



Lutheran Theological Seminary

Student Handbook

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A. Welcome

Dear Students,

I want to welcome you as a member of our Lutheran Theological Seminary (LTS) family. May God's grace always be with you, so that in your life of study you may be continually cleansed in the grace of the Lord and may have the power of joy in your life.

This "Student Handbook" deals with those things you need to know as a part of the LTS family, and also contains important rules and regulations. Allow me to emphasize a few of the uses of the Handbook:

The Handbook contains several guidelines that are important for you to know as a member of the LTS family. Group life is a kind of practice; it helps us to learn to respect each other, and it is only within this environment of mutual respect that we will be able to nurture a genuinely harmonious life together.

Mutual respect must involve self-control and concern for the needs of others, not just taking care of one's own desires and emphasizing one's own individual rights, ignoring the feelings of others. Therefore, this Handbook serves the purpose of helping us to have "self-discipline".

LTS is a large family, and everything that the seminary has belongs to the whole family. Following the guidelines of the Handbook is one way of expressing love for each other and love for the school. Our forefathers have taught us the difference between the "great self" and the "small self," and have encouraged us to have the spirit of "sacrificing the small self in order to achieve the great self." This Handbook seeks to have the same purpose.

Finally, this Handbook's ultimate purpose is to invite us to enjoy the practice of life together. May the present and the future of our life together be richly blessed.

Dr. Simon Chow
President

B. LTS Mission Statement

Lutheran Theological Seminary with its foundation in Holy Scriptures, and from a Lutheran faith perspective, strives to nurture students from Hong Kong and throughout the world, in an atmosphere of ecumenical unity, vibrant worship life, dynamic mission service, cooperative fellowship and the pursuit of excellence.

The seminary seeks to develop faithful servants of God's Word who are characterized by spiritual maturity, depth of knowledge, a heart for pastoral ministry, enthusiasm in mission, skill in teaching, willingness to cooperate, a commitment to life-long growth, and an abiding concern for society.

To achieve this mission, the Lutheran Theological Seminary takes the following as our Main Points of Emphasis:

Spiritual Formation and a Sense of Self-Giving

In an age of professionalism, our seminary teaches students neither to regard a theological degree simply as proof of professional qualifications, nor to become overwhelmed by the increasing demand for skill and competence in pastoral ministry. Instead, we encourage our students to offer their lives in service to the Lord. Therefore, our seminary nurtures our students holistically, helping them to discover their potential gifts, and also molding the spiritual life of the student through the gospel of Christ, transforming a self-centered life-style into a world-view that is Christ-centered, in which service consists not only in the application of pastoral skills, but also in a life that is lived in dependence upon the grace of God. They are inspired to live, not for material possessions and temporal rewards, but for a higher calling which leads to self-sacrifice for the church.

Our first priority is spiritual formation, built upon a foundation of academic study and pastoral skills. We recognize the mutuality of these three areas of theological education and blend them together in ways that will maximize the development of holistic growth.

To assist in the realization of these goals, the seminary's chaplaincy department has been given the special responsibility of nurturing the commitment of our students. Every faculty member also understands it as their responsibility to assist our students to reflect on the renewal of their lives. We emphasize life together in worship and fellowship, praising the grace of our Lord and loving each other, leading to a sense of wholeness in spiritual direction.

Academic Excellence and Innovative Practice

One of the characteristics of the twenty-first century is the unprecedented pace of change. In a time when today's innovation is obsolete tomorrow, we not only assist

students to increase their knowledge and improve their skills, but also encourage them to embody and bring together in a harmonious whole what they have learned, to seize with vigor the wisdom given to them by God, to respond to the needs of this age with creativity, the future of the church.

Asian theology continues to be significantly influenced by the West. We must strive together to develop a contextual theology, making it possible for the gospel to take root in the soil of the culture.

We are acutely aware of the importance of theological education to the development of the church and society. Therefore, we are doing our best to train individuals in Hong Kong, Asia and other parts of the world to become accomplished teachers and researchers in theology.

Our faculties, in addition to being academically accomplished, are also experienced in pastoral ministry. Besides being committed to research and publication, they are equally interested in exploring with students the challenges of their future ministries. This atmosphere of learning and sharing is enhanced by our large, modern, well-equipped library, a quiet refuge for study and reflection. Furthermore, our seminary, being committed to broad academic discourse and the enhancement of academic standards, is a founding member of the Association for Theological Education in South East Asia (ATESEA), the Asia Theological Association (ATA), and the Hong Kong Theological Education Association (HKTEA).

Proclamation of the Gospel and Commitment to Mission

In the midst of a pluralistic society, we emphasize mutual respect and understanding of other religions and cultural traditions. Yet, we firmly believe that only Christ, as witnessed to in the Scriptures, can lead us to a relationship with the true God. Therefore, we emphasize training our students to proclaim the gospel, in order to lead all people to Christ.

Our seminary has close cooperation with international churches. Both the faculty and student body consist of individuals from various countries who have come together to learn. This makes it possible for our students to understand on a deeper level the life of people from other parts of the world, to develop an intimate awareness of the needs of sister churches, and to gain a fresh and engaging sense of the importance of mission. In addition, we sponsor cultural awareness groups. These provide the opportunity for our students to observe first-hand the cultures and church settings of other locations, and allow our students to join together with Christian brothers and sisters outside Hong Kong in gospel proclamation and service to society. In the process, our students learn discipline, teamwork and reliance on God in the midst of an unfamiliar environment, and gradually come to see that their intellectual knowledge has matured into important life experiences.

In response to an ever-changing society, theories of pastoral ministry continue to develop and improve. In light of this, our seminary seeks close cooperative relationships with a variety of churches and organizations in Hong Kong, in order

better to understand the real needs of church. We are thereby better able to offer continuing education for students from diverse backgrounds. We also understand the crucial function of ongoing pastoral education in the ministry of the church, so in the design and administration of the curriculum we strive to meet the time constraints of those already actively involved in ministry. With well-designed courses in practical theology and Christian education, in addition to fieldwork, we seek to increase the skills of our students, and assist the church to experience healthy growth.

Through student exchange programs with universities and seminaries around the world, and the establishment of a Mission and Cross-Cultural Studies Center, an Alumni Association, and a Pastoral Colleagues Continuing Education Group, LTS strives to help both students and alumni to be better equipped in proclamation, mission and pastoral ministry.

Pursuit of Unity and Promotion of Reconciliation

The seminary was founded by the Lutheran church, and we contribute to the larger church and to theological education with our rich theological heritage. Students learn to respect other denominations, to encourage mutual support, to promote Christian unity, as a witness to the glory of God.

In a society experiencing rapid technological development, globalization and urbanization, the gap between the rich and the poor continues to widen. Throughout Asia, equality of the sexes is yet to be achieved either in the church or in society as a whole. We encourage students to become the prophets of their time, to pursue justice for the weak and helpless, and through the gospel of reconciliation bring harmony to groups with conflicting interests.

Because of human greed and a lack of knowledge related to the care and maintenance of the earth, God's creation is gradually being depleted through environmental pollution and endangered ecosystems. Therefore, we nurture an environmental consciousness in our students, preparing them to point the way for believers in the protection and wise use of God's creation.

Our seminary has established the Center for Luther Studies in Context, one of the purposes of which is to assist students to understand how to appreciate the traditions of others, while at the same time respecting their own tradition; to study Western theology, while at the same time being connected to their own situation and context. Our seminary not only helps students to reflect theologically, but through their life together as a diverse community of faculty, staff and students, we practice loving one another in a spirit of unity; and we encourage students to strive diligently in their studies to discover how to serve both society and the church.

Nurture of Believers and Witness to Christ

Faced with fields ripe and ready for harvest, the work of the church must be done accomplished through the close cooperation of pastoral ministers and church members. We believe in the priesthood of all believers, and the importance of bearing witness to

our faith both in church and society; therefore, the points of emphasis listed above relate not only to clergy but to laity as well.

Believers, in addition to their daily work, have the added responsibility of caring for their families and participating in the work of the church. They need to be cared for in body, mind and spirit. We nurture believers in spiritual maturity, caring for their holistic growth so that they can face the challenges of modern society, upholding their duty to their family, their society and their church.

In response to the practical needs of the developing Chinese churches, the design of our curriculum not only assists them in adapting to the ministry of the church in the present, but provides them with a long-term vision of working in concert with pastoral ministers in leading the church into the future.

The Asian church frequently finds itself faced with the tension between faith and privatization. This limits the effect of the gospel in society as a whole. It is our desire to help believers to enter more deeply into the life of the society in which they live and seriously to reflect upon their place as Christians in society. We want to strengthen believers' ability to think theologically and their capacity to synthesize the results of their thinking. We endeavor to nurture them to be God's witnesses in their various vocations, and to bring to completion the gospel in their daily lives.

Our seminary operates an Evening Extension Course Center in Wong Tai Sin. The courses are taught by the faculty of the seminary, as well as visiting lecturers. The supervisor of our Evening Extension Course, together with the Management Committee and the Alumni Association are continually involved in the process of improving the curriculum, making the courses better fit the needs of the believers. We are beginning to plan a Distance Learning Course so that believers who want to pursue theological studies are not limited by time and space, becoming the priesthood of the twenty-first century."

LTS welcomes those who are committed to service in church and community, both clergy and laity. We do not discriminate on the basis of denominational affiliation, nationality, geographical origin, gender, age or disability, in either hiring or admissions.

C. Student Life Regulations

Every Student, at the time of joining LTS, is expected to have received a precise calling from God, and decides to take the theological training in our seminary. Therefore, each of LTS regulation is designed as part of the life training program for the students, not the redundant chains or harasses of conscience. It is hoped that every student can self-respect himself / herself in the truth, and treat themselves properly each of the regulations that designed beneficially to them. Hopefully, such practice facilitates the development of our seminary towards perfection for the honour of God. Amen!

I. General Regulations

1. Respect and love God.
2. Act to love and safeguard the seminary.
3. Identify clearly the identity of ministry; do not hurtfully criticize teachers, student, or staff, instead, say more build others up.
4. Show enthusiastically to the sanctified tasks and preaching; do not show indifferent attitude to one's calling and the souls of others.
5. Take care of one's spiritual needs and academic study; refrain from being laziness, or wasting time.
6. Keep self-disciplined; act uncontrollably or self-centeredly; establish team-spirit and help one another.
7. Maintain oneself in a good manner; do not behave arrogantly or impolitely.
8. Take care of one's health, do away any bad habit.
9. Love public belongings.
10. Do not perform any illegal act.

II. Leave Regulations

To make students focus on their study and prepare themselves to be loyal Servants, the following arrangements are made:

1. Do not take any unjustified leave.
2. Any residential students taking leaves for more than 4 hours from the seminary, signing on outgoing log book is required; and outgoing students have to return to LTS before 11:00pm; outside-residence has to get the prior concurrence from the seminary pastor and notify the dormitory-in-charge.
3. Lecture absence application has to be referred to and concurred by the concerned course professor, and then approved by the Dean of Studies.
4. Attendance resumed as is planned, unless leave is extended for special and justified reason, and proper approval is made with written official proof.
5. In case of emergency, which makes the leave application cannot be submitted by the concerned student personally, he/she may authorize another person to do it on his/her behalf.

6. Any leave from LTS or class absence without proper approval, the faculty will take the disciplinary action accordingly.

III. Classroom Regulations

1. Students are required to dress cleanly and neatly in lecture.
2. Don't be late arrival or early leave for lectures.
3. Do not take any unapproved absence from lecture.
4. Do not do irrelevant assignment in each lecture.
5. Student's speech must be made in a gentle and polite manner.
6. No sleep is allowed in lecture.
7. Classroom and things inside it such as chairs, desks, teaching aids, must be kept in a clean and neat manner.
8. Do not take the belongings of others without proper concurrence.
9. Class monitors are required to switch off lights and electrical appliances, for the concern of saving energy.

IV. Dormitory Regulations

[for details, please refer to the yearly updated Dormitory Regulation.]

1. Sleep and get up as scheduled.
2. Keep the bed clean and all things neat in bedroom.
3. Cleaning of toilet, floor, window and door need to be undertaken by the residential students as arranged.
4. Except for special case, no lights switching on is allowed after the scheduled sleeping time.
5. No unauthorized residence outside LTS is allowed, unless special approval is granted.
6. Unless prior approval is obtained from the seminary, no guest residence is allowed.
7. Except for those approved, no Summer residence is allowed. Application for summer and coming Fall semester residence must be submitted before the end of April of each year.
8. Student suffering sudden discomfort or sick needs to ask somebody else to report for him/her to the dormitory-in-charge or seminary pastor.
9. Do not take the belongings of others without proper concurrence.
10. Do not speak loudly in bedroom.
11. Do not set radio or media player to produce loud noise in bedroom.
12. Except for special case, do not go with slippery or sleeping gown outside the dormitory.
13. Students are not allowed to enter the bedroom of the other sex.
14. For maintaining public hygiene, only the uncooked food are allowed for eating in the common room, the cooked food has to be processed or eaten in the dining hall.
15. Do not use with oven or cook with fire within the dormitory area (except in the kitchens of family quarters).

16. Only the furniture provided by the seminary is allowed to be put in the bedroom, for the reason of limited space.
17. For control of worms and rats, do not eat in the bedroom, all rubbish have to be disposed to the rubbish collection area.
18. For maintaining the dormitory clean and neat, do not place the personal belonging in the public area.
19. If necessary, clothes are allowed to hang in the clothes drying place only. Charged washing machine and drying machine are available for the residential students; paid-in coins can be purchased through the dormitory-in-charge.
20. For the safe of the seminary, please lock the gate at every time of exiting or entering. Encounter with stranger within the dormitory, ask him/her the visiting reason, but in a polite manner.
21. For maintaining the dormitory environment comfortable, please dispose properly the unused materials in the public area, and keep the place clean.
22. Switch off lights, fans and close the window and door, after each use of prayer room, common room.
23. Avoid danger and energy waste, heat water supplies are available in the designated period: 6:00am-10:00am; 4:00pm-11:30pm.
24. Please use the public telephone to a maximum of 3 minutes.
25. Air-conditioning payment is collected every semester, charge rate is HK\$1.5 per KwHr.
26. Use of electric appliance such as heating oven, cooker, TV and refrigerator are not allowed in the bedroom & dormitory area. We should randomly check all the dormitories for the sake of public safety.
27. Please put the public use material back to its position after use.
28. For energy saving, students are normally expected to study in library.
29. Anti-flea bombs are prohibited in all dormitories as they trigger the automatic fire alarm system.

V. Meal Regulations

1. Student meal is administered by meal management committee formed by the seminary dedicated staff and the representatives assigned by the Student Union.
2. No unauthorized students are allowed to take food or kitchen accessories.
3. Do not enter the kitchen, except for special reason, to avoid hindering the work of kitchen staff.
4. According to policy, no meal is provided by the seminary in holidays, meal has to be settled by the student himself or herself.
5. Meals are provided as scheduled, no extra meal will be provided for those missing the scheduled meal.
6. In case for special reason, student may ask the other to reserve some food for him/her.
7. At the meal, students are required to dress neatly, and wait for others gently and quietly until the designated meal time.
8. Students are required to lead by turn the pre-meal songs and prayer, and are responsible for the post-meal clean-up.

9. For facilitating inter-student's fellowship communication, students are expected to take meal in the dining hall, unless for individual health reason, for which case approval is required; such application need to be forwarded to the chaplaincy department with doctor's proof document.
10. All foods, drinks and soups provided in the dining hall are need to pay.

VI. Functions Regulations

1. Students ought to attend all functions such as Morning/Evening Prayer, Weekly Meeting, all other meetings planned per the school calendar, and the activities launched by the Student Union such as student fellowship meeting; such functions are prepared to facilitate the learning of community life, thus commuting students are also expected to participate at their utmost, in order to drive multi-dimensional development.
2. Programme responsible students are required to act loyally.
3. Attend meetings quietly and seriously.
4. Do not come lately or leave early, to avoid affecting meeting atmosphere.
5. In case attendance to the Morning / Evening Prayer, Weekly Meeting or other meetings, absence application has to be forwarded to the Chaplaincy Department.

D. Guidelines for Inclusive Language

Chinese Terms

God	上帝 神 真神 獨一真神 上主 (Yahweh; Lord)
Lord	上主 (Yahweh; Lord) 主 (Yahweh; Lord = 基督為救主之主； Master = 耶穌為老師)
Holy Spirit	聖靈 (基督教) 聖神 (天主教)
God, Lord, Holy Sprit, Christ 的代名詞	祂 (第三者) 祢 (第二者)
Christianity	基督宗教，包括： Catholicism, Catholic Christianity 天主教 Protestantism, Protestant Christianity 基督教；更正教？ 提議採用：基督新教／新教 Orthodoxy, Eastern Orthodoxy 東正教
Christians	基督徒，包括： Catholic Christians 天主教徒 Protestant Christians 基督徒；提議採用：基督新教徒／新教徒 Orthodox Christians 東正教徒
代名詞	他 = 陽性；亦可一般性 (如一個「人」) 她 = 陰性 他們 = 陽性；亦可一般性 (男女的眾數) 她們 = 陰性 你 = 陽性 妳 = 陰性 你們 = 一般性 (男女均可)

1. Generic man

Avoid using man in a generic sense.

Alternatives: humanity, humankind, humans, human beings, human species, person(s), people; first-person plural pronouns (we, us, our, ours).

2. Compounds with man

manpower	personnel, human resources
man-made	manufactured, artificial
craftsman	artisan
chairman	chair, chairperson, moderator
congressman	member of congress, representative
fireman	fire-fighter

Some writers and editors object to compounds with person and people.

3. Generic he (him, himself, his) for both sexes.

Alternatives:

a) Revision in the plural.

b) Substitution of he or she, he/she, s/he, he(she).

c) Elimination of the pronoun.

Illustration: Everyone has a right to [his or her] an opinion.

d) Restructuring.

e) Repetition of the noun or substitution of a synonym.

f) Shift to the first person (I, we, us), second person (you), or the impersonal third person (one)

g) Alternation of masculine and feminine pronouns.

Illustration: The employer must ask a number of questions about every candidate.

Does she have strong references? Does he have relevant experience?

h) Use of passive voice.

4. Feminine Pronoun she to designate a country, a ship, nature, the church, etc.

Unnecessary. It is perfectly all right.

5. They as a singular pronoun for each and every (in an informal context).

Illustration: Let everyone carry their own luggage.

6. Common-gender forms applicable to both sexes. E.g. aviator, doctor, usher, etc.

Feminine forms, aviatrix, doctress, usherette, etc., seem contrived.

7. imported words (especially French) which are gender-marked:

fiance / fiancée divorce / divorcee protegee / protegee blond / blonde..

The original gender-marked forms may be kept.

[Adapted from: Marilyn Schwartz and the Task Force on Bias-Free Language of the Association of American University Presses, Guidelines for Bias-Free Writing, Bloomington: University of Indiana Press, 1995.]

Inclusive Language in Worship

The basic problem to overcome is that the liturgical language to a great extent is created by men and therefore mirrors men's worldview, experience and religious insights. Consequently it lacks specific expressions of women's faith and life experience. Many women find it difficult to understand that they were created in the image and likeness of God, when all their exclusively women experiences can find no place in the God they are told to worship - King of Kings, Lord of Lords, Father, God of our Fathers, Leader of armies.

Christological language, images and metaphors must be critically examined. The problem arises for women when the maleness of Christ is overemphasised. In some traditions women are deprived full participation in the life of the church because the Church assumes a Christological premise which declares that Jesus as male was a necessary precondition. The liturgical language often follows the language praxis according to which masculine pronouns are used even when both women and men are referred to. The language that still dominates many liturgies reflects a hierarchical structure of society of old with male dominance over women. Such liturgical language contributes to the preservation of inequality between men and women.

Suggestions

1. Reduce third person pronouns about God. The pronoun can be replaced by repeating "God" or through a paraphrase. In prayers the second person "you" can be used and the personal relationship will then be strengthened. "God Himself" can be substituted by "Godself".
2. As the importance of incarnation is that God became a human being, not that Jesus Christ was born a man, Christ's maleness should not be overemphasised and the pronoun for third person should not be used too frequently.
3. Always cheque The New Revised Standard Version for texts to be used in the liturgy.
4. God the Father is a strong metaphor that cannot be taken away. It is not an alternative to call God Mother. One way is to say "God who is like a Father and a Mother for us". To counteract the dominance of the male and hierarchical metaphors. use also other metaphors like "God as refuge. Well. Living, Water". The parallel images of a man and a woman representing God should be used much more; not only God, the good shepherd but also God, the woman searching for her lost coin. (Luke 15: 3-10). Or "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened." (Math, 13:33) Or "How often have I desired to gather your children together as a hen gathers her brood under her wings...." (Math.23:37)
5. Metaphors can also be made out of verbs. Instead of only talking of God who conquers chaos, rules the world, fights against the evil, judges human sin. God also gives birth to the universe, feeds the world, leads a person into truth, embraces the congregation, cares like a mother and a father.
6. Jesus Christ as the Son should not be the only epithet for Christ. It was used to

express that Jesus is God. Today it expresses more Christ's human nature. An alternative is "God's only child". In John. Logos is used for Christ, like earlier Sofia.

7. Lord, both for God and for the risen Christ, corresponds to JHWH, Kyrios in Septuaginta and Dominus in Vulgata. Is there a contemporary expression, which includes both the mystery of God's identity and the uniqueness of Jesus Christ? Such a word should refer to JHWH, recognize Jesus' divine nature, fit into a liturgical text and not have more disadvantages than advantages? "The living, I am. Jesus is Christ, The living Christ"?
8. Regarding the Trinity it is important to stress the relational aspect that ought to be expressed also in the liturgy, also as a model for human relationship.
9. There are many different ways of replacing the traditional trinity formula: one is "Creator, Redeemer and Sustainer of Life. "

[LTS 2000-05-15 Dr. Birgitta Larsson]

Further Suggestions on Divine Names

1. The term "God" is not gender-specific (other than the masculine third personal pronoun attributed thereunto). But other names for God, like "Yahweh" (in the Old Testament), "Lord," "King of Kings," "Sovereign," etc. are male images. These names should not be used without consciousness of their male connotations, and if they must be used, care should be taken to explain to the audience (or readers) the male-dominated ancient worldview in which the terms have arisen. The male images for God need not be allowed to predominate. There are other terms for God which do not have male connotations, e.g, Supreme Being, the Almighty, the Divine One, the Holy One, etc., and these can be invoked to lessen the gender-entanglement.
2. What about "God the Father," "Heavenly Father," "Father in Heaven," etc.? These expressions have a long history in the Christian tradition, traceable even to the Bible. They cannot be discarded; however, they should not be taken as the only pre-eminent way to address God, and if they are invoked, the users should be sensitive to their gender implications, especially to people nowadays who are gender-conscious in language-usage. The alternative expressions, "God the Mother," "Mother in Heaven," etc. are just as gender-specific, and they are not helpful in addressing the sexist issue. Besides, they may create other confusions. "Father/Mother in Heaven" is sometimes suggested; but it is a long way from being universally accepted, if for no other reason than its absence in the Bible.
3. The Trinitarian formulations, "Father, Son, and Holy Spirit," present delicate problems. The first two designations are for male figures. But because the formulations are so well-established in the Christian tradition, they can hardly be discontinued without incurring a sense of loss for a great many Christian believers. It has been suggested that one way to avoid the heavily male-oriented Trinitarian formulation is to speak of "The Creator, Redeemer, and Sustainer." Even if granted rough parallel with "Father, Son and Holy Spirit," the elements of personal relationship in the traditional Trinitarian nomenclature are missed. Another suggestion, "The Father, Son, and the Holy Spirit, Mother of us ail," makes an attempt to include both the masculine and feminine elements, but at the

- expense of creating more problems (like making it into “quadrinarianism”?).
4. The Trinitarian nomenclature in the benediction, “The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, ” lessens the masculine emphasis somewhat (the male sex of Jesus Christ cannot be denied). There seem to be no entirely satisfactory solutions to the Trinitarian problem. Whatever formulations are used, traditional or newly made up, special attention should be given to the task of educating the people to be aware of sexist implications of gender in language on the one hand, and to be able to go beyond literal-mindedness in dealing with the gender-sex issue (which is often made into a confused issue), especially with respect to divine mystery.

E. Library Services

LTS Library (www.lts.edu) has more than 90,000 printed books, over 100 printed journals and many electronic resources such as full-text e-books (100,000 vols.), full-text journal databases (700 titles) on Internet, CD-ROM etc. She is one of the largest Chinese seminary libraries around the world.

1. Opening Hours

A. During school time

Monday to Friday	9:00am to 10:00pm
Saturday	9:00am to 12:00nn
Sunday & public holiday	Closed

B. During school holidays (e.g. Christmas, New Year, Easter, Summer vacation)

Monday to Friday	9:00am to 5:00pm
Saturday	9:00am to 12:00nn
Sunday & public holiday	Closed

* The Library will be closed at Morning Prayer, Evening Prayer, Friday Assembly and dinner time.

2. Check-out and Check-in Services

A. Normal students may check out at most 15 books. M.Th., D.Min. and D. Th. students may check out at most 30 books.

B. Ordinary books

- i. Loan period is 4 weeks.
- ii. If no reservation made by other, books can be renewed.
- iii. Overdue fine is HK\$0.5 per book per day.
- iv. Books not overdue can be returned to the self-service Book Return Box. (But if you have already used up the loan quota, you may return the book to the counter directly, so you may continue to check out other books on the same day)..

C. Reserve books

- i. From Monday to Thursday: reserve books are available for checking out after 4:00pm and the books must be returned to the counter on next day before 10:00am
- ii. Friday: reserve books are available for checking out after 4:00pm and the books must be returned to the counter on Monday before 10:00am
- iii. Saturday: reserve books are available for checking out at any time and the books must be returned to the counter on Monday before 10:00am.

- iv. Overdue fine is HK\$0.50 per book per hour.
- v. If the due days fall on public holiday, the due days will be automatically postponed to the next working day of the Library.
- D. As the Library is only served by student helpers at night, check-out and check-in service is not available during that period.
- E. For convenience sake, please check out/in books 15 minutes before library closing at noon and evening.
- F. All periodicals, magazines, theses and reference books cannot be checked out.

3. Lost and Penalty

If anyone lost a book, he has to pay for the original cost of the book and HK\$50.00 as handling charges and overdue fine.

4. Library Cards

- A. When check out book, you should show your valid library card.
- B. When you register every term, your present library card will be valid till you graduate. You do not need to get a new library card every term. But if students do not register, the library cards will be expired automatically.
- C. When graduate, you can apply a free alumni library card which can borrow 5 books.
- D. If you lost your library cards, please inform the library immediately. To get a new card, you need to pay HK\$20.0 for the handling charges.

5. Photocopying & Scanning

- A. Photocopying machines are available at the upper and lower levels of the library.
- B. Photocopying service charges are HK\$0.3 per A4 paper and HK\$0.5 for A3 paper.
- C. Scanning machine is available at the upper level of the library. Scanning is free of charge at present.
- D. When making photocopies or scanning, please respect the Copyright Law in Hong Kong. Don't photocopy or scan an entire book, even if you do the copying in stages over a period of time. Generally speaking, any photocopying and scanning should not exceed 10% of the book.

6. Inter-Library Loan (ILL)

- A. Through the ILL services of the Ecumenical Information Network (EIN) (www.ein-hk.info), students can visit and borrow items from the following member libraries: Alliance Bible Seminary, China Graduate School of Theology, Evangel Seminary, and Catholic Holy Spirit Seminary. Charges for each ILL book are HK\$10.00 (if you submit your application before Thursday noon, you can get your book at the counter after Monday noon). Charges for journal article photocopying are HK\$1.00 per page.
- B. Through the ILL services of the Hong Kong Theological Education Association (HKTEA), students can visit and borrow items from the following member libraries: HK Baptist Seminary, Bethel Bible Seminary, Bible Seminary of Hong Kong, Ecclesia Bible College, SKH Ming Hua Theological College, United Wesleyan Graduate Institute, China Bible Seminary, Christian Ministry Institute, and Chinese Mission Seminary. There is no service charge for the ILL books, but the students need to borrow and return ILL books himself. Charges for journal article photocopying are HK\$1.00 per page.
- C. Students can borrow at most 3 ILL books. The loan periods of ILL books are depended on the lending library, usually the loan periods are 2 weeks.

7. Rules for Readers

- A. Please keep the library quiet and tidy.
- B. In the library, please turn off the ringing sound of your mobile phones or pagers. Please don't make any phone calls in the library.
- C. In the library, you can drink plain water that is stored in bottle. Please don't bring other drinks or food in the library.
- D. In the beginning of new term, students who are graduating and writing theses can apply for personal seats and use them for one year.
- E. Other students please don't hold seats without library permission. Be considerate, if you leave your seats more than 2 hours, please clean them up and let others to use them.

8. Contacts

Head Librarian: Mr. Tang, Sui Tung Tel: 26843227; Email: library@lts.edu

F. Administration and Services

1. The administration principles

Both church and evangelistic organization are under very similar situation which are trying best to make good use of the limited resources in order to achieve the great works for God. Hence, such principles can be regarded as the same principles in future serving.

A. To principles of serving each other

Insufficient man-power with heavy-loaded works, help each other, one should pay extra effort willingly, no complaint or criticism.

B. The principles of resources used in educating

- i. LTS has large deficit, we spend most of our resources on brilliant educating, thus please save water and electricity, and turn off the lights, air-conditioners and water taps if unnecessary.
- ii. Please turn off the switch when leaving the classroom, dining hall, restroom and close all windows.

C. The principle of self-discipline

All regulations are for our fellowship life in order to enable our self-discipline.

2. The Secretary

A. To serve for everyone, please feel free to make your enquiries:

Asst. Director of Administration (Property maintenance & Repair)	Mr. Bon Fung
Executive Secretary	Ms. Lorna Lee
(School bus, dormitory, meals, facilities & room booking)	
Secretary (Car park)	Mr. Chang Ki Hang
Secretary (Day school secretary, Mailing)	Ms. Lau Chung Shan
Secretary (TEE secretary)	Ms. Jim Li
Registrar	Ms. Queenie Wong
Director of Development	Ms. Phyllis Lam
Development secretary	Ms. Mandy Cheung
Bursar	Mr. Benjamin Tam
IT Director (WiFi registration)	Mr. Kelvin Wong

3. Catering

- A. Commuting students should submit the meal order for semester form to the Bursar, together with the course registration form. This meal order for semester is discounted, price refer to *LTS Catalogue*. Correction of meal order is acceptable during the add/drop period.
- B. Students can also buy a meal ticket in original price on the day for meal, availability depends on the situation. Price refer to *LTS Catalogue*.

4. School Bus Service

- A. All Board members, faculty, staff, student, alumni and students' family members, seminary's guest, people who come up for seminary related affairs, Tao Fong Shan Christian Centre's staff are free to enjoy our bus services. We are sorry to take any other passengers.
- B. All Board members, faculty, staff have priority to have the service. The other passengers are on first come first service basis.

5. Token for laundry

The boarding students may purchase the token from the warden, each token costs HK\$5.0 (effective from 1 Sep 2006). For non-student the cost is HK\$15.0, token is sale in the main office. washing machine can only use foamless washing powder.

6. Fax and photocopying

Unless it is necessary, please do not use the fax machine or photocopy machine in the office, and if needed please pay attention to the following:

- A. Fax: please do not operate the fax machine by yourself but let the staff do it for you. Each paper costs HK1.0 for local fax. For any overseas transmitting, the costs will be according to the Telecom Company, and the student should fill in the record placed next to the fax machine. If it is not necessary, please do not use the fax machine to hand in your assignment otherwise the cost will be at HK\$1.0 per paper.
- B. Photocopying: the seminary prefer students use the photo-copier in library by Octopus card. If need the secretary to help on the photocopying service, you are requested to give appropriate reason and the cost will be at HK\$0.6 per A4 white paper, HK\$1.2 for A3 white paper.

Please pay attention:

Photocopy machine in the office can be used for course notes copying. Class monitor can use it by the course copy passwords, the copy fee should be paid to the office at the end of semester.

7. Facilities checking out

- A. The seminary has teaching facilities for both lecture and meeting, please contact the Executive Secretary for application.
- B. All classrooms are available for fellowship meeting, please contact the Executive Secretary for application.

- C. During the semester, commuting students can apply for short-term accommodation. Charges please refer to *LTS Catalogue*. Room charge is not including air-conditioner and meal fees.

8. Maintenance

- A. If there is any damage needed to be repaired in the seminary, sleeping-rooms or classrooms, please fill in the Maintenance Report Form, the maintenance service will be completed in two weeks and if not, please fill in the form once again. The form should be submitted to the administrative officer instead of handing to the maintenance man lest the maintenance schedule will be affected.
- B. If there is any damage found in the dormitory, please inform the administrative officer within one week after the semester has begun. After one month of the new semester, the seminary will investigate the dormitory which will also be carried out once each for the end of the Fall and Spring semester, and if any damages or dirt found, there will be penalty and to be deducted from the deposit.

9. Telephone

- A. Due to the fact that the correspondences (incoming and outgoing) are very busy, please do not use the telephone in the office.
- B. Please do not use the telephone in the office to be the contact phone number with your families or friends, the office will not take message for you.
- C. Students can use the telephone inside the dining hall.

10. Mails for students

- A. Please use the Chinese name on all incoming mails, in case English name is used, please must provide the full name rather than the given name/Christian name only. As for the married couple, please use the registered student's name as the addressee to help the staff for easy distribution. All mails should be received at the dining hall and please do not get the mails at the office by yourself.
- B. For registered mail, please direct to "Lutheran Theological Seminary" and marked transfer to "student name". Mailing address: Recipient's full name, c/o Lutheran Theological Seminary, 50 To Fung Shan Road, Shatin, Hong Kong.
- C. Student who used e-shopping, he/she should received the parcel by themselves.
- D. Graduating students please pay attention to change and update the mailing address after the graduation.

11. Student card

- A. Student card is valid for one year. (expired in every September)
- B. A recent photo is needed for the student card.
- C. Full name, study program and student ID should be written on the back side of the photo.
- D. Please carefully keep the student card. Replacement should apply to the office and charged HK\$20.0.
- E. Renew of student card should be made within the first two weeks of semester. Late application will be charged HK\$20.0.

12. Campus visiting

- A. In order to share God's grace, other than the library is opened for all congregations, the campus is welcome for visiting. Application of visiting and campus tour should send to the Development Department
- B. Though there is sign indicating "No Entry is Allowed", visitor is allowed in the campus from 9:00am to 5:00pm. For security sake, no visiting is allowed after 5:00pm, except the visitor is accompanied with a staff or student.
- C. If you find any stranger in the campus, please inquire his reason for visiting in a polite manner.

13. Use of the car park

- A. For commuting students, please park the car at the car park. Car parking is charged HK\$100.0 per semester, application should send to Mr. Chang Ki Hang.
- B. For boarding students (over-night parking):
 - i. In principle, student who are receiving scholarship, should not own any private car.
 - ii. Due to the limited in parking space, the car/motor-bike to be parked over-night should get permission from the seminary. (Please contact Mr. Chang Ki Hang.)
 - iii. Parking fee of private car is HK\$300.0 per month, motor-bike is HK\$150.0.

14. Communal materials

- A. Without permission, the seminary's Bibles, hymn books, bookshelves, tables, chairs, cups and bowls, etc. should not be moved for personal use. If necessary, all communal materials should be return to the original location after use.
- B. Toilet papers and hand soaps of the seminary should not take away for personal use.

15. Environment consciousness

It is better to use the natural light than the electric light. Please give up the bad habit in turning on all electric sources whenever entering a room and keep the good habit in turning off all electric sources when leaving the room more than 15 minutes. Please do not put the greasy water and leftover food into the drain lest the drinkable water polluted, and it may cause accusation from the Environment Protection Department.

16. WiFi internet service

We provide WiFi internet service in campus. Please make registration with your hardware to the IT Director. Every student can enjoy one free setting per semester. Afterwards, service charge of HK\$100.0 per each setting and without priority.

17. Others

- A. If the student is expecting some visitor or purchases, please handle by yourself since no staff is available as receptionist nor recipient.
- B. To help the staff working without distraction, please keep quiet in the office. Please do not linger in the office nor behold any documents/ letters without any reason. Without permission granted, please do not make use of the facilities. Please enter the office only during office hours.

Lutheran Theological Seminary Residential Agreement

I (A Side), _____ am willing to make and comply with this agreement together with the seminary (B side) in good faith so as to keep the good customs of the seminary, hence, both parties can be benefited and grow together. The details of the agreement are as follows:

- I. The facilities are derived from churches, we should cherish and use them with a good purpose.
- II. All facilities should be used according to the regulations, especially for those electrical equipments which must be handled with care.
- III. No private electric resource can be fixed by oneself for safety's sake.
- IV. If there is any facility damaged/broken, please work with the warden whom should collect all details and make one report to the Administrative Department for maintenance application, in order that a safe and sound environment with long-lasting facilities can be secured.
- V. Other than the personal computer and its parts, please do not install any other furniture and electrical equipment without permission.
- VI. I should check-out the dormitory in one week after the end of each academic year. Before leaving the dormitory, I am willing to clean including windows, curtains and the fans. Students can store up few personal belongings in the common store room, and if need to live in the dormitory during Summer holidays, please get permission and pre-pay for the boarding charge according to the regulations before moving in.
- VII. Graduates: check-out dormitory by June 16 at the latest.
- VIII. Overseas graduates: check-out dormitory by June 30 at the latest.

Acknowledged by:

A Side: _____ (Name) _____ (Program) _____ (Year)

Room: _____ Student Signature: _____

B Side: Lutheran Theological Seminary

Asst. Director of Administration Signature: _____

Date: _____ Year _____ Month _____ Day

Lutheran Theological Seminary

Residential Student Car Parking Application

Applicant Name: _____ Room: _____

Relationship between the applicant and the car owner: _____

Car Owner Name: _____ Car License No.: _____

Parking start on: _____ Year _____ Month _____ Day

Parking end on: _____ Year _____ Month _____ Day

Parking Rules:

- a. Monthly parking fee: private car HK\$300.0; Motor-bike HK\$150.0.
- b. One month of deposit.
- c. Please put the parking identity card at the bottom left corner of the car windscreen
- d. The parking identity card is not transferable for any reason.
- e. In case any damages of the car when the car is parked in the parking lot, the seminary will not take any responsibility.
- f. Please bring along the parking identity card to the office for paying the parking fee for next month on 25th-30th every month, any delay will lead to penalty HK\$20.0 per month.
- g. If need to replace the parking identity card, please apply to the office and pay for service charge HK\$20.0.
- h. If cease to rent the parking, please bring along the parking identity card to the office for returning the deposit during the last month of rental, and there is no need to pay the deposit for the next month.
- i. No further notice will be made for any change of charge (1 September 2004).

Applicant fully understands and is willing to comply with all above-said.

Applicant Signature: _____

Date: _____ Year _____ Month _____ Day