

百年

A Century of the
Lutheran
Theological
Seminary

信義宗 神學院

百載恩深 侍主愛人
A Century of Grace! So, Serve and Love!

(1913-1948)

I. From Division to Cooperation

興辦信義神學院概念之萌生1907-1913

Conceiving the Idea of Establishing the Lutheran Theological Seminary

廿世紀初，在中國華南、華中及華北等地，已有來自德、美、挪、丹、芬、瑞等國的信義宗差會廿多個。

為要加強差會之間的合作，1907年趁馬禮遜來華百周年大會在上海舉行之便，召開信義宗宣教士大會，並議決成立信義宗聯合委員會，負責推動聯合作。

In the early decades of the 20th century there were already more than 20 Lutheran missions from Germany, the United States, Norway, Denmark, Finland, Sweden and other countries spread out across the Southern, Central and Northern regions of China.

To strengthen the cooperation between the missionaries, a China Centenary Missionary Conference was held at Shanghai in the year 1907, which also celebrated the 100th anniversary of the missionary work of Robert Morrison. The conference resolved to form a Lutheran Union Committee responsible for the promotion of cooperative work.



1908年8月28至30日，聯會在河南雞公山召開首次會議，提出興辦一個聯合的神學院。

During the 28th to 30th August 1908 the Committee held its first meeting in Kikungshan, Hunan and it was suggested to establish a joint seminary.



1913年，由四個華中信義宗差會，即美國鴻恩會、美國信義會、挪威差會、芬蘭差會，聯合在滬口創辦了「華中聯合信義神學院」（1923 神學院正名為「信義神學院」）

In 1913, four Lutheran missions in Central China - Hauge's Synod Mission, American Lutheran Mission, Norwegian Missionary Society, and the Finnish Missionary Society - established a "Central China Union Lutheran Theological Seminary" in Shekow (the title changed to "Lutheran Theological Seminary" in 1923)



於1913年3月29日正式開課，有學生26人。同年10月19日舉行獻校禮。

The Seminary started giving lessons to 26 students on March 29th, 1913. An opening ceremony was held on October 19th, 1913



首任院長為美籍挪威人伍禮德博士。

The first president was an American Norwegian Dr. O. R. Wold.



教授則有美國信義會魏國偉牧師、挪威差會艾香德牧師、芬蘭差會石約翰牧師。

Other teaching staff included Rev. Erik Sovik from the American Lutheran Mission, Rev. Karl Reichelt from the Norwegian Missionary Society, and Rev. Jon Sjoblom from the Finnish Missionary Society.

湖北時期神學院概況1913-1948

The Seminary in the Hubei Period (1913-1948)

1916年5月，舉行首屆畢業禮，畢業生16人。

The first graduation ceremony was held in May 1916 with 16 graduating students.

其中有以後任中華信義會總監督及本院代院長的彭福博士及朱浩然博士。

Among them were Dr. Peng Fu who later became the bishop of the Chinese Lutheran Church and Dr. Chu Hao Jan who became the acting president of the Seminary.



彭福總監督
Bishop Peng Fu



朱浩然博士
Dr. Chu Hao Jan



1921至1945年間，相繼有本地畢業生參加教授部及出任代院長。而1927更有華人出任董事。

During 1921 to 1945, there was an increasing number of local Chinese graduates joining the Seminary as a teaching staff and as acting president. In 1927 the first Chinese became a member of the board.



1944至1948年間，學生人數由19人增至47人，分別來自六個省份，八個總會。

From 1944 to 1948, the number of students increased from 19 to 47, coming from six different provinces and 8 churches.

本地畢業生參加教授部者：

Local Chinese graduates who became members of the teaching staff:



1921 謝受靈教授
Prof. S. L. Hsieh



1926 汪燮堯教授
Prof. S. Y. Wang



1934 王敬軒牧師
Rev. C. H. Wang



本地畢業生出任代院長者：

Local Chinese graduates who became acting president:



1944 彭福博士
Dr. Peng Fu



1945 朱浩然博士
Dr. Chu Hao Jan



此時教授陣容鼎盛，有魏國偉牧師和師母、馬天生牧師、王敬軒教授、汪燮堯教授、倪爾森教授、謝受靈教授、薛耕南牧師。

There was a prominent faculty team during this period, including Rev. Erik Sovik and his wife, Rev. H. Martinson, Prof. C. H. Wang, Prof. S. Y. Wang, Prof. Russell Nelson, Prof. S. L. Hsieh and Dr. Gunnar Sjöholm.

信義神學院對教會之貢獻1913-1948

The Seminary's Contribution to the Church (1913-1948)

在神學本色化上：

1922年反基督教浪潮興起，教會主張神學本色化。

信義神學院教授艾香德有見及此，先後創立景風山、靈風山、天風山，及香港道風山叢林，向佛教徒傳道。對佛教徒之信道獻身，影響甚大。

The indigenization of theology:

An anti-Christianity tide was prevailing from the year 1922 onwards, which prompted the church to promote the indigenization of Christian theology.

For this reason Prof. Karl Reichelt from the Lutheran Theological Seminary founded the Ching Feng Shan, Ling Feng Shan, Tien Feng Shan, and Hong Kong Tao Fong Shan Christian Centre, and started proselytization among the Buddhists, which was influential in their conversion and eventual dedication to Christianity.

在文字出版上：

1913年，出版《信義報》。開啟了中國信義宗教會聯合文字事工之門。

1924年，成立信義書報部。本院教授之著作和譯述，成為了中國信義宗教會神學讀物的主要來源。

1924年，出版《信義神學年刊》，為第一份中國的神學院出版的此類期刊。

On literary publication:

The *Lutheran News* was first published in 1913 and initiated the cooperative publication works among the Chinese Lutheran Churches.

The Faith Righteousness Publication Board was founded in 1924, which facilitated the publishing of the works of the Seminary faculty and became the main sources for Chinese Lutheran theological publications.

The *Lutheran Theology Annuals* was first published in 1924 and became the first journal of its kind among Chinese seminary publications.



艾香德牧師
Prof. Karl Reichelt



二、從內地到香港 (1948-1963)

II. From Mainland China to Hong Kong

從灑口搬遷到香港1948 Moving from Shekow to Hong Kong (1948)

1948年，由於內地政局不穩定，於是有遷校的考慮。當時考慮的地方有湖南、廣東、廣西和香港。為恐內戰將迅速蔓延，故選擇了香港的道風山。最終，教授部決定南下到香港。

In 1948, due to the political instability in Mainland China, there was a growing concern to relocate the Seminary. Hunan, Guangdong, Guangxi and Hong Kong were locations under consideration for the relocation. In view of the rapid spread of the civil war, Hong Kong was eventually chosen as the location. Therefore the Seminary came south and relocated to To Fung Shan, Hong Kong.



在香港道風山復課1948 The Resumption of Classes in To Fung Shan (1948)

1948年11月，全院師生及眷屬約70人乘火車南下。

12月1日，這群仍穿着臃腫棉衣棉褲的師生，到達香港尖沙咀火車站，引來了很多人注意，更有《工商日報》記者來訪問。

12月6日，學院在道風山基督教叢林復課，當時學生共有38人。

In November 1948, a total of 70 people, including the teaching staff, the students, and their relatives travelled south to Hong Kong by train.

On December 1st, 1948, they arrived at the Hong Kong train station in Tsim Sha Tsui. Wearing layers of cotton coats and pants they attracted much attentions and even drew a reporter from the *Hong Kong Industrial and Commercial Daily Press* for an interview.

On December 6th, 1948, the Seminary resumed classes in the To Fung Shan Christian Centre with a total of 38 students.



轉捩點1951 Turning Point (1951)

起初，學院以等待時機重回內地辦學的心態，在港短暫逗留。

1951年2月，中國政府宣布新出入境法，禁止中港自由往返，神學院於是便由暫留的心態，轉為留港長期發展。因這決定，信義宗華文神學教育開始扎根香港和台灣，並邁向成熟。而華人信義宗教會亦於香港、台灣、東南亞各地區紛紛建立起來。

Initially the Seminary only expected a temporary stay in Hong Kong and was waiting for the opportunity to return to the Mainland China.

However in February 1951, the Chinese Central Government announced a new immigration law that prohibited free travel across the Chinese Mainland and Hong Kong border. Therefore the Seminary altered their previous stance from a temporary stay to a permanent development in Hong Kong. It was due to this decision that Chinese Lutheran theological education started to settle in Hong Kong and Taiwan and gradually matured. This was also the reason that led to the establishment of many Chinese Lutheran churches in Hong Kong, Taiwan and other Southeast Asian areas.



植根香港1955- Putting Down Roots in Hong Kong (1955-)

1955年6月，本院購得沙田白田村福幼孤兒院及相連土地為永久院址，並於同年9月在白田院舍開學。

In June 1955, the Seminary bought the Happy Children's Home in Pak Tin Village, Shatin and its nearby lands as its permanent location. Classes started in this new facility in September of the same year.

1959年，本院第一次正式招收正科女生。

1961年，推行二年預科，三年正科及一年研究科的新學制，頒授神學士（B. Th.）學位。

In 1959, the Seminary officially accepted the enrolment of female students for regular courses.

In 1961, a new curriculum was launched comprised of a two-year preparatory course, followed by a three-year regular course, and then by a year of research leading to the awarding of a Bachelor of Theology(B.Th.) degree.



(1963-1970)

III. From Mission to Local Church

移交基督教香港信義會管理1963

The Transference of Management to the ELCHK (1963)

1954年起，信義神學院主要為服侍基督教香港信義會，惟在人事、行政、經費上仍由差會負責。

1963年，信義神學院正式從差會移交基督教香港信義會辦理，校董會中除院長及差會代表外，其他均由華人擔任。然而，差會仍在宣教士教授及經費上支援本院。

Starting from 1954, the main objective of the Lutheran Theological Seminary was to serve the Evangelical Lutheran Church of Hong Kong (ELCHK), but the missionaries were still responsible for its human, administrative and financial resources.

In 1963, LTS was officially transferred from the missionaries to the management of the ELCHK. Apart from the president and the missionary representatives all board positions were now held by Chinese members. Nevertheless the missionaries were still in support financially and by providing missionary teaching staff.

信義神學院

一九六三年度結業崇拜暨頒發學位



差會角色轉變，參與持續1963-1970

The Changing Role of the Missionaries and their Continuing Participation (1963-1970)

1963至1970年間，信義神學院在基督教香港信義會帶領下，為其長遠發展制訂不同策略和措施：

1. 培訓華人師資，推動本色化神學教育。
2. 與信義聖經學校合併，集中資源。
3. 與其他信義宗教會商討，謀求合作途徑，共同發展更好的神學教育。

From 1963 to 1970, the Seminary launched several long-term development strategies and plans under the leadership of the ELCHK:

1. To cultivate local Chinese teaching staff and to promote the indigenization of theological education.
2. To combine with the Lutheran Bible Institute in centralizing resources.
3. To discuss with other Lutheran churches for cooperation and partnership in enhancing the provision of theological education.

過去一百年來，感謝上帝賜給我們不同的差會為我們的福音伙伴，其中包括美國福音信義會、芬蘭差會、挪威差會、瑞典差會、亞略巴古基金會（前北歐道友會）、德國巴伐利亞福音信義會、丹麥差會等。

We thank God for giving us several foreign missions as our evangelical partners over the past century, including the Evangelical Lutheran Church in America, the Finnish Evangelical Lutheran Mission, the Norwegian Missionary Society, Areopagos (former is the Christian Mission to Buddhists), the Evangelical Lutheran Church in Bavaria (ELCB), the Danish Missionary Society, etc.



(1970-1977)

IV. From Westerners to Chinese

歷屆的西人院長1913-1963

The Previous Western Presidents (1913-1963)

1913年，本院由四個差會創立後，無論經費供應、領導工作、人事安排等都是由差會負責。

而且，除了代理院長外，歷任（共七位）院長都是西人。

In 1913, the Seminary was founded by four missions and the financial resources, leadership, and personnel allocation, etc. of the Seminary were all managed by the missionaries. Also apart from the acting presidents, all previous presidents (7 in total) were westerners.



1913-1928
伍禮德博士
Dr. O. R. Wold

1929-1933
穆格新牧師
Rev. Sten Bugge

1934-1944, 1946-1952
康爾柏博士
Dr. Gusyav Garlberg

1952-1954
倪爾森博士
Dr. Russell Nelson



1954-1956
王為義博士
Dr. Toivo Koskikallio



1956-1966
馬天生博士
Dr. H. H. Martinson



1967-1969
艾樂道牧師
Rev. Luthard N. Eid

1963年，本院由基督教香港信義會接辦，開始倡議起用華人為院長。

1971年才有第一位華人院長上任。

In 1963, the Seminary was transferred to the ELCHK, which promoted the installation of a Chinese to be the president.

In 1971, the first Chinese president was installed.

第一位華人院長1971-1994

The First Chinese President (1971-1994)

1971年，蕭克諧博士被本院董事會議決選聘為第一位華人院長。

In 1971, Dr. Andrew Hsiao was appointed by the Seminary's board as the first Chinese president of LTS.

1977年起，根據本會章程及《信義宗教會聯合興辦神學院協議書》，院長必須是華人（第二任院長林德皓博士，1993-2009；第三任院長周兆真博士，2009-）

In following the constitution of the Seminary and "The Agreement to Establish a United Lutheran Seminary", starting from 1977 onwards, the position of president must be taken up by a Chinese person. (Dr. Lam Tak Ho, the second Chinese President, 1993-2009; Dr. Simon Chow, the third Chinese President, 2009- .)



1970-1993
蕭克諧博士
Dr. Andrew Hsiao



1993-2009
林德皓博士
Dr. Lam Tak Ho



2009-
周兆真博士
Dr. Simon Chow

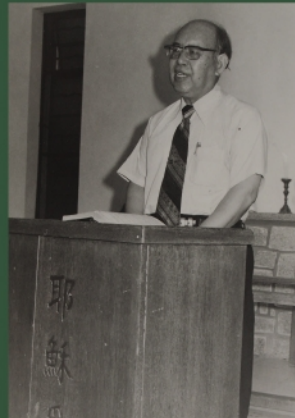
從西人院長轉為華人院長後的改變和發展1971 -

The Change and Development after the Appointment of Chinese Presidents (1971-)

1971年後，由於華人院長的出任，校董會及教授部有更多的華人參與。

學院得到更多本地教會的支持，與教會合作的方式逐步轉變。從此，本院的課程設計更本地化，而信徒領袖及師資培訓等方面亦得到更全面發展。

Due to the appointment of Chinese presidents after 1971, more Chinese became involved in the Seminary as board members or as faculty. This also led to an increase in the support from local churches which also altered the way the Seminary cooperated with them; the course design was more localized, with the development of other aspects such as the cultivation of church leaders and faculty greatly enhanced.



(1977-1993)

V. From ELCHK to Lutheran Churches

異象與誕生1971

Revelation and Creation (1971)

1971年，蕭克諧博士接任院長後，倡導興辦「信義宗神學院」，為所有信義宗的教會培訓人才，並使信義宗神學院發展成為一所國際性和普世性的神學院。

1976年5月8日，基督教香港信義會、中華基督教禮賢會香港區會及基督教香港崇真會三位領袖簽署了《信義宗教會聯合興辦神學院協議書》，並定五年為試辦期。

After being appointed as the Seminary president in 1971, Dr. Andrew Hsiao promoted the establishing of a United Lutheran theological seminary to cultivate talents for all Lutheran churches and to establish it as an international and ecumenical seminary.

On May 8th, 1976, the leaders of the ELCHK, the Chinese Rhenish Church Hong Kong Synod and the Tsung Tsin Mission of Hong Kong signed "The Agreement to Establish a United Lutheran Seminary" with a 5-year trial period.



1977年7月1日 信義宗神學院宣告誕生。

1977年基督教台灣信義會加入成為本院第四間會員教會。

On July 1st 1977, the founding of the current "Lutheran Theological Seminary" was announced.

In 1977 the Taiwan Lutheran Church joined as the fourth church member of the Seminary.



邁進新里程1977

Towards A New Milestone (1977)

1977年5月，《神學與生活》中英文年刊之創刊號出版。

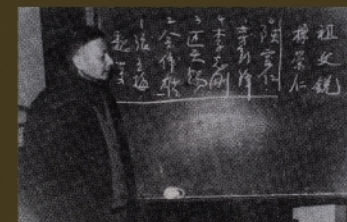
The Pilot Edition of the bilingual annual journal *Theology and Life* was published in May 1977.

修改學制，改道學士(B. D.)為道學碩士(M. Div.)；增設宗教教育碩士(M. R. E.)學位。

At the same time there was a change in the educational system: the B.D. was changed into M.Div. and the M.R.E. degree was added.

1978年4月8日，信義宗神學院校友會正式成立，並選出祖文銳牧師和林崇仁博士為正副主席。

On April 8th, 1978 the Alumni Association of Lutheran Theological Seminary was established with Rev. Victor Tsu and Dr. George Lam as chairman and vice chairman.



1986年，頒贈吳明節博士「榮譽教授」榮銜。

In 1986, Dr. Wu Ming Chieh was granted the title "Professor Emeritus"

1987年，頒贈胡聯輝博士及聶爾生牧師「榮譽教授」榮銜。

In 1987, Dr. Paul Hu and Rev. Donald Nelson were granted the title "Professor Emeritus".



發展快速1986 Rapid Expansion (1986)

比較信義神學院的最後一學年（1976）與信義宗神學院第十年（1986）的情況，十年間的增長有三、四倍。

學生數目：50人增至153人，增加三倍有多；

學生來源：由香港教會擴展至亞洲、非洲、美洲、歐洲各地。

教授和講師的學歷：擁有博士學位者由4人增至17人，增加四倍有多；

經費收入：由51萬增至近190萬，增加幾乎四倍。

1988年開辦延伸課程，培育信徒靈命邁向成熟，全人成長，以能面對社會的各樣衝擊，承擔家庭、社會和教會各樣的責任。

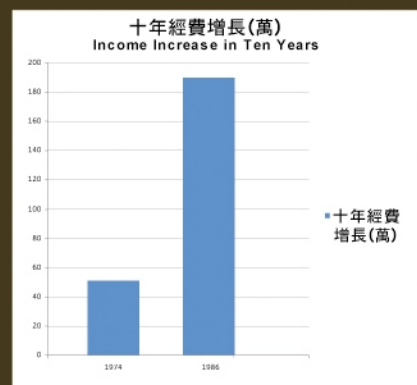
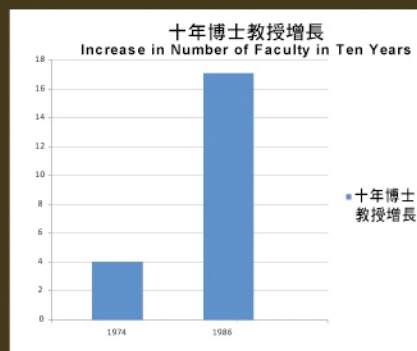
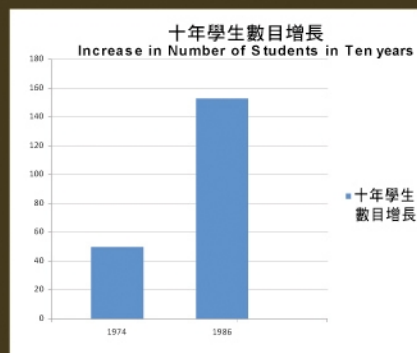
There was a triple and quadruple growth from the last year of the former Lutheran Theological Seminary (1976) to the tenth year of the current Lutheran Theological Seminary(1986)

Number of students: tripled from 50 to 153.

Student origins: expanded from local Hong Kong churches to various parts of Asia, Africa, the Americas and Europe.

The qualifications of faculty: a quadruple increment of faculty members with doctoral degrees from 4 to 17.

Financial income: a quadruple increase from 510 thousand to 1.9 million Hong Kong dollars.



合作成果1992 Cooperative Achievements (1992)

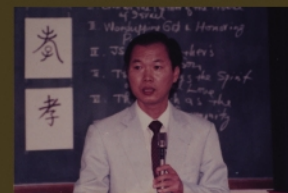
1982年4月26日（信義宗神學院第五年），基督教香港信義會、中華基督教禮賢會香港區會、基督教香港崇真會、及基督教台灣信義會代表簽署《信義宗教會繼續興辦信義宗神學院協議書》，肯定華人信義宗教會神學教育合作計劃的成功。

On April 26th, 1982 (the 5th year of LTS), an “Agreement for Continued Cooperation in the Lutheran Theological Seminary” was signed between the representatives of the ELCHK, the Chinese Rhenish Church Hong Kong Synod, the Tsung Tsin Mission of Hong Kong and the Taiwan Lutheran Church, confirming the success of theological education of the Chinese Lutheran churches.

1992年，學生已達279人，本院服務的範圍已跨越了地區、人種和宗派的界限。

學院積極進行華人神學教授培訓：計有俞繼斌博士、林德皓博士、周偉誠博士、周兆真博士、戴浩輝博士等人，學成返回本院服務。

The number of students reached 279 in 1992 and the reach of the service of the Seminary had also crossed many geographical, ethnic and religious boundaries. Enthusiastic in cultivating Chinese theological teachers: many local scholars, including Dr. Thomas Yu, Dr. Lam Tak Ho, Dr. Chau Wai Shing, Dr. Simon Chow and Dr. Nicholas Tai came back to serve the Seminary after completing their studies abroad.



(1993-2013)

VI. From Paktin Village to Tao Fong Shan

遷校擴建1981-1992

Relocation and Expansion (1981-1992)

1981年，學院獲政府通知，由於政府要發展沙田，必須遷拆學院白田村校舍。上帝用以賽亞書「看哪，我要作一件新事！」來安慰和鼓勵我們。加上1984年的《中英聯合聲明》指出，香港回歸中國勢在必行，學院更確定神學教育對香港教會發展的重要。

1985年，學院展開名為「信心之旅」的遷校工程。最初預算為港幣二千一百萬元。後其因通貨膨脹及工程延誤，歷時八年才能完成。建築費為港幣六千八百萬元。本地的教會共籌募了百分之六十的經費。最後，在信徒的禱告及上帝的恩典下，遷校的工程得以完成。

In 1981, the Seminary was notified by the Hong Kong Government to relocate from its original location in Paktin Village campus due to the Government's plan to develop the Shatin community. God consoled and encouraged us by a verse from the book of Isaiah "Behold, I will do a new thing!" With the "Sino-British Joint Declaration" in 1984 that declared the return of the sovereignty of Hong Kong to China, the Seminary was now even more certain of the importance of theological education towards church developments in Hong Kong.

A relocation project titled "Journey of Faith" was launched in 1985 with an initial budget of HK\$21 million. The project took 8 years to finish due to inflation and construction delays, with a total construction fee of HK\$68 million. The local churches in Hong Kong were able to collect 60% of the spending. Eventually, with the prayers of the church members and God's grace the relocation project was completed.



學院得以遷回道風山，實在要多謝香港教會及信徒、世界信義宗聯會、亞略巴古基金會（前北歐道友會）、道風山基督教叢林的支持。亦多謝基督教香港信義會將白田村校園出售後的款項，悉數捐贈本院。

1993年，道風山新校園建成，學院重回道風山。面對九七回歸祖國的問題，人心惶惶，很多居民爭先恐後地申請移民。但校董會看重上帝的使命，留港服侍教會，一同與香港及中國的教會邁向廿一世紀的新時代。

The relocation of the Seminary to To Fung Shan was successful thanks to the support from the local churches and its members, the Lutheran World Federation, the Areopagos (former is the Christian Mission to Buddhists) and the Tao Fong Shan Christian Centre. Also special thanks to the ELCHK for donating the entire fee received from the sale of the Paktin Village campus.

In 1993, the new campus in To Fung Shan was finished and the Seminary had now returned to To Fung Shan. During that period there was widespread anxiety among Hong Kong citizens about the return of Hong Kong to China in 1997, which led to an emigration tide away from Hong Kong. But the Seminary board was dedicated in God's mission to remain to serve the churches in Hong Kong, and to step into the new era of the 21st century together with the churches in Mainland China.





拓展使命1993-2013-

A Mission for Further Development (1993-2013-)

在這期間，為了更有效地拓展使命，學院積極地與信義宗教會及各宗派教會合作。會員教會除了原本的基督教香港信義會、中華基督教禮賢會香港區會、基督教香港崇真會及基督教台灣信義會外，港澳信義會、粵南信義會亦加入成為會員教會。香港路德會也加入成為友誼會員。

During this period, the Seminary was active in cooperating with various Lutheran and other Christian churches. Besides the original church members of the ELCHK, the Chinese Rhenish Church Hong Kong Synod, the Tsung Tsin Mission of Hong Kong and the Taiwan Lutheran Church, the Hong Kong and Macau Lutheran Church, the Lutheran Philip House Church (LPHC) also joined as a member church, with The Lutheran Church Hong Kong Synod joining as an adjunct member.

學院積極推動與中國基督教兩會的合作。又為東南亞地區培訓教會領袖及神學教授，致力發展成為亞洲地區性的神學院。由此可見學院的神學教育工作，是扎根香港，面向祖國，胸懷亞洲。

The Seminary is active in promoting cooperation with the China Christian Council and the National Committee of Three-self Patriotic Movement. The Seminary also cultivates church leaders and theological teachers for the Southeast Asian region and endeavors to become a Regional Center for Theological Education in Asia. This demonstrates that the theological education of the Seminary is rooted in Hong Kong, facing towards China, and with a heart for Asia.



(2013-)

VII. From Present to Future

「信神」的現在2013

LTS Here and Now (2013)

1992至2013，學院從遷回道風山新校園至今，二十年來的發展簡單表述如下，願榮耀歸與上帝。

The following is a brief summary of the 20 years of development of the LTS after its relocation to the new campus in To Fung Shan since 1992, and may God be glorified.

一、課程方面Programs

為著回應時代轉變及教會需求，過去二十年，本院開設的學位課程由5個增加至13個。

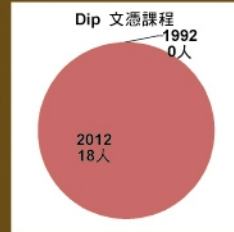
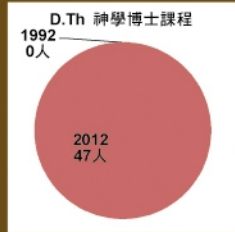
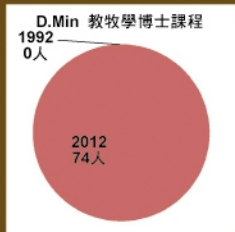
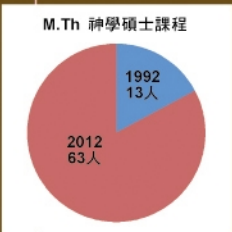
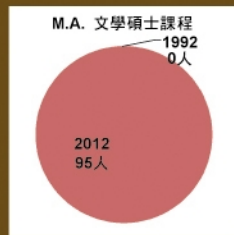
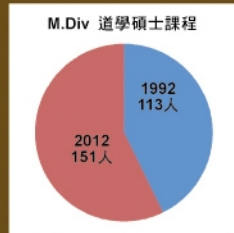
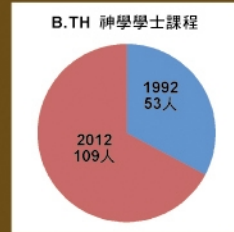
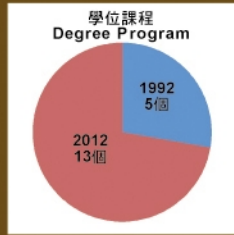
To respond to the changing era and the needs of the churches, we have increased our degree programs from 5 to 13 in the past 20 years.

這十年間「信神」新增課程例如：

- 「基督教社關服侍學研究碩士」課程
- 「靈修學研究碩士」課程
- 「神學圖書館管理學研究碩士」課程

The new programs LTS added in the past 10 years are:

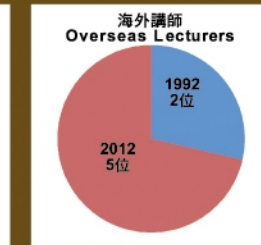
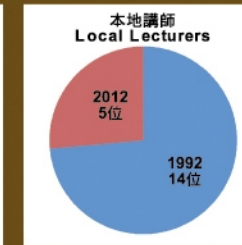
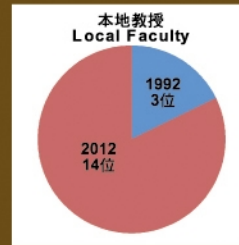
- Master of Arts in Diakonia
- Master of Arts in Spirituality
- Master of Arts in Theological Librarianship



二、教授方面Faculty

過去二十年，因著課程與學生的增加，本院的教授陣容也大大增強，其中本地及海外教授由7位增至24位。

Due to the increase of programs and enrolled students, the number of our teaching faculty, both local and international, has also increased significantly from 7 to 24 in the past 20 years.

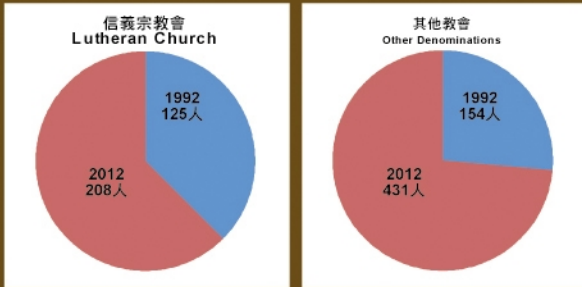


本地與海外教授／講師比較
Local and Overseas Faculty and Lecturers

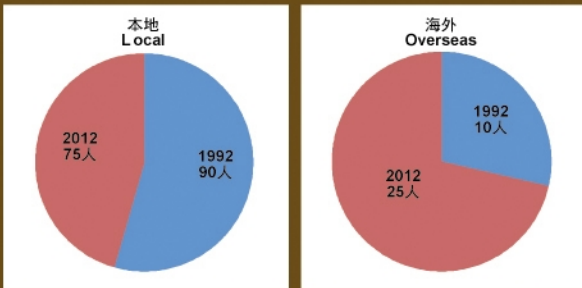
三、學生方面Students

二十年來，本院最顯著的進步是學生人數由279人增至639人。其中以來自其他宗派的同學增加了兩倍，來自亞洲其他地區同學增加五倍尤為突出。

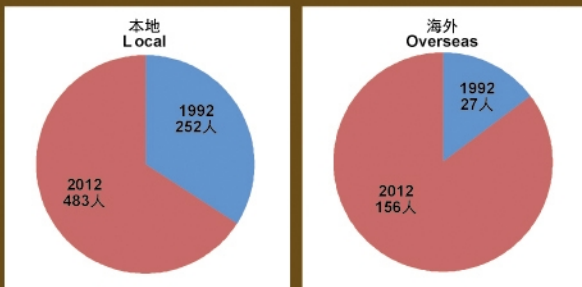
One of the greatest areas of progress the seminary has experienced in the past 20 years is the increase in the number of students from 279 to 639. Among them there was a doubling of students from other denominations and an astonishing five-times increase of students from other Asian regions.



1992-2012 學生宗派比較 number of denominations



1992-2012 學生國家比較 number of country



1992-2012 學生人數比較 number of student

「信神」的展望

The Future Prospects of LTS

蒙上帝帶領，「信神」在湖北灑口開始，一直堅守崗位，為教會訓練合適的傳道人。1948年南遷香港，使命始終不變。過去二十年，上帝帶領「信神」開拓湄公河流域地區、東南亞國家及中國內地教會的事奉，為教會帶來更大的祝福。今天的「信神」已儼然成了一所地區性的神學院了。



在「信神」慶祝一百周年的時候，我們展望將來，「信神」在上帝的恩召裡，使命可說是幾重的：

- 持續為香港教會訓練忠僕，宣講福音，帶領教會。
- 在神學教育和教會事工上和內地教會進深配合，訓練有學養的神學院老師。
- 繼續訓練東南亞地區內神學院的師資，使當地的神學教育得以發展，更趨完善。

這樣看來，「牧者」和「學者」的訓練，便是我們的兩條腿；而香港、中國內地和東南亞便是我們的事奉工場了。

Thanks to God's guidance, LTS has been successful in cultivating many well qualified evangelists for churches since its beginnings in Shekow, Hubei. Our mission has not changed after the relocation to Hong Kong, and for the past 20 years, God has guides us to enlarge our ministry to the Mekong River region, and many churches in Mainland China and other Southeast Asian countries, which has brought many blessings to the churches. Today, LTS has become a regional seminary renown across Southeast Asia.

As we celebrate the Centennial Anniversary of the Lutheran Theological Seminary, we look towards the future within God's grace and plans for our continuing mission:

- To continue cultivating loyal servants to spread the Gospel and lead the churches.
- To enhance the cooperation with churches in Mainland China on theological education and church ministry and cultivate teaching staff for the Seminary.
- To continue cultivating teaching staff in Southeast Asian seminaries and to assist their development in theological education.

We can see from this that the cultivation of pastors and scholars forms our "legs"; and Hong Kong, Mainland China and Southeast Asia are our ministry boundaries.





增城米業作處併新東

增城米業作處併新東