



HONG KONG LIFEROAD THEOLOGICAL SEMINARY

GENERAL CATALOG

2019-2021

**“You will receive power when the Holy Spirit has come upon you,
and you will be my witnesses in Jerusalem and in all Judea and Samaria,
and to the end of the earth” (Acts 1:8).**

*Hong Kong Liferoad Theological Seminary is registered in Hong Kong
Special Administrative Region under the Ordinance (Chapter 622 of
the Laws of Hong Kong) and is entitled to exemption under Section 88
of the Inland Revenue Ordinance.*

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The President's Message:

Dear Students,

First of all, we welcome you in the name of the Lord!

Greetings to you all on behalf of the seminary! We thank God for His amazing grace. By God's grace, Hong Kong Liferoad Theological Seminary (HKLTS) was established here in Hong Kong.

Now, this era is getting opaque as everything seems chaos. As space engineering develops, it reduces the amount of human occupation in the universe, and the amount of information that we now know is extremely limited.

A galaxy too small in space, a solar system too small in the galaxy, a globe so small in the solar system, and human being too small in the earth! Though human beings may be regarded as too small and may fall into nihilism at the same time, human beings were created as great thinkers among all the creatures.

What is most needed for everyone at this time is probably 'the way to life.' Hong Kong Liferoad Theological Seminary is a Bible college built on this sense of responsibility, with our vision to turn "Silk Road to Life Road" which is our school motto. HKLTS is a mission oriented seminary whose aim is to educate prospective church leaders in Silk Road area, including China, Hong Kong, and Central Asian countries. Yes! This is the direction to which our seminary is pursuing.

It is, without any doubt, still a great task for us to give glory to God by explaining who God is that transcends the creation and what the truth of the gospel is. Where there is the gospel, there will be the light! I hope we can all join together in this great task.

Blessings in Christ,

Dr. Ho Duck Kwun
President



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Chapter One:

General Information



Hong Kong Main Campus View

HISTORY AND INFORMATION

LIFE ROAD MISSION STARTED IN 2000

Life Road Mission (LRM) agency was established in 2000 as an affiliated body of Hong Kong Korean Exodus Mission Church (HKKEMC), with a goal to dispatch "300 missionaries" to mainland China and the Silk Road area. LRM's motto is "Silk Road to Life Road", basically meaning that the Gospel of our Lord Jesus should be delivered along the Silk Road. As of 2019, around 60 missionaries were sent out from LRM to China, Central Asia, and South East Asian countries. This year, we celebrate the 20th anniversary of LRM.

LIFE ROAD THEOLOGICAL SEMINARY STARTED IN 2005

In March 2005, Life Road Theological Seminary, the predecessor of Hong Kong Liferoad Theological Seminary (HKLTS), was founded in Shenyang, China to train qualified ministers & missionaries wholly committed to the Word of God. The hope of the seminary was to launch a truly focused Christian theological training, with the aim of reforming Lord Jesus' churches in mainland China. The uniqueness of such an institution is in its vision to serve local churches in China & train missionaries by the power of God the Holy Spirit for the expansion of the Kingdom of God and the glory of Triune God. Life Road Theological Seminary signed the MOU with Seoul Theological Seminary in South Korea for a joint degree in B.A. Currently, as of 2019, approx. 100 students graduated from Shenyang campus.

HONG KONG LIFEROAD THEOLOGICAL SEMINARY (HKLTS) REGISTERED

In March 2017, HKLTS was registered in Hong Kong. The seminary was incorporated in Hong Kong under the Companies Ordinance (Chapter 622 of the Laws of Hong Kong for the purposes of training / educating / dispatching prospective church leaders & missionaries throughout the Silk Road, which covers China, Hong Kong, and Central Asian countries. HKLTS is exempt from Hong Kong government income tax under section 88 of the Inland Revenue Ordinance (Cap. 112).

START UP OF HKLTS

With "Silk Road To Life Road" as school slogan, Honk Kong Liferoad Theological Seminary (HKLTS) was officially established on 1st September, 2018. HKLTS is an affiliated body of Hong Kong Korean Exodus Mission Church (HKKEMC) located in Shatin, Hong Kong. Dr. Kwun Ho Duck was appointed as the 1st president of HKLTS & Dr. Yoon Hyung Joong as chairman of the board of directors. The opening service was held at 4 p.m. in the main chapel hall of HKKEMC.

HKLTS, 1 UNIVERSITY WITH 7 CAMPUSES

With Hong Kong campus as the administrative main body of the seminary, HKLTS has 7 branch campuses in mainland China and Central Asia. Hong Kong main campus located in Shatin, Hong Kong started 1st class (M.Div. : Book of Luke by Dr. Winnie) on 15 October, 2018 with 5 students. Eastern campus started church music class (B.A. & M.C.M) with 5 students, 2 Northern campus with 12 students, Southern campus with 5 students, Almaty Kazakhstan with 15 students, and Uzbekistan with 15 students.

MOU ESTABLISHED WITH SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY (SWBTS) IN CHURCH MUSIC

In October 2016, HKLTS & SWBTS established the MOU to promote the academic cooperation between the two institutions. The Southwestern Baptist Theological Seminary, School of Church Music proposed to offer in partnership with Life Road Mission, which is an affiliated body of HKLTS, a "Leadership Program in Church Music Ministry." The purpose of the partnership was to equip church musicians in the biblical and theological foundations of church music ministry as well as practical ministry skills by providing quality education and training to future leaders in China.

MOU ESTABLISHED WITH LIFEWAY BAPTIST UNIVERSITY (LBU)

In October 2019, Hong Kong Liferoad Theological Seminary Almaty campus established the MOU with Lifeway Baptist University (LBU) for a joint degree (B.A. M.Div.) to promote mutual cooperation in the area of education.

MOU ESTABLISHED WITH VIRGINIA CHRISTIAN UNIVERSITY (VCU)

In June 2019, Hong Kong Liferoad Theological Seminary (HKLTS) established the MOU with Virginia Christian University (VCU) for a joint degree (B.A. M.A. M.Div. D.Min) to promote mutual cooperation in the area of education, practice and cooperative educational exchange.

DOCTRINAL STATEMENT

The doctrinal position of HKLTS is historically that of conservative reformed theology, evangelical Christianity, and The Westminster Confession. Virginia Christian University rests firmly upon the integrity and inerrancy of the Holy Scriptures and, therefore, wholeheartedly accepts the great Doctrines of the historic Protestant Christian faith. Traditionally, HKLTS firmly stands for these great truths, and it is HKLTS' desire to continue to provide personnel for service in these ranks. To guarantee that HKLTS will maintain its theological position, each member of the Board of Trustees, faculty, and staff is initially and annually required to engage in and subscribe to the following Statement of Faith. The Board, Administration, and Faculty, Student of HKLTS believe:

Section 1: The Holy Scriptures

(1) We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in every matter in the original writing, infallible and God-breathed (2 Timothy 3:16-17). Scripture inerrancy means that the original documents were without error. To describe inspiration as verbal and plenary is to explain not how Scripture was inspired by God the Holy Spirit but what resulted from that activity of God the Holy Spirit.

(2) We believe in all the words of Scripture and all portions of it, as originally written, were God-breathed. It came from God the Holy Spirit, to be sure, but He employed finite humans to write down His message and to recognize it as God's Word. The human writers God selected to pen His Word were not sinless humans, either (2 Peter 1:21).

Section 2: The Triune God

(1) We believe in one Triune God, eternally existing in three persons God the Father, God the Son, and God the Holy Spirit co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections.

(2) We believe in the Triune God revealed as eternally existing in three equal persons, God the Father, God the Son and God the Holy Spirit. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit: and these three are one God, the same in substance, equal in power and glory (Deuteronomy 6:4, 2 Corinthians 13:14). "In the unity of the Godhead there are three persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Spirit. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father, the Holy Spirit eternally proceeding from the Father and Son." (Westminster Confession II-3).

(3) The Bible presents a consistent picture of three distinct persons, God the Father, God the Son, and God the Holy Spirit, all of whom are assigned status as deity, who relate to each other on a coordinate level, who share in works of creation, redemption, and sanctification, and who in every way are related to by New Testament believers, each in turn and all in unison, as God, yet they are consistently presented not as three gods but as united.

Section 3: The Person and Work of God the Father

(1) We believe that the Father is, the First Person of the blessed Triune God, a self-existent spirit, unseen by men, who shares one essence with Jesus Christ and the Holy Spirit, and possesses the same attributes of omniscience, omnipotence, love, truth, holiness, righteousness, and goodness (1 Corinthians 8:6, John 5:46, 6:26, 7:28, 14:9-10, 15:9, 17:11, 17:25, Matthew 6:8, 6:32, Ephesians 3:20, James 1:17). He receives worship and is the One to whom human beings relate through Christ, having sent Jesus Christ and the Holy Spirit to the earth (John 4:23, 8:42, 14:6, 14:26).

(2) We believe God the Father resurrects the dead, and that heaven belongs to Him (John 5:21, 14:2, Romans 6:4). He controls the timeline for eschatological events (Acts 1:67). He draws the elect to Christ, having chosen them before the foundation of the world (John 6:44, Ephesians 1:3). He predestines believers to adoption as sons and preserves them in their relationship to God (John 17:11, Ephesians 1:5).

(3) We believe God the Father is to be the focal point for believers in their Christian lives and in their fellowship (Romans 6:11, 1 John 1:3). He cares for them, comforts them, hears and answers their prayers, honors believers that serve Jesus Christ, leads them, and gives them gifts (John 12:26, 15:1, 16:23, Romans 6:11, 2 Corinthians 1:34, 1 Thessalonians 3:11, James 1:17, 1 John 1:3).

Section 4: The Person and Work of Christ as God the Son

(1) We believe that the Lord Jesus Christ, the Second Person of the blessed Triune God, eternally God, self-existent God the Son, became man (incarnation), without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (Luke 1:35, John 1:1-2, 1:14).

(2) We believe in the full deity of the Lord Jesus Christ. We believe in the Lord Jesus Christ's Preexistence and Eternity: God the Son is eternally begotten of God the Father. He existed as Only Son of God the Father before he was born of Mary. God the Son always existed (omnipresence), being as eternal as God himself. The truth is, God the Son is both, He is the God-man. Both Christ's perfect humanity and his undiminished(full) deity are absolutely essential to the Scriptural portrait of Him.

(3) We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and that our justification is made sure by His literal, physical resurrection from the dead (Romans 3:24-25, Ephesians 1:7, 1 Peter 1:35, 2:24).

(4) We believe that the Lord Jesus Christ ascended to heaven and is now exalted at the right hand of God the Father, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9-11, Romans 8:34, Hebrews 7:25, 9:24, 1 John 2:12).

Section 5: The Person and Work of God the Holy Spirit

(1) We believe that God the Holy Spirit, the Third Person of the blessed Triune God, is a person who convicts the world of sin, of righteousness, and of judgment; revealing Christ to men and enabling them to believe; and, that He is the supernatural agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11, Romans 8:9, 1 Corinthians 12:12-14, 2 Corinthians 3:6, Ephesians 1:13-14).

(2) We believe that He guides believers into all truth, anoints and teaches them, and that it is the privilege and duty of all the saved to be filled with God the Holy Spirit (John 16:13, Ephesians 5:18, 1 John 2:20, 2:27).

(3) We believe in God the Holy Spirit as a divine person, a personality distinct from God the Father and God the Son. By the deity of God, the Holy Spirit is meant that He is One with God, and One in the Godhead, co-equal, co-eternal, and con-substantial with God the Father and God the Son. His works are assigned to the Spirit which only God can perform, thus arguing for his full deity. God the Holy Spirit was involved in the work of creation (Genesis 1:2). Both the revelation and inspiration of Scripture were the result of the work of the Holy Spirit (2 Samuel 23:2).

Section 6: The Creation and Man

(1) We believe that the book of Genesis presents a historically accurate account of the origin of man, the fall of Adam and Eve, and consequently the entire human race, the worldwide flood, the call of Abraham, and the origin of God's chosen people, Israel. Included in this is our belief that special creation of the existing universe, consisting of time, space, and matter, was accomplished in six literals, twenty-four-hour days, as detailed in Genesis chapter one.

(2) We believe that God created an innumerable host of angels, some of whom followed the lead of Lucifer, now called Satan, in rebelling against God, thereby bringing sin into the universe. We believe in Satan's complete defeat by the Lord Jesus Christ.

(3) We believe that man was created in the image and likeness of God, but that when man sinned the human race fell and became alienated from God. Man, thus, is totally depraved and of himself, utterly unable to remedy his lost condition (Genesis 1:26-27, 5:2, Psalm 51:1-8, Romans 3:22-23, 5:12, Ephesians 2:13, 2:12). We believe in man's need of repentance, redemption and justification through faith alone in Christ crucified and risen from the dead.

Section 7: Salvation of Men

(1) We believe that salvation is the gift of God brought to man by grace and received by personal and purposeful faith in the death and resurrection of the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of sins (1 Corinthians 15:15, Ephesians 1:7, 2:8-10, 1 Peter 1:18-19).

(2) We believe that men are justified by grace through faith, on the ground of the shed blood of Christ, and that all who receive the Lord Jesus Christ as Savior are born again (regeneration) of the Holy Spirit and thereby become children of God the Father (John 1:12-13).

(3) We believe that while the death and resurrection of Christ is sufficient provision for the salvation of all men, only those who exercise saving faith will have forgiveness of sin and receive eternal life. Those who so exercise faith is then regenerated, baptized by the Holy Spirit into Christ, and granted every spiritual blessing in Christ (Romans 6:34, 1 Corinthians 12:13, Ephesians 1:34, 2:8-9, Philippians 2:13, Titus 3:5, 1 John 2:2).

Section 8: The Eternal Security and Assurance of Believers

(1) We believe that all the justified, once saved, are kept by God's power and are thus secure in Christ forever (John 6:37-40, 10:27-30, Romans 8:1,38, 1 Corinthians 1:48, 1 Peter 1:5).

(2) We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (Romans 13:13-14, Galatians 5:13, Titus 2:11-15, 1 John 5:10-13).

(3) We believe in the perseverance of the saints. Saints who have accepted in his Beloved, effectually called and sanctified by his Holy Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved (Phil.1:6, John 10:28-29).

Section 9: The Two Natures of the Believer and Sanctification.

(1) We believe that the regenerated person retains his corrupt, sinful, depraved nature, but at the moment of salvation also becomes a partaker of the divine nature, capable of pleasing God through the ministries of the indwelling Holy Spirit (Romans 6:13, 8:12-13, Galatians 5:16-25, Ephesians 4:22-24, Colossians 3:9-10, 1 Peter 1:14-16, 1 John 3:59).

(2) We believe that sanctification, which is a setting-apart unto God, is threefold: It is already complete for every saved person because his position toward God is the same as Jesus Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God (John.17:17. 2 Cor.3:18).

(3) We believe, however, that he retains his sin nature, which cannot be eradicated in his life. Therefore, while the standing of the Christian in Christ is perfect, his presence state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of God the Holy Spirit (Eph. 4:24. 5:25-27).

(4) We believe also, that the child of God the Father will is yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord Christ and shall be "like Him" (I Thess.5:23. Heb.10:10-14. 12:10).

Section 10: Separation, Holy Life of the Believer

(1) We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded by God (Romans 12:12, 14:13, 2 Timothy 3:15, 1 John 2:15-17, 2 John 9:11).

(2) We believe that it is the duty of each believer to live a holy life unto God, keeping himself unspotted from the world, and that it is God's intention that this shall be accomplished in the believer's life by his constant dependence on the divine ennoblement of the indwelling Holy Spirit. We believe in the illuminating, indwelling and sanctifying work of the Holy Spirit enabling the Christian to witness effectively to the gospel and to serve responsibly in the world (I Cor.11:1, Eph. 4:1-3, 5:1-3, John 14:16-17, 14:26).

Section 11: Missions and the Believer

(1) We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to proclaim the Gospel to all mankind (Matthew 28:19-20, Mark 16:15, Acts 1:8, 2 Corinthians 5:19-20).

(2) We believe in the responsibility of the church in transforming people and culture in the contemporary context, in obedience to God according to the Scriptures all, to the realization of the kingdom of God (Rom 12:1-2).

Section 12: The Church of the Lord

- (1) We believe that the church of The Lord Jesus Christ is composed solely of believers: it is the Body and Bride of our Lord and is the one body into which all believers are baptized by the Holy Spirit. Christ is head of the church (Acts 2:1-47, Ephesians 1:22).
- (2) We believe in the autonomy of the local church (Acts 13:14, 20:28, Romans 16:1, 1 Corinthians 3:9-16, 1 Peter 5:14).
- (3) We recognize water baptism and the Lord's Supper as scriptural ordinances. They are a means of Christian testimony for the church today (Matthew 28:19-20, Acts 2:41-42, 18:8, 1 Corinthians 11:23-26).

Section 13: Ministry and Spiritual Gifts

- (1) We believe that God is sovereign in the bestowing of all His gifts; that the gifts of evangelist and pastor- teacher are given to the church for the equipping of the saints today; that each believer has a spiritual gift for the purpose of ministry to others, such as the gifts of ministry, helping, leadership, administration, exhortation, giving, mercy, and teaching, prophecy, speaking in tongues, and the working of miracles are given by the Holy Spirit for expansion of the Kingdom of God and evangelism (Romans 12:6-8, 1 Corinthians 12: 4-11, 2 Corinthians 12:12, Ephesians 4:7-12, 1 Peter 4:10).
- (2) We believe that the gifts of prophecy, speaking in tongues, and the working of miracles have ceased as special revelation since the record of Scripture, found in Old and New Testaments were completed and their authority became established (2 Tim.3:15-17).
- (3) We believe that God hears and answers the prayer of faith, in accord with His own will, for the sick and afflicted (John 15:7, James 5:14-15, 1 John 5:14-15).

Section 14: The Personality of Angel and Satan

- (1) We believe that angels are created beings, not the Creator (Ps.148:5) Angels are personal beings; that is, they possess intelligence (1 Pet 1:12), feelings (Lk 2:13) and will (Jude 6). They are spirit beings (Heb.1:14), though unlike God. They are limited in power, knowledge, and activity (1 Pet.1:11-12).
- (2) We believe that the fall of the angels was done from a privileged position. He was not a deprived creature who had not drunk deeply of the blessings of God before he sinned (Ezekiel 28:11-15). Evil angels as Satan delight in opposing God and antagonizing His work (Mat. 4:1-4. Luk. 4:2).
- (3) We believe that Satan is a person, the author of sin and cause of the fall; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the lake of fire (Job 1:67, Isaiah 14:12-17, Matthew 4:2-11, Revelation 20:11).

Section 15: The Second Coming of Jesus Christ

- (1) We believe in the personal, bodily and victorious second coming of our Lord Jesus Christ. God the Son will then set up His kingdom upon the earth, after which He will deliver the Kingdom to God the Father that the Godhead may be all in all. The certainty of Christ's return, of the future resurrection and judgment, ought to have its effect upon our lives. Believers do have hope that is based on divine certainty. Death does not end it all. A day of reckoning and accounting will come. There is no second chance after death (Matthew 24:29-37, Act. 1:11, Revelation 22:20).
- (2) We believe in the second coming of our Lord Jesus Christ as a single event; not two comings, but one stage in the one coming (Matt. 24:22, Luke 21:36, John 5:29, 2 Thess.2:3). The exact time of the second coming of the Lord is unknown (Matt. 24:36).

(3) We believe in the second coming of our Lord Jesus Christ will be a personal coming (Acts 1:11), a physical coming (Heb. 9:28. Rev.1:7), a visible coming (Matt. 24:30, 26:64, Luke 21:27), a sudden coming (Matt 24:37, Mark 13:33-37), a glorious and triumphant coming. God the Son will not return in the body of His humiliation, but in a glorified body and royal apparel (Heb. 9:28. Matt. 24:30).

(4) We believe in our Lord Jesus Christ will return at the end of the world for the purpose of introducing the future age, the eternal state of things, and He will do this by inaugurating and completing two mighty events, namely, the resurrection of the dead and final judgment (Matt. 13:49-50, 25:14-46, Luke 9:26, John 5:25-29, Rom 2:3-16, Rev.20:11-15).

Section 16: The Resurrection of the Dead, the Eternal State

(1) We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (Matthew 25:46, John 5:28-29, 11:25-26, Revelation 20:56, 22:12).

(2) We believe that the souls of the justified are, at death, absent from the body and present with the Lord, where in conscious bliss they await the resurrection, when soul and body are reunited to be glorified forever with the Lord (Luke 23:43, 2 Corinthians 5:8, Philippians 1:23, 3:32, 1 Thessalonians 4:16-17, Revelation 20:46). “At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls forever.” (the Westminster Confession. Ch. 32-2).

(3) We believe that the souls of unbelievers remain, after death, in conscious misery until their resurrection, when with soul and body reunited they shall appear at the Judgment of Jesus Christ, and shall be cast into the lake of fire, not to be annihilated, but to suffer everlasting conscious punishment (Matthew 25:41-46, Mark 9:43-48, Luke 16:19-26, 2 Thessalonians 1:79, Jude 6-7, Revelation 20:11-15).

(4) We believe in the bodily resurrection of the just and the unjust, the everlasting conscious blessedness of the saved and the everlasting conscious punishment of the lost (John 5:24-29). “The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of just, by his Spirit (God the Holy Spirit), unto honor, and be made conformable to his own glorious body.” (the Westminster Confession. Ch. 32-3).

How should we then live in the view of the biblical message about the future?

We should live according to the Scripture, live as though we would appear before Our Lord God in a matter of minutes or hours. As we so live in such way, we should view every opportunity as though it might be the last one we will ever have. The Bible does not teach God’s people to fold their hands and wait idly for the Christ’s return. Rather, it emphasizes the need to be actively serving God and the others while we wait for God’s Son from heaven.

MISSION AND VISION STATEMENT

MISSION STATEMENT-What you do

The Mission of HKLTS is to glorify the Triune God by providing higher education of biblical knowledge and spirituality for students along the Silk Road who desire to serve the church of God and fulfill the Great commission of the Lord through the power of God the Holy Spirit.

VISION STATEMENT-The Purpose

The Vision of HKLTS is to provide the best training possible for students who are preparing for the gospel ministry in the church of our Lord Jesus Christ and world missions through God the Holy Spirit. 'Silk Road' was once built for trading in history. Our vision is to make "Silk Road to Life Road" for those who need the message of eternal life. Along the passage of the Silk Road, HKLTS will continue to educate, train & dispatch our future church leaders and missionaries to all over the world.



Silk Road Map

INSTITUTIONAL CORE VALUES & GOALS

Believing that the Church is constantly in need of a sound ministry, committed to the Bible and the Confessional Standards of the church, HKLTS is dedicated to the following distinctive principles:

1. Belief in the plenary verbal inspiration of Scripture resulting in an inerrant Word as it was originally given by God, and, therefore, the only infallible rule of faith and practice.
2. Belief in the Reformed Faith as set forth in the Westminster Confession of Faith, and the Larger and Shorter Catechisms. HKLTS stands firmly on these historic confessional standards as they set forth the biblical faith. Full subscription to the whole of these Standards is the position of HKLTS.
3. Belief in the Great Commission as the mission of the Church. The Christian individual and in association with others, has obligations to function in all spheres of life by developing and practicing the full implications of the Christian world and life view in every human relationship and in all aspects of life and society under the Lordship of Christ.
4. Belief in Dynamic Spiritual Emphasis as a student must be walking in fellowship with God (the Holy Spirit) so that he or she can be taught by the Holy Spirit. The cultivation of the spiritual life is inseparably fused with the scholarly study of biblical and related subjects, thus providing an unusual classroom climate and a distinct theological education. All this is designed to prepare students to communicate the Word of God in the power of the Holy Spirit.
5. **Belief in Strong Commitment to Missions**; HKLTS is firmly committed to promoting the missionary enterprise throughout **the Silk Road**. This Commitment is demonstrated in a variety of ways that provide exposure for students to the diverse nature of missions and the unique opportunities for career service in missions.
6. Emphasis on the practical as well as the theological aspects of ministry. HKLTS believes that learning “how” to minister is as important as learning “what” to minister, and therefore trains as well as instructs.(Mat.28:19-20).
7. Commitment to developing students for a ministry and service attitude as evidenced by preparing them both academically and experientially to serve Jesus Christ in the Church and society.
8. Evangelization. Seminary's education is based on church's essential calling for the purpose of evangelizing & discipleship. (Acts1:8)

EDUCATIONAL PURPOSE

HKLTS is an affiliated body of Life Road Mission (LRM) whose purpose is to achieve the goal of "Silk Road to Life Road." HKLTS' educational goals are as follows:

- (1) Train & educate church leaders who will be serving their locals
- (2) Train missionaries to send out to Silk Road area
- (3) Train Bible teachers & theologians who will be educating the local church leaders
- (4) Train Christian cultural ministry professionals
- (5) Train laymen church leaders

PHILOSOPHY OF EDUCATION

1. HKLTS is a biblical university: The Bible is the heart of the curriculum, in contrast to a program that is essentially philosophical or sociological. The absolute inerrancy and authority of the Scripture are paramount. Because we emphasize the primacy of the Word of God, we believe that the tools of exegesis are essential in preparing students for the ministry, so that they may become capable expositors of the Word of God.

2. The doctrinal distinctive of HKLTS (see Doctrinal Position), rooted in a proper exegesis of the Scripture, are regarded as “absolutes” and they are to be upheld as such by the faculty and communicated clearly to each student.

3. We are aware that teaching sound doctrine alone is not enough. This doctrine must be translated into practical Christian service. Therefore, our faculty must not only be highly qualified in academics and instructional methodologies, but they also must be excellent spiritual and moral examples. Recognizing the limitations of a primarily academic setting, we seek to instill within the student a deep love for God and His Word, a heart for evangelism and missions, and the integration of biblical teaching and values into every aspect of life. We also believe that it is imperative for students to be involved in practical “hands-on” ministry and **mission** to complement their university studies.

4. The primacy mission of HKLTS is to provide quality collegiate education. HKLTS is a Christian academic community in the tradition of evangelical institutions of higher education. As such, HKLTS continues the philosophy of education which first gave rise to the seminary, summarized in the following proposition; God, the infinite source of all things, has shown us truth through Christ in nature, history, and, above all, in Scripture. Persons are spiritual, rational, moral, social and physical, created in the image of God. They are, therefore, able to know and to value themselves and other persons, the universe and God.

Education as the process of teaching and learning, involves the whole person, developing the knowledge, values, and skills which enable the individual to change freely.

CORE STUDENT LEARNING OUTCOME

Each graduate of Hong Kong Liferoad Theological Seminary will be able to:

1. Demonstrate a sound knowledge of the Scriptures, as evidenced by successful completion of the coursework within the program and improved scores on a standardized Bible test.
2. Define and systematically summarize one's theological understanding as evidenced by a comprehensive, personal statement of faith.
3. Present a reasoned defense of one's beliefs that is intellectually and rationally sound.
4. Apply biblical principles in his lifestyle and ministry internship so that he might exhibit godly character, as assessed by the college faculty.
5. Analyze and identify effective methods of discovering biblical truth from the Scriptures in order to produce a disciplined system of lifelong learning skills.
6. Communicate effectively the Gospel through sermons, Bible studies, and/or witnessing, in the context of his gifts and calling, whether at home or on the mission field. The code of conduct states the kind of lifestyle expected of trustees, administrators, faculty, and students.
7. Stimulate a spirit of inquiry, investigation and critical thinking so that they can be able to defend their faith and biblical truth for the expansion of the Kingdom of God.
8. Upon graduation, he or she is able to contextualize the theology in accordance with their local situations.

SPIRITUAL MATURITY STATEMENT

(WITH GROWING AND LEARNING TOGETHER LIFESTYLE)

As a community of believers, our first desire at HKLTS is to worship and engage with God, both corporately and individually for glory of Triune God. We believe that academic learning divorced from a life of biblical spirituality and holiness neither honors God nor serves His people. Working with the local church, our goal is to grow our faculties and students so that their experiential knowledge of God in Christ is evidenced in their character, outlook, conduct, relationships and involvement in society.

With chapel, daily prayer times, spiritual retreats, on-campus community groups, overseas mission trips and ministry experiences in and around each campus, the opportunities for spiritual growth abound. Consider how HKLTS can help faculties and students grow in their relationship with God as you seek to worship Him with your whole heart, soul and mind through God the Holy Spirit.

HKLTS is a community in which individuals join together to further their academic achievement, personal development, and spiritual growth. Together we seek to honor Christ by integrating faith and learning while our hearts and lives reflect mature Christian practice in our Lord Jesus Christ.

This statement explains the principles and the expectations that help us live together and meet institutional objectives. We acknowledge that it is impossible to create expectations that fully satisfy every member. Nevertheless, certain expectations bring order to community life. When individuals join HKLTS, they freely and willingly choose to take upon themselves the responsibilities outlined in this statement.

1. Assumptions

Loving Triune God and being accountable to Him are the primary motivations for Christian relationships and behavior. The Scripture as word of God is our authority; it provides the essential teachings and principles for personal and community conduct.

God, through the Holy Spirit, places in every believer the inner resources and attributes to minister to others through supportive relationships.

Members of this community are either committed to Christ or are at least sympathetic with a Christian perspective. They also desire to achieve a liberal arts education in an evangelical Christian context. A well-trained faculty and a competent staff, equipped with facilities and materials necessary for effective work, stand ready to help you become a whole person.

2. Responsibilities for Relationships

Living in daily fellowship with others is a privilege and an expression of God's grace. In recognition of this privilege, we place great value on the quality of relationships in our community. We acknowledge that we live in a fellowship where we depend on and are accountable to one another.

The New Testament word for fellowship is KOINONIA. It is translated as PARTAKER, COMMUNION, COMMUNICATION, CONTRIBUTION, DISTRIBUTION. Members, therefore, are

encouraged to seek as many opportunities as possible to demonstrate KOINONIA. Within our community the greatest expression of fellowship and the highest principle for relationships is love. As Scripture states:

“We should love one another. This is how we know what love is: Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers...let us not love with words or tongue, but with actions as in truth. Since God so loved us, we ought to love one another. Whoever loves God must also love his brothers.” (1John 3:11-16, 18; 4:11, 21 NIV). In order for spiritual growth to occur, we have identified the following specific expressions of love among the most desirable in our relationships.

3. Serving One Another

Each member of the community is expected to strive consciously to maintain relationships that support, encourage, and help others. “We who are strong ought to bear the weaknesses of those without strength and not just please ourselves. Let each of us please his neighbor for his good, to build him up.” (Romans 15:1-2, NIV)

4. Supporting One Another

We are responsible to support those experiencing grief, discouragement, illness, tragedy, and other personal trials. Expressions of bearing one another’s burdens include comfort, consolation, encouragement, and intercession. Difficulties in relationships can occur because of our humanness. In such cases we are to respond as Scripture states: “...clothe yourself with compassion, kindness, humility, gentleness, and patience. Bear with each other and forgive whatever grievances you may have against one another.” (Colossians 3:12 NIV)

5. Resolving Problems

Speaking the truth to each other in love can strengthen our community. We can often resolve problems of relationships and behavior by constructively confronting one another in an appropriate spirit. If the welfare of the one confronted is paramount and if the confronter acts in love, growth can result.

6. Healing of Relationships

Healing broken relationships is necessary for healthy community. When persons or groups have been hurt, regardless of the reason, we are expected to reach out to one another, to forgive one another, to restore relationships, and to make restitution. “...and He (Christ) has given us the ministry of reconciliation...and He has committed to us the message of reconciliation.” (II Corinthians 5:18-19 NIV). Implementing the above expressions of love in relationships requires sensitivity to others and continual effort. It also requires that we love others as we love ourselves. Relationships of this quality enrich our lives and community, honor God, and assist in meeting the goals of VACU.

7. Responsibility for Behavior in Jesus Christ

1) Biblical Expectations

Scripture teaches that certain attributes are available to all individuals through the Holy Spirit. These attributes include “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-

control. Against such things there is no law.” (Galatians 5:22-24, NIV). This “fruit of the Spirit” is to be sought, nurtured, and demonstrated in our relationships.

In contrast to encouraging these positive attributes, Scripture condemns such things as greed, jealousy, pride, lust, needless anger, an unforgiving spirit, harmful discrimination, and prejudice based on race, sex, or socioeconomic status.

Scripture as word of God also prohibits certain behaviors and community members should avoid them. They include backbiting, cheating, dishonesty, drunkenness, gossip, immodesty of dress, lying, occult practices, profanity, sexual promiscuity (including adultery, homosexual behavior, pre-marital sex), theft, and vulgarity (including crude language).

In keeping with Scriptural admonitions to bring ourselves under the authority of government, members of HKLTS community are expected to uphold the laws of the local community, Hong Kong SAR government, except for those rare occasions in which obedience to the civil authority would require behavior that conflicts with the teaching of Scripture. On such occasions, each individual would submit voluntarily to the civil penalty for his/her behavior. Behavior resulting in civil arrest on or off campus is subject to review within HKLTS' disciplinary procedures.

2) College Expectations

In addition to Biblical expectations, members of HKLTS community voluntarily commit themselves to the following standards of behavior. This commitment results from the conviction that these standards serve the good of the individual as well as the total community. These standards are not presented as absolutes or as an index of Christian spirituality, but rather as expectations of community of HKLTS. Because of the importance of trust in and responsibility to one another, violations of these standards are seen as a serious breach of integrity within the community.

The following standards apply to students, faculty, and administrators at HKLTS and all agree to uphold them:

Corporate worship, community building, and learning are essential for our community. Therefore, students, faculty, and administrators are expected to attend all the official chapel. Regular attendance signals a mature response to HKLTS goals.

Because of our concern for the worth and dignity of persons, each member of the community is expected to respond to special needs existing in our society and on our each campus. Therefore, discrimination against others on the basis of race, national origin, sex, disability, or socio-economic status is not acceptable. Members of the community are to observe the Lord's Day (Sunday) as a day set apart primarily for worship, fellowship, ministry, and rest. While activities such as recreation may be a part of the day, “business as usual” that relates to HKLTS programs and services will not be sanctioned or encouraged except where absolutely necessary. Consideration of others and standards of respect and good taste are important to HKLTS; therefore, all activities should be guided by this principle. Hence, any kind of demeaning gesture, threat of violence, or physical attack directed toward another person will not be tolerated. Vandalism of property is also not acceptable.

The pornography industry exploits people. Further, the use of the industry's products is immoral. Therefore, pornographic materials are not to be used, possessed, or distributed on or away from campus. The community recognizes the danger to one's physical and psychological wellbeing in the use of certain products. Therefore, members of the community are to refrain from the use of tobacco in any form, alcoholic beverages, hallucinogenic drugs and substances (including marijuana), or narcotics not

authorized by a physician. Under no circumstances are the above to be used, possessed, or distributed on or away from campus.

Members are also expected not to abuse the use of legal substances. Gambling (exchange of money or goods by wagering or betting) is an unwise use of God-given resources, and therefore, is not acceptable in any form.

There are aspects of our culture over which devout and sincere Christians disagree - for example, forms of entertainment such as television and movie viewing, dancing, listening to popular music, reading books, and playing video games. Rather than provide a list of proscriptions, HKLTS expects its members to apply Scriptural standards of discretion and discernment and to be sensitive to the leading of the Holy Spirit. As individuals and as a community, we must uphold the ideal of purity when choosing whether or not to participate in an activity. Prudence tells us that environments and activities which diminish one's moral sensitivity should be avoided. Members of HKLTS observe the demands of academic integrity such as honesty and giving credit to sources. Plagiarism will not be tolerated. Compliance with day-to-day policies and procedures of the community is expected from all members.

SUMMARY

The intent of this statement is to identify expectations and responsibilities that assist HKLTS to function as a Christian community and to achieve goals as an institution of higher learning. This statement addresses relationships and behavior. These emphases are parallel and vital to the quality of our lives together. The behavior part of the statement includes standards that are specific to HKLTS. These standards are important and must be consistently maintained to assure a proper climate for growing and learning. These standards need to be kept in perspective with the Biblical responsibilities for relationships and behavior.

The book of Colossians provides an appropriate summary of the goals for our community:

“Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience. Bear with each other and forgive whatever grievances you may have against another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom...with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father...” (Colossians 3:12-17, NIV)

As long as you are a member of HKLTS, you are responsible for implementing these stated expectations. Your signature on the application attests that you understand and are willing to comply with the expectations and responsibilities.

COMMUNITY LIFESTYLES STATEMENT

Members of HKLTS are committed to the mission of the institution and to living in a manner that brings glory to the name of our Lord Jesus Christ. To this end we agree to uphold the standards of the community as cited in this statement.

Since members of HKLTS community are also members of the broader community of the body of Jesus Christ, it is expected that everything we do will reflect our commitment, both to our Lord and to His body of believers. This commitment is to be demonstrated by faithful involvement in a local evangelical church, Christian loyalty to each other, and pursuit of the fruit of the spirit – love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

The Word of God is the final authority on all matters of faith and conduct. Therefore, items expressly forbidden in the Scripture are not acceptable for members of HKLTS community. Examples include pride, lust, slander, drunkenness, profane language, premarital sex, adultery, homosexual behavior and prejudice (1 Cor 6:9-11). Members of HKLTS community work hard to eliminate inappropriate attitudes and actions in their personal lives and in the life of the community and to see them replaced by Christ-like attitudes and actions appropriate for mature Christians.

HKLTS values the worth and dignity of human life as expressed through the fruit of God the Holy Spirit. Having been made in the image of God, those who live and work at the institution express like faith and are expected to respect and uphold life-affirming practices that distinguish our faith community from other institutions of higher education, particularly for those who are vulnerable members of society.

While Scripture does not provide specific teaching regarding all social practices in a given cultural setting, it does speak to the Christian's responsibility in areas of conduct which may be harmful or spiritually offensive to self or others. In keeping with its objectives to develop moral and spiritual leadership, HKLTS expects members of the community to demonstrate restraint and discretion in entertainment choices, social activities, and personal habits (Galatians 5:13-23). Without question, the Christian must abstain from all that is morally degrading. While HKLTS does not normally assume the role of a censoring agent, it does expect tangible evidence of a life committed to growth in Christ and sound judgment based on biblical principles.

Some substances may harm one's physiological and psychological well-being. In some cases, they dishonor the body, which is the temple of God the Holy Spirit (Romans 12:1). Therefore, members of the community are to refrain from the use of tobacco in any form, hallucinogenic drugs, illegal substances (including marijuana), and/or narcotics not authorized by a physician. Under no circumstances are the above to be used, possessed, or distributed on or away from campus.

HKLTS is committed to maintaining an alcohol-free campus. This means that the consumption of alcohol will be prohibited on campus properties and at HKLTS-affiliated events. Adult employees of HKLTS will use careful discretion in any use of alcohol, avoiding the serving or consumption of alcohol in any situation in which traditional undergraduate or underage members of HKLTS' family are or are likely to be present. Underage drinking is not only contrary to school policy but also against the law.

CODE OF CONDUCT

Traditionally, a code of conduct is a list of rules with consequences. The Board has stated the code of conduct of HKLTS in a way that reflects the grace of God. It is included in HKLTS' official publications. Trustees, administrators, faculty, staff, and students must agree to abide by the code. Hong Kong Liferoad Theological Seminary affirms that:

1. Each Christian is to be Christ like in attitude and action. This is neither automatic nor instantaneous, but a growth process. This Christlikeness does not come by observing certain outward expectations, but comes from within as the indwelling Spirit of God energizes the believer submitted to God (Romans 12:12; Philippians 2:12-13). As believers walk in fellowship with the Lord, being controlled and enabled by the Holy Spirit, they are changed to be more and more like Him (2 Corinthians 3:18; Philippians 2:12-13, 1 John 1:47).
2. Believers are to glorify God in their bodies and are to live holy lives (1 Corinthians 6:19-20; 1 Peter 1:13-16). Believers' Love toward God is evidenced by love for those without Christ (note Paul's examples in 2 Corinthians 5:14 and Acts 18:5) and by love for fellow believers (1 John 3:16; 4:78).
3. Living by God's grace, believers are to avoid even the appearance of wrongdoing in any form (1 Thessalonians 5:22). Believers are called to freedom, but this is not to be an opportunity for the works of the flesh (Galatians 5:13).
4. Individuals who, after spiritual instruction (Galatians 6:1), continue to dishonor the Lord by persisting in un-Christ-like behavior or unruly conduct may, after due process, be dismissed from HKLTS (1 Thessalonians 5:14).

Chapter Two:

Admissions Information



ADMISSIONS INFORMATION

Hong Kong Liferoad Theological Seminary is a higher education institution open to any qualified individual without regard to race, religion, gender, age, color, nation or ethnic origin, or disability. This non-discriminatory policy applies to admission policies and scholarship programs, and other institution administered programs, except where required by specific religious tenets held by the institution.

In examining the credential of applicants, admissions personnel consider the applicant's Christian experience commitment and character. Academic ability as revealed in high school (or college for a M.Div. applicant) GPA standardized test scores, and extra-curricular activities contribute to the decision-making process.

For the regular seminary course (M.Div.) students are expected to give evidence of their calling to the ministry, which includes the pastorate, missionary and evangelistic work, Christian education, and other forms of vocational Christian service. The scholastic requirement is a bachelor's degree or equivalent.

An official transcript of the applicant's previous academic record must be submitted to HKLTS by the time of registration. The official record is requested by the prospective student, not by HKLTS. Non-degree students who are not working toward a degree or who are not able to pursue theological studies full time are occasionally admitted by the Team of Admissions.

1. SPIRITUAL REQUIREMENTS

The spiritual requirements at the Seminary have priority over any and all academic requirements. Because HKLTS prepares its students for a spiritual ministry, students must qualify certain spiritual qualities in prospective students. Therefore, each applicant is required to submit the following items:

- 1) A statement of personal conversion and of Christian experience and service. (Personal essay)
- 2) A signed application form which indicates that the applicant (1) is in agreement with the doctrinal position of HKLTS, as found in the doctrinal statement of this catalog, and (2) will abide cheerfully by the spirit and standards of HKLTS. Applicants who are not in full agreement with HKLTS' doctrinal position may request Special Student status.
- 3) The name and address of at least one person who can testify to the applicant's Christian or moral character and suitability for study.

2. ACADEMIC REQUIREMENTS

The ability to successfully perform in HKLTS' academic environment is judged by the applicant's previous educational experience and test scores, with greater emphasis being placed

upon the former. Since HKLTS is a higher education institution, a prospective student must meet minimum academic prerequisites consistent with higher education standards. Those minimum standards are as follows:

1) Complete transcript: A high school diploma (or a bachelor for an M.Div applicant) or equivalent is required for entrance into all programs. An applicant is responsible for having complete transcripts of all past school credit sent directly from the institution to the Team of Admissions of HKLTS.

2) Grades: Three factors are considered in relation to the applicant’s previous academic records: (1) the overall GPA; (2) the applicant’s class rank and the school size; and (3) the grade pattern from the freshman to senior year. It is normally expected that the applicants should rank in the upper half of their class and have a 2.0 or above GPA on a 4.0 system. Transfer students are also expected to have attained a 2.0 GPA in previous college work. Transfer students with a GPA of less than 2.0 may be accepted provisionally.

#	Admission Materials	Graduate	Undergraduates
1	Application form	✓	✓
2	Previous Degree	Bachelor’s	High School
4	Official Transcript	✓	✓
5	English Proficiency*	Conditional	Conditional
6	Financial Documents*		
7	ID or Passport	✓	✓
8	Statement of Purpose (Essay)	✓	✓
9	Readiness Assessment**	✓	✓

* For those who will be pursuing for further study in overseas after finishing the designated program(s) in HKLTS, HKLTS will ask English Proficiency test score(s) from the student.

3. CHRISTIAN COMMITMENT & EXPERIENCE

1) Christian Commitment

Since the stated purpose of HKLTS is to prepare qualified leaders for the Christian church and its related ministries, it is important that the values of the applicant can benefit from the programs and environment of HKLTS, three areas are reviewed:

(1) Conversion: It is expected that students at HKLTS have confessed faith in Jesus Christ as personal Savior. Applicants are asked to submit a statement concerning their personal faith.

(2) Life style: To be comfortable in HKLTS environment, the applicant’s lifestyle should reflect Christian principles. To assist in the evaluation of the applicant’s qualification in this respect, a

confidential character reference from a pastor or Christian leader is required. Applicants must also submit a concise statement describing their family background, personal experience and professional goals.

(3) **Belief:** Since a major segment of HKLTS curriculum is devoted to the study of Bible content and reformed theological doctrine, it is important that the applicant receives a copy of HKLTS' doctrine position concerning some contemporary issues in Scripture.

2) Christian Experience

Most applicants who come to HKLTS directly after high school graduation have little employment experience. In such cases, the applicant's involvement in extra-curricular high school activities and in church and community programs is considered in the admissions decision. Other applicants have accumulated years of experience in the business world or in Christian ministry. HKLTS considers these experiences as a significant factor in the admissions decision.

4. ADMISSION POLICIES

1) **Equal Opportunity:** HKLTS does not discriminate on the basis of race, gender, color, age, handicap, national or ethnic origin in the administration of its educational policies, admissions policies, scholarship and other school-administered programs.

2) **Provisional Acceptance:** Applicants who transfer from an unaccredited institution, who do not meet the admissions criteria, who have not met the admissions test requirements, or who have not completed the admissions process may be granted provisional acceptance. In such cases the conditions and time limitations for full acceptance will be stipulated. When the requirements are met, the provisional status will be removed. Except for extenuating circumstances, the time limitations placed on provisional acceptance will not be extended.

5. APPLICATION PROCESS

1) **An application** should be submitted in accordance with the instructions printed on the application form. A non-refundable application fee of 300 HKD should accompany the form. It is recommended that high school students apply early in their senior year and that all students apply early in their senior year and that all students complete this application process by July 1 of the year of enrollment.

2) Upon receipt of the application, the student will be sent **the reference form(s), doctrinal statement, and financial aid (=scholarship) forms**. These should be distributed to the proper persons and returned HKLTS as soon as possible. A delay in acceptance may be experienced when all required information has not been received by the Admissions Office.

3) **Essay Questionnaire:** Fill out the essay questionnaire (include any letters of explanation) and remember to sign it.

4) **Doctrinal Statement of HKLTS:** Read and sign our doctrinal statement saying that student will respect HKLTS' views even though student may not agree with some of them.

- 5) **References:** Complete student name on the reference form(s) and have the appropriate people complete each form. Reference(s) must have known you for at least one year.
- 6) **Standardized Tests** for Incoming Students: Submit your high school GPA for entering undergraduate programs / TOEFL or any equivalent English proficiency exam score(s) for higher programs. (not applicable for 2019-2020 school year)

6. ADMISSION OF INTERNATIONAL STUDENTS

- 1) It is not applicable for HKLTS for this academic year.
- 2) If you are considering studying as an option at VACU, which is our partnering school, you might want to read the contents below for more information.

VACU issues I-20 forms to international students. As a result, each prospective international student must contact the Office of Admissions of VACU regarding preparation of the student VISA. After processing your completed application, the Admissions Office will inform you of its decision. It is wise to start the process well in advance of the term for which you are applying. Any questions about applications, important dates or any other part of the admissions process should be directed to:

Virginia Christian University
Attn: Office of Admissions
14012 Sullyfield Cir F, Chantilly, VA 20151
info@vacuniv.org

1) Financial Statement Requirement

International applicants must submit financial statements showing evidence of financial support to attend school full-time. Original (not copies) bank verification of funding must substantiate financial statements. The statement must be original and on the institution's letterhead/stationery.

All documentation must be dated within 3 months of the date of initial enrollment at VACU. The office of Admissions has provided you with an estimate of annual educational and living expenses for international students for an academic term. You must document financial support equal to or greater than this amount. This estimate is subject to change without notice and will usually increase each year.

2) International Student Visa Information

All international students must enter the US on a student (F-1) visa. VACU can issue the Form I-20 for eligible students. All F-1 students are entered into the computerized Student and Exchange Visitors Information System (SEVIS), which monitors the immigration status of international student. Details of requirements to obtain the Form I-20 and student visa are in the

3) How to Apply for International Applicants section below, Students should carefully follow

proper immigration procedures in order to maintain legal status in the US students on other visas may be eligible to study full-time or part-time, depending on the visa. Contact the Admissions Office or any US Embassy or Consulate for more information.

3) How to Apply for International Applicants (I-20 Required)

(1) complete the Online Application Form, including credit card payment (Visa, Master, Diner's Club, or Discover) for non-refundable application fee, \$100.

(2) Submit a photocopy of the front page of a valid passport (with the picture, the name and the date of birth) online

(3) Mail a copy of a high school diploma or college transcript, translated in English and notarized, or sign a self-attestation.

(4) Mail an original copy of a bank statement that shows available funds to afford the program and the cost of living (Note: All financial information must be statements with dates no older than 3 months prior to the I-20 application date.)

(5) Complete all spiritual requirements.

(6) Mail the affidavit of Support Form signed by the sponsor (if applicable).

(7) Transfer student only: email a photocopy of the current visa and I-94. Note: Other forms of payment (Cash, Debit Cards, Money Orders or Certified Bank Checks) are accepted as well.

The student must apply an application at least one month ahead before the start day of every semester. All required documents except the application form must be submitted via email (scanned documents must be readable) or mail.

4) Important Information for Students in F-1 status

(1) All F-1 students should be enrolled as full-time (at least 12 credits in undergraduate degree program). Full-time status must be maintained and verified to avoid being out of proper USCIS status.

(2) Students are responsible for notifying the International Student Office of any change in their personal information no later than 10 days after the change is implemented. (Ex: address, telephone number, etc.)

Note: If you are currently a student at another institution and already, have an F-1 visa, you need a new I-20 issued by ICC. Therefore, you must submit the I-20 application packet, transfer clearance form, a copy of current visa I-20, passport, and I-94, along with all other admissions requirements

(3) A student may be recommended for off campus employment after the student has completed one year in his/her program of study and proves the need for financial assistance. F-1 students with a work permit may work 20 hours per week while classes are in sessions and 40 hours per week during vacation period.

Note: If the prospective student is a current student at another institution and already has an F-1 visa, the prospective student needs a new I-20 issued by VACU. Therefore, the prospective

student must submit the I-20 application packet: transfer form, a copy of current passport, visa, I-20, and I-94, along with all other admissions requirements.

Caution: Prospective students are cautioned not to come to the United States on a visitor's visa and then attempt to get their status changed to F-1 once they arrive in the United States. The U.S. Immigration Service considers this as coming to the U.S. on false pretenses and may not approve such a request. The only exception is if the individual indicates to the U.S. Consulate in their country in writing that the purpose of a visit to the U.S. is to select a college.

7. NON-DEGREE STUDENTS

A non-degree student is someone desiring to take only a limited number of courses for credit, without enrolling in an official degree program. Students desiring to use HKLTS course credits to transfer to another institution would be fall into this category.

The process for acceptance as a non-degree student is as follows:

- 1) Submit a completed student application, along with the application fee, to the Admissions Office.
- 2) Submit an official letter from the registrar of the prospective student's current institution stating that the prospective student is in good standing and in which program of study he/she is enrolled, or a copy of the prospective student's transcript from the highest degree earned. If the student is currently not enrolled in another institution, the most recent post-secondary transcript must be submitted.
- 3) Submit a statement describing the prospective student's conversion experience, including what a person must do to receive eternal life and when the prospective student personally took that step.
- 4) When all the required documents are received by HKLTS, the application file will be reviewed. The admission status will be notified by mail/e-mail. A non-degree student is subject to all current institutional policies, including but not limited to financial, academic, and behavioral requirements.

8. DRUG FREE WORK PLACE POLICY

HKLTS has a policy of maintaining a Drug-Free Workplace. All employees and students are hereby notified that the unlawful manufacture, distribution, dispensing, possession or use of a controlled substance is prohibited in this institution's workplace. HKLTS requires that its campus, faculty, staff and student be drug free.

HKLTS also considers tobacco to be habit-forming and addictive, and strictly prohibits smoking or the usage of other tobacco substances while on any of the campuses or while attending other institution related activities. The workplace is defined as any classrooms, hallways, or any areas that are connected to each campus under HKLTS.

9. EQUAL OPPORTUNITY: NON-DISCRIMINATION POLICY

All aspects of HKLTS' programs will be administered in compliance with Company Ordinances of Hong Kong SAR.

No individual will be excluded from participation in, denied benefits of, subjected to discrimination under or denied employment in the administration of or in connection with HKLTS programs because of race, color, age, disability, citizenship, handicap or political affiliation.

Participation in any HKLTS program shall be open to citizens and nationals of any country.

HKLTS' commitment is that no individual will be intimidated, threatened, coerced, or discriminated against because of filing a complaint, furnishing information or assisting or participating in any manner in an investigation, compliance review, hearing or any other activity related to the administration of HKLTS' programs.

10. SEXUAL HARASSMENT POLICY

1) Sexual harassment is a violation against the code of conduct & school policy.

It is HKLTS' policy that all of its employees and students have a right to work in an environment free from sexual harassment in any form. Such conduct (sexual harassment) may result in disciplinary action up to and including lay-off or termination.

2) These procedures clarify definitions of acquaintance rape and sexual assault, outlines the steps the institution is taking toward education, prevention and treatment, sets forth disciplinary procedures that may occur when acquaintance rape/sexual assault has taken place on the campus and explains resources available to HKLTS employees who are victims/survivors of acquaintance rape/sexual assault.

3) No manager or supervisor (instructor) shall threaten or insinuate, either explicitly or otherwise to an employee that refusal to submit to sexual advances will adversely affect employee's employment, assignment, promotion, transfer, evaluation, wages, or any other term or condition of employment.

4) Sexual Harassment is defined as:

- (1) Unwelcome physical or verbal contact;
- (2) Sexually explicit language or gestures;
- (3) Uninvited or unwanted sexual advances;

(4) An offensive overall environment, including the use of vulgar language, the presence of sexually explicit photographs or other materials, and the telling of sexual stories or jokes. No employee shall threaten or insinuate, either explicitly or otherwise that refusal to submit to sexual advances will adversely affect the entrance or participation in a program. Acquaintance rape is defined as forced, manipulated or coerced sexual contact by someone the victim knows. Under the Virginia law, acquaintance rape is a crime.

The law makes no distinction between sexual assault by strangers or acquaintances. Any forced sexual conduct including forced touching and fondling is also a crime under the Virginia law. Under this law, consent cannot be given by someone under the age of 18, someone under the influence of alcohol or someone who is diagnosed with a mental disability and therefore unable to make a reasonable judgment about the harmfulness of an activity.

11. RACIAL HARASSMENT POLICY

HKLTS is committed to the principles that enable educational and professional enhancement of all ethnic and racial groups. HKLTS seeks to emphasize the importance of community awareness and appreciation of diverse cultures within Hong Kong and of the rest of the world. The present and future course of the HKLTS are designed to eliminate all policies and practices that work to the disadvantage of individuals on the basis of race, and to work diligently to eliminate all forms of discrimination including institutional and personal patterns that directly and indirectly feed the destructive forces of racism. HKLTS is therefore committed to consistent efforts toward maintaining a Christ-centered community free of all forms of racial harassment, and has adopted a racial harassment policy as a basis for community guidance, education, and complaint resolution.

Racist and discriminatory conduct means verbal or physical behavior that explicitly demeans the race, color, ethnic ancestry, or national origin of an individual or individuals, and: (1) has the purpose or effect of interfering with the education, HKLTS related work, or other institutionally authorized activity of a student, employee, official, or guest; or (2) creates an intimidating, hostile, or demeaning environment for learning, working, or other activity authorized by HKLTS. **Some cases of racist and discriminatory behaviors by a student, employee, official, or guest include:**

- 1) Physical contact or attacks for racist and discriminatory reasons.
- 2) Intimidation through the threat of force or violence.
- 3) Verbal assaults based on ethnicity that demean the color, culture or history of any person and perpetuate stereotypical beliefs about and attitudes toward minority groups. Such behaviors may include name calling, racial slurs, slang references, and jokes.
- 4) Non-verbal behavior that demeans the color, culture, or history of any person, and perpetuates stereotypical beliefs about and attitudes toward minority groups. Such behavior may include name gestures, portrayals, graffiti, or acts of exclusion.

In any case of racist behavior, the offended person must report the incident immediately to the President or a Dean of Academic Affairs. A student also has the option of filing a formal charge of harassment with Hong Kong & related authorities of each campus. Its address and telephone number are available from the Main Office of HKLTS, "Room 511, Citimark, 28 Yuen Shun Circuit, Siu Lek Yuen, Shatin, N.T., Hong Kong / Telephone # : (852)2695-4791.

12. ACADEMIC FREEDOM

An institution of higher education like HKLTS, the principle of Academic Freedom is essential (distinctive) to the search for truth and its exposition. Freedom in research is fundamental to the advancement of knowledge, the right to Academic Freedom in its teaching aspect is fundamental for the protection of the rights of the faculty and of the students in the educational process.

These concepts of Academic Freedom are promoted at HKLTS and they are elaborated as follows:

The faculty, staff and students of HKLTS is entitled to full freedom in research and in publication of the results, subject to the adequate performance of Faculty's other academic duties. The faculty member may take on additional employment, including research for pecuniary return, without the approval of HKLTS' officer or the President of HKLTS, provided it does not interfere with his/her duties at HKLTS. The faculty and students of HKLTS are entitled to freedom in the classroom to discuss their subject but should exercise this freedom in a responsible manner.

The faculty, staff, and the students of HKLTS may exercise their rights as citizens when speaking or writing as citizens and should be free from institutional censorship or discipline, but the faculty members' special position in the community imposes special obligations. As a member of the teaching profession, and as a representative of an educational institution, the faculty member should remember that the public may judge his/ her profession and his/her institution by his/her utterances.

Hence, the faculty member, staff, and students should at all times be accurate; should exercise appropriate restraint; should show respect for the opinion of others; and should make every effort to indicate that they are not speaking for HKLTS. Any faculty member and students who believes that his/her rights have been abridged or ignored by an administrative officer or employees of HKLTS and who is unable to obtain redress which is satisfactory to the faculty member within his/her own department, shall have the right to appeal to the President of HKLTS.

13. ADMISSIONS CLASSIFICATIONS

1) Regular Students: A student who meets all entrance requirements, is accepted by HKLTS, and is pursuing a degree program.

2) Probationary Student: A student permitted to enroll who does not meet all the admission criteria but whom the Admissions Committee identifies as being likely to succeed. Reasons for anticipated success are documented in the student's file. A probationary student will be given two consecutive semesters to demonstrate academic success. A limited number of probationary students will be permitted to enroll each semester.

3) Visiting Student: A student not pursuing a degree program but desiring to be admitted for part-time studies (a maximum of 6 credit hours per semester for two semesters). Visiting students who wish to continue must declare a program upon completing 12 hours.

4) Auditor: A student permitted to enroll in a course without being required to fulfill the normal course requirements in that course when it is taken for credit. No credit is granted.

Abbreviated admissions credentials are required of those students who are only auditing courses. Husbands or wives of full-time students are permitted to audit one course free of charge per semester. Other auditors pay a reduced tuition cost for each course. Full-time Regular Students who have a 2.5 GPA or above may audit one course free of charge per semester; however, this course will not appear on the academic transcript.

5) Transfer student: A student desiring to transfer to HKLTS from any other higher education institutions including colleges, universities, and Bible institutes who meets the Christian and academic requirements listed previously. The transfer students should have official transcripts of their college-level work sent directly to the Team of Admissions of HKLTS. Faxed or E-mail copies must be followed up by official copies for final acceptance. Transcripts will be evaluated in semesters of HKLTS curriculum, and credit will be allowed whenever possible for equivalent courses taken elsewhere. Work completed with a grade below C (2.0) is not transferable. Students may be asked to provide a catalog from their previous institution for the purpose of credit evaluation.

14. READMISSIONS

A student who has left a program of study at HKLTS for more than two consecutive semesters will be considered for reentry only after submitting the Returning Student Application form and current Pastoral Reference to the Admissions Office prior to the opening of the current semester. The application may be found on the Web site. Additional letters of reference and/or an interview may be required. Students who are readmitted to HKLTS must meet all criteria in effect in the current catalog. Those who have been admitted from HKLTS for academic reasons are readmitted on a case-by-case basis. Such decisions are made by the Academic Dean and/or Student Dean who take into consideration the following criteria:

- 1) A “Statement of Intent” field by the student which indicates a renewed commitment and desire to pursue studies and the means to be used to achieve academic goals.
- 2) Satisfactory records of subsequent educational work at other colleges. Attendance at HKLTS is a privilege and not a right. The Administration reserves the right to dismiss any student who does not comply with the purposes, requirements, and regulations of HKLTS.

15. PARTNERSHIP WITH VIRGINIA CHRISTIAN UNIVERSITY

Hong Kong Liferoad Theological Seminary (HKLTS) established the MOU with Virginia Christian University (VCU) for a joint degree (B.A. M.A. M.Div. D.Min) to promote mutual cooperation in the area of education, practice and cooperative educational exchange. Those who are willing to study in the States for further study after finishing any program(s) in HKLTS or wish to participate in the exchange program, consult with Academic Dean of each campus in HKLTS.

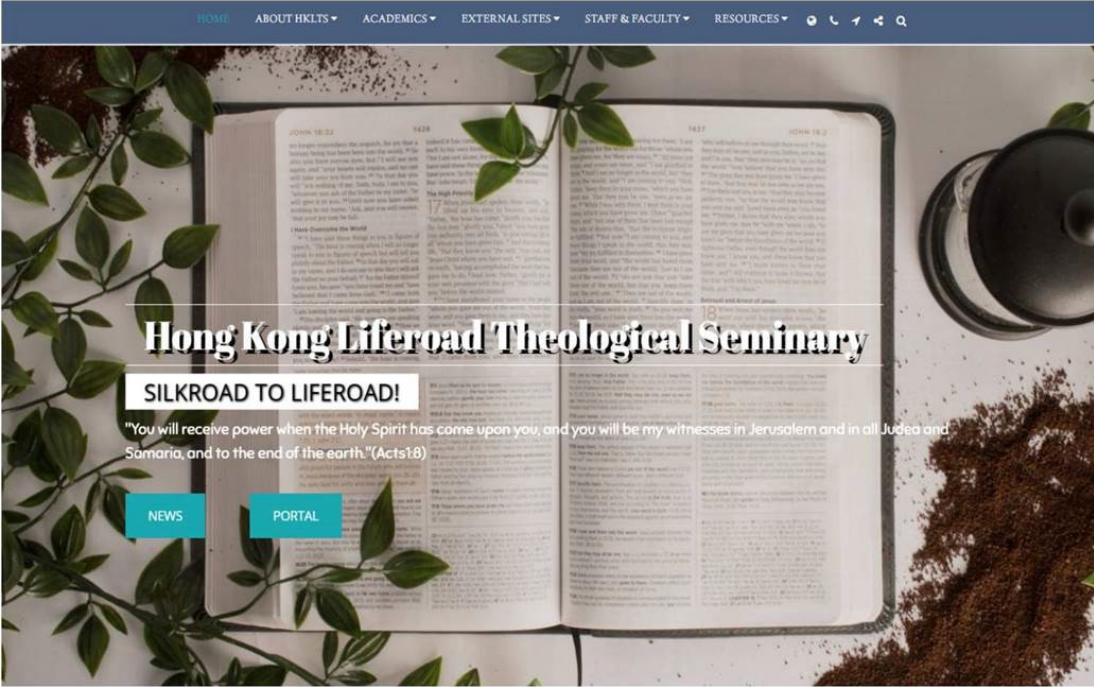
Chapter Three:

Academic Information

“Silk Road to Life Road”



HKLTS



* HKLTS School Website (Homepage)

ACADEMIC INFORMATION

Because HKLTS is a Biblical and theological school, the certificate and degree programs are structured to give every student a thorough background in the Bible and reformed doctrine. Thus, all HKLTS students regardless of their professional specialization are enrolled in Biblical study or divinity program. The curriculum of HKLTS also provides students with a foundation in general education so that they will comprehend the history, language, ideology, and expressions of past and present world cultures.

The curriculum is designed to help students develop a truly biblical world and life view. A balance is maintained between both theoretic and practical courses. Students are expected to tie their future (and current, if any) ministry professional knowledge gained from their enrollment at HKLTS.

1. GRADING SYSTEM

Grades and grade points of HKLTS are assigned as following the 4.0 grade point system and requiring a 2.0(C) average for graduation. Grades and their interpretation are as follows:

GRADE	INTERPRETATION	POINTS
A+(95-100)	Excellent	4
A (90-95)	Outstanding	
B+(85-89)	Very Good	3
B (80-84)	Good	
C+(75-79)	Above Average	2
C (70-74)	Average	
D+(65-69)	Below Average	1
D (60-64)	Work Acceptably Done	
F (less59)	Failing	0
I	Incomplete	0
W	School Withdrawal	0
R	Repeated Course	0
WP	Withdrawal While Passing	0

1) I (Incomplete): An Incomplete grade may be issued by a faculty member in lieu of a final grade when course requirements have not been met by the end of the semester. The student is responsible for removing an “I” from his/her record. This work must be completed within six weeks from the end of the semester in which the “I” is received by consulting with the class instructor. Failure to meet this deadline will automatically result in an “F” for the course.

2) Withdrawal: A student desiring to withdraw from HKLTS at any time should report that fact in writing to the Academic Dean by submitting the Voluntary Withdrawal Form, so that his/her

records may be completed, and his/her transcript released. Failure to submit the proper form may result in the non-release of the transcript.

3) Examination: All examinations must be taken at the time scheduled. Exceptions may be granted by the professor with the approval of the Academic Dean. Requests for such an exception must be submitted in writing prior to the set time.

4) Add: From the pre-enrollment period through the end of the second week of the semester, all students, with the exception of 1st semester freshmen, may add courses that are free from restrictions/permissions, by the re submission of Course Registration Form to HKLTS office. Instructor's or academic unit's approval is conditional on class size limitations. Regardless of when a student adds a course, the student is responsible for meeting all course requirements as mandated by the specific coursesyllabus.

5) Drop: Please note that "dropping" a course and "withdrawing" from a course are distinct actions and are governed by different policies (See "Course Withdrawal Policy" below). For both graduate and undergraduate students, courses may only be dropped during the "add & drop period" scheduled by the school. Dropping a course results in the course being removed from the student's academic record without a "W" appearing on the transcript, specifically, neither the course nor the grade of "W" appears on the student's transcript. Freshmen and new first-semester transfer students must meet with their academic advisors to drop courses during the first quarter.

2. TRANSFER STUDENTS

Transfer students from other acceptable institutions who seek to complete their theological studies at HKLTS must meet the requirements set forth in the catalog. Transfer applicants will be considered for acceptance by the Admission Committee upon presentation of satisfactory transcripts from accredited college and universities which grant higher degrees.

Credit will be given for courses completed in other accredited institution when the student requested transfer during their application process and such courses are comparable to those offered in this institution;

- 1) The grades of D or F are not transferable.
- 2) Transfer of some credits is allowed toward all degrees from accredited graduate theological schools or other accredited university.
- 3) All transfer students for bachelor's in biblical study degree must complete at least 48 to 90 credit hours at HKLTS to be eligible for graduation.
- 4) All transfer students for M.Div. degree must complete at least 48 credit hours at HKLTS to be eligible for graduation.

3. APPLICATION PROCEDURE

1) Application forms may be obtained by writing to:

Hong Kong Liferoad Theological Seminary

Room 511, Citimark, 28 Yuen Shun Circuit, Siu Lek Yuen, Shatin, N.T., Hong Kong

The application should be submitted as soon as possible along with the application fee of 300 HKD and the other items required. The application fee is not refundable.

2) An official transcript from each of previous institutions attended by the applicant should be sent by each institution directly to Admission Office.

3) At least 2 references from the persons who have known the applicant more than a year. A pastor of local church or a professor of the applicant's previous school is preferred.

4) All of the applicants are required to be interviewed by the Admissions personnel before their acceptance at HKLTS. After all required document have been received, the Admissions Committee will consider the applicant, and the Team of Admissions will inform the applicant of the decision.

4. STUDENT CONDUCT

All degree candidates of HKLTS are expected to conduct themselves at all times as mature Christians. HKLTS stands committed to the position of the Westminster Standards as sound exposition of the biblical principles of conduct as well as of faith and doctrine.

HKLTS reserves the right to dismiss students or refuse to admit applicants whose conduct fails to meet the ethical principles set forth in the Bible and the Westminster Standards.

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace” (Eph.4:1-3).

In keeping with the goal of a drug-free campus, possession or consumption of alcohol anywhere on HKLTS campus, including classrooms, is not permitted. HKLTS prohibits the possession or use of alcoholic beverages on campus or at functions elsewhere held by HKLTS or its organizations. Public display, drunkenness, and misconduct are violations of HKLTS conduct rules and those violating these rules will be disciplined in accordance with the seriousness of the violation.

HKLTS prohibits the possession, use or distribution of illegal drugs. Anyone apprehended using or selling on campus will be subject to immediate dismissal.

HKLTS also must reserve the right to request at any time the withdrawal of a student who cannot make the required progress toward graduation or whose conduct is detrimental to his or her health or whose conduct is not satisfactory to its officials. A student may be asked to withdraw because of unsatisfactory conduct in the absence of any specific charge.

5. CLASS ATTENDANCE REGULATION

All classwork is directed to the glory of God and designed for the best preparation of students for their service to God. Students are expected to attend all class sessions on time. No student should absent himself / herself from one class in order to fulfill requirements of another class. The handling of unexcused absences is left to the discretion of the professor.

A student with two unexcused absences for three credits hours will be dismissed from the course with a failing grade. Excessive absences may be appealed to the Academic Committee. Additional attendance requirements may be stipulated by the professor.

HKLTS faculties value class attendance as an integral and meaningful element in academics. Since the importance of the common gatherings of participants may vary from course to course, instructors are given the responsibility of regulation attendance in their classes, subject to the following limitations:

- 1) Attendance regulations are to be clearly announced in writing by the instructor at the beginning of each semester.
- 2) Attendance regulations for multi-section courses are to be set by agreement at the department level.
- 3) Excessive absences may result in suspension from the course with grade of F. When an F is given for excessive absences, the instructor must notify the Registrar in writing.
- 4) Since HKLTS operates school system by intensive classes, that is, 1 or 2 weeks class per subject (9am to 6pm, Monday through Friday), quizzes & tests will be announced on the 1st day of class. Absence for quizzes and tests will result in the failure for the class.
- 5) Student appeals concerning attendance regulations are to be made to the School Academic Regulations Committee (or Teacher meeting).

6. COURSES SELECTION OR CHANGED

Any change in the course of study must be made before having completed first two classes for the program by submitting updated course registration form to HKLTS office.

Courses discontinued (with permission) after the second day of each class are recorded WA (authorized withdrawal). Courses dropped after the second day will automatically get the grade of WF (withdrew failing).

The deadline for course registration is announced at each semester. Courses marked WF are counted as hours attempted in the grade point ratio while grades of WA are ignored in computing the grade point ratio.

7. REPEATING COURSES

A student may retake a course for the purpose of improving a grade only if a grade of “D” or “F” was earned previously. Such a request must be approved in writing by the Academic Dean.

The last grade earned shall be used to determine credit for the course and in the computation of the student's grade point ratio, although the student's record will list the course and grade each time it is taken. This policy applies only when the student completes the course.

Should a second course be retaken, both grades for that course will be computed in the grade point ratio. Students who fail a course twice is permitted to take third time without permission from the Academic Dean and the professor concerned of HKLTS.

8. CLASS CALENDAR

Hong Kong Liferoad Theological Seminary's academic calendar is conditioned on a two-semester basis with the first semester concluding prior to Christmas and the second semester concluding in the early part of June. With 2 months of summer break, each semester will compose of 5 classes on average. If necessary, school can offer on-line self study class(es) for an opportunity of students to make up for the low (or failed) grade classes taken or to advance in their programs throughout the year.

9. CRITERIA FOR EXPULSION OF A STUDENT

- 1) By regulation of Hong Kong government
- 2) By the school regulation.
- 3) Student fails to attend for more than 2 classes without permission of HKLTS.
- 4) Student does not register a course for two months.
- 5) Student does not return to the school after the student asks for a leave of absence.
- 6) Student receives 3 warnings related to educational matters set by the school regulation.
- 7) Student gains admission to another school without permission of HKLTS.

10. DISMISSAL FROM CLASS

8) Student may be dismissed from class for an adequate cause deemed by HKLTS. Students dismissed have the right to appeal the decision to the Academic Regulations Committee within 48 hours.

9) Before a student gets dismissed from a class, the professor must give prior verbal or written warning to the student that the student is in imminent danger of dismissal. If the student is later dismissed, written notification must be given. Copies of the notices shall be sent to the Academic Office and the Office of Student Services.

10) If dismissal from a class causes serious damage for the student to complete the program, he or she may petition the Dean of Academic Affairs to modify this requirement. Appeals may be made to the School Committee of HKLTS.

11. STUDENT RECORDS POLICY

The permanent records of HKLTS students shall consist of files in the Academic & Registration Office, and placement folder. All information collected on students during attendance at the seminary shall be retained during the time of attendance at HKLTS and for seven years thereafter. Student may examine their academic records by contacting the Academic & Registration Office by making an appointment. After seven years, HKLTS will maintain only the following:

- 1) the application for admission
- 2) the academic records, including a listing of courses attended, credits, grades, quality points earned
- 3) the transcripts, which will list courses attended, credits earned, grades, quality points, date of graduation, and degree awarded
- 4) the placement file
- 5) the student financial account.

12. MAXIMUM LENGTH OF STUDY

In general, the maximum length of study to complete BBS program is six years from the date of matriculation and the maximum time to complete master's degree is six years from the date of matriculation in HKLTS. Exceptions fall under the cases such as medical issue or critical family / personal issues. In those instances, he or she needs to consult with the Dean of Academic Affairs for the approval.

However, HKLTS implements the 'Academic Credit Bank System.' That is, students can maintain their status until they complete their credit hours for the pursuing program. Once students meet their requirements of graduation, they will be granted a degree accordingly.

13. ATTENDANCE POLICY OF STUDENT

In order to receive maximum benefit from the instructional program, students are expected to attend school regularly and be punctual each day for the lectures. It is understood that good attendance positively impacts the learning process.

1) Class Attendance

Regular and punctual attendance in classes is expected of all students at HKLTS. Each faculty member is to state the attendance policy in writing (syllabus) to all students in class. The faculty member is the judge of whether the student has met the stated attendance requirements of the course. Class attendance is considered essential to the educational process since HKLTS operates school system on intensive mode teaching method. HKLTS subscribes to the philosophy that academic success is directly proportional to class attendance. It is important that students regularly and punctually attend all class sessions. Attendance will be recorded from the first day of the class through the final exam:

- (1) The professor must receive the names of students from the office.
- (2) Every class, the professor must check attendance of those who have registered.
- (3) The professor must announce the class policy regarding attendance to their students.
- (4) The professor will report the students who have missed two classes or more to the school office.

HKLTS recognizes that situations may arise which will prevent a student from attending classes. HKLTS will accommodate occasional absences but recommends that students who attend less than 80% of the scheduled class meetings submit a withdrawal request to HKLTS Office according to the Withdrawal Procedures described in HKLTS Catalog and Faculty Handbook. Regular attendance and participation in schooling is an important factor in educational and life success. Students who are regular non-attenders are at risk of alienation from education that can lead to decreased options for future pathways.

2) Special Absence

All absences are unexcused except those caused by illness of the student, quarantine, death in the immediate family, recovery from an accident, required court attendance, and educational tours and trips. A student shall not be absent from school or from any other required school hours except for illness or other providential cause, unless with written permission of the teacher, or other duly authorized school official.

3) Invalid Excuse

A student, who is absent from school without a valid excuse, will be marked as being unexcused for the period of each absence. Students will be notified of their responsibility for their unexcused absences by the proper school authority;

- (1) The Registration office will send an academic warning, informing of HKLTS attendance policy and inviting the students to contact the office to discuss the matter, to the students who have accumulated three absences from their classes during one semester by both e-mail and postal mail.
- (2) An unexcused absence occurs when the student does not provide, within two days after an absence, an explanatory note signed by the student or visitation by a physician, which satisfies the criteria for excused absence. After three days of unexcused absences from school or the class, an official notice of unexcused absence will be sent to the student. The notice will list the dates of unexcused absences and notify students that any further absence with invalid excuse constitutes a summary offense under the School Code.

4) Excused Absence

Excused absences may be granted for: illness, quarantine, death in the immediate family, impassable roads, school-sanctioned educational trips, and exceptionally urgent reasons which affect the student. Absences for other reasons will be considered unexcused. For an absence to be excused, the student must send a note immediately to the Registration office.

Instructors may advise any student with more than 2 absence to withdraw from the course involved to protect the academic standing of the student. It is the student's responsibility to monitor absences and to comply with the instructor's syllabus concerning the make-up work. Failure to submit make up assignments or to withdraw when it is clear that the student cannot achieve an acceptable grade in the class may result in a low grade, the course including possibly an F based on grade performance in the course. Grades will not be raised or lowered based directly on attendance.

5) Early Dismissal

Students are not permitted to leave the school campus at any time during the school day without permission from the instructor. If student wishes to be excused early during the school day, student must present a note to the instructor. The note should indicate

- (1) the date and time of dismissal;
- (2) appropriate reason of absence and
- (3) signature of the student.

The registrar will issue an "early dismissal" slip to the student, which student must present to the professor (for his/her signature) at the time of departure of the student. If student return to HKLTS on the same day, student is to report to the office before going to class.

6) Appeals Process

If a student disagrees with the assignment of an unexcused absence, a tardy or denial of permission to make up missed work, an appeal may be made. The appeal must be submitted in writing within one week of the incident.

14. HKLTS HONOR SYSTEM

In the HKLTS community, there can be no doubt that honor and the pursuit of knowledge are intertwined. An honor system must be believed in, supported by, and administered by the entire HKLTS community. Upon the enrollment at Hong Kong Liferoad Theological Seminary, each student is automatically subject to the provisions of the Honor System.

Each student has a duty to become familiar with the Honor Code and the provisions of the Honor System. Not knowing (Ignorance) of what constitutes as an Honor Code violation cannot be used as a defense in an honor violation hearing. The Honor System at HKLTS does not discriminate based upon race, color, religion, national origin, political affiliation, gender, sexual orientation, age or disability.

All academic work such as, but not limited to, examinations, papers and other written or electronically submitted assignments are submitted pursuant to the Honor Code, and shall contain the following pledge (or similar pledge approved by the faculty or staff member) of the student(s) submitting the work: "On my honor, as a student, I have neither given nor received unauthorized aid on this academic work." The pledge shall be signed by the student(s) unless it is submitted electronically, in which case the faculty or staff member may require a different method of proof of a student's pledge.

What is The Honor Code---Students shall observe complete honesty in all academic matters? Violations of the Honor Code include, but are not limited to, taking or attempting to take any of the following actions:

- 1) Using unauthorized materials or receiving unauthorized assistance during an examination or in connection with any work done for academic credit. Unauthorized materials may include, but are not limited to, notes, textbooks, previous examinations, exhibits, experiments, papers or other supplementary items.
- 2) Giving false or misleading information regarding an academic matter.
- 3) Copying information from another student during an examination.
- 4) Rendering unauthorized assistance to another student by knowingly permitting him or her to see or copy all or a portion of an examination or any work to be submitted for academic credit.
- 5) Obtaining prior knowledge of examination materials (including by using copies of previously given examinations obtained from files maintained by various groups and organizations) in an unauthorized manner.
- 6) Selling or giving to another student unauthorized copies of any portion of an examination. Using a commercially prepared paper or research project or submitting for academic credit any work completed by someone else.
- 7) Falsifying or attempting to falsify class attendance records for oneself, or for someone else, or having another falsify attendance records on your behalf.
- 8) Falsifying material relating to course registration or grades, either for oneself or for someone else.
- 9) Falsifying reasons why a student did not attend a required class or take a scheduled examination.
- 10) Taking an examination in the place of another student.
- 11) Making unauthorized changes in any reported grade or on an official academic report form.
- 12) Falsifying scientific or other data submitted for academic credit.
- 13) Collaborating in an unauthorized manner with one or more other students on an examination or any work submitted for academic credit.

14) Committing the act of plagiarism - the deliberate copying, writing or presenting as one's own the information, ideas or phrasing of another person without proper acknowledgement of the true source.

15) Using computing facilities or library resources in an academically dishonest manner. Falsifying evidence or intimidating or influencing someone in connection with an honor violation investigation, hearing or appeal.

15. INCOMPLETE GRADES

1) INCOMPLETE GRADES

Students may be granted an incomplete grade "I" when they are unable to complete the necessary course assignments or exams (midterm and/or final). Incomplete Grade "I" must be made up by turning in the extra assignment(s). The professor of the subject will need to discuss this matter with the Dean of Academic Affairs first and then consult with the student for proper procedure. Incomplete grades, when not corrected by the above said procedure will be converted to "F" grades.

If the instructor who issued the "I" grade is no longer on the faculty, the determination of completion of the needed work shall be made by the Academic Dean and may be assigned to the instructor who is currently in charge of the course. A student with an "I" grade who misses the scheduled date for completing the missing work (test, exams, etc.) shall receive a failure (F) grade for that course.

2) RECURRENT INCOMPLETE GRADES Students with recurrent incomplete grades (class after class) shall be placed on academic probation until these incomplete grades can be corrected. Students with incomplete grades for three consecutive credits can be subjected to academic dismissal from HKLTS. Students with incomplete grades shall be notified of this Regulation in writing by the Registrar.

3) MAKE-UP EXAMS

The opportunity to sit for a make-up exam is a privilege given to all students with valid excuses. The administration and faculty realize that certain circumstances may prevent a student from being present on the day of midterm or final exams. Students can petition for a make-up exam by filling out a Make-Up Exam Form located at the Registrar's office. The Make-Up Exam Form must have the approval of the Academic Dean and must show that the student has paid for the Make-Up fee in the amount of 300 HKD.

The approved Make-Up Form must be presented to the instructor when taking the Make-Up exam, so that the instructor can process the grade or change the "I" grade by submitting the Make-Up Exam Form to the Registrar with the indicated grade change. After the receipt of the Make-Up Exam Form, the Registrar must check for:

- (1) The approval of the Academic Dean.
- (2) The payment of the Make-Up fee.
- (3) The new grade as (signed) provided by the instructor.

(4) The signature of the instructor.

After processing the Make-Up Exam Form, the Registrar shall file that form in the appropriate student's file for future reference. At any given quarter a student is not allowed to have more than three (3) Make-Up exams.

4) EXAM RETAKE FOR FAILING GRADES

Student with a "D" or an "F" grade may petition the Academic Dean for the privilege of retaking the exam to replace the "D" or "F" grade, provided the student complies with the following criteria:

- (1) A student cannot petition for a Retake Exam if the student has two or more courses with a "D" or "F" grade within a semester.
- (2) A student can only petition for a Retake Exam if the student's final course grade is within 10% of the passing grade (63% to 69%) for the course with the "D" or "F" grade.
- (3) A Retake Exam can only be taken within 2 weeks following the final exam week in which the student received the failure grade. Any special exception must be approved by the Academic Council. Failure to show up for the established date of the Retake Exam will result in a failure grade for that exam.
- (4) Students who elect to retake the exam and successfully pass this exam may only receive a highest grade of "B." The original "F" grade shall remain in the official transcript but will not be counted in the grade point average. However, if the student fails the Retake exam, he/she shall receive a second "F" grade to be recorded in the student's transcript. The student shall be required to retake the course again in its entirety for a passing grade.
- (5) Application to take a Retake Exam should be made through the Registrar's Office.
- (6) Students who fail the Retake Exam cannot petition for a Retake Exam.

16. WITHDRAWAL POLICIES

(7) WITHDRAWAL FROM COURSES

Students may withdraw from courses (see Add and Drop) within the second day of each class without affecting their grade point average. Students thereafter are required to obtain a permit from the Academic Dean to withdraw. Withdrawal from enrolled classes after the second day of each class with the proper withdrawal procedure will result in a 'W' grade recorded in the official transcript. A student can withdraw from a class by the following procedures:

- (1) Make a request to withdraw by using an official Withdrawal Request Form.
- (2) Obtain the signature of the instructor from withdrawing course.
- (3) Submit the completed Withdrawal Request Form to the Registrar's Office

No withdrawals are permitted after the second day of each class except in cases such as accident or serious illness. All withdrawals must be requested by completing the Drop Form. Oral requests, whether by phone or in person, are not accepted and will not be acted upon.

2) WITHDRAWAL FROM HKLTS

(1) Students wishing to withdraw temporarily, but who wish to be considered as continuing students, must first obtain an approval from the Academic Dean. The following procedures must be observed by the student:

- (a) Notify the Academic Dean or the Registrar the intent to withdraw by completing and submitting the Withdrawal Notice Form.
- (b) Clear all outstanding debts with HKLTS.
- (c) Students who submit their Withdrawal Notice Form and has a refundable amount of their payment such as paid tuition shall receive their refunds within thirty (30) days according to the refund policy from receipt of the Withdrawal Notice Form.

(2) Students who fail to register two consecutive semesters, without the Academic Dean's approval, will be automatically withdrawn from HKLTS.

A student may withdraw from HKLTS on or before the first day of instruction without any penalty. The student will be refunded the full amount of money paid minus 100 HKD application fee if he/she is a new student and \$50 registration fee if he/she is a continuing student. For students who have completed 60% or less of the semester, the refund shall be on a pro rata basis. This policy is binding whether or not the student filed his or her withdrawal notice to HKLTS.

17. SATISFACTORY ACADEMIC PROGRESS

There are three distinct classifications of academic standing reflected on the academic record or transcript. The conditions associated with each of these classifications are described below and are intended be used to guide the student in his/her academic planning. In particular, a student placed on academic probation must meet with his/her academic advisor to develop an academic strategy for the success that will also allow him/her to be removed from academic probation.

1) Good Standing

Good standing status is assigned to the semester record of any student enrolled in the degree program a semester and cumulative grade point average (GPA) above the standard of 2.00 at the close of the semester.

2) Academic Probation

An undergraduate student will be placed on an academic probation when either the semester or cumulative GPA falls below 2.00. Students on probation must meet with their academic advisor to develop a written academic plan and to establish GPA goals using the Veigel GPA calculator. While on probation, a student must adhere to the conditions of the program of study in which he/she is enrolled.

3) Dismissal

(1) Semester Grade Point Average: An undergraduate student will be dismissed from HKLTS when his/ her semester GPA falls below the 2.00 standard for the semester. Students, who earn a semester GPA below 1.00, not including their first semester at the HKLTS, may be automatically dismissed from HKLTS. That is, they are subject to dismissal without the benefit of a probationary period. Such students have the opportunity to appeal the dismissal decision, as described below. First semester students that obtain a semester GPA below 1.00 will be placed on probation and held to the standards established by the conditions of academic probation.

(2) Cumulative Grade Point Average: An undergraduate student will be dismissed from HKLTS when his/her cumulative GPA remains below the 2.00 standard for the probationary period of the semester unless an extended period is approved by his/her Director. Students who earn a cumulative GPA below 1.00, not including their first semester at HKLTS, may be automatically dismissed from HKLTS. That is, these students are subject to dismissal, without benefit of a probationary period. Such students have the opportunity to appeal the dismissal decision, as described below. First semester students that obtain a GPA of or below 1.00 will be placed on probation and held to the standards established by the conditions of academic probation.

(3) Subject to Dismissal: A student is subject to dismissal at the end of the probationary period. The decision to dismiss a student who is subject to dismissal rests with HKLTS and entails a thorough review of the student's academic record, progress and plan. Students whose academic standing is classified as subject to dismissal must meet with their academic advisor to discuss their academic standing, progress and plans.

(4) Right to Appeal a Dismissal Decision: A student has the right to appeal a dismissal decision. He/ she may do so by submitting a petition to the Office or the Academic Dean of HKLTS. The form must be completed and filed by the student within seven (7) days of having been notified in writing that he or she is being dismissed from HKLTS. Upon submitting the petition to appeal the dismissal decision, the student will be scheduled to meet with the Academic Committee of HKLTS in order to discuss his or her academic progress and plan. A final decision regarding the outcome of the student's appeal will be communicated at this meeting. If a student seeks to be reinstated for the semester into which the dismissal is to take effect, he/she must meet with the Academic Committee before the second class of the semester begins. After that date, appeals will be considered for the subsequent semester.

(5) Terms of Reinstatement after Dismissal: Reinstatement to HKLTS through the Academic Standing Committee of HKLTS is subject to the following conditions:

(a) For Full-Time Students: The student is expected to meet the Academic Standard of HKLTS by the time he/she is to graduate, that is, a cumulative GPA of 2.00. During the period of reinstatement, a student cannot change his/her program of study or status. Inter-college transfer requires that a student is in good standing that is, above a GPA of 2.00 for such transfer to be considered unless the transfer is approved by the Deans/Directors of both units.

A student must obtain a minimum semester GPA of at least a 2.00 during the readmitted semester. If the student does not meet the GPA standard as established under the conditions of reinstatement (nominally 2.00), he/she will be dismissed from HKLTS.

(b) For Part-Time Students: The student is expected to meet the Academic Standard of HKLTS by the time he/she is to graduate, that is, a cumulative GPA of 2.00. The student must obtain a minimum semester GPA of at least a 2.00 during the readmitted semester and may not earn grades of F or INC in any given course during a semester. If the student does not meet the 2.00 GPA standards as established under the conditions of reinstatement, he/she will be dismissed from HKLTS. Failure to meet the above conditions will result in dismissal from HKLTS. Such dismissal is considered final unless overturned by the Academic Dean of HKLTS. A final dismissal decision may not be appealed.

(6) Final Dismissal: Students

- (a) who do not appeal the initial dismissal decision,
- (b) who receive a negative decision from the Academic Committee,
- (c) who fail to meet the conditions of reinstatement.

18. HKLTS REMEDIAL PROGRAM

In examining the credential of applicants, admissions personnel consider the applicant's spiritual requirements and academic requirements.

1) SPIRITUAL REQUIREMENTS

Each applicant for admission is required to submit the following items:

- (1) Students should state on the application form of personal conversion and of Christian experience and service.
- (2) A signed application form which indicates that the applicant (a) is in agreement with the doctrinal position of the Seminary, as found in the doctrinal statement of this catalog, and (b) will abide cheerfully by the spirit and standards of the Seminary. Applicants who are not in full agreement with the Seminary's doctrinal position may request Special Student status.
- (3) The applicant's lifestyle should reflect Christian principles. To assist in the evaluation of the applicant's qualification in this respect, a confidential character reference from a pastor or Christian leader is required.

2) ACADEMIC REQUIREMENTS

The minimum standards are as follows:

- (l) Complete transcripts.... A Bachelor of Theology degree or its equivalent is required for entrance into all programs. The prospective student is responsible for having complete transcripts of all past school credit sent directly from the institution to the Director of Admissions of HKLTS.

② Grades...Three factors are considered in relation to the applicant's high school grades: It is normally expected that the applicant should rank in the upper half of the high school class and have a 2.0 or above grade point average (on a 4.0 system).

Transfer students are also expected to have attained a 2.0 GPA in previous college work. For those applicants who are not adequately prepared for their desired level of study, including applicants who transfer from an unaccredited institution, or who do not meet the admissions criteria, or who have not completed the admissions process may be granted provisional acceptance.

In such cases the conditions and time limitations for full acceptance will be stipulated. Usually time limitation for provisional acceptance is one semester, and courses can be taken up to 6 credits hours for BBS, 3 credits hours for M.Div. programs. When these conditions are met, the provisional status will be removed. Except for extenuating circumstances, the time limitations placed on provisional acceptance will not be extended.

③ Based on the Statements above, HKLTS is developing the systematic procedures for identifying students who are not fully prepared for university level study. The following admissions policies will assist in identifying potentially underprepared students.

④ The Admissions Committee reviews the files of students not admitted under the regular standards on a case-by-case basis.

⑤ “Assessment Test” for placement purposes may be used during admission. A student must take the exam to ensure they are appropriately placed in the correct courses. It is used for students who fall below the minimum requirement for acceptance, but whom the admissions committee believes show promise. The use of this exam is not for acceptance but for course placement.

⑥ HKLTS also makes provision of or referral to relevant courses and support services for admitted underprepared students. Students who are underprepared are assisted with reading strategies and time management and receive academic help at the advising center. Students with documented learning disabilities receive additional services. In addition, those students identified as underprepared are now placed in developmental courses.

⑦ The following measures are used to place students in developmental courses and to prepare the student for success in achieving his or her educational goals. Entering traditional undergraduates are placed using a matrix of high school grades and SAT/ACT (If applicable) scores.

⑧ Academic advising services inform advisors and department chairs of students who have “special conditions” acceptance letters and follows up with reminders for those students’ future semesters. It also recommends limited course loads for students whom this would benefit.

3) OFFERING REMEDIAL CLASSES (Optional)

EN 098. English Writing Skills (3 credits): This course helps students develop competence in written communication by practicing writing clear sentences and paragraphs. Students learn how to recognize and use sentence patterns and to write coherent paragraphs containing a topic sentence, idea development, and a strong conclusion. Students complete a variety of writing assignments and develop the skills.

EN 099. English Reading Skills (3 credits): The course will focus on basic English reading skills, will require several short reading assignments, and will provide grammatical and syntactical correction for all papers, sermons, and presentations required in regular college courses. Those who are planning to do further study in overseas (for example, in English speaking countries), he or she is required to take this class and pass it in order to fulfill the requirement of graduation.

BI 101. NT Gospel English Bible (3 credits): An optional credit course which aims to enhance academic ability for underprepared students as well as regular students and provide a thorough survey of the content of the four Gospels. The course also seeks to equip future church leaders with skills for teaching the four Gospels in the English Bible in the local church.

CO 326. College Success (3 credits): This course is designed to assist students in their academic adjustment to college. There is a focus on learning and application of study strategies and self-management skills. In addition, emphasis is placed on community and accountability which provide the foundation for academic success.

* Again, these courses above are remedial classes offered by the Seminary. You might want to consider taking one or more classes above to your favor.

Chapter Four:

Student Life

Information and Policies



Almaty Campus (Systematic Theology Class)

STUDENT LIFE & POLICIES

The desire of HKLTS is to give its students not only a thorough and comprehensive education, but also a depth of personal devotion to the Lord. For this purpose, HKLTS fosters a program of spiritual emphasis throughout all of its activities. Classes begin with prayer, and extended prayer times are held at the Seminary regularly.

The Prayer Meeting/place is open daily to give students a place to pray individually or collectively. Students are encouraged to have personal devotions and meditation on a daily basis, and special programs are held to encourage the students in their devotional lives and service throughout the academic year. Chapel services are also held throughout the week to provide the students with opportunities to grow in grace, as many faculty and guest speakers share the Word of God.

Students of HKLTS are required to be involved in local church ministries as part of the regular curriculum. Ministries are coordinated through the Academic Dean Office. All students are also required to participate in periodic spiritual self-assessment and discuss their spiritual development with their faculty advisers.

1. STUDENT SERVICES

1) Student Services: The purpose of the Office of Student Service shall be to facilitate interactions between the student body and the institution and to serve as a clearing house for student problems and activities.

2) Student Handbook: All students enrolled at HKLTS shall be subject to the policies and procedures of the institution. The policies and procedures will be published in the Student Rules Section Policy. The Procedures shall clearly indicate the disciplinary responsibilities of the HKLTS officials. In addition, it will note the regular disciplinary procedures, including the student's right to appeal a decision, and the jurisdiction of faculty and student judicial bodies. The handbook shall have the endorsement of the Academic Dean and the President.

3) Counseling: A student counseling program shall be established to assist the students. A faculty counselor shall be assigned to each class to help the students with their educational problems. A counselor shall be available through the Academic Dean Office for the purpose of assisting the students in solving their social, personal, ministerial and academic problems.

4) Clearance Procedures for Graduation / Withdrawal: Students enrolled who expect to graduate or withdraw from HKLTS are required to receive clearance by completing a Clearance Form for Graduation/Withdrawal issued by the Registrar. This Clearance Form must be completed, signed-off by the Registrar, and placed in the student's file prior to graduation so that any requests for services (issuance of Official Transcripts, letter of Certification, letter of attendance verification, letter of recommendation, etc) and be issued on

behalf of the student. The HKLTS reserves the right to refuse services to a student if his/her student file does not have a valid and complete Clearance Form.

2. SPIRITUAL LIFE

1) STUDENT ORIENTATION: HKLTS offers student orientation each semester for new and continuing students to provide information on school life, policies, regulations, faculty, administration, and the surrounding community for the upcoming semester.

2) INTERNATIONAL STUDENTS (applicable only for those studying at VCU, the partnership school of HKLTS) : The needs of international students studying at VACU are unique and thus require additional attention. VACU recognizes that these students need more help than those who study at HKLTS. Although VCU does not operate dormitories, ample housing is also available nearby the University.

3) STUDENT FELLOWSHIP: Every student enrolled at Hong Kong Liferoad Theological Seminary is a member of the Student Fellowship. The student activity fee funds the student activities like field trip or eating out. The Student Fellowship seeks to stimulate prayer and the sense of community among students by organizing prayer meetings and fellowship meetings on campus.

4) STUDENT CLUBS...HKLTS encourages the formation of student clubs that will be beneficial to the students academically and emotionally. Friendship and fellowship among Christians can be soothing to the soul, promote a spirit of cooperation, and boost the desire to continue the work of our Lord Jesus Christ. We, therefore, encourage the clubs that abide by our Christian values, ethics, and spiritual life. Examples of such clubs are: Sports Club, Book Club, Short-term missions Club, Bible study Club, and clubs relevant to field work.

5) WORSHIP AND SPIRITUAL LIFE

(1) Students enjoy a variety of opportunities to enhance their spiritual development. It is expected that all students will regularly attend and be involved in a local church.

(2) HKLTS holds Retreat Meetings at the beginning of each semester (Jan. & Sep.). There are chapel services for students every Friday. Chapel services feature worship, messages by the members of the faculty and other Christian leaders as well as prayer meeting. All students are expected to attend chapel. In addition, to assist the spiritual nurturing of the student body, the Student Government Council arranges the Prayer Meeting during the semester. The worship services and other opportunities that of spiritual nature are intended to complement the instruction and spiritual growth students receive in the classroom.

4. PROBITY (ETHICS) OF STUDENT

Upon enrollment to Hong Kong Liferoad Theological Seminary, each student shall have the responsibility and obligation to exhibit honesty and integrity at all times in the pursuit of a professional education while holding a respect for the ethical standards of HKLTS. A student in violation of any of the following shall be subject to redress.

- 1) Presentation of the ideas, representations, or words of others as one's own.
- 2) Permitting another to present one's work without the customary and proper acknowledgment of the sources.
- 3) Referral to or use of unauthorized materials, sources, or devices during an academic session. Examples include, but are not limited to: (1) Books, manuals, written materials, Internet materials, etc. (2) Falsification of academic and clinical records, educational degrees, titles, job positions, etc. (3) Inappropriate comments to patients, faculty, staff, other students, etc.
- 4) Providing or accepting unauthorized assistance during an examination. Examples include but are not limited to: (1) Looking or viewing at other students' exam answers. (2) Talking to another student or assisting another student with exam answers. (3) Making or receiving gestures from another student to benefit on an exam.
- 5) Possession, purchase, sale or use of a copy of any materials intended as an instrument of evaluation (test or exam), in advance of its administration by the faculty.
- 6) Practice of any form of deceit on any academic exam setting which includes acting as, or enlisting, a substitute.
- 7) Dependence on the aid of others or providing such aid in a manner prohibited by the faculty, in the research, preparation, creation, written performance, and/or publication of work submitted for academic credit/evaluation.
- 8) Attempts to change one's academic record by accessing the HKLTS computers or breaking into offices for reasons not in keeping with academic probity.
- 9) Disruptive activities which infringe upon the rights of other individuals, or the rights of the faculty member, during classes, clinic periods or examinations.
- 10) Making verbal or written threats, or any act of physical abuse towards students, faculty, or staff or the seminary. A violation of this requirement will result in immediate suspension while review of the incident is in process.
- 11) Willful violation or abuse of the canons of ethics at HKLTS.

5. STUDENT GRIEVANCE

Hong Kong Liferoad Theological Seminary is committed to providing an environment in which its faculty, staff, students, administrators, and other constituents are treated fairly with courtesy, respect, and dignity. HKLTS seeks to exist as a Christian university community. Communication in which there is Christian respect for individuals and groups that comprise this

community is the basic ingredient of developing this relationship.

It is the aim of the university to resolve all complaints, including but not limited to, grade disputes, alleged sexual harassment or any other form of complaints in a manner that is fair and just to all persons involved. For this end, it has been established the Grievance Committee, composed of representatives from faculty, administration and student government. The Student Dean of HKLTS serves as the chair of Grievance Committee.

1) DEFINITION OF GRIEVANCE

A grievance is a complaint arising out of any alleged unauthorized or unjustified act or decision by a student, faculty member, administrator, or staff personnel, which may adversely, affects the status, rights or privileges of a member of the student body.

All complaints against a faculty member or staff of the seminary, grade disputes, or disciplinary action taken against the student must be in writing. When preparing a formal appeal to the Grievance Committee, following information should be documented and submitted to the chair of the committee.

- (1) Nature of the Complaint or dispute;
- (2) Date the alleged dispute or problem occurred;
- (3) Names of the individuals involved; and
- (4) Copies of all relevant documents.

Grievance procedure is made up of several stages. At all stages of the process, the complainant and/or respondent have the right to be represented by a third person (such as family member, friend, counselor or other professional support person) if they so desire. At all stages of the process, reasons and a full explanation in writing for decisions and actions taken as part of the procedures must be given if so requested by the complainant and/or respondent.

In accordance with Matthew 18:15, it is the Christian's responsibility in areas of personal grievances, as distinguished from policy or principle, to first discuss his or her grievances with the other party in the dispute in private. HKLTS will adhere to this responsibility in resolving grievances, except where the grievance involves allegations of wrongful actions that are sensitive in nature (such as allegations of sexual harassment, sexual discrimination, or physical or emotional abuse) where the student would feel threatened discussing his or her grievance with the other party in the dispute in private. In such instances, the process should be initiated by the student by taking the grievance to the immediate supervisor of the other party in the dispute, in accordance with the processes enumerated below.

2) PROCESSES OF GRIEVANCE

The following procedures enumerate HKLTS' means of resolving a student's justifiable cause for grievance. Justifiable cause for grievance shall be defined as any act that, in the opinion of the student, adversely affects the student, causing an uncomfortable situation or complaint and calls for action, and is perceived as capricious, prejudicial, or arbitrary action on the part of any university faculty, staff member, administrator or student; or any arbitrary or unfair imposition of sanction or policy that undermines and detracts from the student's educational experience,

effectively denying the student equal and fair access to the institution's resources and opportunities. It should be noted that the University is requiring the grievance process to proceed through the appropriate chain- of-command.

In this regard, if a grievance originates at a higher level (i.e., with a chair or other administrator) and the private Matthew 18:15 one-on-one process has not resulted in a satisfactory resolution, the grievance process shall continue at the supervisory level just above the party involved in the grievance, in accordance with the processes enumerated below.

Stage 1. The student with the complaint shall discuss the problem with the faculty member, staff person, administrator, or student who is directly involved. Together, they shall try to solve the problem through prayer, discussion, and negotiation in accordance with Biblical principles and the Seminary's rules, policies, and procedures. All efforts should be made to resolve the problem at this level.

Stage 2. If further resolution is deemed necessary, the student shall state the problem in writing and submit it. The chair has 14 days to respond to the student request for resolution. However, if in the opinion of any party involved a satisfactory resolution does not result, such party in the dispute may request (within 7 days of the Dean of the students' response) a meeting with the Dean of the students; and, the Dean of the students, working with all of the parties involved, shall (within 14 days from the date of request for a meeting) try to solve the problem through prayer, discussion, and negotiation in accordance with Biblical principles and the Seminary's rules, policies, and procedures.

Stage 3. If further resolution is deemed necessary by any party involved, such party in the dispute may (within 7 days of the Dean of the students' determination) request the matter be referred to the Grievance Committee. Within 21 days of this request, the school's Grievance Committee, shall (a) afford the parties a hearing, (b) submit a report of its investigation/ recommendations to the academic dean who shall work with the committee to issue a final Grievance Committee determination, and (c) furnish a copy of the final determination to all of the parties involved.

Stage 4. The final determination of the Grievance Committee shall become full force and effect unless a party appeals the decision to the academic dean. This appeal must be filed in writing with the President within 14 days of the submission of the Grievance Committee's final determination.

8. STUDENT RIGHTS AND RESPONSIBILITIES

The following statements of rights and responsibilities are not viewed as a final accomplishment of a completed institution, but rather as themes of a direction for a growing and changing educational environment.

- 1) The Students enjoy the same basic rights and are bound by the same responsibilities of respecting the rights of others, just like all citizens. HKLTS considers individuals as students upon receipt of deposit for admission.
- 2) The student as a citizen has the rights of freedom of speech, freedom of the press, freedom of peaceful assembly and association, freedom of political beliefs and freedom from personal force and violence, threats of violence and personal abuse.
- 3) The student as a citizen has a right to be considered equally for admission to, employment by and promotion within the campus in accordance with the provisions against discrimination in the general law. HKLTS is no sanctuary from the general law; furthermore, the campus is a community of growth and fulfillment for all rather than a setting described in the concept of in loco parentis.
- 4) All students of HKLTS have other responsibilities and rights based on the nature of the educational process and requirements of the search for truth and its free presentation. These rights and responsibilities include the following: Each student has the freedom, dependent on level of competence to teach, learn and conduct research and publish findings in the spirit of free inquiry. Each student of HKLTS has the right to pursue normal curricular and co-curricular activities, including freedom of movement.
- 5) Students of HKLTS have the right to expect that records maintained on them contain only information which is reasonably related to the educational purposes or to the health and safety of the individual or others. Furthermore, it is assumed that the student has the right to protection from unauthorized disclosure of confidential material contained in university records.
- 6) Students of HKLTS have the right to reasonable and impartially applied rules, designed to reflect the educational purposes of the institution and to protect the safety of the campus.
- 7) Students of HKLTS have the right to recourse if another member of the campus is negligent or irresponsible in the performance of his/her responsibilities, or if another member of the campus represents the work of others as his/her own.
- 8) Students of HKLTS who hold opinions about basic policy matters of direct concern to them have the right to have them heard and considered at appropriate levels of the decision-making process. It should be noted that students who have a continuing association with the institution and who have substantial influence have an especially strong obligation to maintain an environment supportive of the rights of others.
- 9) The student has the responsibility to act in a manner that is conducive to learning by the student and by other students by: being prepared, prompt, attentive and courteous in all academic settings (including classrooms, laboratories, libraries, advising centers, departmental and faculty offices, etc.) and complying with requests made by a faculty or staff member in an academic setting.

9. RIGHTS IN VIOLATION PROCEDURES

- 7) All students have the right to fair and equitable procedures which shall determine the validity of charges that they have violated seminary regulations.
- 8) Students have a right to expect that the procedures shall be structured to facilitate a reliable determination of the truth or falseness of the charges, provide a fundamental fairness to the parties and be effective as an instrument for the maintenance of order.
- 9) Students have the right to know in advance the range of sanctions for violations of seminary policies. The definition of adequate cause for separation from the seminary should be clearly formulated and made public.
- 10) Students charged or convicted of violations of a general law may be subject to seminary sanctions for the same conduct, in accordance with seminary policies and procedures, when the conduct is in violation of a seminary rule.
- 11) Hong Kong Liferoad Theological Seminary does not represent accusing faculty or staff members or students but provides a process for fact finding and fair decision making.
- 12) Hong Kong Liferoad Theological Seminary reserves the right to hold students accountable for certain types of off-campus behavior.
- 13) Disciplinary action will result if a student's behavior compromises the educational atmosphere or mission of the institution. Examples of such off-campus behavior would include, but not be limited to, crimes of violence, sexual assault and/or alcohol or drug violations, as determined by the Office of Student Affairs.

10. STUDENT ASSOCIATIONS

The student body of HKLTS shall be given the privilege of having two student associations, one each for the undergraduate and graduate program. Each Association shall develop, with the help of the administration, association by laws that govern each respective association.

The approved by-laws shall be identical and shall be approved by the HKLTS administration. Each student has freedom to join the student association, but a student can only vote for the election of their association's president.

11. SPIRITUAL DEVELOPMENT

With a hope to see all HKLTS students thrive, grow, and enjoy their time with the school, in order to accomplish this, we provide a variety of venues to help students develop strong relationships and reach out to others. In addition to the opportunities presented below, students can connect through various student organizations.

1) Community Guidelines: Students at HKLTS have joined a community where they can learn, live, and lead according to God's calling. Classroom life is only a part of the educational experience. Learning in community with one another includes the academic and personal development of each student.

2) Activities: Student activities help build community among students. Various activities are scheduled regularly throughout each semester including sports day, field trip, movie nights, trips to Hong Kong downtown, picnics, tournaments and various other events. These events are designed to connect you with your fellow students and local churches, providing you with many fond memories.

3) Local Church: While students are at HKLTS, they are receiving a wealth of information. However, it is important for students to not only learn this information but to put it into practice. Recognizing the limitations of a primarily academic setting, faculty and staff seek to instill within the student a deep love for God and His Word, a heart for evangelism and missions, and the integration of biblical teaching and values into every aspect of life. Choosing of a church is left to the student's discretion. Students are required to be involved in a body of Christ outside of HKLTS in an effort to put into practice what they are being taught and to prepare for the future ministry.

In order to ensure that each student is participating/serving in a local church: (1) Students must register for Field Education, and thereby document their own participation and/or involvement in ministry to the body of Christ, (2) If students are not registered for a Field Education credit, each student must indicate their intention of regularly participating in a local body of Christ over the course of a semester.

4) Chapel: The purpose of chapel (official church gatherings) is to provide a meeting centered on the Bible, focus on current issues, and to unite passion with scholarly mindset. Students are required to attend chapel if they have class before, during, or after chapel.

5) Small Groups on Campus: Small Groups are designed to help the students. They meet throughout the semester and are held by student leaders, and invited guests. These small groups deal with theological and biblical topics and offer opportunities to worship God through songs, prayers, and Scripture readings. Groups meet at designated times to pray for certain topics or for one another. The Prayer Meeting Room on campus provides students with a quiet atmosphere to focus on prayer at any time throughout the day.

6) Mentoring: At HKLTS, our vision for mentoring is to glorify God by sharing our lives together. Your mentor comes alongside you in order to help you transition successfully into HKLTS. This includes a joint partnership aimed at successful navigation of the higher education community and spiritual growth. The mentors are HKLTS upperclassmen, HKLTS students, and alumni of the institution; they all have demonstrated Christian character and academic success. Their experiences have equipped them to assist newer students.

A mentor walks alongside another student, helping in his or her development as a student and as a disciple of Christ. The mentor/mentee relationship is not a counseling or academic advising relationship. Rather, the mentor welcomes opportunities to help you reach your God-given potential through various means, including support, challenge, and encouragement.

We love you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us. (1 Thessalonians 2:8).

12. FIELD EDUCATION

Field Education is an integral part of the Bible and the theological school experience. It allows the students to exercise the classroom theory in a practical ministry setting. Students are urged to be involved in ministries that coincide with their chosen program in preparation for a lifetime of Christian service.

Students are required to perform one Field Education assignment every semester. Full-time students should register for Field Education each semester to ensure that they complete their requirements by graduation. Students may be involved in various ministries for Field Education credit.

13. STUDENT DRESS CODE

1) Philosophy and Purpose

It is management's intent that campus environment should reflect an efficient, orderly, and professionally operated organization for the glory of God as Christians on Campus. HKLTS recognizes the positive effects of the student dress code to boost students' morality, and improve quality of study environment; therefore, our dress code is established to create more comfortable study environment. HKLTS reserves the right to continue, extend, revise or revoke this policy at its discretion.

2) General Guidelines for Student Dress Code on Campus

Appropriate student dress and grooming are important factors in the safe and orderly operation

of HKLTS. Each student's appearance should reflect a positive image of the school and contribute to a distraction-free learning environment. Our district values and needs the support of each student in upholding the district and campus dress and grooming guidelines. The student may determine the student's personal dress and grooming standards provided that the student's dress and grooming shall not lead school officials to reasonably believe that such dress or grooming will disrupt, interfere with, disturb, or detract from school activities; and shall not create a health problem or safety hazard for the student or others.

Using these general guidelines and the specific guidelines listed below, HKLTS administrators, with the input and support of faculty members, have the final decision in determining and enforcing student dress and grooming standards at HKLTS and at all school-related activities. All students are required to adhere to the district dress and grooming guidelines, as well as to any additional guidelines developed and approved for the campus. Exceptions will be permitted for bona fide religious reasons.

3) Specific Guidelines/Restrictions on Campus

Students are not to wear clothing that is tight, loose, sagging, baggy, revealing, spaghetti-strap, backless, low cut or short.

- **Pants** – must be worn at the waist or upper hip and must not reveal underclothing
- **Shorts and Skirts** - must be fitted at the waist or upper hip, must not reveal underclothing, and must be mid-thigh in length or longer
- **Tops, Shirts and Blouses** – must not reveal underclothing, midsection, torso, back, chest, breasts or cleavage
- **Dresses** – must not reveal underclothing, midsection, torso, back, chest, breasts, or cleavage and must be mid-thigh in length or longer
- **Shoes** – Tennis shoes or closed-toe shoes are preferred. House shoes/house slippers of any kind are not allowed.
- **Head Coverings** – no type of head covering is to be worn with the exception of (1) a cap or hat that is part of a uniform worn at a school activity or (2) for religious or medical purposes
- **Underclothing** – must wear appropriate underclothing
- **Pajamas/loungewear** – any and all pajamas/loungewear are prohibited
- **Jewelry/Piercings** – Noisy, distracting, and excessive jewelry or accessories are prohibited (including wallet chains).
- **Tattoos** - permanent or temporary, must be covered at all times.
- **Hair/Make-up** – Hair must be well groomed, neat and clean at all times; hair style/color and makeup must not detract from or interfere with the learning and school environment.
- **Bags** – must not detract from or interfere with the learning environment or present a safety or health hazard

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.” (Eph.4:1-3).

Chapter Five:

Financial Information



HKLTS Presentation in Mission Conference

FINANCIAL INFORMATION

Hong Kong Liferoad Theological Seminary strives to keep student costs at minimum since many of the students are involved in ministry in mission fields. Costs of completing degree programs are maintained to be as low as possible, and the school operation heavily relies on donation from outside the seminary.

1. FINANCIAL POLICY

The generosity of individual donors and churches helps students receive quality professional training at a cost less than charged by many institutions. Hong Kong Liferoad Theological Seminary strives to help every student receive the education he/she desires for the ministry.

2. SCHEDULE OF TUITION & FEES (Hong Kong Main Campus)

TUITION & FEE

HKLTS is a nonprofit organization which offers significantly lower tuition than most traditional universities and for-profit schools with similar programming. We work with all of our students as close as we can to meet their particular budget.

1. Registration Fee : 200 HKD
2. Application Fee : 100 HKD
3. Graduation Fee : 500 HKD
4. Tuition & fee
 - 1) B.A. program :
 - 42,000 HKD / Academic year (same rate for local & non-local students)
 - 2,000 HKD per unit
 - 2) M.Div & M.A. program :
 - 1,200 HKD per credit hour X 3 credits = 3,600 HKD
 - 36,000 HKD (for 1 academic year = 10 classes)
 - 3) Certificate program (LBA) :
 - 800 HKD per unit
 - 6,400 HKD for the whole program

These tuition costs are prior to factoring in any grants, discounts or tuition assistance. With available grants, the payment for most students per enrollment period (1 academic year) is less than **18,000HKD**. (Refer to school website Scholarship & Aid page.) To keep costs low, HKLTS offers its own financing / scholarship for students through deferred payments on the remaining balance of their tuition and fees not paid at the time of enrollment.

You can contact school office at **2695-4791** or email at hklts@hkltsseminary.org for more information on school financing / scholarship.

3. PAYMENT PLANS

All registration and tuition fees are due and payable at the time of registration. We encourage all students to pay all fees in full at registration. All balances are due at registration for classes. Registration is not complete until payment is received. Payments received after the start of late registration are considered late and subject to late registration fee. Courses added during the late registration period are subject to late fees.

The second payment of those who elect to use the partial payment method is due right before the 3rd class after registration. All tuition fees are due and payable at the time the student registers. Payments may be made by cash, check, or by Master Card, Visa, or Discover card (Refer to the 'Donate' section under 'Academics' at school website.) Students should not send cash through mail.

(1) The first payment will be half the tuition and all fees. The second payment will be posted before the 3rd class of the registration semester starts. All balances are due on the second payment. Pre-approved financial assistance is the only exception. HKLTS reserves the right to accept cash & check only payment on accounts where HKLTS deems necessary.

(2) A charge of 100 HKD will be assessed for all returned checks or refused Master Card or VISA card payments. Any student who has not paid his entire bill before the 3rd class of the registration semester starts will be withdrawn from the class and allowed to register the following semester. Unused tuition will be refunded to the students of HKLTS student account minus a 100 HKD drop fee.

(3) Deferred Payment Plan: The university prefers all tuition and fees to be paid at the time of registration. If this is not possible, a deferred payment plan is available. This program provides a way to defer the payment up to the 50 % of the Seminary bill. It is necessary to pay at least 50% at time of registration, with the remaining balance paid in full within the start of the 3rd class of the semester.

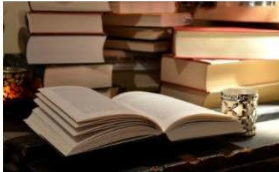
4. FINANCIAL AID AND SCHOLARSHIP

Assists students with financing their higher education through scholarships, grants. Students must be degree seeking and making satisfactory academic progress to be considered for financial assistance. A detailed description of financial aid programs and general related requirements are on HKLTS Website.



Academic Scholarship Program

Granted up to 50 % of the tuition
[Read More >](#)



High Achiever's Scholarship

Granted up to 70% of the tuition.
[Read More >](#)



Missions Scholarships

Granted up to 50 % of the tuition.
[Read More >](#)



Church Recommendation Scholarship

Granted up to 50% of the tuition.
[Read More >](#)



External Scholarships

The grant can be applied differently depending on the student's financial situation.
[Read More >](#)

In order to receive the Semester Tuition Scholarship or scholarship on entering the seminary, the student must meet one of the following qualifications:

1) Academic Scholarship Program -

This scholarship is available to B.A. / M.A. / Master of Divinity students who have the GPA of 3.5 or higher from the previous semester and who have demonstrated academic excellence, ministerial service, and potential for leadership. The scholarship granted to relevant students will be deducted from the tuition of the following semester.

2) High Achiever's Scholarship Program -

The High Achiever's Scholarship is awarded to students who earned the equivalent of 3.7 GPA on a 4.0 grading scale. The award is renewable annually for students who are enrolled full time, taking classes on the Hong Kong main campus, and maintain a minimum cumulative GPA of 3.7 while studying at HKLTS.

3) Missions Scholarship Program -

Scholarships of up to half of tuition are available for missionaries currently serving in the field or for those who are planning to work as missionaries in overseas countries other than his/her own country. For more information, you can contact Hong Kong main school office for the eligibility for the Mission Scholarship.

4) Church Recommendation Scholarship Program -

Church Recommendation Scholarship is available to all students who currently attend a local church and are involved in serving his or her church actively. Priority will be given to full-time students with an established 3.0 GPA or higher. Students are required to maintain the decent GPA for every class to receive the scholarship.

5) External Scholarship Program -

A student's home church, local association, or mission organization may offer scholarships. Students are encouraged to contact their church, association, or mission organization for the eligibility. The amount can be applied differently depending on the students' financial status.

* However, students can choose only 1 category for the scholarship scheme.

5. AWARD OF STUDENT

1) Awards to Graduating Classes

Outstanding graduating seniors can be recognized at commencement exercises through the presentation of appropriate awards. The HKLTS administration has procedures to identify the types of awards given, the criteria to be utilized for selection of award recipients, and the procedure to be followed for such selections.

2) Types of Awards to Graduating Seniors

Recognition of outstanding graduating seniors may be made at the commencement exercises through the award of appropriately designed wall-plaques. The following categories of awards are authorized for presentation at commencement exercises.

- (1) President's Award: Selection of one by the Executive Council and considered by the President to have made the most significant all-round contribution to the welfare of the HKLTS.
- (2) Dean's Award: Selection of 1 senior from each degree program (BA.MA.M.Div), through the majority vote of the Academic Council, to be the most outstanding students in academic achievement and scholarly activity.
- (3) Alumni Association Award: Selection of 1 senior from each program considered by Alumni members to be the most outstanding students within the program who are in service to the profession and carry the ability to represent the profession at various community or social events.

To be considered for any Award noted above, a potential recipient must have a Cumulative Grade Point Average (GPA) of 3.50 or better.

The Registrar shall create an Award Form and shall coordinate the process for identification of potential candidates for the Awards. Each candidate shall submit, to the Registrar's Office, a copy of his/her professional resume (curriculum vitae) along with a typed letter of self-evaluation to support his/her choice of Award(s) sought.

Criteria for the selection of Award recipients shall be developed and reviewed annually by the individual group responsible for the selection.

6. FINANCIAL APPEALS

Any student desiring to appeal a financial decision on their account may do the following:

- (1) Contact the Manager of Student Accounts to discuss the issue.
- (2) After discussing the issue with the Manager of Student Accounts, the student must submit a written request to the Academic Dean for Financial Affairs for re-evaluation of the financial decision in question.

7. REFUND POLICY

Students enrolled in HKLTS who notify the Dean of their intention to withdraw from a course or courses, or who intend to withdraw from their program of study, may receive a refund on tuition paid for that semester. The following schedule is applicable to the first and second semesters.

Adjustment will be made for courses of three weeks' duration or less only if the student withdraws from the course before the first-class meeting, in which case he would receive a full refund for any tuition paid.

1) Students who withdraw or are withdrawn from class may be entitled to partial or full tuition refund. After the Seminary has received a student's official drop notice, the tuition refund will be returned to student's account minus any appropriate fees.

2) Before the first day of the semester, that is, before the 1st class starts, a student will receive 100% tuition and technology fee if the class is dropped.

3) For a student terminating their enrollment in writing within the first 7 calendar days of the semester, a 100% tuition refund per course will be returned to the student. All other fees are non-refundable.

4) For student terminating their enrollment after the first class has started, a 75% tuition of the class & 100% of the rest of the classes will be returned the student. All other fees are non-refundable.

5) For a student terminating their enrollment in writing after having taken 2 days of the class, a 50% tuition for the class & 100% of the rest of the classes will be returned to the student. All other fees are non-refundable.

6) Refunds will be made within 30 days of the student's termination.

Chapter Six:

Academic Programs



Hong Kong Main Campus (M.Div)

ACADEMIC PROGRAMS

HKLTS School of Theology

SECTION I: UNDERGRADUATE (BBS) PROGRAM

(*Undergraduate program is not established for 2019/2020 academic year.)

The undergraduate program, the Bachelor in Biblical Studies (BBS), prepares students for further study in seminary or graduate school. This program gives students exposure to many areas of ministry in church or mission. A broad range of courses provides the basic preparation needed for ministry.

1. PROGRAM OBJECTIVES(PURPOSE)

HKLTS currently offers one major (Biblical Studies) in its undergraduate baccalaureate program. The purpose of the Biblical Studies Degree (B.BS.) is to equip men and women to form a Christ-like mind to influence the world for the Lord Jesus Christ through acquiring fundamental knowledge of the Old and New Testaments, of Christian doctrines and history, of various practical areas of Christian ministries, and of methods for further biblical and theological studies.

There are ample career opportunities for Biblical Studies graduates including most of the following Christian service categories:

- 1) Pastor (usually after the completion of a M. Div. degree)
- 2) Preacher
- 3) Missionary
- 4) Minister of Youth
- 5) Minister of Children's Program
- 6) Counselor
- 7) Church Administrator
- 8) Bible Teacher for Christian Schools

2. PROGRAM OUTCOMES(GOALS)

All students in the Bachelor in Biblical Studies (BBS) program will be able to:

(1) Biblical and Theological Development: Students will promote a thorough knowledge of the Bible, theology, and the skills related to the acquisition of spiritual truth for expansion of the Kingdom of God. Students will foster a learning community that encourages academic and intellectual proficiency through knowledge acquisition, informed discussion, and personal research, with the goal of developing lifelong learners.

(2) Evangelical Development: Students will have skills and knowledge and networks of relationships to pursue vocations that engage the mission of God globally.

(3) Spiritual Development: Students will develop a Christian worldview and learn to apply biblical truth to their personal lives, ministry, and contemporary moral and cultural issues by power of God the Holy Spirit.

(4) Practical Ministry Development: Students will be equipped to use their biblical truth and skills to others in one's family, church, and neighborhood.

3. PROGRAM REQUIREMENTS

The BBS requires satisfactory completion of 140 units as outlined in the curriculum with a cumulative GPA of at least 2.00. It requires three hours of field education (self study) each semester (total 24 hours). The curriculum offers students the most vocational flexibility and is the focus of our placement efforts. The curriculum may be completed in four years, although many students take five years due to family, church and job responsibility.

The maximum time limit for completion of the B.B.S. is six years. Courses taken more than seven years prior to the completion of this degree may be credited toward the degree only by specific faculty approval. Such approval may include instructions for re-examination or additional study.

Besides the required courses, any course the student takes will be considered an elective course. Students can choose classes from General Education and Major Courses in order to fulfill their elective requirement. The flexibility of electives within the major will enable students to design a program in line with their ministry objectives as well as their personal interests.

4. GRADUATION REQUIREMENTS

The coursework in Biblical Studies is intended for students to be well acquainted with biblical contents to have a grasp of the major doctrines of the Bible and to grow spiritually.

The Bachelor in Biblical Studies degree requires 140 semester units which consist of 36 units of general education, 80 units of biblical/theological studies and ministerial courses, and 24 of units of electives and Field Ministry. HKLTS confers degree on those students who have fulfilled the following conditions:

- (1)** Completion of the program offered by the Seminary with a grade point average of 2.0 (C) or above. **A minimum of 70 credits must have been taken at HKLTS.**
- (2)** Evidence of dependability and progress in Christian ministry as mutually evaluated by the directors of student ministries and of the candidate's chosen program.
- (3)** Approved Christian character as evidenced by stability, maturity and corporation.
- (4)** Approval of the faculty and board of trustees.

5. FIELDS OF EDUCATION

1) Overview of the Degree Requirement

Students enrolled in HKLTS for any degree program are required to participate in Christian service ministries for each academic semester specified in the program of study. Students are encouraged to choose a variety of ministries to obtain a broad background of experience and to discern the areas of their special capabilities.

DEGREE PLAN: All courses are 3 semester units unless otherwise noted. All candidates for degrees must meet these requirements to graduate-140 Credits;

General Education Courses.....	36 Credits
Department of OT & NT.....	21 Credits
Department of Church History.....	9 Credits
Department of Systematic Theology	12 Credits
Department of Practical Theology	18 Credits
Department of Missiology & Language.....	20 Credits
Department of Field Ministry.....	24 Credits

2) Fields of Study and Courses of B.BS. Degree

(1) General Education – 36 Credits.

Or 15 Credits electives in General Education as part of the 36 Credits.

- EN 113-I English Composition (I)
- EN 114-I English Conversation (I)
- HI 224 History of United States
- IL127 Introduction to Information Literacy
- MATH 110 Survey of College Math
- PH 100 Introduction to Philosophy
- PS 126 Introduction to Psychology
- BUS 101 Introduction to Business
- HI 225 World Civilizations (I)
- SO 100 Introduction to Public Communication
- SO 220 World Religions
- SO 223 Sociology

(2) OT and NT Bible – 21 Credits.

Or 12 Credits electives in OT, NT Bible as part of the 21 Credits.

- OT 200 Survey of OT (I or II)
- OT 307 Pentateuch
- OT 309 OT History I (or II)
- NT 200 Survey of NT I (or II)
- NT 309 Synoptic Gospels
- NT 311 Acts of the Apostles

NT 413 The Epistle to the Romans

(3) Church History – 9 Credits.

Or 6 Credits electives in Church History as part of the 9 Credits.

HI 201 Church History I or II

HI 303 The Reformation

HI 402 Church in the Modern Age

(4) Reformed Systematic Theology – 12 Credits.

Or 9 Credits electives in Systematic Theology as part of the 12 Credits.

TH 200 Introduction to Doctrine I or II

TH 305 Doctrine of God the Son

TH 307 Doctrine of three Persons in God.

TH 303 Westminster Confession I or II

(5) Practical Theology – 18 Credits.

Or 15 Credits electives in Practical Theology as part of the 18Credits.

ED 220 Introduction to Christian Education

(Or ED 407 Teaching and Learning Methods)

PA 401 Sermon Content and Application

PA 403 Pastoral Care Practice

PA 402 Christian Worship

PA 404 Ministry Leadership

BC 200 Introduction to Counseling

GENERAL Track

(6) Electives – 20 Credits or more.

PH 103 History of Western Philosophy

MI 200 Introduction to Missions

OT 306 Genesis

NT 310 Gospel of John

TH 311 Doctrine of Salvation

NT 412 Pauline Epistles

ED 407 Teaching and Learning Methods



HKLTS Track

(6) Missiology & Language– 21 Credits.

MD 103 Missiology Survey

MD 202 China & Silk Road Mission

MD 310 The Book of Acts Study

MD 311 Mission & Contextualization

MD 402 New Paradigm Mission

BL 101 Hebrew Language & Grammar

BL 102 Greek language & Grammar

(7) Field Ministry– 24 Credits.

FM 101 Christian Service

FM 201 Field Ministry

(7) Field Ministry– 24 Credits.

FM 101~108 Field Ministry

(1 class for each semester)

SECTION II: GRADUATE PROGRAM (M.DIV.)

1. PROGRAM OBJECTIVES (PURPOSE)

1) Graduate Studies of Hong Kong Liferoad Theological Seminary offers the Master of Divinity program, whose purpose is to train students in the Word of God and to train them to become faithful ministers in the Church of Christ.

2) More specifically, the program equips students with the Reformed worldview, trains them to correctly interpret God's Word, nurtures them to grow in the grace of our Lord Jesus and the guidance of the Holy Spirit, help them to be skillful at applying the Word of God in every area of ministry, and to become "all to all" in the context of the life and the culture of the congregation.

3) The program requires three years of full-time study and is designed to provide a basic professional foundation for the entry-level pastoral position within the Christian ministry. The graduate will acquire the professional competence necessary for serving as a pastor, missionary, chaplain, campus ministry director, associate pastor, ministry-related counselor, evangelist, religious-subject instructor, or similar professions.

2. PROGRAM OUTCOMES (GOALS)

All students in the Master of Divinity program will be able to:

1) Biblical Knowledge and Theological Goals;

(1) Demonstrate the basic knowledge of both Greek and Hebrew.

(2) Demonstrate a firm grasp of the historical and cultural backgrounds, content, geography and theological themes of the Old Testament and the New Testament.

(3) Show sufficient hermeneutical skills to interpret any passage in the Scripture with the Reformed biblical hermeneutical principles.

(4) Demonstrate through comprehension of Christian Doctrine with Reformed Perspectives and be able to construct theology by thinking biblically and contextually.

(5) Demonstrate their knowledge of how theological issues have developed throughout history and be able to critique and assess them from the Reformed perspective.

2) Evangelical Goals;

(1) Participate in the mission of God and the ministries of the Silk Road area from an evangelical missiological perspective

(2) Demonstrate sensitivity to cultural and ethnic diversity for building relationships and for communicating the Gospel in context.

3) Spiritual Goals;

(1) Experience increasing likeness to Lord Christ as manifested in love for God, love for other, and experience evidence of the fruit of the Holy Spirit through prayer and Bible reading every day.

- (2) Create a plan for maintaining and maturing in his/her practice of the spiritual disciplines.

4) Practical Ministry Goals

- (1) Demonstrate an increasing involvement in the local church or other ministry with which he or she is associated.
- (2) Demonstrate a practical knowledge of and ongoing participation in the habits and practices of personal and corporate Christian piety.
- (3) Demonstrate the capacity to communicate the relevance of these habits and practices for the church's witness to the Reign of God.

3. PROGRAM REQUIREMENTS

To receive degree of Master of Divinity at HKLTS, a student must successfully complete 108 credit hours at least as outlined in the curriculum with a cumulative GPA of at least 2.00. It requires 18 hours of supervised field education. The curriculum offers students the most vocational flexibility and is the focus of our placement efforts. The curriculum may be completed in three years, although many students take four years due to family, church and job responsibility.

The maximum time limit for completion of Master of Divinity program is five years. Courses of M.Div taken more than five years prior to the completion of this degree may be credited toward the degree only by specific faculty approval. Such approval may include instructions for re-examination or additional study. Considering the limitation of opening a variety of classes in mission field, all the classes in HKLTS are required ones. Thus, HKLTS does not offer elective courses for M.Div program.

4. GRADUATION REQUIREMENTS

- 1) To receive a Master of Divinity degree at HKLTS, a student must complete a total of 108 credit hours including 2 hours of field education each semester with a C (2.0) or above average on all courses taken.
- 2) The student must complete all the required courses within the time frame allowed (Minimum three years from the time of first enrollment).
- 3) The student must complete the field education requirements with a satisfactory grade.
- 4) The conduct and attitude of the student must be satisfactory according to the norms of the Scripture and the Westminster Standards.
- 5) The student must pass the Bible Knowledge Test.
- 6) The student must pass the thesis writing class.

- 7) The Student must complete the required papers for graduation with a B or above.
- 8) The student must fulfill all financial obligations, including the graduation fee of 500 HKD, to the seminary. The student must submit a formal request for graduation before the designated deadline, normally in the beginning of the last academic year. Ordinarily, degrees will be awarded at the conclusion of the spring semester but may be granted in December.

6. FIELD EDUCATION

Students enrolled in the seminary for any degree program are required to participate in Christian service / field education ministries for each academic semester specified in the program of study. Students are encouraged to choose a variety of ministries or outreach ministries to obtain a broad background of experience and to discern the areas of their special capabilities. Students can schedule for the field educations on their own throughout the year and report to the school office once they are back from each trip.

DEGREE PLAN: All courses are 3 semester units unless otherwise noted. All candidates for degrees must meet these requirements to graduate (108 credits);

Department of OT	12 Credits
Department of NT	15 Credits
Department of Church History.....	9 Credits
Department of Systematic Theology.	12 Credits
Department of Practical Theology.....	15 Credits
Department of Missiology	12 Credits
Department of Bible Language.....	6 Credits
Thesis / Field Ministry....	27 Credits

2) Fields of Study of M.Div. Degree

(1) Old Testament– 12 Credits.

- OT 500 Introduction to the Old Testament
- OT 505 Pentateuch
- OT 510 OT Historical Books I (or II)
- OT 512 Major Prophetic Books
- OT 516 Minor Prophetic Books

(2) New Testament– 15 Credits

- NT 500 Introduction to New Testament
- NT 503 Synoptic Gospels
- NT 508 Gospel of John
- NT 509 The Acts of the Apostles
- NT 510 The Epistle to the Romans
- NT 515 Pastoral Epistles

(3) Church History – 9 out of 12 Credits

- HI 501 Ancient Church
- HI 502 Medieval Church
- HI 503 Reformation
- HI 504 Church in Modern Age

(4) Systematic Theology – 12 out of 24 Credits

- TH 502 Trinitarianism
- TH 503 Doctrine of Triune God
- TH 504 Christology
- TH 506 Anthropology
- TH 507 Soteriology
- TH 508 Ecclesiology
- TH 509 Eschatology
- TH 512 Westminster Confession I (or II)

(5) Practical Theology – 15 out of 24 Credits

ED 501 Christian Education
EV 500 Church Growth
BC 500 Christian Counseling
BC 502 Counseling and psychology
PA 500 Biblical Preaching
PA 505 Conflict Resolution
PA 502 Christian Worship.
PA 509 Pastoral Care & Practice

(6) Missiology – 12 out of 15 Credits.

MD 103 Missiology Survey
MD 202 China & Silk Road Mission
MD 310 The Book of Acts Study
MD 311 Mission & Contextualization
MD 402 New Paradigm Mission

(7) Bible Language - 6 Credits

BL 101 Hebrew Language & Grammar
BL 102 Greek language & Grammar

(8) Field Education Ministry – 12 Credits

FM 501~506 Field Ministry (2 credits each semester)

(9) Self-Directed Study - 9 Credits

SD 501 Research Study I
SD 502 Research Study II
SD 503 Research Study III

(10) Thesis - 6 Credits

TW 501 Thesis Writing (Pass/Fail)
TW 503 Dissertation (6 Credits)
BN 401 Bible Proficiency Exam (Pass/Fail)

LIFEROAD
SCHOOL OF CHURCH MUSIC

香港生命之路圣乐学院

HKLTS LifeRoad School of Church Music

教会音乐学士，硕士



学院介绍

生命之路圣乐学院

生命之路宣教会，肩负着三大赞美文化使命，自1997年起，积极投身于赞美崇拜侍奉，致力于培养中国教会音乐带领人，并于2007年开始差派赞美宣教士，始终忠实履行神所托付的使命，尽心竭力为主发声。成立以来访问了世界各地的众多教会、神学院和福利机构，通过赞美，分享上帝的恩典。迄今为止，本宣教会文化使役团，给中国10个城市的30多个教会带来祝福和影响。

2018年，本宣教会根据上帝所给予的使命和时代的要求，经香港政府批准，设立大学级别的神学院(Life Road Theological Seminary)，并在神学院内开设教会音乐学科(生命之路圣乐学院)，以培养、配置中国教会的圣乐带领人。

设立目的

为了实现中国教会的复兴、礼拜的恢复、实现传教异象，培养兼具灵性和音乐才能的赞美侍奉带领人，提升他们的创造性，为中国教会音乐崇拜文化的发展发挥积极作用。

异象

- 1 培养带领中国教会音乐的，兼备灵性和实力的使役者。
- 2 发展带领大众文化的教会音乐文化。
- 3 构筑带领为了未来赞美宣教的圣乐文化。

教训

扎根圣经， 颂赞基督， 委身宣教。

学院组织架构

- 教育部**
- 指挥专业，声乐专业，钢琴伴奏专业，神学科，基础教养
-
- 附 设**
- 电子图书馆：电子图书馆，曲谱管理等
 - 事工研究所：毕业生网络管理，使役及后援开发等
 - 翻译研究所：研究/翻译歌词
 - 儿童研究所：研究儿童诗歌，培训主日学老师
-
- 行政部**
- 教务处：教务，招生，入学管理，支援学生
 - 事务局：总务科，设施管理

教务资讯

■ 本科 - 教会音乐学士 (Bachelor of Music in Church Music)

专业	学 制	学 分
合唱指挥	四年制本科课程	<ul style="list-style-type: none"> ➢ 神学课目 - 24学分 ➢ 专业课目 - 68学分 ➢ 基础教养课目 - 49学分
钢琴伴奏		
声乐		
		8学期 -141学分

■ 研究生 - 教会音乐硕士 (Master of Church Music)

专业	学 制	学 分
合唱指挥	两年制硕士课程	<ul style="list-style-type: none"> ➢ 神学课目 - 12学分 ➢ 专业课目 - 33学分
钢琴伴奏		
声乐		
		4学期 -45学分

2018 招生 - 本科

■ 教会音乐学士 (Bachelor of Music in Church Music)

专业	名额	对象及报考条件
合唱指挥	9名	1. 年龄18岁以上，具有高中毕业及以上文化程度。 2. 报考者需持有当地教会推荐信。 3. 圣乐方面的使命者。
钢琴伴奏	15名	
声乐	16名	

■ 考核内容

1. 技能考试：指挥 声乐 钢琴 视唱（按报考专业要求预备）
2. 笔 试：音乐理论及圣经知识
3. 综合面试：了解学生信仰状况、服事状况、学习能力及理想等

* 新生选拔考核分数占比 技能50%，笔试20%， 面试30%

■ 本科各专业考试科目与内容

专业	科目与内容
合唱指挥	1. 指挥：自选合唱作品一首 2. 钢琴演奏：新编赞美诗第1首《圣哉三一歌》（四个声部） 3. 美声演唱：无伴奏唱自选诗歌一首
钢琴伴奏	1. 车尔尼740后半部以上水平的练习曲1首 2. 莫扎特降B大调第三钢琴奏鸣曲K281第一乐章 3. 新编赞美诗第75, 171, 337首中考试当日由考生抽签一首
声乐	1. 美声演唱：自选一首外国歌曲（无伴奏唱） 2. 新编赞美诗第108首《主复活歌》
* 共同考试：乐理，视唱，听写（考试时间120分钟）	

2018 招生 – 研究生

■ 教会音乐硕士 (Master of Church Music)

专业	名 额	对象及报考条件
合唱指挥	2名	1. 清楚重生得救，洗礼一年或以上， 有志建立成熟属灵生命之基督徒。 2. 本科以上文化程度。 3. 报读者须填写报名表，并由所属教会牧者推荐。 4. 圣乐方面的使命者。
钢琴伴奏	3名	
声乐	4名	

■ 考核内容

1. 技能考试：指挥 声乐 钢琴 视唱听写（按报考专业要求预备）
2. 笔 试：音乐理论及圣经知识
3. 综合面试：了解学生信仰状况、服事状况、学习能力及理想等

* 新生选拔考核分数占比 技能30%，笔试20%，面试50%

■ 研究生各专业考试科目与内容 — 合唱指挥

专业	项目	科目与内容
合唱指挥	指挥	(1) 哈利路亚 - 亨德尔弥赛亚中第44首 (2) the Lord bless you and keep you (John Rutter) 考试当日由考生抽签一首指挥
	钢琴	(1) 指定曲:弹奏四声部新编赞美诗第365首<活出基督歌> (2) 自选曲一首
	声乐	无伴奏唱指定曲-新编赞美诗补充本第14首<你真伟大>
	视唱	四个调号以内八小节五线谱视唱一条
	听写	听辨哼唱单旋律，三音和弦

2018 招生 – 研究生

■ 研究生各专业考试科目与内容 — 钢琴伴奏

专业	项目	科目与内容
钢琴伴奏	钢琴	(1) W. A. Mozart或J. Haydn的Sonata中快节奏的乐章1首 (2) F. Chopin的 Etude中一首 (3) F. Liszt, S. Rachmaninoff, A. Scriabin, C. Debussy的Etude中一首 (4) 新编赞美诗第66, 82, 293首中考试当日由考生抽签一首
	视唱	两个调号以内的四小节五线谱视唱一条
	听写	听辨哼唱单旋律, 及双音

■ 研究生各专业考试科目与内容 — 声乐

专业	项目	科目与内容
声乐	美声演唱	(1) 意大利, 德国, 英美, 韩国艺术歌曲中自选一首 (2) 自选圣乐作品一首
	视唱	两个调号以内八小节五线谱视唱一条
	听写	听辨哼唱单旋律, 及双音

课程

■ 四年制本科课程

项目	学分	科目
神学课目	24学分	礼拜, 旧约概论, 新约概论, 崇拜学, 现代宗教宣教学概论, 中国宣教及宣教
专业课目	68学分	专业技能, 合唱, 视唱练, 辅修, 乐器论, 乐理, 儿童赞美意大利语发音, 德语发音, 意大利艺术歌曲, 德国艺术歌曲教会音乐概论, 献唱, 钢琴伴奏发, 合唱文献研讨会, 和声学舞台演法, 现代音乐, 中亚和欧洲音乐, 合奏课, 管风琴入门管风琴基础技能, 赞美诗学, 编曲作曲法, 中国传统音乐概论英语拉丁语发音, 管弦乐指挥, 音乐欣赏, 教会音乐教育
基础教养课目	49学分	英语, 舞蹈与人, 声音与人, 作文及讨论, 体育, 世界史哲学入门, 崇拜音响, 音乐治疗概论

■ 两年制硕士课程

项目	学分	科目
神学课目	12学分	礼拜, 旧约研究, 新约研究, 系统神学, 崇拜学
专业课目	33学分	专业技能, 合唱, 世界艺术歌曲研究, 教会音乐概论 钢琴伴奏法, 合唱文献研讨会, 教会音乐事工, 赞美诗学 教会音乐历史, 管弦乐指挥管风琴基础技能, 圣乐歌曲研究 教会音乐和宣教, 毕业演奏, 论文

课程 - 本科

年级/学期	分类	课目	学分	年级/学期	分类	课目	学分
1年级 1学期 19学分	神学	旧约概论	3	1年级 2学期 19学分	神学	旧约概论	3
		礼拜	P			礼拜	P
	专业	专业技能(1)	3		专业	专业技能(2)	3
		视唱练耳(1)	1			视唱练耳(2)	1
		合唱(1)	1			合唱(2)	1
		乐理(1)	1			乐理(2)	1
		意大利语法语	1			意大利艺术歌曲课	1
		音乐欣赏(1)	P			音乐欣赏(2)	P
		献唱	P			献唱	P
	教养	英语(1)	2		教养	英语(2)	2
		声音与人	3			舞蹈与人	3
		作文及讨论	3			作文及讨论	3
		体育(1)	1			体育(2)	1
2年级 1学期 19学分	神学	系统神学概论	3	2年级 2学期 18学分	神学	崇拜学	3
		礼拜	P			礼拜	P
	专业	专业技能(3)	3		专业	专业技能(4)	3
		视唱练耳(3)	1			视唱练耳(4)	1
		合唱(3)	1			合唱(4)	1
		和声学(1)	1			和声学(2)	1
		德语发音	1			德国艺术歌曲课	1
		教会音乐概论	2			赞美诗学	2
		英语拉丁语发音	1			音乐欣赏(4)	P
	音乐欣赏(3)	P	献唱		P		
	教养	英语(3)	2		教养	英语(4)	2
		哲学入门	3			世界史	3
		体育(3)	1			体育(4)	1
3年级 1学期 20学分	神学	教会史	3	3年级 2学期 20学分	神学	现代宗教	3
		礼拜	P			礼拜	P
	专业	专业技能(5)	3		专业	专业技能(6)	3
		辅修(1)	2			辅修(2)	2
		合唱文献研讨会	2			圣乐曲研究	2
		儿童赞美	2			乐器论	2
		合唱(5)	1			合唱(6)	1
		献唱	P			献唱	P
		钢琴伴奏法	1			现代音乐	1
	管风琴入门	1	管风琴技能		1		
	教养	英语(5)	2		教养	英语(6)	2
崇拜音响		3	音乐治疗概论	3			
4年级 1学期 14学分	神学	宣教学概论	3	4年级 2学期 12学分	神学	中国教会和宣教	3
		礼拜	P			礼拜	P
	专业	专业技能(7)	3		专业	专业技能(8)	3
		合唱(7)	1			合唱(8)	1
		献唱	P			毕业演奏	P
		编曲作曲法(1)	1			编曲作曲法(2)	1
		中国传统音乐	2			中亚和欧洲音乐	2
		合奏课(1)	1			合奏课(2)	1
		舞台演法	1			管弦乐指挥概要	1
	教会音乐教育	2	学士课程 8学期 141学分				

课程 - 研究生

年级/学期	分类	课目	学分	年级/学期	分类	课目	学分
1年级 1学期 12学分	神学	旧约研究	3	1年级 2学期 12学分	神学	新约研究	3
		礼拜	P			礼拜	P
	专业	专业技能(1)	2		专业	专业技能(2)	2
		音乐学(1)	1			音乐学(2)	1
		合唱(1)	1			合唱(2)	1
		世界艺术歌曲课(1)	1			世界艺术歌曲课(2)	1
		教会音乐概论	2			教会音乐事工	1
		合唱文献研讨会	2			赞美诗学	1
						教会音乐历史	2
2年级 2学期 10学分	神学	系统神学概论	3	2年级 2学期 11学分	神学	崇拜学	3
		礼拜	P			礼拜	P
	专业	专业技能(3)	2		专业	专业技能(4)	2
		合唱(3)	1			合唱(4)	1
		音乐教学方法	1			圣乐歌曲研究	1
		钢琴伴奏法	1			管风琴技能	1
		管弦乐指挥入门	1			毕业演奏	
		教会音乐和宣教	1			论文	3
						硕士课程 4学期 45学分	

当用各样的智慧，
 把基督的道理丰丰富富地存在心里用
 诗章，颂词，灵歌，
 彼此教导，互相劝戒，心被恩感，歌颂神。
 - 哥罗西书 3:16

Chapter Seven:

Course Descriptions

MULTI CAMPUSES



HK Main Campus

HKLTS Hong Kong Main Campus located in Shatin, N.T.

[LEARN MORE](#)



Eastern Campus

HKLTS E-Campus 'School of Church Music'

[LEARN MORE](#)



Southern Campus

HKLTS S-Campus covers the southern part of C country & southern Silk Road countries.

[LEARN MORE](#)



Northern Campus

HKLTS N-Campus mainly covers B area of the country.

[LEARN MORE](#)



Western Campus

HKLTS W-Campus currently offers Children Ministry Programs.

[LEARN MORE](#)



Almaty Campus

HKLTS Almaty campus in Kazakhstan!

[LEARN MORE](#)



Uzbekistan

HKLTS Uzbekistan campus is open this year!

[LEARN MORE](#)

1 Univ. & Multi Campuses

COURSE DESCRIPTIONS FOR M.DIV.

1. DEPARTMENT OF OLD TESTAMENT

In order to understand the unity of Gods revelation fully, both biblical theology and systematic theology are important. While biblical theology examines the roles and relations of passages in the unfolding plan of salvation, systematic theology approaches the themes of the Scriptures as a completed whole.

Exegetical Studies of OT, NT..... The Bible is the inspired record of Gods revelation; a thorough knowledge of the original languages as well as the historical and cultural context of the writings is, therefore, essential to proper interpretation and communication of its message. Biblical Theology courses are offered in the Old and New Testament departments.

HE 501. Hebrew Grammar (3 credits)

An Intensive study of the grammar, syntax, and vocabulary of Bible Hebrew, including the study of selected OT passage.

HE 503. Hebrew Discourse Analysis (3 credits)

A study of Hebrew syntax and Hebrew discourse structure. Exegesis of selected Hebrew texts will be included. Extensive use of computerized Hebrew data base.

OT 500. Introduction to the Old Testament I (3 credits)

This course is a study of the Pentateuch and historical books and a biblical-theological analysis of Old Testament history development in terms of the covenantal structure of the history of OT. A Canon- doctrine, history of collection, classification, and attestation; Text- language, transmission, versions; Higher criticism- history, types, and current directions. (Previous number OT 504).

OT 501. Introduction to the Old Testament II (3credits)

This course is a study of the nature and history of the prophetic institution and the canonical contribution of the prophets and wisdom literatures of the surrounding cultures and the nature of Hebrew poetry.

OT 505. The Pentateuch (3 credits)

Introduction to biblical-theology and biblical history writing. Exegesis of significant passages of the Pentateuch with particular attention to their relationship to ancient Near Eastern literature and culture, the history of redemption, and the literary structure of the Pentateuch

OT 506. Genesis (3 credits)

An optional credit course which provides a thorough survey of the content of OT Genesis and which seeks to equip future church leaders with skills for teaching OT Genesis in the local

church. Assigned reading of the entire OT Genesis, written exercises, class discussions and laboratory experience in study methods.

OT 507. Exodus (3 credits)

Exegesis focused on the interplay of theology and overall discourse structure. Special attention will be given to biblical-theological themes from Exodus which are developed throughout the rest of Scripture.

OT 508. Exegesis of Leviticus (3 credits)

An Exegetical study of the Book of Leviticus in its cultural historical setting, with attention to its critical problems, theological content, literary features, and modern exposition.

OT 510. Old Testament History I (3 credits)

A biblical -theological analysis of Old Testament history developed in terms of the covenantal structure of the history of the kingdom of God, giving consideration to the Near Eastern historical and cultural setting of the biblical events, and dealing with the pre-redemptive and redemptive eras.

OT 511. Old Testament History II (3 credits)

This course deals with the period from the conquest of the land to the restoration period: theology, literature, and history in Joshua-Ezra/Nehemiah. Discussion of the synoptic issues surrounding the relation of Samuel/ Kings to Chronicles.

OT 512. Major Prophetic Books (3 credits)

This course is an exegetical study of one the Prophetic Books giving attention to their literary types, historical settings and relevance for contemporary society.

OT 513. The Book of Isaiah (3 credits)

An exegetical and biblical-theological approach to the Hebrew text of this major prophet. The focus of the course will be on the close reading of the books themselves, but a broader outline.

OT 514. The Book of Ezekiel, Daniel (3 credits)

An exegetical and biblical-theological approach to the text. The focus of the course will be on the close reading of the book, but broader issues concerning the principles and methods of interpretation of apocalyptic and wisdom literature will be discussed.

OT 515. Jeremiah-Lamentations (3 credits)

The nature and history of prophetic institution and the canonical contribution of the prophets. Hermeneutics of the prophetic literature. Exegesis of selected passages; the Prophets in the history of scholarship.

OT 516. The Minor Prophet Books I (3 credits)

The nature and history of the prophetic institution and the canonical contribution of the

prophets. Hermeneutics of the prophetic literature. Exegesis of selected passages from Hosea to Micah.

OT 517. The Minor Prophet Books II (3 credits)

The nature and history of the prophetic institution and the canonical contribution of the prophets. Hermeneutics of the prophetic literature. Exegesis of selected passages from Nahum to Malachi.

OT 618. Holy Land Studies (3 credits)

Students may elect to take a course for credit during the winter module at the Institute of Holy Land Studies in Jerusalem.

OT 619. Worship in Ancient Israel (3 credits)

An exegetical and biblical-theological study of Old Testament forms of worship. Function and significance of priesthood, cleanliness, laws, tabernacle/temple, sacrifices. The place of the Psalms in cult.

OT 620. Christ in the Old Testament (3 credits)

The course examines the structure of the Old Testament to discover the dimension of promise that unifies the Scriptures. The broader context of the Old Testament is the history of redemption which points to the coming of Jesus Christ. The New Testament interpretation of the Old Testament Scriptures is true to the predictive and typological structure inherent in them. (Previous number OT.720).

OT 621. Old Testament Theology (3 credits)

A consideration of the basis, task, and method of biblical theology with an application of these to salvation history from creation to the United Kingdom. Students are expected to develop their own biblical theology and to apply it to an assigned block writing (Previous number OT.721).

OT 622. Bible and Archeology (3 credits)

This course is a survey of the topography, climate, historical times and archeology of the Bible lands designed to provide background for Bible Study (Previous number OT.722).

OT 623. Old Testament Wisdom (3 credits)

Wisdom literature in the Old Testament and the literatures of the surrounding cultures. History of research. Introduction to Job, Proverbs, Ecclesiastes, and Song of Songs. Theology and motifs. (Previous number OT.723).

OT 624. Old Testament Poetics (3 credits)

An in-depth study of the nature of Hebrew poetry. The question of what distinguishes Hebrew poetry from prose. Critical study of traditional concepts of parallelism, meter, and other rhetorical devices leading to a method of research which will enable the student to analyze the form of Hebrew. (Previous number OT.724).

OT 625. OT Textual Criticism (3 credits)

A study of the history of the Hebrew text and versions of the OT with a view to establishing an accredited method of textual criticism for selected portions of the Old Testament. (Previous number OT.725).

2. DEPARTMENT OF NEW TESTAMENT

GR 501. Beginning Greek (3 credits)

A course for beginners in Greek, including grammatical study of New Testament Greek and practice in reading. Prescribed for students without knowledge of Greek.

GR 502. New Testament Greek I (3 credits)

This course covers approximately the work of Greek a, but as a review. Grammatical study of New Testament Greek; vocabulary work; practice in reading. Prescribed for students inadequately prepared in Greek.

GR 503. New Testament Greek II (3 credits)

An introduction to New Testament Greek to equip the student to use the Greek New Testament for in-depth Bible study. Introduction to Greek tools such as lexicons, Greek word studies and critical commentaries using the Greek text. Rapid review of New Testament grammar; vocabulary work; practice in reading.

NT 500. Introduction to the New Testament I (3 credits)

A Background and language of the New Testament; principles of textual criticism and their application; the New Testament books as canon, from a historical and theological perspective. The course covers from the Gospel of Matthew to the Acts of the Apostles. Some Greek texts will be selected for in-depth study, exegesis, and applications to the current ministry.

NT 501. Introduction to the New Testament II (3 credits)

A Background and language of the New Testament; principles of textual criticism and their application; the New Testament books as canon, from a historical and theological perspective. The course covers from the Epistle to the Romans to the Revelation. Some Greek texts will be selected for in-depth study, exegesis, and applications to the current ministry

NT 503. The Synoptic Gospels (3 credits)

A selective survey and critique of historical-critical investigation of the Gospels; questions of special introduction; the earthly ministry and teaching of Jesus Christ; the theology of the Gospels (Matthew, Mark, and Luke).

NT 505. The Gospel of Matthew (3 credits)

An Exegetical examination of the Gospel of Matthew with concentration on exegetical

method in narrative material, Synoptic comparisons, and preparation of narrative material for preaching and teaching.

NT 506. The Gospel of Mark (3 credits)

Exegesis of the original text of Mark, with attention to the interpretive problems and theology of Gospel. Exegesis of selected passages in the light of contemporary research.

NT 507. The Gospel of Luke (3 credits)

An analytical study of Gospel of Luke, with emphasis on Luke's messianic concept in his presentation of the Son of Man.

NT 508. Gospel of John (3 credits)

A course in Johannine theology. Exegesis of selected passages in the light of contemporary research. Emphasis on literary structure and on the author's use of Old Testament themes. Students will be required to make presentations summarizing the results of their research.

NT 509. The Acts of the Apostles (3 credits)

This course seeks to understand the message of Acts by excising the following issue; origin and purpose, history of interpretation and preaching, teaching of Acts. Questions of special introduction; basic themes in the theology of Acts.

NT 510. The Epistle to the Romans (3 credits)

Questions of special introduction; exegesis of selected passages with a view to establishing the structure and distinctive themes of these books.

NT 512. The Epistles to the Corinthians (3 credits)

An exegetical study of Corinthians, with special attention to historical backgrounds of its imagery and the contemporary bearing of its message. Readings in extra-biblical apocalyptic literature.

NT 513. The Epistle to the Galatians (3 credits)

Detailed examination of the Greek text in light of the central historical and theological questions. Portions of the course will be conducted as a seminar devoted to text-critical, literary, hermeneutical, and biblical- theological issues.

NT 514. Prison Epistles (3 credits)

This course examines Ephesians, Philippians, Colossians and Philemon. An exegetical study of the Greek text, with special attention to the theological and ethical emphases of the epistles. Questions of special introduction; basic themes.

NT 515. The Pastoral Epistles (3 credits)

This course examines I and II Timothy and Titus. An audio-programmed course on "The Pastoral Epistles" is available on a directed study basis in affiliation with the Institute of Theological Studies.

NT 516. The Epistles of Peter (3 credits)

An exegetical study of the Greek text, with special attention to the theological and ethical emphases of the epistle. Readings in extra-biblical apocalyptic literature.

NT 517. Theology of Hebrews (3 credits)

A biblical-theological examination of prominent themes in the teaching of the Book of Hebrews. Questions of special introduction; basic themes in the theology of Hebrews.

NT 518. The Johannine Epistles (3 credits)

This course examines I. II. III John. An exegetical study of Letter of John, with special attention to historical backgrounds of its imagery and the contemporary bearing of its message.

NT 519. The Book of Revelation (3 credits)

This course is designed to guide the student in a study of the final and somewhat unique book of the canon, namely, Revelation. Special emphasis will be placed on the genre issue, the different hermeneutical approaches to the book, crucial interpretive issues, the book's literary structure and artistry, and its distinctively high Christology. An exegetical study of Revelation, with special attention to historical backgrounds of its imagery and the contemporary bearing of its message.

NT 620. The Life of Christ (3 credits)

This course is a systematic study of the person or life and work of Jesus Christ and from eternity past to eternity present In Gospel.

NT 621. New Testament Theology (3 credits)

The historical and cultural background of the New Testament, including the intertestamental period. An exegetical study of the content, meaning, and theology of the Gospels, Acts and the Epistles.

NT 622. New Testament History (3 credits)

This history of inter-testament and New Testament times is studied including the following; social, economic, political and religious history.

NT 623. Parables of Christ (3 credits)

Interpreting the parables within their context in the Gospels. Includes questions of genre, the nature of metaphor, the relations to the crucifixion and resurrection of Christ of the Gospels.

NT 624. The Olivet Discourse (3 credits)

A seminar on Jesus' eschatological discourse in relation to the resurrection and ascension, Pentecost, the destruction of Jerusalem, and the consummation. Special note will be taken of the different concerns of the Gospel writers evident in the way they present the material.

NT 625. Miracles of Christ (3 credits)

Interpreting the miracles within their context in the Gospels. Includes questions of genre,

the nature of metaphor, the relations to the crucifixion and resurrection of Christ, and preaching from the Gospels.

NT 626. The Kingdom of God (3 credits)

The central theme of Jesus' message, as it has come down to us in the synoptic Gospels, is coming of the Kingdom of God. Emphasis is placed on discovering the value of the Kingdom of God of Jesus for the church today.

NT 627. The Pauline Theology (3 credits)

Analysis of the organic unity of justification, sanctification, union with Christ, covenant, and eschatology in Pauline theology (Previous number NT.727).

NT 628. Biblical Hermeneutics (3 credits)

Prolegomena to biblical interpretation; principles and practice of biblical exegesis; the question of hermeneutics in the historical-critical tradition. (Previous number NT.828).

NT 629. History of Interpretation (3 credits)

The principles and methods of biblical interpretation through the study of primary documents from the Patristic period to modern times. Emphasis on the origin and development of modern New Testament criticism. (Previous number NT.829).

3. DEPARTMENT OF SYSTEMATIC THEOLOGY & APOLOGETICS

The Systematic Theology department trains students in the doctrines of truth that are drawn from close study of the Word as the ultimate and infallible source. Courses examining the doctrines of God, Man, Christ, Salvation, the Church and Last Things, as well as courses in ethics and apologetics, provide students with the ability to state and defend biblical truth and the relevance of the Christian world view to daily life.

1) Systematic Theology

TH 500. Bibliology (Scripture) (3 credits)

A study of the doctrines about the Bible as the Word of God, such as prolegomena, revelation and inspiration of Scripture, including inerrancy, authority of Scripture and the principles of biblical interpretation, illumination, and theological hermeneutics.

TH 501A. Reformed Systematic Theology I (3 credits)

A study of nature, method, and sources of theology. This course examines the doctrines of God, Man, Jesus Christ. It includes the Holy Scripture, Nature and Work of Triune God, Creation, Providence, Original Image of man, Christ the Mediator as the Names and Natures of God the Son; His Deity, Humanity of Christ. Using both historical and modern materials, this course aims to deepen awareness of major doctrine of Christian theology. (Previous No. TH 501)

TH 501B. Reformed Systematic Theology II (3 credits)

A study of nature, method, and sources of reformed theology. This course examines the doctrines of Salvation, the Church and Last Things. It includes doctrines common to most of Christendom such as Application of Salvation -Soteriology, Christian Ethics, Doctrine of Church, in the future time salvation as Last things and it contains doctrines specific to Protestantism such as sola scriptura and sola fide. The use of biblical terms is emphasized and various views are considered.

TH 502. Trinitarianism (3 credits)

A study of the unity and Persons and functions in the Trinity; God the Father, God the Son and God the Holy Spirit, with special attention to Jesus Christ and the Holy Spirit and the Triune God as well as the perfect love and unity within the Godhead model for us. A Research seminar on Scripture's teaching on the Trinity.

TH 503. Doctrine of Triune God (3 credits)

A study of the being and existence, knowledge-ability, and attributes of the Triune God: divine decrees; creation, providence, and miracles, angels. Theism discusses the natural arguments for the existence of Triune God and studies the biblical teaching on the names and attributes of Triune God includes a study of the unity and the three Persons of Godhead in Scripture.

TH 504. Christology (3 credits)

A systematic presentation of the Son of God. A study of the person and work of Christ, include the nature and purpose of special grace of cross and mediator of covenant of grace with emphasis on the doctrine of substitutionary atonement as well as Scripture teaching us.

TH 505. Pneumatology (3 credits)

A study of context and purpose of the work of the Spirit; union with Christ, include the Holy Spirit works in relation to revelation, love, faith, freedom, the Christian life, and the special gifts associated with the Holy Spirit.

TH 506. Anthropology (3 credits)

Origin, nature, and original state of man; covenant relationship to God; the fall; doctrine of sin; free agency. Special attention is given to the question of "image of God" and the theology of adoption. dichotomy and trichotomy, the covenant with Adam, and the nature of sin.

TH 507. Soteriology (3 credits)

A study of application of salvation, union Christ, with special attention to effective calling, regeneration, faith and repentance, justification by faith, adoption, sanctification, perseverance.

TH 508. Doctrine of Ecclesiology (3 credits)

The Biblical teaching as to the nature of the church, its order and ministry. Evaluation of resent ecclesiology and renewal movements, include particular interest of traditional and contemporary marks of the true church and sacraments.

TH 509. Eschatology (Last things) (3 credits)

The course aims to study in depth the primary biblical and theological literature on subject of the eschatology and meaning “the last things” for Christian living. Due attention is given to the fascination with and use of the doctrine of eschatology in modern theology.

TH 510. The Doctrine of the Atonement (3 credits)

Background in the history of doctrine, especially within the Reformed tradition. Focus on central biblical concerns, with special attention for implications in other areas of the biblical system.

TH511. The Doctrine of Angel and Satan (3 credits)

A study of the theology of spiritual creation being, with special attention to nature, organization, service of an angel including the fall angels and Satan’s activity in the Scripture. Focus on central biblical concerns, with special attention for implications in other areas of the biblical system.

TH 512. The Westminster Confession (I) (3 credits)

The origin and convening of the Westminster Assembly. Exposition of the theology of the Assembly by means of a study of the Westminster Confession of Faith. An extensive research project will be required. It includes the Holy Scripture, Nature and Work of Triune God, Creation, Providence, Original Image of man, Christ the Mediator as the Names and Natures of God the Son; His Deity, Humanity, The States of Pre-existence, Humiliation, Exaltation. The Three Offices; Prophet, Priest, King. Atonement of Christ.

TH 513. The Westminster Confession (II) (3 credits)

The confession is a systematic exposition of Calvinist orthodoxy (which "scholastic Calvinism"), influenced by Puritan and covenant theology. It includes doctrines common to most of Christendom such as Free will of Man, Application of Salvation -Soteriology, Christian Ethics, Doctrine of Church, in the future time salvation as Last things and it contains doctrines specific to Protestantism such as sola scriptura and sola fide.

TH 613. The Theology of John Calvin (3 credits)

A study of the theology of Calvin, with special attention to the development and content of his Institution. Research seminar on Calvin’s teaching on the Person and Work of the Spirit, with attention to his expositions in the Institutes, Commentaries and Treatises.

TH 614. The Issues of Dispensationalism (3 credits)

Critical study of key issues in the doctrine of eschatology and biblical are analyzed, including hermeneutics, the biblical covenants, the distinction between Israel and the church, their view of the Kingdom, and purpose God in the progressive of revelation.

TH 615. World Heresy (3 credits)

In a seminar format student examine the lives, communities, and document of the Sects

of World. Attention is given to the historical contexts in which World heresy took, found expression, and has influenced in seminar sessions as major cults of World: Seventh Day Advent, Jahaveh's witness and LDS Church.

TH 620. Contemporary Theology (3 credits)

A study in depth of the background of contemporary theology and a critical assessment of such current trends as the reinterpretation of the older liberalism, hermeneutical theology, the theology of hope, and the theology of liberation. May also be credited in the Department of Historical Theology. (Previous number TH.715).

TH 621. Roman Catholic Theology (3 credits)

A study of major doctrines in dispute between Roman Catholicism and Protestantism (the sources of theology, Christology, justification, the church, the sacraments, the theology of liberation, universalism, Metrology, et al.), as interpreted by leading Roman Catholic theologians. Interpretation of selected passages with a view to their bearing on systematic-theological issues. Lectures and student presentations. (Previous number TH.716).

TH 622. Themes in Puritan Theology (3 credits)

A consideration of some of the leading themes in the theology of the British Puritans of the seventeenth century, including Thomas Goodwin, John Owen, Richard Baxter, John Flavel, Richard Sibbes, Stephen Charnock and others. Topics covered will include the knowledge of God, providence, sanctification and assurance. (Previous number TH.717).

TH 623. Work of the Holy Spirit (3 credits)

A consideration of some of special gifts of God the Holy Spirit in present century. A study of context and purpose of special gifts of God the Holy Spirit and The New Testament uses the Greek word charisma to speak of the various gifts God has given by the Holy Spirit to Christian for the Kingdom of God. (Previous number NT.718).

2) Apologetics and Ethics

AP 500. Introduction to Apologetics (3 credits)

Presentation of Christian apologetics. Topics include biblical foundations, developing a world and life view, presuppositionalism, the point of contact, argument and persuasion, the conflict with contemporary culture, and the history of apologetics.

AP 501. The Apologetics of Cornelius Van Til (3 credits)

A study, in lecture and discussion, of the background, the argument, and the impact of the presuppositional apologetics of Cornelius Van Til, with some attention to his critics.

AP 503. Music and Christian Aesthetics (3 credits)

Exegetical and philosophical considerations for an understanding of the place of music in

the life of the Christian. Particular attention will be directed to the problems of music in the modern church.

AP 504. Soren Kierkegaard (3 credits)

A critical survey of the development and structure of Kierkegaard's thought in the context of his life experiences. An analysis of several of his major works, including his Philosophical Fragments, Concluding Unscientific Postscript, and The Concept of Dread, with special reference to his critique of orthodoxy. Recent developments in Kierkegaard study.

AP 606. Theodicy (3 credits)

A comparative study of various approaches to the problem of suffering. Particular attention will be given to the arguments set forth beginning at the Enlightenment. An attempt will be made at formulating a Reformed view.

ET 500. Introduction to Logic and Critical Thinking (3 credits)

By exploring the process of logical and critical thinking, this course seeks to help students develop skills to critically analyze arguments of others and to writing essays on the firm basis of accurate and logical argumentations. It also attempts to help students develop skills to write academic papers on the topics of their own fields more confidently and more professionally. Though this is primarily a lecture course, students will be given opportunities to present their term paper proposals for feedback so that they may be able to improve their papers by applying critical thinking and writing skills that they will have learned by that time.

ET 501. Christian Ethics (3 credits)

This course examines the nature and principles of Christian ethics and the application of these principles to current social issues. Emphasis is given to the study of Biblical morality.

ET 502. New Testament Ethics (3 credits)

This course examines appropriate Christian ethical conduct based upon the text of the New Testament. Of particular interest will be Christian behavior toward others within and outside of the Church and appropriate ethical conduct by ministers and professional Christian members.

ET 503. Old Testament Ethics (3 credits)

This course examines appropriate Christian ethical conduct based upon the text of the Old Testament. Of particular interest will be Christian behavior toward others within and outside of the Church and appropriate ethical conduct by ministers and professional Christian members.

ET 504. Ten Commandments (3 credits)

Taking its cue from Biblical notion of the covenant of Old Testament. The course probes and develops the ethical dimensions of life in Christ for the late 20th century for Christ's Church members.

ET 505. Law and Grace (3 credits)

The reformed tradition has always embraced a positive role for the law within the Christian life, yet the relationship between law and divine grace has not always been clearly understood or articulated. This course examines the law-grace connection by considering biblical themes and the use of the covenants as organizing principle in Reformed confessions and theological reflections.

ET 506. The Sermon on the Mount (3 credits)

This course examines the history of study on Jesus' Sermon on the Mount in Matthew 5-7 and the implications of the Sermon for Christian living today. Lectures and student presentations.

ET 606. The Encounter of Christianity with Secular Science (3 credits)

A review of the history of modern evidences, leading to its crisis and its rehabilitation in presuppositional apologetics. An analysis of the nature of scientific method from the secular and the Christian standpoints, and an intensive critical confrontation with the claim to neutrality of such sciences as history, sociology, psychology, and biology.

ET 607. Christian Ethics and Modern Moral Issues (3 credits)

This course will explore various contemporary moral issues from a distinctively Christian ethical perspective. Moral problems in political, economic, social, medical, cultural, and environmental areas of modern life will be examined in a way that helps the students to develop critical evaluations of such problems and to formulate a more adequate Christian understanding of them. Though this is primarily a lecture course, each student will be given an opportunity to present a case study on a specific ethical issue of their choice to facilitate the discussion of the moral problem that each week's lecture will focus on. (Previous number ET.707).

ET 608. History of Christian Theological Ethics (3 credits)

A survey of the history of Christian ethics by examining major thinkers, movements, and issues from the early church to the present. Selected texts from the major thinkers of Christian ethics are read and their relevance to contemporary Christian ethics is considered. (Previous number ET.708).

ET 609. Reformed Christian Worldview (3 credits)

An exploration of the Reformed Christian view of the world and human life based on the biblical theme of Creation Fall Redemption. The essential principles of this view and their applications to various aspects of human life are discussed. (Previous number OT.709).

4. DEPARTMENT OF CHURCH HISTORY

Historical Studies...Historical studies at Covenant focus on the development of Christian churches throughout the centuries, including the contemporary church, and its mission to the world. The Holy Spirit has given the churches an accumulation of wisdom in carrying out the Great Commission over time.

An appreciation of this heritage is important to a solid understanding of the church messages and responsibility in our own society. Courses include study of great figures, documents and events of the past, as well as a concentration of courses in world mission.

HI 500. Contemporary History and Government (3 credits)

A study of political, social, and economic development of today's society, with emphasis on the growth of the democratic tradition. Topics will include the founding fathers, voting behaviors, the judicial branch, civil rights, civil liberties, the legislative branch, the presidency, and the role of religion.

HI 501. The Ancient Church (3 credits)

From the close of the apostolic age. The church and the Roman Empire; ecclesiastical organization; development of theology and dogma; Christian life and worship.

HI 502. The Medieval Church (3 credits)

A survey of the period to about the year 1500. The growth of the power of the papacy; the rise and development of monasticism, scholasticism and doctrinal controversies; mysticism and the mystics; popular piety and religious life; the demand for reform.

HI 503. The Reformation (3 credits)

A broad survey of the movement as a whole. The conditions which prepared the way and the forerunners. The leaders and the environments in which they worked. The revolution in the message and methods of the church.

HI 504. The Church in the Modern Age (3 credits)

The change in intellectual background which developed in the seventeenth and eighteenth centuries. The claims of reason; pietism; the evangelical revival. The conflicts and attitudes of the present day.

HI 507. Presbyterian Polity (3 credits)

An examination of the principles of Presbyterian polity as they have been developed and practiced in the history of the Presbyterian churches from the Reformation to contemporary America. Such subjects as the role of the ruling elder, the graded courts of the church, and the functions of committees and boards will be considered.

HI 612. The Westminster Standards (3 credits)

Historical research Catechism and Confession of the Westminster. the Westminster Standards exposition of the moral law. Participants will present papers on related topics from

research in primary materials with the Westminster Assembly, and with related political and social issues.

HI 616. The Origins of Covenant Theology (3 credits)

A study of the theological and social movements that helped to shape covenant theology from the late medieval period, through the Protestant Reformation, to its maturation in the era of Reformed orthodoxy. (Previous number HI.716).

HI 618. History of Doctrine (3 credits)

A study the historical development of selected doctrines. with attention to the development of each theological theme from the church fathers to the present day. A Seminar studies of major theological works in the history of the church prior to the Reformation including Irenaeus, Athanasius, Hilary of Poitiers, Augustine, John of Damascus, Anselm, Thomas Aquinas, and others. Seminar presentation required. May also be credited in the Department of Systematic Theology. (Previous number HI.718).

HI 619. Augustine and Augustinian Theology (3 credits)

A study of the life, theology, and influence of Augustine of Hippo, with attention to Augustinian thought in the Middle Age, the Reformation, and modern times. May also be credited in the Department of Systematic Theology. (Previous number HI.719).

HI 620. Theology of Thomas Aquinas (3 credits)

A study of the thought of Thomas Aquinas in the context of the developments in scholasticism from the 12th to the 16th century. May also be credited in the Department of Systematic Theology. (Previous number HI.720).

HI 621. Calvin and Reformed Theology (3 credits)

A study the theology of John Calvin with attention to its formative influence on Reformed theology. The course may also be credited in the Department of Systematic Theology. (Previous number HI.721).

5. DEPARTMENT OF PRACTICAL THEOLOGY

Practical Studies....The understanding of Gods revelation requires that it be proclaimed and put into practice, and the Practical Theology Department ensures that students are well-prepared for this aspect of ministry upon graduation. Courses in preaching, worship, counseling, Christian education, church planting and growth, and evangelism equip students with principles and methods of communication and leadership important for the realization that Gods truth is relevant to all times and places.

1) Pastoral Theology (PA)

PA 500. Biblical Preaching (3 credits)

An Examination of key biblical texts, theological themes and the historical background and development of Christian worship and its variety of expressions. Attention will be given principles, plans, methods and resources for worship planning and implementation in today's culture.

PA 501. Sermon Content and Application (3 credits)

Focus on the use of sound biblical theology in the sermon and on the discovery of the relevance to life of the biblical passage under discussion. Practice in analysis and preparation. Delivery of an expository message on selected New Testament text.

PA 502. Christian Worship (3 credits)

The pastor's role in the worship and services of the church. Topics include the biblical theology of worship, the preparation and leading of worship, the administration of the sacraments, the preparation of believers for church membership.

PA 503. Ministry Leadership (3 credits)

The development of leadership in contemporary society usually emphasizes the skills and tasks of the minister. Research has indicated that the role of the minister which relates to the life and inner person of the individual needs special consideration. This course will focus on such topics as the care of the minister's personal and family life, warnings that will prevent major hardships in ministry, prayer.

PA 504. Church Administration (3 credits)

Biblical principles governing the missionary task of the Christian Church; evangelistic strategy in contemporary culture; the character, aims, agents and methods of Christian administration. Review of significant literature in the field of administration and church growth.

PA 505. Conflict Resolution (3 credits)

This course surveys various approaches to dealing with intergroup conflicts: preventing escalation, minimizing harmful consequences, ending violence, improving intergroup relations and building stable peace. This course considers various routes to conflict resolution and a formal ending of the conflict.

PA 506. Youth Ministry (3 credits)

This course considers theories of adolescence, the history of youth work in the Church, contemporary youth experience, and models of programs and patterns which offer possibilities for the Church in its youth ministry.

PA 507. Group Process (3 credits)

This course is an introduction to group counseling. A focus will be on the basic elements of group process, ethical and professional issues in group counseling, and developmental stages of the group process. For your practice as a group leader, you will participate in an ongoing classroom group and have an opportunity to lead and co-lead the group as it evolves.

PA 508. Worship and Spirituality (3 credits)

Promotes critical reflection on ministerial leadership in the congregation through the lens of spiritual formation in historical and theological context. Includes a 3-day retreat/advance at teaching church or extension site, and a follow-up session on historical and theological foundations for ministry. Course objective: to understand the role of spiritual formation in one's particular denominational tradition and congregational history.

PA 509. Pastoral Care and Practice II (3 credits)

The character and source of authority exercised in the order and offices of the church. The pastoral diagnosis and treatment of spiritual conditions. Methods and models of pastoral care. A segment of the course will focus on problems involved in pastoral care within a Korean-American context.

PA 608. Expository Skills and Evaluation (3 credits)

Methodology for choosing and studying a text for exposition. Analysis of significant models of exposition in order to improve student's practices. Focus will be on preparation, structure, and delivery of messages.

PA 609. Pastoral Counseling (3 credits)

The role of counseling in pastoral ministry along with a biblical model of counseling will be presented through lecture, class discussion, role play, video presentation, skills practice, guest lectures and reading. The counseling model presented in class will be applied to common pastoral ministries (e.g., sexual and physical abuse, substance abuse, grief, chronic sickness and hospital visitation, marriage and family issues, etc.).

PA 610. The Policy and Constitution of Presbyterian (3 credits)

The course introduces Presbyterian students to the police of church, construction of Korea Presbyterian, and the programs of their denomination.

PA 615. Discipleship in Ministry of the Church (3 credits)

The basic priorities and strategies of discipleship in the local church. Topics include: developing vision and philosophy of ministry, equipping and delegation, orienting and assimilating new members, small groups, leadership development, motivation and accountability, conflict management, long-and-short-range planning. (Previous number PA.715).

PA 616. Women's Studies of Bible (3 credits)

This course examines the place and role of women in the Church throughout its history, the claims for a feminine theology, and issues presently raised by and about women in the church. (Previous number PA.716).

PA 618. Research Design and Methodology (3 credits)

This course is a core doctoral course in basic research and design and survey of methodologies. Emphasis is given to determining a project-dissertation, writing and research skills, and developing a proposal. (Previous number PA.718).

PA 619. Foundations for Ministry (3 credits)

This course explores pastoral ministry from a historical and theological perspective. The aim is to give students a solid foundation for doing ministry. The course will look at ministry in the classical tradition, including the early church fathers, the Protestant Reformers and contemporary voices. The course will also examine classical Pastoral Theology, the venerable and nearly lost discipline of biblical and theological reflection on pastoral ministry. A key goal of the course is to enable the students to place their pastoral ministry in a historical-theological context. (Previous number PA.719).

PA 620. Expository Preaching for Experienced Preacher (3 credits)

This course is designed for pastors who have been preaching for some time, and who want to improve their expository skills. After a brief review of the basics of exposition, the course focuses on matters that are sometimes overlooked. These topics vary from the relevance of theological and historical disciplines to preaching, to the manner in which one preaches Christ and the gospel from the whole Bible, to competent cultural exegesis. (Previous number PA.720).

PA 621. Worship and Spirituality (II) (3 credits)

Promotes critical reflection on ministerial leadership in the congregation through the lens of spiritual formation in historical and theological context. Includes a 3-day retreat/advance at teaching church or extension site, and a follow-up session on historical and theological foundations for ministry. Course objective: to understand the role of spiritual formation in one's particular denominational tradition and congregational history. (Previous number PA.721).

PA 623. Pastoral Leadership and Administration (3 credits)

These courses are designed to develop the distinctive of pastoral leadership. Courses will aim to equip pastors to effectively lead churches in the mission of reaching the lost and building the saint.

2) Christian Education (ED)

ED 500. Educational Foundation (3 credits).

This course is designed to study the theory of education and practice in the church. The course will cover the teaching and learning theory, educational history, educational curriculum, educational evaluation, teaching and learning process, guidance of life, culture and education, and teacher theory. Students are expected to understand the family, environment, and teacher.

ED 501. Christian Education (3 credits)

An overview of the educational and training education of school, including biblical, theological, psychological foundations, the aims, methods, curriculum, organization, leadership of teachers and evaluation of the teaching/ leaning process for various setting age group.

ED 502. Educational Ministry of Sunday School (3 credits)

This course offers a theological and practical approach to education of Sunday school in the church, including the place of the Sunday school ministry in the church's philosophy of education and principles for overseeing a Sunday school education program in Korea church of America.

ED 503. Christian Education History (3 credits)

A survey of the educational theory and history from the early church fathers to modern times, including biblical, theological, psychological foundations, the aims, methods, curriculum, organization, leadership of teachers in Church history.

ED 504. Teaching the Bible (3 credits)

Training in inductive Bible study methods with a view to establishing training programs in the local church. Hands-on experience with several types of biblical passages. Attention given to skills in training Bible study/ small group leaders for the church.

ED 505. Work of the Christian Educator (3 credits)

This course provides an overview of the tasks and responsibility of the Christian educator's work in a variety of church contexts and in relation to the polity and Christian Education resourcing systems of the student's denominations. Images of the Christian educator in work relationships and administrative structures are explored. Special attention is given to current issues of concern in the field.

ED 506. Spiritual Formation I (3 credits)

Theories of human development are assessed in terms of their contributions to understanding and encouraging growth and development in the Christian life. Special attention is given to life span theologies of faith, spiritual and moral formation and development, and to transformation in the life of the individual's own spiritual formation or growth in grace through Bible study, prayer, personal discipline, the reading of the devotional classics, and small group sharing.

ED 510. Child Education (3 credits)

This course is designed to provide students with the learning experiences that nurture the Christian spiritual growth in children. Topics will include child development, teaching-learning methods, educational philosopher, and theory of teacher. Each student will have an opportunity to make a lesson plan and practice as a Sunday School teacher.

ED 607. Education and Theology (3 credits)

This course examines the implications of theological propositions, assumptions, and traditions for the practice of Christian Education. Theological approaches to Christian Education are examined from the perspectives of knowledge about God, revelation, the nature of the church, the nature of humanity, and the mission of the Church in the world. The aim of the course is to ensure consistency between theology and Christian Education in the Church's educational programs and ministries.

ED 608. Teaching and Learning Methods (3 credits)

This is a practical course designed to train students in using a range of teaching/learning methods and approaches. The course uses a laboratory or practice approach to equip students to teach using creative methods for information giving, information processing, group interaction, spiritual formation, and action reflection. Special attention is given to appropriate methodology for age groups, and to choose of methods to implement learning goals and objectives.

ED 609. Biblical Models of Education (3 credits)

The course considers the components for a model of education in the Church, and then examines several models of education and teaching in the Old and New Testaments. Particular attention is given to Jesus Christ as Teacher. Students explore implications for use of the models in the Church's educational work and apply models to their own work in the Church.

ED 610. Teaching in the Church (3 credits)

This course examines teaching in the church from theological, Biblical, and educational perspectives. It explores models, methods, and strategies of teaching and considers the teaching responsibilities of pastor or educator, including teaching for discipleship and church growth.

ED 611. Curriculum Survey (3 credits)

The course introduces students to the principles of curriculum development and structure and surveys available curriculum resources for Sunday School, Bible study, youth groups, communicant's classes, and other educational settings in the church. A particular emphasis is placed on evaluation of each curriculum in terms of theology, use of the Bible, and teaching methods for various age groups. (Previous number ED.711).

ED 612. Education Practicum (3 credits)

The students are expected to participate in the Education Practicum for two semesters. In the final semester, under the guidance of an assigned faculty supervisor, the student plans, prepares for, conducts, and evaluates an educational ministry event of the student's choosing,

based on an approved Biblical text. An English language exegesis paper and a detailed lesson or event plan are required. In the preceding semester, students attend planning or evaluation sessions for student-led events, observe the event itself in person or on video, and participate in practicum meetings focused on the practice of educational ministry. (Previous number ED.712).

ED 613. History and Philosophy of Christian Education (3 credits)

This course surveys the history of Christian Education from Biblical times to the present day. The course identifies and examines individuals and movements whose contributions to the theology and philosophy of Christian Education continue to shape Christian Education practice. (Previous number ED.713).

ED 614. Current Issues of Christian Education (3 credits)

This is a reading course conducted under the guidance of a Christian Education professor. Students explore current issues in the field or in a particular area of educational ministry specialization. The professor and student, in consultation, will determine topics to be studied and reading assignments. Grading is to be Pass/ Fail unless the course is approved by the seminary faculty for a letter grade. (Previous number ED.714).

ED 615. Church Education and Curriculum (3 credits)

This course deals with ESL curriculum planning and syllabus design: objectives, content, materials, procedures, and evaluation. It also deals with the locating, organizing, and developing of ESL teaching materials from various sources for different purposes. (Previous number ED.715).

3) Biblical Counseling (BC)

BC 500. Christian Counseling (3 credits)

Survey of the main emotional and behavioral problems encountered in counseling. Theoretical frameworks for counseling. Principles of care and counseling, with strong emphasis on basic counseling skills and the ability to relate to others. How do people change? How does God's truth and power work into daily life? This course will seek to answer these questions.

BC 501. Christian Individual Counseling (3 credits)

This course is to design to expose students to seminal leaders, concepts, and trends in the field of educational counseling. Students will practice listening and responding counseling skills, complete self- assessments, and process peer and instructor feedback. An important characteristic of an effective counselor is knowledge of self in relation to others.

BC 502. Counseling and psychology (3 credits)

Introduction to the relationship between psychological events and behavior, emotions, perception and thought processes. Orientation to the effects of licit and illicit drugs, neurological disorders, psychosomatic medicine, and other current medical research of interest to counselors.

BC 503. Psychological Assessment (3 credits)

This course is designed to provide students with an overview of testing and measurement, research methods, and various models of learning. Students will be required to administer and score various types of psychological tests and evaluate their usefulness in counseling.

BC 504. Marriage and Family Counseling (3 credits)

This seminar provides the student with intensive study in the principles and methods of pastoral counseling as related to the dynamics of marriage and family life. Family development, communication, conflict resolution, child rearing, and divorce counseling will be discussed.

BC 505. Psychology (3 credits)

A study of the major elements of psychology, including theories and applications. Topics will include human development, learning, perception, memory, personality, and behavior.

BC 506. Marriage & Pre-marriage Christian Counseling (3 credits)

This seminar provides the student with intensive study in the principles and methods of Christian counseling as related to the dynamics of marriage and pre-marriage life. Biblical concepts of the health functioning of the family. Family development, communication, conflict resolution, child rearing and abortion, and divorce counseling will be discussed by Christian approach.

BC 507. Crisis Counseling (3 credits)

The crisis phase is a critical period that all may experience many times throughout the course of life. It behooves the counselor to develop theoretical rationale and a course of action that will guide him/her as he/she works as intervener in the counselee's situation.

BC 508. Human Development (I) (3 credits)

A study of child growth and development from birth to puberty. Examination of the basic theories, principles and practices of childhood training and education. Deal with the cognitive, language, emotional, social, physical, and personality development.

BC 509. Human Development (II) (3 credits)

An investigation of the psychological and environmental factors related to puberty, peer identification and identity conflict in the adolescent. Emphasis will be upon the development of self-identity and the problems faced by the adolescent. Deal with the developmental process from adolescent to early adulthood, especially physical and physiological change, cognitive and emotional development, self-identity, and personality development.

BC 510. Psychological Foundation of Human Behavior (3 credits)

The purpose of this course is to understand the principles of human behaviors and its psychological foundation. In order to achieve the goal, students will learn about the principles of behavior, motivation theory, learning theory and its application.

BC 605. Human Personality (3 credits)

Study of critical biblical and theological issues necessary for the construction of a biblical psychology. Representative readings in various personality theorists, with critical theological evaluation.

BC 606. Counseling Problems and Procedures (3 credits)

Application of the broad principles of biblical counseling presented in the introductory course to specific counseling cases and problems. Lectures, assigned readings, research, case studies, discussion, role play and practice in the use of biblical counseling principles and skills will be utilized throughout the course.

BC 607. Counseling Families and Children (3 credits)

This course is designed to expose students to important problems and procedures in counseling families and children. It will also explore various methods of family counseling. The course will also include a review of problems of parenting, early childhood problems, and counseling adolescents (Previous number BC.706).

BC 608. Methods of Biblical Change (3 credits)

This course takes the principles introduced in the Dynamics of Biblical Change course and applies them to the counseling relationship. By what process do I help a person make changes in his life? What are the critical skills that make that process effective? The answers to these questions will form the heart of the course. Methods of Biblical Change focuses on methods that make one's work with another person an effective process of change. (Previous number BC.707).

BC 609. Counseling Theory (3 credits)

Understand counseling theories based on secular psychology. Schools of counseling theories. verify good and lack or faulty aspect of each theory. Conception of adequate, applicable theory for current counseling situation. (Previous number BC.708).

BC 610. Abnormal psychology and Counseling (3 credits)

Understanding abnormal mental mechanism and symptoms. Understand counselee's behavioral abnormality which occur problems in normal social life. Develop counseling approaches of each abnormal psychological problems, sexuality, and personality. (Previous number BC.709).

BC 611. Christian Counseling Theory (3 credits)

Basic principles of Christian counseling, difference of biblical approach versus secular counseling. What Bible say about counseling. Verify each schools of Christian counseling theory. Develop biblical view of human behavior and problems. (Previous number BC.710).

BC 612. Biblical Counseling and Bible (3 credits)

Study biblical counseling theory and analyze what is biblical approach of counseling.

importance of Bible in Christian counseling text. clarify biblical approaches of modern Christian counseling. Bible and context. (Previous number BC.711).

BC 613. Pastoral Counseling (3 Credits)

Basic principles and theory of pastoral counseling. definition of pastoral counseling. understanding of problems of pastoral situation. qualification and requirement for pastoral counselor. ethic of pastoral counselor. spiritual growth influence. (Previous number BC.712).

BC 620. Practicum Christian Counseling (3 credits)

Case study with Christian counseling theory and principles. apply biblical basis in counseling practice. learn skills and attitude as a counselor. self-analysis and evaluation of mentor. (Previous number BC.713).

BC 621. Youth in Christian Counseling (3 credits)

According to the human developmental theory Puberty, adolescence and young adult period is learned by biblical principles. conflict and stress handling. occupation and schooling. prepare for their concepts of value about world view. (Previous number BC.715).

BC 624. Discipleship Counseling (3 credits)

Explores the nature of spirituality and its impact on Christian counseling and discipleship. Christian counselor's practical handbook according to the principles of Jesus' act. deep personal spiritual relationship with principle of bible and Word as a Christian counselor. (Previous number BC.716).

4) Evangelism-Church Growth (EV)

EV 500. Church Growth (3 credits)

This course analyzed from a biblical and historical viewpoint how churches growth. Practical implications for the growth of local congregations are spot lighter. This external growth is growth that is observable, measurable and repeatable of local church.

EV 501. Methods of Church Growth (3 credits)

A review of church growth history, principles and methodology. This course will evaluate and research present models of church growth in order to enhance the growth of the church in our present situation.

EV 502. Church Planting (3 credits)

Biblical practices and principles of church planting. A study of contemporary church planting models. Students will participate directly in starting new ministries as opportunity is provided through a local church. An on-site project will be presented in class.

EV 503. Vision and Missions (3 credits)

This course is a study of the basic principles concerning the understanding of Vision and Missions for life-long learning in their goals.

EV 504. Spiritual Warfare (3 credits)

This course surveys movement of prayer and spiritual warfare of mission field which brought missions and church growth or Evangelism. The course emphasizes the Nature of spirituality, pray and power of the Holy Spirit for church growth.

EV 505. Prayer in The Holy Spirit (3 credits)

A study of biblical teaching on prayer, its practice throughout church history, and its place in ministry for church growth by the Holy Spirit.

EV 506. Work, Gifts of God the Holy Spirit (3 credits)

A consideration of some of special gifts of God the Holy Spirit in present century. A study of context and purpose of special gifts of God the Holy Spirit and The New Testament uses the Greek word charisma to speak of the various gifts God has given by the Holy Spirit to Christian for the Kingdom of God.

EV 603. Leadership and Mentoring in the Local Church (3 credits)

Church Emphasis on leadership in the local church within the urban context, but with principles usable in other situations. Development of mentoring skills for the equipping of emerging leaders in the local church.

EV 604. Unreached Peoples (3 credits)

Review of current strategy planning in world evangelism. Special focus on Muslims and Chinese with some attention to the effect of urbanization. Evaluation of personal gifts for missionary vocation.

EV 605. Cross-cultural Evangelism (3 credits)

Issues involved in communicating the gospel across cultural boundaries. The city's cultural mosaic is examined in the classroom and on the street. Participants face the question of how to relate personally to a new culture and how to develop as a cross-cultural communicator.

EV 606. Urban Analysis and Demographics (3 credits)

Survey of modern urbanization, population growth and the conditions which produce the problems and opportunities for Christian mission in the world's great cities. Some of the social and political issues related to urban mission are examined. Special attention is given to The World Christian Encyclopedia, edited by David B. Barrett (Oxford, 1982). A basic framework for biblical urban mission is presented (Previous number EV.706).

5) World Mission (MI)

MI 500. Introduction to Mission (3 credits)

A survey of world mission, the task for which God sends His people into the world. This course includes the evangelistic mandate and the cultural mandate and study of cross-cultural communication of the Christian faith.

MI 501. History of World Mission (3 credits)

A survey of history of world mission, include Christian ministry in and to the city from ancient times to the present. Models of urban ministry in the nineteenth and twentieth centuries receive special attention. Writings of mission theorists will be studied for understanding the advance or decline at key historical junctures, as well as the assessing of current missiology.

MI 604. Overseas Research in Missions (3 credits)

A study of issues involved in presenting the gospel effectively in an overseas missionary area. The study will be carried on in an overseas context, to be selected by the student with the authorization of the instructor. Readings and written assignment to be completed during and after the field trip.

MI 605. Mission to the City (3 credits)

An interpretation of the Christian mission to the urban world emphasizing biblical principles, urban needs and relevant forms of communicating the gospel. Urban societal groupings, ethnicity and their relations to urban church growth.

MI 706. Perspectives on the World Christian Movement (3 credits)

Employing numerous speakers and multi-media presentations, this class will seek to educate and enlist the student to the cause of worldwide evangelization. The class is offered in conjunction with the international educational efforts of the U.S. Center for World Mission.

MI 707. Intercultural Communication and Missions Anthropology (3 credits)

Studies in the literature of intercultural communication, focusing on cultural contexts and barriers, with implications for Christian witness, lifestyle and relationships. Cultural anthropological issues will be examined to determine their application to a Christian view of intercultural ministry and the discipline of occupation and schooling. prepare for their concepts of value about world view.

MI 708. Christian World Views (3 credits)

An introduction to the major world views including theism, deism, atheism, pantheism, finite godism, and polytheism.

MI 709. World Religions (3 credits)

This course designed to study of the major religion of mankind. The origin, basic concepts, influence, and present status of each religion will be studied, and the religions will be compared and contracted with each other and with the Hebrew-Christian religions and Korean religions.

6) Christian Music (MU)

MU 500. Introduction to Church Music (3 credits)

This course is a basic introduction to the principles of music theory, include the basic elements of music, drawing on a wide range of musical literature to analyze concepts of compositional procedure.

MU 501. Music Theory (3 credits)

A course of study designed to help the student develops a practical philosophy of church music. The comprehensive graded church music program is discussed from an administrative point of view.

MU 502. Historical Survey of Church Music (3 credits)

This course examines the Biblical and historical roots of the church's music, explores the impact of the various modern worship renewal movements on church music and musician, and considers the literary, musical, theological, and cultural dimensions of hymns and other forms of congregations of hymns and other forms of congregational song.

MU 503. Introduction to Musical Thought & Practice (3 credits)

Critical examination of the question of music. Basic parameters of sound. Fundamentals of music. Practical activities that enable students to achieve a creative and experiential understanding of core musical concepts. A general overview of the structure of the field of music studies. Music as a mediated cultural practice. Musical meaning. Cultivating an open stance towards the multiplicity of musical practices.

MU 603. Introduction to conducting (3 credits)

A study conventional conducting patterns. Principles of congregational song leading are discussed. Conducting of easier anthems and choruses from standard oratorios with laboratory group and videotapes is required.

MU 604. Hymnology (3 credits)

A study of the historical development of hymns, hymn turns and their authors and composers. Standards of evaluation of good hymns and hymnals will be discussed as well as effective variation of hymn singing in worship.

MU 605. Church Music Seminar (3 credits)

A course is designed to equip the church musician with the specialized knowledge and administrative skills needed for church music ministry. Issues to be considered include inter-staff relationships, dealing with various personalities, denominational politics, instrument maintenance, and currant technological advances.

MU 606. Worship and Planning Laboratory (3 credits)

Working in cooperation with Director of Chapels at some church and or the university, students work to plan and implement a wide variety of worship experiences for use in the chapel programs.

MU 607. Graded Choirs for the Church (3 credits)

This introductory course covers all aspects of all non-adult vocal choir work including methods, materials, and available curricula. Included are insights on how children learn, how young voices should be trained, what elements should be included in a church choir rehearsal, Orff and Kodaly work, and choirs as a means of Christian Education.

MU 608. Organ Literature for the Church (3 credits)

Keeping the needs of the practicing church organist in mind, this course surveys the vast corpus of music written for the organ from the sixteenth century until the present. Included are considerations of compositional form, various styles of interpretation, appropriate registrations, and current trends.

MU 609. Choral Literature for the Church (3 credits)

An overview of repertoire for the church. The first half of the term deals with the sacred choral art from 1450-1940, the second with repertoire from 1940 to the present.

Field Ministry

FM 501. Field Ministry (3 credits)

Students must be involved in actual ministry activities 2-3 hours per week or weekend. The choice of ministry is up to the students and his/her advisor.

FM 601. Practicum (3 credits)

Students must be involved in actual ministry activities 2-3 hours per week or weekend. The choice of ministry is up to the students and his/her advisor (Prerequisite course is FM 501. Field Ministry).

Chapter Eight:

Leadership



ADMINISTRATION

Chairman of the Board
Hyung Joong Yoon,
D.Ics.(Cand)

President
Ho Duck Kwon, Ph.D.

Academic Dean
(Almaty C.)
Joshua Kim, Ph.D.

Academic Dean
(Eastern C.)
Simone Shim

Dean of Academic Affairs (Hong Kong C.)
Moses Yun, M.A.

Dean of Academic Affairs (Almaty C.)
Alibek Hwang, M.Div.

Dean of Academic Affairs (Southern C.)
Giphum Ye, M.Div.

Dean of Academic Affairs (Western C.)
Si Moon Shin, M.Div.

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Cheong Heon Yi
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Director
I Sheng Luan
(Chief Executive Officer)

Board of Audit
Dal Hyuck Choe
(Chief Executive Officer)

FACULTY



Faculty Members

- HKLTS -

ADMINISTRATION

Yoon, Hyung Joong: *Chairman of the Board*

Director of Hong Kong Liferoad Theological Seminary
Grace Theological Seminary. D.Ics.(Cand)
Chongshin Theological Seminary. M.Div.

Kwon, Ho Duck: *President*

President of Hong Kong Liferoad Theological Seminary
(Ex) President of Seoul Bible Graduate School of Theology
Heidelberg Universität in Germany, Department of Theology (Dr. theol.)

Kim, Joshua: *Academic Dean (Almaty Campus)*

Academic Dean of HKLTS Almaty Campus
Juan International University (Ph.D. Candidate)
Presbyterian University and Theological Seminary (Th.M. in Missiology)

Shim, Simone: *Academic Dean*

Academic Dean of HKLTS School of Church Music.
Italy, Academy of Bell'Arti "Tadini" Diploma in Vocal Arts (Opera).
Korea, Yonsei University, Bachelor of Music in Vocal Arts.

Yun, Moses: *Dean of Academic Affairs*

Chongshin Theological Seminary (M.Div)
Yonsei University Graduate School (English Lit., M.A.)
Northeastern Illinois University (English Lit., B.A.)

Ye, Giphum: *Dean of Academic Affairs (Southern Campus)*

HKLTS Dean of Academic Affairs (Southern Campus)
Chongshin Theological Seminary (Th.M.)
Chongshin Theological Seminary (M.Div)

Hwang, Alibek: *Dean of Academic Affairs (Almaty Campus)*

HKLTS Dean of Academic Affairs (Almaty Campus)
Chongshin Theological Seminary (M.Div.)

Shin, Si Moon: *Dean of Academic Affairs (Western Campus)*

HKLTS Dean of Academic Affairs (Western Campus)
Presbyterian Theological Seminary (M.Div.)

HKLTS (SCHOOL OF THEOLOGY)

Kwon Ho Duck: *Professor.*

Heidelberg Universität in Germany, Department of Theology (Dr. theol.)
Münster Universität in Germany (Mag. theol.)
University of Münster, Classical Language Course (Graecum, Latinum, Hebrew)
Chongshin University Graduate School of Divinity (M.Div.eq.)
Chongshin University (B.A. in Theology)

Seo, Ye Seng: *Director of Spiritual Discipline*

Chongshin Theological Seminary. M.Div.
Spiritual Discipline, HKLTS

Kim, Eui-Won (Edwin): *Adjunct Professor.*

New York University. Ph.D.
Westminster Theology Seminary. Th.M.
Westminster Theology Seminary. M.Div.
Soongsil University. B.A.

Kwon, Sung Soo: *Adjunct Professor*

Westminster Theological Seminary (Ph.D.)
Chongshin Presbyterian General Assembly Theological Seminary (M.Div.)
Soongsil University (B.A. in English Language and Lit.)

Kim, Yeon Soo: *Adjunct Professor*

Hapdong Theological Seminary (Ph.D. in Theology)
Fuller Theological Seminary (Th.M.)
University of Texas (M.A. in Linguistics)
Hapdong Theological Seminary (M.Div.)

Kwon, Oh Young: *Adjunct Professor*

Whitley College, University of Divinity (Australia), Ph.D
Whitley College, University of Divinity (Australia), Th.M
Asian Theological Seminary (Manila, Philippines), M.Div
Baptist Theological Seminary, B.A.

Ju, Seong Hae: *Professor*

Seoul Theological Seminary (Ph.D.)
Seoul Theological Seminary (Th.M.)
Seoul Theological Seminary (M.Div.)

Jo, Woon Il: *Adjunct Professor.*

Seoul National University (M.A., Ph.D)
Chongshin Theological Seminary (M.Div)
Seoul National University (B.A)

Kim, Joshua: *Professor.*

Juan International University (Ph.D. Candidate)
Presbyterian University and Theological Seminary (Th.M. in Missiology)
Presbyterian University and Theological Seminary (M.Div.)

Hwang, Jonghan: *Professor*

Tehran University (M.A. & Ph.D. integrated studies in Persian Language & lit.)
Chong shin Presbyterian General Assembly Theological Seminary (M.Div.)
Yonsei University (B.A. in English Language and lit.)

Park, In Cheol: *Professor*

Tsinghua University (China, M.A. & Ph.D.)
Chong shin Theological Seminary (M.Div.)
Hankuk University of Foreign Studies (B.A.)

Lee, Jae Keun: *Adjunct Professor*

The University of Edinburgh (Ph.D)
Boston University (STM)
ACTS (Th.M)
Hapdong Theological Seminary (M.Div)
ACTS (B.Th)

Lee, Shin Woong: *Adjunct Professor*

Baekseok University (School of Theology, Ph.D)
Baekseok University (M.Div & Th.M)

Yun, Moses: *Associate Professor*

Chongshin Theological Seminary (M.Div)
Yonsei University Graduate School (English Lit., M.A.)
Northeastern Illinois University (English Lit., B.A.)

HKLTS (SCHOOL OF CHURCH MUSIC)

Shim, Simone: *Professor.*

Korea, Yonsei University, Bachelor of Music in Vocal Arts.
Italy, Academy of Bell'Arti "Tadini" Diploma in Vocal Arts (Opera).
Italy Milan city Academy of music (Civica scuola di musica di Milano)
Diploma in Orchestral Conducting and Choral Conducting.
Italy, Teatro Mancinelli di Orvieto Opera Conducting Course Diploma.
Hong Kong, Mission Training for China, Graduated with top honors.

Eun, Chongman: *Professor.*

Hoseo University, School of Divinity (M.Div.)
Yonsei University, College of Music (B.A. in Vocal Performance)

Sung, Siro: *Professor*

Ewha Woman's University (B.A. in Music)
Seoul Arts High School (Music)

Eun, Hyero: *Professor*

Graduate School of Education Ewha Woman's University (M.A. in Music Edu.)
Ewha Woman's University (B.A. in Vocal Performance)
Sunhwa Arts High School.

Sun, Kyoman: *Professor*

Bachelor of Music (vocal performance), Yonsei University
Solist of Yonsei Concert Choir (2008 Europe Tour)
Opera "La Boheme"(Colline)
Performed at numerous Praise Concert with 'Say Opera Singers'
Currently: Missionary of Life Road Mission, full-time member of LRM.

Sun, Kyohye: *Director*

Kukmin Univ. (B.A. in Chinese Language & Lit.)
Present) HKLTS Church Music Translation Center Director

Kim, Samuel: *Professor.*

Sichuan University (Chengdu, China, Ph.D in World History)
Nankai University (Tianjin, China, Sociology)
Azusa Pacific University (California, U.S., M.A. in Worship Leadership)
Soongsil University (Seoul, Korea, B.A. in Chinese Language & Lit.)

Baek, Eun Myung: *Visiting Professor.*

Ehwa Women's Univ. (Piano, graduated with great distinction)
Ehwa Women's Univ. (Graduate School - moved to Germany)
Germany Manheim National Music Univ. (M.A. in piano)
present) Germany Detmolt National Music Univ. (M.A. in Orchestra)
present) HKLTS School of Church Music (Associate Professor, Piano)

Kim, Eun Mi: *Visiting Professor*

Ehwa Women's Univ. (B.A. in Vocal)
Rome A.R.A.M. Academy (Italy, 2005)
Vienna National Music Univ. (Opera)
Vienna National Music Univ. (Vocal)
Awarded South Korea Opera (1st prize, 2015)
Awarded in Korea Youth Vocal Competition (2001)
Awarded ISA International German Classical
Ehwa Women's Univ. (Instructor)
present) Myung Ji Univ. (Visiting Professor)
present) HKLTS School of Church Music (Visiting Professor, Vocal)

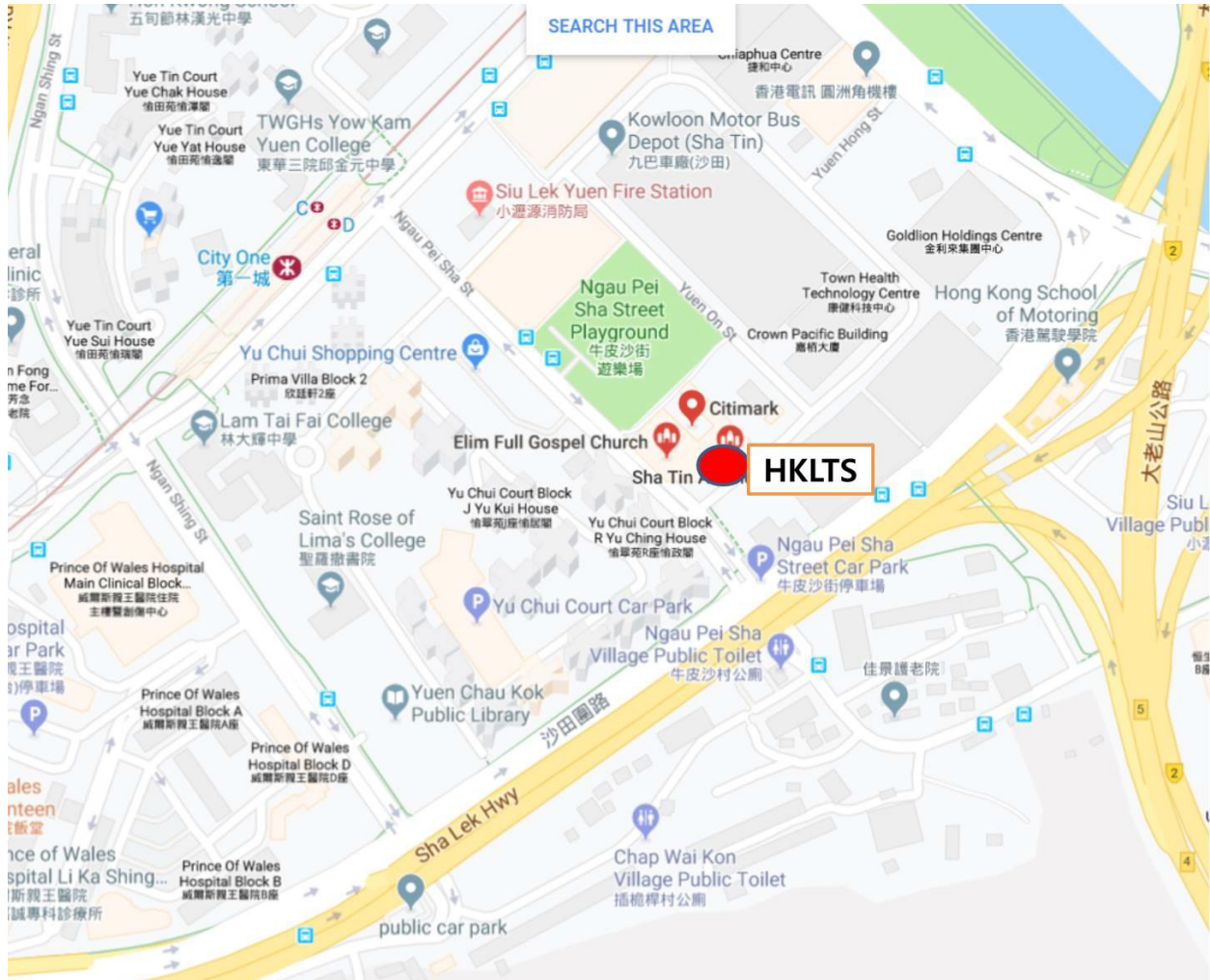
Yun, Jung Soo: *Visiting Professor*

Yonsei University (B.A. in Vocal)
Royal School of Music (Vocal, England)
Present) plays in England Covent Garden & Denmark National Theater (Opera)
Present) Hong Kong Liferoad Theological Seminary (Visiting Prof. in Vocal)

Hwang In Soo: *Visiting Professor*

Yonsei University (B.A. in Vocal)
Hochschule für Musik Karlsruhe National Music Univ. (M.A. in Vocal, Germany)
Decamolt National Music Univ. (M.A. in Opera Studio, Germany)
Decamolt National Music Univ. (Master Course in Vocal, Germany)
Present) Decamolt Opera Theater (Soloist)
Present) Hong Kong Liferoad Theological Seminary (Visiting Prof. in Vocal)

Direction to HKLTS Campus



* Directions to HKLTS Main Campus

1. By MTR : get off at City One MTR station (Exit D) and walk approx. 5 minutes to get to Citimark building.
2. By taxi : get off at Citimark, Shatin

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