

TRUMPET

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VIEWS AND NEWS FROM TRINITY THEOLOGICAL COLLEGE



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The beginning of the Davidic Empire is rooted in a rustic story about two women—a mother-in-law and a daughter-in-law. Most of you know the story of Ruth and Naomi in the Old Testament: a foreign Moabite widow became the foremother of Israel's most prominent king. Still, it seemed that the women merely played their roles as mothers and wives, all for the sake of producing a male heir. However, there is more than meets the eye in the biblical story.

The name of Ruth and Boaz's son Obed (Ruth 4:17) is based on the Hebrew verb for "serve/worship." This is fitting, for when he is brought to his grandmother Naomi, he is to serve her as "the restorer of life and nourisher of old age" (4:15). At the same time, the idea of worship finds its grand fulfilment in Obed's grandson, King David the psalmist. Thus, a true king and worshipper of God is one who serves, especially to support the disenfranchised, including women, widows, the elderly, and foreigners.

Without the women there would be no messianic king, even though that king may have to be male in a patriarchal world. It is the concern and courage of women that made a difference for the kingdom of God both in the Old and New Testaments. This does not elevate women over men or vice versa, for as much as women serve the men, so are men to serve the women. What matters in the end is God's kingdom.

The church and nation of Singapore is similarly built by both men and women serving together over the past two hundred years. The very first woman

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mentioned in Song Ong Siang's One Hundred Years' History of the Chinese in Singapore, was a missionary's wife, Maria Dyer, who founded the first girls' school in Singapore in 1842. The school, originally called Chinese Girls' School (CGS), is present-day St Margaret's School. Her husband Samuel Dyer was a missionary with London Missionary Society.

Ten years after Maria left Singapore following the death of her husband in 1943, Sophia Cooke, an Anglican missionary, continued the work of the school for 42 years. Sophia Road, where CGS was once located, was named after her. Then, noticing that Chinese men lacked a place of worship, she began weekly Chinese worship services for both men and women in 1857, thus spurring the Anglicans and Presbyterians to do the same.

Another Sophia, an Australian and the first woman missionary sent by the Methodist Women's Foreign Missionary Society, was encouraged by Rev Oldham and his wife to come to Singapore in 1887. As Rev Oldham started Anglo-Chinese School, Sophia Blackmore founded two schools for girls, now known as the Methodist Girls' School and Fairfield Methodist School. She was also instrumental in the founding of Kampong Kapor Methodist Church.

One of the girls educated by Sophia Blackmore was Tan Teck Neo, who later married Lee Choon Guan, a prominent businessman and philanthropist. In 1918, she was the first Chinese woman to be conferred the Member of the Order of the British Empire for her service to the British Red Cross during the First World War. In Singapore, she has provided support for the training of midwives, medical missions to children and women, and educational institutions, such as the Singapore Chinese Girls' School. Even my postgraduate studies were partly funded by the Mrs Lee Choon Guan Trust.

While Song's anecdotal history of Singapore largely mentions women as daughters or wives of outstanding men, he wrote that Lee Hoon Leong had "the distinction of being the father of Dr Lee Choo Neo, the first Straits Chinese lady who qualified from the local Medical School" in 1919. She held the appointment of Lady Assistant Surgeon at the General Hospital.

Another Singaporean lady was awarded the Order of the British Empire in 1946 for her valor in the Second World War. Elizabeth Choy and her husband Choy Khun Heng were tortured during the Japanese Occupation. They had secretly brought food, medicine, money, messages and even radios to British internees. Despite 200 days of starvation and severe torture,

Elizabeth never confessed.

An English Presbyterian missionary Margaret Dryburgh came before World War II and gave her life in 1942 at an internment camp in Sumatra. She was appointed to work among Teochew-speaking Chinese and was the principal of Kuo Chuan Girls' School, which together with the Presbyterian Boys' School, is now Kuo Chuan Presbyterian Primary and Secondary Schools.

Fast forward to the cusp of Singapore's bicentennial, we now have our first woman President, Halima Yacob. But how much are both genders encouraged to contribute to the prosperity and welfare of Singapore today? Let's look at the progress in the workplace and in the home.

In the most recent study conducted by NUS Business school, it was found that if the average number of woman independent directors on a board increases by one, the company's financial performance would rise by 11.8 per cent. However, women made up only 10.8 per cent of listed company directors last year.

On the home front, Singapore's fertility rate fell to a seven-year low of 1.16 in 2017 despite the growing generosity of our Baby Bonus scheme. International studies show, however, that public policies supporting gender equality at home and at work have managed to reverse the declining birth rates of certain countries, e.g., Sweden, which has parity of maternal and paternal leave. In South Korea and Japan, evidence shows that fathers who were more involved in childcare and housework contribute to a better marriage and higher likelihood of having a second child.

Patriarchy may be slow to change, but the Bible shows the way ahead in that both men and women are created in the image of God, and both are called to serve. We serve one another in our families, in our church, in our workplace, in our nation, and in the kingdom of God—just like Ruth, Naomi, Boaz, Obed, and all their descendants who are servants and worshippers of God. This is how church and nation can grow to be all that their people can be. ❖



Rev Dr Maggie Low
Lecturer in Old Testament

As women serve the men, so are men to serve the women. What matters in the end is God's kingdom



A Union College and its Fundamental Trait

We mark this special year of Trinity Theological College with celebrative events leading up to the 70th Anniversary on 5 October 2018. Seventy years may be a blip in the history of Christianity but for the oldest theological school in Singapore, it is an occasion for re-collection and re-visioning, all of which will be captured in our 70th Anniversary Commemorative Magazine. In this issue of Trumpet, we also share some reflections on TTC's role in theological education in Asia with a write-up on "Resolving to Build the Church".

As we approach the highpoint of our anniversary year, one of the events, "The Heritage Trail", will take alumni to two significant sites in TTC's history: Changi Prison Chapel (where a union college was conceptualised), and Mt Sophia (its first campus). Bishop Hobart B. Amstutz, the first principal of TTC reminisced at its 30th Anniversary in 1978: "I made the proposal that after the war we should combine our resources into an interdenominational theological school. Bishop Wilson appointed the late Canon Sorby Adams to represent the Anglicans, the Rev Gibson said he would represent the Presbyterians, I appointed the Rev Herbert Kuehn to represent the Methodist.... After many meetings, a formal opening date was decided on 4 October 1948."

Bishop Amstutz also recalled the first day of classes, "When enrolment day came I had said that we would begin classes even if only one student appeared. But when seven showed up the first day and three more by the end of the week, we were happy to open with a class of ten.... I had to get other teachers from among the British chaplains stationed in Singapore and local-trained clergy."

Since then, TTC has been involved in theological education that is holistic, integrating academic rigour with worship life and spiritual disciplines, enlarging the worldview of its students and equipping them to be theological thinkers for their generation. Our college has been faithful to this mission and we are encouraged that many now appreciate and support the TTC model of theological education.

While we have faithfully continued with our calling

to serve the church, God has blessed us by opening vistas of opportunities for TTC leading us to break new ground in the last decade. For instance, we are much more involved with regional seminaries, engaging our counterparts in leadership training, good governance and raising the quality of theological education in this part of the world. At the same time, our partnership with renowned seminaries in the West is ongoing.

In the local scene, TTC has steadily developed its research potential and thus is able to avail its expertise to the National Council of Churches. The outcome of this collaboration birthed the first theological think-tank in Singapore, the Ethos Institute for Public Christianity. Through our initiative there is now a healthy working relationship among eight local seminaries. TTC also has the privilege of being the first theological institution to be invited by a local university to teach courses for its Master's degree programme.

In our 70 years as a union college, it has been our tradition to work across denominational lines and with all churches. This respect for others, and willingness to collaborate to do God's will remains a fundamental trait of our college.

On 5 October, Trinity Theological College will celebrate its 70th Anniversary. The Anniversary Service will be held in the morning at our chapel to be followed by the Thanksgiving Dinner at Orchid Country Club in the evening. The dinner is held annually to express our gratitude to all who have blessed TTC with their financial gifts. Our guests know that this annual event has not been an occasion for fund raising. However, this year, we will be sharing some long-term projects for your consideration although we will not be asking for immediate response to the appeal at the dinner.

In our 70 years as a union college, it has been our tradition to work across denominational lines and with all churches. This respect for others and willingness to collaborate to do God's will remains a fundamental trait of our college. We bring this gift to the Christian community as a reminder that the authenticity of our witness and the future of the church and its seminaries, lie in its willingness to fellowship and work together as one body in Christ. So as we look to the future, Trinity Theological College pledges to continue to be God's instrument for unity in service, and in so doing be "Light of the World"—*Lux Mundi!* ❖

Sacred Cow, White Elephant and Soaring Eagle: Romans 13:1-7 and Christian Political Responsibility

By Dr Tan Kim Huat

The problems with interpreting Romans 13:1-7 are well-known. Even so, the Christian has to decide how this Scriptural passage may be applied in a complex world, where a wide range of political realities exists. Is every government in our world appointed by God? What about inhumane or despotic regimes? Are we to obey them regardless of what they are? To make a complicated topic manageable, the Pauline scholar Victor Furnish suggests we think of the issue in relation to two animals: the sacred cow and the white elephant.

The sacred cow metaphor speaks of veneration and in this respect, it urges that Romans 13:1-7 is to be taken literally as God's express commands that remain eternally and universally binding, regardless of change in time, culture or context. The white elephant metaphor is used to speak of anything that was once erected with great care and effort, but is currently outmoded or irrelevant. In relation to our topic, this metaphor suggests that even if Romans 13:1-7 contains God's express commands, they were for Paul's time but may now be set aside. To apply them in today's world is futile and, what is worse, as dangerous as using a 19th century medical textbook for our surgeries.

Is Romans 13:1-7 to be treated as a sacred cow or a white elephant? What divides the two approaches concerns whether and how an ancient text can be authoritative through the changes of time and place.

Are we to venerate it, and thereby evoking some calls for slaughtering sacred cows, or are we to deposit it in a museum of curiosities?

We want to suggest another approach and we can use an animal metaphor for it: the soaring eagle. In Isaiah 40:31, this powerful and comforting metaphor was given to a people who were grappling with great changes in life and culture. The metaphor therefore resonates with our concerns. Moreover, an eagle is renowned for its sharp vision. When it is soaring, it also sees far and wide. Romans 13:1-7 may then be understood along these lines. It provides readers of all time with the proper or heavenly perspective on their political realities, and not commands to be obeyed literally or woodenly. With an eagle-eyed perspective, Christians won't be locked into an option that is myopic or narrow. He will be able to rise above the boiling brew of politics and agitations, and see matters for what they really are. Proper actions will then follow.

How does Romans 13:1-7 provide an eagle-eyed perspective on the thorny matter of the Christian political responsibility? We should note that in verse 1, Paul uses the Greek word *hupotassō*, and not *hupakouō*, to speak of the posture Christians are to adopt in relation to governing authorities. The former word speaks of submission to an order, while the latter speaks of obedience. This fine distinction is important for it clarifies that when Christians do what the State asks of them, it is for the larger

purpose of order, and not because they are obeying an imperial master.

Two interesting aspects linked to submission must now be fleshed out. First, Christians submit to institutions or people even when these are imperfect. Paul certainly did not view the Roman Empire with rose-tinted glasses. The immediately preceding text (Romans 12:14-21) indicates this, for it speaks of leaving vengeance to God and treating the enemy benevolently. What is Paul referring to exactly? This is clarified by the text that follows (Romans 13:1-7), which speaks of governing authorities. The early Christians were sometimes ill-treated by such authorities and it would not be surprising if some of them contemplated vengeance or sabotaging state operations. Paul counsels otherwise. In this regard, we may say that Romans 13:1-7 provides a realistic picture of life on earth. There will be authorities and they are imperfect, but it does not mean the alternative should be anarchy.

The second is that submission does not always mean obedience. The early Christians were no rabble-rousers, but when the apostles were ordered to cease preaching the gospel by the governing authority in Jerusalem, they replied that they should obey God rather than men (Acts 4:18-20). Similarly, the book of Revelation portrays the people of God as refusing to obey the Beast (Rev 13). The word Paul uses in Romans 13:1 (*hupotassō*) fits into this larger New Testament picture. Christian submission to governing authorities is not fully synonymous with obedience. Full obedience is given only to God.

So the first element in the perspective-building of Romans 13:1-7 shows us what is at stake: maintenance of order. However, as significant as the word 'order' is, we have to remember that it is a neutral word. Whose order and what order are we talking about? In this respect, Romans 13:1-7 also provides a way forward. Verses 1-2 may be repugnant to some interpreters, because they take them to mean all governments, evil or good, are legitimated. In actuality, the verses serve to relativise all human power and authority, and subject it to a theocentric evaluation. This second element in the perspective-building of Romans 13:1-7 may be summarised in one word: God. There is therefore a higher reality that stands behind governing authorities, and to which they are called to account for their service.

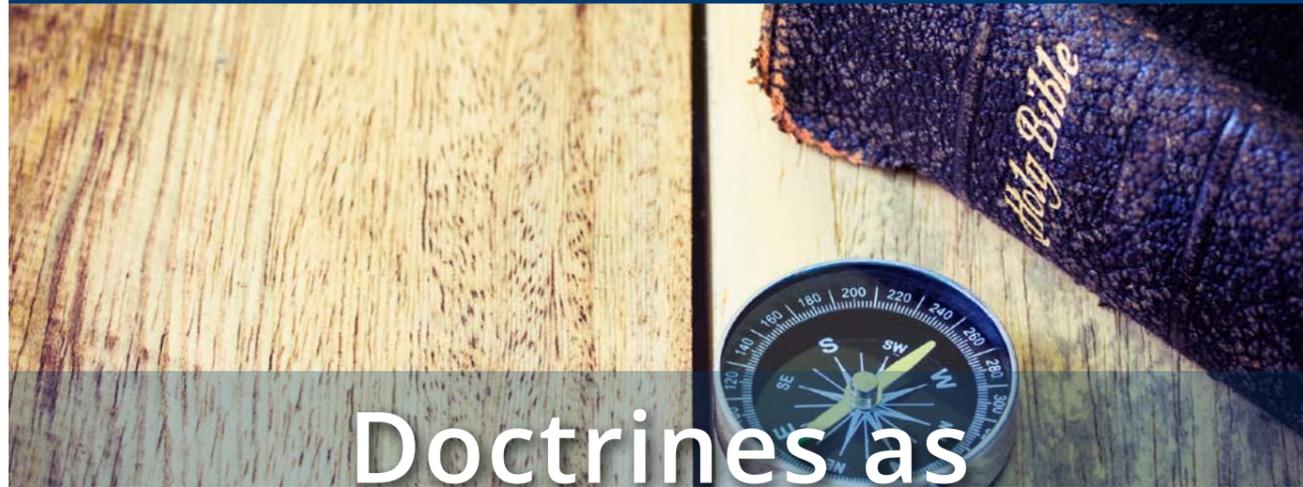
How exactly are governing authorities to serve? We come now to a third element of the perspective-building and this may be found in verses 3-4. We may sum this up as 'people'. By mentioning the positives of governing authorities in the passage, Paul does not mean to flatter the Roman Empire, to which he is subject, but indicates instead the primary functions of governments: maintenance of law and order for the sake of the flourishing of life. Good is to be promoted, while evil is to be suppressed. There is to be no privileged group, where the principle does not apply.

Understood rightly, Romans 13:1-7 is neither a sacred cow nor a white elephant. Instead, it offers a powerful perspective on the Christians' political responsibility. In the complex matter of politics, whatever actions we take are to be informed by a vision that is clear and sharp, wide-ranging and far-sighted, like that of an eagle. Romans 13:1-7 helps us therefore to understand the true ontology and proper function of governments, despite the different forms these may take. We can then discern how we may contribute towards constructing a better world, or respond to one that has many blemishes. We will know how we ought to exercise our right to vote, and if this option is not open to us, to know how to pray, live and act in a way that retards society's descent into chaos or desolation. The concrete actions to take will vary across time and space. But the perspective guiding such actions cannot be ignored.

Allan Boesak, a prominent activist and critic of apartheid, was once confronted with the following. A senior police officer called at his home to dissuade him from fighting the State. The officer revealed that he was a Christian, and an elder of a church at that. To this officer Romans 13 meant that Boesak must toe the line. It took a while for Boesak fully to come to terms with the passage, and when he did, his answer was, 'We do this [resisting apartheid], not in spite of Romans 13, but because of Romans 13.' ❖



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



Doctrines as Interpretive Guide

By Rev Dr Simon Chan

In Part I, we learned that doctrines are living links to the faith of the first disciples who encountered the risen Christ. In subsequent centuries, Christians continue to encounter the living Christ at baptism and in their weekly worship. The first confession of faith was Jesus as Lord and God which evolved over the next two centuries into the trinitarian creed known as the Apostles' Creed. This Creed was further developed into what we now know as the Nicene Creed, but more accurately, the Nicene-Constantinopolitan Creed (AD 381). But why did Christians develop more and more complicated creeds rather than stick to the simple confession of Thomas: "My Lord and my God"?

As the church moves into a different time and context it faces new challenges. Doctrines develop to meet these challenges. One of these challenges was Arianism in the fourth century, named after Arius who taught that Jesus was a creature of God and not God. The Church rejected this teaching by reaffirming the apostolic confession in the Nicene Creed which is an elaboration of the Apostles' Creed. It affirms, among other things, that Jesus is "one being with the Father"; that is to say, he is not a creature but God incarnate.

Doctrines need to develop, but it does not mean that doctrines change. The development of doctrine may be compared to a river flowing through different terrain. It meanders and enlarges, yet it is still the

same river. Failure to recognize the development of doctrine could result in cultural bondage without our being aware of it. We sometimes hear of well-meaning Christians saying that if we just go "back to the Bible" everything will be clear. But those who claim to be reading the Bible "as it is" often end up with conflicting interpretations. Their interpretations are conditioned by their differing cultures, backgrounds, and temperaments, without their even being aware of it.

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 To read the Scripture in light of the Creed implies that there is already a history of the Bible's attested interpretation

This is the persistent danger in some Christian circles where the Bible is taken seriously. Such Christians are easily taken in by teachers claiming to give them the "real, objective meaning" of the Bible. These teachers may sound impressive by citing "the original Greek and Hebrew", but don't be deceived! Without the creedal foundation, their exegesis turns out to be their preferred view of reading the Bible.

The Creeds, especially the Nicene Creed, set the parameters within which we could faithfully interpret the Scripture as the church continues down the stream of time and encounters new challenges from alien philosophies outside the church and the threats of heresies within. We need church doctrine to guide our interpretation. This is because the Bible is the Book of the Church, not a motley collection of ancient writings. Its authority is recognized through long years of use in the Church. To read the

Scripture in light of the Creed implies that there is already a history of the Bible's attested interpretation embodied in the Church's Creed.

The Creed guides interpretation not only by its content but also by its spirit. The value of the Creed is found as much in what is said as how it is said. It carries a certain spirit or ethos towards the truth.

Take the confession of God as Trinity in the Nicene Creed. The Creed confesses the one God who is Father, Son and Holy Spirit. It does not explain how the One God could also be Three Persons. The Creed presents in a concise manner the long gospel story of the Father who sent his Son and his Spirit for the redemption of the world. The Trinity is presented in the Creed as a mystery.

But not everyone is content to let the mystery of the Trinity remain a mystery. They seek to explain rationally how the one God could exist as three Persons. We have already seen how Arius tried to explain the relationship of the One and the Three by denying the divinity of Christ. Another was Sabellius who explained that the Trinity refers to one Person who takes on three different roles or functions.

But every attempt to explain the Trinity falls short because it could not adequately account for all that is given by divine revelation. All heretical teachings about the Trinity are rationalistic, placing human reason above God's revelation. In contrast, the spirit of orthodoxy is to let God be God: where God is silent we must be silent. Orthodoxy takes a stance of humble listening to divine revelation; heresy dethrones revelation and replaces it with human reason.

Today, the doctrine of the Trinity is being challenged from another quarter. The issue is no longer the relationship of the One and the Three,

but about the names of the persons of the Trinity. Feminists think that the traditional formulation of the Trinity as Father, Son and Holy Spirit reflects the ancient patriarchal society which subordinated and oppressed women. They propose replacing the personal names of the Trinity with more "inclusive" names to reflect modern egalitarian values and affirm women's experience. Many alternatives have been suggested (Creator, Redeemer, and Sustainer) but none has met with general consensus. The difference between ancient heresies and modern ones is that in the former, human reason takes precedence over revelation, whereas in the latter, human experience takes precedence. In either case, it is some aspect of human nature that is exalted above God's revelation.

We are not denying the need for reformulating doctrine, but it needs to be a true development which carries forward the trajectory of the original source. Going back to the river analogy, if the development is genuine, it must be traceable to its source.

The study of doctrine as it unfolds historically in the church not only helps us distinguish between truth and error, it also teaches us about the way we should approach God: God is mystery and therefore can only be approached in humility and worship. True doctrine arises from and inculcates the spirit of humble worship. ❖

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 the spirit of orthodoxy is to let God be God: Where God is silent we must be silent



Rev Dr Simon Chan
 Former Earnest Lau Professor of Systematic Theology is retired and serves as part-time lecturer

Spiritual Retreat Weekend@TTC

Recent participants share their experiences ...



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"The experience is definitely uplifting, exhilarating with the Holy Spirit ministering to me"

"I have learnt how to be silent before the Lord."

"I learnt the importance of being intentional, focused and disciplined in growing one's intimacy with God."

Resolving to Build the Church

By Rev Dr Chiang Ming Shun, Lecturer in Church History

In the expansion of the Church worldwide, three great commitments most defaulted on have been the training of locals for leadership, the equipping and use of women in ministry, and a tangible and visible unity of churches. Yet since its very beginning, Trinity Theological College has aimed to fulfill these three promises. And because of these efforts, TTC has had and continues to have a very important role in Asian theological education.

From very early on, Christian missionaries of all ilk have failed to prepare and ordain enough locals for Church leadership. For example, the Nestorians trudged from Syria all the way to China, met the Tai Zhong Emperor of the Tang Dynasty and so impressed him that the Emperor gave orders to build a Syrian church in the capital Xi'an with twenty-one priests. But a hundred and fifty years later, the names of the priests in Xi'an listed on the famous black marble Nestorian Stele giving the history of the Nestorians in China are distinctly Syrian and Persian. Even the Chinese names inscribed are transliterations of Syrian and Persian names. This suggests that one hundred and fifty years after the Nestorian Church was founded, foreign missionaries still governed the church. Church leaders were almost all, if not entirely, foreigners.

In the modern period, the Serampore Covenant of 1805 written by William Carey (among others) stated clearly that,

It is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. Europeans are too few, and their subsistence costs too much, for us ever to hope that they can possibly be the instruments of the universal diffusion of the word amongst so many millions of souls spread over such a large portion of the habitable globe...

But a hundred years later, European

leadership of Protestant churches worldwide remained almost absolute. In Edinburgh in 1910, the World Missionary Conference gathered 1,215 delegates, only 17 (or 1.4%) of whom were classified as 'Natives' or more euphemistically participants from 'younger churches'. Eight of these 'natives' were Indians. There were no African delegates. All other delegates, or church leaders, missionaries and people with the influence to steer the programmes and activities of churches, were Europeans.

On the other hand, TTC was set up specifically to train locals for Church leadership. All of the nine graduates in the first class of TTC were ethnic Chinese. In fact, students from the earliest classes of TTC also came from Penang, Sitiawan, Malacca, Ipoh and Sarawak. They were trained not to be assistants to foreign missionaries, but to lead the Church.

The effort to raise locals to Church leadership is seen also in the college leadership and faculty. Western faculty members provided sterling service and were generally much loved by students, but TTC's aim was the Asianisation of church leadership. As early as 1953, a local, Rev. Edward S. Lau, was appointed Chairman of the TTC Board of Governors. Since the late 1960s, principals of TTC have been Asian. Similarly, although the teaching faculty of TTC has always had an international character, since the 1970s efforts were made to 'Asianise' the faculty. Policy was to have two Asian faculty members for every Western member. Today, most of the members of the faculty are Asian.

Another key commitment made by TTC from early days is the equipping of women for Church leadership. Nearly half of the first graduating TTC class in 1951 were female. Courses offered to women at TTC were not just Kindergarten Science and Home Economics, but also Theology and Ministry in Music. Of the two earliest graduates in the

Licentiate in Theology programme, one was female. By 1954, the Music, Home Economics and Kindergarten courses were discontinued and women took exactly the same courses as males.

This emphasis on training women in theology for Church leadership can also be seen in the precursors to TTC. Started at the turn of the 20th century, the Bible Woman's Training School (BWTS), which eventually became the Eveland Training School, trained local women preachers to spread the Gospel in their own vernacular languages. Initially, when BWTS started in 1902, women were sent to assist missionaries in the field. But by 1918, BWTS was training women to lead in missions. When BWTS morphed into Eveland Seminary in 1928, Eveland continued to train women to be ministers. It was Singapore's second tertiary institution for women after Raffles College. Eveland Seminary, at 7 Mount Sophia, occupied the same site on which TTC was later established.

The third decisive undertaking by TTC was that it be a union theological institution. Churches may splinter and denominations may fracture, but TTC was started to bring churches and denominations together. The earliest discussions in Changi Prison during World War Two among the Anglicans, Methodists and Presbyterians centred on creating a college that transcended denominational lines. A Curriculum Committee headed by the Methodist Rev. Herbert Kuehn and including Rev. T. Gibson (Presbyterian), Canon Sorby Adams and Philippa Kelly (Anglican) drew up a college curriculum on which these three denominations could all agree.

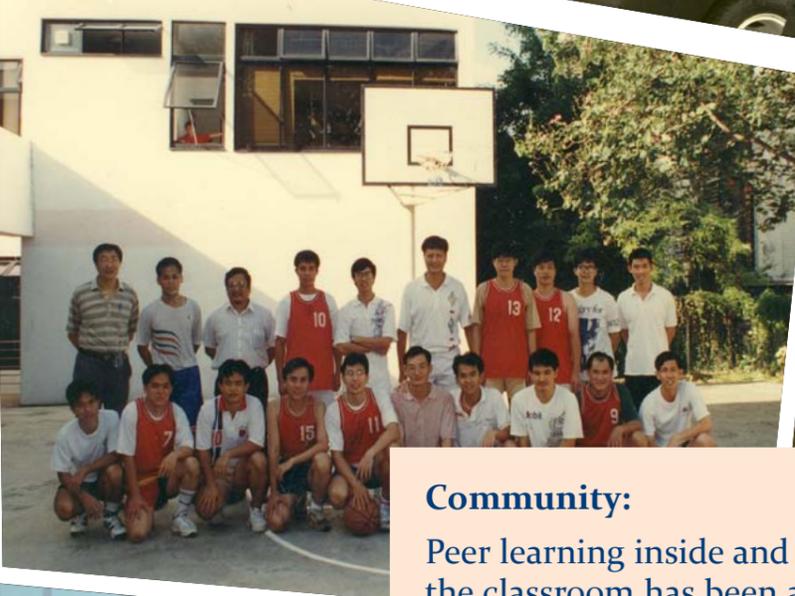
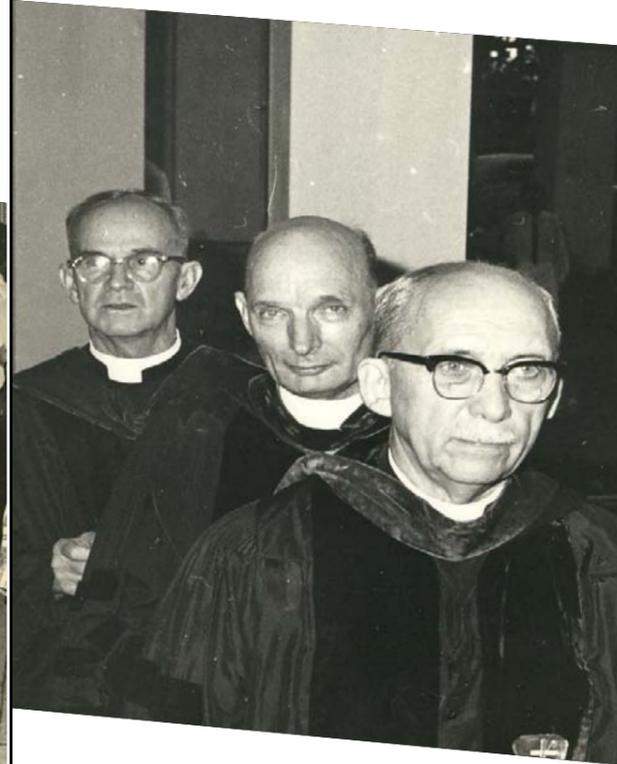
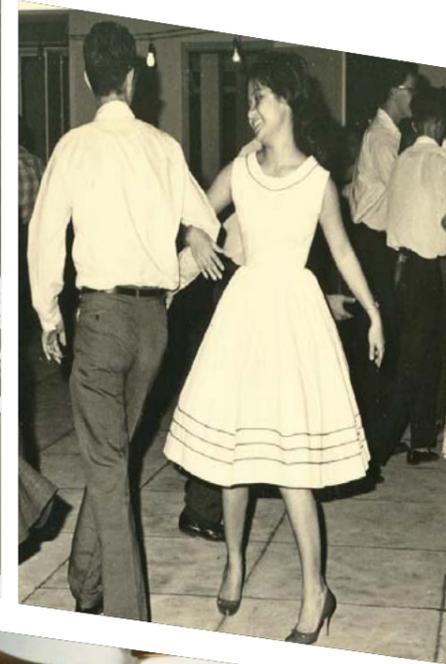
Even the name of the College had an interdenominational character: Rev. Hobart Amstutz suggested "Trinity College" not just because the churches believed in the Trinity of the Godhead, but also because there were three churches involved in the setting up of the College.

Today, no matter what church or denomination they come from, students at TTC sign up for the same programmes, attend the same classes, and study the same curriculum. As they do so, they testify to a solidarity among Christians that has too often been elusive.

Some churches may highlight supposed polarities and contrarities with others but at TTC the focus is on what brings churches together. The emphasis is on unity without trivialising real differences.

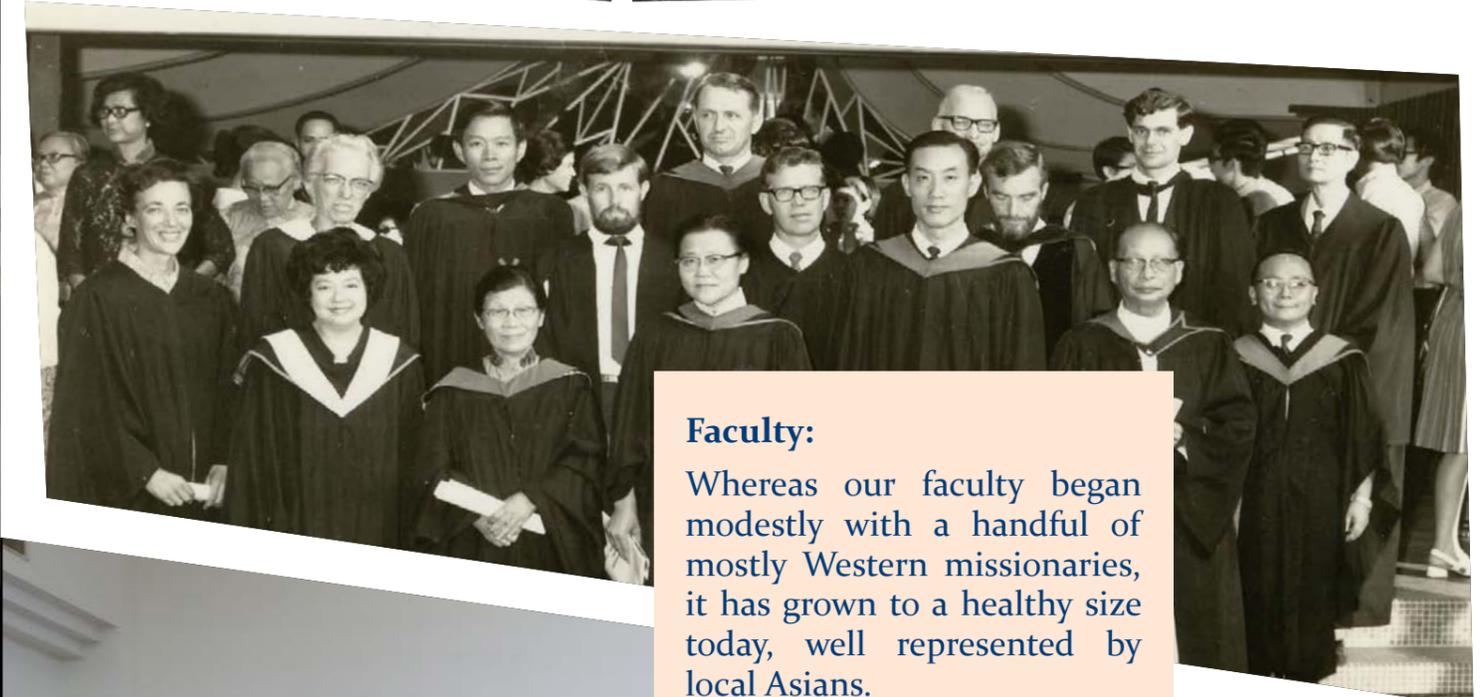
Because TTC has focused on equipping locals for church leadership, on empowering women to lead, and evincing a true unity, it has an important role in theological education in the Asian Church. ❖

“Some churches may highlight supposed polarities and contrarities with others but at TTC the focus is on what brings churches together. The emphasis is on unity without trivialising real differences”



Community:

Peer learning inside and outside the classroom has been a source of encouragement, inspiration and motivation regardless of race, language or denomination. Community life forms one of the pillars of spiritual formation at TTC.



Faculty:

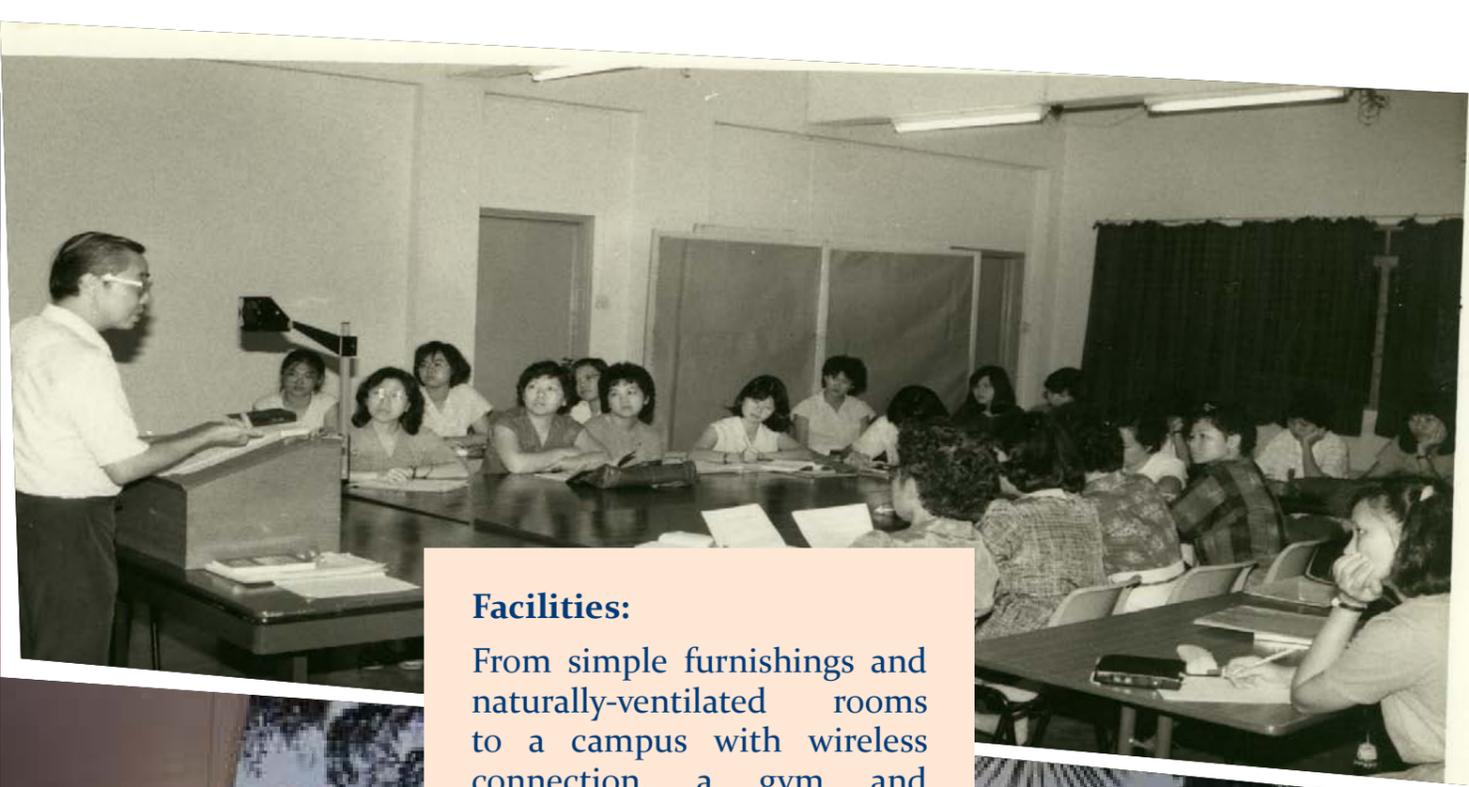
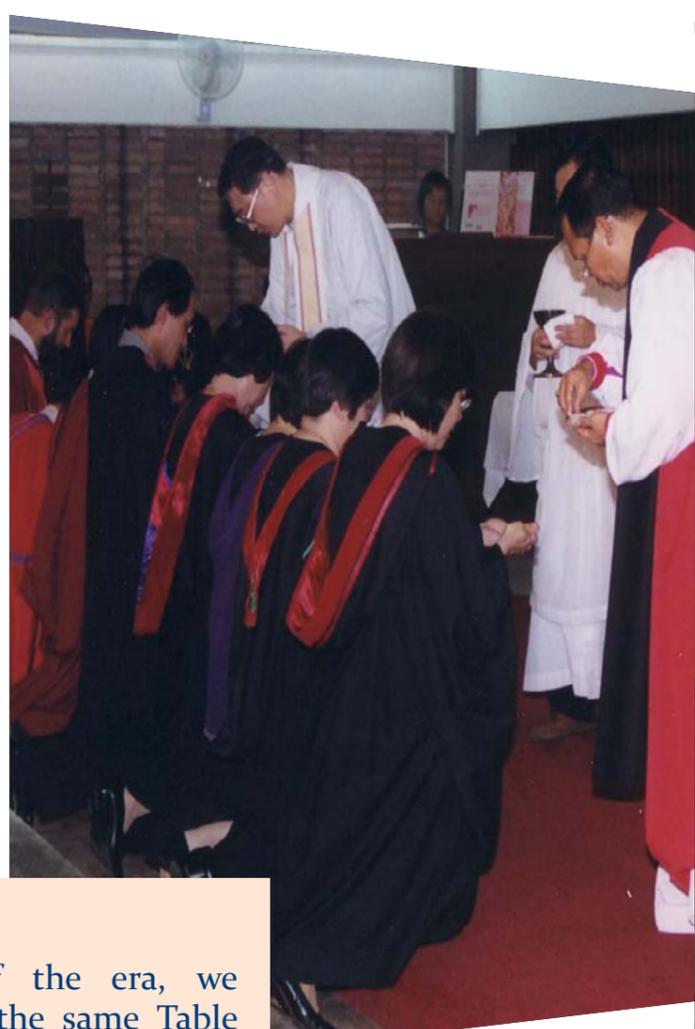
Whereas our faculty began modestly with a handful of mostly Western missionaries, it has grown to a healthy size today, well represented by local Asians.





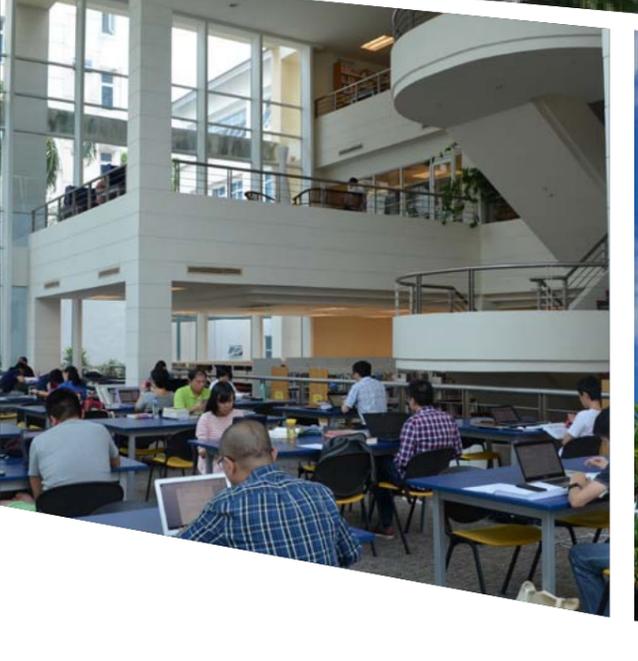
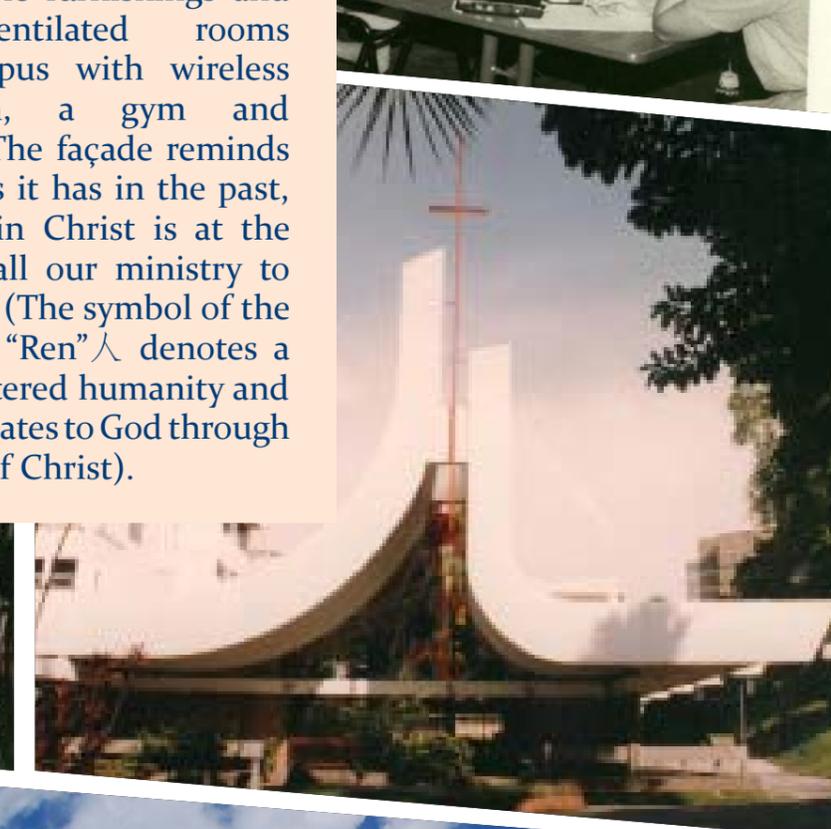
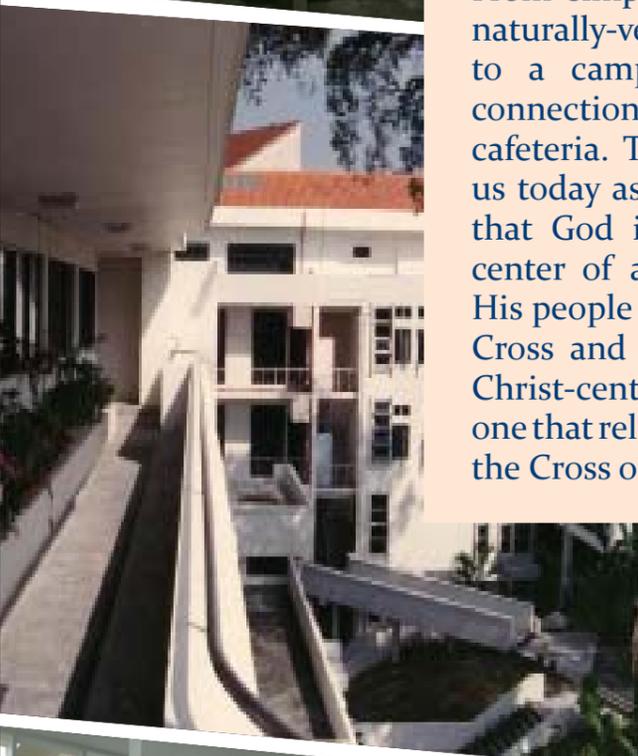
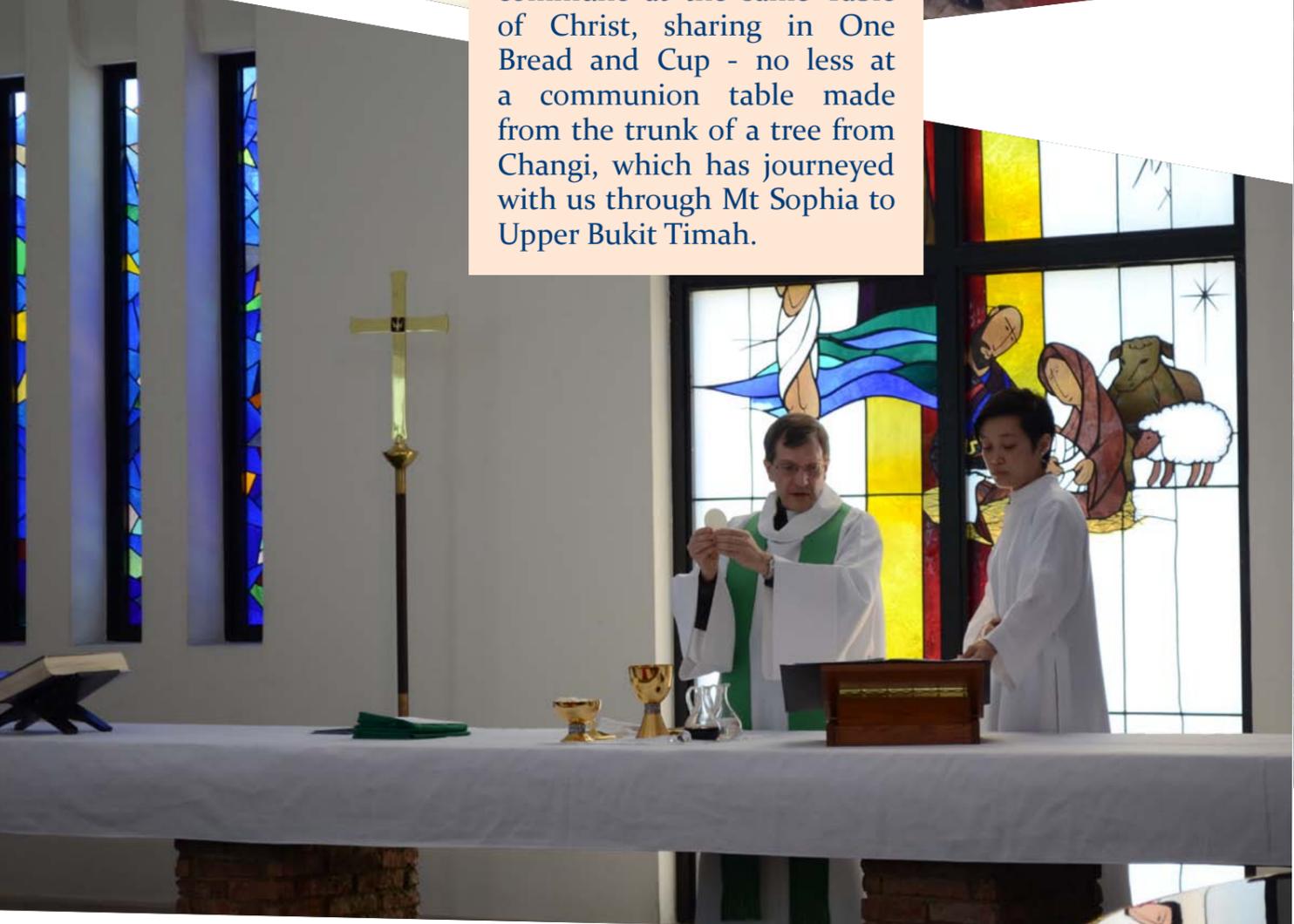
Communion:

Regardless of the era, we commune at the same Table of Christ, sharing in One Bread and Cup - no less at a communion table made from the trunk of a tree from Changi, which has journeyed with us through Mt Sophia to Upper Bukit Timah.



Facilities:

From simple furnishings and naturally-ventilated rooms to a campus with wireless connection, a gym and cafeteria. The façade reminds us today as it has in the past, that God in Christ is at the center of all our ministry to His people (The symbol of the Cross and “Ren” 人 denotes a Christ-centered humanity and one that relates to God through the Cross of Christ).



TTC Seminar on Spiritual Formation

By Rev Dr Simon Chan, Lecturer in Theology (part-time)

As part of its 70th anniversary celebrations, the College held a half-day seminar on 15th May 2018 on “Christian Spiritual Formation: Its Nature, Potential and Pitfalls”. Primarily intended for pastors and Christian workers, it examined aspects of the Christian’s transformation into Christlikeness and its obstacles. The seminar also highlighted the College’s work in spiritual formation such as offering spiritual retreats to lay leaders of our local churches. Besides the two keynote speakers, Rev Dr Simon Chan and Rev Dr Jimmy Tan, there were contributions from Rev Dr Niam Kai Huey of The Methodist Church in Singapore and Rev Joseph Goh of the Anglican Diocese of Singapore, both of whom shared about their denominational work and resources in spiritual formation.

The aim of the seminar was to create awareness among pastors and Christian workers that spiritual formation is not just one of the programmes of the local church but is foundational to the whole pastoral ministry. There were two basic thrusts in the seminar: the personal formation of the pastor and the work of spiritual formation by the pastor. The pastor’s on-going personal formation ensures that all forms of ministerial work arise from his or her personal relationship with God, without which pastoral work becomes another church activity, programme or an unspecified duty.

The first session by Dr Chan (“Spiritual Formation for Pastoral Ministry”) focused on these twin concerns by providing an overview of what it means to be a pastor and the essentials of pastoral ministry: teaching prayer, the cure of souls, and preparing parishioners for death, traditionally known as “the art of dying” (ars moriendi). The last topic generated much animated discussions which may be symptomatic of a modern malaise: Death is a morbid subject even among Christians obsessed with good health and good looks.

Dr Tan followed up with a practical session titled “Christian Spiritual Formation: Potential and Possibilities” in which the pastor’s formation is explored in terms of praying the Scriptures and the cultivation of careful listening (pastors tend to talk more than listen!) which bears the fruit of watchfulness. Dr Tan encouraged pastors to take regular retreats to retain a sense of serenity in ministry rather than be driven by external (and often trivial) demands. The pastor’s basic work of shepherding calls for the virtue of compassion which is the defining characteristic of being a pastor. Helping others, according to Dr Tan, is far more than strategising and imparting techniques and know-how; rather, it is a drawn-out process in which the pastor as “master” imparts a way of life to the “disciples” through apprenticeship.



Beautiful seminar notes penned by Ms Wendy Wong

The seminar saw a turnout of 110 participants from 55 churches. In light of the current concern for spiritual formation among Christians in Singapore, we hope that the seminar served as an initial response to the growing interest in this subject. The entire seminar was beautifully captured live in visual recordings by Ms Wendy Wong. ❖



Rev Dr Niam Kai Huey sharing from her wealth of experience.

Our Heritage Trail: from Changi to Mt Sophia

By Rev Dr Andrew Peh, Lecturer in Mission, Mission History

One of the darkest periods of the history of Singapore was during the Second World War when Singapore came under Japanese occupation for a period of three years and eight months marked by death, doom and destruction. Yet it was in the crucible of suffering and despair that the interned missionaries and church leaders decided while in Changi Prison, on plans for a union college to train locals for pastoral ministry.

As part of the 70th Anniversary celebrations, the College has planned a Heritage Trail for the alumni. It will retrace the steps of yesteryears in remembering our common heritage and shared experiences. We will visit the Changi Prison Chapel as well as the former campus at Mount Sophia and through this journey, hope to reignite old aspirations and rekindle friendship bonds among the alumni. The Heritage Trail will be on 3rd September (9am to 1pm). Online registration is now opened on the TTC website at <https://www.ttc.edu.sg/ttcheritagetrail/>. Another trail is scheduled during the week of the Anniversary celebrations (on 4th October, 9am to 1pm) for overseas alumni returning to join in the Thanksgiving Service (on 5th October) and friends of the College.

More than just a stirring of nostalgia, the College is also embarking on a fund-raising in tandem with

the Heritage Trail. This is to raise an amount of \$70,000, through the sale of limited-edition umbrellas and polo tees as well as donations from the alumni. This fund will be used to support former offenders who are considering theological education at TTC. As plans for TTC was birthed in the prisons, we want to especially remember our ministry among those former offenders, in remembering afresh that Jesus’ ministry has always been one which included those on the margins of our society who are forgotten or forsaken. In this token gesture, we hope that they too may be a part of this legacy of bringing God’s everlasting light into the darkest places in our world today.

The College Retreat for the new academic year (2018/2019) also included the Heritage Trail, where one of the graduates, an ex-offender, shared his testimony of how the Lord turned his life around. One of the highlights at the old campus at Mount Sophia was the singing of the College anthem by students, staff and faculty. It was a moving moment, where the words of Olin Stockwell resonated through the chapel at Mount Sophia again, as we asked the Lord to “gird us with love as shining light that we may help to set all free, to find in Thee their peace and life.”

Lux Mundi ❖



The current TTC Chapel



Our signature chapel façade still stands at Mt Sophia today



The Changi Prison Chapel

Prizes for Academic Year 2017-2018

Frederick Buechner Prize for Homiletics

This prize is awarded annually for excellence in homiletics. It is named after a Christian author, whom many journalists regard as one of the finest religious writers of our time, and whose deep passion is to help people find God in unexpected times and places. The prize winners for 2018 are: Wayne Fu (Chinese Department) and Tan Chooi Chooi (English Department).

Jerome Prize for Hebrew

The prize is awarded annually to the top student in Hebrew and also the most-improved student. It is named after the man who fought doggedly to bring the Hebrew text back to the Church, during the time when the Septuagint reigned supreme. The prize winners for 2018 are: Tay Li Ping (top student) and Tan Kay Kheng (most-improved student).

John Brown Prize for Greek

The prize is awarded annually to the top student in Greek and also the most-improved student. The name recalls the shepherd boy who learned Greek on his own, while shepherding sheep. He became a professor of divinity later in life. The prize winners for 2018 are: Zhou Lan (top student, Chinese Department), Sean Tan Yang Yi (top student, English Department) and Nehemiah Arputharaj (most-improved student). ❖



Theological Conversations and Lectures

By Dr Mark Chan, Earnest Lau Professor of Systematic Theology

TTC hosted an international theological symposium from 23-27 July 2018 as part of the college's 70th anniversary celebrations. Regional theologians from Malaysia, Indonesia, the Philippines and Myanmar joined our own theological scholars as well as those from local theological colleges to present papers at this symposium.

Joining in the conversation on the theme "Salvation and Eschatology" was specially invited interlocutor from the United Kingdom, Professor Tom Greggs, who holds the Marischal Chair of Divinity at the University of Aberdeen.

The spirited conversations that ensued owe much to the engaging papers, which included: the theodicy of Augustine and Irenaeus; Luther's understanding of justification by faith; the debate between advocates of Two Kingdoms theology and Neo-Calvinism; a comparative analysis of universalism in Barth and in Islam within the Indonesian context; the social dimension of salvation and eschatology seen through the lens of the realities in the Philippines; sanctification in Jonathan Edwards; etc.

Professor Greggs provided responses to the papers each day, which illuminated and sharpened the issues discussed. In addition to his participation in the symposium, Professor Greggs also delivered three well appreciated lectures to the TTC community on, "The Breadth of Salvation: Broadening Our Theological Horizons of Cross, Church and World." ❖



Prof Tom Greggs



TTC alumni gleaming wisdom from Prof Greggs



Presentation of a seminar paper

"Chinese Churches and Chinese Worldwide": Opportunities and Challenges

By Dr Lim Teck Peng, Associate Dean, Lecturer in Christian Education

Alongside Chinese communities worldwide, Chinese-speaking churches are facing multi-faceted developments of Chinese consciousness on a global scale. This is due to the rise of China, the influx of new Chinese immigrants, and the fluidity of cultural identity among the new generation of Chinese diaspora. In view of the above developments, TTC organised a conference in April entitled Chinese Churches and Chinese Worldwide in conjunction with her 70th anniversary celebrations. Held on 18 and 19 April 2018, the conference was attended by more than 200 pastors, co-workers and church leaders, including two former principals, Rev. Dr Stephen Tan and Bishop John Chew.

At the two panel discussions, seven alumni offered their observations on the developments of the Chinese-speaking churches in Singapore, Malaysia and Indonesia. The speakers, all of whom have been serving in various capacities in their respective denominations, also commented on the opportunities

and challenges facing Chinese-speaking churches.

The five lectures and dialogue session were aimed at introducing concepts and principles based on biblical, theological, historical and missional perspectives. The speakers include faculty members of TTC, Rev. Canon Dr Titus Chung and Rev. Dr Liew Yoo Kiang. They touched on various aspects of Christian Chinese work in light of the increasing diversity of Chinese people within and outside the church.

The conference was further enriched by the presentations of Rev Gao Ming from Shandong Lianghai (Committee of Three-Self Patriotic Movement of the Protestant Churches in Shandong Province and Shandong Christian Council), and Prof. Liu Xinli from Shandong University. Bishop Chong Chin Chung closed the conference with words of encouragement to all participants. ❖

TTC's Evening Classes [Details at www.ttc.edu.sg](http://www.ttc.edu.sg)

Mondays @ Wesley Methodist Church

Introducing World Religions
Rev Dr Andrew Peh (Instructor)

Dates : 10 Sep - 29 Oct
Time : 7:30pm - 9.30pm

Tuesdays @ TTC

Eschatology: Doctrine of Last Things
Rev Dr Simon Chan (Instructor)

Dates : 11 Sep - 30 Oct
Time : 7:30pm - 9.30pm

Wednesdays @ St Andrew's Cathedral

Theology of Missions
Dr Philip Marshall (Instructor)

Dates : 12 Sep - 31 Oct
Time : 7:30pm - 9.30pm

Thursdays @ TTC

Theology, Imagination and The Arts
Ms Shirley Bong (Instructor)

Dates : 13 Sep - 1 Nov
Time : 7:30pm - 9.30pm

Orientation 2018

By Issac Tan Jit Chong, a 1st year MDiv student

Orientation 2018 began on the 2nd of July. We started with worship and it hit me how international TTC is. It was such a heart-warming sight to see brothers and sisters from different countries worshipping God together. Brothers and sisters who barely know each other, but united because of our Lord Jesus Christ.

As the programme ran, I got to see first-hand how TTC is truly a family. The warmth and hospitality shown by our seniors made an impact on me. On the first day of orientation, those who had moved into the hostels had to eat our dinner outside of school. They did not have to



Chinese Department students touring the library

do it because two seniors took two of us freshmen out for dinner. It was a loving gesture that helped to alleviate our feelings of loneliness on the first day.

Personally, the orienting of my heart began when I decided to leave full-time vocational ministry to pursue theological studies. It was at the very last activity of the programme (Rite of Passage) that I found my heart truly oriented: my hopes written in the presence of God, my mind set and surrendered to God, and my hands signing the cross on my forehead. I am His, and He is mine. ❖



Breaking the ice over a meal

Our Cafeteria Gets a Face-Lift

At the opening of a new academic year, students and friends of TTC were pleasantly surprised when they entered the campus. The cafeteria had had a face-lift as part of the ongoing effort to improve campus facilities. The catalyst was a god-send – a gift of furniture from a 5* hotel's upgrading project. Placing functionality before aesthetics, as many conducive spaces as possible were crafted for our students, faculty, staff and friends to enjoy. The result is a spacious place which looks fresh and airy but at the same time, cosy. Some designer secrets include a light shade of paint, wooden paneling and extra fans. The icing on the cake presented itself in arm chairs, Starbucks-style! The photos tell it all – do drop by for a cuppa. ❖



The perfect setting for makan fellowship



Starting the day with a hearty breakfast



Dine at the table or chill out on arm chairs



There's brown rice on the menu for the health-conscious

TRINITY News

Congratulations to...

Dr Richard Phua Liong Seng (BTh 1991; MTh 1996), former TTC lecturer and Rebekah Zhao Yurong (MDiv 2018) on their marriage on 19 Nov 2017 in Singapore.

Jane Chen Xiaodong, (MDiv 2017) and her husband, Liu Jingfa, on the birth of their son, Shayne Low Tzen Zing on 21 Feb.

Preacher Eeli Pua Beng Koon (MDiv 2013) on her ordination and installation as Senior Minister of Carmel Presbyterian Church by The Chinese Presbytery of The Presbyterian Church in Singapore on 14 Apr.

Desy Thong (MTS 2011) and Mr Haris Hanjaya on their marriage on 14 Apr in Medan.

Pastor Timothy Yong (MDiv 2016) and his spouse, Valerie on the safe delivery of their 2nd newborn, Zoe Yong on Tuesday, 10 Apr.

Condolences to...

Canon Titus Chung, (BD 1995, MTh 2003) and Connie on the passing on of his father-in-law, the late Mr Chung Kay Khuan on 15 Jan.

The family of the late Rev John Wong Yuk Lun, (BTh 1962), aged 92, who was called home to the Lord on 6 Feb in London.

Rev Sng Chong Hui (BD 1980) and his wife on the passing on of his beloved mother, the late Mdm Ong Hoon on 30 May.

Rev Ling Kin Yew (MDiv 2013) and Pamela on the

Zhang Yudong (MDiv 2) and his wife, on the birth of their son Zhang Zeyao in Apr.

The following alumni in the Anglican Church on their ordination on Sunday, 13 May, at the St Andrew's Cathedral.

To the Diaconate:
Adrian Chong Kum Cheong (BD 2014)
Hambali Leonardi (MDiv 2005)
Tay Hong Ern (MDiv 2014)
Calvin Wee Eng Huat (BD 2016)
To the Priesthood:
Rev Daniel Lim Chee Siang (BD 2011)
Rev Paul Mohan Xavier (BD 2015)

Thomas Liew (MDiv 2) and Liu Limin on their marriage on 2 June.

passing on of his beloved mother, the late Mdm Chong Teng Yin on 30 Jun.

The family of the late Ms Tiong Guat Eng, (CTS 1977), aged 62, who was called home to the Lord on 22 Jul.

Mrs Mary Dang on the passing away of her beloved husband, Rev Canon David S H Dang (LTh 1956; BTh 1963) on 29 June in Auckland, New Zealand.

The family of Rev Lau Hua Teck who passed away on 1 August. He was a guest lecturer of the college for many years, teaching the core subject on World Religions (Buddhism and Chinese Religions) for the Chinese Department.

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
- > organise workshops and conferences at minimal cost
- > furnish and maintain our 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



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To view the Chinese edition, please visit our website www.ttc.edu.sg



Anniversary Events in October

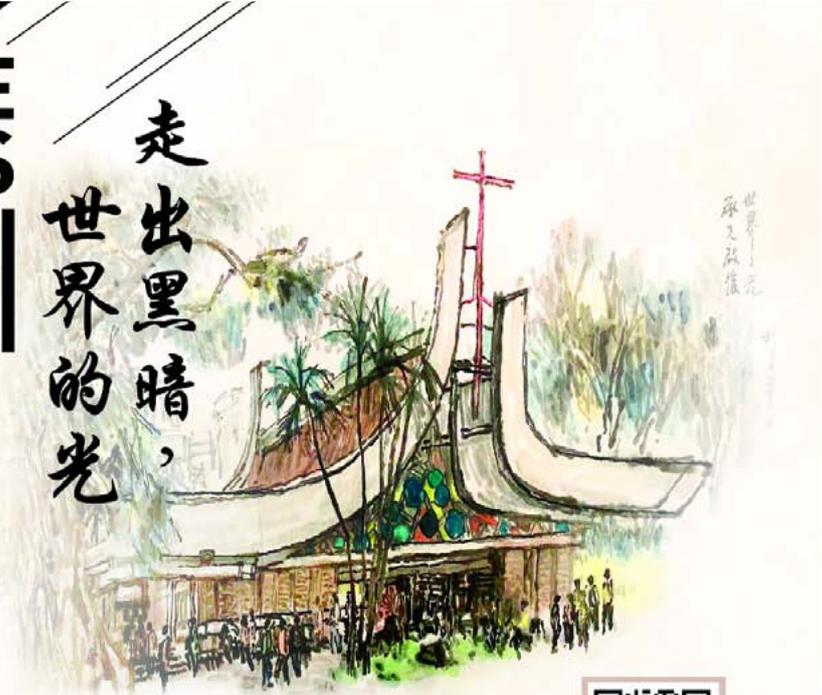
OUT OF THE DARKNESS LUX MUNDI

走出黑暗，
世界的光

TTC HERITAGE TRAIL
三一神学院回顾之旅

MEETING POINT:
TRINITY THEOLOGICAL COLLEGE

DATES:
9AM TO 1PM, 3 SEP (ALUMNI) AND 4 OCT



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ANNUAL *Thanksgiving Service*

A CELEBRATION OF GOD'S FAITHFULNESS

Guest Preacher: Bishop Dr Chong Chin Chung

FRIDAY 5 OCTOBER 2018

11am TTC Chapel

TRUMPET EDITORIAL: Rev Dr Ngoei Foong Nghian (Editor),
Rev Dr Edwin Tay (Co-Editor), Rev Yap Seok Chin (Editor for
Chinese), Ms Eunice Low, Dr Leow Theng Huat, Dr Tan Loe Joo,
Rev Dr Chiang Ming Shun, Ms Dawn Lee, Ms Pauline Wong

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