



Interrogating Globalization

By Dr Roland Chia

On an article published in the 1 July 2016 issue of *The Huffington Post*, Vice Minister for Overseas Chinese Affairs Office of the State Council, He Yafei predicted that Brexit might signal the ‘first wave of anti-globalization and rising populism that washes over the world, in particular the advanced nations’.

‘Globalization’ is a term coined in the 1980s to refer to the free movement of resources, ideas and money as the world gravitates towards competitive markets in both the national and international arenas.

Although for many globalization primarily has to do with the development of an integrated economy, it in fact encompasses that broader human and communal enterprise we call culture.

Globalization has evidently brought with it many benefits. For example, based on per capita GDP growth rates, it has made developing countries wealthier, raising the standards of living and quality of life. In addition, globalization has made possible the pooling of knowledge and the sharing of goods, services and expertise in different fields.

Behind globalisation is the assumption that this free movement of ideas, information and finances in a barrier-free world will benefit everyone and enable many in our world to prosper.

INSIDE

‘Doing Theology’ Serving the Church

Ethics for the Church

The Lessons of Historians

Collaboration in Peace-building

Destined to Fall

A Missional Outlook

Finding Inspiration in the Eucharist



However, despite the fact that international organizations like the IMF, World Bank, OECD and UN-based agencies have actively promoted the free and unfettered market forces that globalization signifies, others have been decidedly more critical. The International Labour Organisation (ILO), UNICEF and the United Nations Conference on Trade and Development (UNCTAD) are notable examples of the latter.

Critics have dismissed the sanguine vision of the advocates of globalization, especially with regard to the reduction of poverty and equality, as triumphalist and naive. Indeed, many studies have shown that globalization not only has failed to cure poverty, it has instead precipitated the rise of inequality.

To be sure, the relationship between globalization, poverty and inequality is extremely complex.

A recent book entitled, *Globalization and Poverty* edited by Ann Harrison, a research associate of The National Bureau of Economic Research shows that the relationship between globalization and poverty is at best indirect.

The poor are generally more likely to benefit from globalization if they have greater mobility and if other supporting policies and institutions are already in place. Be that as it may, the fact remains that globalization has produced winners and losers amongst the poor.

Critics have also pointed out that globalization has exacted horrendous costs from the environment.

A 2013 study conducted by OECD showed that globalization is partly responsible for the increased emission of Greenhouse Gas (GHG), especially CO₂, brought about by the rapid expansion of transport systems precipitated by international trade. Deforestation

is another problem associated with globalization.

As the OECD report starkly puts it: 'Globalization is often an ally of the chainsaw.' Vast swathes of rainforest are converted to farmlands in order to meet the exponential spike in demands for certain products. For example, between 1996 and 2003, Brazilian soy exports to China jumped from 15,000 to 6 million tonnes!

Commentators outside of Europe and America sometimes see 'globalization' as merely the politically correct term for westernisation. It represents a form of cultural encroachment – what Thomas Friedman aptly describes as the 'Disney-round-the-clock homogenization' – that is not always welcomed.

Space does not allow us to examine the relationships between globalization and immigration, human trafficking and terrorism, all of which are extremely contentious and problematic.

Christian theologians and ethicists are not all agreed on the impact of globalization on human communities and culture. Some see it as a positive development because it can potentially contribute to human flourishing and open doors for Christian mission. Others are decisively more cautious.

Be that as it may, to problematize globalisation is not to reject it *in toto*. Christians must recognise that globalization, like all human cultural enterprises, is a mixed bag, with its boons and banes.

As Pope Benedict XVI has perceptively pointed out, there are 'new possibilities and new risks' arising from globalization that the Church and the nations must face squarely.

While endorsing its benefits, Christians should never mask or turn a blind eye to the dark side of globalization – the injustices, inequalities and the violations of human dignity that it exacerbates.

As a global community, the Church should take the challenge of globalization seriously by affirming the good that it brings and also by exposing and addressing the damage it inflicts on us and on our environment. ♦



Dr Roland Chia

Chew Hock Hin Professor of
Christian Doctrine
Lecturer in Systematic Theology

'Doing Theology' Serving the Church

Since 1957 when TTC joined 15 other schools in the region to establish the Association for Theological Education in Southeast Asia (ATESEA), our college has been involved in its activities in one way or another. Many may not realize that the association was birthed at our former Mt Sophia campus and its office located at TTC for many years until it moved to the Philippines.

Over the decades, ATESEA's pioneering work in Asia has increased cooperation among theological schools in "areas of research, consortium programmes for advanced studies, seminar-workshops and other forms of innovative programmes". As an accrediting body, the association's reputable accreditation standards continue to raise the quality of theological education in the region, especially among its member schools.

This year, ATESEA celebrates its 60th Anniversary as a regional association for theological education. In what way has it been a valuable resource for the training of full time Christian workers? Has its contribution helped the church in South East Asia enlarge its ministry and impact society? Allow me to share my observations.

1 While the priority of ATESEA is primarily to accredit member schools and approve the degree programmes they offer, there is a continuing emphasis on the importance of best practices in managing seminaries. Indeed, the aim has always been for South East Asians to help each other develop competence in preparing people for Christian service. Our region benefitted from Western missionaries who left behind sound theological infrastructure, and we must continue to build on it. In fact, we have now put in place programmes to equip new principals or presidents, as well as on curriculum development for deans and faculty. Courses are also offered to new librarians to upgrade their skills. In short, ATESEA is focused on improving competence among its member schools.

2 The association also organizes events to encourage peer networking. As a result, theological educators meeting over the years, are developing friendships which cut across ethnicity and national boundaries, promoting understanding between the peoples of South East Asia. There are a handful of member schools outside of the region and they enrich our diversity, including China's leading seminary, The Nanjing Union Theological Semi-

nary joined ATESEA in 2015 and its membership will be mutually beneficial.

3 As a regional grouping of many countries, we have the opportunity to address Christian concerns in relation to local traditions. Amidst the different cultural backgrounds in our region, church leaders have to engage challenging circumstances that are often unique and require much study and soul searching. This is referred to as 'doing theology'. The theologian's role is to assist the church to articulate its position on the chasm of wealth and poverty, oppression, justice issues, and even on matters of governance and accountability.

TTC has particular interest in the work of ATESEA because we believe this association is God's instrument to grow the church in our region, through well managed theological schools. We contribute in several ways.

1 TTC lecturers participate as members of accreditation teams visiting seminaries which are due for assessment. In a recent accreditation exercise, our lecturers were in teams that visited Taiwan and Hong Kong seminaries. In previous years, they went to Myanmar and the Philippines. Such visits are learning experiences for both accreditors and the seminary being assessed.

2 Christian scholarship is an important part of the church. Our seminaries need to groom more thoughtful leaders with perspectives relevant to their own traditions, cultures and

church life. In order to reach that goal ATESEA publishes the *Asia Journal of Theology* (AJT). However, AJT needs a more experienced hand to guide it; hence Dr Simon Chan has been appointed the new editor. Our own lecturers too will have opportunity to contribute their articles to this widely circulated journal focussing on theological education in Asia.

3 Finally, TTC believes in the potential of ATESEA to become a key partner of seminaries and churches in South East Asia. Therefore, it is essential that we contribute to its leadership. Dr Tan Kim Huat has participated in leadership responsibilities as a member of the Senate, while I have been serving as Chairman of the Board until March 2017. It has been a privilege to serve in ATESEA and we look forward to the steady rise of strong theological institutions with the sole aim of supporting the church in its expanding ministry in South East Asia and beyond. ♦



Ethics for the Church in our Changing World: Universal, Subversive, and Ecclesial

By Rev Dr Daniel Koh

Our world is going through some socio-political turbulence and major realignments of powers and alliances. It is true that this is not something new. The history of the world has always been marked by shifting power centres and political boundaries. In the last fifty years, the Union of Soviet Socialist Republics have disbanded. Yugoslavia has disintegrated and in the process introduced a cosmetic phrase, "ethnic cleansing," that attempts to sanitise murderous pogroms.

Look at the devastation of Syria; the rape of the Yazidis; the endless conflicts in Somalia, Yemen, and South Sudan; the tsunamic waves of war refugees and economic refugees heading towards Europe and the heightened religious militancy found in the ruthless acts of terrorism perpetrated by those associated with ISIS. Britain has voted to leave the European Union. The USA elected a real estate magnate known for his tweets and shock statements than measured diplomatic pronouncements expected of the most power political leader of the world.

This essay is not an attempt to analyse the causes of such unsettling changes. That will require interdisciplinary research which is beyond the scope of this modest reflective article. What we shall try to do is look at how Christians have responded to social issues at different times in their history, and under different challenges. We shall do so by adopting three typologies introduced by two British Anglican Ethicists, Samuel Wells and Ben Quash. They used the typologies in their book, *Introducing Christian Ethics* (2000).

Universal Ethics

This approach assumes that there is shared morality

among people of different faiths and philosophies. From Church teachings, for example, we can find support for this approach drawing on the Christian doctrine of Creation, the traditions of Natural Law and Common Grace. Briefly, the doctrine of Creation affirms that this world is the work of God's hands. What he has created, he has entrusted to human beings to care, and that is why Christians informed by such teaching accept their responsibility to engage with others, working for the benefit of the wider world. Apart from the doctrine of Creation, and although Natural Law may have gone through some intense scrutiny by ethicists in recent years, it has, nonetheless, continued to serve the Church well in helping Christians to understand that there are ideas which we can know through what has been described as laws "written in our hearts." Those who may not be keen to use the language of Natural Law may tap on what is widely regarded as Common Grace or Common Morality. It is "common" because the ideas are shared by people even if there are problems in emphases or details when discussing, for example, our understanding of what is right, the extent of human right, and the need to pursue social justice and some form of equality.

Universal Ethics works best in time of peace and among people not distracted by basic cares and worries. Most people who are attracted to Universal Ethics would have some working knowledge of the works of ancient Greek Philosophers, Asian sages, contemporary moral philosophers, besides being familiar with their own religious traditions and teachings.

Subversive Ethics

While Universal Ethics flourished best in time of social political stability and peace, the criticism against

those preoccupied with searching for common grounds is that they tend to address the interest of the establishments and the privileged class. A downside of Universal Ethics usually carried out by men with their built-in prejudice and interest is in neglecting the interest of the marginalised; the vulnerable and voiceless.

Subversive Ethics serves as a corrective to Universal Ethics which is often considered to be elitist and too cerebral for the less educated, the poor and those living in the lowest rung of a country's social economic ladder. Subversive Ethics has a heart for the under-represented. It calls attention to the plight of the disabled, those living in extreme poverty; the defenceless migrants; the guest labourers; the elderly; the sick and weak; and those who belong to ethnic and religious minority.

An upshot of Subversive Ethics is that it helps to ask questions for the poorest of the poor; to put into the agenda of policy-makers their overwhelming concerns which require intentional attention and allocation of resources. Granted that moral philosophies and theologies are essential input for Universal Ethics, but Subversive Ethics insists that we take into consideration the real life experience and struggles of the little people, as raw input for policy-makers to ensure that we "build a democratic society, based on justice and equality."

Subversive Ethics is suited for time when there is systemic corruption, widespread oppression, social neglect, growing inequality and complacency in protecting the status quo.

Ecclesial Ethics

Ecclesial Ethics is ethics primarily for the Church. Those who hold such approach to ethics follow the clarion call of Stanley Hauerwas to "let the Church be the Church." This is an important call at a time when the Church has been seen to have sold out to the dominant ideologies of the world, embracing the values propagated by people who do not believe in God and allowing the *Weltanschauung* of political liberalism to dominate their social ethical discourse and shape their attitude and life-style. Ecclesial Ethics insists that Christians must return to the scripture, theology and traditions of the Church to ensure that their ethical teachings and life are measured by the teachings of the Kingdom of God. Without input from the rich resources of the Church, the ethics of Christians can very well be no different from the ethics of the world without God. And what Christians may offer when engaging the world would only be general ethics without theological depth.

In so far as Christians are concerned, it goes without saying that for ethics to be Christian ethics, we have to be nourished primarily by the Christian Story of Christ and His Church. When we forget about our own religious root and source of our ethical vision, we will become a Church that is practically a social club interested in promoting certain worldly values where God is an inconvenient spare tyre with no decisive role to play in what we believe, the moral character we cultivate and how we behave.



When we forget about our own religious root and source of our ethical vision, we will become a Church that is practically a social club interested in promoting certain worldly values where God is an inconvenient spare tyre with no decisive role to play in what we believe, the moral character we cultivate and how we behave."



While it is foolish to adopt Universal Ethics and Subversive Ethics in our public engagement without clear and distinctive Christian input, it would be disastrous if Christians were to be solely engrossed with Ecclesial Ethics and leave public engagement to others. True Ecclesial Ethics would have to take guidance from theology that reminds us that we are the light and salt of the world, and that even as we seek to be faithful to the moral standard of the Church, we cannot take leave from the world if we want to "seek the welfare of the city" for the well-being of all people, regardless of their faiths.

Ecclesial Ethics is most appropriate for Christians living in places where they are persecuted or when the church has taken in the pernicious influence of the world.

Conclusion

Wells and Quash have provided three typologies to assist Christians in assessing differing approaches to

Christian Ethics and how we may be thoughtful contributors to promoting peace with justice in our fragile world. The three types offer us options on which approach or a mix of approaches to adopt at different time in our world and under different social conditions. It goes without saying that responsible Christians must endeavour to be true to our faith as much as we ought to be infused by the rich teachings of the Church to help us work with others to frame our moral vision and support human flourishing. ♦



Rev Dr Daniel Koh

Lecturer in Pastoral Theology and Christian Ethics (part-time) is also Chairman of Methodist Welfare Services



The Lessons of Historians

By Rev Dr Chiang Ming Shun

In his inaugural lecture as Regius Professor of Modern History at Oxford University in 1981, Sir Michael Howard made the astonishing claim that history teaches no lessons. He said, "The past is infinitely various, an inexhaustible storehouse of events from which we can prove anything or its contrary." To demonstrate this, he drew from a wide range of historical events to show that arms races either end in war or they do not; appeasement either works or it does not; and neutrality and non-alignment either enhances national and international security or they do not.

The trouble, as Sir Michael saw it, was that there is no such thing as 'history'. History is merely what historians write about. And just like Schrödinger's cat, the act of observing history or writing about it forces descriptions and analysis of events into definite categories dependent on the historian's perspective. The work of historians reveals more of their own thought-processes and contemporary norms than it does of actual events in the past. Consequently, completely objective and detached analysis of past events is impossible, according to Sir Michael, however careful or skilled the historian is.

Sir Michael was at heart a military historian working in a secular university and writing about secular world history. If he is right in thinking that there is no such thing as history, such that it cannot teach lessons, it is no wonder that today so few people

are knowledgeable about Church History or Global Christianity. Some people even believe that Church History has little or nothing to do with pastoral education. And yet the 'History of Global Christianity' is a core 9 credit-hour course over 3 semesters at Trinity Theological College.

I agree with Sir Michael that all interpretations of history are subjective. But his definition of history is too narrow. Even subjective or biased accounts of the past are a history of sorts. Just because different accounts, interpretations and analyses can be given of

a particular event does not mean that there can be no 'history'. Events observed and filtered through a specific lens lose none of their significance. The trick is to be aware of the lenses used.

A more comforting view of history was given by the then Archbishop of Canterbury, Rowan Williams (now Baron Williams of Oystermouth), who defined history as "a set of stories we tell in order to understand

better who we are and the world we're now in." It is not that these stories are false, biased or wrong. But it is important to know what questions these stories answer. These stories help us make sense of changes, disruptions and 'strangeness' in our past. So in the Old Testament the Jewish people tell one coherent story out of disruptive events like the Exodus, the transition to a monarchy, the division of the kingdom and the Exile.

.....
"Christianity is not one of the great things of history; history is one of the great things of Christianity."
.....

And Church History is in like manner a distinct and crucial retelling. The first Church History text, the Acts of the Apostles, not only shows how the organic movement grew out of Jerusalem, it also demonstrates that Jesus is the key to understanding all the other stories of God's relationship with His people. The French theologian Henri de Lubac, writing in *Paradoxes of Faith* (San Francisco: Ignatius Press, 1987), asserted that, "Christianity is not one of the great things of history; history is one of the great things of Christianity."

Church history not only establishes what sort of movement the Church is, it also shows how the Church has through time asserted its divine origins: origins transcending cultures and events. Church history is really self-definition. It makes us aware of who we are and how we got to where we are today.

So Rowan Williams suggests that, following in the footsteps of Eusebius of Caesarea, Christians should approach the historical record with a sense of expectation "that God has done what God still does, that there is a sameness in the work of God which can only be fully understood as we trace the differences in the process by which one age leads into another." Our goal as Christians is to work out a story that spans different ages and nations to understand how we belong in a historic network of relations centred on Jesus.

But are there really no lessons to learn from history?

Fortunately, in a typical academic fudge, Sir Michael admitted that, while history teaches no lessons, historians have a social function to provide to their societies a view of the past that shapes their collective conscience and reinforces their value-systems. To this end, historians are 'entitled' to teach four lessons from history.

The first lesson is not to generalise from false premises based on inadequate evidence. The second is to be careful about deriving conclusions about past processes. The third is to understand cultural diversity and cope with it. The fourth lesson is perhaps the most crucial: that historical insight reminds us all how fragile society can be, and at the last resort we must be committed both to the right values and to our society.

These lessons of history apply equally to Church History and Church Historians. Church Historians must teach Christians the tools and language of history: how to empathise with other cultures and see through the perspectives of others, even our contem-



poraries from different traditions and denominations. But we must also tell a story that reinforces not only our sense of identity as the people of God, but our values as that people living in obedience to God. And we have to tell this story well, as I suspect that people discount Church History because they have not been taught it well.

Perhaps the biggest lesson we must learn is that Church History is not just a story of God at work in the world, but also our story of life with God. We study the past to see how our brothers and sisters walked with God, how they grappled with issues, how seriously they took their calling. It is not a collection of entertaining trivia (although Church History is gripping and fascinating); it is not even a road map. Church History is Understanding.

A study of Church History should lead to greater Christian maturity, because in our study of the past we are looking out for what strengthens and enriches our faith today



Rev Dr Chiang Ming Shun
Lecturer in Church History

Collaboration in Peace-building

Signing of MOU



By Dr Tan Kim Huat, Chen Su Lan Professor of New Testament and Academic Dean

On 2 February 2017, when the clock struck 4:30 pm, a Memorandum of Understanding (MOU) was signed between RSIS and TTC, in the presence of Mr Ong Ye Kung, Minister for Education (HES) and Second Minister for Defence. MOUs were also established between RSIS and five other religious institutions, and thereby demonstrating further how significant the occasion was. Indeed, it may justifiably be regarded as a historic occasion: not just for TTC, but also for Singapore. The presence of Mr Ong Ye Kung said just as much.

The MOU provides for direct contact and co-operation between the faculties of

Dr Mark Chan teaches "Christianity, Religious Violence and Peacebuilding" at SRP

This course seeks to provide a critical understanding of religiously inspired violence, tolerance and peace building against the backdrop of the contentious relationship between religion and politics today. Instances of violence in the name of and within Christianity are examined en route to an analysis of religious fundamentalism in general and Christian fundamentalism in particular. The course also offers hermeneutical guidelines on dealing with those troubling passages of Scripture that seemingly sanction violence. The social teachings of the Bible are then examined in dialogue with the various traditions within Christianity on peace and peacebuilding.



Signing of MOU: RSIS with (L-R) Trinity Theological College, Taoist College (Singapore), St. Francis Xavier Major Seminary, RSIS, MUIS Academy, Hindu Centre, and Buddhist College of Singapore. Witnessing the ceremony is Mr Ong Ye Kung, Minister for Education (HES) and Second Minister for Defence (4th from left) with Religious Leaders

RSIS and TTC in relation to the SRP programme of RSIS, which leads to the award of a Master of Science (MSc) by Nanyang Technological University (NTU). SRP is an acronym for 'Studies in Inter-Religious Relations in Plural Societies'. The first and significant instantiation of this was seen in March this year, when TTC's own faculty offered a course in this programme.

What is historic is not just the recognition of the importance of peace-building, especially amongst adherents of different religions. Recent events made this crystal clear. But more significantly, it is now realized that this important matter must involve both our national universi-

ties and key religious institutions. Through collaboration in teaching and research at a high academic level, wide-ranging resources may be shared and deployed for preventing religious doctrines or government policies from being hijacked by zealots or radicals. At the same time, the bridge-building that follows in the wake of a programme such as SRP will strengthen ties and enrich understanding between different stakeholders in our beloved homeland.

Right from its inception, TTC has always inculcated an indigenous outlook, and we are therefore very honoured to be called upon to help in this process of building a more resilient and harmonious Singapore. ♦

Destined to Fall

The Japanese Occupation and the Consolidation of the Church

By Allan Lee, a 2nd year MDiv student

On 15 February 1942, Lieutenant-General Arthur Percival, commander of the British garrison in Singapore, met General Tomoyuki Yamashita at the Ford Motor factory to discuss the terms of the British surrender. Seventy-five years later, on 16 February 2017, just a stone's throw away from the same Ford Motor factory, the TTC community filled the Multi-Purpose Hall to commemorate this fateful event with two talks and a memorial service.

Faculty member Rev Dr Chiang Ming Shun provided an informative overview of the historical context behind the fall of Singapore. Due to factors such as poorly trained men, Intelligence, Commanders, and Equipment, Singapore was "predestined to fall". He also debunked some myths surrounding the surrender of the British. For instance, he clarified the misconception that the British had their turrets facing the wrong direction when in fact, they were capable of turning around to deal with threats coming from the North as well. Instead, the problem was that they were equipped with the wrong type of ammunitions.

Following Dr Chiang's talk, Allen Lim (*MDiv3*) shared how amidst the suffering and oppression of the Japanese occupation, God was working to bring about the reformation and transformation of the local church. In particular, three areas of reform were highlighted: (1) individuals' conviction and Christian values were strengthened, leading to personal reform; (2) a remoulding of social norms and practices resulting

in social reform; and (3) ecumenical reform that saw churches across various denominations coming together and forming lasting ties.

It was encouraging to note that the local church is where it is today in terms of its ecumenical stance because of what they had to go through during the Japanese occupation. Sean Tan (*MDiv1*) was one who reflected such a sentiment. Through the presentations, Sean "learnt that the crucible of war and suffering actually brought the church to greater unity, resulting in the formation of (what came to be known as) the National Council of Churches of Singapore and Trinity Theological College." It reminded Veronica Yu (*MDiv2*) that "our God always takes care of His church in all situations."

Following the presentations, Rev Dr Chiang led a memorial service with prayers offered for people who had suffered or lost loved ones in the war and during the occupation, and a hymn that reminded us of God's sovereignty.

We are not only reminded of the horrors of war but also how God has brought His Church together in a period of oppression and suffering. Beyond that, we remember that "we believe in a good God whose arm is never too short and whose hands are never tied. He is always in control, and his plans are always for the good of his church - to give us a future and a hope. He has also shown us in our history that those who persevered in... the Lord will not be disappointed." ♦



Rev Dr Chiang Ming Shun



Percival surrendering to Yamashita

ETHOS Conversation 2017

Race and Religion in Singapore

By Dr Roland Chia, Theological and Research Advisor for the ETHOS Institute for Public Christianity

According to the 2014 analysis by the Pew Research Centre, Singapore is the most religiously diverse country in the world. All the major world religions – Buddhism, Christianity, Islam, Taoism and Hinduism – are present in the city-state, with followers belonging to diverse ethnic and social backgrounds.

Singapore has also been a multi-racial and multi-cultural society since her inception. But with the influx of foreigners and immigrants in recent decades, the racial mix here has increasingly become more diverse and complex.

Although interracial and inter-religious relations in the city-state are relatively peaceful, we should never take the current social harmony we enjoy for granted.

How can Singapore preserve the social cohesion she has worked so hard to foster in the wake of these rapid demographic changes? What are the fault-lines in interracial and inter-religious relations, and how can these contentious and potential divisive issues be addressed? How can the Church, which is called to pro-



(L-R) Dr Mathew Mathews, Minister Chan Chun Sing and Dr Roland Chia (Moderator)

claim the Gospel, contribute to social and religious harmony in Singapore?

These are some of the important issues addressed at this year's Ethos Conversation held on 4 April at the Bible House.

Two distinguished guests form the panel at this year's Ethos Conversation. They are Minister Chan Chun Sing, Minister in Prime Minister's office and Secretary-General of the National Trades Union Congress and Dr Mathew Mathews, Senior Research Fellow at the Institute of Policy Studies.

More than 200 Christians from different churches and denominations attended the event. The discussion was energetic and engaging, covering a wide range of issues from terrorism to questions related to diversity and inclusivism.

The Ethos Conversation is an annual event where key politicians, scholars and thought-leaders are invited to share their insights on some of the most important and pressing issues of our time.

The event is organised by the Ethos Institute for Public Christianity, a Christian think-tank formed by the National Council of Churches, Trinity Theological College and the Bible Society of Singapore. ♦



ETHOS INSTITUTE™ ENGAGEMENT SERIES BOOKLETS
**Addressing Pertinent Issues
in Church and Society**
Series Editor: Dr Roland Chia

Visit bibleresource.net to purchase these books online.



A Missional Outlook MMin Class in Vietnam

By Dr Leow Theng Huat, Lecturer in Theology

Our Graduation Service on 13 May 2017 will feature something very special. A group of 29 students from Vietnam will graduate with the Master of Ministry (MMin) degree. But TTC has had many Vietnamese students over the years. What makes this batch of Vietnamese students different?

To start with, this is the first time we have Vietnamese students in our MMin programme. More significantly, this programme is offered off-site, and taught in co-operation with the Institute of Bible and Theology (IBT) at Ho Chi Minh City. This is the college of the officially-recognised Evangelical Church of Vietnam (ECVN). Through this co-operation, TTC hopes to effect what is known in commerce and industry as "knowledge transfer". The teachers at IBT will learn how we run programmes and teach courses. Our teachers, in turn, will benefit from their experience and wisdom.

Although indigenous, TTC has always had a missional outlook. It understands that the burden of the region must be taken up in the wake of its being sited and blessed in Singapore. Resources which have been generously given by God, and

through God's people, must be shared. While TTC is not set up to plant churches, it fulfils its special calling by strengthening theological colleges in the region. Strong theology is needed if the Church in Asia is to grow healthily and not mushroom heretically. In this way, TTC plays a key role in facilitating the healthy development of churches in the region.

In the case of Vietnam, TTC adopts a two-pronged strategy. Those who are academically gifted will come to TTC for the Master of Theology (MTh) or Doctor of Theology (DTh) programmes, so that they can be equipped to be lecturers in their seminary back home. Those who have the potential, or are slated, for senior leadership in the Vietnamese Church will take our MMin programme, conducted in Vietnam. Through this strategy, advanced theological training will benefit both the teachers and leaders of the Church. This ensures that both groups move forward together and not in opposite directions.

After two years of hard work, and through many dangers, toils and snares, the first fruits have now appeared. We rejoice at this, and thank God for the successful completion of the first run of the Vietnam MMin programme. We pray that the fruits of this ministry will bless many in the years to come. ♦



Pastors of the Evangelical Church in Vietnam (ECVN) who will graduate with the Master of Ministry degree from TTC on 13 May 2017

Finding Inspiration in the Eucharist

By Alex Chew Yong, a 2nd year MDiv student and Student Council Vice-President

There is a portion in the Eucharistic liturgy, when the Presider proclaims the words of the apostle Paul, saying, "Because there is one loaf, we, who are many, are one body, because we all partake of the one loaf. The bread which we break is a sharing in the body of Christ."

Beautifully captured in this statement is the profound truth that, just as the different components of the bread have been gathered to form that one loaf, the members of the gathered assembly with their different backgrounds and situations are united in Christ. At the end of the Eucharistic service, the assembly is sent into the world once again, having been blessed, to be a blessing to others.

Likewise, the students of TTC, though diverse in cultural backgrounds, languages and ecclesiastical traditions, have gathered at one place, with the common intention to be equipped to serve the LORD. We, too, at TTC, are united in Christ. These notions of unity and equipping should not remain in the theoretical realm, but has to be manifested in practical ways.

It is with this in mind that the Student Council

of 2017 has adopted the theme "Faith in Christ, Love for the Saints" for the year. Gleaned from Ephesians 1:15-16, the members of the Student Council will seek to help the TTC community better appreciate each other's culture and build social and spiritual bonds which will hopefully transcend the years we spend in the college. We pray that we will continue to spur one another on, as we serve Him in our various ministries after graduation.

To grow our faith in Christ, in addition to attending our regular college chapel services, we will promote the use of spiritual exercises to help the community further mature in the faith. This was emphasised during the recent season of Lent, as well as at the college Day of Prayer. As for growing our love for the saints, we will continue to organise activities to strengthen our bonds of friendship, as well as reach out to our neighbours, the students at St. Francis Methodist School.

We hope that, through these activities, the Student Council will be able to help the TTC community grow, in terms of our hearts, our souls and our hands. By God's grace, we will be better equipped to go forth into the world, proclaiming the good news through both words and actions. *Lux Mundi!* ♦

Introducing the Council Members...



Front Row (L-R): Law Ning Seng Samuel, Chek Jia Jun, Cha Jing Yun, Chung Lai Mei, Pek Hui Ling Cecilia, Ang Si-En Sarah, Chew Yong Alex (Vice-President), Rev Dr Edwin Tay (Dean of Students), Rev Dr Ngoei Foong Nghian (Principal), Ong Chee Xiang Joshua (President), Foo Wanyu Gerhardine, Yeremia Christofen Tang, Chiam Choon Liang Eric, Huang Si En, Yechezkiel Christofen Tang, Tan Yang Yi Sean, Allan Lee

Back Row (L-R): Simangunsong Anthon, Liu Yi Helen, Loh Yi Jin Clara, Yeo Wei Ching Elena, Liu Chang Zhi Noel, Neo Shi Wei Lionel, Nguyen Dinh Nguyen Le, Khoo Bee Hong Evangeline, Lei Chi Kin Kenny, Moses Ajay S/O Patras, Tan Yang En Seth, Tang Yong Ming Joshua, Chok Chun Hong Anthony, Choo Cheng Leong, Yeo Zhi Wen Adriel, Koh Xin Xian Kjelti, Lok Wen Jie Gilbert

A Spiritual Retreat for You

A spiritual retreat is an opportunity to take a break from our routine and dedicate time and space towards a deeper communion with God enabling us to live from that sacred communion – with God and for the world.

Participants tell us more...

- “Methodical introduction to the Spiritual Disciplines...solidly with Scripture...of how to tailor the practices to our own individual situations and seasons of life.”
- “It was a meaningful experience where I had the opportunity to get out of the noise and frantic pace of the world to slow down and be silent in God’s presence so that I can hear Him speak to me.”
- “This retreat is an answer to my prayer for 20 years!”
- “The environment and hospitality was also very inviting and conducive for my heart”

Come
join us

- 5 - 6 May
- 25 - 26 August
- 3 - 4 November

sign up at www.ttc.edu.sg

Being of One Heart and One Spirit Games Day 2017

By Leong Che Yeong, a 1st year MDiv student

The gloomy weather in the early afternoon cast an air of uncertainty about the Inter-College Games of 3 March 2017. Yet in God’s gracious provision, the sky cleared just in time for the meet at the Yishun Stadium.

Trinity Theological College, Singapore Bible College, East Asia School of Theology, Baptist Theological Seminary and newcomer Discipleship Training Centre met together for the annual event. Rev Dr Clement Chia, Principal of Singapore Bible College, this year’s host, kicked off the meet with a welcome address. He reminded us that wonderful things can happen as we gather together as five colleges. There are many things that we can learn from each other and we can glorify God by being of one heart and one spirit (Philippians 2).



The relays, soccer, captain’s ball and Frisbee competitions occurred simultaneously. Participants all put in their best and had fun as different schools played in the friendly competitions. While most teams flexed their physical muscles out on the field, another team flexed muscles of a different kind – their brain “muscles”. The Bible Quiz was surely one of the highlights of the day. The TTC team triumphed despite being the only all-students team!

Unfortunately, the rain in the latter half of the meet halted all outdoor activities. As the competitions could not continue, everyone was declared a winner.

More significant, however, were the new friendships forged and old friendships renewed as faculty and students caught up with their friends from other schools. Participants from every school could be found back on the field playing together after the rain had stopped, despite formal competitions having ceased. Winning was not everything. It was indeed an expression of “one heart, one spirit”. All Glory be to God alone! ♦

Alumni News | Punctuations in Time

Congratulations to...

Academic Dean, Dr Tan Kim Huat on his election as the new Chairman of the Board of Trustees of ATESEA at its General Assembly, held at Central Philippine University, Iloilo from 20 – 22 March 2017. Dr Tan will serve a four-year term, taking over from Rev Dr Ngoei Foong Nghian who served as Chairman from 2013 – 2017, and previously as Vice-Chairman (2009 – 2013).

Rev Dr Tertius Y Lantigimo (MTh 1999, DTh 2006) on his election as the First Assistant Moderator on the Board of Central Sulawesi Christian Church (GKST) during the General Assembly in November 2016. He will be in office for the period of 2017 – 2021.

Rev Dr Khoo Ho Peng (BD 1990, MTh 1999) on his appointment as the new Principal of Method-

ist Theological School, Sibu, with effect from 1 January.

Esther Kasinathan V Barathi (MDiv 2004) and her husband, Elessa Marcel, on the arrival of their 4th child, a baby boy, Elessa Jean Marc, on 2 January.

Pastor Zhu Pei Jin (BD 2014) on her ordination on 6 January to the Diaconate in St Paul’s Anglican Church, Kuwait.

Steve Lam Kuok Wang (MTh 1) and Cassandra Seah on their marriage on 4 March.

Andrew Leong Chan Cheong (MDiv 3) and Joey Chen Siru (MDiv 2016) on their marriage on 11 March.

Glenn Chan Jian Wen (MDiv 3) and his wife Eliza on the arrival of their newborn daughter, Rylee Chan En on 4 April.

Condolences to...

Rev Dr Lim Teck Peng, Associate Dean, on the demise of his beloved mother, the late Mdm Jong Siu Khiun, aged 93, on 3 December 2016.

The family of the late Lim Chee Lin (BD 2004, MTh 2005) who was called home to the Lord on 24 December 2016, in Israel.

Pastor Cynthia Choo Bee Lay (BD 2004), on the passing away of her beloved father, the late Mr Choo Chao Kiang, aged 80, on 29 January.

Ms Eunice Low Soek Peng (MDiv 2008), TTC faculty and her husband Mr Li Hsiao Yuan on the demise of his beloved mother, the late Elder Yeh Shu Jen, aged 97, on 9 February.

Dr Zheng Leguo (MDiv 2008), whose beloved father, the late Mr Zheng Yongqiang passed away on 12 February, aged 68.

Rev Wong Ngiam Koy (BD 2005), on the demise of his beloved sister, the late Mdm Esther Wong Fei Phin, aged 60, on 15 February.

Damian Yap Guan Lip (MDiv 1) and his wife, Chew Wang Keng, on the passing of her beloved father, the late Mr Chew Sui Huat, aged 75, on 22 February.

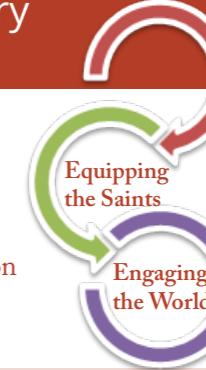
Candy Chua Meow Choo (CTS 2002) on the demise of her beloved father, the late Mr Chua Buck Yong on 2 April.

The Trumpet is published in English and Chinese. To view the Chinese edition, please visit our website www.ttc.edu.sg

We Invite you to Support the Ministry of Trinity Theological College

Your support will enable our college to

- be equipped with a competent and dedicated faculty
- provide substantial subsidies for tuition fees
- offer scholarships to less fortunate students
- house one of the best theological libraries in the region
- organize workshops and conferences at minimal cost
- furnish and maintain our 16 year old campus



Here are some ways you can make your financial contributions:

- By ATM or Bank transfer to our DBS current account 033-017261-3
- By Cheque to “Trinity Theological College”. Mail to: 490 Upper Bukit Timah Road, Singapore 678093
- By way of Bequests to TTC. We shall be pleased to discuss this plan with you. You may email the principal@ttc.edu.sg or call us at 6767 6677

CDCM Evening Classes

Issues in Christian Mission

Dates: 5 Jul – 30 Aug (8 Wednesday evenings, no class on 9 Aug)

Time: 7:30pm - 9:30pm

Venue: St. Andrew’s Cathedral

Instructor: Canon Yee Ching Wah & Mr Lawrence Ko

Details are available on our website www.ttc.edu.sg

Survey of Bible Doctrines

Dates: 6 Jul – 24 Aug (8 Thursday evenings)

Time: 7:30pm - 9:30pm

Venue: TTC Lecture Room 2

Instructor: Rev Dr Simon Chan

Certificate in Mission Practice

Preparation for a Season in Mission Work

By Dr Tan Kim Huat, Chen Su Lan Professor of New Testament and Academic Dean

There is a healthy trend of Christians' desiring to offer a part of their lives as 'tribute' or 'tithe' to the Lord in missionary work. These are people who, while not having heard the divine call to be full-time missionaries, have nevertheless felt the burden to support missions in a significant way.

They also understand that many short-term missions found today are more akin to being orientation programmes, where those sent will usually benefit more than those who receive them. In contrast, these Christians desire to do something really contributory. To that end, they have promised before the Lord to set aside a few years of their lives to be in the field to support mission work. Once this is accomplished, they will return to their original

vocations or secular work. Perhaps, it will not be too inaccurate to call these people 'medium-term' mission co-workers.

The Certificate in Mission Practice is developed jointly by TTC, the Diocese of Singapore and Singapore Centre for Global Missions (SCGM) to help such committed people in mind. The courses are specially selected for laying the proper biblical and theological foundations, and providing the right perspective on life in the mission field.

This new programme will be launched in July 2017, and courses will be taught in the night over two years. Such an arrangement ensures that participants can remain engaged in their occupations while undergoing preparation, until the time comes for them to leave for the field. A practicum is required, so that what is learned in the classroom is applied.

Application opens in April 2017. Visit our website for more details. ♦

❖ Courses

- | | |
|--------------------------|---------------------------------|
| 1. OT Survey | 5. Theology of Mission |
| 2. NT Survey | 6. Understanding Culture |
| 3. Christian Doctrine | 7. World Religions |
| 4. History of Missions | 8. Practical Issues in Missions |
| + Practicum in the field | |

The TRINITY Lectures 2017

Job and the Question of Unjust Suffering

24 - 27 July 2017
8:00pm – 9:30pm
TTC Chapel @ Level 4



Professor Seow Choon Leong
Vanderbilt Divinity School
Vanderbilt, Buffington, Cupples
Chair in Divinity
Distinguished Professor of Hebrew Bible

- Lecture 1 : In the Cradle of World Literature**
Lecture 2 : The (Hebrew) Book of Job
Lecture 3 : Jewish and Christian Interpreters
Lecture 4 : Job in Asia

MARK THE DATES
Admission is Free

TRUMPET EDITORIAL:

Rev Dr Ngoei Foong Nghian (Editor), Rev Yap Seok Chin (Editor for Chinese),
Ms Eunice Low, Dr Leow Theng Huat, Dr Tan Loe Joo,
Ms Dawn Lee, Ms Nie Yicong

TRINITY THEOLOGICAL COLLEGE
490 Upper Bukit Timah Road
Singapore 678093
Email: info@ttc.edu.sg
Website: www.ttc.edu.sg
Tel: (65) 6767 6677

