When we consider the question of ‘what is a human being’ today, we usually see the ideal picture of ‘a successful person.’ Such connection is termed ‘best-case anthropologies’. What we perceive of a ‘normal person’ tends to be ‘without handicap’, while the disabled are the ‘exception’. Similarly, serving the disabled would be regarded as a ‘special ministry’ reserved only for brothers and sisters with a ‘special calling’, as if it has nothing to do with the main congregation.

Recently, theological reflections on disability have been trying to find an anthropology that does not attempt to eliminate disability, returning to the Christian tradition and reverse the norm, by proposing an anthropology that is based on weakness. They point out that such thought is more consistent with our faith than ‘best-case anthropologies’, challenging us to learn from the disabled ‘what it means to be a human being.’ This article will talk about one of those writings and expound its implications on our society which emphasizes ‘winning at the starting line’.

Bonhoeffer’s theology has always been highly respected by scholars and believers worldwide, while his relationship with disability is less studied. In 2012, Bernd Wannenwetsch published an article “My strength is made perfect in weakness: Bonhoeffer and the war over disabled life” which attempts to fill this gap. He was excited to discover that defending the dignity of disabled life appears to be more than yet another “topic” for Bonhoeffer. Rather, it represents a focal point in which numerous key insights developed in his theological work coincide (p. 353), especially his visit to a hospital in Bethel, Germany (p. 354).

After Hitler came to power in 1933, Bonhoeffer gathered with several theologians of the Confessing Church at the hospital in Bethel and drafted The Bethel Confession to safeguard the orthodoxy of the church. One Sunday while worshipping at the hospital, Bonhoeffer was shaken by what happened: a person had a seizure and fell. After the gathering he wrote a letter to his grandmother, saying how in a time of spiritual confusion he discovered in Bethel that some still knew what the church was, and were clear as to what the church should and should not be. Further, in Bethel he first realized that weak and disabled lives could reveal certain realities that people often intentionally neglect: that human beings are indeed basically defenseless (p. 354).

Wannenwetsch quickly points out that the insight received at Bethel had a far-reaching impact on Bonhoeffer’s subsequent thinking and teaching. Bonhoeffer often warned of the corrupting influence that idealist ideologies exert on theological thought (p. 354). Unlike us, Bonhoeffer would not “single out” the mixed abled/disabled worship community, or regard that congregation as ‘especially’ loving. On the contrary, Bonhoeffer insisted that the church should be ‘altruistic’ in the first place, and the Bethel hospital did not carry out a ‘special’ ministry but rather it revealed the reality of man and church, the reality of universal Christian brotherhood (p. 355). Such brotherhood’s significance is not in the moral value of ministry out of mercy, but from a cognitive approach, which he later described as ‘seeing the great events of world history from below’, from the perspective of the suffering (p. 356). Such perspective helped people break off from the idealism as sought after by Nazi Germany, and made them realistically accept their own weaknesses, and denounced the sin of eliminating disabled life.
Today there might not be massacre of disabled people, but it does not mean that we have forsaken the ‘best-case anthropologies.’ When society emphasizes the concept of ‘winning at the starting line’, disability is still regarded as a ‘misfortune.’ In an era of ‘winning before conception’, children with disabilities are looked upon as a ‘tragedy.’

My mentor Brian Bock teaches Moral and Practical Theology at the University of Aberdeen, while his wife is a nurse in obstetrics and gynaecology. Their oldest child Adam has Down syndrome with severe disability. When Adam was five months old, he caught a flu and after examination the doctor reproved the mother, saying, “Why haven’t you had the genetic test done? Did you not know that he and after examination the doctor reproved the.

I must clarify that I am not using the above illustration to negate the values of prenatal tests and medical technologies, nor am I criticizing women who undergo termination of pregnancy. The object of my critique is not individual behaviors but the cultural values that shape and influence people’s thoughts, actions and attitudes, and those thoughts that lead people to blindly believe that mentally-disabled has no value in this society.

Prayer Requests
1. We thank God for providing the School’s financial needs in the past year, through churches, brothers and sisters’ loving support so our ministries can be carried out smoothly. Our 2017 budget is US$ 7,500,000. We pray that God will strengthen our faith and supply us abundantly for this year.
2. Pray for the new student recruitment in the coming school year, that God will guide those responding to His calling, be equipped and study at CGST.
3. Pray that through the 2017 Apr-Jun TEE programs and ‘Word of Life’ Bible Study classes, students may be richly blessed by His grace.

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Advanced reproductive technologies seem to be providing us with means of preventing ‘disastrous disabilities,’ giving parents ‘choices’, to ‘screen out’ offspring that ‘lose at the starting line’. These options make Christian couples like Brock seem unreasonable, because they believe that children are a heritage from God (Ps 127) and not consumer goods, and make them look irresponsible when they refuse to have unnecessary prenatal DNA tests or refuse to ‘choose’ because of their faith. Swintan points out the ambiguous stance people have regarding disability: On the one hand we accept the disabled, but on the other hand we highly recognize DNA screening, as if to say ‘we would all be better if you had not been born.’ This reflects how we are still clinging onto the ‘best-case anthropologies’.

While in London, a sermon that Bonhoeffer preached in St Paul’s Church in 1934 speaks even to Christians today:

“…what is the meaning of weakness in this world, what is the meaning of physical or mental or moral weakness? … Have we ever realized that ultimately our whole attitude toward life, toward man and God depends on the answer to this problem?” (p. 361)

It is as if Bonhoeffer is encouraging us to look at the brothers and sisters in weakness. They are like a mirror reflecting our confession of God and our understanding of people and the world, in an age of striving to ‘win at the starting line’, and reminding us where we err in our belief. The key lies in whether or not we are willing to walk alongside disabled brothers and sisters, to see what they see and hear what they hear. Are we willing to stay close to the biblical truth and embrace an anthropology that is not disability-free or without weaknesses?

The Bible calls on believers to “run… the race that is set before us” (Heb 12:1) but the Bible is not talking about an elimination race, nor does it look for the best physical condition in us. Believers run for the gospel which they have received and gain victory as they hold fast to the Word.

3. The article is cited in Disability in the Christian Tradition, 353-390. Quotes from this article will not be further footnoted, but the related page numbers are given in the main text.

Stepping into the Ark Community, an inclusive faith community, is a self-awakening journey for me. I believe that God is healing, renewing and re-defining the “person” in me through The Ark Community.

The Disabled Revealing My Innermost Fear

I began serving at the Ark Community two years ago. It did not take long for me to realize that I often would not be able to comprehend what the disabled would say or express, no matter how hard I might try to listen, see or make a guess. After all, I had very little experience interacting with people with disabilities. I was such a newbie in pastoral ministry. There were times when I would feel very awkward when I encountered such situations in the Ark Community.

At the beginning, I thought such feeling of discomfort was out of embarrassment, impatience and fatigue. However, during a devotional time, God showed me that I actually had great fear and resistance towards my own limitations, which I have always wanted to conceal. I would subconsciously suppress them instead of facing the fact that “I do have such limitations” or “I also have my weak moments”.

Whenever I encountered closely with the disabled brothers and sisters in Christ, their outward limitations act like a mirror to reflect the concealed limitations, disabilities and poverty within me. That was the real reason for my discomfort! This in turn prompted a lot of self-reflections: Who is more burdened with obstacles, the disabled or people who are able-bodied? Who is less willing to accept the limitations and poverty of being a “person”? Can I see and accept the fact that I am also a poor, disabled, lame and blind person?

As a “person”, I have been hurt by others and by my own sins. These are my disabilities. As a “person”, I have yearnings deep inside my heart – a yearning to be accepted and loved, to be considered worth waiting for and worth listening to, and not to be despised or ignored – these are exactly the same feelings as the disabled. Therefore, whenever I could not understand what I heard or saw from them,
and they patiently repeated and tried so hard to explain to me again by words or actions, that itself had a healing effect on me, giving me the courage to admit and even embrace my own infirmities.

The Disabled Correcting My Ministry Orientation

Before serving at the Ark Community, I had served in mainstream churches for a few years. Time was spent not only on teaching and pastoring, but also on taking care of the ministry work of various departments, planning, meetings and other tasks. The fast pace life has been well understood by a pastor like me who was born and brought up in Hong Kong which taught us about the pursuit of efficiency and results. “Too many irons in the fire” is a situation that is perfectly manageable. The “Be quick but not hurry” mentality applies not just to handling tasks but also to people.

Having served at the Ark Community, I have often been asked by those who are physically and mentally challenged to slow down, to accompany them, to listen to them, to be with them and to walk with them. What caught me in surprise was that they would also want to listen to my needs, my life, my worries, and my funny experiences. They would pray for me, encourage me, laugh with me and cry with me. I then began to realize that they value more on relationships. And one cannot rush to build up a relationship. Relationship-building cannot be quick and specific results cannot be measured.

That has led me to re-assess the orientation of my ministry, which has always seemed to come to completion as soon as a visible problem had been solved. For instance, when I brought the wheelchair to its destination, when a person has been fully fed or went to the washroom. Of course such task was meaningful, and was much needed, but that could not be equated with serving others holistically or accompanying others. Did I treat them as “problems that are needed to be solved” or “persons” just like me, with opinions, wishes, feelings and with the need to struggle and grow in a faith community as well as to establish oneself in a relationship? Was I willing to enter their lives and let them enter mine too? Have I met them on their spiritual journey?

The Disabled Challenging My Ideology

The Ark Community challenges me to look at the ways in which I always thought I have been following Christ in my ministry and my thoughts: Have I already been influenced by the instant culture, the pragmatism and the competitive atmosphere of this world, so much so that I even “objectify” every individual person created by the Lord? Have I been earnestly learning from the example set by Christ’s service and following in His footsteps? Being in a community of people with disabilities allows me to understand why Christ Jesus, though He has the highest power and glory, never assumes His place as the strong one, nor control the people He met. Not only did Christ serve the poor, He first became poor and identify with the poor and needy in the world so that the low can be raised and lifted up because of Him (1 Samuel 2:8) and can resume the honour of being a “person.”

If Christ is my teacher, then the disabled friends are my assistant teachers. They gave me a deeper understanding of the intrinsic value and basis of being a “person,” while accepting the weakness and honour of a “person.” If I would like to be in solidarity with the disabled, then I am really learning from them and becoming a real “person” with them before our Creator God.
Independent Pronouns in the Lord’s Sending of Moses

Moses said to the Lord, “O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue.” (Exodus 4:10) This is a familiar passage where Moses was sent by the Lord from the burning bush, but kept finding excuses to decline. A more literal translation will go like this, Moshe said to YHWH: Please, my Lord, no man of words am I, not from yesterday, not from the day-before, not (even) since you have spoken to your servant, for heavy of mouth and heavy of tongue am I! (Everett Fox The Five Books of Moses 1995.) The word “not” is repeated thrice, drawing attention to the climatic point: despite the Lord calling, Moses remains the same.

Was Moses really ‘slow of speech and tongue’? The Hebrew text describes him as ‘heavy of mouth and heavy of tongue’, which can also be understood to imply that Moses was prudent in speech; every word he spoke carries weight—an exact opposite of being a ‘man of words’. Moses has indeed chosen his words very thoughtfully: the first person singular independent pronoun ‘I’ appears at the beginning and the end of his response to the Lord, ‘echoing each other as a nice inclusio. Moses fully recognized his own inadequacy when faced with the divine call, and his sense of self-awareness has become both a strength and a limitation of his character. He could only focus on the ‘I’ he saw, but is this the ‘I’ that not even the Lord can do anything about?

How did the Lord answer Moses? He apparently tried to imitate Moses by using the same first person singular pronoun twice as well: ‘Who gave man a mouth. . . Is it not I, the Lord? And now, go, and I Myself will be with your mouth.’ (Exodus 4:11-12, Robert Alter The Five Books of Moses 2004.) Moses said, ‘Not I, . . . I’, and the Lord also said, ‘Not I . . . I’. But they differ in that Moses thought of himself as incapable of change, while the Lord was in fact the One ‘who makes him mute or deaf or sighted or blind’. Yes, we are often straddled with the tritude of our own self, yet we must also learn to turn and look upon the Lord, the sovereign ‘I AM’. He calls us and sends us, and it is He who will also transform us, so that we may carry out the task He has laid upon us.

This is, however, not the end of the conversation between Moses and the Lord. While Moses continued to express his reluctance by saying, ‘O Lord, please send someone else to do it’, the text notes that ‘the wrath of the Lord flared up against Moses.’ (Exodus 4:13-14) But the Lord did not force Moses to change immediately. He offered help instead to meet the challenges ahead. ‘What about your brother, Aaron the Levite? I know he can speak well!’ Now we may recall Moses did have a big sister who spoke to Pharaoh’s daughter (Exodus 2:4-8), but we do not yet know whether Aaron was the older or younger brother, until we are told later that he was three years older than Moses. (Exodus 7:7) In other words, even before Moses was born, the Lord had already prepared his brother Aaron to help him speak to Israel and Pharaoh. Centuries later, Jeremiah was called to become a prophet, and the Lord pointed out to him right from the beginning, ‘Before I formed you in the womb I knew you, before you were born I set you apart.’ (Jeremiah 1:5) Such is always the profoundly humbling experience for every one called by the Lord.

When introducing Aaron, the Lord intentionally used the independent third person singular pronoun twice, as if He was continuing the same motif of the previous dialogue, ‘I know that he speaks well; he, and here, look! he, coming out to meet you.’ (Exodus 4:14.) Different conjugations of a Hebrew verb are already sufficient to specify the subject, so that no additional independent pronoun is required. Hence the sentence above sounds a bit unusual, leading us to ask: Does it mean that Moses, the Lord, and Aaron are equally important?

With this question in mind, we read the Lord’s concluding remarks (Exodus 4:15, 16), where the three independent pronouns ‘I’, ‘you’, and ‘he’) keep resurfacing repeatedly, but most English and Chinese translations prefer to overlook these seemingly tedious pronouns, for the sake of better readability. The Lord first reassured Moses, ‘And I shall be with your mouth and with his mouth’, and then He went on to explain, ‘And he will speak, he for you to the people, and it is he, he will be for you a mouth, and you, you will be for him God!’ The final clause is no doubt a literary metaphor we all recognize, but these independent pronouns also help us to realize one fact: in the Exodus event, the Lord (‘I’), Moses (‘you’), and Aaron (‘he’) were an integral team; together the three of them fulfilled the salvation promise in the history of the people of Israel.

The Old Testament never wants to glorify a singular heroic figure. ‘Since then, no prophet has risen in Israel like Moses’. (Deuteronomy 34:10) Not exactly. The Lord has specifically said to Moses, ‘I will raise up a prophet like you from among their brothers.’ (Deuteronomy 18:15, 18.) These two Biblical verses (from the same book) are not contradictory statements, but the paradoxical facets of one truth.
God’s calling is far-reaching. One step after another, His children will walk in His way.

Song-Song grew up in Shandong, China. The Province of Shandong has a long history and rich culture, which provided a fertile land for the young Song-Song to grow up. Song-Song loved to explore life since childhood. She always thought that there must be something beyond the value and meaning of the material level that worth serious pursuit. The young Song-Song wanted to explore different ways of life and wished to see through its meaning.

Song-Song was certain that only the Lord Jesus could unravel the bondage of the human mind. She became steadily clear about her vocation of serving the intellectuals from Mainland, which was leading her into full-time ministry. In 2007, having graduated from the Poly U, she worked as a research assistant at the University for two years. Afterwards, she worked as a pastoral assistant at Hong Kong Mandarin Bible Church for almost two years. In 2011, Song-Song was admitted into the Master of Divinity program at CGST and formally equipped herself for full-time ministry.

Studying at CGST broadened Song-Song’s intellectual thoughts, allowing her to seek freely so that she could deepen her understanding about herself. Most importantly, with the care of her teachers, she confirmed her calling and became clearer about her future direction. After graduation from CGST and the one-year internship at her mother church, she faced two choices: continue to serve at her mother church or at the Evangelical Free Church of China – Kong Fok Church. The decision was a difficult one.

Song-Song understood that she needed to listen to God at that moment. From Shandong to Hong Kong, from seminary to church, God guided and led her step by step and she listened. At that critical moment, she needed to listen more humbly and attentively. She planned to pray for this matter for fifty days, hoping to get the answer from God. In a retreat, she clearly heard what God said to her, “Whether you choose A or B, you can fulfil your calling. Wherever you go, I will be with you. Now you have grown up, I want you to make your own choice.”

Fifty days passed. Song-Song finally decided to share her struggles with her mother church. They were very supportive and understanding. With the blessings from her mother church, Song-Song embarked on a journey to the new world.

Stepping out from the greenhouse, the once protected young girl becomes a mature adult who shoulders responsibilities at Kong Fok Church. Song-Song had to put aside her framed mind and be open to the diversity of life. It was not an easy task, but she is willing to learn. Now it has been more than a year since she served at Kong Fok Church.

Looking back at God’s guidance for bringing her to Hong Kong, the most important thing Song-Song experienced is to understand more about the Mainland people. Having lived in Hong Kong for many years, she personally experienced the difference in cultural habits and view of life. She left the country and hoped that she could think out of the box. The ultimate goal of this experience was to go back and serve the country, especially the college students in Mainland. Song-Song has a special burden for college students because she feels deeply for the intellectuals from Mainland whose lives are bound, not free. Just like what she had experienced before, the goal of her life used to be a successful career but God implanted another meaning in her life.

Although it has been many years since Song-Song resided in Hong Kong, her heart is still with the young people in China. She came to Hong Kong for she had listened to the calling of God. From now on, whenever she hears the voice of God again which would ask her to return to China Mainland, she would answer the Lord and say, “Here am I, send me!”
The President Office

- December 2, 2016: President Stephen Lee was invited by Kowloon Tong Church of the Chinese Christian and Missionary Alliance to preach at their affiliated school’s joint-school teachers retreat.
- December 5-7, 2016: President Lee was invited to preach at the revival meeting hosted by Chinese Rhenish Church – Kowloon.
- December 26-27, 2016: Vice President Luke Cheung was invited by Hong Kong Ling Liang Church to lead their Bibe camp on the First Epistle of Peter.
- January 11-13, 2017: Vice President Cheung attended the Board Meeting of Asia Theological Association in Chang Mai, Thailand.

Faculty Engagements

- December 15, 2016: Dr Raymond Au was invited to speak at the seminar hosted by the New Territories East, West Cluster Chaplaincy Office.
- December 26-27, 2016: Dr Joyce Sun was invited by Tai Po Christian and Missionary Alliance Church to preach at their winter conference on the Book of Revelation.
- December 30, 2016: Dr Annie Pan-Ng was invited to lead a spiritual revival seminar on the topic of spiritual formation in metropolitan city hosted by TEAM Church Association in Taiping, Taiwan.
- January 10-11, 2017: Rev Timothy Au was invited by Breakthrough to lead their staff retreat.
- January 14, 2017: Dr Pan-Ng was invited to preach at the retreat hosted by Christian Communications Ltd.
- January 16, 2017: Dr Jane Mann was invited by North Point Alliance Church to speak at the mother church and her branch churches’ pastoral team development meeting.
- January 21, 2017: Dr Bernard Wong and Rev Dr Kin-Yip Louie was invited to lead workshops of the Chinese Youth Summit co-hosted by Fellowship of Evangelical Students, Divinity School of Chung Chi College of The Chinese University of Hong Kong, Youth Ministry Team of Hong Kong Christian Council, and Mission Citizens.
- Dr Hong Liang’s doctoral thesis was awarded both 2017 Ernst-Wolf-Preis Nachwuchsförderpreis der Gesellschaft für Evangelische Theologie, and Manfred Lautenschläger Award for Theological Promise 2017 respectively.


Staff News

- October 25-26, 2016: Rev Dr Song Jun, Director of Chinese Culture Research Center, attended the conference commemorating the 20th Anniversary of the passing of The Rev Canon Ho Sai-Ming cum Christianity in China sponsored by Christian Cultural Society, Center for Religious Research of China of State Administration for Religious Affairs of PRC, Chinese Religion Publisher of State Administration for Religious Affairs of PRC and Chinese YMCA of Hong Kong. The event was also co-organized by Chinese Christian Literature Council and Ho Sai-Ming Foundation.
- November 16-22, 2016: Director of Word of Life Ministry Mr Leung Kwok-Kuen led revival meeting at Soho Outreach Centre of Chinese Church in London, UK. He went on to Manchester to share Word of Life Ministry at Manchester Alliance Church.
- December 10, 2016: Rev Dr Song Jun was invited by the alumni association of Huaxia Theological Seminary to present a paper at their theology conference. Rev Song spoke in the area of contextualization of church in the current situation of faith in China Mainland.

Theological Training Programs (Putonghua)

- January 3-14, 2017: Six courses were offered in this two-week term: Rev Dr Jason Yeung lectured “Selective Readings in Theology and History of Chinese Churches”; Rev Dr and Mrs Brian Lam co-taught “Pastoral Ministry and Church Polity”; Rev Dr Brian Lam lectured “Spiritual Formation for Leaders”; Mrs Bess Choi taught “Basic Counseling Skills”; Dr Esther Xue lectured “The Letter to Galatians”; and Dr Hong Liang taught “Doctrinal Theology I”. President Stephen Lee preached at the morning chapel service to begin the intensive school term. And the spiritual formation retreat camp was led by Dr Wing Yan Chan-Mok.

MAC Channels

- MAC Channel (www.cgst.edu/macchannels) is a public online platform dedicated to marketplace ministry. Supported by CGST and created by CGST Marketplace Alumni Club (MAC). MAC Channels features short talks and reflective articles. Content mainly comes from messages and stories that were shared in meetings, classes or activities by CGST professors, alumni and students. In the highly-complex and diversified marketplace context, we pray that this online platform will become a resourceful powerhouse for Christian marketplace believers. Through the integration of faith and work, we strive to provide reflective perspectives and ways to tackle marketplace issues. We also pray that this online platform will provide applicable and viable resources for churches to serve their working people in the pews. The mission of MAC is to establish a marketplace network, to enact the marketplace mission, and to promote the marketplace movement.

General Fund Financial Report

Jan to Dec, 2016

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Outstanding mortgage loan as at Dec, 2016: US$ 1,938,746

Restrictions Fund

1. Donation by cheque
   - Cheque: _____________________________
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   - Please make cheque payable to: “China Graduate School Theology” (for Hong Kong)
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The School will only collect personal information that is necessary for us to support our counsel and school administrative activities. The personal data being collected will not be sold, traded or rented in any forms through any means to any other parties.