THE HISTORY, MODERN DEVELOPMENT, AND FUTURE
OF THE LUTHERAN THEOLOGICAL
SEMINARY (HONG KONG)

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

for the Degree of

DOCTOR OF PHILOSOPHY

By

Tom C. Lowder, B.A., Th.M.
Denton, Texas
December, 1996
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This study is an historical and institutional analysis of The Lutheran Theological Seminary (LTS) in Hong Kong. The study first traces the seminary's theological and missiological roots and its history from 1913 to 1948, from its founding in Hubei Province, China to its move to Hong Kong because of civil war. Next, it describes major events of the early years in Hong Kong and the factors which contributed to an institutional crisis in the late 1960's.

The study then analyzes the modern development of the institution, specifically the years 1971 to 1993. During this period several regional church groups joined together to create a collaborative educational effort through LTS, the school gained regional accreditation, expanded the ranks of its Chinese faculty, developed Asian financial support, and constructed a new campus.

The modern development of the institution cannot be understood apart from a comprehension of the twenty-two year administration of Andrew Hsiao, the first Chinese president of the school. A chapter is therefore included on Andrew Hsiao's personal and academic background, the distinctives of his administration, and the strengths and weaknesses of his presidency.
A current profile of the school is provided including its purposes, theology, organizational structure, faculty, student body, programs, and facilities.

Finally, the future of the school is discussed in light of the reversion of Hong Kong to the sovereignty of China in July 1997. This portion of the study contains an analysis of CCP religious policy, the structures which enforce religious policy in China, the current relationship between the China Christian Council and LTS, and the seminary's plans after the reversion of Hong Kong to China.
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CHAPTER I

REASONS FOR THE STUDY

Introduction

The Lutheran Theological Seminary (LTS) was founded on March 29, 1913 by four Lutheran missions working in China. The new 15-acre campus at Shekow, in the central China province of Hubei, was dedicated on October 19 of that year and the first faculty consisted of four expatriates from the U.S., Norway and Finland. Excepting a period during the Second World War, the seminary functioned effectively for the following thirty-five years in China through extraordinary political and civil instability. Finally, because of the civil war between the Nationalists and Communists and an uncertain future, the seminary was moved south to Hong Kong in November 1948.

From 1949 to 1970 the school continued its educational ministry but financial and administrative problems in the late 1960's produced an institutional crisis. From its founding until that time the seminary had obtained all its operating funds from Lutheran churches in the west. The view of supporting Lutheran missions in 1970 was that the regional Chinese churches must assume more responsibility for the seminary or they would terminate their support which would have resulted in the institution's closure.

In the next several years several factors contributed to a positive change in the fortunes of the seminary. The Board appointed the first Chinese president, several
regional church bodies joined together to form a united educational effort through LTS, regional accreditation was achieved, Asian financial support was developed, and a new campus was eventually built.

After significant progress in its recent history LTS now faces an uncertain future. In July 1997 Hong Kong returns to the political sovereignty of the People’s Republic of China. The policy of the Chinese Communist Party (CCP) toward the Christian church has vacillated wildly during its forty-five year rule, from severe persecution to toleration within limits. LTS and other Christian schools in Hong Kong are faced with a major question: What will be our destiny after the return of Hong Kong to the political sovereignty of China?

Purposes and Significance of the Study

During the twentieth century, particularly in the last forty-five years, millions of China’s citizens have converted to Christianity. There are many apparent reasons for this development, but one factor is that prior to 1949 a number of seminaries in China educated a core of Chinese Christian leaders. A major purpose of this study was historical; to document and evaluate the rise, survival and achievements of one institution which persisted in this objective through extraordinary civil and political turmoil.

A second major purpose of the study was to gain and define insight into Asian seminary administration. The Lutheran Theological Seminary is one of the oldest and currently one of the more stable Christian educational institutions in Asia. A modern history and analysis of this institution makes a contribution to students of theological
education by providing insight into: 1) variables that are fundamental to an Asian seminary’s survival and growth when navigating through times of crisis; 2) how a seminary can successfully transition from western, expatriate leadership to Chinese executive direction; 3) what type of Chinese educational leader is most likely to succeed in leading a mixture of Asian and western faculty, administrators and staff and 4) the similarities and differences between Asian and western seminaries.

The study also contains information that can be helpful for Christian institutions in Hong Kong facing the 1997 turnover. Though the Basic Law, the agreement between China and Hong Kong, guarantees the civil liberties of the territory, many campuses and Christian educators will undoubtedly be significantly affected. There is considerable speculation over what the future prospects of these institutions will be since CCP religious policy has vacillated in the past. The study provides insight into what can be expected in light of the religious policy of the CCP and provides insight on the organization in China which manages Protestant churches and seminaries, the China Christian Council.

Finally, the reader should gain a clearer understanding of how political events impacted Christianity in China during the twentieth century and how the church grew during the period.

Primary and Subsidiary Research Questions

The primary research questions of the study were: 1) what are the basic historic milestones of the Lutheran Theological Seminary (Hong Kong)? 2) what occurred during
the modern development of the school and what were the major contributing factors? 3) what is the institution's current profile? and 4) in light of current Chinese religious policy what can be recommended for Hong Kong seminaries when the territory returns to the political sovereignty of China in July, 1997?

The following subsidiary questions were intended to focus and direct the research in answering the primary research questions. They will be answered in the chapter which addresses their area of focus.

1. What are the theological and missiological roots of the institution?

2. What needs and events precipitated the founding and early development of LTS?

3. What were the key milestones of the seminary during the years 1913-1948 and what precipitated its move from central China to Hong Kong in 1948?

4. What were key events during the period 1949-1969 and what specific organizational and financial problems threatened the school’s survival in 1970?

5. What were the key events in the modern development of the school and how did they contribute to its stabilization and expansion?

6. What were the particular contributions of Andrew Hsiao’s administration in these developments?

7. What is the institution’s current purpose, objectives and organizational structure?

8. What is the theology of the school and how does it balance the need for theological consistency with theological diversity among the faculty?
9. Who are the current faculty, how has the Asian and western mix of faculty been achieved and how does this affect the organizational culture of the institution?

10. What is the composition of the student body and what are the differences between educating a Chinese and a western student of theology and Biblical studies?

11. What are the current educational programs of the institution and what are they designed to do?

12. What is the capacity of the current campus and what are the resources of the library?

13. What is the history, current structure and philosophy of the China Christian Council- the organization appointed by the Chinese Communist Party to monitor and manage Protestant seminaries in mainland China?

14. What is the current relationship of LTS to this structure?

15. What are Lt.’s plans in terms of relating to and working within this structure in the post-97 Hong Kong environment?

16. What are some conclusions that can be drawn for other institutions of Christian higher education in Hong Kong?

Methodology and Sources of Evidence

This study represents historical research and institutional analysis, both of the Lutheran Theological Seminary and to a lesser degree, the China Christian Council of the People’s Republic of China.
Significant literature was available for the study of the intended topic. First, the Lutheran Theological Seminary library, which contains one of the largest theological and historical collections in Asia, and second, the archives of the seminary library, were the primary resources. The Chinese Church Research Center of Hong Kong was also a valuable resource, having published material on the church in China during the twentieth century, the Chinese Communist government, its Religious Affairs Bureau and the China Christian Council.

Insight into the theological and missiological roots of the seminary was obtained from a study of Martin Luther and his theology. Information on early Lutheran missions in China was obtained from the books and Lutheran journals mentioned in the footnotes and bibliography.

A.J. Broomhall’s series *Hudson Taylor & China’s Open Century* provided a deeper understanding of the religious developments in China in the late 1800’s and early years of the twentieth century when the seminary was founded. Gustav Carlberg’s narrative *The Changing China Scene* was helpful in understanding the Lutheran groups that collaborated to found the seminary, the school’s earliest days and the tumultuous period of the 30’s and 40’s. Carlberg was president of the institution during the period 1934-52.

Information on the major institutional problems of the late 60’s was gained through a review of the Annual Reports as well as through interviews with administrators or staff with knowledge of the time period.
Primary sources of information about the stabilization and modern development of the seminary included Annual Reports of the 70’s and 80’s, catalogues, institutional documents including the Proposal for Lutheran Collaboration in Theological Education and interviews. Helpful insights were gained from journal articles written by Andrew Hsiao and articles which contained his addresses to educational consultations. These were particularly valuable in understanding how an indigenous funding base was developed, how the faculty was strengthened and how the seminary acquired the land and resources to construct a new campus.

Insight into the background, education, theology and management philosophy of Hsiao was gained through journal articles written during the past twenty-five years, through personal interviews with him, his spouse, administrators and faculty that served the seminary during his presidency, students who attended the school during the period and public figures external to the institution. Significant effort was exerted to gain an objective, unbiased view from these latter individuals, to identify any detractors and to critically assess his administration in order to gain a balanced view of his presidency and the contributions his administration made to the modern development of the seminary.

Information on the theology, organizational structure, faculty, student body, programs, library and facilities of the seminary was obtained from a number of primary sources including Annual Reports, the seminary’s Articles of Faith, interviews with current administrators and faculty, seminary catalogues and attending class and chapel.

Information on the history, organization and philosophy of the China Christian Council (CCC) and its potential policies toward Christian institutions in Hong Kong after
July 1997 was obtained primarily through the books published by the Chinese Church Research Center and Philip L. Wickeri’s book on this structure, *Seeking the Common Ground*. Helpful insight into the seminary’s current relationship with the CCC and the seminary’s plans post-1997 was gained through LTS Annual Reports and interviews with the current president, Lam Tak-Ho.
CHAPTER II

THE ORIGINS AND EARLY HISTORY OF THE LUTHERAN
THEOLOGICAL SEMINARY

The Historical and Theological Context From Which It Emerged

As is commonly known to students of western civilization, Christianity, during the three-hundred years following the birth of Christ, swept through the Roman Empire with the speed of a summer prairie fire. A critical turning point in the history of the west in general and Christianity in particular was the conversion of the Roman emperor Constantine and his favorable treatment of Christians throughout his reign from 312 until his death in 337. One of Constantine’s successors, Theodosius, then declared Christianity the state religion of the Empire in 381 and outlawed heresy and pagan religion.

Since this was a focused study upon a particular Lutheran institution and not a review of the history of Christianity, it must suffice to say that from Theodosius in 381 to the beginnings of the Protestant Reformation launched by Martin Luther in 1517, Christianity remained more or less a monolithic entity except for the splitting off of the Eastern Orthodox Church in 1054. Martin Luther’s Protestant Reformation resulted in a proliferation of Protestant groups outside the Catholic and Eastern Orthodox branches of Christianity, one of which has retained the distinctive label of Lutheranism. Being by
definition a Lutheran seminary, the institution which is the subject of this study emerged out of this particular division of Protestantism launched by Martin Luther.

Martin Luther

Martin Luther was born in Eisleben, Germany in 1483. His father, from German peasant stock, had become a miner and then the owner of several foundries and was thus able to provide the young Luther with an excellent education. Obtaining his M.A. from the University of Erfurt in 1505, he then began study for a law degree when a brush with death in a thunderstorm caused him to vow to become a monk. Joining the local Augustinian monastery, Luther ceased his study of law, began studying theology, and eventually completed the Doctor of Theology degree at the University of Wittenberg in 1512.¹

During the period of 1507-12 Luther experienced some intense personal struggles as he attempted to observe the rules of the monastery and the sacraments required by the medieval Catholic church. He became disillusioned in 1510-11 after taking a trip to Rome and observing the religious indifference and materialism of the papal court. These experiences provoked him to critically contrast and evaluate the beliefs and practices of the church with his understanding of Scripture. He came to believe that church teaching and traditions were in error in a number of critical areas and his teaching at the University of Wittenberg, where he received a permanent appointment to the Chair of Bible in 1512,

began shaping the views of other faculty at the university and priests throughout the region.

A sequence of ecclesiastical events in 1517 outraged Luther, a polemical man by nature, and he responded by attacking the beliefs and practices of the church that he believed were erroneous. He wrote a critique, his famous "Ninety-five Theses," and nailed them to a church door in Wittenburg on October 31, 1517. The Theses were reproduced on the newly invented printing presses, were distributed widely throughout Germany, made an extraordinary impact and the ultimate consequence was the beginning of Lutheranism and the Protestant Reformation.

Luther's Theology

The Lutheran Theological Seminary of Hong Kong, like many seminaries, exists in part to instruct students in a specific theological frame of reference. Since the initial belief structure or theology of LTS was inherited from the teaching of Martin Luther, the basic tenets of Luther's theology must be understood in order to understand the original mission of LTS.

Luther's theology, which became the ideological foundation of Lutherans, other Protestants and the early LTS is defined by three tenets commonly referred to as "sola Scriptura, sola gratia and sola fide," Scripture alone, grace alone, faith alone. The first term, "Scripture alone," refers to Luther's belief that Scripture, not the church, is the only infallible source of information about God and His will for man. The second term, "grace alone," refers to Luther's belief, based on his study of the letters of Paul in the New
Testament, that good works such as the sacraments of the church are totally inadequate to acquit a person in the sight of God and that God must act in unearned, unmerited grace in order for a person to be forgiven. The third term “faith alone” refers to Luther’s belief in how that forgiveness is to be obtained, namely through faith alone in Christ.

These three teachings of Scripture alone, grace alone and faith alone tended to undermine the authority of the Catholic Church and in advocating them Luther was bucking a system of theology and government which had evolved for over a thousand years and which gave the church extraordinary power over men and nations. Abuses of the church in spiritual, financial and political areas, however, had created a tinder box of ill feeling toward the church which Luther’s teaching ignited in a profound way.

Luther survived the conflicts that emerged from his teachings in spite of his excommunication and efforts to kill him. He never viewed himself, however, as the founder of a new church body, much less the catalyst for a new and major “Protestant” division of Christianity on earth. When his followers first began to identify themselves as Lutherans he pleaded with them not to do it, to abolish all party names and to simply call themselves Christians. Despite his preferences, however, the fire he ignited spread and resulted in a political and religious upheaval throughout Europe.

Lutheranism’s Expansion

By the end of the sixteenth century, two-thirds of the German population had accepted Lutheranism which then spread primarily through Denmark, Sweden and Norway. Lutherans from these countries then migrated to the United States and Canada.
with the earliest arriving in the seventeenth century in Delaware, Georgia, upper New York and Pennsylvania.

Various waves of Lutheran immigrants led to a proliferation of Lutheran religious bodies in North America, but this trend was eventually halted and Lutheranism entered into a period of unification. Smaller Lutheran groups merged into larger ones which included the Lutheran Church-Missouri Synod (1847), the American Lutheran Church (1960) and the Lutheran Church in America (1962). These latter two groups merged in 1987 to form the Evangelical Lutheran Church in America. Lutheranism throughout the world composes one of the largest groups that emerged from the Reformation and numbers some seventy million members, between nine and ten million living in the U.S. and Canada.²

First Protestant Missions to China

During the nineteenth century many Protestant groups including the Lutherans began to send missionaries to countries throughout the world. Sending missionaries to China had been virtually impossible before the middle of the nineteenth century and became possible only because of England’s victory over China in the First and Second Opium Wars, one of the darker periods of England’s imperial history. A brief summary of these conflicts is important to understanding the period, early Christian missionary efforts in China and the rise of Christian educational efforts including the Lutheran Theological Seminary.

In the eighteenth century English citizens became major consumers of Chinese tea which stimulated a lively trade with China for it but early in the trade, believing that the Chinese needed nothing that the west could provide, the Chinese imperial court decided to accept only hard currency for the tea, primarily gold. Over a period of time a currency imbalance developed between China and England until the latter found a commodity that individual Chinese citizens would be willing to pay for in gold currency, even on penalty of death. This commodity was opium, produced in northern India, a British colony at the time.

Because of the human misery resulting from this illegal importing of opium by the British, between 1839 and 1842 the Chinese regime confiscated and burned large quantities of imported British opium and otherwise attempted to stop the trade. As a result the English launched a series of attacks to force the trade on China and in 1842, the victorious British forced the Emperor to sign the Treaty of Nanjing permanently relinquishing Hong Kong Island and forcing open five other sea ports to trade. The five ports were Shanghai, Ningbo, Fuzhou, Xiamen and Guangzhou (Canton.) With these five port cities forced open to foreign trade, merchants and also missionaries began taking up residence in them. Different Protestant mission societies, composed of churches or individual Christians with an interest in China missions, began sending out missionaries to these cities. The newly arriving missionaries began evangelizing the Chinese residents of the port cities and even though Chinese law forbade foreigners from leaving the port cities for the interior, they nevertheless began making itinerant trips to inland villages to expand their work.
First Lutheran Missions to China

The first Lutheran missionary sent to China, and one who played a significant role in these developments, was Karl Friedrich Gutzlaff. Born in Germany in 1803 to Prussian parents, he was educated in Basel and Berlin and was eventually commissioned and sent out by the Netherlands Missionary Society in 1826. After work among Chinese in Indonesia he began making journeys in 1831 along the China coast in whatever sailing vessel he could obtain passage in and during these trips preached and distributed Scripture tracts. Serving as interpreter during the negotiations of the Treaty of Nanking in 1842 he eventually made his home in Hong Kong and began an effort to train Chinese nationals to do the work of evangelism and literature distribution in China. Probably his greatest contribution, however, was stimulating interest for China missions among European and American Christians. His accounts of the China mission field and a journey back to Europe inspired many existing mission societies and resulted in the formation of new ones including the Rhenish and Basil Missions.

In the late 1850’s conflict again erupted between China and England over the opium trade and they again went to war over the issue. China lost the war in 1858 and was forced to sign the Treaty of Tianjin which was ratified in 1860. In one clause of the treaty the British forced Peking to grant the Chinese people the right to believe in the Christian religion without harassment. In addition, they forced the imperial regime to grant foreign missionaries the freedom to live in the interior of China and propagate the

Christian faith there as well. How England could force a nation to open her doors to the opium trade and its consequent miseries and at the same time demonstrate concern for the "heathen" of China is one of the more bizarre paradoxes of history, the complexities of which cannot be recounted here.

As a result of the Treaty of Tianjin, however, the first great Protestant missionary thrust including the Lutheran effort penetrated the interior of China between 1865 and 1895. Mission societies previously based in the treaty ports moved into north, central and southeast China as did new groups fresh to the region. Missionary methods effective in the treaty ports were continued in the interior and involved a three-fold strategy of medical, educational and evangelistic efforts. Missionaries established clinics which grew into hospitals as a means of care-giving and evangelistic contact. Primary schools were developed for children of converts and these schools later developed into high schools and eventually 13 Christian universities. Evangelistic work included street preaching and the establishment of halls where Christian teaching was offered; in many cases these halls grew into churches.

This 30-year period of 1865-1895 following the forced opening of the interior of China was one of rapid expansion and "pioneering" by different Protestant missions. By 1889, a year before the arrival of the first American Lutheran missionaries to China, all

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eighteen provinces of China had some type of missionary presence, with the inter-denominational China Inland Mission leading the way into the interior.5

American and Scandinavian Lutherans were rather late arrivals in this first wave of missionary activity because institutional support for missions among Lutheran churches in Scandinavia and America developed slowly. The slow pace frustrated individual Lutherans and resulted in their forming independent mission societies which sent out missionaries without formal church approval. Most of these independent societies were eventually adopted by the Lutheran church structures, however. Scandinavian and American Lutherans finally sent out their first missionaries in 1890 and eventually made a major contribution.

Origins and Founding of The Seminary

The first Lutheran missionary efforts, the founding of the seminary in 1913, and the seminary’s history until 1948 occurred during a time of extraordinary political and social upheaval in China and the seminary cannot be understood in isolation from these events. Therefore, the history of the seminary includes a summary of major political and social developments in China during the corresponding years and a description of the impact of these events on the seminary itself.

The last decade of the nineteenth century when the first American and Scandinavian Lutherans were moving into China was a time of great economic

5 James A. Scherer, “The Lutheran Missionary Pioneers: Who Were They?” Currents in Theology and Mission 17, Number 5 (October 1990), 344.
exploitation of China by the western powers. Britain, France, Germany and Russia attempted to create “spheres of influence” in China within which they would exercise significant sovereignty. By 1898 this effort was fully under way but was finally averted by a U.S. “open-door” policy that would leave China open to trade with any foreign power.

In financial debt to the western powers and Japan the Qing Dynasty raised taxes which deepened the general misery of the peasants. Foreign business groups opened railways, telegraph communications, coal mines and ironworks and then unfairly exploited these resources. These events all contributed to several anti-foreign, nationalistic uprisings including the Boxer Rebellion of 1900 during which some 30,000 Chinese Christians and 235 missionaries lost their lives. These nationalistic uprisings ultimately triggered the administrative collapse of the dynasty and representatives from 17 Chinese provinces gathered in Nanjing in October 1911 to establish the Provisional Republican Government under the primary leadership of Sun Yatsen.

The leaders of the new republican government who came to be known as the Nationalists lacked sufficient military power to overcome the remaining imperial military forces and the eventual result was a warlord era with no single power strong enough to hold the country together. After early setbacks Sun Yatsen and the Nationalist Party did emerge as the dominant political force, established a secure base in southern China and began training a National Revolutionary Army (NRA) to challenge the northern warlords.

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6 Scherer, 344.
In spite of unstable conditions and the hazards of working in China in these years, staff of four Lutheran missions arrived and began their work in three provinces which run in a north-south axis in central China. (See Appendix M). The American Lutheran Mission personnel arrived in the fall of 1890 and began work in Henan Province. The Hauge Synod Mission workers arrived in 1891 and settled in Henan and in Hubei, a province on the southern border of Henan. Missionaries from the Finnish and Norwegian Societies arrived in 1902 and began work in Hunan, on the southern border of Hubei.

Between 1890 and the institution’s founding in 1913 these four missions grew from humble beginnings to a group of about 75 missionaries with over 14 “mission stations” where they lived and worked. Many Chinese became Christians as a result of their efforts during these years and the result was a need to found a seminary to develop Chinese pastoral leaders so an indigenous Chinese church could be established. The leaders of the Lutheran missions believed that pooling their resources would produce a more effective seminary so in 1906 leaders of the Norwegian, Finnish and Berlin Societies and the American Lutheran Mission sent out an invitation to all Lutherans in central China to meet together during the Protestant Missionary Centennial Conference to be held in Shanghai in May 1907 in order to discuss the possibilities of working under a common name and unifying their educational work. During the conference, attended by representatives of all four host missions, the idea of collaborating was discussed with great interest.7

7 Dedication Journal of The Central Union Lutheran Theological Seminary October 1913: 1. (Hong Kong: Lutheran Theological Seminary Archives).
In the summer of 1908 missionaries of the Norwegian Society asked the American Mission to call a meeting for further discussion, they did so, and on the morning of August 24, 1909 representatives from the American Lutheran Mission, the Augustana Synod Mission, the Norwegian Missionary Society and the Hauge Synod Mission met in Chikungshan, Henan Province. At the meeting K.S. Stokke, A.W. Edwins and G.M. Trystad were elected as a committee to work out the statutes and find a location for a proposed seminary. Immediately after the conference the committee traveled to Hankow, in Hubei Province, and selected a sight near the village of Shekow on a hilly tract of ground facing southeast toward the Yangtze River. Erik Sovik was appointed to determine if the desired 15 acres of land could be bought and Sovik was able to negotiate a deal for the purchase.

Eighteen months later, in January 1910, the union committee composed of A. Fleischer, K.L. Reichelt, Erik Sovik and I. Daehlen again met in Hankow and drew up a complete set of governing statutes which was later adopted by their missions and home boards. The constitution of the seminary defined its mission to be: "Through instruction, which shall be based upon, and shall be in full accord with the Word of God and with the Lutheran Confession, founded upon the same, to give worthy students from these missions the training they need to work efficiently as pastors, evangelists, etc., in the missions to which they belong."

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8 Ibid, 2-3.
9 Statutes of the Central China Union Theological Seminary- Article II; Dedication Journal: 17. (Hong Kong: LTS Archives).
On March 19-20, 1912 the newly formed seminary Board composed of N. Arnetvedt of the Norwegian Society, S. Collan of the Finnish Society, K.S. Stokke of the American Lutheran Mission and O.R. Wold of the Hauge Synod Mission met for the first time and then again, April 29 to May 3, to discuss and approve the architectural plans for the school.\textsuperscript{10} In July 1912 the first building material was deposited on the seminary grounds. From January 29 to February 2, 1913 the first Annual Meeting of the Board of Directors was held at Shekow and at the meeting decisions were made about the seminary’s dedication ceremony, the beginning of class and translating the seminary Constitution from its original in Norwegian into English.

**Early Years of LTS: 1913-1948**

**Milestones: 1913-1930**

Saturday March 29, 1913 marked the beginning of the first term’s work with O.R. Wold serving as the institution’s first president. Wold, a native of Minnesota, was a graduate of Concordia College and the Chicago Lutheran Seminary and was sent to China from the Hauge Synod Mission in 1898.\textsuperscript{11} The first faculty consisted of Wold, Erik Sovik of the American Lutheran Mission, K.L. Reichelt from the Norwegian Society and Hannes Sjoblom from the Finnish Society. The first English name of the institution was the Central China Union Lutheran Theological Seminary and was renamed the Lutheran Theological Seminary after the constitution was revised in 1923.

\textsuperscript{10} Dedication Journal, 14.
\textsuperscript{11} Scherer, 353-4.
Twenty students from the sponsoring missions reported in time for the opening exercises on March 29 and six more arrived soon afterward. On June 20 a course of study covering three years of work was drawn up and the course for 1913 included Apologetics, Church History, New and Old Testament Exegesis, Pastoral Theology, Homiletics, Pedagogics, Ethics and Dogmatics. Chinese was the medium of instruction in all classes except English. On October 19, 1913 the seminary held a ceremony to commemorate its successful beginning and the conclusion of the first term and to dedicate the new buildings.

The early efforts of the seminary were not free of disruption, however, because of prevailing conditions in China. When the First World War began the following year the Japanese captured the Chinese port of Tsingtao. China avoided war with Japan only by agreeing to Japan's infamous Twenty-one Demands and yielding sovereignty in this area. Anti-Japanese demonstrations and riots occurred throughout the country which created an environment not ideal for the work of the seminary.

In 1915 an even more threatening development took place when Yuan Shikai, the former head of the Qing imperial army, declared a restoration of the imperial government and proclaimed himself China's newest emperor. Three provinces to the south of the seminary, Yunnan, Guangxi and Guizhou, formally "seceded" from the new entity. Because of the seminary's location near the Yangtze River down which the imperial armies would pass in their effort to quell the rebellion, the seminary was in danger of

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12 Dedication Journal, 19.
being in the middle of a civil war. As the imperial forces launched their effort to bring the breakaway provinces back into line Yuan died, full-scale civil war was avoided and the seminary avoided what might have been a very difficult situation. The overall result, however, was a continuation of the warlord era during which no single power was strong enough to hold the country together and this instability created an atmosphere difficult for the work of all Christians in China, including the work of the seminary. Reports of war from students’ home communities were unsettling.

The 1915 Annual Report makes reference to these disturbances but also looks forward to the first graduation to take place in the spring of 1916. In spite of the chaotic surroundings the first class did graduate on June 23, 1916. Two of the 1916 graduates served as acting president of LTS during future crises and also eventually served as presidents of the united Lutheran Church of China.

Other milestones in the following several years are worthy of note. In 1916, following a recommendation of the Board, the course of the seminary was lengthened to four years. In June 1917 a foreign scholarship was secured for one of the seminary’s graduates, Hsieh Shou Ling, who traveled to the U.S. to study for three years at St. Olaf College and Luther Seminary, both in Minnesota. Hsieh returned in the fall semester of 1921 to take up duties as the first regular Chinese professor on the faculty. Also in 1917

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O.R. Wold took a sabbatical and was able to obtain grants which were used to purchase books for the seminary library.14

In August 1920 a significant event took place for all Lutherans in China when five synods and missions agreed to unite to form the Lutheran Church of China. At the First General Assembly held in Henan Province that year the five signing synods represented a constituency of 221 foreign and 909 Chinese workers, with a total membership of about 20,000 Christians. Representatives from eight other Lutheran groups also attended and most of them ultimately united themselves to this body. A constitution was approved and a decision made to meet in General Assembly once every three years. By 1926 an additional five synods joined producing a unified group containing 279 foreign workers, about 1000 Chinese workers, 335 organized congregations and a total constituency of almost 40,000 Christians.15 This reveals the great progress of the Lutheran work in China. Beginning with a handful of missionaries just 36 years earlier, the fruit of their labor was about 40,000 converts and almost 1000 Chinese Christian workers.

O.R. Wold was elected to serve as the first president of this new unified Lutheran body which increased the visibility of the seminary and established it as a focal point for Lutheran literature development and training. In 1920 the seminary issued its first catalogue containing information about the seminary’s history, constitution, Board of Directors, faculty and course of study. The catalogue also contained a list of the

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seminary's thirty-two graduates and twenty-one other students who had attended for some period of time.¹⁶

In 1921 a major political event took place which would have a determinative influence on all of China when several Chinese Marxist groups united to form the Chinese Communist Party (CCP). In 1922 the CCP decided to collaborate with the Nationalists in an effort to suppress the northern warlords and eventually foster a social revolution under the leadership of the CCP.

Of more immediate relevance to the seminary, however, K.L. Reichelt, one of the four original faculty members, resigned his position at LTS in order to launch a mission to Buddhist and Taoist monks. This new effort, called the Christian Mission to Buddhists, was started in Nanjing in Jiangsu Province and eventually moved to Hong Kong where it built a facility on a mountain in the New Territories called Tao Fong Shan. Twenty-five years later, and again 70 years later, this initiative was to have profound significance for LTS.

The 1920's were fruitful years for the seminary though not without trial. The Augustana Synod Mission joined the seminary as a sponsoring mission in 1921 and a capital investment sum from them was partly used for the erection of a dormitory and faculty housing. In 1924 a graded road between two nearby villages was completed which passed through the seminary property and made the campus more accessible to Hankow,
the nearest of the two. A second Chinese professor was added to the faculty in 1926, the former graduate Wang Hsieh Yao.

In 1926 the Nationalists and Communists launched a united military thrust called the Northern Expedition to crush the power of the remaining imperialist forces and northern warlords and thus unify China. Wold's 1926 Annual Report contains some fascinating observations about the conflict as the Nationalist armies advanced near the seminary:

"The spectacular advance of the Nationalist armies was a great surprise. City after city fell into the hands of the irresistible Southerners. The only time when conditions were trying to us was during the interim between the retreat of Marshal Wu's (Imperialist) troops and the arrival of the Nationalist forces. In their hurry to get away the soldiers of the fleeing army compelled the engineers in charge of the troop trains to disregard traffic regulations. The results were disastrous. A fast moving train overtook a slow train (and) crashed into It . . . preventing a score of locomotives from proceeding northward. This occurred at Hengtien, the first station north of here. When the Nationalist army arrived . . . the skirmish for these (locomotives) lasted from nine o'clock in the morning until about eleven thirty. During the battle the Southern army was arrayed in full view from the seminary, being drawn up in battle line but a few li north of our houses.

While we suffered no looting, bands threatened us during the two nights of the retreat of the Northern army. Those nights and day were decidedly trying. At that time our neighbors flocked in, filling our basements and yards with their bundles, boxes, wives
and children. . . . Since the 8th of September conditions have been unusually quiet. Even thieves have ceased to pester us.”

1927 was a year of unrest at the seminary. The Communists had chosen to collaborate with the Nationalists in the Northern Expedition and agreed in the appointment of Chiang Kaishek as commander-in-chief of the National Republican Army (NRA). As the Northern Expedition advanced, the Communist elements within it engaged in anti-Christian propaganda, attacked churches and harassed Chinese pastors. The foreign consuls issued orders for the evacuation of their nationals and some 8,000 Protestant missionaries had to evacuate the interior to the treaty ports.

Then, in an extraordinary development in March 1927, Chiang decided to crush the Communists within his ranks and began slaughtering tens of thousands of them. This of course escalated the violence of the Northern Expedition by adding the additional element of civil war between the ranks of the previously collaborating parties. Since the seminary was in Hebei Province, a staging area for troop movements, the seminary was quickly closed and the students dismissed. Wold remained in Hankow through April and then left for Shanghai. Other faculty dispersed to various locations.

Opening the seminary in the Fall of 1927 at the Shekow campus posed a number of problems, partly because of the seminary’s proximity to the fighting. Offers were received by Lutheran groups to move the work of the seminary to Manchuria in northeast

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17 O.R. Wold, Annual Reports of the Lutheran Theological Seminary 1926-1927: 2. (Hong Kong: LTS Archives).
18 Ibid, 2-3.
China and Shandong Province north of Henan and were carefully considered, but it was decided to return to Shekow for the Fall term.

Wold returned to the campus on August 5, 1927 only to discover that the seminary compound had been occupied the week before by a Nationalist army numbering some 10,000 men. In an apparent internal leadership struggle among the Nationalists, forces at Wuhan up the Yangtze decided to eliminate Wei I-san, the commanding general of the Nationalist forces occupying the seminary, and sent troops to capture him and disarm his troops. The ensuing skirmish caused significant damage to the campus but the occupying forces dispersed and Wold and Sovik arrived back in time to prevent looting of the premises by local Chinese peasants. Adequate repairs were made by October 1 so classes could begin on October 5 and attendance gradually increased to a final enrollment of 30 students for the year.19

1928 was a period of change for the seminary. Wold had been suffering an intestinal illness for some time and was only able to teach a few classes when the Fall term began. He left in late September for surgery in Beijing and died on October 11, 1928. His body was returned to the seminary where he was buried in a hill overlooking the acreage. The eulogy in the 1928 Annual Report includes the following comments:

"We regret deeply that the hand which penned, year after year . . . these annual reports of the institution does not do it anymore. . . . The first president of our Lutheran Theological Seminary was endowed with special gifts for his office and calling. He had

19 Ibid, 72.
fine intellectual qualities. He was an able preacher and leader . . . was a God-fearing man . . . and did not neglect the spiritual side of his own private life.

The coffin was carried by the students to the final resting place. Blessed be the memory of the first President of the Lutheran Theological Seminary and of the Lutheran Church of China!  

**Milestones: 1930-1936**

Erland Sihvonen took over as interim president after the death of Wold and was replaced by Prof. Sten Bugge in March 1930. In the Fall of 1932 Professor S.L. Hsieh served as the first Chinese Interim President of the seminary during a brief absence by the new president Bugge.

Chaos around the seminary continued. After the Nationalist purge of the Communists in Shanghai during the Shanghai Massacre and other engagements, the Chinese Communists formed guerrilla bands and adopted a strategy of engaging Nationalist forces in short, rapid attacks and quick withdrawal. The area north of the seminary was marked by considerable guerrilla activity and during one period in 1932 the seminary staff had to temporarily evacuate to Hankow. Two missionaries who worked for one of the seminary’s sponsoring missions, K.N. Tvedt and Bert Nelson, were captured and held captive by one of these guerrilla bands. Tvedt was released in 1931 but Nelson was killed and buried in an unknown grave.  

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21 Carlberg, 78.
After the Spring term of 1934 Bugge left China to return to Norway and was
replaced as president by Gustav Carlberg, an American Lutheran sent to China by the
American Augustana Synod Mission. Carlberg was to have a long history with the
seminary and make an enduring contribution to it. Born in 1884, he graduated from
Augustana College and Seminary and earned his M.A. at Columbia University. He began
work at the seminary in 1928 as professor of New Testament Studies and Christian
Education and served as president and treasurer from 1934 to 1952.

In May 1935 the Dean of Yale Divinity School, Luther A. Weigle, visited the
seminary during a six-month tour surveying theological education in China. At the end
of his tour a conference of theological educators was convened and attended by 111
delegates representing different institutions in China. In a subsequent summary of
Chinese theological education based on Weigle’s research, LTS was listed as a
theological college, recognizing graduation from the seminary as equivalent academically
to graduation from a standard American college with a theological area of concentration.

Another rather dramatic incident occurred in October that year when a bandit
gang of more than 30 men invaded the campus resulting in a local militia being called in
to secure the grounds. During this incident Professor C.H. Wang received a knife
wound. The following two years were marked by some transition among the faculty, but
were otherwise uneventful and routine years for the seminary.

\[22\] Carlberg, 80.
Milestones: 1937-1948

1937 to 1945, due to the Japanese invasion of China and the Second World War, were extremely difficult for China, the work of Christians in China and the work of the seminary. Japanese aggression began in September 1931 when Japan occupied Manchuria, the wealthy but underdeveloped northeast area of China, and installed the last Chinese emperor, Puyi, as the puppet head of state. In 1937 the Japanese broke out of Manchuria in the northeast and launched an invasion of eastern China.

All these events profoundly affected the seminary. Japanese invasion forces occupied Shanghai and then moved up the Yangtze to take Nanjing in December 1937. As the Japanese troops penetrated further inland up the Yangtze, bomb shelters were dug in three locations on the seminary campus and the faculty decided to move the books of the seminary library to nearby Hankow for safekeeping. In their westward retreat the Nationalists temporarily moved their government to Hankow, however, and when the Japanese bombed Hankow the entire collection was destroyed.

The 1938 Fall term was canceled due to the unsettled conditions and in October the Japanese forces occupied Hankow and temporarily occupied the seminary campus. Carlberg arrived in Shanghai in October 1938, returning to China after a year of sabbatical, and was advised of the virtual impossibility of reaching the seminary campus through the normal route of a westward trip up the Yangtze. He and his companions decided to attempt reaching the campus through the northeast port city of Tsingtao and an overland route south through Shandong and Henan Provinces. Arriving at Xuchang in Henan Province they discovered that the demolition of railways made further progress
south to the seminary impossible. Carlberg therefore gathered some nineteen students in Xuchang and began classes temporarily sponsored by the Augustana Mission but later accepted by the LTS Board as the work of the seminary. C.H. Wang remained on campus in 1938-39 through the temporary Japanese occupation of the facilities and in April 1939 traveled some 400 miles, mostly on foot through the fighting lines of the opposing forces, to join Carlberg and help teach the students gathered at Xuchang.²⁴

In May 1940 at the end of the Spring term in Xuchang Carlberg returned to Shanghai, made it to the seminary campus through the Yangtze route and with other faculty resumed classes in the Fall. It proved impossible to move the students who had gathered at Xuchang into the Japanese occupied territory around the Shekow campus so the student body at Xuchang continued their studies there with other faculty until 1942 while a smaller group studied at the main campus at Shekow. During 1939-42 the work of the students at Xuchang was credited as equivalent to courses taught at Shekow.

The Japanese bombing of Pearl Harbor and the subsequent war between the U.S. and Japan seriously threatened the safety of Americans in Japanese-occupied eastern China including the seminary’s American faculty and staff. A repatriation agreement was reached between Japan and America, however, so in May 1942, Carlberg and one of his colleagues, Dr. A.W. Edwins, were ordered by local Japanese military authorities to proceed from the seminary campus to Hankow where they were transported to Shanghai for the trip to the U.S. They arrived in Shanghai in early June 1942 but Edwins, who had

served as a professor for twenty years and acting president during Carlberg’s sabbatical, soon suffered a paralyzing stroke. On June 29 their ship departed Shanghai with some 1500 other expatriates to rendezvous off the coast of Mozambique with a ship transporting Japanese nationals back to Japan. Edwins died four days into the sea journey and was buried at sea about 170 miles off the southeast coast of Vietnam.\textsuperscript{25}

Remaining Chinese, Finn and Norwegian faculty at the seminary began the Fall term in September 1942 at the Shekow campus when orders came from Japanese military authorities to evacuate the property. On September 28 the campus was permanently occupied by Japanese troops and the result of this final blow was a two-year termination of classes. In the summer of 1944, however, missionary and Chinese faculty living in western China resumed the work of the seminary in Chungking, Sichuan Province, where the Nationalist government had relocated. Classes began in October 1944 there. Dr. Peng Fu served as acting president and nineteen students were enrolled in a preparatory class and the first year of the seminary course.

Surrendering to the allies in August 1945 the Japanese vacated the Shekow campus in September. Classes continued in the 1945-46 Fall and Spring terms at Chungking with five faculty and the Rev. Chu Hao Ran serving as acting president. Rev. Harold H. Martinson, eventually to serve as president, joined the faculty at Chungking in the 1946 Spring term to help with terminating the work there and transferring the equipment and personnel back to Shekow.\textsuperscript{26}

\textsuperscript{25} Carlberg, 85.
\textsuperscript{26} Annual Report 1946: 16-17. (LTS Archives).
After nine difficult years the seminary faculty, staff and students were all finally reunited at the Shekow campus in the summer of 1946 and in October the Seventh General Assembly of the Lutheran Church of China convened on the campus. The First General Assembly had been held in 1920 just north in Chikungshan and had met every three years until 1937 when the Japanese invasion occurred.

LTS classes resumed on October 2, 1946 with 31 students from four provinces and six synods. The work of refurbishing the campus began along with an effort to obtain library books to replace those lost in the war. The seminary’s expectations for the future were not to be realized, however, because of the developing political situation.

After Japan withdrew its invasion force the Nationalist and Communist conflict reemerged in a dramatic way. Throughout the war the Communist army had grown and by 1945 numbered some 900,000 regular troops supported by regional militia and several million others sympathetic to their agenda. By 1948 the Communists had captured large quantities of Nationalist military equipment supplied by the U.S. and had inspired hundreds of thousands of Nationalist troops to cross over to their ranks. Although Communist behavior toward Christians had not been uniformly hostile, a basic Marxist tenet was to view Christianity as an “opiate of the people” and as the cultural arm of western imperialism so the Communist resurgence was not perceived as particularly favorable for Christians and missionary efforts.

Despite the storm clouds on the horizon the work of the seminary continued. During the Spring term of 1948 Russell E. Nelson, also to serve as president, joined the faculty and S.L. Hsieh was welcomed back after several years of work elsewhere. Forty-
seven students from six provinces and eight synods reported for the Spring term of 1948 which was the largest enrollment in the history of the seminary up to that time. The Communist advance from north to south was progressing down to the Yangtze valley, however, and because of the threatening military situation the seminary Board held an emergency meeting on the campus on February 7, 1948. Evacuating the seminary to a place away from the war zone was discussed and letters were sent to two possible alternative locations. A favorable reply was received from the director of the Tao Fong Shan Christian Mission to Buddhists in Hong Kong and steps were taken for the rental of housing there. Classes were nevertheless continued at Shekow and graduation exercises were held on May 14, 1948, graduating fifteen students.

Classes were begun in September in hopes that the military situation might stabilize but that was not to be the case. Due to the increasing danger of remaining in the area it became evident that the seminary would have to evacuate. Classes were suspended on November 18, 1948 and packing for the evacuation was begun. The departure of the faculty, students and staff took place on November 29, 1948 with arrival in Hong Kong on December 1. Classes resumed on December 6 so only two weeks were lost from the regular school work. This effort demonstrated once again the determination and resilience of the LTS faculty, students and staff.

Three great battles were fought between the Nationalists and Communists in 1948-49 resulting in resounding victories for the Communists and the withdrawal of the

Nationalist forces to Taiwan. In October 1949 in Beijing Mao announced the Communist triumph and the founding of the People’s Republic of China and this marked the end of the presence of LTS in the interior of China.

Key Events: 1949-1965

The move to Hong Kong completed, the Spring term of 1949 started without delay. The faculty during this semester consisted of ten regular professors and seven instructors, the largest staff in the history of the institution at that time. One of the main problems in the next several years was to keep the enrollment consistent with the seminary’s resources since more students applied than could be accommodated. The great people movements caused by the Communist revolution resulted in a massive influx of people to Hong Kong, some of whom desired to study at the seminary. Enrollment was basically limited to the Lutheran constituency.

The China-Hong Kong border was eventually closed and the so-called “bamboo curtain” was firmly erected. The achievements of the Lutheran Church of China up to that point are impressive. After 60 years of labor the Lutheran Church of China, which included most of the Lutheran missions in China, had a combined constituency of 103,054 Chinese Christians, of whom 83,126 were baptized members in 727 congregations. These congregations were served by 180 ordained Chinese pastors and an additional 1001 “workers” serving as evangelists and “Bible women.” The seminary

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28 Carlberg, 109.
29 Carlberg, 62.
played a strategic role in the growth of the Lutheran churches over this 60-year period since most of the ordained Chinese pastors and many of the "workers" had been trained there. Most of these graduates remained in China after the Communists took power and because of the eventual closing of the border, contact with them was almost completely lost.

In Hong Kong in the Spring of 1952, Gustav Carlberg, professor from 1928 until 1952 and president from 1934 to 1952, retired to the U.S. and Russell E. Nelson was appointed to replace him. For seven years, from the Fall of 1948 to the Spring of 1955, the seminary continued to use the facility provided by the Christian Mission to Buddhists at Tao Fong Shan. In 1955, however, with the stabilization of the seminary in Hong Kong, the seminary Board decided to acquire a separate property to allow for more flexibility in operations and prepare for future expansion. On June 17, 1955 the seminary purchased property formerly occupied by a children's home in Paktin Village not far from Tao Fong Shan. This facility was to be the home of the seminary for the following thirty-eight years, until the Spring term of 1993.

In 1956 H.Y. Wang was appointed the first Chinese president of LTS but turned down the appointment with the result that Harold Martinson became the sixth president and Wang the Vice President.\textsuperscript{30} The following year the Board of Directors agreed to join the Association for Theological Education in South East Asia (ATESEA) and thus became one of the founding members of this association. In 1959 two female students

were admitted into the regular curriculum which was the first time women had been
formally admitted into this program of study. Faculty residences were completed in 1962
and 1963 and in April of 1963 the Board agreed to transfer the seminary to the authority
of the Evangelical Lutheran Church of Hong Kong (ELCHK). The ELCHK was founded
in 1954 by nine Lutheran mission groups that had previously worked in China.

Institutional Obstacles: 1966-1970

During the late sixties the seminary entered a period of significant struggle. The reasons for this struggle were multifaceted and cannot be separated from the overall
political, social and theological scene in Asia and around the world. The Vietnam War was escalating, the movement of American troops into the region became more pronounced and there was concern in Hong Kong that China might become engaged in the conflict as they had in Korea. In 1966 the CCP launched the Great Proletarian Cultural Revolution and the resulting chaos in China contributed to the general climate of anxiety and social restlessness in Hong Kong. In 1967 a major riot in Hong Kong between pro and anti-Communist groups in the territory claimed a number of lives and stimulated more anxiety. After experiencing a period of relative peace in the 50’s and early 60’s, these events significantly affected the environment and students at the seminary.31

Theological trends worldwide and within the Lutheran Church also produced significant debate and division. The movement toward liberal and neo-orthodox theology

31 Andrew K.H. Hsiao, interview by author, Tape recording, Hong Kong, 15 March 1995.
and the "God is Dead" philosophy of intellectuals like Franz Kafka affected the thinking of theological leaders including some within the Lutheran church. Belief in the authority and accuracy of Scripture strongly eroded in some quarters and several western faculty of the seminary began including elements of neo-orthodox theology in their teaching at LTS.

In 1968 Luthard Eid was appointed the 7th president of the school. During his tenure Eid served as editor for a book advocating an approach to understanding the Old Testament known as the Documentary Hypothesis. This interpretive approach does not acknowledge the traditional Mosaic authorship of the Pentateuch (the first five books of the Old Testament) and assumes that the Pentateuch represents the thinking of a number of Old Testament authors who held different and sometimes conflicting points of view and whose views were finally edited into an understandable narrative that we think of as the Pentateuch.

The Chinese Lutheran churches of Hong Kong had always been characterized by a significant level of theological conservatism. One of the central tenets of this conservatism was a belief in the factual accuracy of Scripture. Scripture implies at points and states at others essential Mosaic influence on and authorship of the Pentateuch. For the president of the seminary to embrace and articulate a position about the Bible that many Chinese believed was liberal and possibly even heretical was a significant blow to the image and integrity of the institution in the minds of its Chinese church constituency. Local Chinese churches also developed the perception that the school had remained too westernized for its context, that there was little discipline or devotional emphasis in its
programs and that there was no meaningful relationship between the seminary and the local Lutheran churches.

Financial concerns exerted additional pressure on the school. For the first time foreign missions supporting the seminary began strongly encouraging the local Chinese churches to assume financial self-sufficiency and the leadership of the seminary’s sponsoring synod, the Evangelical Lutheran Church of Hong Kong, became concerned about the churches’ capacity to hire and support any additional graduates. The new and at the time fashionable approach of Theological Education by Extension was strongly considered as a potentially cheaper and possibly more effective substitute for the traditional institutional model of theological education.

These factors all contributed to a gradual erosion of support of the school during the late 60’s as its Chinese church constituency began sending fewer students to LTS and churches from other denominations stopped sending students altogether. The supporting foreign missions experienced a corresponding loss of confidence in the school which could have led to a loss of their financial support so the seminary was faced with significant change or closure.

The following chapter traces the major decisions and developments which preserved the institution from collapse, stabilized it and enabled it to move on to a position of strength but three preliminary decisions were made which clearly caused an initial change in the institution’s fortunes. First, ELCHK, the authority over the institution at the time, decided in the Fall of 1968 to merge LTS with its Lutheran Bible Institute on the assumption that uniting the resources of both schools would produce a
stronger overall effort in both programs. Second, the decision was made to explore the possibilities of merging with other seminaries of similar mission so there could be a further consolidation of resources.

Third, the leadership of the ELCHK, composed of both local Chinese and western missionaries, decided that appointing a Chinese president was a prerequisite to the school’s survival and progress and that Andrew Hsiao was their preferred candidate. Hsiao had served on the faculty from 1958-1965 before moving to the U.S. to earn his doctorate in Religious Education at New York University. Returning to Hong Kong in 1970 he was viewed to be the only Chinese candidate with the prerequisite academic background and knowledge of the seminary required to assume the presidency. Roger Singer, missionary with the Lutheran Church of America and Vice-Chairman of the LTS Board, frankly communicated to Hsiao that unless he agreed to the appointment the supporting missions would undoubtedly withdraw their financial support which would result in the school’s closure.

Reluctant to accept the appointment, Hsiao felt that his strengths were primarily in teaching, writing and evangelism and he had little aspiration to be in administration. Perceiving no alternative, however, he accepted the appointment and was inaugurated as the 8th president, and first Chinese president of the seminary, on July 16, 1971.
CHAPTER III

THE MODERN DEVELOPMENT OF LTS (1971-1993)

This chapter identifies and discusses the major decisions and developments over the course of the following two decades which preserved the Lutheran Theological Seminary from closure, strengthened its infrastructure and positioned it as a relatively strong Christian educational institution in the region. The primary achievements during the modern development of the school were: 1) motivating major Lutheran groups in the region to collaborate in theological education, specifically through LTS; 2) acquiring regional accreditation; 3) developing an indigenous funding base; 4) increasing the ratio of Chinese faculty to western faculty and developing these Chinese faculty; and 5) construction of a new campus.

Lutheran Collaboration in Theological Education Through LTS

When Hsiao was inaugurated as the new president the authority over the seminary was the Evangelical Lutheran Church of Hong Kong (ELCHK). Since 1954 most ELCHK pastors had received their training at LTS and the synod had been the supervising authority over the institution since 1963. In 1971 the synod was composed of 35 Chinese congregations, each with an average weekly attendance of about 100-150 people, making up an active ELCHK membership of about 3500-4000 Chinese Christians. Several Lutheran mission organizations from the United States and Europe
supported ELCHK in various ways and the ELCHK Board appointed the LTS Board from the ranks of local Chinese church leaders, laymen and missionaries.

A number of small and relatively weak Bible colleges and seminaries were operating in Hong Kong at the time and the two major Lutheran schools, LTS and Concordia, were not much stronger than the others. One of the new administration’s first requests to the LTS Board was for permission to approach several seminaries and their sponsoring agencies with the proposal of combining resources to produce a stronger institution. In July 1972 this permission was granted.

The first potential option was to merge LTS with the theological division of Chung Chi College of the Chinese University of Hong Kong. This merger was favored by the foreign missions supporting the seminary but not by the local ELCHK churches because Chung Chi College was perceived as being too liberal theologically.

The second potential option was to merge LTS with one or with several non-Lutheran conservative, evangelical seminaries in Hong Kong, specifically Hong Kong Bible Seminary, Evangel Bible College, Bethel Bible Seminary or the Overseas Bible Seminary. Each of these institutions had Chinese presidents with whom Hsiao had a personal friendship so he hosted meetings to discuss this possibility but their response was not positive. None of them were willing to discuss giving up the identity of their school for a merger into a larger or different entity nor were they willing to negotiate their positions as seminary CEO’s.

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1 Andrew Hsiao, “Responsibilities and Developments Facing the LTS In the 70’s.” Report to Board of Directors, LTS Bulletin Vol. 1, No. 1, (December 1971): 10.
The third possible option was to attempt to found a joint seminary with regional Lutheran groups but this did not appear to offer much promise either. Others had previously tried to achieve a Lutheran collaboration in theological education in Hong Kong but had failed, largely because of relatively minor differences in theology among the Lutheran groups approached. Due to the need for consolidating resources, however, in 1972 discussions were once again initiated with other local Lutheran leaders in the hope of surmounting the obstacles that had formerly thwarted this effort. Contact was initiated with the Chinese Rhenish Church Mission (CRC), the Tsung Tsin Mission (TTM), the Lutheran Church- Hong Kong Synod (LC-HKS) and later with the Taiwan Lutheran Church (TLC). Each of these missions had an interesting history.

Founded in 1847 the Chinese Rhenish Church (CRC) had operated a Bible institute and theological college in China for many years. The Tsung Tsin Mission (TTM), also founded in 1847, had themselves founded Tsung Tsin College in China in 1864 which was the predecessor school of Lok Yuk Seminary, recognized by historians as being the first seminary in China.\(^2\) The Lutheran Church- Hong Kong Synod (LC-HKS) was founded in 1950 by four former China missionaries with the goal of providing teachers and social workers for the recent immigrants from the Chinese mainland.\(^3\) As the LC-HKS grew and churches were planted they eventually founded Concordia Theological Seminary which served to train leaders for churches within this synod. The

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Taiwan Lutheran Church (TLC), contacted a year after the original initiative, had for several years during the 50's and 60's managed a sizable Bible school and a seminary in Taiwan.

In March 1973 after eight months of preliminary discussions the LTS Board invited the CRC, the TTM and the LC-HKS to formally negotiate about collaborating together in theological education. Initiative toward the TLC occurred later and so they did not participate in the earliest discussions. Hsiao's conviction was that previous initiatives to achieve a collaborative effort had failed partly because of an attempt by his own synod, the ELCHK, to play the dominant role in any joint seminary and remain the primary authority over it. The renewed discussions were initiated with a different premise, namely, that each group collaborate together as complete equals and that they close the old LTS and start a new seminary, perhaps even with a different name, in which every collaborating synod would have the same rights and responsibilities. In addition Hsiao strongly emphasized that any new, unified seminary should be owned, led and managed exclusively by Chinese. Foreign missions were to be invited to function only as consultants in the formation and administration of any new, joint effort. This approach struck a responsive chord in the four Chinese synods and negotiations proceeded over the following year.4

As a result of the progress made, in May 1974 the LTS Board requested that each of the four synods appoint three representatives to a Committee for the Promotion of

Lutheran Theological Education and join the LTS Board as affiliate members. In
addition, the foreign supporting missions agreed to support at least one faculty position at
LTS based on the seminary’s pay scale. The seminary reserved the right to hire either
local or expatriate professors depending on its needs.

This preliminary collaboration continued through 1974 and 1975 and then, on
January 23, 1976 representatives from the four synods agreed on a statement called,
“Agreement to Establish a United Lutheran Theological Seminary” (Appendix D). The
agreement was to be implemented after being formally approved by each synod. In the
following three months three of the groups approved the agreement, the Lutheran
Church- Hong Kong Synod declining. This was initially disappointing as the LC-HKS
was one of the stronger Lutheran bodies in Hong Kong and was sponsoring Concordia
Theological Seminary in the city, a small institution about the size of LTS. The LC-HKS
decided to collaborate and chose to continue their educational effort through Concordia
for the same reasons they had declined in earlier discussions in the ‘60’s, namely
theological differences with some of the other Lutheran groups and a strong
organizational culture of being separatistic in their relationships, both within and outside
the Lutheran community.

Nevertheless, on May 8, 1976, representatives from the ELCHK, the CRC and the
TTM formally signed the agreement to collaborate on a long-term basis. Witnessing the
signing were representatives from each participating synod and officers of seven mission
societies in Europe and America. One year later the Taiwan Lutheran Church also agreed to participate in the cooperative venture. On Oct. 29, 1976 the newly constituted LTS Board of Directors held their first meeting and invited Hsiao to become the first president of the new joint seminary which was to begin the following summer. In May 1977 the last graduation of the former LTS was held and commemorated its 64 year history, then on July 1 the new, united Lutheran Theological Seminary formally began operation. Hsiao was installed as president on September 3, 1977.

As a result of this collaboration 1977 was pivotal in the history of Lutheran theological education in the region. The former LTS became a new LTS with a distinct change in trajectory. Formerly the institution by intention and function was primarily a mission-sponsored institution under expatriate leadership. The new goal, through the collaborative effort, was to produce a thoroughly indigenous institution under Chinese leadership and funded primarily by local Chinese Lutheran churches. The agreement immediately affected the school as the influx of new students from the collaborating groups produced an enrollment increase of 72%, from 25 in the Spring semester to 43 in the Fall. The size of the student body continued growing, up to 72 students by 1984.

There was also a progressive increase in the budget fortunes of the institution which will be described in greater detail below.

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The original agreement specified that the first five years would be a trial period but in 1982 the four cooperating synods signed "The Agreement for Continued Cooperation in the Lutheran Theological Seminary" (Appendix E) in a Thanksgiving worship service and agreed to continue their collaboration indefinitely. Because of the additional resources it released to the institution this joint effort was probably the most significant of all the factors which contributed to the strengthening of Lutheran theological education in the region; the old LTS, in fact, became a new seminary.

ATESEA Accreditation

A second element of the modern development of LTS was the effort to strengthen several dimensions of the seminary's infrastructure in order to meet the accreditation standards required by the Association for Theological Education in South East Asia (ATESEA). LTS had been one of the founding members of ATESEA when it was formed in 1957 but in a rather unusual decision had never sought accreditation because some of the LTS Board members felt that ATESEA was too theologically liberal. The new administration convinced the Board that pursuing full ATESEA accreditation was a worthy objective and could be used to communicate to supporting churches and missions the need for more qualified faculty and stronger financial support so the Board reversed its earlier position and decided to seek full accreditation.

In February 1972 the first Accreditation Visiting Team from ATESEA visited the campus and agreed to accredit the seminary but also issued three notations or warnings:

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the composition of the Board of Directors was “far from ideal” in that it contained no laymen or women, the educational level of some of the professors was not sufficiently high and the budget was too dependent on mission contributions. In response to these notations the first step was to reconstitute the Board to include women and more laymen which was quickly achieved.\textsuperscript{10} Increasing the qualifications of the faculty and changing the income sources for the seminary required several years of effort and these efforts are described below.

Adequate progress was made in each area during the following four years, however, to obtain full accreditation. When the ATESEA Accreditation Team again visited the campus in September 1976 the five members voted to lift the three earlier notations and not impose any new ones, making LTS the only seminary associated with ATESEA at that time to achieve this distinction.\textsuperscript{11} In 1980, 1984 and 1988 the seminary again received unqualified endorsement and in 1988 ATESEA began a new policy of reviewing member institutions only every six years.\textsuperscript{12} The 1994 review again affirmed ATESEA’s full endorsement with no notations. (Appendix K)

Through the period of its modern development LTS also gained membership and endorsement from the South East Asia Graduate School of Theology (SEAGST), the Asia Theological Association (ATA), the Association for the Promotion of Chinese Theological Education (APCTE) and the Hong Kong Theological Education Association.

\textsuperscript{10} “Seminary Board Enlarged.” LTS Bulletin, No. 4 (December 1975) : 15.

\textsuperscript{11} LTS Bulletin, No. 7 (December 1976) : 15.

\textsuperscript{12} LTS Bulletin, No. 21 (May 1989) : 11.
Development and Increase of Chinese Faculty

One of the three original ATESEA notations, the need to develop a more qualified faculty, became a major pursuit through the 70's and 80's. After reaching a high point in the 50's of ten regular professors and seven instructors, by 1971 there were only six faculty, four Chinese and two Americans.\textsuperscript{13} The minimum requirement for full ATESEA accreditation was at least two faculty with PhDs and four with the Master of Theology (ThM) degree. At the time only Hsiao held the PhD, one faculty had a Doctor of Divinity degree, two had ThMs, one held an MA and one held the Bachelor of Divinity degree. To understand this in perspective it is helpful to know that at this time there were only 2 Chinese seminary professors in all of Hong Kong with the PhD degree because the earlier paradigm was that theological education was the responsibility of the missions and therefore few Chinese were sent to obtain advanced degrees.

In the preliminary effort to strengthen the faculty and meet the ATESEA criteria, qualified part-time faculty were invited to teach at the seminary including non-Lutherans and westerners already in Hong Kong. This greatly increased the number of possible candidates and resulted in recruiting adequate faculty to lift the faculty notation by 1976 even though by that time LTS had sent out only one of their own faculty for further education.

In 1978 a "Future Faculty Training Program" concept was developed, presented to the Board and approved. The Board desired to select Chinese candidates who were

\textsuperscript{13} "President's Report to CAC Preparation Meeting," LTS Bulletin, Vol. 1, No. 2 (June 1972) : 2.
academically qualified, willing to study abroad, willing to return to Hong Kong and not leave quickly and willing to accept a lower salary consistent with the seminary’s limited financial resources at the time. One individual had been selected and sent for graduate study at the expense of the missions in the late 60’s but after returning to Hong Kong had departed rather quickly for a higher paying salary at a local university. Though the Board did not want to mandate return through some type of contractual arrangement it was deemed prudent to select students who had an obvious motivation to return and serve the seminary community for some time after being sent abroad for graduate study.

The following criteria were prerequisite to consideration: 1) having at minimum the Master of Divinity degree and preferably the Master of Theology; 2) knowledge of the language in which the graduate degree was to be obtained (normally either English or German); 3) previous full-time service for at least 3 years as either pastor or associate in a Lutheran congregation; 4) evidence of teaching ability and promise of success as a seminary professor; and 5) an exemplary personal life in the opinion of the church providing the recommendation.

The process by which a candidate was selected included the following steps: 1) the President informed the LTS Board of a need in one of the seminary’s academic departments; 2) the Board made the need known among the collaborating synods through various means of communication; 3) an applicant’s home church sent his/her application on to the seminary; 4) the LTS faculty made the final decision on which candidate to appoint; 5) the administration looked for the most appropriate foreign institution for study
and worked out the study plan; 6) the candidate was sent and periodic communication
was maintained until their return.

The first candidate to be selected for study abroad, apart from her husband’s
initiative, was Anna Wang Hsiao, Andrew Hsiao’s wife. In 1975 Anna Hsiao was
employed as a middle school (junior high) teacher and related to the seminary only
through her husband’s role when the need emerged for a qualified librarian to manage the
expansion of the seminary library. The Board desired a candidate who would be
committed to the seminary long-term and since Andrew Hsiao had no desire to leave the
seminary, the president of the ELCHK and another Board member approached Anna
Hsiao with the proposal of becoming the seminary librarian. Although accepting the job
meant accepting a lower salary than was available as a middle school teacher Anna Hsiao
accepted the offer. In 1978 the LTS Board then sent her to the University of Washington
at Seattle for a year and a half to earn the MLibr degree and upon her return to Hong
Kong in 1979 she was appointed Head Librarian.

In 1979, the Reverend Thomas Yu, a pastor in the Taiwan Lutheran Church, was
sent to Boston University to receive his ThD degree with an emphasis in counseling
psychology with the goal of his returning to teach in the Department of Practical
Theology. Returning in 1984 he taught for a number of years at the seminary while also
serving as Dean of Students and Vice-President. The faculty development program
achieved some measure of success so that by 1984 the faculty had grown from 6 to 21 full-time or part-time lecturers, 14 of whom held the doctorate.\textsuperscript{14}

Between 1979 and 1993 the seminary sent out ten Chinese candidates, seven men and three women, to study for the PhD or ThD degrees in the following fields: two in Practical Theology, two in Religious Education, two in Church History, two in Systematic Theology, and one each in Old Testament and New Testament studies. Six of the ten have returned to serve the seminary and the other four are currently completing their studies in preparation for their return. The faculty was gradually expanded to become one of the larger seminary faculties in the area currently employing thirty-nine faculty, fourteen full-time, five visiting and twenty part-time lecturers. Twenty-nine of the thirty-nine total faculty hold the doctorate or candidacy.

Development of Indigenous Funding

The fourth major element of the modern development of the seminary was the effort to develop an indigenous funding base, to transition from being totally dependent upon foreign Lutheran mission support to being funded primarily by the Chinese Lutheran synods served by the institution. This required fostering within these churches a vision for the school which would result in their support.

Throughout the 1960's many theological colleges and seminaries in developing countries were an extension of foreign mission agencies; attaining financial self-reliance was an objective seldom considered and rarely discussed. Budgets were met through

\textsuperscript{14} LTS Bulletin, Issue No. 15 (December 1984) : 1.
mission subsidies, faculty positions were filled primarily by foreign mission personnel and the educational programs of the institutions were virtually identical to western seminaries. In the 70's and 80's this trend began to change. A growing desire for independence among Christian nationals in developing countries was matched by a view among supporting churches in the west that independence was critical to the long-term survival and progress of native churches. Many seminaries in developing countries began attempting financial and administrative self-reliance but because of the relative poverty and weakness of constituent churches this transition to independence has been difficult and in some cases has failed. This pattern held in Hong Kong as well as some institutions failed to make the transition and collapsed in the process.

This was the position of LTS in the early 70's. The Board of the seminary was convinced that a move toward financial and administrative self-reliance was critical so they appointed their first Chinese president. The implication of the decision was that over time the educational program would be modified to better meet local needs, the faculty posts would be increasingly manned by Chinese professors and the responsibility for funding the institution would progressively shift to the shoulders of the local Chinese churches. Until 1972 foreign Lutheran missions provided 100% of the seminary's annual operating budget. LTS was an illustration of what might be called a “mission spoiled” institution in that it was fully supported by foreign missions and its managing local synod, the Evangelical Lutheran Church-Hong Kong, had never been challenged by these
supporting missions to assume or even share financial responsibility for its own theological education program.\textsuperscript{15}

In 1971 a number of steps were taken in an effort to move toward financial self-reliance. First, Hsiao recommended that the foreign supporting missions in future years should not increase funding above their 1972 level except in case of emergency. The concept was that any increase in the seminary budget due to expansion of the seminary or inflation should be met by the local Chinese churches. The recommendation was accepted and followed by the supporting missions from then on though there was some resistance to the concept among the faculty since refusing an increase in mission funding resulted in low salaries for many years to come often resulting in significant financial hardship for faculty and staff.

Second, the administration attempted to foster within the local Lutheran churches the view that the seminary should no longer be regarded as the responsibility of foreign missions but as a fundamental element of their own ministry. A proposal was presented to ELCHK that, beginning in 1972, a Theological Education Sunday be observed once a year in each congregation during which a report about the seminary be given and an appeal made to help meet its financial needs. Though not all individual churches agreed to participate, the leadership of ELCHK agreed to the proposal and also agreed to support the seminary through its own annual general budget. Third, an appeal was sent to the LTS

\textsuperscript{15} Andrew Hsiao, “Self-Reliance in Theological Education,” \textit{Theology and Life} 1 (May, 1977) : 61.
Alumni Association requesting at least one financial gift to the seminary each year and the Association accepted the proposal.

Over the next three years, the following steps were taken:

1. The number of staff personnel were cut.

2. "Non-essential" expenditures were reduced.

3. The accounting system was revised.

4. Foreign faculty members’ salaries were included in the seminary budget.

5. Student fees for tuition, room and board were introduced.

6. A student volunteer service was started.

7. Specialized secretarial services were offered to supporting churches.

8. Unused building space was rented and facilities were opened to church ministries on weekends, holidays and vacation periods.

9. An effort was begun to enhance the image of the seminary and build stronger relations with its constituency through developing new catalogues, a new theological journal, providing seminary news bulletins and distributing music cassettes made on campus.

10. Involvement in the seminary’s supporting churches was stressed to faculty, staff and students.

11. The LTS Board was modified to include more Chinese pastors, women and laymen.
12. Evening courses were offered at several study centers in order to meet various needs in the churches, for example by 1977 about 300 church workers and lay leaders were enrolled in LTS extension and lay training classes.\textsuperscript{16}

Since some of these initiatives toward financial self-reliance were new to the seminary’s constituency the initial response was a mixture of respect, enthusiasm, indifference and skepticism. Only a small portion of the seminary budget was raised in 1971 but the figure doubled in 1972.

In 1973, when LTS celebrated its 60th anniversary, the total support from local sources more than doubled from the previous year. In 1974 contributions from churches and other local sources increased by another 30\%. During 1975, four years after beginning the initiative, about 22.5\% of the total seminary budget was covered by regional sources.\textsuperscript{17} By 1979 local sources were providing 45\% of the budget.\textsuperscript{18} This trend continued in the years to come and the local Chinese churches progressively assumed financial responsibility for the seminary. Over a period of twenty-two years the proportion of foreign mission support went from 100\% of the operating budget to only 10\%, resulting in financial and administrative self-sufficiency. This achievement was not without sacrifice, however, as the salaries of faculty and staff remained very low in

\textsuperscript{16} Ibid, 62.

\textsuperscript{17} "Seminary President Presents Report Underscoring Problems and Prospects." LTS Bulletin (March 1976) : 11 .

comparison with those of public school educators in Hong Kong and this became one point of criticism of Hsiao and his administration.

The New Campus- Acquisition and Construction.

The fifth and final major element of the modern development of the seminary was the construction of a new seminary campus. As mentioned earlier, in 1955 LTS purchased a small campus in Paktin Village in the New Territories, the facilities there were adequate to meet the needs of the school for three decades, and in the early 1980's there was no adequate reason to relocate. The school had improved in several areas, was financially stable and appeared to have a positive future at the Paktin location. The initial catalyst for undertaking such an enormous project as relocating the campus was a crisis.

On Thursday March 12, 1981, the student body and faculty of the seminary left the campus for the annual Spring Holiday Outing and when they returned were astonished to find government announcements posted on all the buildings in the area, including the seminary. The announcements stated that all the land in the area including the campus property would be confiscated by the government in an “eminent domain” ruling in order to further develop the Shatin region of Hong Kong. The instructions further stated that all the designated buildings and homes would have to be abandoned by the end of the year, only nine months away.\(^1\)

This development sent the seminary community into a state of shock as there were no obvious alternatives in relocating the seminary campus and insufficient time to do so.

Hsiao was particularly unsettled, was unable to sleep that evening and at four o’clock the following morning arose for a time of Scripture reading and prayer. After prayer he opened a devotional guide he used regularly, The Christian Watchword, and found the Bible reading for the day to be Isaiah chapter 43. Verses 18-19 of the passage reads, "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland." (New International Version). As Hsiao reflected on these verses he concluded that perhaps this passage was a timely answer from God to the crisis of the seminary. Perhaps God was pointing the way to build a new campus in spite of the fact that the seminary had no land or money for an effort of this magnitude and insufficient time to complete such a task before the current campus was confiscated. Later that morning in chapel he shared the experience with the faculty and students and moved by its apparent timeliness, they accepted it as direction from God. The Vice-President, Dr. Wu Ming-Chieh, was so moved by the incident that he immediately wrote a poem to commemorate it. Having no other alternative the Board also accepted the idea of building a new seminary campus. This concept was not to be realized for twelve years, however, and only after a number of challenges and difficulties.

Ironically, the seminary administration quickly contacted the appropriate government department concerning their upcoming expulsion and the government apologized, informing them that the eviction notices were only for other buildings in the

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area and that the postings on the seminary buildings had been a mistake. They did explain, however, that the construction of a new highway would pass directly through the campus and would therefore eventually require the seminary to move from its current location. The highway construction was not imminent, however, so the crisis passed yet the administration and Board became aware of how they might eventually have to relocate.

Three and a half years passed and at the end of 1984 the seminary heard through the radio and newspapers that the government was about to begin construction of the new Hwy. #5 and that it would indeed pass through the seminary campus. The administration contacted the government and was informed of the need to vacate sometime in 1985 so another crisis emerged. Negotiation appeared to be impossible so the seminary was again faced with a quick relocation, the immediate needs being land and initial start-up construction funds.

The first challenge was acquisition of sufficient land on which to build a new campus. This appeared to be impossible in light of the space limitations imposed by the size of the population in Hong Kong and the resulting cost of real estate. At this point an element of the seminary’s history became relevant. In 1913 when the seminary was founded, one of the four original faculty members was K.L. Reichelt from the Norwegian Missionary Society. Reichelt served on the faculty until 1920 when he resigned in order to travel back to Norway and found the Christian Mission to Buddhists (CMB) in 1922, first located in Nanjing but eventually moved to Tao Fong Shan, a mountain in the New Territories of Hong Kong. LTS and the Christian Mission to Buddhists had maintained a
relationship over the years through the common link in Reichelt and because they were both supported by some of the same Lutheran mission agencies. That relationship was vital in 1948 when the CMB invited the seminary to use its facilities after the move to Hong Kong. LTS used these facilities as its campus from 1948 to 1955 but eventually moved on to the Paktin campus in 1955 in order to have more flexibility and room for growth. The relationship with the Christian Mission to Buddhists continued to be a positive one.

Decades before the residential development of the New Territories and the consequent inflation in the price of land, the CMB had acquired a substantial amount of property on top of one of the mountains overlooking Tai Wai. Due to the development of the area in the 1970’s and the mass transportation developed to serve it, this land became one of the most strategic properties in the region. Discovering the seminary’s plight the CMB decided to offer seven acres of their land to the seminary which would be adequate for the construction of a new campus.

Though the land problem was therefore solved the additional immediate need was a plan for raising the money to construct a new campus. One initial development was the offer by a CMB Board member, who had approved the gift of the land to the seminary, to assume responsibility to help raise money for the project start-up expenses from various Norwegian foundations and churches. This was another motivation for the LTS Board to develop their relocation plans while continuing to negotiate with the government over the Paktin facility.
During 1985 the government's position on the construction of Hwy. #5 remained unchanged so the seminary asked for compensation. The government claimed they had no alternative land to provide the seminary and that financial payment for the seminary property would only be adequate to purchase a minimal amount of property in the inflated real estate market of the time. The seminary administration threatened to take the issue of unjust compensation to all the churches of the region and in 1986, after continued dialogue, the government backed down and agreed to move the road slightly north and therefore preserve the seminary property essentially intact. Even with this adjustment, however, the noise produced by traffic on the highway would produce an environment on the campus unsuitable for academic activity. Because of this factor, because of the growing student body and because of a developing consensus that perhaps a new campus should be built anyway in order to accommodate future growth, the seminary Board pressed ahead with the relocation plans.

A third task was assembling personnel who could manage the logistics of construction and relocation. During 1985 Hsiao took a sabbatical to the U.S. for study leave and Herbert Schaefer, who functioned as Rector for Administration during Hsiao's absence, began developing a construction plan. Schaefer was well qualified for the job having developed church property in Africa. In October 1985 the Lutheran World Federation (LWF) sent a five member team to Hong Kong to discuss the construction plans with Schaefer and to define a plan by which the seminary's needs could be

presented to member churches of the Federation. Hsiao’s service as a Vice-President of the LWF from 1977-1984 had resulted in a good platform for sharing the seminary’s needs with LWF leadership.

The plans for constructing the new campus included a three-phase strategy with a total budget of (HK) 21 million. The LWF representatives agreed to raise (HK) 16 million within the Federation for the completion of the first two phases and the local Hong Kong churches were to provide for the third phase which would cost (HK) 5 million.22

In 1987 deed to the land was obtained and after payment of a premium of (HK) $3,770,000 to the government to begin construction, the land preparation began. In 1989 Schaefer retired due to illness and was replaced as Executive Director for LTS Relocation by Philip Bauman.

In September 1991, the sixth year of the project, a series of unanticipated difficulties arose, the most important of which concerned the budget. Due to unexpected site formation expenses and inflation in the building sector the original construction estimate had risen to $68 million. It had taken six years to raise $31 million, the most important phase of construction was about to begin, and the seminary now needed to raise another $37 million in less than a year in order to meet its obligations. Some within the seminary community suggested that the seminary should cut its losses and abandon the

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22 Ibid, 3.
project out of fear that non-timely payment might result in the criminal prosecution of Hsiao.

On September 9, 1991 during this time of great pressure Hsiao had another devotional experience that served as an encouragement to the seminary community. Early that morning, the day before the Board had to make a decision about signing another note for the major construction effort, he prayed for guidance and hoped to receive some indication about what to do but came away disappointed.

Leaving his home at nine o’clock for his campus office, he crossed a small bridge on the campus but then came to the conclusion that he should return home and continue praying. Returning to his home he eventually turned to his devotional reading for the day, Psalm 54, which reads: “Save me, O God, by Thy name, and vindicate me by Thy power. Hear my prayer, O God; give ear to the words of my mouth. . . . Behold God is my helper; the Lord is the sustainer of my soul.” Hsiao was encouraged by the reading and shared the experience with colleagues later in the morning who eventually reached a consensus to press on with the project to completion.23

In late 1991 and 1992 the final construction cost rose from HK $68 million to $73 million but a series of fortuitous events resulted in unprecedented financial support coming in. Member missions of the Lutheran World Federation continued to respond to the needs of the seminary and eventually contributed 28 million, up from their original commitment of 16 million. Individual Lutheran church members in Hong Kong

23 Andrew K.H. Hsiao, interview by author, Tape recording, Shatin, Hong Kong, 10 January, 1996.
responded, increasing their anticipated contribution from 5 million to about 23 million.

Finally, the ELCHK, owner of the Paktin campus, found a buyer for the former campus property. A buyer had been sought for several years during the late 80's but no interested party had surfaced and during this time the Hong Kong real estate market inflated significantly. A buyer was finally found, the entire selling price of (HK) $22 million was given by the ELCHK to the new campus construction expenses and this gift enabled the seminary to meet all its debt burden on the new facilities by the time it was dedicated on November 29, 1992.
CHAPTER IV

ANALYSIS OF THE ADMINISTRATION OF ANDREW HSIAO DURING
THE MODERN DEVELOPMENT OF LTS

This chapter provides a summary of the personal and professional background of Andrew Hsiao, surveys and discusses the distinctives of his administration during the seminary’s modern development and concludes with a critical assessment based on the records and perspectives of surviving individuals who observed his presidency.

Personal and Academic Background

Keh-Hsieh (Andrew) Hsiao’s forebears lived in the Yiyang District of central Hunan Province in southeastern China, an area of focus for Norwegian Lutheran missionaries early in the century. His father, Hsiao Han Fan, and his mother, Jia Han Hwa, were married at sixteen through the common practice of arranged marriages at the time and became parents a year later. His father became an elementary school teacher in Hunan Province and then both of his parents became Christians in 1914 through the influence of local Lutheran missionaries and Chinese church leaders.

In 1922 Hsiao’s father began seminary study at the LTS Shekow campus. Andrew, one of fourteen children in the family, was born on the seminary campus on May 3, 1926 four weeks before the elder Hsiao graduated in June. The family
subsequently moved to Dong Ping, Ma Ji Tang and Ning Xiang where the elder Hsiao served for a total of fourteen years in the roles of evangelist and pastor.¹

One of the formative influences in Hsiao’s life was one his father’s colleagues, a Norwegian missionary-school superintendent named Racin Kolnes whose early mentoring was helpful in a number of areas. After Andrew’s completion of elementary school the family could not afford to pay his middle school tuition but Kolnes believed in the young Hsiao, agreed to provide one-half of his tuition and also provided for critical medical expenses during several childhood illnesses.

In 1940 the Japanese invasion forces expelled all Norwegian missionaries from China but before his departure Kolnes provided a small trust for Hsiao which enabled him to continue his middle school studies. In 1942, when Hsiao was fifteen, local conditions became chaotic when Japanese soldiers killed several of his former school-mates and a nurse in a local Lutheran hospital. An additional and more personal tragedy occurred when his father died of a brief illness that year at the age of forty-five. Hsiao was the eldest child at home at the time, there were six younger children and there were inadequate financial resources to provide for the family. The family’s financial fortunes were sufficiently desperate that they were encouraged to either give away or sell four of Hsiao’s younger sisters who were under the age of six but the family decided to either live together or die together. An elder brother dropped out of school and worked as a bank clerk and through the additional support of Christian friends the family remained

¹ Andrew K.H. Hsiao, interview by author, Tape recording, Shatin, Hong Kong, 10 January, 1996.
intact, enabling Hsiao to continue his education. After middle school he attended the Hunan 5th Provincial Normal School for Teachers and won a national competition for high school writers when a fellow student submitted an essay he had written entitled "In Memory of My Father."

Graduating from high school in 1944 Hsiao worked for two years as a secretary in two middle schools and then served for two years as an assistant youth worker in a Lutheran church in Hunan Province. During this time he was the main source of financial support for his grandmother, mother and six younger siblings and because of the family’s financial needs he resisted the idea of further studies. At the age of twenty-one, however, during preparation for a sermon he was scheduled to deliver on yielding oneself to God’s will, he concluded that he must make himself available to whatever course of action God might desire and trust in God’s capacity to provide for the family in ways other than through his own support. After further reflection he concluded that he should pursue a seminary education if his mother approved, she granted that approval, so in January 1948 he applied to the LTS at Shekow, passed the entrance exam and traveled to the seminary in the Fall expecting to return home the following summer to visit his mother and family.

Hsiao had been attending the seminary only two months when the southern movement of the Communist armies provoked the decision by the seminary leadership to move the school to Hong Kong and as a student in the regular course of study he was selected to go with the school. Despite early optimism about the maintenance of an open border between China and Hong Kong the Communist authorities eventually closed the
border and erected the Bamboo Curtain, preventing Hsiao from returning home for thirty-one years.

Settling into his life as a student in Hong Kong he was selected by the student body as Secretary for Evangelism and Religious Education where some of his ministry capabilities became evident. Under his leadership students at the seminary started the first Sunday school program in ELCHK churches and these programs attracted about 1300 students each week.

Graduating with the Bachelor of Theology diploma in 1952 he was hired by the Hong Kong-based Lutheran Literature Society to work as a translator, editor, proof-reader, bookstore manager and salesperson. After two years of work the Society sent him to Augsburg College in Minneapolis where he completed the BA in 1956 and went on to earn the Master of Religious Education degree at New York Biblical Seminary in 1958. Returning to Hong Kong he became the Director of Religious Education and later also the General Editor of the Lutheran Literature Society from 1958-65, developing the first fully indigenous Chinese Sunday school curriculum while also teaching in the Department of Religious Education at the seminary.

In 1959 Hsiao married the former Yiu Ching (Anna) Wang. Anna Wang’s father and Hsiao’s father had been dormitory roommates on the Shekow campus in the twenties and like Andrew, Anna was born on the seminary campus after her father became one of the school’s first Chinese faculty. Moving to Hong Kong in the Spring of 1950 to join her parents and begin high school, Anna later graduated from Chung Chi College and the Northcourt Teacher’s College in Hong Kong. Traveling to the U.S. in 1958 for further
studies she completed the one-year Master of Arts in Religious Education at New York Biblical Seminary in 1959, then she and Hsiao were married that year after her return to Hong Kong.

After six years of teaching at the seminary and working as editor of the Lutheran Literature Society, in 1965 the seminary asked Hsiao to return to the U.S. for PhD studies with the aim of his returning to become career faculty. Returning to the New York area, Hsiao studied at Columbia University, Union Theological Seminary and New York University where he earned the PhD in Religious Education in 1970. His dissertation was entitled, “Formation of Guidelines For Indigenous Religious Education Curriculum In Chinese Protestant Churches in Southeast Asia.”

Returning to Hong Kong in 1970 as faculty, Hsiao was made aware of the needs of the seminary and was offered the choice of either becoming president or probably observing the closure of the school. For several reasons the seminary Board viewed Hsiao as the best candidate for the job. First, the Board concluded they would select only a Chinese candidate with the appropriate academic qualifications and being the first Chinese Lutheran graduate of LTS to earn a PhD and return to Hong Kong he was suitable both culturally and academically. Second, as a former faculty member and a long standing member of the Evangelical Lutheran Church of Hong Kong he was a known commodity.

Immediately after his appointment a group of Chinese pastors in the ELCHK submitted a proposal to the synod’s leadership communicating their disillusionment with the recent history of the school and recommending its closure so Hsiao did not step into a
highly esteemed job. Maintaining a belief in the potential of the seminary and not desiring to see it closed, at the age of forty-five Hsiao agreed to accept the Board's appointment.

Distinctives of Hsiao's Administration

Hsiao's twenty-two year administration will be surveyed and analyzed in five areas: 1) board relationships; 2) institutional objectives; 3) administrative personnel; 4) educational philosophy and practice; and 5) management of constituency demands for both academic freedom and theological accountability.

Board Relationships

One of the distinctives of the administration was its development and maintenance of a productive relationship between the seminary community and its Board. From July 1971 until May 1974 the seminary functioned under a Board appointed exclusively by the Evangelical Lutheran Church of Hong Kong (ELCHK). All members of this Board were highly homogeneous, coming from the same Lutheran tradition. Due to their confidence in Hsiao, the difficult position of the institution and the traditional Chinese value of deference to leadership, during the early years of his administration this Board supported him in virtually every initiative he proposed. On occasions Hsiao himself was uncomfortable with what he perceived as the Board's excessively compliant attitude and requested more vigorous discussion and debate on various initiatives in order to avoid unintended error.²

² Andrew K.H. Hsiao, interview by author, Tape recording, Shatin, Hong Kong, 28 February, 1996.
In May 1974 this Board formally invited the CRC, TTM, and LC-HKS synods to join as affiliate members in the trial period of collaboration and this invitation was later extended to the Taiwan Lutheran Church. In May 1976 four synods agreed to collaborate long-term and this agreement produced a very different LTS Board than that of previous history. Instead of being composed exclusively of individuals from the Evangelical Lutheran Church of Hong Kong the Board was now composed of 3 members each from the EL-CHK, the Taiwan Lutheran Church, the Chinese Rhenish Church, and the Tsung Tsin Mission. With such a diverse group coming from a variety of Lutheran backgrounds and traditions, differing philosophies and agendas could easily have caused a collapse of the collaborative effort but three major factors enabled the administration to succeed in merging this diverse group into a reasonably cohesive unit.

First, Hsiao maintained an essentially realistic vision for the institution considering its limited resources and the context of Hong Kong at the time. While providing meaningful goals it was not a vision which appeared to be inflated or imprudent. Second, the members of Hsiao's executive team which managed the institution were generally effective in performing their responsibilities, they maintained a positive working relationship with each other and they avoided major institutional conflicts which might have disillusioned the Board. Third, Hsiao's gift for building consensus among individuals with differing backgrounds contributed to Board cohesion. Each of these factors are discussed more fully below but in summary, each of them contributed to welding the new, collaborative Board into a group willing to continue pooling their resources in an effort to build a more stable seminary.
Institutional Objectives

At his inauguration as president of the United LTS in 1977 Hsiao articulated the view that the theological seminary should fulfill a multifaceted role of “Teacher, Prophet and Servant” and attempting to strengthen the seminary to perform this role became the basic vision of the administration.³

Theological education in Hong Kong during the early years of the administration was generally weak due to historical precedent. Since the beginning of the Chinese missionary enterprise mission organizations had always focused less on Hong Kong than on the mainland and in 1949, after over a century of limited effort, the total number of Chinese Christians in the territory was reported to be less than 70,000. After the CCP triumph in China, however, the influx of Chinese Christians, missionaries and refugees produced a tripling of church membership in ten years which in turn resulted in the founding of a number of Bible schools to train the needed church leaders.⁴

In the Spring of 1950 LTS and Bethel Bible Seminary were the only seminaries in Hong Kong but from 1950 to 1970 no less than 15 theological seminaries and Bible schools were started. These schools generally had a low academic standard in faculty and student ranks, inadequate funding, meager library resources, curricula modeled almost entirely on the western pattern and a separatistic spirit because of different ecclesiastical

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⁴ Andrew Hsiao, “This Is The Church in Hong Kong.” Chapel Presentation at the Lutheran Theological Seminary, September 12, 1994.
and theological backgrounds. Stronger seminaries were needed to develop more capable leaders for the growing Hong Kong churches.

**As Teacher.** In the pedagogical area, the administration's goals included strengthening the faculty, expanding the library and improving the curriculum. The emphasis on selecting and developing Chinese faculty was discussed above. The goal for the library was to expand the collection to the point that it could be a resource for Biblical scholarship in the region. In statistics published by the Asia Theological Association in 1978, the nine Hong Kong seminary libraries contained an average of 12,766 books.\(^5\) Though LTS had a strong library relative to this standard, approximately 32,000 volumes,\(^6\) through the 80's the seminary continued to purchase books and attain a higher ratio of Chinese to English volumes. By May 1993 the library contained 46,700 volumes, 26,050 in Chinese and 20,650 in English, an increase of about 25% in fifteen years.\(^7\)

The administration also attempted to modify the curriculum to match the needs of the local Chinese churches which changed significantly over the period 1950-1995. In the 50's, because of the small number of Chinese Christians, a major need was training in methods of evangelism. In the 60's, as the Hong Kong church grew through evangelism and the migration of people from China, equipping students to effectively pastor small congregations became important. In the 70's, as the churches continued to grow, church staff teams expanded, ministry became specialized and the administration attempted to

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\(^7\) Lutheran Theological Seminary 16th Graduate Bulletin (May 1993) : 21.
adapt to meet this need for specialized training. The Department of Religious Education was founded to equip students planning on youth, family or adult education ministry and the Department of Practical Theology was expanded to provide training in marriage and family counseling. An individual with a Master of Social Services degree was hired to teach courses for those anticipating careers in social work and, in order to help students apply their training to Chinese culture, a number of courses were added to the curriculum including Christianity and Chinese Culture, Christianity and Marxism, Christianity in Dialogue with Other Faiths and Modern Chinese Intellectual History.

As Prophet, in his inaugural address Hsiao also commented that the seminary should fulfill the role of "courageous prophet, . . . not only training personnel and providing services, but bravely contending for the truth, speaking out bravely in order to lead the church." During the administration's tenure it attempted to perform this role in three areas in which it perceived that change was needed: it emphasized the importance of lay people in ministry, it contended for the ordination of women for the pastoral role and it argued for maintaining a strong Lutheran presence in Hong Kong despite the 1997 reversion to China.

Prior to the mid-60's, many Protestant churches viewed professional training to be a prerequisite for Christian ministry and minimized the role of laymen in the work of the church. Articulating the Lutheran teaching of the "priesthood of all Christians" the administration emphasized during its tenure lay evangelism, preaching, counseling and small group ministry and provided a number of programs to equip laymen to perform these functions. There was little initial enthusiasm for the emphasis since the traditional
Chinese value of respect and deference for authority reinforced the older model as the laymen as “spectator,” some local Chinese pastors perceived themselves as the exclusive authority in the church, and equipping laypeople to minister was threatening to some.

In 1972 the seminary nevertheless offered the first systematic program for lay theological education and ministry training. These courses offered instruction in biblical, theological and practical subjects, met once or twice a week and generally lasted from 4-10 weeks. In 1984 a full-time Director of Extension Studies was employed and with a starting attendance of 150 students, the program grew to train an average of about 500 lay leaders every year. In 1988 the program began offering a Certificate in Theology for Lay Leadership for those completing the Lay Institute.

Contending for the ordination of women for the pastoral role was another emphasis of the administration. Women were not ordained in the Lutheran Church in Hong Kong until 1989; although they could preach, they could not administer the sacraments or offer the congregational benediction. In 1989 an ELCHK congregation applied for the ordination of a woman and the synod formed a committee to study the subject. Being a part of this committee Hsiao, in consultation with LTS faculty, was asked to write a scholarly paper on the subject and the paper provided the basis for the synod’s discussions. The paper favored the ordination of women, even for the senior pastoral role, and largely as a result of its argument the first woman was ordained to the Lutheran pastorate in Hong Kong in 1989. Eleven more women were ordained as pastors.

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8 LTS Bulletin Issue No. 15 (December 1984) : 11.
in the early 90’s and in 1996 a woman was elected as president of the ELCHK, one of the seminary’s sponsoring synods, the first woman elected to this position in any Lutheran group worldwide.

A third “prophetic” emphasis of the administration was arguing for the continuation of a strong Lutheran presence in Hong Kong after the return of Hong Kong to China in 1997. In 1984 Britain and China negotiated the Basic Law, the statute defining the terms of Hong Kong’s reversion to China. This agreement produced significant anxiety in many people in the territory because of China’s history during the past forty-five years. In 1986 a survey conducted in the Christian community revealed that 18.1% of the pastors and 33% of workers in church-related organizations planned to leave the territory before the transition. Another survey in 1990 revealed that of the people leaving Hong Kong, the percentage identifying themselves as Christians was twice as high as people identifying themselves otherwise, not surprising since Christianity is most prevalent in the upper and middle socio-economic classes of Hong Kong, the groups most qualified to emigrate.

In 1984, shortly after the signing of the Basic Law, Lutherans in Singapore, Malaysia, Taiwan and Hawaii sent letters to the seminary inquiring about interest in moving the campus to one of these regions. That same year Lutherans throughout Hong Kong attended a general conference to discuss what to do in light of the upcoming turnover. Widely differing opinions were expressed but the seminary administration contended that in light of the fact that 95% of the citizens of Hong Kong have no opportunity to emigrate and since the churches and seminaries exist for the people, the
only reasonable alternative was to stay, identify with, and continue serving the people regardless of the consequences. This position appeared to significantly influence the decisions of the Lutheran synods but the position did not go untested.

When the seminary launched their campus relocation project in the late 80’s it was the first building project of its size which any church group in the territory had initiated since the signing of the Basic Law. In the early nineties, when faced with major financial and construction obstacles in finishing the new campus, the rationale for continuing was strongly challenged by the unpredictability of the seminary’s future. The administration’s position was that the eminent turnover was one of the major reasons to see the project through to completion in that it demonstrated that the church would continue to serve the people during a time of crisis.

As Servant. A third role that the administration attempted to fulfill was that of servant to the local churches. In reference to graduates’ effectiveness, Hsiao once argued the well-established point that on one hand, churches often cannot find the personnel they want and on the other hand, many seminary graduates cannot find work. Hsiao traced the problem to the tendency of seminaries to develop an independent existence separate from their constituent churches, rendering them ignorant of the needs of their “market” and thus ineffective in designing educational programs which prepare students for service. To counteract this trend the administration strongly encouraged faculty to involvement in the local churches and also initiated a student internship program. In reference to faculty Hsiao once commented, “A good teacher cannot hide away all day long in the classroom and library . . . as a teacher gets to know the needs of church and society, his teaching
will become more lively and practical. The seminary dare not... become an ivory tower cut off from society. It ought to be remembered that the seminary is not separate from or above the church; it is an integral part of the life and work of the church." In the student internship program students selected a church participating in the program and gained ministry field experience under the supervision of the pastor.

Administrative Personnel

Like most seminaries LTS is smaller than the average public or private university but the divisions of labor are similar and include a Director of Student Affairs, Academic Affairs and Financial Affairs. Wu Ming Chieh, the Director of Student Affairs through most of the administration, was himself a prominent individual in the Lutheran and Chinese evangelical churches of the region during his lifetime. A member of a Henan Province underground political organization as a young man, Wu eventually experienced a dramatic conversion, attended the seminary at Shekow, then came out of China to Hong Kong in 1948 with the rest of the student body. Ten years older than the average age of his classmates, after graduation he served local Lutheran congregations, helping build one church from a few members to an eventual attendance of 1600. President of the Lutheran Bible Institute until it was merged into the operations of the seminary in 1968, Wu taught in the areas of systematic and practical theology from 1968 to 1985, held the additional post of Dean of Students from 1971 until 1985 and functioned as the primary public relations officer to local Lutheran churches and non-Lutheran evangelicals in Hong Kong.

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The Dean of Academic Affairs during much of the Hsiao administration, Paul Hu came out of China in 1949, a year after the seminary’s departure for Hong Kong. Having first attended the seminary in 1945 when it was temporarily located in the western city of Chungking, Hu graduated from LTS in 1952. After graduation he first served as chaplain in a Hong Kong leprosarium then in 1956 was sent to the United States to earn his BD degree from the Lutheran Theological Seminary in St. Paul, Minnesota. The seminary requested that he return to teach on the faculty but upon his return in 1956 he continued his service at the leprosarium until acquiescing to the seminary’s request in 1957. Hu then served as an LTS faculty member from 1957 to 1986 as Professor of Old Testament, Dean of Academic Affairs, Registrar and Faculty Affairs Coordinator. During this period he traveled abroad twice more for sabbatical study, once in the U.S. and once in Israel. His multifaceted administrative role was fundamental to the development of the institution, particularly since Hsiao was not a natural administrator and was regularly absent from the campus due to responsibilities in the Lutheran World Federation.

A third primary member of the administration was Chu Si Yi, for many years the Bursar. Fleeing from China in the early 1960’s Chu was an uneducated man and began work at the seminary as a gardener. Demonstrating a number of latent capabilities the seminary sent him to evening college where he completed a Certificate Course in Accounting and then served the seminary in this capacity for almost thirty years.

Hsiao, Wu and Hu were affectionately referred to by the students as “The Trinity” during the years of their efforts together and their effective working relationship was central to the modern development of the seminary. An interesting facet of the
relationship is that Wu served for sixteen years and Hu served for two years as president of the Evangelical Lutheran Church of Hong Kong. As a sponsoring synod of the seminary and the synod from which Hsiao had come, during these extended periods they therefore functioned as Hsiao's authority in the affairs of the synod while he functioned as their authority in the affairs of the seminary. Such a mixture of simultaneous roles among co-workers is of course fraught with potential conflict but they nevertheless succeeded in collaborating together effectively. Liu Yi Wen, a graduate of the seminary and later General Secretary of the Taiwan Lutheran Church, when asked what he gained most from his seminary experience, replied that the seminary's most enduring contribution to him was "providing a model of a team spirit as demonstrated by the close relationship between the president and his colleagues." Wu Ming Chieh died in 1990, Paul Hu in 1993, and Chu Si Yi continued to serve part-time through the mid 90's.

**Educational Philosophy and Practice**

After his appointment as president Hsiao consulted a number of pastors, lay leaders, missionaries and seminary professors on their view of what type of training should be provided at the seminary. The consensus view was that a theological education should attempt to simultaneously develop the spiritual, intellectual and social maturity of the students since maturity in each area is critical to effective service in the churches. Through this and other experiences Hsiao developed an educational philosophy which shaped his policies as an administrator and the direction of the seminary during his presidency. Summarizing the major tenets of his educational philosophy during the annual Hong Kong Theological Lectures Seminar in 1987, he argued that a balanced
theological education serves both the church and the community, strives for academic
excellence and spiritual maturity, nurtures ministry skill and social maturity, stresses
indigenization and adaptation, and balances confessional identity with ecumenical
involvement.¹⁰

The first tenet, that a seminary education should develop within the student the
capacity to serve both the church and the community, triggered two seminary initiatives.
In order to help students be effective in church service, as discussed above, the student
internship program was initiated and maintained. Faculty were encouraged to stay
involved in local churches so they would stay aware of the needs in the church and help
develop the seminary’s program accordingly.

Also, after several incidents of vandalism on the campus in the early 70’s, the
seminary initiated a three-fold community involvement program of “friendship, service
and witness.” Students attempted to visit families in the vicinity with a greeting from the
seminary and the faculty occasionally visited the local community office. Services were
offered to surrounding residents including the translation and writing of letters, tutoring
for neighborhood children and Bible studies for teens every weekend. The program
developed a generally positive relationship between the seminary and the neighborhood,
the vandalism ceased and the program modeled church involvement in community
service.

¹⁰ Andrew Hsiao, “Balanced Theological Education and the Chinese Church.” Reprinted in Theology and
Life #10 (December 1987): 41-52.
The administration also maintained the premise that the educational program should strive for both academic excellence and spiritual maturity. The attempt to strengthen the academic program has been described above but there was an additional emphasis on the formation of spirituality in the students. A number of U.S. Lutheran seminary administrations in the early 70’s were de-emphasizing the spiritual life of their students and many held the view that the cultivation of spirituality was not part of theological education. The administration’s position was that “churches need not only scholars but also shepherds, not only cool brains but warm hearts.” Holding the view that developing relational warmth and pastoral skill is partially produced through a personal devotional life, the administration attempted to create a campus environment which combined personal liberty in the devotional area with encouragement and guidance from the seminary. A non-compulsory chapel service was provided every morning, the student society led a short prayer gathering every evening and a joint communion service was held once a month.

A third tenet which shaped the administration’s educational direction was that theological education must nurture ministry skill through involvement in the churches and social maturity through experiences of community. The attempt to develop ministry skill in the students was maintained through the church internship program which, analogous to medical schools requiring student rotations, was a major emphasis. Alongside this was a parallel effort to nurture social maturity through mentoring.

\[11\] Ibid, 45.
relationships with faculty and staff and delegating particular responsibilities to students. Before Hsiao's administration only the faculty, no staff or students, were allowed to preach in chapel and no students were permitted to participate in seminary policy meetings. The administration initiated a program of faculty, staff and students sharing the chapel pulpit by rotation and appointed a place for a student representative in most faculty meetings. The administration also attempted to create an environment on campus open to the expression of a wide range of ideas by subscribing to a local pro-China newspaper, along with the mostly anti-China newspapers, during a time when much of the student body was very strongly anti-China.

A fourth administration educational premise stressed "indigenization and adaptation." Indigenization usually refers to the effort by Christian scholars within a culture to develop an understanding and expression of Christian teaching within their own culture which is free of any non-biblical cultural trappings from other cultures. Achieving this normally requires theologians and educators of a native culture developing sufficient skill in Biblical and cultural analysis to separate the Bible's essential teaching from the traditions of other cultures and then giving those teachings a fresh expression within the framework of their home culture. The administration attempted to help develop a uniquely Chinese expression of Biblical theology through sending faculty abroad for advanced training in Biblical analysis and providing courses at the seminary which attempted to integrate Christianity with the Asian political, cultural and religious context. The administration also, however, continued emphasizing the need for study of western
theological literature and hosted seminary professors from Germany, Norway, Sweden, Finland, Denmark, Canada, Australia and the United States.

Fifth and last, the administration sought to maintain a “confessional identity” while developing ecumenical relationships. Maintaining a “confessional identity” referred to the administration’s effort to represent the seminary as Lutheran in its theological convictions by articulating its commitment to the Lutheran confessions of faith (Appendix C). The sponsoring synods which founded the joint school in 1977 chose the Chinese name, Hsin-Yi-Chun-Shen-Hsueh-Yuen, literally meaning the Lutheran Denomination Theological Seminary which reveals that they desired to be identified with Lutheran theology and Lutheran historical tradition. The administration also, however, developed ecumenical relationships which produced significant growth in the student body. By 1989 the size of the school had grown to 108 students of whom 41% were from non-Lutheran churches.  

One difficulty in maintaining an “ecumenical” identity is that many institutions which attempt it are eventually identified as “liberal” ecumenical, a negative image to the mostly conservative/evangelical Chinese churches in the territory. The administration’s desire was to serve as a moderating influence among these constituencies and it therefore helped found and remained a member of the three major theological associations in Hong Kong though these associations are perceived as representing different theological backgrounds. The Association of Theological Education in South East Asia (ATESEA) 

was founded in 1957 with the collaboration of LTS and is often viewed as liberal and ecumenical; the Asia Theological Association (ATA) and the Association for the Promotion of Chinese Theological Education (APCTE) were both founded in 1972 to primarily serve the conservative-evangelical seminaries.

These five educational premises determined much of the administration’s policy and practice. Attempting to balance these emphases was a primary administration objective as balance was a strong element of Hsiao’s personal value system: “Culturally speaking, we Chinese are all Confucians. One of the major teachings of Confucius, the greatest master teacher in Chinese history, is the Doctrine of the Golden Mean which teaches us to follow “the course of moderate action between extremes . . .”

Management of Constituency Demands for Both Academic Freedom and Theological Accountability

One of the most difficult tasks in administrating any theological seminary is balancing the need for academic freedom with the need to insure that the seminary remains “Christian” in the way that is defined by its constitution and that is acceptable to its sponsoring constituencies. The area is a potential quagmire, even discussing it can produce heated debate and this is true in part because individuals often enter into dialogue with very different presuppositions.

There are at least two major theological/educational paradigms on this subject out of which theological educators operate and which shape their perspectives and opinions.

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13 Andrew Hsiao, “Balanced Theological Education and the Chinese Church.” Theology and Life #10 (December 1987): 51.
The two paradigms are defined below and though the following generally describes the position of each group, individuals within each group may deviate slightly from the stated tenets of their paradigm though generally identifying themselves within it.

Conservative/Evangelical Paradigm The first paradigm, held by those who generally identify themselves as “conservative-evangelicals,” includes the following theological and educational presuppositions:

- the Bible is a unique revelation of God to man which provides authoritative, accurate insight on a range of subjects that could not have been discovered apart from God choosing to reveal it;

- although portions of Scripture are more difficult to interpret than others, the fundamental themes and tenets of the Bible are clear to all who interpret it with the same “grammatical-historical” canons of interpretation normally applied to all types of written communication, ancient or modern;

- fundamental tenets which the Bible clearly reveal include the following: 1) Scripture is a unique, authoritative and comprehensible revelation of God to man; 2) God is a Tri-unity, a being of one essence and three persons (Father, Son and Holy Spirit); 3) Jesus Christ was and is the second person of this triune God; the only God-man and therefore unique in the history of the human race; 4) man, in his natural state, has become spiritually alienated from God and the result of this alienation is an internal and personal corruption which is the cause of much of the evil and suffering on earth; 5) in God’s program for earth, the death and resurrection of Jesus Christ was a unique event in which He provided for man’s forgiveness and reconciliation to Himself; 6) reconciliation to God
and its consequent benefits are obtained through acknowledging one’s need, accepting the futility of one’s own religious or moral efforts to achieve it and trusting in the provision of the death of Christ as God’s provision for one’s own personal moral failure;

- the theological seminary is similar to but also different from secular institutions; similar in its efforts to educate students and foster the development of specific skills but different in that it does not function as a completely laissez-faire, free marketplace of ideas. The Bible is clear in its teaching on the above revelational and metaphysical tenets and sufficient evidence currently exists to lead one to either acceptance or rejection of these basic tenets.

- alternative views on these fundamental issues can and should be taught in the seminary; in addition, on the wide range of subjects on which the Bible is either ambiguous or provides no teaching, there should be freedom in the seminary for expression of differences of opinion;

- in the fundamental, core beliefs of Christianity, historically accepted as Christian orthodoxy, the faculty must, however, confirm their personal faith. Since the institution’s educational goals include fostering within the student a particular worldview composed of these core beliefs, a faculty member is incapable of helping achieve this educational goal if he or she believes otherwise;

- consistent with personal faith in these tenets of historic orthodoxy a faculty member must not advocate as true a decisively contrary position.

**Liberal-Ecumenical Paradigm** The second paradigm, often identified as “liberal/ecumenical,” include these contrasting presuppositions:
• the Bible contains a divine revelation, which can be experienced subjectively but which may not be applicable to all people for all time;

• interpretation of the Bible is a subjective discipline and the canons of interpretation normally applied to other written forms of communication are not necessarily applicable to the text of the Bible;

• the purpose of the Bible is to lead us into religious experience, not necessarily to reveal objective facts which can be stated propositionally; since this is true, no central teachings or “core beliefs” of Christianity can be identified in Scripture which inarguably define what it means to be a Christian;

• the theological seminary, like any other public or private graduate school, should be a free marketplace of ideas;

• the educational goals of the institution should not include imparting to the student a specific worldview which is claimed to represent the worldview of the Bible and there is therefore no legitimate system of beliefs which faculty should be required to embrace or defend.

While unavoidably oversimplified these two paradigms define the basic positions which different theological educators carry into the academic freedom vs. theological accountability debate. Conservative evangelicals argue that having no broad theological parameters at all within which faculty must remain inevitably results in an institution moving toward complete secularization in the name of academic freedom and eventually compromising the seminary’s identity and objectives as a distinctively Christian institution. A number of examples exist of both institutions and denominations which
have followed this course, isolated themselves from mainstream Christianity and eventually lost the support and participation of their constituencies.

Those in the liberal/ecumenical paradigm, on the other hand, argue that any definition of belief which a faculty member must embrace and defend is an unacceptable compromise of academic freedom which stifles creativity, research and dialogue. They point to institutions and denominations which, in the effort to protect their core values, define these with increasing precision leading to divisive and separatistic policies which isolate them from all but their own narrow interest group.

When Hsiao became president his constituencies included the local Chinese Lutheran churches who were decidedly conservative/evangelical and who desired to close the school out of a conviction that it had become unredeemably liberal. On the other hand some of the sponsoring mission agencies and faculty, though perhaps not accepting all of the tenets of the liberal paradigm as defined above, were more theologically liberal than the Chinese churches served by the seminary.

Hsiao’s approach for navigating these waters, which succeeded in pleasing most of the supporting constituencies, consisted of representing the school as having a three-dimensional identity, being simultaneously a confessional, evangelical and ecumenical institution. He maintained the identity of the school as “confessional” by emphasizing the Lutheran history of the school and the administration’s belief in the Lutheran confessions of faith. He maintained the identity of the school as “evangelical” by

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14 Andrew Hsiao, interview by author, Shatin, Hong Kong. Tape recording, 15 April, 1996.
maintaining a number of conservative evangelicals on the faculty and through the administration’s ongoing service to the conservative Chinese churches making up the seminary’s primary constituency. He maintained the identity of the seminary as “ecumenical” by hiring faculty from a variety of Christian traditions including non-evangelicals and through maintaining positive relationships with non-evangelical churches and organizations.

Representing the seminary as having this three-dimensional identity and managing the seminary accordingly was in part a result of Hsiao’s background and convictions. A second generation Lutheran, reared in Lutheran churches and trained in Lutheran institutions, his personal convictions included a belief in the Lutheran confessions and were therefore generally conservative and evangelical. Unlike most conservative evangelicals, however, as a theological educator he held the view that a seminary should maintain the same policy of academic freedom as a public, non-clerical institution and that there should therefore be no required beliefs for serving on the faculty; in his view no theological differences should necessarily preclude a candidate from teaching in the seminary.

He also held the traditionally liberal/ecumenical view that theology will always evolve and change and that there can therefore be no theological parameters within which faculty must remain. Of course he retained the hope that faculty would respect the Lutheran traditions and background of the school and not aggressively advocate a contradictory perspective but he perceived no need for any mechanism to analyze
institutional achievement of this ideal and trusted the integrity of the faculty to discipline themselves in this regard.

From the conservative/evangelical point of view, an unambiguous and somewhat dramatic illustration of his commitment to this policy was the hiring of J. Bernard Shields, a Jesuit Catholic, to teach New Testament and Historical Theology. Martin Luther’s teaching, the theological tradition from which the seminary had emerged, developed as an attempted refutation of central points of Catholic theology and the Reformation turned millions of Europeans from their Catholic theological persuasions. Hiring a Jesuit theological educator with Roman Catholic convictions to teach an elective course on Catholic theology would be viewed by many educators as an excellent academic decision but those from the conservative/evangelical educational paradigm would view the administration’s decision to hire a faculty from this framework to teach New Testament in a Lutheran institution as somewhat astonishing. This obviously reveals the depth of Hsiao’s conviction about academic freedom. This value was preeminent in his value system as an educator and therefore his commitment to this value was stronger than his perception of the need for theological accountability to the Lutheran tradition.

That this type of multi-dimensional seminary identity could not only be maintained but also generate support from individuals and churches who held different theological and educational convictions reveals Hsiao’s unusual relational and communication skills. Being conservative and evangelical in his personal theological convictions but more liberal and ecumenical in his educational convictions, his administration synthesized these different values and succeeded in maintaining the
support of different and sometimes clashing constituencies, some of which would otherwise have probably discontinued their support of the seminary.

End of Hsiao’s Presidency

After twenty-two and a half years of service as president, in January 1993 Hsiao took a one year sabbatical and served as a visiting scholar at the Lutheran Theological Seminary in St. Paul, Minnesota. During that year Lam Tak Ho, faculty member in the Department of Religious Education, served as acting president in preparation for Hsiao’s resignation when he returned to Hong Kong. After Hsiao’s return in January 1994 Lam Tak Ho was formally inaugurated as the ninth president of LTS and Hsiao assumed the new role of part-time faculty and President Emeritus of the institution.

Assessment of Hsiao’s Administration

Like all institutional administrations the twenty-two year Hsiao presidential administration had both strengths and weaknesses. These strengths and weaknesses are best understood in light of oriental culture, the position of Chinese theological education in Hong Kong during the years of the administration and the broader pressures placed upon the seminary by its various constituencies.

Management Style and Organizational Culture. As has been discussed, Chinese culture places a high value on deference to leadership, excessively so from the western point of view with its emphasis on consensus and individualism. This deference, combined with the vulnerable position of the school at the time of Hsiao’s appointment, positioned him to fulfill a strong leadership role which he subsequently exercised. This
strong leadership style was a major factor in the achievements of the institution during his
tenure, particularly when past history or the cultural situation was not favorably disposed
to his initiatives. For example the effort to produce a collaborative Lutheran program in
theological education had been attempted prior to the Hsiao administration but had failed
for the reasons discussed earlier. Hsiao's drive to develop a stronger, more stable
institution through mobilizing Lutheran collaboration, along with his unusual relational
and consensus building skills, resulted in success where others had failed. His goal
orientation and strong leadership style was also a critical factor in achieving the ATESEA
accreditation and in the completion of the campus relocation project. Perceiving the
inherent benefits of ATESEA accreditation and also that the pursuit of this accreditation
could be used to argue for stronger support among the local churches, Hsiao and the
administration skillfully used the effort to mobilize that support. His strong leadership
style was equally important is seeing the gargantuan campus relocation project
completed. When skyrocketing construction costs and serious doubts about the Lutheran
community's capacity to pay emerged, Hsiao's determination and stability was central to
the completion of the new campus.

With a strong leadership style, of course, normally comes particular weaknesses
which were also evident during the administration. The cultural context of deference to
leadership and the small size of the institution combined to produce a paternalistic
environment at times in which the seminary was run more like a family business than an
undergraduate and graduate educational institution. Hsiao did not always delegate
responsibility well and this resulted in gridlock in areas that sometimes produced stress
among staff. Disagreement with administration policies was not easily expressed. Management of staff meetings was also criticized in that they were sometimes perceived to be an ineffective use of time. Hsiao was described as a driven person at times, a person who worked very hard and who expected those around him to perform at a similar level. This produced within some of his associates a sense of pressure to perform and a sense of stress when they desired to maintain other priorities outside the seminary context.

For a number of years during Hsiao's administration he served as a Vice-President of the Lutheran World Federation and this required his regular absence from the seminary. Though relationships built with Federation members resulted in a significant portion of the funding for the campus relocation project, some described his regular absences as producing administrative gridlock and other slow downs that might otherwise have been avoided. Hsiao was described as an individual who could communicate fluently and clearly in several languages which resulted in speaking invitations worldwide within the Lutheran World Federation and resulted in him gaining a position of respect among the churches in Hong Kong and southeast Asia. At the same time he was criticized as having had weak relations with some of the local churches due to time spent abroad and due to a single-minded focus on the seminary and he was also described as being weak in his ability to communicate with and relate well to the lower-class church members in some of the Hong Kong Lutheran churches.

The striving to attain financial independence from foreign missions in the time frame desired by Hsiao had strong detractors. During the early days of the administration, although there was a growing desire among the local churches for independence from
foreign mission leadership, giving up foreign mission funding was a very threatening prospect and there was no solid consensus on how fast this long-range objective should be achieved. Hsiao was himself an individual willing to suffer for his convictions even if some of his colleagues were more reticent and this quality was the catalyst for the more rapid achievement of financial independence but his position produced financial difficulties for seminary faculty. The salary for starting professors during most of Hsiao's administration was among the lowest in Hong Kong and many teaching professions requiring far less training paid a significantly higher salary. As recently as 1990 the starting monthly salary for new Chinese associate professors at LTS ranged around HK $7,000, or less than U.S. $1,000 per month, which normally required young Chinese professors to have alternative sources of income in order to survive the high cost of living in Hong Kong. This was also difficult since visiting foreign instructors, with salaries subsidized by some of the supporting missions, could maintain a significantly higher standard of living. A conviction among some was that Hsiao should have directed much more energy and time toward developing a stronger local funding base if he desired to freeze mission funding at the 1972 level which created financial hardships for the institution. That so many Chinese faculty were willing to teach at the seminary in spite of the inadequate compensation during the years of the administration was evidence not so much of their loyalty to the administration or agreement with its policies but to their strong commitment to the overall purposes of the institution. A strong leadership style was undoubtedly a prerequisite to weaning the institution from foreign mission support but the time frame in which Hsiao achieved it was a point of criticism.
Yet another critique was that Hsiao’s staff development emphasis detracted at times from the efficient operation of the institution. During the early 80’s when the school was small the staff were permitted to take one to two courses each term for their personal development and degree progress and the result was their periodic unavailability to fulfill day to day administrative functions which produced frustration in the student body when timely staff services were required.

Theology. Hsiao’s management of the effort to balance academic freedom with theological accountability has both ardent defenders and detractors, depending on the presuppositions of the individual. From the viewpoint of individuals and churches that identify themselves as liberal/ecumenical the academic policies of the Hsiao administration are viewed very positively since an emphasis on academic freedom is one of this constituency’s highest values. Pointing to the sometimes restrictive and oppressive institutional culture of extremely conservative institutions which define the required theological framework of faculty with great precision, the Hsiao administration seems a highly positive model for seminary education since it maximized the opportunities for dialogue, research, creativity and freedom of expression.

From the viewpoint of the conservative/evangelical, a fundamental error of the administration was its failure to adequately preserve its Lutheran theological heritage which may have resulted in the institution compromising the reason for its existence. Conservative-evangelicals, with numerous illustrations to point to, argue that emphasizing academic freedom over theological accountability produces institutions which do not maintain a commitment to historic Christian orthodoxy and which therefore
lose their capacity to pass this heritage on to future generations of students. This is the founding premise of many seminaries and it was certainly a founding premise of LTS. The liberal/ecumenical redefinition of Protestant orthodoxy begs the question, attempts to overturn widely accepted principles of hermeneutics and sidesteps historic Protestant consensus on what is and is not orthodox teaching.

Hsiao’s background may have contributed to this weakness in his administration. When asked at the end of his presidency what he believed his weaknesses were and what he would have done differently, one area mentioned was that he felt that he did not have the depth of theological insight that he would have preferred since his education was primarily in religious education rather than systematic theology. Hsiao demonstrated a strong commitment to fostering unity among Christians, to building consensus and to avoiding division on the basis of petty differences. These qualities, combined with his apparent lack of depth in systematic theology, may have led to an inability to perceive the theological and institutional implications of complete academic freedom in a theological seminary. The result may have been setting the school on a trajectory which could ultimately isolate it from mainstream Protestant Christianity and the support of its primary constituency. Hsiao’s own description of the movement of the school theologically over the course of the past forty-five years provides evidence that this may be occurring. He described the school as “extremely conservative” during his days as a student, “conservative-moderate” during his early years as a faculty member, “moderate-

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15 Dr. Andrew K.H. Hsiao, interview by author, Tape recording, Shatin, Hong Kong, 15 April 1996.
ecumenical” during his years as President and now more “ecumenical” than ever before.¹⁶ In the 80’s it was believed that since the Chinese churches tend to theological conservatism, the younger Chinese faculty sent abroad would return and lead the seminary in a more theologically conservative direction. This has not proved to be the case.¹⁷ Younger Chinese faculty, having studied mostly in foreign institutions which are liberal/ecumenical have returned with many of those theological presuppositions. The pedagogical result can be ambivalence and inconsistency in the classroom. More than one source critiqued the current educational environment at the seminary as resulting at times in confusion rather than clarification. This may be an interesting and even perhaps worthwhile pedagogical phenomenon in another context but it can be as disruptive in a theological seminary as it might be in the medical school context and can result in failure to equip students to function effectively in the role for which they are training.

**Spiritual.** Assessing the administration from a “spiritual” viewpoint is legitimate since LTS, like most seminaries, attempts to model the moral values of the Bible. The question from this “spiritual” frame of reference is “how effectively did the administration and seminary itself personify the Biblical values and morality which it taught during Hsiao’s presidency?” The administration receives a positive assessment when applying this criteria since it avoided major scandal and according to the testimony of many, modeled relational unity. No moral or financial scandal brought disgrace to the administration during Hsiao’s presidency and this was partly the result of carefully

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¹⁶ Ibid, 15 April 1996.

¹⁷ Craig Moran, interview by author, Shatin, Hong Kong, 9 May, 1996.
selecting personnel and maintaining the appropriate standards of accountability in financial and other areas. In addition the administration modeled effective working relationships among the directors of its major divisions. As mentioned above, striving for this type of Christian unity was a major element of Hsiao’s theological framework and management style about which he wrote and spoke often.18

**Emphasis on China.** In the opinion of one outside observer LTS during the Hsiao administration was virtually unique among seminaries in Hong Kong in expressing consistent interest in the needs of the church in China and in planning with reference to those needs.19 The erratic policies of the Chinese communists and particularly their periodic repression of Christians resulted in major elements of the Chinese church in Hong Kong completely disassociating itself from any interest in affairs across the border. By contrast Hsiao took the initiative after the reopening of China in the late 1970’s to gain accurate information and to dialogue with the TSPM leadership. The dialogue begun at that point has evolved to produce a generally favorable relationship with the TSPM and could eventually position the seminary to make a contribution to theological education in the Protestant seminaries in China, thus moving the seminary full circle, back to its original mission when it was founded in 1913.

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18 Andrew Hsiao, “Unite To Meet the Needs of the Age,” Address at the Consultation on the Mission of the Hong Kong Churches in the 1990’s, April 17, 1991; Reprinted in *Theology and Life* 13,14 (December 1991): 103-110.

19 Philip Shen, interview by author, Shatin, Hong Kong, 7 May 1996.
CHAPTER V

CURRENT PROFILE OF LTS

This chapter defines the current purpose and objectives of the LTS, provides a brief summary of its theological position and includes a description of its organizational structure, its faculty, student body, programs and facilities. The chapter concludes with an analysis of the school's institutional culture as contrasted with western seminaries.

Purpose and Objectives

As stated in the 1995 Annual Report,

The purpose of the Lutheran Theological Seminary is to train learners from Hong Kong, China and other parts of the world to be faithful servants of the church by committing themselves to the Lord, being humble and caring for other people, being concerned with society and being interested in continued self-growth. The Seminary facilitates the realization of these goals by being grounded in Scripture, enhancing spiritual formation, encouraging the pursuit of knowledge, providing fellowship and promoting lives of witness and service in an ecumenical and international context from the perspective of the Lutheran heritage.

Learners are those who are interested in Theological Education, including church co-workers and lay people. There is no discrimination on the basis of church affiliation, nationality, geography, sex, age or handicap in regard to acceptance of students, calling of teachers or the placement of graduates.

Toward achieving this purpose the LTS strives to be:
A TRAINING CENTER: LTS is committed to helping students understand their strengths and weaknesses so they will be able to develop fully as persons, cultivate ministerial skills and work together cooperatively with others. LTS is especially concerned with their spiritual commitment and their willingness to sacrifice themselves for the needs of church and society. LTS will maintain close cooperation with churches and Christian organizations in Hong Kong and other areas so learners from all backgrounds can be trained to meet their needs and appropriate follow-up education can be provided. LTS faculty and staff will be encouraged to improve themselves and will be given opportunities to fully develop their God-given talents.

A RESEARCH CENTER: LTS will strive to provide a good spiritual and physical environment so learners can research and study contextual and ecumenical theology appropriate for their religious, cultural and social situations. LTS will also encourage these learners to translate academic training into practical knowledge and to create new methodologies. The LTS faculty will be expected to serve as models of academic excellence, creativity and Christian living for the learners, and will be provided with opportunities to do further study and writing.

A MISSION CENTER: LTS expects that through learning, practice and contact with students and faculty members from many areas, learners will become aware of the universal church, global needs and the necessity of mission so they can live out their faith as people of God. This means bringing prophetic witness to Church and Society, proclaiming Jesus Christ as the only Lord, encouraging Christians to move toward unity and summoning people to be reconciled with God. LTS calls on Lutheran churches and
mission organizations in Hong Kong and elsewhere to pray and work together with other churches and Christians in God’s mission, especially in Theological Education for Hong Kong, Chinese and other churches.

A FELLOWSHIP CENTER: LTS hopes that by learning, worshipping and living together, students, faculty and staff can grow in self-reflection and the understanding of God’s love so all can prepare themselves to enrich the communal lives of churches by contributing to the communal life of the seminary.

A SERVICE CENTER: LTS seeks to nurture a life-style of service through teaching, internship and other programs, assisting and encouraging learners to become personally involved in serving neighbor, Church and Society. LTS is willing to share its facilities and resources as a means of contributing to the local community.¹

Theology

The theological position of the seminary as stated in its catalogue contains three elements:

Section 1: The Seminary believes the Old and New Testament Scripture to be the revealed and infallible Word of God which is the highest authority for faith, life and work.

Section 2: The Seminary regards the Apostolic, Nicean and Athanasian Creeds to be concise and faithful expositions of the Christian faith. (See Appendix C)

¹ 1995 Annual Report of the Lutheran Theological Seminary, Appendix F.
Section 3: The Seminary accepts the Confessions of the Lutheran Church, especially the Augsburg Confession (unaltered) and Martin Luther’s Small Catechism as a true and relevant interpretation of the Christian faith. (See Appendix C)

The current president, Lam Tak Ho, maintains virtually the same position that Hsiao held on the academic freedom and theological accountability issue. In an effort to maintain the Lutheran theological heritage and identity of the school, however, the LTS Board in June 1995 made the decision to hire no more than one-third of its full-time faculty from non-Lutheran backgrounds and all Lutheran students at the seminary are required to take a course in Lutheran theology taught by a professor with that background.²

Organizational Structure And Administration

The organizational structure of the seminary is similar to that of many seminaries in the west (Appendix G). Lam Tak Ho as president serves under the leadership of the LTS Board of Directors which is composed of three representatives each from the Evangelical Lutheran Church of Hong Kong, the Chinese Rhenish Church, the Tsung Tsin Mission and the Taiwan Lutheran Church, one member from the Hong Kong-Macao Lutheran Church and an associate member from the Hong Kong Methodist Church. In 1996 an invitation was also extended to the Lutheran Philip House Church to appoint one associate member to sit on the seminary Board.

² Lam, Tak-Ho, interview by author, Tape recording, Shatin, Hong Kong, 7 May 1996.
While the full Board of Directors meets only once each year an Executive Directors Committee meets three to four times each year to provide supervision on specific personnel and financial decisions and Lam serves under this group. Tai Ho-Fai serves as Vice-President, currently supervising the development of two new degree programs, the Master of Ministry program and Master of Christian Studies program. When the new programs begin they will fall under the jurisdiction of the Dean of Studies and Tai will assist Lam in other areas. Lam's position is that a president of LTS should probably serve no more than two five-year terms and he therefore believes he should even now be equipping a potential successor.³

The five administrative divisions of the seminary include the Divisions of Development, Student Affairs (Chaplaincy), Academic Affairs, Publications and Administration. The responsibilities of each division is similar to the standard practice at seminaries in the west. In addition to serving as president Lam also currently serves as Director of Development while an appointee is sought. Patrick Chan serves as Chaplain, Catherine Chan as Director of Publications and Law Man-Fai as Director of Administration. Craig Moran as Dean of Studies (Academic Affairs) administrates the academic program of the seminary and provides oversight to the Head Librarian, the Director of Extension Studies and the Director of the Doctor of Ministry program. A psychologist, Kim Cheers, serves as full-time counselor to the student body.

³ Lam Tak-Ho, interview by author, Tape recording, Shatin, Hong Kong, 21 May 1996.
A Seminary Committee composed of the President, Vice-President, the Division Heads and the Director of the Doctor of Ministry program meets once a week for two hours to make operational decisions involving more than one Division or requiring multi-level collaboration. In addition standing committees provide counsel and manpower for on-going administrative responsibilities including admissions, the library, scholarships, publications, theological education by extension, chapel and assemblies.

Faculty and Student Body

The seminary currently employs fourteen full-time faculty, five visiting professors and twenty part-time lecturers. With twenty-nine of thirty-nine total faculty holding the doctorate or candidacy, LTS has one of the most academically qualified seminaries in the region (See Appendix H). Fourteen of the thirty-nine faculty are non-Chinese and include individuals from the U.S., Canada, Germany, Finland and Norway. The non-Chinese faculty come mainly from the Lutheran church and were hired to teach at the seminary through a Year Abroad program or because they serve as Lutheran foreign missionaries in Asia. Having volunteered to serve in Asia they are generally open minded, eager to learn the culture and demonstrate respect for other traditions.4

An average of 204 students from 15 countries and territories attended LTS during the Fall and Spring semesters of 1995. Students’ home countries or territories included Hong Kong, China, Taiwan, Korea, India, Malaysia, Bangladesh, Norway, Finland, Nepal, Myanmar (Burma), the Philippines, Indonesia, Cambodia and the U.S.

4 Craig Moran, interview by author, Shatin, Hong Kong, 9 May 1996.
An average of 116 men and 89 women studied in the different degree programs including 7 working for the B.R.E., 30 for the B.Th., 86 for the M.Div., 18 for the M.R.E., 15 for the M.Th., 12 for the D.Min. and 39 designated as “Special” students. By far the majority of students, an average of 134, were from non-Lutheran backgrounds revealing how ecumenical the seminary has become. Of Lutherans, the Evangelical Lutheran Church of Hong Kong sent the largest number of students, an average of 47 each semester. (See Appendix J).

Curriculum, Academic Programs and Facilities

The seminary’s curriculum integrates academic study with ministry experience in local congregations, Christian schools and social service agencies. A core curriculum is required in every degree program so each graduate will receive a basic level of theological and pedagogical instruction regardless of the area of specialization. Students sponsored by local Lutheran congregations are also required to take specific courses which the seminary offers to satisfy requests from these churches.

The academic program is organized into four departments: the Departments of Theology, Religious Education, Graduate Studies and Extension Studies.

**Department of Theology.** This department offers two degrees, the Bachelor of Theology (B.Th.) and the Master of Divinity (M.Div.) The Bachelor of Theology program is a four-year course of study of 144 credits available to candidates who have graduated from senior middle school, the equivalent of high school graduation in the U.S. The purpose of the degree is to provide a basic Biblical and theological education for
those anticipating careers in church ministry or further theological study. Many BTh graduates serve in local congregations as full-time “evangelists,” equivalent to the role of Associate Pastor in the U.S., and therefore qualify for ordination in these churches.

The Master of Divinity program varies in length depending upon the academic background of the student. For graduates of theological colleges recognized by LTS it is a two-year graduate program of 64 credits but for students with no prior theological education it is a three-year program requiring 106 credits including a 10 credit intensive Greek course. The purpose of this degree is to provide graduate level Biblical and theological education, along with training in practical ministry skill for those anticipating roles as Senior Pastors or church workers in local congregations. This is normally the terminal degree for those whose aspirations are to work within the local church.

**Department of Religious Education.** Two degrees are offered in this department, the Bachelor and Master of Religious Education degrees, (B.R.E.) and (M.R.E.). The B.R.E. is a four year program of 144 credits offered to high school graduates and the M.R.E. is a graduate degree requiring 64 credits of work. The purpose of the B.R.E. degree is to provide a basic Biblical and theological education along with specific training in educational techniques for those anticipating work as teachers and administrators of educational programs in local churches or Christian schools. The M.R.E. is designed to be the terminal seminary degree for those who have these same objectives but who desire graduate study in the field.

**Department of Graduate Studies.** In cooperation with the Division of Theology at the Chinese University of Hong Kong, LTS also offers courses leading to the Master of
Theology (M.Th.) and Doctor of Theology (Th.D.) degrees given under the authority of
the South East Asia Graduate School of Theology. The M.Th. program is available to
applicants who have the M.Div. degree or its equivalent and can be completed in about
15 months of full-time study, including a general examination and writing a thesis.\(^5\)
Those earning the degree normally do so in anticipation of going on to doctoral study and
teaching on the university or seminary level.

The Doctor of Theology program is normally restricted to members of faculties of
seminaries in the region, is designed to fulfill the faculty development plan of the
sponsoring seminary and application is restricted to students with the M.Th. or its
equivalent. The program’s goal is to equip the student to do theological scholarship
within the context of the history and culture of southeast Asia. The program requires a
minimum of thirty months of course work, written and oral exams to assess a candidate’s
scholarly capabilities, a dissertation and its defense.

The Doctor of Ministry Program is an alternative to those who want to study at
the doctoral level but do not intend to become a seminary professor. It focuses upon
advanced Biblical study and enhancement of practical ministry skill for continued service
in the local church. LTS is currently cooperating with the Hong Kong Christian Council
in this program and the faculty includes scholars and church leaders throughout the
territory. Requiring a five-day orientation experience, the program consists of five

academic courses, three five-day seminars, three in-ministry projects, a thesis and an oral exam.

**Department of Extension Studies.** Designed to serve the needs of local churches, this department provides short-term seminars for full-time church workers and longer term instruction for lay leaders. The department offers a Certificate Program in Theology for Lay Leadership which requires six courses each year over a three year period. Those who complete the third year of study may apply their credits toward the B.Th. or B.R.E. program as electives. In partnership with both Lutheran and other local congregations the department also offers periodic courses to meet particular needs. Teachers are specifically selected for their competency in the area of need.

**Facilities.** The LTS campus is located on seven acres atop a mountain above the Tai Wai district in the New Territories, Hong Kong. A spectacular view of the surrounding area is available from several points on the campus and the six major buildings provide 4,500 square meters of useable space. The facilities include a 300 seat Chapel containing seven choral rooms, the Dining Hall with a capacity for serving 200, a modest Student Center and a Recreation Room. A Retreat Center contains 22 guest rooms and the Lower Dormitory contains 36 dorm rooms and apartments for single and married students, faculty and administrators. An additional residential housing unit, Tao Guang Tai ("Word-Light Terrace"), serves as living quarters for the service personnel and the President Emeritus. The largest building on the campus which curves around the top of the mountain is the Academic Building which contains 5 administrative offices, 15
faculty offices, a Faculty Lounge, secretarial areas, 4 large classrooms, 2 smaller ones, a Computer Room, an Arts and Crafts Center and the Library.

The LTS library currently contains 50,000 plus volumes, about half of which are in Chinese and half in English, some 400 Chinese and English periodicals and a special reference collection for theological, historical and Chinese cultural research. An archives collection contains primary sources for research into Chinese church history, the Lutheran mission enterprise in China, Christianity in Hong Kong and the history of the seminary.

**Comparison with Western Seminaries**

A comparison of the Lutheran Theological Seminary with western seminaries reveals both similarities and differences. Many similarities are to be expected since the current President, the Vice-President, every full-time faculty member, every visiting professor and many of the part-time lecturers all received graduate instruction from universities and seminaries in the west. With so many having lived in the west and having experienced formative educational experiences there it is inevitable that the institution is western in many respects. In fact, a completely “indigenous” institution that solely reflects the worldview and cultural values of the home culture probably exists no where in the world since so many national educational leaders on the seminary level throughout the world have traveled and received advanced education in the west. In this regard LTS is no exception.

In its purpose and objectives the LTS is very similar to seminaries throughout North America. Like LTS, most western seminaries seek to combine research and
instruction within the context of Christian relationships between faculty, staff and students, eventually placing students into different spheres of service in the churches and community. The primary difference in purpose and objective between LTS and western seminaries is that LTS is specifically training students for ministry in Asia and therefore designs its program to better reflect the values and distinctives of Asian culture.

In the actual design of its infrastructure and administration the seminary is indistinguishable from western seminaries and this reveals the transcultural nature of administrative structures. Having said this the organizational culture within this structure is characterized by oriental relationship dynamics which can be quite different from the west. Two oriental values which profoundly affect the institutional culture of organizations in Asia and therefore of LTS are the values of strong deference to leadership and an emphasis on the needs and rights of the group over the rights of the individual. This is true of LTS in that the President, as was particularly evident during the Hsiao administration when the institution was smaller, is viewed by faculty and students in a somewhat more exalted and favorable light that is generally characteristic of institutions in the west. In addition the stronger emphasis on group needs and cohesion results in a strong communal environment in which the President is perceived as a father figure and dissenting opinions are either expressed more deferentially than they would in the west or are not expressed at all. Maintenance of this “family” institutional culture is of course easier at a smaller institution since the larger the seminary, the larger the administrative infrastructure required to manage it and the stronger the need for more systematic and policy-driven management practices. The recent growth of the LTS
faculty, student body and constituency is currently contributing to the movement of the institution toward a more westernized, systems approach to management, in contrast to the more relational, informal approach of previous years.6

This emphasis on deference to leadership, group unity and philosophical cohesion can be valuable in that it can sometimes preclude unnecessary division over petty differences and potentially result in a stronger esprit-de-corps resulting in great achievement. On the other hand, as demonstrated in China by the colossal problems caused by unquestioning obedience to Maoist policies, these same oriental values can sometimes lead to disaster. Fortunately the checks and balances produced by accountability to Boards and supporting constituencies enable LTS and other oriental seminaries to maintain a degree of balance in following strong leaders.

One of the more unusual aspects of the LTS in contrast to western seminaries is the multicultural and theological diversity of its faculty. The current faculty includes individuals from Hong Kong and five other nations which is certainly not characteristic of most seminaries in the west and which is a significant asset considering that students come from fifteen countries. The different cultural backgrounds of the faculty provide students with the opportunity to develop close relationships with Christian leaders from both eastern and western cultures.

6 Lam, Tak-Ho, interview by author, Tape recording, Shatin, Hong Kong, 21 May 1996.
The theological diversity of LTS, while not inherently oriental, is also not characteristic of many western seminaries. Most seminaries both oriental and western tend toward theological homogeneity, either evangelical or liberal, because of institutional history, faculty convictions and constituency influence so few seminary faculties contain such a broad diversity of theological opinion. As discussed earlier this is largely due to the administrative policies and decisions of the LTS administration during the 70's and 80's.

The sharpest contrasts between LTS and western seminaries are seen in the makeup of the student body. Most western seminary students generally come from either Christian family backgrounds or from a cultural milieu which generally conditions the student to view their world from a Judeo-Christian framework. Oriental seminary students, on the other hand, are reared in a generally non-Christian culture in families which are also non-Christian. The average entering student therefore has much less knowledge of the Bible, Christian theology, Christian traditions or different expressions of Christianity and their exposure to the faith may be limited to the church which they have attended.

Another difference between oriental and western seminary students is that oriental seminary students often choose vocational Christian ministry over the objections of their family, which as mentioned above, is often non-Christian. Because there exists in the orient a much stronger sense of obligation for providing financially for older parents and because income for Chinese ministry personnel is often lower than in jobs with similar professional requirements, the average Chinese seminarian and those in full-time ministry
constantly experience a feeling of pressure for not contributing more financially to the needs of older parents.\(^7\)

A contrast of teaching and learning styles between the orient and the west reveals a number of differences. Though the following are generalizations they are generally accepted as accurate contrasts between the two cultures and are to that degree representative of the differences between the LTS and western seminaries. In the west, particularly on the graduate level, the teacher is often viewed essentially as a facilitator and catalyst for learning while at all levels of education in the orient the teacher is perceived as the authority and repository of the relevant information. Also, in order to avoid expressing an opinion or point of view that may not be entirely accurate and thus incur a "loss of face," oriental students are generally more hesitant to ask questions, at least until strong rapport is established between teacher and student. In the west a strong tradition of independent thinking and self-expression is consistently reinforced in the classroom while oriental students generally tend to articulate what is perceived as the official or acceptable point of view or their perception of what an instructor desires to hear.

In the west, particularly in graduate education, there is a strong tradition of freedom to articulate a position on the basis of reason, logic and evidence, even if the evidence might lead to conclusions other that those espoused by the teacher. In the orient the tradition of

\(^7\) Craig Moran, interview by author, Shatin, Hong Kong, 9 May 1996.
deference and respect for the teacher and "saving face," both of oneself and of others, particularly authority figures, leads to a greater reluctance to challenge the teacher regardless of the evidence. There also remains in the orient a greater emphasis on memorization than in the west and students generally tend to be highly disciplined and consistent in study habits.

The academic programs of LTS reveal an obvious similarity to programs in western seminaries (See Appendix I). With the exception of required courses in Chinese Church History, Chinese Philosophy, Christianity and Chinese Culture and Christianity and Marxism, the required curriculum of the four major degree programs at the LTS is virtually indistinguishable from that of western seminaries. The choice of gaining more culturally specific instruction is left to the student in their selection of elective courses. If they so choose they can take additional courses such as Christian Theology in China, Chinese Culture and Pastoral Care, Christ and Culture, Church and Hong Kong Society, and Modern Chinese Intellectual History.

In summary, both strong similarities and strong differences exist between LTS and typical western seminaries. The similarities are seen mainly in the areas of stated purposes, administrative structure and the academic programs. The primary differences are seen in the areas of the cultural and theological diversity of the faculty, the makeup and characteristics of the student body, the methods of teaching and learning and the nature of the interaction between the seminary leadership, faculty, staff and students. The broad experience of the Chinese faculty in western educational institutions and the presence of western faculty from Europe and America has produced a "hybrid" institution
which is a mixture of east and west, the traditional and the progressive, the conservative and the liberal.
CHAPTER VI

CHINESE COMMUNIST RELIGIOUS POLICY, THE CHINA CHRISTIAN COUNCIL AND LTS

On July 1, 1997 political authority over Hong Kong will revert to the government of the People's Republic of China. Though the Basic Law is supposed to ensure that the citizens of Hong Kong will continue to enjoy the same civil liberties they have enjoyed under British rule, the Hong Kong community continues to express a significant level of insecurity and apprehension about what the change in governments will actually bring. In order to provide insight into what the Hong Kong Christian community in general and the Lutheran Theological Seminary in particular can expect after July 1997, this chapter analyzes Chinese Communist religious policy, the government structures established to manage religious affairs in China, particularly the China Christian Council (CCC), and the current and anticipated relationship between the CCC and LTS after July 1997.

Chinese Communist Religious Policy

The origins of the CCP view of religion and its religious policy can be clearly identified but these alone do not adequately explain that policy. The mentality and motives behind CCP religious policy are difficult for the westerner to comprehend and identify with for several reasons. First, in contrast to the west, the "historical memory" of Chinese culture is very strong so the events of the past have much more influence on the
contemporary Chinese worldview and decision making process than in the west. As an illustration, even though the United States went to war twice with Germany and once with Japan during the twentieth century, in both occasions after German or Japanese aggression, current American political or economic policy toward Germany or Japan is little affected by these historical events which caused suffering and death on a massive scale. By contrast, current CCP foreign and religious policy is profoundly affected by historical events of the nineteenth and early twentieth centuries. It is therefore impossible to understand current Chinese religious policy apart from reference to the determinative events of the past.

A second reason why Chinese religious policy is difficult for the westerner to comprehend is that in the absence of the western traditions of civil liberty, separation of church and state and particularly, rule by law, CCP religious policy vacillates wildly according to prevailing political trends. One can only imagine the turmoil in American society if day to day religious activities were under the direct authority of the state and subject to the changing agendas of politics yet this is precisely the history of China under the CCP. The result is that in religion in China, as in so many other spheres, no definitive word can ever be stated about CCP religious policy since it is constantly changing. One can only draw inferences from the historical record and extrapolate from those to what is most probable in light of current circumstances.

With these qualifiers, it can be stated that there are at least six historical, political and social factors which shape CCP perception of religion and its current religious policy. First, embracing a long historical tradition of state sovereignty over ideology in imperial
China, the CCP assumes a sovereign right over all ideologies including religions in contemporary China.\(^1\) Since the late Han Dynasty (206 B.C.-A.D. 220) when Confucianism gained the status of official state orthodoxy, other systems of belief have generally been considered alien but tolerated within limits so long as they remained under the control of the state. For almost two millennia the state has succeeded in reducing alien belief systems to relative insignificance and no tradition of church and state separation has ever emerged as it did in the west. Though state control over ideology and religion was compromised by western domination in the nineteenth century, the assumption of state sovereignty over ideology was resumed by the CCP in 1949 and translated into specific policy measures. This is one illustration of the distance between the political and social worldview of the CCP and those advocating democratic reforms in China as the CCP maintains more of an historic imperial philosophy.

A second factor which shapes current CCP religious policy is the perception that capitalists desire to use religion, particularly Christianity, to weaken the regime, intrude into China’s internal affairs and ultimately dominate the nation. This perspective is derived from the historical experience of the Chinese. In the Treaty of Nanjing, which the victorious British forced on the Qing Dynasty in 1842, China was forced to open five port cities to foreign trade. The arrival of Christian missionaries in these cities, though incidental to the treaty itself, compromised the Beijing regime’s ideological control over her citizens. This ideological control was further compromised by the Treaty of Tianjin,

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\(^1\) Jonathan Chao and Richard Van Houten, *Wise As Serpents, Harmless As Doves.* (Hong Kong: The Chinese Church Research Center, 1988) : x.
concluding the Second Opium War, which contained an explicit “toleration clause” forcing the Chinese government to give her citizens religious freedom, specifically freedom to practice Christianity, and forced the government to permit Christian missionaries to move into the inland areas of China. Through these treaties British imperialism was mixed with Christianity and resulted in the widespread perception that Christianity is an ideological tool of foreign oppressors, compromising the historic prerogatives of the legitimate Chinese government to govern their people as they see fit. As a result of this perception the Boxer Rebellion, the nationalistic uprising against the foreign occupying powers in 1900, resulted in the deaths of some 30,000 Chinese Christians and 235 Christian missionaries.

This original mixing of Christianity with military, political and economic domination profoundly shaped early CCP religious policy and the CCP continues to view Christianity as a “western” religion inextricably linked to political subversion and intrusion into China’s internal affairs. Ironically it was Lenin, not any Chinese Marxist theoretician, who first articulated the view that religion is an ideological tool used by imperialists to subjugate the peoples who are the object of their aggression and that religion must therefore be opposed in order to resist imperialism. Lenin’s argument may well have been derived partly from the historical experience of the Chinese. The early Chinese Communists, in contrast to Lenin, had actually experienced life under the domination of imperialist powers flying a religious banner so this particular tenet of Marxist theory seemed only too reasonable.
A third factor which shapes CCP religious policy is fear of internal political
factions using religion or uniting with religious believers to destabilize and overthrow the
regime. This perception also has an historical precedent. In the mid-nineteenth century a
Chinese native of Guangdong Province in southern China named Hong Hsiu-chuan
(1814-1864) led a peasant rebellion which had profoundly religious overtones. Having
had contact with some of the first Christian missionaries, Hong later mobilized an army
of peasant soldiers committed to agrarian reform and fairer taxation. Early success or
other factors led to an irrational religious fanaticism however and Hong came to claim
that he was the younger brother of Jesus Christ on a heavenly mission to establish
complete equality on earth. The movement came to be known as the “Heavenly Kingdom
of Great Peace” or Taiping Rebellion and while advocating agrarian reform, the
movement also began abolishing the opium trade, slavery, prostitution and foot-binding
while destroying Buddhist, Taoist and Confucian temples. Declaring open rebellion
against the Qings, the 600,000 man Taiping army took Nanjing in 1853 and brought all
southern China under their control. The rebel army was finally defeated only after
internal strife and assassinations weakened the leadership and after the Qing army,
assisted by British army troops along with American and European mercenaries, besieged
and captured Nanjing. Hong committed suicide and the Taiping defenders were executed.
Though the CCP leadership has often traced their roots to pre-Marxist peasant uprisings
like the Taiping movement, the potentially explosive power of an indigenous Chinese
movement which is both political and religious has always been threatening to the CCP.
In more recent years the role of Catholic and Protestant forces in the collapse of European
communism, particularly in Poland and Rumania, has only heightened these fears and contributed to more aggressive and repressive religious policies.

A fourth factor which shapes CCP religious policy is the traditional Marxist view of religion which is resolutely atheistic and materialistic. Marxist philosophical presuppositions, consistent with those of naturalism, deny the existence of a transcendent Creator, assume the eternal existence of matter and assume that the universe is a uniform, closed system of cause and effect. Additional presuppositions include a belief in the evolutionary origin of man from matter, that death is the extinction of personality and that ethics can only be derived anthropologically. The classic Marxist view is that primitive religion originated as a response to man's fear of nature, that systematic religion developed as civilization progressed and that religion was then used by the exploiting classes to dominate the weak. Marxism assumes that religion is ultimately an "opiate" by which the working classes can be distracted from the necessary task of improving their station and overthrowing the bourgeoisie. The primary tenets of the Marxist worldview therefore contradict those of any major religion and this obviously positions the CCP to have a somewhat adversarial mentality toward religious believers.

CCP religious policy has also been shaped by the anti-religious sentiment passed down by the early intellectual leaders of the Party, specifically those influenced by the writings of Chinese intellectual leaders of the May Fourth and New Culture Movements of 1919-21. After the conclusion of the First World War the Treaty of Versailles gave

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2 Chao and Van Houten: xi.
Germany's territorial and economic rights in China's Shandong Province to the Japanese. A huge public outcry emerged and on May 4, 1919 students took to the streets in a protest that combined nationalist outrage with demands for modernization. Although the demonstrations were eventually stifled and many protesters were temporarily imprisoned, the incident triggered expression of a range of dissatisfactions among the people and inspired a new generation of Chinese leaders. A social and intellectual development called the New Culture Movement emerged and Chinese intellectuals began debating, among other things, the role of religion in modern Chinese society. A prevailing view was that all objective realities are capable of being tested through scientific methods and that religion had little value for the building of modern China. Though some articulated the view that religion has certain subjective values which can contribute, the generally anti-religious sentiment of the New Culture Movement greatly influenced many student groups and intellectuals who were some of the first CCP recruits after the Party was founded in 1921. Today, CCP theoreticians still relegate religion to the private sphere and generally deny that it has any objective social value.

Mao's theory of contradictions and the related united front political philosophy is a sixth factor which shapes CCP religious policy.\(^3\) Being one of the primary and most prolific theoreticians among the Communists, Mao asserted that society is a system of contradictions that must be effectively managed to achieve social goals. In the Maoist view ideological rebuttals of the Party line are primary contradictions, are antagonistic to

the state and must therefore be repressed. Social phenomena like religion are viewed as secondary contradictions, generally non-antagonistic to the state and therefore not worthy of direct repression unless they challenge CCP authority.

This philosophy of tolerating non-antagonistic factions and in fact recruiting and mobilizing them to help achieve the higher goal of social modernization is referred to as "pursuing the united front." Encouraged by the Soviet Comintern, the first attempt at pursuing a united front was made in 1923 when the Third Party Congress ratified a policy of collaboration with the Nationalists. This effort ended in failure, however, with Chiang Kai-shek's 1927 annihilation of his collaborating Communists forces but the concept has resurfaced throughout the history of the CCP.

Consistent with this philosophy an initially accommodating approach to religion was assumed in the early years of the 1950’s so long as religious groups were willing to join the various patriotic religious organizations established to manage religious affairs in China. At other times the Party repudiated this approach as in the anti-rightist movement of the late 1950’s and the Cultural Revolution of 1966-1976 when a much harsher religious policy was adopted. A new era of united front politics began after the Third Plenum of the CCP in 1978 which created a more favorable climate for religious believers, though this new era has also been characterized by periodic reversions to more repressive policies. Recognizing that religion is deeply rooted in Chinese society and that persecution alienates many who might otherwise form part of its power base, the CCP included some level of religious tolerance in the Revised Constitution of the People’s Republic of China ratified in 1982. Article 36 reads:
Citizens of the PRC enjoy freedom of religious belief.

No organ of state, mass organization or person is allowed to force any citizen to believe or not believe in religion. It is impermissible to discriminate against any citizen who believes or does not believe in religion.

The state protects legitimate religious activities. No person is permitted to use religion to conduct counter-revolutionary activities or activities which disrupt social order, harm people's health, or obstruct the educational system of the country.

Religion is not subject to the control of foreign countries.⁴

These historical, political and social factors have all combined to shape CCP religious policy in China. In spite of the fact that relative tolerance could be justified on the basis of Mao's theory of contradictions and the political strategy of the "united front," CCP religious policy has vacillated wildly and at times been extremely repressive due to the same political upheavals that have created turmoil in other dimensions of Chinese society. The record demonstrates that the CCP is ambivalent towards religion and therefore its religious policies continue to vacillate.

CCP Authorized Structures For Enforcing Religious Policy

The CCP currently maintains a number of government agencies to manage religious affairs and enforce policy. All these structures operate under the final authority of the CCP Central Committee which is composed of about two hundred voting members and one hundred non-voting members. The Politburo, with 17 members, and the Politburo Standing Committee of 5 members are both appointed by the Central

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Committee and wield enormous power in the affairs of state. A separate entity, the State Council, provides oversight and management for the day to day work of the government.

Most of the organizations charged with administrating religious affairs and enforcing religious policy collapsed during the Cultural Revolution and were reestablished in 1979 after the emergence of a more progressive political and economic agenda. The highest level organization in the hierarchy is the United Front Work Department (UFWD), serving directly under the CCP Central Committee. Formed in the 1940's and active through the early 1960's, the UFWD began to be seriously criticized in 1962, ceased functioning due to the Cultural Revolution in 1966 and then was revived in 1979. One major task of the UFWD is to execute the "united front" plan, specifically to promote economic modernization by seeking co-operation from all sectors of Chinese society, including prominent non-communists, religious believers and overseas Chinese. United Front officials are often keynote speakers at conferences sponsored by lower level agencies supervising religious affairs and by religious groups themselves. The department maintains a central research unit which advises the Central Committee and Politburo on religious questions and in turn receives instructions from these bodies about regulations to implement.\(^5\)

The next organization down in the hierarchy is the Religious Affairs Bureau (RAB) which was established as a government office in the early 1950's. It reports to the State Council instead of the CCP Central Committee which reveals that it is lower in

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status than the UFWD and its responsibility is to ensure the effective implementation of
religious policy rather than help formulate it. Its personnel are nevertheless appointed by
the CCP and the majority are Party members. In the first thirty years of the Bureau's
existence a major task was to identify and manage religious personnel who supported
Party policy and to arrest leaders who opposed it. In the more progressive period of the
80's and '90's the RAB has developed somewhat better relations with the church in some
localities, sometimes assisting in the return of church property to its rightful owners,
facilitating the renewal of authorized religious activities and maintaining relationships
with appointed leaders in the "patriotic" religious organizations. On the other hand,
perhaps due to its ambiguous job description and the inconsistent application of religious
policy in different provinces, the RAB continues to function at times as a restrictive
bureaucracy, imposing regulations, interfering in church affairs and according to some
reports, arresting religious believers for the purposes of extortion and ransom.

A third agency which assists in the implementation of CCP religious policy is the
Public Security Bureau (PSB), which works closely with the RAB, serves as its police
branch, and is active in several areas of enforcement including surveillance, monitoring
of foreign influence and making arrests for illegal religious activities. Those suspected of
violating religious policy are typically interrogated and warned by RAB personnel
working in concert with the PSB and may be kept at PSB detention centers for an

6 Ibid: 55.

Referenced in Hunter and Chan: 57.
indefinite period until the case is tried and sentencing passed. An interdependent relationship therefore exists between the United Front Work Department, the Religious Affairs Bureau and the Public Security Bureau at national, provincial and county levels.

Most day to day religious affairs, however, are managed by the officially approved religious organizations without resort to these higher level policy-making bodies or security agencies. The officially approved religious organizations include: 1) the Buddhist Association of China; 2) the China Taoist Association; 3) the China Islamic Association; 4) the China Catholic Patriotic Association and 5) the Three-Self Patriotic Movement Committee of Protestant Churches (TSPM). The TSPM and its subsidiary body, the China Christian Council (CCC), is the organization which Protestant seminaries in Hong Kong will most likely relate to in the years following Hong Kong’s reversion to China. Though a nominally autonomous organization with the capacity to represent its constituency to the government, the TSPM/CCC also serves as the structure through which the CCP manages official Protestant Christianity in China and is therefore subject to the same vacillations in CCP policy as any other government agency. What will be the likely relationship between the TSPM/CCC and the Protestant seminaries in Hong Kong? Again, in light of the ultimate unpredictability of the CCP, one can only draw inferences from the history of the TSPM/CCC and its management of Protestant churches and seminaries in China.
The TSPM and China Christian Council

The TSPM was founded shortly after the CCP triumph. As the Communist armies were defeating the remnants of the Nationalist forces, the CCP leadership gathered in Beijing at the Chinese People's Political Consultative Conference on September 23-30, 1949. A small nucleus of pro-government religious leaders had been identified and were invited to participate in this conference during which the new government was formed. The Protestant contingent, headed by a former YMCA publications director named Y.T. Wu, then formed a “Christian Visitation Team” to visit Protestant leaders in several major cities in order to explain the new government’s “Common Program” and policy of religious belief.8 Premier Zhou Enlai met with this Visitation Team on several occasions when it was in Beijing and the result was the publication in July 1950 of a statement called “The Path of Endeavor for the Chinese Protestant Church during the Course of China’s Construction.” An appeal for Christians to accept the leadership of the CCP, oppose imperialism and pursue the goal of becoming self-governing, self-supporting and self-propagating apart from further foreign assistance, the document became the founding charter of the “Three-Self Reform Movement” (TSRM), an organization founded to manage Protestant Christianity by Protestants sympathetic to the CCP. Circulated throughout China, the implied message was that all Protestants should sign it to identify themselves as “patriotic.” During this formative stage the structure exercised no direct

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8 Chao and Van Houten: xiv
control over individual churches but simply provided political direction to Protestants on behalf of the new government.

The outbreak of the Korean War produced a more hostile attitude within the CCP toward both Protestants and Catholics and in April 1951, 151 Protestant pastors whose churches received foreign support were summoned to Beijing and instructed to sever all relations with foreigners. Over the next two years the TSRM continued to promote its founding charter, by 1953 almost half of all Protestant church members had signed it and the organization began forming provincial and local committees to manage activities on the grass-roots level.

Holding its first “National Christian Conference” in 1954, the organization formally adopted the new name, “Three-Self Patriotic Movement” or TSPM, and a constitution was written. Additional local committees were formed throughout the country and all Protestant churches were required to join the body as a statement of anti-imperialist patriotism which signaled a shift from voluntary to mandatory participation. The TSPM now defined the sphere of patriotic religious existence and churches or individuals who refused to join were classified as non-patriotic and thus subject to prosecution.

Between 1958 and 1966 a more repressive policy toward all Christians was initiated by the CCP, including Christians within the TSPM structure. TSPM pastors were required to attend political study sessions for up to six months, many were required

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9 Chao and Van Houten: xvi.
to become factory workers and the number of open churches was forcibly reduced to a small fraction of their previous numbers, for example the 200-plus Protestant churches in Shanghai were reduced to eight and the 66 churches in Beijing were reduced to four. The political leadership within the TSPM appointed the leadership of the few remaining churches.

According to scholarly opinion both within and without China, the next phase in the history of the CCP, the Cultural Revolution of 1966-76, witnessed anarchy and the abandonment of rationality in public affairs including the administration of religious affairs. All religious activities including those of the TSPM were suspended and most of its leaders sent to work in factories or rural areas. The Cultural Revolution was essentially an effort by Mao and several associates to defeat more moderate elements within the CCP and retain political power whatever the cost. In the absence of a tradition of rule by law and the de facto tradition of rule through the CCP, this internal Party conflict produced unprecedented chaos and brought the country to a virtual standstill in a political civil war which had great implications for every element of society. In August 1966 the youthful Red Guards mobilized by Mao stormed CCP headquarters, closed down the United Front and the Religious Affairs offices and closed all existing Three-Self churches. Radical elements within the CCP initiated a hard-line policy which left no room for religion in China, defined all religious activity as illegal and suppressed any expression of it, driving Chinese Christianity underground.

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10 Chao and Van Houten: ix.
After the death of Mao in 1976 and the arrest of the so-called “Gang of Four,” Deng Xiaoping returned to power and the CCP Eleventh Party Congress launched a series of reforms including the reform of religious policy. In 1979 the UFWD and RAB were reestablished, the Three-Self Patriotic Committee in Shanghai was reorganized and TSPM churches in larger cities, closed since 1966, started to reopen.

In 1980 the TSPM held a National Christian Conference in Nanjing, reestablished itself as the authorized religious authority over Protestant Christianity in China and founded an associate organization which it named the China Christian Council (CCC). The TSPM was to implement government religious policy and educate the church in patriotism while the CCC was to manage ecclesiastical responsibilities such as Bible printing, theological education, Christian publications and public relations with foreign churches. While maintaining a separate identity, the staff of the organizations overlap and leaders hold positions in both organizations concurrently, for example K.H. Ting has served for many years as president of both.

The National Standing Committees of the TSPM and the CCC each have around forty members, most of whom have consistently supported CCP policy. Nominally elected by the TSPM they must also be approved by the UFWD. Members of provincial and local TSPM committees are appointed by the RAB, mostly from the ranks of the Christian community but sometimes from the CCP. This often leads to resentment among

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11 Hunter and Chan.: 59.
local Christians since it heightens the awareness of constant surveillance and results in some services being conducted by non-believers.

The official Protestant church in China is highly complex. In some respects the TSPM and CCC differ little from government departments, supervising the implementation of religious policy, managing religious activities and at times collaborating with security forces to control non-registered Christian groups. On the other hand they fulfill an important ministry service for the four-plus million Protestant Christians who worship in churches or meeting points associated with the structure. Some Protestant leaders work within the system to fulfill their desire for vocational Christian ministry and to survive in an essentially hostile political environment though their sympathies may lie with establishing a strong and independent church were that an option. On the other hand, others within the system are placed there by the CCP for the purpose of surveillance and insuring the strict implementation of CCP religious policy. The TSPM/CCC is therefore a nominally autonomous organization but utilized by the state to implement its Protestant religious policy. It promotes CCP policies and attempts to present a positive image of the government to foreign observers but also has some capacity to represent its constituency to the CCP and work for the benefit of Chinese Protestants. It is obviously forced to tread carefully between its differing constituencies, on the one hand pleasing the CCP leadership in the conduct of its affairs yet on the other hand representing the views and position of Chinese Protestants in order to maintain credibility in the eyes of those they serve.
Among its other responsibilities the TSPM/CCC structure is responsible for administrating the thirteen seminaries in China which include: 1) Anhui Theological Seminary; 2) Northeast Theological Seminary; 3) Fujian Theological Seminary; 4) Guangdong Union Theological Seminary; 5) East China Theological Seminary; 6) Nanjing Union Theological Seminary; 7) Shaanxi Christian Bible College; 8) Shandong Theological Seminary; 9) Sichuan Theological Seminary; 10) Yanjing Union Theological Seminary; 11) Yunnan Nationalities Bible College; 12) Zhejiang Theological Seminary; 13) Central and South China Theological Seminary.

The level of control the TSPM/CCC eventually intends to exercise over Hong Kong Protestant seminaries and churches after the 1997 turnover is unclear at the present time. The fundamental premise of the Basic Law is "one country, two systems" and a continuation of the civil liberties enjoyed under British rule, yet in early 1996 the CCP declared that after the turnover it intends to dissolve LEDGCO, the democratically elected Hong Kong legislature, and install another. In addition the CCP has declared its intention to restrict freedom of the press in specific ways, revealing its commitment to exert more control than originally negotiated in the Basic Law. The turnover will undoubtedly affect religious groups at some point in the future and perceiving the wisdom of developing a good relationship with the TSPM/CCC prior to the turnover, several seminaries in Hong Kong have taken some initiative toward the organization. The following describes the current and anticipated relationship between LTS and the TSPM/CCC.
Current and Anticipated Relationship Between LTS and the CCC

Initial contact was established between the TSPM/CCC and LTS shortly after the opening of China in the late 1970’s. After the rise to power of Deng Xiaoping and the consequent opening of China, Christians were able to travel into China for the first time in thirty years. In June 1979 Andrew Hsiao, as a representative of the Lutheran World Federation and as chairman of the Association of Theological Schools in South East Asia, traveled through China to visit Protestant leaders and gather information on behalf of these organizations. Spending some 9 hours with K.H. Ting, at the time the Vice-Chancellor of Nanking University and director of the university’s Institute of Religious Studies, Hsiao and Ting discussed past and present CCP religious policy, the Chinese Protestant church, the needs of theological education and the possible contributions which could be made by Christians outside China.\(^{12}\) A foundation was laid for dialogue between the TSPM/CCC and LTS. Throughout the 80’s no initiative was taken by either party to have any official contact but a number of TSPM/CCC leaders traveling through Hong Kong visited LTS. Contact has become more regular during the 90’s. In November 1992 K.H. Ting and sixteen other TSPM leaders visited the territory at the invitation of the Hong Kong Christian Council. During the visit Ting spoke at the Dedication Ceremony for the new LTS campus and expressed the hope that the TSPM/CCC structure could cooperate more fully with LTS in the future.\(^{13}\) In May 1993 Su De Tsi, Vice-


President and Dean of Studies of the East China Theological Seminary in Shanghai, served as the LTS commencement speaker, the first time a mainland Chinese theologian had done so.¹⁴

One month later, in June 1993, a number of LTS Board and faculty members made a trip to Nanjing to make several proposals to Ting and the Nanjing Theological Seminary concerning collaboration in several areas. Individuals making the trip included acting president Lam Tak Ho, Craig Moran, Pirkko Lehtio, Ted Zimmerman and the General Secretary of the Hong Kong Christian Council, Tso Man-King. Since many offers of assistance had recently been made by groups outside China, Ting was initially unresponsive to any collaboration. As the discussion progressed, however, Tso argued that the Hong Kong request was different from others in light of the turnover. LTS wanted the Theological Committee of the CCC to send mainland Chinese seminary students or faculty to Hong Kong, not only to help them receive their seminary instruction or do further research, but so the Hong Kong Protestant community might better understand the mainland Chinese point of view on many issues including the most effective way to relate to and work within the CCP framework. Ting finally concurred and agreed to work towards deeper cooperation including sending some students to Hong Kong for seminary study.

In June 1994 the LTS Board and faculty visited the Guangdong Union Theological Seminary in Guangzhou for discussions with their faculty and student body.

and three LTS faculty, Lam Tak-Ho, Nicholas Tai and Ted Zimmerman were invited to lecture. The LTS Chaplain, Chan Pui-Tak, spoke at the seminary’s commencement ceremony and the visit marked the beginning of a pastoral internship exchange program as four LTS students began a summer-long program of working in local congregations in Guangdong Province.\(^\text{15}\)

In 1994 LTS initiated an effort to host seminary students on campus for study but since an exchange program of this type was unprecedented, significant difficulty was encountered from both Chinese and Hong Kong immigration in obtaining the required travel documents. Three mainland students finally arrived in February 1995 and are currently enrolled and later that year the Theological Education Committee of the CCC chose another two students to come for study. These students are currently applying for a study visa.

A number of Chinese theological scholars visited LTS in 1995 including Chen Zemin, Vice-President of the Nanjing Union Theological Seminary and Wang Wei Fan from the same institution. Also in 1995 the President and Vice-President of the Zhejiang Theological Seminary, Sun Xi Pei and Deng Fu Cun, after leading a Chinese seminary delegation on a visit to the U.S., stayed in the LTS retreat center on their return to China. The seminary also hosted Li Ping Ye, a scholar from the China Institute of Religious Studies, during his two month research sabbatical on the religious environment in the

\[^{15}\text{Lam Tak-Ho, 1994 Annual Report of the LTS, Appendix D: 1.}\]
territory. Li held a number of discussions with the LTS faculty which added to the
seminary's knowledge of CCP religious policy.\textsuperscript{16}

The current relationship between the TSPM/CCC and LTS is one of dialogue and limited exchange of resources and it is anticipated that this will continue through the turnover and beyond. As has been explained, the TSPM/CCC acts ultimately at the behest of the CCP and CCP religious policy toward the Hong Kong churches is unclear at the present time. Pressures are being exerted on mainland authorities in Hong Kong to act in ways consistent with the provisions of the Basic Law. For example over the past several years the Lutheran World Federation had planned for its 1997 global conference to be held in Hong Kong shortly after the turnover and accommodations had been arranged for the gathering. In Spring 1996, when this became known to local CCP authorities, initiative was taken to refuse permission for the coming conference. Tremendous media attention was focused on the issue and the CCP authorities chose to back down but this will probably not always be the case. After the turnover it is probable that CCP political control of the territory will express itself gradually and in ways calculated to generate the least media attention and this will undoubtedly be the case in its consolidation of control over religious affairs as well.

CHAPTER VII

POSSIBLE FUTURES OF LTS

Possible Institutional Environments, Post-1997

The political, social and religious environment in which LTS, other seminaries
and the broader Christian community in Hong Kong will exist after July 1997 will
depend almost entirely on the future course of the CCP. The future course of the CCP, in
turn, depends largely upon who rises to leadership after the death of Deng Xiaoping.
Though nominally a nation managed by the CCP in its entirety, the culture of China
currently sustains the imperial tradition of rule primarily by a single dominant individual
and therefore the succession question is fundamental to the future direction of the
country. The subject of much discussion and debate, there are generally two views on the
future course of China after Deng, either a continuation of the economic reforms of the
Deng era, which may lead to the political and social reforms seen in Taiwan, or a return
to the centrally controlled economy of the past, probably resulting in a fundamental
collapse of the CCP with unforeseen consequences for China and Hong Kong.

The CCP has irrefutably demonstrated during its history that it contains
individuals with widely varying points of view. When Deng himself was purged in 1976
the People’s Daily quoted Mao as saying of him, “He knows nothing of Marxism-
Many of those in the current CCP leadership desire to continue the economic reforms initiated by Deng and to move the country toward increasing economic integration with the rest of the world. Much has been written of those in the CCP leadership who desire to follow the model of Asia’s economic “tigers,” Hong Kong, Singapore, Japan, Korea and Taiwan and the current national direction is consistent with this objective, so much so that significant elements of the Chinese economy are communist in name only. In the 1990’s China has reduced central economic control and has opened to trade and foreign investment at unprecedented levels.

In addition to economic reform the urban social environment is changing. One article several years ago defined the number of Chinese studying abroad as nearing ninety thousand and key members of the CCP establishment including Politburo members’ children have been sent to study in the U.S. as well, returning with a significantly altered world-view. Chinese urban society is experiencing an increasing intellectual integration with the rest of the world and as the Chinese economy expands this will produce a larger Chinese middle class. The current China scene is somewhat analogous to the recent history of Taiwan. The bulk of Taiwan’s population thirty years ago were poor peasants but today the per capita income is about $11,000., making them wealthier than Spaniards or Greeks. The expansion of the Taiwanese economy created an independent power base outside the ruling party and fostered a middle class that insists on participating in the decision-making process.²


² Kristof and Wudunn, 432.
The current CCP leadership has also demonstrated a significant interest in Singapore. Though a capitalist bastion in Asia and therefore hardly communist, the attraction of Singapore is that it has a strong economy while retaining tight political control, achieving a western standard of living while maintaining one-party rule. The Singaporean regime has also created an environment in which order, stability and a virtually complete domination of the society are the norm, values which are preeminent to the CCP with their responsibility of managing a Chinese society of 1.2 billion people.

A second potential direction for China after Deng is a return to the centrally controlled economy of the past, which in light of current historical forces being exerted upon China, would probably lead to at least a temporary collapse of the CCP similar to the experience of the communists in Russia, Poland, Rumania and other east European countries. The resulting consequences for China in such a scenario are almost impossible to predict since the size of the military in China and the scale of the society in terms of numbers of people is so vast. In such a case it is probable that the ethnic divisions that emerged in eastern Europe and the former Soviet Union would also appear in China, at least in Tibet and western Xinjiang Province, the residence of many Muslim minorities. This would probably lead to at least a partial fragmentation of the current geopolitical configuration of China.

Possible Contingencies

Assuming there are no radical changes in the CCP direction of China after Deng, one of several environments may emerge for the religious community in Hong Kong after
July 1997. The first is that the CCP will effect no changes in Hong Kong for 50 years, as has been agreed in the Basic Law.

On December 19, 1984 the People’s Republic of China and the British government signed the Joint Declaration on the Question of Hong Kong, affirming that the government of the PRC will resume the exercise of sovereignty over Hong Kong effective July 1, 1997. The Basic Law of the Hong Kong Special Administrative Region (SAR) of the People’s Republic of China was subsequently adopted on April 4, 1990 by the 7th National People’s Congress of the PRC. The articles of relevance for the educational establishment and the religious community in Hong Kong are contained in Chapter VI of the Basic Law which defines the statutes for Education, Science, Culture, Sports, Religion, Labour and Social Services. The relevant articles are as follows:

Article 136: On the basis of the previous educational system, the Government of the Hong Kong Special Administrative Region (SAR) shall, on its own, formulate policies on the development and improvement of education, including policies regarding the educational system and its administration, the language of instruction, the allocation of funds, the examination system, the system of academic awards and the recognition of educational qualifications.

Community organizations and individuals may, in accordance with law, run educational undertakings of various kinds in the Hong Kong SAR.
Article 137: Educational institutions of all kinds may retain their autonomy and enjoy academic freedom. They may continue to recruit staff and use teaching materials from outside the Hong Kong SAR. Schools run by religious organizations may continue to provide religious education, including courses in religion.

Students shall enjoy freedom of choice of educational institutions and freedom to pursue their education outside of the Hong Kong SAR.

Article 141: The government of the Hong Kong SAR shall not restrict the freedom of religious belief, interfere in the internal affairs of religious organizations or restrict religious activities which do not contravene the laws of the Region.

Religious organizations shall, in accordance with law, enjoy the rights to acquire, use, dispose of and inherit property and the right to receive financial assistance. Their previous property rights and interests shall be maintained and protected.

Religious organizations may, according to their previous practice, continue to run seminaries and other schools, hospitals and welfare institutions and to provide other social services.

Religious organizations and believers in the Hong Kong SAR may maintain and develop their relations with religious organizations and believers elsewhere.

Article 148: The relation between non-governmental organizations in fields such as education, science, technology, culture, art, sports, the professions, medicine and health, labour, social welfare and social work as well as religious organizations in the
Hong Kong SAR and their counterparts on the mainland shall be based on the principles of non-subordination, non-interference and mutual respect.

Article 149: Non-governmental organizations in fields such as education, science, technology, culture, art, sports, the professions, medicine and health, labour, social welfare and social work as well as religious organizations in the Hong Kong SAR may maintain and develop relations with their counterparts in foreign countries and regions and with relevant international organizations. They may, as required, use the name "Hong Kong, China" in the relevant activities.¹

If the CCP is faithful to this agreement then, regardless of the direction of the CCP and China generally, churches and seminaries in Hong Kong including LTS will be able to work freely in the same environment they have previously enjoyed. If economic reforms in China lead to political and social reforms as well, it is possible that China herself may enjoy much greater religious freedom positioning Hong Kong seminaries including LTS to make a meaningful contribution to the theological education of church leaders in the mainland.

A second and more likely scenario is that the CCP will not hold strictly to the agreements of the Basic Law. Since the CCP views the history of the territory as being one of the primary examples of western imperialism and interference in China’s sovereignty over her own people, the management of Hong Kong is ultimately seen as an

¹ The Basic Law of the Hong Kong Special Administrative Region of the PRC. Chapter VI. (Hong Kong: Consultative Committee for the Basic Law of the Hong Kong SAR.)
internal affair over which foreign interests have no legitimate voice. In the economic arena, maintaining the economic vitality of Hong Kong is consistent with current CCP direction and therefore it is unlikely that any changes will be initiated that will impede the economic vitality of the territory. In the area of religious liberty, however, it is more likely that the CCP will gradually exert greater control and might eventually introduce restrictions similar to those in China including: 1) requiring the official registration of all churches and meeting points; 2) prohibiting any preaching, teaching or evangelistic activities except within the confines of the churches; 3) prohibiting the religious instruction of children under eighteen years of age and 4) prohibiting the publication and distribution of Christian literature apart from authorization by the TSPM/CCC or other official publishers. Penalties for those who violate these restrictions might include criminal prosecution. Many Chinese Christian leaders in the territory believe that CCP policy will probably be one of quiet but resolute consolidation of power over the territory and eventual enforcement of a religious policy more consistent with the mainland.

**Current LTS Plans in the Post-97 Environment**

In addition to its broader institutional objectives in years to come, LTS has developed several priorities relevant to the reversion of the territory to the sovereignty of China. First, the seminary Board has approved a plan, the first phase of which has been completed, of computerizing the library and establishing a computer network with seminaries and universities in China. The installation of the hardware and software is

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now complete and the library staff is in the process of data entry. The seminary desires to make continued progress in this area in future years so that its library resources are increasingly available to local churches and the seminaries in China.

Second, the seminary is expanding their lay-training course, adding one more year of study to the current three-year evening program which will enable university graduates completing the program to obtain a new Master of Christian Studies degree. Since many of the professionally-trained Christian leaders have departed the territory in the last ten years, it has long been the strategy of many Christian groups to expand training programs for lay leaders. This movement has also been strengthened by the perception that the CCP may restrict the religious freedom currently enjoyed. The objective in a number of religious bodies is to prepare a well-trained laity so ministry can proceed in smaller home churches or other contexts should these restrictions emerge. In the interesting terminology of the 1994 LTS Annual Report, for example, "The ultimate goal of all the efforts of LTS is to educate and develop faithful servants, and in Hong Kong's situation of only having little more than two years before becoming a Special Administrative Region of China, the focus of our efforts is to actively promote the creative abilities of the students so that they can serve the Church in the context of the Hong Kong SAR."

A third dimension of the seminary's post-97 plan is to maintain its newly established China Studies Centre at LTS under the sponsorship of the Lutheran World Federation. The China Christian Council has chosen representatives to participate in the

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5 Ibid, 7.
research, LTS will provide the location for the Centre and several members of the faculty including Nicholas Tai, Ted Zimmerman, Craig Moran, Lee Chee-Kong and Lam Tak Ho will serve on the research committee.

Finally, the seminary intends to maintain a positive, cooperative relationship with the TSPM/CCC seminaries in China through providing scholarships for several mainland students each year, by providing a place for mainland theological scholars to do continuing research, by providing a short-term retreat facility for TSPM/CCC leadership as they visit or transit Hong Kong and more generally, by providing any assistance in the way of educational resources that mainland seminaries may request.

Implications for Institutions in Hong Kong

In spite of the Basic Law, in light of the past record of the CCP a number of conclusions can be drawn for Christian institutions in Hong Kong. First, it is prudent for all institutions to avoid any provocative stance or inflammatory rhetoric toward the reversion of the territory, toward the CCP, or toward any mainland religious organization which has authority for enforcing religious policy. Extraordinary latitude in the conduct of one’s affairs can sometimes be achieved in Chinese culture assuming there is no “loss of face” for the relevant authorities.

Second, all Christian institutions in Hong Kong must only very carefully involve themselves in or provide assistance to religious groups or institutions in China and involvement should be strictly limited to official religious bodies. Article 148 of the Basic Law specifically defines the terms of the relationship between Hong Kong and
mainland religious bodies as being based on the principles of “non-subordination, non-interference and mutual respect.” Hong Kong is clearly viewed by many in authority in the CCP as a potential base for dissent and political subversion and Christianity is viewed as being potentially threatening as well so Christian educational institutions must avoid a political posture and involvement in non-authorized religious assistance.

Of course the difficulty for the church is to avoid being politically inflammatory while at the same time having the courage to speak out against injustice and corruption. The economic reforms in China, for example, have been accompanied by extraordinary levels of corruption in high places. Though the CCP has acknowledged the problem and takes periodic measures against it, one role of the church is to speak out against immoral trends in the society. In the context of the TSPM/CCC churches on the mainland, fulfilling this prophetic role can be dangerous since statements can be construed as political and destabilizing. With the tradition of free speech in Hong Kong, the reversion of the territory will introduce a new element into the thinking of church leaders as they seek to fulfill their Biblical calling and yet survive under the new conditions.
CHAPTER VIII

CONCLUSIONS AND SUMMARY

Conclusions to the Major Research Questions

Each of the primary and subsidiary research questions defined in Chapter One have been answered in the portion of the study relevant to the question. For purposes of summary and final clarification a concise restatement of the answers to the primary research questions is provided here.

The first primary research question was: What are the basic historic milestones of the Lutheran Theological Seminary (Hong Kong)? The early historic milestones of the Lutheran Theological Seminary of Hong Kong included the seminary’s founding in 1913, the persistence of the faculty and supporting missions during the years of struggle in the 30’s and 40’s and the move to Hong Kong in 1948 due to the civil war in China. Milestones in the modern era of the seminary included the purchase of the Paktin facility in 1955, the institutional crisis of the late 60’s, the merging of LTS with the Lutheran Bible Institute, the LTS Board decision to appoint a Chinese president of the school, and the seminary’s modern development during the administration of Andrew Hsiao.

The second primary research question was: What occurred during the modern development of the school and what were the contributing factors? The primary achievements in the modern development of the LTS were: 1) the mobilization of the
regional Lutheran missions for a collaborative effort in theological education through LTS; 2) pursuing and attaining accreditation from the regional theological accrediting association, ATESEA; 3) the development of a well-qualified and predominantly Chinese faculty; 4) developing an indigenous funding base; and 5) relocating the campus to a newly constructed facility in 1992. Major distinctives of Andrew Hsiao’s administration which contributed to these achievements included the maintenance of a positive relationship with the seminary Board, clear institutional objectives, competent administrative personnel, a motivating educational philosophy and the administration’s success in representing the seminary as maintaining both academic freedom and fidelity to the Lutheran theological tradition.

The third primary research question was: What is the institution’s current profile? LTS is currently positioned as one of the stronger seminaries in the region. Employing nineteen full-time faculty and twenty part-time lecturers, an average of 205 students from 15 countries and territories study at the seminary each semester in five major degree programs. The facilities of the seminary, encompassing some seven acres, are adequate for its current student body and the library is one of the largest theological collections in the area with over 50,000 volumes.

Assuming a relatively stable future for Hong Kong under the sovereignty of China the seminary appears to have a positive future with the possibility of making a future contribution to the education of mainland church leaders, within the parameters defined by the Three-Self Patriotic Movement and China Christian Council leadership.
The fourth primary research question was: In light of current Chinese religious policy what can be recommended for Hong Kong seminaries when the territory returns to the political sovereignty of China in July, 1997? Since CCP religious policy has vacillated significantly over the course of its rule in China, one can only study the historical record and then draw inferences from it in light of current circumstances. With this as a basic premise, recommendations include the following. First, institutions in Hong Kong should avoid expressing direct criticism of the CCP or any mainland religious organization which has authority for enforcing religious policy. Second, Christian institutions in Hong Kong should only provide assistance to official religious groups or institutions in China and should provide this assistance only through appropriate channels consistent with the Basic Law statutes of “non-interference and mutual respect.” Since Hong Kong is viewed by many in authority in the CCP as a potential base for political dissent, Christian educational institutions must avoid political posturing while retaining the courage to speak out against immorality and corruption in Chinese society.

Insight Gained from the Study

Several historical and educational insights were reinforced in the research for and composition of the dissertation. First, the historical research revealed that a complex mix of both historical forces and individual personalities combine to produce new directions, both in societies and in organizations. Martin Luther’s times were ripe for the Protestant Reformation yet the period required a firebrand personality with the prerequisite...
theological and ecclesiastical background to stimulate the Protestant Reformation and the transformation of western culture that resulted. At times, the personality element seems to be even more determinative than the environmental. In the missiological arena, for example, Robert Morrison’s arrival in Canton in 1807 launched the modern missionary era in China though Morrison labored for twenty-seven years essentially alone and with little encouragement, producing a complete translation of the Bible into Chinese and a Chinese-English dictionary. His labors, however, helped trigger a succession of events which led to an extraordinary expansion of Christianity in China in the nineteenth century.

Tracing the seminary’s history alongside the complex political and social events in China in the late nineteenth and early twentieth centuries provided many insights into the expansion of Christianity in China during this period. Though it may have been an historical inevitability, the mixing of imperialism and Christian missions in China’s history in the nineteenth century is regrettable. The Chinese imperial regimes of the nineteenth century, being culturally arrogant and resistant to foreign trade, could have negotiated from a position of strength, modernized many elements of their society similar to the Japanese, and moved to a position of economic and military strength in the world. Instead they maintained a rigid belief in the accuracy of their antiquated intellectual paradigm and suffered greatly for it through the domination of the western imperial powers, through which, however, the Christian church was planted in China.

Within this unfortunate context, the devotion and service of individual China missionary societies is inspirational. The building of a modern health-care and
educational infrastructure in China by these groups, along with planting the Christian church, is one of the more outstanding illustrations of Christian service in the history of Christianity. The story of the Lutheran effort in these efforts is also insightful. The author had little knowledge of the Lutheran church or the Lutheran effort in China prior to the study. Though particular groups often gain preeminence in popular thinking, for example Hudson Taylor and his China Inland Mission are often elevated to a very high position in the history of China missions, the study provided a more balanced view of how the expansion of Christianity in China was actually achieved.

Many insights were also gained into higher education, particularly seminary education and administration. Again, it was evident that the intersection of particular circumstances and personalities determine the trajectory of events for good or ill. The institutional problems of the LTS could easily have caused the collapse of the school during the late 60's yet a particular mix of needs, mission boards and administrators jelled to move the school through the difficulties, stabilize it and eventually strengthen its infrastructure in a significant way.

The inevitability of differences of opinion and differences in how individuals interpret events was strongly reinforced to the author. In the case of Andrew Hsiao, though there was an essentially unanimous affirmation of him as an individual with unusual personal warmth, integrity and relational skill, both by people external to the institution and those who worked intimately with him for years, significant differences of opinion were discovered about a number of his policies and methods of administration. In
light of this fact the author gained a greater awareness of, and understanding of the need for, prodigious research in order to gain an accurate, balanced view of events.

Finally, a much clearer understanding was gained of the intellectual foundations of the Chinese Communist Party, its subsequent religious policy and the CCP-approved infrastructure for managing religious affairs and enforcing religious policy in China. In light of the history of Christianity in China and the philosophical antitheses that exist between Christianity and the Marxist-Leninist world-view, the short-term future relationship between the two cannot be predicted with confidence. In the longer term, it appears that unprecedented historical, technological and economic forces are being exerted upon China which the CCP either has to accommodate or eventually observe its own collapse. Accommodating these forces may eventually result in social and economic reforms and provide a freer environment for Christianity which might in turn provide positive opportunities for the Lutheran Theological Seminary and other Protestant seminaries in Hong Kong and the Far East, institutions which were founded with the aim of providing theological education and ministerial instruction for Chinese Christians in Asia.
APPENDIX A

MEMORANDUM OF ASSOCIATION

(INCORPORATION)
THE COMPANIES ORDINANCE

Company Limited by Guarantee
and not having a Share Capital

(Added, Amended and Deleted pursuant to Special Resolutions
dated 9/10/1987 and 8/8/1992 respectively)
MEMORANDUM OF ASSOCIATION

OF

LUTHERAN THEOLOGICAL SEMINARY

(Name changed on 15/10/1992.)

1. The name of the Company (hereinafter called the Seminary) is "LUTHERAN THEOLOGICAL SEMINARY (信義宗神學院 )".

2. The Registered Office of the Seminary will be situate in Hong Kong.

3. The objects for which the Seminary is established are:

(a) To provide a theological seminary or other similar type of educational institutes, schools, lecture class or examination room or rooms, office or offices, board, lodging and attendance and all other necessaries and conveniences for or to professors, students, teachers, lecturers, clerks, employees and officers instructed or employed temporarily or otherwise by the Seminary, and to afford
them facilities for study, research, cultivation, teaching and performance of the tasks and duties allotted to them respectively.

(b) For the purposes of the Seminary to undertake and transact all kinds of agency and all kinds of business relative to the gathering and distribution of knowledge, and of information of every sort or kind which an individual may legally undertake or transact.

(c) To provide for and furnish or secure to any members or customers of the Seminary or to any subscribers to or purchasers or possessors of any publication of the Seminary, or of any coupons or tickets issued with any publication of the Seminary any books or other publications, instruments, chattels, conveniences, advantages, benefits or special privileges which may seem expedient for the purpose of the Seminary and either gratuitously or otherwise.

(d) To adopt such means of making known the Seminary its objects and businesses as may seem expedient, and in particular by advertising in the press, circulars, by purchase and exhibition of works of art or interest, models and machines, by publication of books, periodicals and catalogues, and by granting prizes, rewards and donations.

(e) For the purposes of the Seminary to carry out, establish, construct, maintain, improve, manage, and superintend, or to assist in the carrying out, establishment, construction, maintenance, improvement, management, or superintendence of churches, chapels, books stores, reading rooms, study rooms, coffee houses, canteens, dispensaries and stations for religious and benevolent purposes.

(f) To establish, maintain, operate, manage and carry on school or schools where students may obtain free of charge or on moderate terms a sound religious and general education and to provide for the delivery and holding of lectures, exhibitions, meetings, classes and conferences calculated directly or indirectly to advance the teaching and doctrines of the Gospel and both general and vocational education.

(g) For the purposes of the Seminary to carry on business as proprietors and publishers of newspapers, journals, magazines, books, and other literary works and undertakings.

(h) For the purposes of the Seminary to establish, undertake, superintend, administer, and contribute to any charitable fund from whence may be made donations or advances to deserving persons who may be engaged in educational or religious pursuits, and to contribute to or otherwise assist any educational, religious or charitable institutions or undertakings Provided that none of the fund of the Seminary shall be paid to an institution or undertaking which pays or transfers directly or indirectly any part.
of its income or property by way of dividend, bonus, or otherwise howsoever by way of profit to its members.

(i) For the purposes of the Seminary to acquire, purchase, take on lease or in exchange, hire or otherwise lands, buildings, messuages or tenements of what nature or kind soever and wherever situate, and also to invest moneys upon mortgage of lands, buildings, messuages or tenements, or upon the mortgages, debentures, funds, shares or securities of any corporation or company.

(j) For the purposes of the Seminary to establish, promote and maintain libraries, and reading and writing rooms, and to furnish the same with books, reviews, magazines, newspapers and other publications.

(k) For the purposes of the Seminary to act as custodian agent or manager of any property or fund for any charitable or other organisations or institutions.

(l) For the purposes of the Seminary to support and subscribe to any charity or relief fund in Hong Kong or elsewhere and to make donations to such persons or institutions and in such case as the Seminary shall think fit.

(m) For the purposes of the Seminary to grant, sell, convey, assign, surrender, exchange, partition, yield up, mortgage, demise, reassign, transfer or otherwise dispose of any lands, buildings, messuages, tenements, mortgages, debentures, funds, shares or securities which are for the time being vested in or belonging to the Seminary upon such terms as the Seminary may deem fit.

(n) To furnish and maintain such house or building for use and to permit the same to be used by the public or such class of the public as the Seminary shall deem fit with or without payment or upon such terms as the Seminary shall determine and if thought fit to manage the affairs of the Seminary or any of them and generally to do whatever may seem best calculated to promote the interest of the Seminary.

(o) For the purposes of the Seminary to organise and arrange social activities for the public or such class of the public as the Seminary shall deem fit, picnic, dancing, concert performance, gymnasium, swimming sports, competitions and pastime and other social activities or competitions.

(p) For the purposes of the Seminary to encourage and promote mutual welfare, good fellowship, charity, education and teaching among the public or such class of the public as the Seminary shall deem fit.

(q) For the purposes of the Seminary to establish scholarship funds and to grant scholarships to deserving or poor students and to establish conduct, operate and superintend non-profit
making school or schools and other educational institution or training centres and to provide such education free of charge or on moderate terms.

(r) To accept and receive any gift of property, donations, endowments, subscriptions, funds and bequests, whether subject to any special trust or not, for all or any other purposes herein provided and to act as custodian, trustee or manager of all or any of such properties or funds.

(s) To raise money by subscription or other lawful means for the purpose of any of the objects herein provided.

(t) To admit any persons to be members of the Seminary on such terms, and to confer on them such rights and privileges as the Seminary may seem expedient.

(u) To apply or make representations to the Hong Kong Government for grants of land to the Seminary for the purpose of promoting education, recreation, and social welfare.

(v) For the purposes of the Seminary to promote and engage in all kinds of recreation activities and to encourage the public or such class of the public as the Seminary shall determine to take the liberty of joining in such activities.

(w) For the purposes of the Seminary to promote games and other sports and hold either alone, or jointly with any other association, club

or persons, meetings, competitions and matches for the playing of games of all kinds and to offer, give or contribute towards prizes, medals and wards therefor.

(x) For the purposes of the Seminary to hire and employ and remunerate and from time to time if thought fit dismiss and replace with others such secretaries, treasurers, auditors, clerks, managers, servants groundsmen or other employees as the Seminary may think fit and lawyers accountants surveyors or other professional or non-professional advisers consultants as may be considered expedient, and to pay them and others, in return for services rendered to the Seminary honoraria, salaries, wages, allowances, gratuities and pensions.

(y) To give pensions, gratuities, or charitable aid to any person who may have served the Seminary, or to the wife, widow, children and other persons; to make payments towards insurance; and contribute to provident and benefit funds for the benefit of any persons employed by the Seminary.

(z) For the purposes of the Seminary to utilize the funds of the Seminary to do all kinds of religious, charitable or relief work.

(aa) For the purposes of the Seminary to obtain vacant possession of any building or buildings on any land or lands belonging to the Seminary, to apply to any court or tribunal of competent
jurisdiction for such purpose, to pay compensation therefor, to demolish the same and to lay out and prepare for building purposes any land or lands belonging to or in which the Seminary is interested, either as owners, lessees, contractors or otherwise.

(bb) For the purposes of the Seminary to lend or hire out of public or private use the grounds, sheds, houses or other premises of the Seminary (whether the same may be) either gratuitously or for payment.

(cc) To borrow any money required for the purposes of the Seminary upon such terms and on such securities as may be determined.

(dd) For the purposes of the Seminary to invest and deal with the moneys of the Seminary not immediately required upon such securities or otherwise in such manner as may from time to time be determined.

(ee) For the purposes of the Seminary to draw, make, accept, indorse, discount, execute and issue cheques, bills of exchange, and other negotiable or transferable instruments.

(ff) To do all such other lawful things as are incidental or conducive to the attainment of the above objects.

(gg) The powers set out in the Seventh Schedule to the Companies Ordinance are hereby excluded.

Provided that

(i) In case the Seminary shall take or hold any property which may be subject to any trusts, the Seminary will only deal with or invest the same in such manner as allowed by law, having regard to such trusts.

(ii) The objects of the Seminary shall not extend to the regulation of relations between workers and employers or organisations of workers and organisations of employers.

4. The income and property of the Seminary whencesoever derived, shall be applied solely towards the promotion of the objects of the Seminary as set forth herein; and no portion thereof shall be paid or transferred, directly or indirectly, by way of dividend, bonus, or otherwise howsoever by way of profit, to the members of the Seminary Provided that nothing herein shall prevent the payment, in good faith, of reasonable and proper remuneration to any officers, faculty staff or servants of the Seminary, or to any member of the Seminary in return for any services actually rendered to the Seminary nor prevent the payment of interest at a rate not exceeding 12% per annum or 2 per cent above the prime rate established by the Hong Kong Association of Banks whichever is the greater on money lent, or reasonable and proper rent for premises demised or let by any member to the Seminary provided always that, no member of the Board of Directors or governing body of the Seminary shall be appointed to any salaried office of the Seminary, or any office of the Seminary.
paid by fees, and that no remuneration or other benefit
in money or money's worth shall be given by the
Seminary to any member of such Board of Directors
or governing body except repayment of out-of-pocket
expenses and interest at the rate aforesaid on money
lent or reasonable and proper rent for premises demised
or let to the Seminary provided that the provision
last aforesaid shall not apply to any payment to any
company of which a member of the Board of Directors
or governing body may be a member and in which
such member shall hold more than one-hundredth
part of the capital, and such member shall not be
bound to account for any share of profits he may
receive in respect of any such payment.

5. The liability of the members is limited.

6. Every member of the Seminary undertakes
to contribute to the assets of the Seminary, in the
event of its being wound up while he is a member,
or within one year after he ceases to be a member
for payment of the debts and liabilities of the Seminary
contracted before he ceases to be a member, and
of the costs, charges and expenses of winding up,
and for the adjustment of the rights of the
contributories among themselves, such amount as
may be required not exceeding Ten Dollars ($10.00).

7. If upon the winding-up or dissolution of
the Seminary there remains, after the satisfaction
of all its debts and liabilities, any property whatsoever,
the same shall not be paid to or distributed among
the members of the Seminary, but shall be given
or transferred to some other institution or institutions
having objects similar to the objects of the Seminary,
and which prohibit the distribution of its or their

income and property among its or their members
to an extent at least as great as is imposed on the
Seminary under or by virtue of Clause 4 hereof, such
institution or institutions to be determined by the
members of the Seminary at or before the time of
dissolution and in default thereof by a Judge of the
Supreme Court of Hong Kong having jurisdiction
in regard to charitable funds and if and so far as
effect cannot be given to the aforesaid provisions,
then to some charitable object.

8. True accounts shall be kept of the sums
of money received and expended by the Seminary,
and the matters in respect of which such receipts
and expenditure take place, and of the property,
credits, and liabilities of the Seminary; and, subject
to any reasonable restrictions as to the time and
manner of inspecting the same that may be imposed
in accordance with the regulations to the Seminary
for the time being in force shall be open to the
inspection of the members. Once at least in every
year, the accounts of the Seminary shall be examined
and the correctness of the balance-sheet ascertained
by one or more authorised Auditor or Auditors.
We, the several persons whose names, addresses, and descriptions are hereto subscribed, are desirous of being formed into an Association in pursuance of this Memorandum of Association:

Names, Addresses and Descriptions of Subscribers.

For and on behalf of
THE EVANGELICAL LUTHERAN CHURCH
OF HONG KONG
(Sd.) Rev. JOHN C. M. TSI, President
9th Floor, Lan Kwai Fong, Hong Kong,
Incorporated Church Body

For and on behalf of
基督義和理會
(Sd.) Dr. CHI-PING YU, Archbishop of Hong Kong
7th Floor, 402-405, Des Voeux Road Central, Hong Kong,
Incorporated Church Body

Dated the 19th day of February, 1986.
WITNESS to the above signatures:

(Sd.) HERMAN C. S. HUI
Solicitor
6th Floor, Wayfong Plaza,
46 Nathan Road,
Kowloon, Hong Kong.
APPENDIX B

ARTICLES OF ASSOCIATION

(BY-LAWS)
THE COMPANIES ORDINANCE

Company Limited by Guarantee
and not having a Share Capital

ARTICLES OF ASSOCIATION

OF

LUTHERAN THEOLOGICAL SEMINARY
(信義宗神學院)

(Name changed on 15/10/1992.)

Preliminary

1. In these articles:

"Ordinance" means the Companies Ordinance, Chapter 32.

"Seminary" means the "LUTHERAN THEOLOGICAL SEMINARY (信義宗神學院)."

"Seal" means the common seal of the Seminary.

"Secretary" means any person appointed to perform the duties of the secretary of the Seminary.

"The Directors" means the Directors of the Seminary.

When any provision of the Ordinance is referred to the reference is to such provision as modified by any Ordinance for the time being in force.
Unless the context otherwise requires, expressions defined in the Ordinance or any statutory modification thereof in force at the date at which these articles become binding on the Seminary shall have the meaning so defined.

Members

2. (a) The maximum number of members with which the Seminary proposes to be registered shall be twenty-five.

(b) The signatories to the Memorandum and Articles of Association at the date of the incorporation of this Seminary and such other persons, institutions and organisations as shall be admitted to membership by the Directors shall be members of the Seminary.

(c) Members in the General Meeting may from time to time determine the amount of the entrance fee payable on admission to membership and the monthly or annual subscriptions and other payments due to the Seminary and shall also determine the details and prescribe rules for the application of membership.

(d) The Board of Directors may refuse to accept any person to be members of the Seminary without giving any reason therefor.

(e) The Board of Directors may admit such persons to be associate members on such terms as they may impose who may use and enjoy the facilities provided by the Seminary. Associate members shall not be entitled to vote or attend meetings of the Seminary and the word "members" used in these articles shall not include associate members.

General Meetings

3. The First General Meeting shall be held at such time, not being less than one month nor more than three months after the incorporation of the Seminary, and at such place as the Directors may determine.

4. A General Meeting shall be held once in every calendar year at such time (not being more than fifteen months after the holding of the last preceding General Meeting) and the place as may be prescribed by the Seminary in General Meeting, or, in default, at such time in the third month following that in which the anniversary of the incorporation of the Seminary occurs, and at such place, as the Directors shall appoint. In default of a General Meeting being so held, a General Meeting shall be held in the month next following, and may be convened by any two members in the same manner as nearly as possible as that in which meetings are to be convened by the Directors.

5. The abovementioned General Meetings shall be called Ordinary General Meetings; all other General Meetings shall be called Extraordinary General Meetings.

6. The Directors may, whenever they think fit, convene an Extraordinary General Meeting, and Extraordinary General Meetings shall also be convened on such requisition, or in default may be convened.
by such requisitionists as provided by Section 113 of the Ordinance. If at any time there are not within Hong Kong sufficient Directors capable of acting to form a quorum, any Director or any two Members of the Seminary may convene an Extraordinary General Meeting in the same manner as nearly as possible as that in which meeting may be convened by the Directors.

Notice of General Meetings

7. An Ordinary General Meeting and a meeting called for the passing of a special resolution shall be called by 21 days' notice in writing at the least, and a meeting of the Seminary other than an Ordinary General Meeting or a meeting for the passing of a special resolution shall be called by 14 days' notice in writing at the least. The notice shall be exclusive of the day on which it is served or deemed to be served and of the day for which it is given, and shall specify the place, the day and the hour of meeting and, in case of special business, the general nature of that business and shall be given, in manner hereinafter mentioned or in such other manner, if any, as may be prescribed by the Seminary in General Meeting, to such persons as are, under the articles of the Seminary, entitled to receive such notices from the Seminary:

Provided that a meeting of the Seminary shall notwithstanding that it is called by shorter notice than that specified in this article be deemed to have been duly called if it is so agreed.

(a) In case of a meeting called as the Ordinary General Meeting, by all the members entitled to attend and vote thereat; and

(b) in the case of any other meeting, by a majority in number of the members having a right to attend and vote at the meeting, being a majority together representing not less than 95 per cent of the total voting rights of all the members entitled to attend and vote at that meeting.

8. The accidental omission to give notice of a meeting to, or the non-receipt of notice of a meeting by, any member shall not invalidate the proceedings at any meeting.

Proceedings at General Meetings

9. All business shall be deemed special that is transacted at an Extraordinary General Meeting, and all that is transacted at an Ordinary General Meeting, with the exception of the consideration of the accounts, balance sheets, and the ordinary report of the Directors and auditors, the election of Directors and other officers in the place of those retiring and the fixing of the remuneration of the auditors.

10. No business shall be transacted at any General Meeting unless a quorum of members is present at the time when the meeting proceeds to business and continues to be present until the conclusion of the meeting.

11. If within half an hour from the time appointed for the meeting a quorum is not present, the meeting, if convened upon the requisition of members, shall be dissolved; in any other case it shall stand adjourned to the same day in the next week, at the same time.
and place, and, if at the adjourned meeting a quorum is not present within half an hour from the time appointed for the meeting, the members present shall be a quorum.

12. The Chairman, if any, of the Board of Directors shall preside as Chairman at every General Meeting of the Seminary.

13. If there is no such Chairman, or if at any meeting he is not present within fifteen minutes after the time appointed for holding the meeting or is unwilling to act as Chairman, the members present shall choose one of their number to be Chairman.

14. The Chairman may, with the consent of any meeting at which a quorum is present (and shall if so directed by the meeting), adjourn the meeting from time to time and from place to place, but no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place. When a meeting is adjourned for ten days or more, notice of the adjourned meeting shall be given as in the case of an original meeting. Save as aforesaid, it shall not be necessary to give any notice of an adjournment or of the business to be transacted at an adjourned meeting.

15. At any General Meeting a resolution put to the vote of the meeting shall be decided on a show of hands, unless a poll is (before or on the declaration of the result of the show of hands) demanded by at least two members present in person or by proxy entitled to vote and, unless a poll is so demanded,

a declaration by the Chairman that a resolution has, on a show of hands, been carried, or carried unanimously, or by a particular majority, or lost, and an entry to that effect in the book of the proceedings of the Seminary, shall be conclusive evidence of the facts, without proof of the number or proportion of the votes recorded in favour of, or against, that resolution.

16. A resolution determined on without any meeting of members but evidence in writing signed by all members including any telex or telegram sent by a member shall be as valid and effectual as a resolution duly passed at a meeting of the members.

17. If a poll is duly demanded it shall be taken in such manner as the Chairman directs, and the result of the poll shall be deemed to be the resolution of the meeting at which the poll was demanded.

18. In the case of an equality of votes, whether on a show of hands or on a poll, the Chairman of the meeting, at which the show of hands takes place or at which the poll is demanded, shall be entitled to a second or casting vote.

19. A poll demanded on the election of a Chairman, or on a question of adjournment, shall be taken forthwith. A poll demanded on any other question shall be taken at such time as the Chairman of the meeting directs.

Votes of Members

20. Every member shall have one vote.
21. A member of unsound mind, or in respect of whom an order has been made by any court having jurisdiction in lunacy, shall have no vote.

22. On a poll votes may be given either personally or by proxy.

23. The instrument appointing a proxy shall be in writing under the hand of the appointor or of his attorney duly authorised in writing, or, if the appointor is a corporation, either under the Seal, or under the hand of an officer or attorney so authorised. A proxy need not be a member of the Seminary.

24. The instrument appointing a proxy and the power of attorney or other authority, if any, under which it is signed or authority shall be deposited at the registered office of the Seminary not less than twenty-four hours before the time for holding the meeting or adjourned meeting at which the person named in the instrument proposes to vote, and in default the instrument of proxy shall not be treated as valid.

25. An instrument appointing a proxy may be in the form specified in Schedule A to these presents, or any other form which the Directors approve.

26. The instrument appointing a proxy shall be deemed to confer authority to demand or join in demanding a poll.

Directors

27. The number of Directors shall not be less than two or more than twenty.

28. The first Directors of the Seminary shall be appointed by the subscribers to the Memorandum and these Articles.

Powers and Duties of Directors

29. The business of the Seminary shall be managed by the Directors, who may pay all expenses incurred in getting up and registering the Seminary, and may exercise all such powers of the Seminary, as are not, by the Ordinance, or by these articles, required to be exercised by the Seminary in General Meeting, subject, nevertheless, to any regulation of these articles, to the provisions of the Ordinance, and to such regulations, being not inconsistent with the aforesaid regulations or provisions, as may be prescribed by the Seminary in General Meeting; but no regulation made by the Seminary in General Meeting shall invalidate any prior act of the Directors which would have been valid if that regulation had not been made.

30. The Directors shall cause minutes to be duly entered in the books provided for the purpose:

(a) of all appointments of officers made by the Directors;

(b) of the names of Directors present at each meeting of the Directors and of any committee of Directors;

(c) of all resolutions and proceedings at all meetings of the Seminary; and of the Directors, and of any committees of Directors.
and every Director present at any meeting of Directors or committee of Directors shall sign his name in a book to be kept for that purpose.

Disqualification of Directors

31. The office of Director shall be vacated if such Director:

(a) becomes prohibited from being a director by reason of any order made under Section 157E or 157F of the Ordinance or;

(b) is found lunatic or being of unsound mind, or;

(c) resigns office by notice in writing to the Seminary.

Retirement of Directors

32. The term of office of a Director shall be one year and at the end of every year all the Directors shall retire from office but shall be eligible for re-election.

33. Any casual vacancy occurring in the Board of Directors may be filled by the Directors appointing a member of the Seminary, but the persons so chosen shall be subject to retirement at the same time as if he had become a Director on the day on which that Director in whose place he is appointed was last elected a Director.

34. Members of the Seminary in General Meetings may by a special resolution remove any Director before the expiration of his period of office and may by an ordinary resolution appoint another person in his stead. The person so appointed shall be subject to retirement at the same time as if he had become a Director on the day on which the member in whose place he is appointed was last elected a Director.

Proceedings of Directors

35. The Directors may meet together for the dispatch of business, adjourn, and otherwise regulate their meetings as they think fit. Questions arising at any meeting shall be decided by a majority of votes. In case of an equality of votes the Chairman shall have a second or casting vote.

36. Two Directors may, and the Chairman of Directors on the requisition of such members shall, at any time summon a meeting of Directors.

37. The quorum necessary for the transaction of the business of the Directors shall be 3. The quorum has to be present at the time when the meeting proceeds to business and continues to be present until the conclusion of the meeting.

38. The continuing Directors may act notwithstanding any vacancy in their body but if and so long as their number is reduced below the number fixed by or pursuant to the regulations of the Seminary as the necessary quorum of Directors, the continuing Directors may act for the purpose of increasing the number of Directors to that number, or of summoning a General Meeting of the Seminary but for no other purpose.
39. The Directors may elect a Chairman of their meetings and determine the period for which he is to hold office and unless otherwise determined the Chairman shall be elected at each meeting. If no Chairman is elected, or if at any meeting the Chairman is not present within fifteen minutes after the time appointed for holding the same the Directors present may choose one of their number to be Chairman of the meeting.

40. A resolution determined on without any meeting of Directors but evidenced in writing signed by all Directors including any telex or telegram sent by a Director, shall be as valid and effectual as a resolution duly passed at a meeting of the Directors.

41. The Directors may delegate any of their powers to sub-committees consisting of at least 1 member and 50% of the members of each sub-committee shall be members, and sub-committee so formed shall in the exercise of the powers so delegated conform to any regulations that may be imposed on them by the Directors.

Secretary

42. The secretary shall be appointed by the Directors for such term, at such remuneration and upon such conditions as they may think fit, and any secretary so appointed may be removed by them.

Seals, Cheques etc.

43. The Seal of the Seminary shall not be affixed to any instrument except by the authority of a resolution of the Directors and in the presence of two Directors of the Seminary and these two Directors shall sign every instrument to which the Seal of the Seminary is so affixed in their presence.

44. All cheques, drafts or orders for payment shall be signed by two Directors of the Seminary.

Accounts

45. The Directors shall cause proper books of account to be kept with respect to all sums of money received and expended by the Seminary and the matter in respect of which the receipt and expenditure takes place; and the assets and liabilities of the Seminary.

46. The books of account shall be kept at the registered office of the Seminary or at such other place or places as the Directors may think fit, and shall always be open to the inspection by the Directors and all members.

47. The Directors shall from time to time in accordance with Section 122 of the Ordinance cause to be prepared and to be placed before the Seminary in General Meeting a duly audited profit and loss accounts and balance sheets made up to the last day of the accounting year and signed by two Directors and the reports as are referred to in that section.

48. A copy of every balance sheet (including every document required by law to be annexed thereto) which is to be laid before the Seminary in General Meeting, together with a copy of the auditor's report, shall, not less than twenty-one days before the date
of the meeting, be sent to all persons entitled to receive notice of General Meeting of the Seminary.

Audit

49. Auditors shall be appointed and their duties regulated in accordance with Sections 131, 132, 133, 140, 140A, 140B and 141 of the Ordinance.

Notices

50. Unless otherwise required by the provisions of the Ordinance, all books and documents kept by the Seminary and all notice given by the Seminary may either be in the English language or in Chinese language.

51. A notice may be given by the Seminary to any member either by advertisement in the local press or personally or by sending it by post to him at his registered address, or (if he has no registered address within Hong Kong) to the address, if any, within Hong Kong supplied by him to the Seminary for the giving of notice to him.

52. Where a notice is sent by post, service of the notice shall be deemed to be effected by properly addressing prepaying and posting a letter containing the notice, and to have been effected at the expiration of twenty-four hours after the letter containing the same was posted.

53. A member who has no registered address within Hong Kong and has not supplied to the Seminary an address within Hong Kong for the giving of notices to him, shall be deemed to have received any notice after it shall have been displayed at the Seminary and shall have remained there for the space of twenty-four hours, and such notice shall be deemed to have been received by such member at the expiration of twenty-four hours from the time when it shall have been so first displayed.

Indemnity

54. Every director, managing director, agent, auditor, secretary and other officer for the time being of the Seminary shall be indemnified out of the assets of the Seminary against any liability incurred by him in relation to the Seminary in defending any proceedings, whether civil or criminal, in which judgment is given in his favour or in which he is acquitted or in connexion with any application under Section 358 of the Ordinance in which relief is granted to him by the court.
Names, Addresses and Descriptions of Subscribers.

For and on behalf of
THE EVANGELICAL LUTHERAN CHURCH
OF HONG KONG
(Sd.) Rev. JOHN C. M. TSE, President
39A Waterloo Road, Lutheran Building,
4th Floor, Kowloon, Hong Kong.
Incorporated Church Body

For and on behalf of
THE CHINESE RHENISH CHURCH, HONG KONG SYNOD
(Sd.) Rev. MARTIN W. S. LEE, Chairman
7-9 Ferry Street,
Yau Yee Mansion,
2nd Floor, Kowloon, Hong Kong.
Body Incorporate

For and on behalf of
THE PRESIDENT IN HONG KONG OF THE
TSUNG TSIN MISSION OF HONG KONG INCORPORATED
(Sd.) Ms. SIMON P. K. SIT, President
144 Boundary Street,
2nd Floor, Flat C,
Kowloon, Hong Kong.
Incorporated Body

(Sd.) Dr. ANDREW KEE HSIEH HSIAO (萧克浩)
Lutheran Theological Seminary
Patriot, Shaan,
New Territories,
Professor of Theology

Dated the 19th day of February, 1986.
WITNESS to the above signatures:

(Sd.) HERMAN C. S. HUI
Solicitor
6th Floor, Wayfong Plaza,
664 Nathan Road,
Kowloon, Hong Kong.
APPENDIX C

ARTICLES OF FAITH
APOSTLE’S CREED

I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into Hell. The third day he rose again from the dead. He ascended into heaven, and sits at the right hand of God, the Father Almighty. From thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.¹

NICEAN CREED

We believe in one God, the Father, almighty, maker of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, light from light, true God from true God, begotten not made, of one substance with the Father, through Whom all things came into being, things in heaven and things on earth, Who because of us men and because of our salvation came down and became incarnate, becoming man, suffered and rose again on the third day, ascended to the heavens, will come to judge the living and the dead;

And in the Holy Spirit.

But as for those who say, There was when He was not, and, Before being born He was not, and that He came into existence out of nothing, or who assert that the Son of God is of a different hypostasis or substance, or is subject to alteration or change--these the Catholic and apostolic Church anathematizes.  

ATHANASIAN CREED

1) Whosoever will be saved, before all things it is necessary that he hold the catholic faith;

2) Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

3) And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

4) Neither confounding the persons, nor dividing the substance.

5) For there is one person of the Father, another of the Son, and another of the Holy Spirit.

6) But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal.

7) Such as the Father is, such is the Son, and such is the Holy Spirit.

8) The Father uncreate, the Son uncreate, and the Holy Spirit uncreate.

9) The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

10) The Father eternal, the Son eternal, and the Holy Spirit eternal.

11) And yet they are not three eternals, but one eternal.

12) As also there are not three uncreated nor three incomprehensibles, but one uncreated and one incomprehensible.

13) So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty;

14) And yet they are not three almighties, but one almighty.

15) So the Father is God, the Son is God, and the Holy Spirit is God;

16) And yet they are not three Gods, but one God.

17) So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;

18) And yet they are not three Lords, but one Lord.

19) For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord;

20) So are we forbidden by the catholic religion to say: There are three Gods or three Lords.

21) The Father is made of none, neither created nor begotten.

22) The Son is of the Father alone; not made nor created, but begotten.

23) The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

24) So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
25) And in this Trinity none is afore, or after another; none is greater, or less than another.

26) But the whole three persons are co-eternal, and co-equal.

27) So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

28) He therefore that will be saved must thus think of the Trinity.

29) Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

30) For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

31) God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world.

32) Perfect God and perfect man, of a reasonable soul and human flesh subsisting.

33) Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.

34) Who, although He is God and man, yet He is not two, but one Christ.

35) One, not by conversion of the Godhead into flesh, but by taking of the manhood into God.

36) One altogether, not by confusion of substance, but by unity of person.

37) For as the reasonable soul and flesh is one man, so God and man is one Christ;
38) Who suffered for our salvation, descended into hell, rose again the third day from the dead;

39) He ascended into heaven, He sitteth on the right hand of the Father, God Almighty;

40) From thence He shall come to judge the living and the dead.

41) At whose coming all men shall rise again with their bodies;

42) And shall give account of their own works.

43) And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

44) This is the catholic faith, which except a man believe faithfully, he cannot be saved.  

THE AUGSBURG CONFESSION: ARTICLES 1-7

Article 1: God. Our churches teach with great unanimity that the decree of the Council of Nicea concerning the unity of the divine essence ad concerning the three persons is true and should believed without any doubting. That is to say, there is one divine essence, which is called and which is God, eternal, incorporeal, indivisible, of infinite power, wisdom, and goodness, the maker and preserver of all things, visible and invisible. Yet there are three persons, of the same essence and power, who are also coeternal: the Father, the Son, and the Holy Spirit. And the term “person” is used, as the

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3 Ecumenical Creeds and Reformed Confessions (Grand Rapids: Board of Publications of the Christian Reformed Church, 1979), 5-6.
ancient Fathers employed it in this connection, to signify not a part of a quality in another but that which subsists of itself. (And continuing...)

Article 2: Original Sin. Our churches also teach that since the fall of Adam all men who are propagated according to nature are born in sin. That is to say, they are without fear of God, are without trust in God, and are concupiscent. And this disease or vice of origin is truly sin, which even now damns and brings eternal death on those who are not born again through Baptism and the Holy Spirit. (And continuing...)

Article 3: The Son of God. Our churches also teach that the Word—that is, the Son of God—took on man's nature in the womb of the blessed virgin Mary. So there are two natures, divine and human, inseparably conjoined in the unity of her person, one Christ, true God and true man, who was born of the virgin Mary, truly suffered, was crucified, dead, and buried, that he might reconcile the Father to us and be a sacrifice not only for the original guilt but also for all actual sins of men. (And continuing...)

Article 4: Justification. Our churches also teach that men cannot be justified before God by their own strength, merits, or works but are freely justified for Christ's sake through faith when they believe that they are received into favor and that their sins are forgiven on account of Christ, who by his death made satisfaction for our sins. This faith God imputes for righteousness in his sight.

Article 5: The Ministry of the Church. In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted. For through the Word and the sacraments, as through instruments, the Holy Spirit is given,
and the Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel. That is to say, it is not on account of our own merits but on account of Christ that God justifies those who believe that they are received into favor for Christ’s sake. (And continuing...)

Article 6: The New Obedience. Our churches also teach that this faith is bound to bring forth good fruits and that it is necessary to do the good works commanded by God. We must do so because it is God’s will and not because we rely on such works to merit justification before God, for forgiveness of sins and justification are apprehended by faith, as Christ himself also testifies, “When you have done all these things, say, “We are unprofitable servants” (Luke 17:10). (And continuing...)

Article 7: The Church. Our churches also teach that one holy church is to continue forever. The church is the assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly. For the true unity of the church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments. It is not necessary that human traditions or rites and ceremonies, instituted by men, should be alike everywhere. It is as Paul says, “One faith, one baptism, one God and Father of all,” etc. (Eph. 4:5,6)\(^4\)

(And continuing...)

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MARTIN LUTHER'S SMALL CATECHISM

Part I

THE TEN COMMANDMENTS

In the plain form in which they are to be taught by the head of a family.

THE FIRST COMMANDMENT

I am the Lord thy God. Thou shalt have no other gods before Me. What is meant by this commandment?

Answer. We should fear, love and trust in God above all things.

THE SECOND COMMANDMENT

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

What is meant by this commandment?

Answer: We should so fear and love God as not to curse, swear, conjure, lie or deceive, by His Name, but call upon Him in every time of need, and worship Him with prayer, praise, and thanksgiving.

THE THIRD COMMANDMENT

Remember the Sabbath day, to keep it holy.

What is meant by this commandment?

Answer: We should so fear and love God as not to despise His Word and the preaching of the gospel, but deem it holy, and willingly hear and learn it.

THE FOURTH COMMANDMENT

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this commandment?

Answer: We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love and esteem them.

THE FIFTH COMMANDMENT

Thou shalt not kill.

What is meant by this commandment?

Answer. We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want.
THE SIXTH COMMANDMENT
Thou shalt not commit adultery.
What is meant by this commandment?
Answer. We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

THE SEVENTH COMMANDMENT
Thou shalt not steal.
What is meant by this commandment?
Answer. We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

THE EIGHTH COMMANDMENT
Thou shalt not bear false witness against thy neighbor.
What is meant by this commandment?
Answer. We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

THE NINTH COMMANDMENT
Thou shalt not covet thy neighbor’s house.
What is meant by this commandment?
Answer. We should so fear and love God as not to desire by craftiness to gain possession of our neighbor’s inheritance or home, or to obtain it under the pretext of a legal right, but be ready to assist and serve him in the preservation of his own.

THE TENTH COMMANDMENT
Thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.
What is meant by this commandment?
Answer. We should so fear and love God as not to alienate our neighbor’s wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these commandments?
Answer. He says: “I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.”

What is meant by this declaration?
Answer. God threatens to punish all those who transgress these commandments. We should therefore dread His displeasure and not act contrarily to these commandments.
But He promises grace and every blessing to all who keep them. We should therefore love and trust in Him and cheerfully do what He has commanded us.⁵

APPENDIX D

AGREEMENT TO ESTABLISH A UNITED LUTHERAN THEOLOGICAL SEMINARY
AN ENGLISH TRANSLATION OF THE AGREEMENT TO ESTABLISH
A UNITED LUTHERAN THEOLOGICAL SEMINARY

The Evangelical Lutheran Church of Hongkong, the Lutheran Church-Hongkong Synod, the Chinese Rhenish Church-Hongkong District, and the Tsung Tsin Mission (hereafter designated as ELCHK, LCHKS, CRC, and TTM), convinced of the importance of cooperation in theological education, are agreed to combine their manpower, financial resources and property assets toward the establishment of a united Lutheran theological Seminary.

As we acknowledge the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and see in the three Ecumenical Creeds (Apostles, Nicean and Athanasian) and in the confessions of the Lutheran church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God, we are confident that under the guidance of the Holy Spirit we will be able to overcome the difficulties brought on by differences in historical background, geographical location and dialects. In order to achieve this united project as soon as possible, we publicly declare our agreement in the following matters:

(I) PURPOSE:
This cooperation has the purpose of raising the standard of theological education of the Lutheran churches, promoting closer cooperation among Lutheran churches, and strengthening theological thinking and training among all Chinese churches.

(II) IMPLEMENTATION:
The initiation, decision and implementation of this cooperation is OUR right and responsibility. However, in view of the ecumenical nature of the Lutheran church and our own historical background, we ought to seek the cooperation and support of related mission bodies and churches.

(III) FORM OF COOPERATION:
We need a theological Seminary that is fully "united." Such a Seminary must meet the special needs of the member churches as much as possible. In order to pool our resources, we agree to discontinue our present theological schools and programs, in so far as it does not affect relations with other church bodies or theological schools.

(IV) NAME:
The name of said theological Seminary shall be the Lutheran Theological Seminary (  優義宗教學院  )

(V) LOCATION:
A. Temporarily the Seminary will be located at the sites of the present ELCHK Lutheran Theological Seminary in Shatin and the LCHKS Concordia Theological Seminary in Kowloon. Furthermore, the office buildings of the member churches and their suitable congregations or schools will serve as locations for extra-mural classes.
B. A permanent location for the Seminary will be acquired and developed at such time and place as the need requires and finances permit.

(VI) BOARD OF DIRECTORS:
A. That each member church elect three members to form a Board of Directors. That the Seminary president be a non-voting ex officio member of the Board.
B. Each supporting mission board may elect one person as associate member. The associate member will have the right to speak but not to vote.
C. The Board of Directors shall have the power to adopt a constitution, call the president and faculty, solicit funds and carry out such responsibilities as are defined in the constitution; said constitution must be unanimously approved by the Board before it becomes effective.

(VII) FINANCES:
A. Principle of self-support: Self-support is one of the basic principles of the united Seminary. In order to realize this goal, we must in the next few years, in addition to seeking financial support from the related missions, churches and theological education organizations, endeavor to explore, combine and effectively use all our own resources.
B. Combined Use of Facilities and Equipment: We are agreed to grant to the Seminary Board the right to use the following facilities and equipment in carrying out the administration, instruction, residences and investments of the new Seminary for a period of five years. If after five years the cooperation is to be continued, then consideration be given regarding the transfer of titles to said properties.
1. The entire property and equipment of the ELCHK Lutheran Theological Seminary.
2. The entire property and equipment of the LCHKS Concordia Theological Seminary.
3. The Chinese Rhenish Church Building - floor/s.
4. The Tsung Tsin Mission Building - floor/s.
C. Setting up an Endowment Fund for Faculty and Staff Salaries: In order to find a basic solution to the matter of salaries, we are agreed to assume the responsibility of raising US$1,000,000 as a Salary Endowment Fund, will approach related mission bodies, organizations and individuals to solicit contributions toward said fund.
D. Setting up a Scholarship Fund: We must call on the alumni and other interested person as well as congregations and organizations to set up a Scholarship Fund for needy students.
E. Donations Toward Operating Expenses: We will be fully responsible for regular operating expenses. In addition to impressing upon the believers the importance of theological education and encouraging them to assume responsibility for the Seminary, we are agreed to employ the following and other effective means to raise needed funds:
1. Include in the annual budget of each member church such amounts as are mutually agreed upon as contributions toward theological education.
2. Encourage each congregation to hold an annual Theological Education Sunday to raise money for the Seminary.

3. Receive at least one offering each year from the Alumni Association.

4. Employ other means for raising needed funds.

(VIII) ACADEMIC PROGRAM:

The academic program and departments will be set up according to the following principles:

A. The Needs of the Churches: The needs of the member churches as well as those of Chinese churches in Taiwan and Southeast Asia;

B. The Social Situation: Especially the situation of the communities in Hongkong, Taiwan and Southeast Asia;

C. The General Trends of Theological Education;

D. The Availability of Trained Personnel and Required Funds.

(IX) FACULTY:

A. Selection of full-time faculty members will be based on the criteria of "quality" (academic record, experience, spiritual life, etc.) and the actual need. In so far as this criteria is maintained, there should also be the consideration of achieving a distribution between member churches and between nationals and expatriates.

B. In the event that present full-time teachers and staff members at the ELCHK - LTS and the LCHKS - CTS cannot for reasons of numbers, finances, qualifications or age be employed at the united Seminary, the Seminary shall make adequate provision for their future employment and livelihood.

C. We ought as soon as possible to plan for, seek out and train needed personnel for the united Seminary.

(X) STUDENTS:

A. In the recruitment of students there is to be no discrimination on the basis of denominational affiliation or sex; applicants must however meet the entrance requirements and other conditions set by the united Seminary.

B. Present students at ELCHK - LTS and LCHKS - CTS may transfer to the proper department and academic year according to the curricula of the new Seminary.

C. The alumni of the seminaries of all participating churches will automatically become the alumni of the united Seminary.

(XI) EXTRA SEMINARY RELATIONS:

Besides seeking to promote inter-Lutheran cooperation by welcoming other Chinese Lutheran churches to take part in this cooperation project, the new Seminary ought also to:

A. Become a member of the Association for Theological Schools in South East Asia (ATSSEA), the Association for the Promotion of Chinese Theological Education (APCTE) and other suitable theological associations.
B. Establish and maintain fellowship with other seminaries in Hongkong and abroad:

C. Seek other suitable circumstances to initiate the exchange of professors and students, sharing of library and other facilities, and cooperation in conducting special classes and programs with other seminaries.

(XII) TRIAL OPERATION:

A. At first there will be a five-year trial period.

B. After three years the Seminary Board and each member church shall hold a thorough review to decide whether to continue the cooperation.

C. Any member church may at the end of the trial period withdraw from the cooperation and may take back the original permit for the use of its own property; however, it may not reclaim property or real estate, equipment or funds which were granted to the united Seminary.

(XIII) AUTHORIZATION:

In order that this agreement may be carried out step by step, we are agreed to:

A. Authorize the Committee for the Promotion of Joint Lutheran Theological Education to draft and implement plans for the establishment of a united Lutheran Theological Seminary.

B. Upon the organization of the Seminary Board of Directors, authorize the Board to draw up a constitution, call a Seminary president and faculty, seek funding, and carry out the provisions of this agreement.

C. Authorize the named Committee and Seminary Board to make needed revisions of this agreement. If the revision effect the basic meaning of the agreement, it must have the approval of member churches in order to become effective.

(XIV) SIGNATURES:

With the help of God, we authorize the following persons to sign this agreement:

For

ELCHK

LCHKS

CRC

TTM

Printed Name: Lutheran Board for Theological Education Kowloon, Hong Kong.

Day 8. Month May Year 1976
APPENDIX E

 AGREEMENT FOR CONTINUED COOPERATION IN

LUTHERAN THEOLOGICAL SEMINARY
AN ENGLISH TRANSLATION OF THE
AGREEMENT FOR CONTINUED COOPERATION IN
LUTHERAN THEOLOGICAL SEMINARY

The Evangelical Lutheran Church of Hong Kong, the Chinese Rhenish Church-Hong Kong Synod, the Tsung Tsin Mission, Hong Kong, and the Taiwan Lutheran Church, convinced of the importance of cooperation in theological education agreed, beginning in 1977, to combine their manpower, financial resources and property assets toward the establishment of the Lutheran Theological Seminary with the first five years as a trial period. During 1982, when this trial period is completed on June 30, 1982, the churches, after careful study, agreed unanimously that this meaningful cooperation be continued from July 1, 1982.

During the trial period, although we discovered that there were some difficulties among us caused by historical, geographical and linguistic differences, they were all overcome under the guidance of the Holy Spirit because of our common basis of faith. We acknowledge the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and see in the three Ecumenical Creeds (Apostles, Nicean, and Athanasian) and in the confessions of the Lutheran church (especially in the Unaltered Augsburg Confession and Luther's Small Catechism) a pure exposition of the Word of God. Our future cooperation will continue to be built on this common basis of faith.

In order to facilitate the carrying out of this joint project, we publicly declare our agreement in the following matters:

(I) PURPOSE:
The purpose of this cooperation is to raise the standard of theological education of the Lutheran churches, to promote closer cooperation among Lutheran churches, and to expand the Lutheran contribution to theological thinking and training among all Chinese churches.

(II) IMPLEMENTATION:
The initiation, decision and implementation of this cooperation is OUR right and responsibility. However, in view of the ecumenical nature of the Lutheran church and our own historical background, we ought to seek the cooperation and support of related mission bodies and churches.

(III) FORM OF COOPERATION:
We need a theological seminary that cooperates fully and that is able to meet the general needs of theological education of the member churches. In order to achieve this purpose we agree that we will do our best to pool our personnel, finances, and facilities. Under circumstances which do not violate this principle, however, the churches are free to support the work of other seminaries or carry out other theological education programs to meet their special needs.

(IV) NAME:
The name of the theological seminary shall be the Lutheran Theological Seminary (hereafter designated as the Seminary or LTS).

(V) LOCATION:
A. Temporarily the Seminary will be located at the site of the former Lutheran Theological Seminary of the Evangelical Lutheran Church of Hong Kong in Paktin, Shatin, N.T., Hong Kong. The office buildings of the member churches and their suitable congregations or schools will serve as locations for extra-mural classes.

B. A permanent location for the Seminary will be acquired and developed at such time and place as the need requires and funds permit.
(VI) STRUCTURE:

A. Member Churches - The member churches of the Seminary consist of:

1. The four churches that founded the Seminary - Evangelical Lutheran Church of Hong Kong, Chinese Rhenish Church-Hong Kong Synod, Taung Tsin Mission, Hong Kong, Taiwan Lutheran Church.

2. Other Chinese Lutheran churches that are willing to support and take part in the work of the Seminary actively and have signed this Agreement after being studied by the Board of Directors and accepted at its annual meeting.

B. The Board of Directors

1. Each member church is to elect three members to form a Board of Directors. The Seminary president is to be an ex-officio member of the Board. All Board members including the ex-officio member have the right to vote but the president shall not be elected to the offices of chairman, vice-chairman, secretary and treasurer.

2. Each actively supporting and participating mission board or organization may elect one person as associate member. The associate member will have the right to speak but not to vote.

3. The Board of Directors may select a number of lay people of the member churches who have special understanding, interest, and contributions to make to theological education as honorary Board members. The honorary members will have the right to speak but not to vote.

4. The Board of Directors shall have the power to adopt a constitution of the Seminary, call the president and faculty, solicit funds and carry out such responsibilities as are defined in the Seminary's constitution. The content of the constitution shall not be in conflict with this Agreement.

(VII) FINANCES:

A. Principle of self-support: Self-support is one of the basic principles of the Seminary. In order to realize this goal we must, in addition to seeking financial support from the related missions, churches and theological education organizations, endeavor to explore, combine and effectively use all our own resources.

B. Combined use of land, buildings and equipment:

1. The Evangelical Lutheran Church of Hong Kong agrees to grant to the Seminary unconditionally the use of the land, buildings and equipment which belonged to the former LTS, but the title will still be retained by this church. Without the permission of the Evangelical Lutheran Church of Hong Kong the Seminary shall not sell or transfer any of the land, buildings, or permanent equipment.

2. The other member churches agree unconditionally that when it is possible and when the Seminary has used, to provide places and equipment to be used for extra-mural classes and other activities.

3. If the Seminary decides to put up new buildings or to rebuild the present ones at the present site, the Evangelical Lutheran Church of Hong Kong agrees to negotiate the use and title of these buildings with the Seminary.

C. Raising of Funds

1. Sharing of Financial Responsibilities among the Member Churches: Each member church shall annually budget a certain amount of money in proportion to its financial ability to meet the needs of the Seminary.
2. Raising Funds for Faculty and Staff Salaries: In order to find a basic solution to the matter of salaries, we are agreed to approach related mission bodies, organizations and individuals to sponsor lectureships and to establish funds for salaries of faculty and staff.

3. Setting up Scholarship Funds: We must seek the support of the alumni and other interested persons as well as congregations and organizations to set up scholarship funds for needy students.

4. Donations Toward Operating Expenses: We are agreed to employ the following and other effective means to raise needed funds:
   a. Encourage each congregation of the member churches to hold an annual Theological Education Sunday to raise money for the Seminary.
   b. Receive at least one offering each year from the Alumni Association of the Seminary.
   c. Launch the LTS Friends Campaign or similar projects so that those who are concerned about the Seminary will have the opportunity to give regular financial support to the Seminary.
   d. Encourage youth and women's groups and other organizations of the member churches to make contributions toward the support of the Seminary.

(VIII) ACADEMIC PROGRAM:

The academic program will be evaluated and departments will be revitalized from time to time according to the following principles:

A. The needs of the churches: The needs of the member churches as well as those of Chinese churches and church organizations all over the world.

B. The social situation: Especially the situations of Chinese communities everywhere.

C. The general trends of theological education.

D. The availability of trained personnel and required funds of the Seminary.

(IX) FACULTY:

A. Selection of full-time faculty members will be based on the criteria of "quality" (academic record, experience, spiritual life, etc.) and the actual need. Insofar as this criteria is maintained, there should also be the consideration of achieving a distribution between member churches and between nationals and expatriates.

B. We ought more actively and purposefully to seek out and train needed Chinese personnel for the Seminary.

(X) STUDENTS:

A. In the recruitment of students, there is to be no discrimination on the basis of denominational affiliation, nationality, geography, or sex; applicants must, however, meet the entrance requirements and other conditions set by the Seminary.

B. The alumni of the former seminaries of all participating churches will automatically become the alumni of the Seminary.

(XI) OUTSIDE RELATIONSHIPS:

In order to promote the spirit of unity to which the Lutheran churches hold fast, the Seminary, in addition to welcoming other Chinese Lutheran churches to participate in this joint project, ought to:
A. Become a member of the Association for Theological Education in South East Asia (ATESEA), the Association for the Promotion of Chinese Theological Education (APCTE) and other suitable theological associations;

B. Establish and maintain fellowship and academic relations with other seminaries in Hong Kong and abroad;

C. Seek under suitable circumstances to initiate the exchange of professors and students, sharing of library and other facilities, and cooperation in conducting special classes and programs with other seminaries and institutes of higher education in Hong Kong.

(XII) TERMINATION OF COOPERATION:
A. Any church that decides to withdraw from this cooperation must notify the Board of Directors at least three years in advance.

B. Any member church that decides to withdraw from this cooperation may, at the time of withdrawal, take back its original land, buildings, and equipment; however, it may not reclaim any property or real estate, equipment or funds which were purchased or established in the name of the Seminary.

(XIII) REVISION OF AGREEMENT:
A. Any member church that wishes to revise the Agreement after signing it shall present its suggestions in writing to the Board of Directors at least six months prior to the annual Board meeting.

B. The Board of Directors, after receiving the written suggestions mentioned above, should, as soon as possible, circulate them to member churches for careful study so that they can be discussed in the annual meeting. If the revision affects the basic meaning of the Agreement, it must have the approval of member churches in order to become effective.

(XIV) REGISTRATION:
After the Agreement has been officially signed, the Seminary should register itself with the Hong Kong government.

(XV) SIGNATURES:
With the help of God, we authorize the following persons to sign this agreement:

For:

Evangelical Lutheran Church of Hong Kong

Chinese Rhenish Church-Hong Kong Synod

Tsung Tsin Mission, Hong Kong

Taiwan Lutheran Church

Truth Lutheran Church, 50 Waterloo Road, Kowloon, Hong Kong

Day 26th, Month April, Year 1982
APPENDIX F

BOARD OF DIRECTORS OF LTS
BOARD OF DIRECTORS OF LTS

Chairman: The Rev. Koy Ying-Kwei (ELCHK)

Vice Chairmen: Mr. Sit Poon-Ki (TTM)
Rev. Pong Kin-Son (CRC)
Dr. Thomas Yu Chi-Ping (TLC)

Secretary: Mr. Lee Ge-Keen (CRC)

Members: Dr. Chan Kai-Yuen (CRC)
Dr. Daniel Chow (TTM)
Mr. Wong Kwok-Kong (HKMLC)
Rev. Mo Yuk-Kwai (ELCHK)
Rev. Lo Cho-Ching (TTM)
Rev. Chuang Tung-Chieh (TLC)
Rev. Pong Shao-Hsiung (TLC)

Honorary Members: Dr. Poon Chung-Kong (CRC)
Mr. Cheung Shui-Wing (TTM)

Ex-officio: Dr. Lam Tak-Ho (President, LTS)
APPENDIX G

ORGANIZATIONAL CHART
Lutheran Theological Seminary - 1996 Organizational Chart

Board of Directors

Executive Directors Committee

President

Vice President

Seminary Committee

Development Department

Chaplaincy Department

Academic Department

Publication Department

Administration Department

D-Min Prog.

Library

Extension Crs.
APPENDIX H

FACULTY OF LTS
THE FACULTY OF THE LUTHERAN THEOLOGICAL SEMINARY

Full Time Faculty

Philip Bauman, Professor of Practical Theology, 1994--
B.A. Augsburg College
M.Div. Luther Theological Seminary
D. Min. Luther-Northwestern Theological Seminary

Siu-Tsun Simon Chow, Assistant Professor of Biblical Theology and New Testament, 1995--
B.Th. Lutheran Theological Seminary
M.Div. Lutheran Theological Seminary
M.Th. (c) South East Asia Graduate School of Theology
Th.D. (c) Uppsala University, (Sweden)

Lydia Chung, Professor of Practical Theology
B.A. University of Calgary
M.A. Biola University
Ph.D. California Graduate Institute

Anna Wang Hsiao, Head Librarian
Dip. Chung Chi College
M.A. New York Theological Seminary
M.Libr. S. University of Washington
M.Div. Lutheran Theological Seminary

Tak-Ho Lam, Professor of Religious Education and President, 1994--
Dip. Hong Kong Baptist College
B.D. Lutheran Theological Seminary
M.Th. South East Asia Graduate School of Theology
Ed.D. Presbyterian School of Christian Education

Peter King-Hung Lee, Professor of Theology and Culture, 1995--
B.A. Pomona College
Th.M. Southern California School of Theology
S.T.M. Yale University Divinity School
Th.D. Boston University School of Theology

Pirkko Lehtio, Professor of Religious Education and Practical Theology, 1990--
M. Div. Helsinki University (Finland)
D.Th. Helsinki University
Kwong-Sang Li, Assistant Professor of Historical Theology
B.Sc. Taiwan National University
S.T.M. Yale Divinity School
ThD (c) Lutheran School of Theology, Chicago

Wing-Kwong Lo, Professor of Systematic Theology, 1993--
B.Th. Lutheran Theological Seminary
B.A. Hong Kong Lutheran College
M.A. University of Regensburg (Germany)
Ph.D. University of Regensburg

Craig Moran, Associate Professor of Systematic Theology and Dean of Studies, 1992--
B.A. Dana College
M.Div. Wartburg Seminary
M.A. University of Michigan
Ph.D. University of Michigan

Karl-Hermann Muehlhaus, Assistant Professor of Systematic and Historical Theology, 1993--
State Exams in Law Munich, Germany
Dr. Jur. University of Munich, 1965

Ho-Fai Nicholas Tai, Assistant Professor of Biblical and Old Testament Theology, 1993--
B.Th. Lutheran Theological Seminary
M.Div. Lutheran Theological Seminary
D. Th. University of Munich, 1993

Mabel Wu, Assistant Professor of Music and Liturgy, 1994--
B.M. San Francisco Conservatory of Music
M.M. Holy Names College
Graduate Studies University of Notre Dame

Ted Zimmerman, Professor of New Testament, 1993--
B.A. Gustavus Adolphus College
M.Div. Lutheran School of Theology at Chicago
Th.D. Luther Northwestern Theological Seminary

Visiting Professors

Johannes Borgenvik (ThM, Cand. Th.) Practical Theology

Dennis Horton (Ph.D.) New Testament
Alvin Rueter (Ph.D.) Homiletics

Douglas Wingeier (Ph.D.) Practical Theology

Joel Zimbelman (Ph.D.) Theology

Part-Time Lecturers

Sin-Kwan Chau (B.A., M.A.) Mass Communications


Man-Kit Fong (B. Eng., M.Div., Th.M., D.Min.) Practical Theology

Zhao-Ming Deng (B.S., B.Th., M.Th.) New Testament Greek

Walter Dietz (Lic. Theol., Th.D.) Systematic Theology

Keh-Hsieh Andrew Hsiao (Ph.D.) Religious of Education

Lap-Yan Kung (B.Th., M.Div., M.Phil., Ph.D.) Systematic Theology

Chee-Kong Lee (B.A., B.D., M.A., Ph.D.) Chinese Church History


Shing Fu Li (Ph.D.) Youth Counseling

Tat-Fong Agnes Liu (B.Sc., M.Div., M.Th., D.Miss.) Lay Ministries

Fai Luk (D.Min.) Evangelism and Urban Ministry

Grace Ma (B.A.) Theology and Culture

Andrew Ng Wai Man Practical Theology

Gotthard Oblau (Ph.D.) Systematic Theology


Ms. Tina Tse (B.A.) Music
Tso, Man-King (B.A., M.Div., D.Min.)  Counseling
Chiu May Wong (B.A.)  Piano and Voice
Wai-Hung Yu (D. Lit.)  Christianity and Chinese Culture
APPENDIX I

DEGREES GRANTED AND DEGREE REQUIREMENTS
## CURRICULUM FOR THE BACHELOR OF THEOLOGY DEGREE

### OLD TESTAMENT 13 Hrs.
- 111 Introduction to OT (2)
- 112 History of Israel (2)
- 141 Old Testament Theology
- 2 Elective Courses

### NEW TESTAMENT 15 Hrs.
- 211 Introduction to NT (2)
- 212 or 213 Matthew/Mark or Luke (2)
- 214 Methodology of NT Exegesis (2)
- 231 Romans
- 241 New Testament Theology
- 1 Elective Course

### HISTORICAL THEOLOGY 11 Hrs.
- 311 Early/Medieval Church History (2)
- 321 The Reformation & Modern Era
- 331 History of Asian Churches or
- 332 Contemporary Church in Asia
- 333 Chinese Church History Before 1949 or
- 334 Chinese Church History After 1949

### SYSTEMATIC THEOLOGY 10 Hrs.
- 411 Basic Christian Faith I (2)
- 412 Basic Christian Faith II (2)
- 422 Christian Ethics I
- 1 Elective Course

### PRACTICAL THEOLOGY 27 Hrs.
- 511 Intro to Ministry & Field Ed. (2)
- 512 Evangelism (2)
- 521 Homiletics I
- 522 Homiletics II
- 531 Church Administration
- 533 Liturgy and Worship Life
- 541 Pastoral Care and Counseling
- 552 Field Education (2 credits/yr.)

### RELIGIOUS EDUCATION 10 Hrs.
- 611 Introduction to R.E. (2)
- 612 Understanding the Learner (2)
- 621 Foundations of R.E. or
- 634 Teaching in R.E.
- 647 R.E. for Sacraments

### RELIGION AND CULTURE 10 Hrs.
- 711 Intro. to Chinese Philosophy (2)
- 712 Intro. to Western Philosophy (2)
- 733 Christianity and Marxism
- 1 Elective Course

### LANGUAGES 9 Hrs.
- 811 Intensive Summer Greek (6)
- 812 Continuing Greek

### PRACTICAL TRAINING 7 Hrs.
- 913 Sight Singing (1)
- 914 Choir (1/2 credit per semester)
- 916 Term Paper and Thesis Writing (2)

### Total Core Credits 112
### Additional Electives 32
### Required for Graduation 144
CURRICULUM FOR THE MASTER OF DIVINITY DEGREE
(with B.Th. or B.R.E.)

Old Testament  (1 Elective)  3 Hrs.
New Testament  (1 Elective)  3 Hrs.
Historical Theology  (1 Elective)  3 Hrs.
Systematic Theology  6 Hrs.
421 Apologetics or 431 Comparative Symbolics
423 Christian Ethics II or 424 Christian Ethics III
Practical Theology  3 Hrs.
542 Marriage and Family Counseling or
1 Elective Course
Religious Education  3 Hrs.
634 Teaching in R.E. or
641 Parish Education
Religion and Culture  6 Hrs.
721 Christianity and Chinese Culture I
1 Elective Course
Practical Training  12 Hrs.
952 Theology and Life II
999 Thesis or Thematic Exam  (6)

Total Core Credits  39
Additional Electives  25
Required for Graduation  64

Note: Biblical Hebrew I (841) is required for all M.Div. students who will be writing a thesis on an O.T. topic.
## CURRICULUM FOR THE MASTER OF DIVINITY DEGREE
(With University Degree)

### OLD TESTAMENT 7 Hrs.
- 111 Introduction to OT (2)
- 112 History of Israel (2)
- 141 Old Testament Theology

### NEW TESTAMENT 12 Hrs.
- 211 Introduction to NT (2)
- 212 or 213 Matthew/Mark or Luke (2)
- 214 Methodology of NT Exegesis (2)
- 231 Romans
- 241 New Testament Theology

### HISTORICAL THEOLOGY 8 Hrs.
- 311 Early/Medieval Church History (2)
- 321 The Reformation & Modern Era
- 333 Chinese Church History Before 1949
  or 334 Chinese Church History After 1949

### SYSTEMATIC THEOLOGY 7 Hrs.
- 411 Basic Christian Faith I (2)
- 412 Basic Christian Faith II (2)
- 422 Christian Ethics I

### PRACTICAL THEOLOGY 23 Hrs.
- 511 Intro to Ministry & Field Ed. (2)
- 512 Evangelism (2)
- 521 Homiletics I
- 522 Homiletics II
- 531 Church Administration I
- 533 Liturgy and Worship Life
- 541 Pastoral Care and Counseling
- 552 Field Education (2 credits/yr. for 2 yrs.)

### RELIGIOUS EDUCATION 7 Hrs.
- 611 Introduction to R.E. (2)
- 612 Understanding the Learner (2)
- 647 R.E. for Sacraments

### PRACTICAL TRAINING 14 Hrs.
- 916 Term Paper and Thesis Writing (2)
- 951 Theology and Life I
- 952 Theology and Life II
- 999 Thesis or Thematic Exam (6)

### RELIGION AND CULTURE 3 Hrs.
- 721 Christianity and Chinese Culture I

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**Total Core Credits** 112  
**Additional Electives** 32  
**Required for Graduation** 144
## CURRICULUM FOR BACHELOR OF RELIGIOUS EDUCATION DEGREE

### OLD TESTAMENT 10 Hrs.
- 111 Introduction to OT (2)
- 112 History of Israel (2)
- 141 Old Testament Theology
- 1 Elective Course

### NEW TESTAMENT 12 Hrs.
- 211 Introduction to NT (2)
- 212 or 213 Matthew/Mark or Luke (2)
- 214 Methodology of NT Exegesis (2)
- 231 Romans
- 241 New Testament Theology

### HISTORICAL THEOLOGY 11 Hrs.
- 311 Early\Medieval Church History (2)
- 321 The Reformation & Modern Era
- 331 History of Asian Churches or 332 Contemporary Church in Asia
- 333 Chinese Church History Before 1949 or 334 Chinese Church History After 1949

### SYSTEMATIC THEOLOGY 10 Hrs.
- 411 Basic Christian Faith I (2)
- 412 Basic Christian Faith II (2)
- 422 Christian Ethics I
- 1 Elective Course

### PRACTICAL THEOLOGY 27 Hrs.
- 511 Intro. to Field Work (2)
- 512 Evangelism (2)
- 521 Homiletics I
- 522 Homiletics II
- 531 Church Administration I
- 533 Liturgy and Worship Life
- 541 Pastoral Care and Counseling
- 552 Field Education (2 credits/yr.)

### RELIGIOUS EDUCATION 24 Hrs.
- 611 Introduction to R.E. (2)
- 612 Understanding the Learner (2)
- 614 Administration of R.E. (2)
- 621 Foundations of R.E.
- 632 Bible in R.E.
- 633 Curriculum for R.E.
- 634 Teaching in R.E.
- 644 R.E. for Children
- 647 R.E. for Sacraments

### RELIGION AND CULTURE 10 Hrs.
- 711 Intro. to Chinese Philosophy (2)
- 712 Intro. to Western Philosophy (2)
- 733 Christianity and Marxism
- 1 Elective Course

### PRACTICAL TRAINING 7 Hrs.
- 913 Sight Singing (1)
- 914 Choir (1/2 credit per semester)
- 916 Term Paper and Thesis Writing (2)

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**Total Core Credits** 111
**Additional Electives** 33
**Required for Graduation** 144
CURRICULUM FOR MASTER OF RELIGIOUS EDUCATION DEGREE

Old Testament (1 Elective) 3 Hrs.
New Testament (2 Electives) 6 Hrs.
Historical Theology (1 Elective) 3 Hrs.

Systematic Theology 6 Hrs.
421 Apologetics
423 Christian Ethics I or 424 Christian Ethics II

Practical Theology 6 Hrs.
541 Pastoral Care and Counseling
542 Marriage and Family Counseling

Religious Education 6 Hrs.
641 Parish Education
645 R.E. for Youth

Religion and Culture 6 Hrs.
721 Christianity and Chinese Culture I
1 Elective Course

Practical Training 9 Hrs.
952 Theology and Life II
999 Thesis or Thematic Exam (6)

Total Core Credits 42
Additional Electives 22
Required for Graduation 64
LTS Enrollment Statistics for Spring and Fall Semesters, 1995

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<th>Women</th>
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APPENDIX K

ACCREDITATION LETTER - ATESEA
ACCREDITATION VISIT REPORT

Name of Seminary: Lutheran Theological Seminary
Hong Kong

President: Dr. Lam Tak Ho

Date Visited: October 19-20, 1994
Date Previously Visited: September 30, 1988
Team Members: Drs. Paul Liao, Tenny Li, Mariano Apilado

Introduction:

Background information was given to members of the team including Self-Evaluation Report, 30th Anniversary Memorial Bulletin, draft of the 1994-1997 Catalogue and Future Directions of LTS. Separate meetings were held with President Lam and President Emeritus Andrew Hsiao, student representatives, faculty members and Board of Directors. The team members were also given a guided tour of the buildings like the library and the offices.

Observation:

The previous accreditation report said that the relocation was scheduled in 1990. The move to the new campus on the top of Tao Fung Shan actually happened in late 1992 - the new campus which is built in traditional Chinese architecture and design and decorated with original artwork, certainly a beautiful place, ideal as a training, research and Christian formation center.

Findings:

Impressed by the quality of community life, harmoniously combining physical plant and personnel resources, Chinese culture and Christian ideal, the accreditation team wishes to highlight six outstanding features:

1. Ecumenical spirit and character is seen in the following:

   a. the student body in a Lutheran seminary where more than 70% are not of Lutherans;
   b. the faculty which traditionally are Lutherans are open to recruit faculty from other denominational backgrounds such as Dr. Peter Lee, a Methodist, to join as a full-time faculty next semester. Among their part-time faculty as listed in the handout given to the team, are Anglican, Baptist, Jesuits, Full Gospel, Evangelical Zion and Hong Kong Christian Council;
   c. the Board of Directors that has denomination representatives, mission and association consultants and alumni; and
   d. over-all spirit of cordiality and cooperation that is pervasive in the total community.
2. Physical plant and facilities, grounds and equipment are very adequate and which inspire and enable creative interaction of critical thinking and spiritual formation, and of traditional Chinese culture and the Christian gospel among faculty and students.

3. Library collections have almost 50,000 volumes of English and Chinese publications including some of the most current books and journals, with religious education collection, archives and rare books and manuscript, with audio-visual facilities. Services are open not only to the faculty and students, but also to the whole community in Hong Kong. There is a plan to computerize. All these deserve special commendation.

4. The future plans combine the dreams of a visionary and the practical dimension of responsiveness to basic question like the "1997 event." There is intention to continue to challenge students and scholars to learn to use scriptural truth to confront temporal challenges, and at the same time, have the courage to do the truth to confront injustices in society. Special mention is made regarding a new integrative course under the title "Theology and Life."

5. Financially, the seminary aims to develop self-support within Hong Kong area.

6. The seminary started the Doctor of Ministry program this year 1994.

The team is inspired by the visit and therefore gives wholehearted congratulations to the leadership of LTS for the significant strides made since the last accreditation visit.

Suggestions:

Based on the listing of Board of Directors given and in consideration of the No.6.2, the team would like to recommend that the school board should take steps to have at least one woman representative as a member of the board in addition to the one women in the board as a mission consultant.

Notation:

The team had a long, spirited discussion on whether or not to include a notation. The decision was that since there is a standard it must neither be avoided nor ignored. Hence, notation No.2.7 is reluctantly but understandably given.

Recommendation:

Based on the observation and findings, the accreditation team recommends to ATESEA Accreditation Commission the continuation of the accreditation of Lutheran Theological Seminary with the suggestion and notation made above.

Signed:
APPENDIX L

FINANCIAL STATEMENTS AND BUDGET

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LUTHERAN THEOLOGICAL SEMINARY

LUTHERAN THEOLOGICAL SEMINARY
BALANCE SHEET
AS AT 31ST DECEMBER, 1994
(Expressed in Hong Kong dollars)

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The annexed notes on pages 5 to 11 form part of these accounts.
LUTHERAN THEOLOGICAL SEMINARY
INCOME AND EXPENDITURE ACCOUNT
FOR THE YEAR ENDED 31ST DECEMBER, 1994
(Expressed in Hong Kong dollars)

Note  1993

INCOME

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<td><strong>LESS : EXPENDITURE</strong></td>
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<td>Operating expenses</td>
<td>$2,012,253</td>
<td>$1,543,939</td>
</tr>
<tr>
<td><strong>SURPLUS FOR THE YEAR</strong></td>
<td>$229,525</td>
<td>$813,069</td>
</tr>
</tbody>
</table>

The annexed notes on pages 5 to 11 form part of these accounts.
APPENDIX N

CCP AUTHORIZED STRUCTURES FOR MANAGING RELIGIOUS AFFAIRS IN CHINA
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