a turning point. Thereafter it was recognised that neither Protestant nor Catholic could monopolise the religious landscape of Europe. There had to be a measure of mutual acceptance. But it was very limited, in that the ruler was the one who decided whether the state

should be Catholic, Lutheran or Reformed. This was still not a guarantee of general religious toleration. If you were a minority community under a ruler of a different confession your freedoms would be curtailed. The attitude of the Qing rulers to religion was very different — the Kangxi Emperor and his successors had a broadly tolerant attitude to a wide variety of faith-expressions. Moreover Buddhism, Daoism, Confucian social ethics, were not seen as mutually exclusive or incompatible. Catholic missionaries, initially welcomed and valued (not least as astronomers and mathematicians) were increasingly seen as alien to Chinese cultural norms, and Chinese Christians were hard pressed.

Enlightenment

One of the popular areas in the course for students was the topic of Enlightenment. As a movement within western Christian history the Enlightenment is often seen positively as a time when different religious perspectives could learn to tolerate each other, when Christians learnt to be less dogmatic about their faith. But, it is also seen as the end of the time when religious faith permeated culture as a whole. With enlightenment comes secularisation, and the increasing marginalisation of faith in the West. “Enlightenment” was an important concept for many Chinese intellectuals from the late 19th century. It motivated the Chinese Reform movement, which led to the creation of the Republic in 1912. There were positive gains for Chinese Christianity — it saw an upsurge in the popularity of Christian colleges and universities, offering an alternative to the classical education for the traditional civil service exams, in science and technology, foreign languages and literatures. But “Enlightenment” was also hostile or indifferent to religion generally, dubbing it “superstition”, something to be overcome in a modern society. Protestant Christianity sympathised with campaigns to overcome superstition. But in China the legacy of the “Unequal Treaties”, and the sense that western Christian nations were complicit in the undermining of Chinese civilisation, meant that Christianity in the early part of the twentieth century was often seen as a hindrance rather than a help in the regeneration of China. I recently met a Chinese

PhD student in York. He is studying the culture and politics of Guangzhou in early Republican China and recommended to me an interesting book by Lu Yan entitled *Re-Understanding Japan: Chinese Perspectives 1895-1945* (University of Hawaii Press, 2004). It describes how many of the intellectuals of the May 4th movement had looked to Japan for inspiration about how to modernise China without accepting western religious values. Their admiration of Japan was inexorably eroded as imperialism and militarism came to dominate Japan. During the HK Film Festival last year, I attended a number of great films produced in China, including one called *The Golden Era*, based on the life of the novelist Xiao Hong. She was a friend of the great writer Lu Xun. During the disturbances of the Japanese occupation of Shanghai she became a refugee, and ended up in Hong Kong, where she died of TB in 1942, in the chaotic conditions immediately after the Japanese invasion. Another great writer of this period, was Yu Dafu, whose short stories I love, for their humanity and simplicity of life. He died under mysterious circumstances towards the end of the war, possibly executed. A book which I bought in the CUHK bookshop is by Rana Mitter, *A Bitter Revolution: China's Struggle with the Modern World* (Oxford 2004).

Christians played an important role in Japan in resisting the disastrous militaristic and expansionist forms of modernity. The Christian prophet Uchimura Kanzo rejected western forms of denominationalism, and established the “No-church movement”. He had risen to fame when he refused to bow sufficiently to the portrait of the Emperor, which became obligatory in all schools after 1890. His Christian pacifism led him to oppose the implicit idolatry of ultra-nationalism. Another admirable Japanese witness against militarism was the painter Matsumoto Shunsuke (1912-48). As a result of meningitis he became profoundly deaf as a teenager. He resisted attempts to make artists simply conform to state requirements, to stop painting their own themes, and only act as patriotic war artists: “We do not stop painting even in the most difficult environment because the act of creating means for us our step-by-step, gradual growth as human beings.” Some of his most impressive pictures are self-portraits, in which he deliberately adopts a resolutely non-

militaristic posture. I don't think Matsumoto was a Christian, but he was a contemporary and friend of the Catholic sculptor, Yasutake Funakoshi (1912-2002), who created a moving monument in Nagasaki to the 26 Christian martyrs of Japan, who were crucified for their faith in 1597.

Revival

Another popular topic in the course was the themes of Christian revival in European and American history — pietism, evangelicalism, the holiness movement and Pentecostalism. For many of us these are living traditions, as they have shaped our own conversion experiences, and provide the bedrock of the spirituality of the churches to which we belong. This is “soul religion”, which speaks profoundly to our existential needs. It reiterates for us, in personal terms, the great themes of justification by faith, the infilling of the spirit, the sense of being loved by God, the desire to express that love in active service. While in Hong Kong, I read Lian Xi's book *Redeemed by Fire: The Rise of Popular Christianity in Modern China* (Yale 2010), with its stories of how revivalist Christianity has been interpreted within a Chinese cultural context: the ‘Jesus family’, John Sung, Watchman Nee and the ‘Little Flock’, the indefatigable Wang Mingdao. At the Anglican Cathedral in Hong Kong I became friendly with someone whose was brought up in South Africa, where his dad ministers to a Chinese Cantonese Christian community in Johannesburg. We had a lot in common, having spent long periods of our lives in Africa. When I told him that a new edition of Wang Mingdao's sermons and periodical articles had been published, he got excited: his dad was a great admirer.

The revivalist tradition is a strong, living tradition. It sometimes has a strong American cultural veneer, in terms of the hymns and theological controversies. Sometimes we can react negatively to its conservatism, its ethical rigidity, its narrow ways of interpreting the Bible. When I taught in Africa, often my best students were those who had come from a strong revivalist tradition, who were “serious” about their religion, and who knew their bible intimately. But they were often the ones, also, who refused simply to accept the superficial answers to difficult theological questions,

who felt reluctant to be overly dogmatic and wanted to engage in serious discussion with other points of view. I was glad that I felt that similar willingness to engage and discuss among the students at Chung Chi.

Contemporary Christian life

There were many challenges for Christians in China. I experienced the aftermath of the Occupy Central movement, and saw the commitment of so many students to the values which it represents. I also learnt a lot about what it means to be a Christian in Haunzhou and Hangzhou, Shanghai or Beijing. I experienced the commitment of many to women's rights, to gay issues, to the environment. It was inspiring to learn about the youth work, and evangelism, the inter-religious dialogue and work among migrants, the ministries for Philippine domestic workers, and African refugees. The Chung Chi chapel is a moving place to pray, and I appreciated the weekly communal worship there, as well as preaching at the Union Church in Kowloon, the Anglican St John's cathedral, and the Blessed Minorities Community Church

I loved exploring the varied landscape of HK — I went on a sponsored walk of 20 miles on HK Island, raising money for advocacy work among domestic workers. I enjoyed climbing Lion's Rock and Lantau Peak, visiting the fishing village of Tai O, and the clan villages of Tai Po. I ascended the 400 steps from my flat to the grocery store most days, and enjoyed the company of friends at the various canteens and restaurants on campus. The musical life at the Cultural Centre in Tsim Sha Tsui (both Chinese and western classical) was superb. The art museums in Kowloon and at the university were inspiring. The book shop café at CUHK was a great place to meet friends, and the square outside the MTR was a great performance space for street music and dance.

The experience of being at Chung Chi was memorable and stimulating. I made many friends, and I am thankful to God for the experience. It helped me to reflect on Western Church History with new varifocal lenses: adding an Asian to my African perspective.



Pushing the Boundaries

– Loi-che Chan (75 B.A.)

The second festival of Dutch Day: A Look at Holland was celebrated with a special performance of Dancing Lines at CUHK in April 2016. Calligrapher Loi-che Chan (75 B.A) crafted Chinese characters in cursive style. Her partner Mark van Praagh transcribed in rapid tempo, revealing messages long hidden in sea and land and Sarah van Praagh incarnated the lines, the forms and the rhythms in dancing movements. Lou-che was a student of theology, philosopher and religion, who graduated in 1975. She migrated to Holland and worked as translator and radio host, serving the local Chinese community. From 1990 to 2004, she became director of the broadcasting company.

TRACING THE ROOTS

Lou-che was born of a Christian family with close ties to western missionaries. She developed a deep interest in local and western cultures from an early age. "I wanted to know more about the history of my own country." Captivated, she immersed herself in a plethora of studies in theology, philosophy and in the religious traditions of Christianity, Buddhism, Hinduism and Islam. In the 70s, she found herself a backpacker in India; "the living conditions and hygiene there were unsatisfactory, but the visit to the Bodhi Tree where the founder of Buddhism was born was fun."

JOURNEYING IN THEOLOGY

"Our teachers hailed from Germany, Australia and America and their devotion to students and to their growth in knowledge went beyond expectations." The freedom and openness within the very structures of Chung Chi College found longing echos in Loi-che. "I truly enjoyed studying in Chung Chi. I could think and do whatever my heart desires." On campus, stories of personal life, controversial issues and philosophical problems were freely shared with classmates, often into the dead of night. "Somewhat different from the youth of today, we had less competition but more opportunities." And quoting from her favourite philosophy teacher: "Living is pushing boundaries."

GOING BEYOND THE SELF

Young Loi-che met her future husband while an exchange student in Holland. She had to return to Hong Kong, and the sunshine boy in her life couldn't do without her. He came to the Pearl of the Orient, learned Chinese and continued to woo her. Then they packed their bags and together went on an exploration through the lands of Greece, Italy and other European countries. Their travel also took them to Indonesia, Malaysia, Singapore and Taiwan. They married. Loi-che gave up her Hong Kong career and moved with her husband to Holland. Now it was her turn to integrate into a foreign culture. But with basic knowledge of German and English, she took on Dutch with relative ease.



DIRECTING CHINESE LANGUAGE RADIO

From backpacker to housewife to translator, Loi-che soon found herself in charge of a local radio station Snelle be richter Nederland-China, or Netherlands-China Express. Her excellent performance soon won a large audience among the Chinese community in Holland, Germany and Belgium. But budget cuts for ethnic minority programming forced her to resign her position. She turned artist at the age of 50.

TURNING ARTIST

"Pity that I needed to leave the broadcasting organisation. But to live is to keep challenging oneself." Filled with energy, Loi-che immersed herself in art. She was admitted into the Dutch Art Institute and Amsterdamse hogeschool Voortrekker de Kunsten (Amsterdam Institute of Visual Art) for drawing and sculpting. Her interest: How to create an art piece to represent something that is Loi-che? - a woman from Hong Kong who has been staying in Holland for close to 40 years, someone deeply interested in religion, culture and art. She truly wanted to find a way to express herself through making an art piece. She had tried to bring together Chinese traditional drawing methods with sculpture in order to show 3-dimensional calligraphy, but without much success. Then she met the van Praaghs, Mark and Sarah. Mark had been interested in calligraphy. He invented new forms of Chinese characters and Sarah danced to their lines and rhythms. The result is a performance of music, poetry, dance and calligraphy, an event open to touch, sight and sound. A family trip to Guilin so inspired Loi-che that she crafted a 150 metre long cursive writing piece, which was later exhibited in Holland's conservation area Zuiderheide Hilversum.

Some sixty years of age today, Loi-che Chan is still pushing boundaries. "Even when I turn 90, I will not give up challenging myself. This is life." Loi-che in Chinese means persistence. She persists. She challenges herself. She makes her life fruitful. And it is filled with abundant colour.

Written by Li Kwong Ping; translated by Justin Chiu; polished by Raymond Fung

Walkathon 2016

The Opening

On March 6, 2016, the walkathon was held to fundraise for Theological Fund in hopes to employ more teachers. More than 200 participants attended. The honorable guests included: Prof. Tam Wai-lun, Elder Wong Fook-ye, Canon Rev. Chan Hin-cheong, Dr. Anne Ma, Prof. Chan Wing-chiu, Rev. Wong Ka-fai, Mr Timothy Chan and Rev. Yosuke Matsutani, Rev. Prof. Yang Myoung Ho and Ms. Lau Yin-yi. Prof. Ying Fuk-tsang humbly thanked the brothers and sisters of the multiple churches for their support and advice throughout the years. As the event wraps up, and the rare smiles are at its widest and brightest, everyone was gathered for one last photo to summarize a memory.

There were football match, music concert, snacks corner, big bowl feast and the most importantly, the thanksgiving service.



Football match & Music Concert



Snacks Corner



Walkathon 2016

Thanksgiving Service



Big Bowl Feast

FAREWELL

Prof. Milton W. Y. Wan

A gathering was held at the Theology Building after the Term End Service to say farewell to Prof. Milton W. Y. Wan, who retired soon in August after 17 years with the School. Prof. Wan joined our School on August 16, 1999 as the Pommerenke Lecturer. He taught on the courses about Christianity and Chinese Culture. After 32 years' teaching life, Prof. Wan said he finally accomplished the mission God has granted to him.

For a long period of time, he travelled between Canada and Hong Kong throughout the year in order to take care of his family. In coming days, he will stay Hong Kong with his wife to enjoy the retirement like watching the Korean drama.



END TERM SERVICE



The End Term Service was held On May 5, 2016. Rev. Chan Hin-cheong (The president of the Theological Council), Prof. Tam Wai-lun (Department Head of Cultural and Religious Studies), Rev. Grace Tsy-En Wu (Visiting Scholar), Prof. John Yieh (Visiting Scholar), Rev. Lam Kwok-cheung (92'B.D.) and the faculty attended the service. Rev. Chan and Prof. Ying Fuk-tsang presented Prof. Wan with a mini statue of "Jesus washing the feet for the disciple" symbolizing humbleness. The Student Union representatives also presented small gifts for our visiting scholars to thank for their teachings in the last semester.

SHANDONG AND INDONESIA STUDY TOURS

Two separate study tours were organized in May: Shandong and Indonesia. From May 12 to May 19, the Shandong trip was led by Prof. Ying Fuk-tsang, Dr. Marina Wang, Prof. Lo Lung-kwong, Prof. Milton Wan, Prof. Common Chan, Dr. Leo Li and Rev. Wong Ka-fai. With a total of 27 students, the group visited Shandong TSPM/CCC, Shandong seminary, Shandong University, Qingdao Church and Jinan Church and shared with the

local Christians and students on Christian belief; From May 17 to 26, another study tour was led by Rev. Prof. Tobias Brandner to Indonesia. The students learnt much more on the Asian religions, Islamic belief and have a religious dialogue about the different religions. They also visited the famous Yogyakarta Culture Center and the Duta Wacana Christian University, The National Islamic University and the local churches, temples and families.



Introduction of IASACT 2016

IASACT, the Institute for Advanced Study in Asian Cultures and Theologies is a four-week residential program that provides space and time for scholars to deepen their understanding of theologies, religions and cultural traditions in Asia. Participants undertake research and writing in the broad area of Asian cultures, theologies and religions and complete a working paper while in residence. The IASACT aims to strengthen theological education in Asian Christian universities and colleges, encourage cross-disciplinary as well as inter-religious discussions and enable scholars from different countries or of different nationalities to work together toward an intra-Asian theological and cultural understanding. Since 2004, over 202 IASACT scholars from 109 institutions in 17 Asian regions have benefited from the program.

Funded by the United Board for Christian Higher Education in Asia, IASACT has been administered by the Divinity School of Chung Chi College since 2015. IASACT 2016 consisted of 16 scholars from Asian universities and seminaries in 7 countries including India, Indonesia, Macau, Myanmar, China, Philippines and Taiwan. There are three scholars who respectively come from South Korea, Singapore and Vietnam but are now teaching, doing research and studying a PhD program in India, Macau and Indonesia. IASACT was successfully held from May 29 to June 25 this year and was kicked off by an Opening Worship on May 30, 2016 and accomplished with a Symposium which three senior academics were invited to present over the topic, "Teaching and Research on Religions in Asia." The lecture speakers included Dr. Jeanny Dhewayani from Indonesian Consortium for Religious Studies, Universitas Gadjah Mada, Yogyakarta, Professor Archie Lee, University Distinguished Professor of Humanities and Social Sciences, Judaic and Cross-Religious Studies Center from Shandong University of China and Professor David Palmer, Head of Department of Sociology from The University of Hong Kong. The Symposium was open to public and all participants as well as IASACT scholars actively participated into the lectures. Scholars also had chances to explore the local cultures and religions via various excursions such as visits to Tao Fong Shan Christian Centre and Sheng Kung Hui (Anglican) Bishop House.



Group photo taken after the Opening Worship of IASACT 2016



Dr. Glenn Shive, Dean of IASACT 2016, two mentors and scholars visited Tao Fong Shan Christian Centre on June 7, 2016 (Tuesday).



Mentors and scholars visited Professor Philip Wickeri, Archbishop on Theological and Historical Studies at Sheng Kung Hui (Anglican) Bishop House on June 28, 2016 (Saturday).



Group photo taken during the IASACT 2016 Symposium which was held on June 23, 2016 (Thursday) in Lecture Theatre 7 of Cheng Yu Tung Building, CUHK.

PEOPLE IN THE NEWS (April 2016–July 2016)

Director in News

Prof. Ying Fuk-tsang was invited to deliver the Keynote Speech for The Tenth Faith-in-Practice Forum, organized by the Chaplain's Office, Hong Kong Baptist University during April 15 to 17, 2016. He was also invited to share in the BU Faculty and Staff Fellowship and deliver a message in the Baccalaureate Service.

Prof. Ying and Dr. Marina X. J. Wang led a study tour to Shandong, China for the course "THEO5958 Special Topics on Christianity in China II: Study tour to mainland (Shandong)" during May 12 to 19, 2016. Rev. Prof. Lo Lung-kwong, Prof. Milton W.Y. Wan, Dr. Leo K.H. Li, Rev. Ray K.F. Wong, Prof. Common L. P. Chan also joined the study tour.

Prof. Ying was invited to give a lecture on the History of Chinese Christianity in Shandong Theological Seminary on May 16, 2016. He was also invited by the Hosanna Foundation to be one of the speakers for the Embracing China's 4th Wave Forum on 20 May, 2016.

Prof. Ying was invited to deliver a message for the Graduation Ceremony of the Bible Seminary of Hong Kong on June 11, 2016.

He was invited to attend International Conference on "Christianity and Local Society in China" in the Tokyo campus of University of Tsukuba. He presented a paper on "The 1949 Divide in History of Christianity in China".

He was invited to teach an intensive course of History of Christianity in China in the Chinese Department of the Biblical Seminary of the Philippines from 27 to 30 July.

Professor in News

Prof. Nancy N. H. Tan

Prof. Tan is on sabbatical leave until December 31, 2016.

Prof. Simon S. M. Kwan

Prof. Kwan was invited to U.S. to attend the 6th International Conference on Religion and Spirituality in Society held by Catholic University of America. He presented paper on "The Continuing Bonds between the Living and the Dead: A Comparison between the Funeral Rites of Daoism and those of Protestantism with Special Reference to the Concept of Externalized Continuing Bonds".

Prof. Francis Ching-Wah Yip

Prof. Francis Ching-Wah Yip was a panelist of "Teaching Global Theologies: International Perspectives," a theological education workshop held on November 20, 2015 at the annual meeting of the American Academy of Religion in Atlanta, GA, USA. He presented his experience of teaching theology in Hong Kong. Other theological educators on the international panel included: Jung Mo Sung, Susan B. Thistlethwaite, Beverley Haddad, Teresia Mbari Hinga, Veli-Matti Karkkainen, and Volker Kuester.

Prof. Yip received the "Faculty of Arts Outstanding Teaching Award 2015" at the ceremony to honor exemplary teachers and students on the Dean's List of the Faculty of Arts, CUHK, held on April 9, 2016. He was also selected by the annual general meeting of the Student Union of the Divinity School of Chung Chi College on March 31, 2016 to receive the "Best Teaching Award" (2015-2016).

Rev. Prof. Tobias Brandner

Rev. Prof. Tobias Brandner led a group from Switzerland to visit the Shaanxi Bible Seminary in Xian on April 11, 2016.

Rev. Prof. Brandner visited Yunnan Bible School and Union Seminary of Guangdong.

He led a study tour of the Divinity School to Yogyakarta, Indonesia during May 17 to 25, 2016. The study tour included lectures by Christian theologians from the Christian University Duta Wacana, Islamic scholars from the Islamic State University and the Indonesian Consortium of Religious Studies at the University Gajah Mada.

He visited the theological seminary of Banjarmasin (Sekola Tinggi Teologi Banjarmasin) in Kalimantan, Indonesia during May 26 to 29, 2016 and delivered a lecture on Christian counseling.

He visited the Yunnan Bible Seminary in Kunming during June 6-9, 2016 and the Guangdong Union Theological Seminary in Guangzhou during June 9-10, 2016. The purpose of the two visits was to review the on-going support programmes from Mission 21.

Rev. Prof. Lo Lung-kwong

Prof. Lo was invited by Taiwan Presbyterian church to be the keynote speaker of the 53rd Bible and Theological Study Class of Aletheia University on Tainan Campus.

Prof. Lo went on vacation with his family to Europe from June 6 to 22 and he delivered sermon in the Sunday Service in Lime Walk Methodist Church in U.K. on June 19.

Dr. Yam Chi-keung

Dr. Yam Chi-keung visited Taipei on May 26-29, 2016 together with the team at Christian Times for the purpose of exchange with Christian publishers and newspapers.

Obituary

Rev. Chow, Lien-hwa, a famous Taiwan theologian, pastor and author, passed away on August 6, 2016, at the age of 96. He graduated in University of Shanghai with a degree in Business Management. In 1949, he furthered study in America and got his Ph.D. in The Southern Baptist Theological Seminary and undertook the post-doctoral research in Princeton Theological Seminary. He had been the researcher in Oxford University and earned a honorary theological doctorate in the U.S.A. too. He was also the chairman of the board in Tung Hai University of Taiwan for many years. Aside from the contributions in the pastoral ministry and tertiary education, he also put a lot of effort in theological education and evangelical movement in Taiwan. In 2004 and 2007, Rev. Chow was invited to our School as the keynote speaker for the Theology Day Thanksgiving Service with the topic "Chinese Theology of Tomorrow" and The 1st Annual Pastoral Conference with the topic "Pastoral Ministry in the Chinese Church Context from the Biblical, Theological and Cultural perspective" respectively. Now, we still have his calligraphy "To set sail again" in our office to memorize the event of renaming to be "Divinity School of Chung Chi College, The Chinese University of Hong Kong". We express the deepest condolence on his departure. May God comfort his family members.

Rev. Abraham Sen Ken-ju, a senior pastor of the Methodist Church and the Honorary Board Member the Hong Kong Chinese Christian Church Union, passed away on March 1, 2016. He has been a loyal servant for the whole life and served the Church, hospital and social sectors etc. The memorial services were held on March 25 and 26 at the Ward Memorial Methodist Church.

Rev. Dr. Kuruvilla C. Abraham, a renowned Indian theologian, passed away on June 12. He was a brilliant theologian and educator, ecumenist and scholar. In 1996, he and his wife Molly Abraham started Liza's Home, a home for girls with mental and physical disabilities that continues to serve a number of poor children. He contributed a lot to the Churches and Institutions he served. Our School mourned for his passing. The funeral service was held on June 14, 2016 in St. Mark's Cathedral, Bangalore.

Prof. I. Howard Marshall passed away on December 12, 2015, at the age of 81. Prof. Marshall was the president of the Tyndale Fellowship for Biblical and Theological Research, The British New Testament Society and The Fellowship of European Evangelical Theologians. In 2006, he was invited to be the keynote speaker for the Chuen King Lecture with the topic "Aspects of Atonement".

NOTICE

Our School has received a letter from Hong Kong Sheng Kung Hui (HKSKH) in April 2016 about the withdrawal of HKSKH as a supporting denomination of our School, effective from September 2016. The Theological Council discussed this issue on Apr 25, 2016 and June 3, 2016, with a resolution to ask HKSKH to re-consider the decision and to seek other possibilities in future cooperation.

NEWS FROM THE CENTRES

1. Rev. Dr. Song Jun, China Graduate School of Theology, delivered a public lecture on "Making Choices in the Midst of Change: The End of the National Christian Council of China (1949-1951) on February 2, 2016 in Chung Chi College Administrative Building. The Lecture was co-organized by The Society for the Study of History of Christianity in China (SSHCC) and Centre for the Study of Religion and Chinese Society (CSRCS), Chung Chi College. Rev. Prof. Philip Wickeri, Advisor to the Archbishop on Theological and Historical Studies was the respondent. Dr. Yosuke Matsutani, Honorary Research Associate, Divinity School of Chung Chi College served as the Moderator. About 50 people joined the event.



3. A Public Lecture on "The Belated Formation of the China Bible House (1937) as a Sino-Foreign Protestant Establishment in Bible Work" was delivered by Dr. George Mak Kam-wah, (Research Assistant Professor, David C. Lam Institute for East-West Studies, Hong Kong Baptist University). It was jointly organized by SSHCC and CSRCS, Chung Chi College on April 20, 2016. Dr. Daniel, Choi Kam-to (Director of Equipping Ministry, Shatin Baptist Church) was the respondent and Dr. Marina Wang Xiaojing (Adjunct Assistant Professor, Divinity School of Chung Chi College, CUHK) was the moderator.

4. "Reformation anniversary 500 years" Public Lecture co-organized by Centre for Christian Studies and Divinity School of Chung Chi College on "The Reformation and the Global Christianity delivered by Dr. H.C. Margot Käbmann (Special Envoy of Evangelical Church in Germany) on March 1, 2016. Rev. Dr. Tobias Brandner was the moderator. About 60 people joined the event.

5. A conference organized by Christian Studies Centre on "the Development of Family Church in China" was held during June 7-8 2016 in President Yung Chi-tung Memorial Building. About 25 church workers in China joined the event.

2. A Public Lecture co-organized by SSHCC and CSCRC (Christian Study Centre on Chinese Religion & Culture) on "To Unite and To Confront: Political Reviews on Christianity in China (1949-1957)" delivered by Prof. YING Fuk-tsang, Chairman of SSHCC was held on February 20, 2016 in President Yung Chi-tung Memorial Building. About 25 people joined the event.

NEWS ON PASTORAL PROGRAMME

1. The graduation ceremony for the Foundation Diploma Programme in Biblical Studies which was jointly organized by SKH Holy Trinity Cathedral was held on April 17, 2016 at the Cathedral with 5 students graduated in the ceremony.
2. A summer intensive course for Diploma Programme in Biblical Studies was held during July 5-14, 2015 at Theology Building for about 40 pastors and lay leaders from China.
3. A Series of courses were held on Mondays on the topics about Spirituality, Consumerism and Church and Book of Isaiah delivered by Rev. Andrew Ng Wai-man, Prof. Francis Yip Ching-wah and Dr. Leo Li Kwan-hung on April 18 and 25, June 13 and July 11, 2016 respectively at HKFYG Continuous Learning Centre and East Kowloon Education Centre in Kwun Tong.



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