

Amity Outlook

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In Cherished Memory Of Bishop K. H. Ting

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In Cherished Memory Of Bishop K. H. Ting

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Dear friends,

Bishop K. H. Ting left us peacefully on Nov. 22, 2012.

As a great leader of the Chinese church and the Amity Foundation, among others, Bishop Ting was highly respected, mourned by many and warmly remembered by friends both at home and abroad.

In this special issue of Amity Outlook, we present to readers the memorial article by Mr. Qiu Zhonghui, Vice President and General Secretary of Amity among the letters of condolence from our partners around the world. We have also included an extract on the founding of Amity Foundation in 1985 from Dr. Philip Wickeri's book *Reconstructing Christianity in China*.

Although Bishop Ting has left us, his spirit and teachings will continue to inspire and guide us in Amity. *Compassion* for the people we serve, *Commitment* to the cause of spreading love, and *Competence* to bring about the best results have become very much a part of Amity's organizational culture. Bishop Ting's legacy will remain with us for generations to come.

May Bishop Ting rest in peace and rise in glory.

She Hongyu

ON THE COVER:

In Cherished Memory Of Bishop K. H. Ting



Love Never Ends

By Mr. Qiu Zhonghui
Vice Chair of the Board
General Secretary
The Amity Foundation

The basic principle and foundation of the universe is love. Christianity moves and compels people, not by its doctrines, but by the love made manifest, love held high and spread abroad, love waiting eagerly for the final coming of a world of love. This love draws countless men and women who give their all to enlarge love's realm.

— Bishop K. H. Ting



The memorial service for our beloved Bishop K. H. Ting was held at the Amity Foundation on December 3, 2013

With a warm and kindly smile, he always had a demeanor of humility and elegance. His words were always full of humor and wisdom. He always made people feel peaceful and relaxed. He was a wise leader, a persuasive teacher and an attentive friend. We at the Amity Foundation will cherish these mental images of Bishop K. H. Ting for ever.

In a warm winter day of the year 2012, Bishop K. H. Ting completed his extraordinary journey of life of 98 years, leaving behind his exemplary role, his teaching and our endless reminiscences. His life has testified the truth that Love Never Ends.

A Platform for Love

In 1980s, China was undergoing full-scale construction at the beginning of its reform and opening up. At his seventies, Bishop K. H. Ting was thinking about new ways in which Chinese Christians could participate in social development. With extraordinary courage and great foresight, Bishop K. H. Ting, Dr. Han Wenzao and other older-generation pioneers initiated the establishment of the Amity Foundation in Nanjing in the early spring of 1985. As the earliest non-profit organization and the first faith-based philanthropy organization established after China's reform and opening up, the Amity Foundation

became a platform for Bishop K. H. Ting and other leaders of the older generation to restart the cause of spreading love.

The English version of the foundation's name "Amity" comes from the Latin word "Amo", love. The Chinese name "Ai De" comes from the Chinese version of Col. 3:14: And over all these things put on love, which is the uniting bond of perfectness (where "love" is translated as Ai and "perfectness" as De). God is love. The most important thing in the world and among people is love. It is the core of Bishop K. H. Ting's theology. The Amity Foundation is a platform for love in action.

Rev. Chen Zemin, a nonagenarian member of Amity's Board of Directors and the former vice president of Nanjing Union Theological Seminary, said, "I had the honor of working with Bishop K. H. Ting for over 60 years. He usually told me that God is love. The love should be manifested in action, engagement, and the relationship between people. I understand his thought quite well. I think it is under such a belief that the Amity Foundation was established."

Love in Action

In 1979, Bishop K. H. Ting visited Canada where he made a speech on poverty and hunger in the world. After mentioning "the unhelpfulness of mere philanthropy in a world which is producing poverty and hunger much faster than our kindhearted philanthropist can catch up with", the speech argued that we should "examine the social order" and think about "How are we to distribute wealth and opportunities more justly and fairly?" Bishop K. H. Ting had put his thinking into action.

From 1985 to 2012, the Amity Foundation had undergone an unusual journey under the leadership of Bishop K. H. Ting. The Amity Foundation had experienced rapid advance from two staffers, one table, and one foreign teacher project to more than 100 staffers, a large number of projects in 33

provinces, municipalities and autonomous regions across the country. The coverage of Amity's efforts has expanded from education to dozens of sorts of philanthropy projects under eight categories, including health care, social welfare, special education for blindness prevention, rural poverty alleviation and integrated development, ecological protection, women's development, and more. Under Bishop K. H. Ting's advocacy, Amity's projects always focus on the needs of the most humble, the weakest, the most vulnerable, and the most underprivileged. Amity's projects help them to make self-development and have been highly welcomed by the benefited people. The Amity Foundation has gradually grown into a specialized and standardized social development organization.

As a wise man ahead of the times, Bishop K. H. Ting always pursued innovation, which was also his expectation on the Amity Foundation. After entering the new century, Bishop K. H. Ting repeatedly emphasized in communications with me that Amity's development is inseparable from pursuit of advancement and innovation. He believed that it is fundamental for sustainable development of a non-government organization. He encouraged the Amity Foundation to make innovative efforts, take continuous innovation as the driving force of Amity's development, and play a greater role in social development

in the 21st century. With the establishment of a series of social service entities including Amity Home of Blessings, Amity Bakery, and Amity Children Development Center, the Amity Foundation gradually took root in residential communities and began to provide more and better services and development space to people with disabilities. When the white-haired Bishop K. H. Ting tasted cookies made by disabled students at Amity Bakery, he smiled delightedly. He said, "This is what we at Amity should be doing! "

Even in his octogenarian years, Bishop K. H. Ting did not give up his mission of love. He deeply loved the Church and brothers and sisters in China. He took promoting Chinese Christians to engage in social services and bridging the church and society as important missions of the Amity Foundation. Under Bishop K. H. Ting's efforts, the Amity Foundation has maintained good communication and cooperation with local and international churches and Christians. Many church-run clinics, hospitals, eldercare homes have been established. Many Christian volunteers appear in urban and rural communities. Involvement of Christians have been found in more and more areas of social services, including free medical services, HIV/AIDS prevention and control, environmental protection, and integrated development. They live their faith and practice love in

action. In order to better serve the Chinese church, the Amity Foundation commenced the establishment of the Amity Printing Co., Ltd. in Jiangning District of Nanjing in 1986 under efforts of Bishop K. H. Ting and other leaders of the older generation and support of the United Bible Societies. In 1987, the Amity Printing Co., Ltd. printed its first Bible. After 20 years of unremitting efforts, the Amity Printing Co., Ltd. has grown to the world's largest single facility for printing Bibles and an important base for printing Bibles for churches in China and abroad.

In November 2012, the Amity Foundation grandly held the 100 Millionth Bible Celebration. Of the 100 million Bibles, 60 million are provided to the Chinese Church, including Bibles in nine minority languages as well as in Braille. The remaining 40 million are provided to churches in more than 70 countries, covering more than 90 languages in the world. Amity's Bible printing ministry has not only met the demands of Christians in China but also made great contributions to ecumenical sharing and communication.

Spreading Love

For 28 years, the Amity Foundation has been advancing the cause of love advocated by Bishop K. H. Ting. Amity's efforts can be

found in communities suffering the most severe poverty, disaster-hit areas under the most dangerous situations, and people in the most urgent need of help. Amity has always been spreading love. In 2008, as soon as receiving the information of the world-shaking earthquakes in Wenchuan of Sichuan Province, the Amity Emergency Rescue Team followed Bishop K. H. Ting's guidance to head for the earthquake hit area immediately. Amity's relief and reconstruction efforts helped affected people a lot. As a nonagenarian, Bishop K. H. Ting paid close attention to the situations in the earthquake hit area. He encouraged Amity staff to keep moving on and advance the cause of spreading love.

Established on the initiative of Bishop K. H. Ting and other Chinese Christians, the Amity Foundation was a seedling germinating in the early years of China's reform and opening up. It has become a channel for introducing all kinds of philanthropy resources, a platform for learning and practicing philanthropy concepts and philosophies, a bridge for churches to engage in social services, and a window for international communications and exchanges.

For 28 years, the Amity Foundation has been following Bishop K. H. Ting's guidance to communicate, practice and spread love. His foresights and insights have been enabling



Mr. Qiu Zhonghui cherishing the memory of Bishop K. H. Ting at the memorial service

maturity and sustainability for Amity in advancing the cause of spreading love. The same fragrance is emanating from Bishop K. H. Ting's favorite Bauhinia flowers around the mansion on MoChou Road. There seems to be a gentle voice:

"What is the most important and most fundamental attribute of God? It is God's love, the love shown in Christ, the love which does not hesitate before suffering or the cross, the love which made him give up his life for his friends. The justice of God is also God's love. If love spreads throughout humankind, it becomes justice. This is love entering into the world. Love does not come to destroy, but to sustain, heal, teach, redeem and give life."

Love never ends!

Bishop K. H. Ting And The Amity Foundation¹

By Philip L. Wickeri

Bishop K. H. Ting's theology and vision shaped the way that he believed the church should relate to society and the wider world. He wanted Christians to play a more constructive role in society, but this was not possible within the existing organizational framework of the RAB², or the CCC³ and the TSPM⁴ in the mid-1980s. Something more had to be done.

The reforms themselves created new possibilities for openness to the world and to Christian-initiated involvement in society. The critique of ultraleftism continued in the mid-1980s, but this now found expression in concrete humanitarian initiatives. The Chinese Welfare Fund for the Handicapped was set up in Beijing in April 1984, and among the initiators were several of Ting's colleagues and friends, including Zhao Puchu, who was made an honorary board member. Deng Xiaoping's son Deng Pufang, who had been paralyzed below the waist when he was thrown out of a window during the Cultural Revolution, became deputy director. He became a leading voice in reformist efforts to promote greater awareness of humanitarianism and the need for social-welfare programs. In

one of his speeches published in Renmin ribao (People's Daily), he said that the China Welfare Fund for the Handicapped was socialist, humanitarian, patriotic and reformist, serving the people according to the new demands of the times. "Our work is one of humanism," Deng said, "that is to say we wish to raise the material and spiritual level of the people, so that everyone may feel useful, especially the physically handicapped, who are especially unfortunate." He invited Mother Teresa to visit Beijing and commended her for her spirit of sacrifice on behalf of the poor in India. The younger Deng then went to Hong Kong, where he praised the activities of Christian voluntary organizations working with the poor, the elderly and the disabled.

Shortly after the establishment of the China Welfare Fund for the Handicapped, Hu Qiaomu, a conservative and member of the Central Committee of the CPC⁵, began to encourage religious groups to undertake activities for social welfare. Specifically mentioning Buddhists and Christians, he said that "in the old society, religious believers did social work, and we should advocate this even more strongly today."

Working for the betterment of society would bring religious believers and nonbelievers closer together and, according to Hu, undercut "wasteful superstitious activities." This would represent a new stage in the party's relationship with religious groups and enhance their standing in society. Social and political changes in China were creating a framework that would make possible the increasing Christian activity in society that Ting hoped for. "The Decision on the Reform of the Economic Structure," approved by the CPC in October 1984, called for the expansion of enterprise autonomy, which would include new initiatives coming from different sectors of society. Taken together with the example of the China Welfare Fund for the Handicapped and Hu Qiaomu's proposal on religious involvement in social welfare, there was now both the political possibility and structural framework for the emergence of nongovernmental voluntary organizations, including Christian-initiated ones.

The churches themselves had few resources of their own for this kind of initiative, but Chinese Christians could draw on the support of churches in other parts of the world. In

December, K. H. Ting and Han Wenzao spoke about this possibility, and their views are reflected in the informal statement “On Contributions to China from Churches and Christians Overseas.” They now said more clearly than they had before that overseas contributions to nonreligious programs and enterprises in China were welcomed, when given with due regard to Chinese national sovereignty and out of a sense of Christian love in an open and above-board manner without any strings attached. They did not want to ask churches overseas for such support, for there were rumors in Hong Kong that they were being pressured by the government to encourage foreign investment in China. Ting was concerned that they not give the appearance of undercutting the principle of self-support in the church. Ting and Han elaborated these views over the ensuing months in conversations they had with Christians from abroad.

Yet even at this early date, Ting and Han were already thinking of setting up a social-welfare organization initiated by Christians.

“We expect that in time there will be more and different kinds of opportunities for making contributions to social service projects in China. In addition to existing non-Christian enterprises which are likely to increase in number, there may be other projects or welfare foundations in which



Press conference announcing the formation of the Amity Foundation in Hong Kong in 1985. From left to right: the author, Bishop K. H. Ting, Dr. Han Wenzao

Christians play a leading role. We are considering projects of the latter kind because, aside from making contributions to social modernization, they make way for more Christian presence and involvement in the people’s common tasks and thereby change the image of Christianity among the Chinese people.”

Three weeks later, Ting sent a circular letter to twenty-nine friends in church institutions overseas, to solicit their opinion about the creation of such an organization.

“The waning of ultra-leftism in China has now reached a stage when local and individual initiatives are encouraged so long as they work /towards socialist modernization. We think this is a good environment within which Chinese Christians can not only do our share as citizens in nation building, but also make the fact of Christian presence and participation better known to our people, without in any way weakening the work of the church proper.”

As he expected, the initial response from friends overseas was almost universally favorable. Four months later almost to the day, on 19 April 1985, the Amity Foundation was established in Nanjing. The idea for Amity had come from both Ting and Han. Ting had the vision and the reputation in China and overseas; Han was able to develop the connections and get things done. As overseas coordinator, I was very much involved in Amity programs and relationships during its early years, and worked closely with both Han and Ting.

It was Ting himself who came up with the word Aide, the Chinese name for Amity; the two characters mean love (ai) and virtue, or moral power (de). The characters ai and de convey the sense of love and the power of love, as they do in Arthur Waley’s translation of the Dao De Jing, which was entitled *The Way and Its Power*. Ai and de also express Ting’s sense of love as God’s primary attribute and the dimension of Christian practice in society. The translation “Amity” was suggested by Janice Wickeri, and this became the official English name.

Ting received encouragement for the idea of Amity from friends in the CPPCC⁶ and in the government in Jiangsu and Beijing, but questions about the new foundation were coming from other quarters. These centered on the possible involvement of overseas

churches in China, and whether Amity would inadvertently subvert the Three-Self principle. In Beijing, Ting discussed Amity with senior officials from the RAB and the UFWD⁷, who approved of the idea but continued to raise questions throughout the 1980s.

Voluntary, nongovernmental organizations were new in China, and Amity was breaking new ground as a nongovernmental organization. In the Chinese social structure, Amity had to have a government or party department to relate to. In Chinese this is termed a “leading body” (guikou or zhuguan bumen). Amity was located in Jiangsu, and so its “leading body” became the Jiangsu UFWD. This worked to Amity’s advantage, because it meant that Ting and Han could draw on their provincial connections to get things done rather than having to channel everything through Beijing. Because they both held prestigious positions in Jiangsu, it also meant that their decisions about Amity would be more readily accepted by the provincial government.

In order to demonstrate that Amity was a Christian-initiated, but not a church-sponsored, organization, Ting and Han recruited both Christian and non-Christian board members. Three of the original seventeen board members were not from church circles, including Ting’s friend, Kuang Yarning, who had recently retired

as president of Nanjing University. The Christians were senior TSPM/CCC leaders from Nanjing, Shanghai and Beijing. Ting was named president of Amity, and Han Wenzao became the general secretary and the main person behind early programs and project initiatives.

Han Wenzao liked to say that Amity was “the result of the implementation of the consistent principles of Chinese Christians in a new stage.” By this he meant that Amity emerged out of the continuing commitment of the TSPM to contribute to Chinese society, a commitment that assumed a new organizational expression in the era of reform and modernization, one that drew on historic connections, with Christian churches overseas. Through Amity, Ting and Han also hoped to make Christian presence more widely known in China, thus indirectly strengthening the witness of the Chinese church. Ting reasoned that Amity was a *praeparatio evangelica* that would help make Christian participation in nation building better appreciated and more widely accepted.

In order to do this, Ting believed that Amity had to make an impact on society and the church by serving as a channel of funding and personnel “for existing but inadequately-supported institutions.” With the idea of the China Welfare Fund for the Handicapped in mind, he assumed that these would include

centers, for the disabled and the mentally handicapped. The teachers’ project probably had the greatest impact overseas of any early Amity initiative, and Ting approved the initial plan in February 1985. The following fall, twenty-two teachers supported by churches with historic links to China came to teach at tertiary institutions, mostly in and around Nanjing. Ting said that they were to be language teachers, not missionaries, and they rendered outstanding service in this capacity.

Bible printing was the third major area of initial Amity involvement. The TSPM and the CCC had been printing Bibles on commercial presses in China since 1981, and Ting often spoke of how proud he was that this could be done with the limited resources that Chinese Christians had at their disposal. By 1985, 2.7 million Bibles had been printed, but this was nowhere near enough. The lack of Bibles in Chinese churches was the subject of continuing attacks from critics and was used to justify the “smuggling” of Bibles by evangelical and fundamentalist groups overseas. Such groups had no interest in relating to the CCC or the TSPM, but the United Bible Societies (UBS) and many of its national members did. There had been contact between Chinese church leaders and Bible societies overseas since 1979 when Ting, Han and others visited the American Bible Society in New York. Heyward Wong from the Hong Kong Bible Society and

Moses Hsu, a translator for the UBS, visited China in 1979 and 1980 respectively. On both of these visits, Ting and other leaders indicated that they had reservations about what the UBS had been doing in China, and Ting reiterated his position that the CCC did not want to import Bibles printed overseas. He knew that this would not be allowed by the government, and that the importation of Bibles would mean the continuing identification of Christianity with overseas financial support.

The UBS got the message. In late 1984, representatives of the Hong Kong UBS office came to an agreement with the CCC to supply paper for the printing of Bibles in China. As the Amity Foundation was being formed, the UBS also began to explore the possibility of establishing a printing press in association with Amity for Bible production. Following several months of negotiation and consultation, K. H. Ting as president of Amity and chairman of the CCC, signed a memorandum of understanding with John Erickson of the UBS for the construction of the Amity Printing Press, which “would give priority to the printing of the Bible” but would also print other literature for education and social welfare insofar as they were also part of Amity’s work. This was in March 1985, before Amity was formally founded. The Amity Printing Press was opened in

December 1987, and by 1990 it was printing millions of Bibles every year. At the twentieth anniversary of the Amity Foundation in November 2005, it was reported that almost forty million Bibles had been printed and distributed in China thus far⁸.

The Amity Foundation did not replace the CCC in developing international ecumenical relationships, but because it involved concrete projects, funding and personnel from church bodies overseas, it became a major focus of international Christian attention.

There was a growing sense of hope and excitement among churches in Europe, North America and Asia over what was taking place in the churches of China. Much of this hopefulness was due to the role that K. H. Ting played in relating on a personal level to overseas visitors. He met with a great number of people in his home. He also spoke to overseas groups who were visiting the seminary, and he seemed energized when meeting with overseas church leaders. Ting gave all his visitors the impression that they had his full attention. He patiently listened to the proposals and suggestions they made; shared his own views on the current situation in the church, often in confidence; and gained the understanding and trust of most of the people with whom he spoke.

In 1986, two international conferences were held in Nanjing to explore new ways in which churches overseas might relate to China. The organizers of both gatherings asked for and received Ting’s blessing, and the meetings provided opportunities for the Chinese church to be more publicly visible as a community that had relationships all over the world. In May, 150 Protestant and Catholic delegates from China and overseas gathered for a conference on the ecumenical sharing of resources. A second gathering in Nanjing two months later (also convened in the Jinling Hotel) may have done even more to promote mutual respect and understanding. K. H. Ting was very warmly received when he spoke, and he was able to win over many of those who had distrusted him. After this conference, there was increasing contact between churches in China and evangelical churches worldwide, and Southern Baptists even began to cooperate with the Amity teachers’ program.

1. Extracted from the author’s book *Reconstructing Christianity in China: K. H. Ting and the Chinese Church*

2. RAB: Religious Affairs Bureau of the State Council, later known as SARA (State Administration of Religious Affairs)

3. CCC: The China Christian Council

4. TSPM: Three-Self Patriotic Movement

5. CPC: Communist Party of China

6. CPPCC: Chinese People’s Political Consultative Conference

7. UFWD: Unite Front Work Department

8. On November 8th, 2012, the production of Amity’s 100 millionth Bible was grandly celebrated in Nanjing.

“Give Ye Them to Eat”

*A Speech Made By Bishop K. H. Ting
At Timothy Eaton Memorial Church
Toronto, Canada
November 4, 1979*

I am most grateful to be able to worship with you this evening. It gives me special pleasure to learn that this is the church which sent Jim Endicott to be a missionary in China. He did so much to give Christianity an image which China could somehow appreciate. Today, in China, we have a revolution to which Christianity is not any longer a stranger, and a Christianity to which revolution is not any longer a stranger either. And we are grateful for this missionary who contributed much to the evolvement of both.

We have just read the wonderful story of the feeding of the five thousand. There are a few things that I wish to call your attention to.

First, the disciples thought that Christ's work just consisted of talking about the Kingdom. As to the question of feeding the multitude, it was none of his business and, therefore, none of their business either. They said, send the crowd away, let them all go their own ways and get

whatever food they can. But Christ said, give ye them to eat. Now, what the disciples were advocating was actually the principle of each looking after oneself, that is, each doing his or her own thing. If this is put into practice, as indeed it has been in China and elsewhere, the result is inevitably for the strong and mighty to dominate and for the common people to be their victims. It all ends up in a full-fledged capitalism which is defined by world-renowned economist John Maynard Keynes as “the extraordinary belief that the nastiest of men for the nastiest of motives will somehow work for the benefit of us all,” and we know it has not worked out that way.

Second, in order to feed the people, Christ instructed the disciples that the multitude be divided into groups of roughly fifty people each and that they all be seated in groups rather than walking about in disorder. Since it was Christ that



An official portrait of K. H. Ting serving as a mission secretary of the Canadian Student Christian Movement in 1946

said that, I suppose people would be kind enough not to call that regimentation or curtailment of individual freedom. Let us say it is some necessary discouragement of individualism, a certain amount of program, planning and organization. And we know from our experience in China that this is necessary.

Third, let us note that Christ looked up to heaven, blessed the food, broke the bread and gave the food to the disciples to set before the multitude. My guess is that there were all sorts of views and opinions in the multitude as regards the person of Jesus Christ. But Christ respected them all. His care was for the whole multitude, indeed

the whole humanity, not just those in the crowd who knew him personally. Let us realize God is so great that it would not be true to his nature for his love and care to be reserved only to those who consciously profess his name. I do not think he minds terribly much that there are those who for some reason or other cannot acknowledge but have to deny his name.

Fourth, although it was far from being a banquet, there was no shortage. Everybody could be full. Nobody needed to suffer from starvation. What relief that must be for parents to know their children will not need to go to bed that night in hunger. And that is an important part of the meaning of the word liberation. When I say China is a liberated country, I do have in mind the fact that, through some planning and organization, we are able to feed almost one-fourth of humanity with the food produced on only one-seventh of the arable land of the earth. It is not a miracle as Christ's was, but it is an achievement of some sort we want to thank God for.

Fifth, let us note that there were twelve basketfuls of food left over but nothing is said of what happened to them. Where did they go to? Thrown away and gone to the garbage? Just left there to be devoured by animals which came by night? Sold

to someone who could pay a good price and who hoarded it up until there was a shortage of grain and the market price went up, and then sold so that the rich got still richer and the poor still poorer? So the Biblical silence on the disposal of the left-over food sets us thinking. Now, usually, the Christian message comes to us by what the Bible says but, sometimes, it also comes to us by what the Bible refrains from saying. Is it thinkable that the silence of St. Luke's Gospel on this very point is meant for the Holy Spirit to set us thinking and to lead us into seeing that the problem was not really solved by feeding five thousand people once? What can twelve basketfuls of food do to relieve the fifty thousand, and the five hundred thousand and the five and even fifty million poor people of the world of their hunger? So this Biblical silence has become for us a symbol of the unfinished responsibility, a symbol of the unhelpfulness of mere philanthropy in a world which is producing poverty and hunger much faster than our kind-hearted philanthropist can catch up with. Traditional ethics looks only at the actors, the hungry men and women on the street, the beggars, the thieves and the robbers, but the mystery of the twelve basketfuls urges us to examine the social order which mass-produced them.

Our good earth cannot produce enough for everybody's greed. How are we to distribute wealth and opportunities more justly and fairly? That is the question the gospel story has raised for us.

When I was a primary school boy I lived in Shanghai. I knew something of how the wealthy lived in those days. But some miles away there was Yangchow, an area which was so poor that, whenever there was a drought, and that was often, men and women there would come to Shanghai, barefooted and in rags, in groups big and small, to seek work. They were so bony and lifeless that their very look was frightening to me. They didn't really expect any wages. Just food for survival and they would work. And many could find neither work nor food. They became beggars. Some of them died on the street because of hunger and cold. Girls were sold as prostitutes. For boys, to be able to be accepted as an apprentice in a barber shop and eventually become a barber would be considered the best of luck. These were the downtrodden, and they constituted the majority of our people.

Now some two years ago I was able to visit that area. There are no landlords to extort exorbitant rentals from the peasants any more. There is hydraulic irrigation

now. People are living in brick houses, not in mud ones any longer. Men and women are studying, from kindergarten to university, or are working in factories or the farm. Many women factory workers are wearing leather shoes and there are watches on their wrists. Some of them wear woolen trousers and dacron shirts, with a pen or two in the pocket. And they are on bikes, too. These things may not mean much to you but to them it is such a tremendous change. When I heard their laughter, I was almost in tears, because I was thinking of the plight of their forebears. How I wished to tell the young people there of what I had seen, so that they wouldn't forget the past.

There are defects, mistakes, excesses. China is not a paradise. But our society today is one which expects from its citizens an increased scope in the exercise of the will and of reason. There is now certainly a much more equitable distribution of wealth and opportunities. And landlords have now become working people too. In China, all of this has been brought about through a great social upheaval, i. e., the ownership of the means of production having been changed from a small section of our population to the masses of the people themselves. We call that liberation. It is liberation in the

true sense of the word because our people have gained freedom, not lost it, and are now able to work through organized efforts for greater freedom for themselves and for future generations.

I do think Christians have good reasons to be concerned with the question of material distribution. After Christ's resurrection, he walked with two of his disciples on their way to Emmaus. Do you remember that it was not when he was expounding the scriptures to them or when their hearts got very warm that they came to know who he was? And it was not when he sat down to eat with them either. It was only when he took bread and blessed it and gave the bread to them that their eyes were opened and they knew him to be the Christ. So, could we not say that the distribution of the bread to humanity really has something of the sacrament in it? The way wealth and opportunities are distributed, i.e., the way society is organized, does have a lot to do with the manifestation of Jesus Christ to men and women.

We know that the God Jesus Christ came to reveal to us is a God who is at the same time loving and almighty. Now, if people do take their conception of God seriously, this sort of a God is really not so easy to visualize. From people's experiences of

injustice and deprivation and suffering, people for whom nothing in life is cheerful and gay, it is much easier to visualize a God who is loving but not almighty, or a God who is almighty but not loving, or a God who is neither loving nor almighty. And yet we insist God is both loving and almighty in spite of the evils and suffering around us. That is demanding a lot. So people find it hard to hold to this Christian conception of God. They feel the attraction of the death-of-God hypothesis. The death of God as a theological fad was short-lived but the death of God as a working philosophy of life is spreading. A Jewish rabbi had this to say to us: "When I say we live in the time of the death of God, I mean that the thread uniting God and humanity, heaven and earth, has been broken. We stand in a cold, silent, unfeeling cosmos, unaided by any purposeful power beyond our own resources. After Auschwitz, what else can a Jew say about God?"

So here, in a naked way, we see how social and economic and political injustice eats away at man's faith in a God who is at once almighty and loving. It is only the achievement of a healthier social system and a fairer distribution of the world's goods to men and women, with all the prosperity and peace and joy and

progress it entails, that will enable men and women to see some reasonableness in our Christian conception of God, the God who is the Father Almighty, and to find causes for thanksgiving to that God.

Thus the question of distribution certainly has a very important evangelistic dimension to it which we must not lose sight of. The water which runs through the hydraulic irrigation system in Yangchow is of course cold, but I like to think of the warmth it brings to human life, the warmth in the hearts of parents who today can give full rice bowls to their healthy children, the warmth of the assurance that their adolescent girls don't need to do out of hunger anything unworthy of self-respect. Thus we see that matter is not necessarily such an evil, it can be made into a channel for transmitting in some way some grace of God. This is Sacrament in the rudimentary sense of the word, for this matter now represents and conveys something of God's love and care to men and women.

Let us be serious when we say this is God's world. It means this world is not Satan's. It means the thread uniting God and humanity, heaven and earth, has not been broken and we do not stand in a cold, silent, unfeeling cosmos. It means God the Father Almighty,

the all-loving and all-powerful God, God the Creator, is today carrying on his work of Creation to its final completion. It means what we human beings do with our hands and minds is meaningful, is of value, is not to be destroyed or thrown to the garbage at the end of history, but to be received by Christ, to be transfigured, to be perfected and made acceptable to God. We appreciate Thomas Aquinas when he said that grace does not supplant nature, but perfects nature. For the Incarnation of the Son of God to have happened at all means that there is not a total disparity between God and the world, between grace and nature. To say that man is fallen is to say that he is not at present in his proper state, the state where he belongs, the state for which he is made. It certainly does not mean that all his work is to go to nothing. The incarnation of the Son of God has surely made more of an impact on humanity than the Fall of Adam. Human solidarity with Christ is more universal, more powerful, than human solidarity with Adam through sin. We believe in a universality of divine grace. We look at the world in the splendor of the Ascended Christ. What human beings do to promote community, to make love more possible and more available to the masses of our people, is in consonance with God's work of creation and redemption and sanctification, because God himself, the Father, the Son and the

Holy Spirit, has the image of the loving community and humanity that was created in that image, and is moving in the direction of recovering that image. The creation itself will be set free from its bondage and obtain its glorious liberty of the children of God. This is how we look at the world and at history, and at human aspirations and movements and struggles. And this is a source of our optimism and thanksgiving.

Now the feeding of the five thousand takes us to a world which is a community of sharing, a world in which life is so organized that men and women can be brothers and sisters to each other. As we live our daily life may the vision of this coming world sustain us in the fellowship of faith and hope and love.

O Lord Jesus Christ who taught us to pray, give us this day our daily bread, help us to see that while for us, this is just something to say, for millions and millions of thy children today, for no fault of their own, this is a desperate cry. Help us, O Christ, to pray earnestly, thy Kingdom come, thy will be done on earth as it is in heaven. We yearn to see that Kingdom come, and make us worthy instruments of its arrival.

A Life In Pictures Of Bishop K. H. Ting



Bishop K. H. Ting in 1950s



Bishop K. H. Ting at an ordination ceremony in 1960s



Bishop K. H. Ting at Nanjing Union Theological Seminary in 1983



Bishop K. H. Ting, his coworkers, and friends from the United Bible Societies in 1986



Inaugural meeting of the Amity Foundation in 1985



Bishop K. H. Ting at the Ground Breaking Ceremony of Amity Printing Company in 1986



Bishop K. H. Ting at the Second General Assembly of the Board of the Amity Foundation in 2001



Bishop K. H. Ting and the Archbishop of Canterbury at the ceremony of installing Rt. Rev. Peter Kwong as the first Archbishop and Primate of Hong Kong Sheng Kung Hui in 1998



Bishop K. H. Ting at the Exhibition of China's Bible Ministry in Hong Kong, 2003



Bishop K. H. Ting visiting Zhoushan, Zhejiang Province in 2003



Bishop K. H. Ting and the representative of an Amity partner in 2006



Bishop K. H. Ting at the Launching Ceremony of God is Love: Collected Writings of Bishop K. H. Ting in 2005



Bishop K. H. Ting in 2006



Bishop K. H. Ting, Mr. Qiu Zhonghui and Bishop Rune Backlund (Board Chair of United Bible Societies) at Amity's 50 Millionth Bible Celebration in 2007



Bishop K. H. Ting and Amity staffers in 2008



World Council of Churches

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Rev. GAO Feng
President
Rev. KAN Baoping
General Secretary
China Christian Council
219, Jiujiang Road
Shanghai, 200002
China

Geneva, November 23, 2012

Dear Brothers and Sisters in Christ,

It is with great sadness that we received the news of the demise of Bishop K.H Ting, the great church leader in modern China.

Bishop Ting worked through the last, often difficult, 60 years of changes in China. As a true follower of Christ, he served the church and the ecumenical movement in various capacities. He was on the staff of the World Student Christian Federation in Geneva in the early 1950s and closely associated with the pioneering ecumenical leaders who were in the leadership of the WCC in its formative years. His contributions to the Chinese church for more than six decades in various capacities as the Principal of Nanjing Union Seminary for five decades, president of the Three Self Patriotic Movement, and the president of the China Christian Council will be greatly remembered.

Bishop Ting's contribution to the re-emergence of church life and the opening of the church to the outside world in the 1980s and 1990s is widely recognized. He contributed immensely to raise the profile of the Chinese church to the horizon through the creation of the China Christian Council through which the Church in China re-entered into WCC fellowship after four decades of absence in the global ecumenical movement.

He was a great visionary who demonstrated his commitment to address reconciliation between church and society, Christian and non-Christian, China and re-establishing Chinese Church's links with the worldwide churches. He made a unique contribution to create an indigenous Christian theology in China, sensitive to the Chinese context, through his efforts of "reconstruction of Chinese theology".

As vice Chairman of the Chinese Political Consultative Committee of the People's Republic of China, Bishop Ting played an important role in ensuring that Chinese Christianity continues to survive and grow even under the communist regime. His pragmatic approach of developing a working relationship between the Chinese churches and the communist regime in China was later proved as inevitable when Christianity in China had to strive hard to keep a balance between political and religious demands, to develop a sense of dignity during the difficult time of the communist rule. He guided the church in China and found a space for the church in its witness and mission. The founding of the Amity Foundation and the Amity Bible printing company are examples of his farsightedness in demonstrating the witness and mission of the church in modern China.

I take this opportunity to pay our respectful homage to Bishop K.H.Ting and thank God for the life and witness of this servant of God, a true follower of Christ, who believed and propagated a motto that "Love Never Ends".

While joining the numerous friends and associates of Bishop K.H Ting and the China Christian Council around the world, on behalf of the WCC, I express our sincere condolences to the China Christian Council and the members of his bereaved family.

Rev. Dr. Olav Fykse Tveit
General Secretary

Condolence message from World Council of Churches



ARCHBISHOP
OF CANTERBURY

Condolence
message
from the
Archbishop
of
Canterbury

Mr Qui Zhonghui
General Secretary
The Amity Foundation
71 Hankou Road
NANJING 210008
China

26 November 2012

Dear friend in Christ,

We were deeply saddened to hear of the death last Thursday of Bishop K H Ting (Ding Guangxun). His long life and ministry, first as a pastor and then bishop in the Anglican Church and then as a leader in the Three Self Patriotic Church as it established its life in the People's Republic of China, gives huge testimony to the faithfulness of God in every generation. His work in establishing the Amity Foundation proved to be very important for the Protestant Church in establishing and maintaining relationships with the worldwide church.

We know of Bishop Ting's faithful work leading the Protestant Church in China, in times of joy, in times of sadness and in times of challenge. I recall with affection my own visit with him when he was already of a great age. It was a privilege and delight to have the opportunity to meet him.

For his life and ministry we give thanks to God.

Please convey to Bishop Ting's family and loved ones our sincere condolences

May he rest in peace and rise in glory

*Yours ever in the Lord,
+ Rowan Williams:*

Lambeth Palace, London SE1 7JU

Condolence message from Bread for the World

Brot für die Welt Postfach 40 1 64 10061 Berlin

The Amity Foundation
Mr. Qiu Zhonghui (General Secretary)
71 Hankou Road
Nanjing

210008 China

26. November 2012
Letter of Condolence

Dear Mr. Qiu Zhonghui,

with great sorrow and compassion we have received the news of the passing away of Bishop K. H. Ting (Ding Guangxun), founder and president of the Amity Foundation.

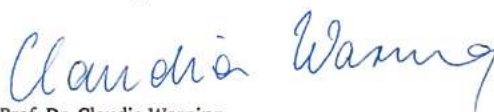
Bishop Ding worked tirelessly to advance Christianity and to spread the love of Christ. As the leader of the Three Self Patriotic Movement he influenced the life of Millions of Christians in China and was an inspiration for countless people around the world.

We believe that his love and wisdom lives on in your work. Our prayers are with you during this time of mourning. May you find comfort in our common belief:

"Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him." (1 Thessalonians 4)

May Bishop Ting's witness and memory bring hope and faith to all the people in China and may his soul rest in peace.

Yours in Christ,



Prof. Dr. Claudia Warning
Director International and Domestic Programmes
Bread for the World – Protestant Development Service

Brot
für die Welt

Brot für die Welt –
Evangelischer
Entwicklungsdienst

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Mitglied der
actalliance

Condolence message from Mission One World



**Mission
EineWelt**

Mission EineWelt · Postfach 68 · 91561 Neuendettelsau

China Christian Council
President Rev. Gao Feng
219 Jiujiang Road
Shanghai, 200002

PR CHINA

The Amity Foundation
Mr. Qiu Zhonghui
71 Hankou Road
Nanjing, 210008

PR CHINA

Dear President Rev. Gao Feng,
Dear General Secretary Mr. Qiu Zhonghui,

Cordial greetings from Neuendettelsau to you, the Protestant Churches in China and the Amity Foundation.

Today we received the sad message that Bishop K.H. Ting passed away yesterday morning. On behalf of the Evangelical Lutheran Church in Bavaria and Mission OneWorld, the Centre for Partnership, Development and Mission of the ELCB we would like to express our deep sympathy and ask you to pass that on to his family, to the church leaders and to the Amity Foundation.

Bishop Ting was one of the top leaders of the Chinese Church for many years even before the Cultural Revolution. Under his guidance and leadership the Church took remarkable steps to develop itself and to establish it as a genuine Chinese Church within the Chinese society. Without his visions and without his unremitting engagement Chinese Protestantism would not be what it is today. Christianity is no longer just a foreign religion or just an instrument of western colonialism. It is Bishop Ting's credit together with many other Chinese leaders that Christian faith and being a Chinese are walking together hand in hand today. The set up of The Amity Foundation as a faith based organisation was a remarkable contribution towards the development of a civil society in China and a blessing for many people in the country.

May Bishop K.H. Ting rest in peace and may he see what he believed in God's Kingdom.

On behalf of the ELCB and Mission OneWorld and with expressions of our solemn and deep appreciation and sympathy,

Rev. Peter Weigand
Director

Rev. Thomas Paulsteiner
Regional Secretary for East Asia

**Department for
Papua New Guinea/
Pacific/ East Asia**

Rev. Thomas Paulsteiner
Regional Secretary for East Asia

Mission EineWelt
Centre for Partnership
Development and Mission of the
Evangelical Lutheran Church in Bavaria

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BIC: GENODEF 1EK1

November 25, 2012

Mr. Qiu Zhonghui
General Secretary
The Amity Foundation
71 Han Kou Road,
Nanjing 210008, China



International Ministries

Condolence message from American Baptist Church

Dear Mr. Qiu, family of Bishop Ting, leadership of the Amity Foundation, China Christian Council and Three-Self Patriotic Movement,

It saddened our heart to receive the news of the demise of Bishop K. H. Ting. We convey our deep condolences to you on half of the American Baptist Churches, American Baptist International Ministries, and our global partners.

Bishop Ting provided significant leadership to the Church in China. He also modeled to us how to live out the love of Jesus Christ in action through his service for the development and well-being of the country. In the 1986 Yearbook of American Baptist Churches in the USA, it is recorded that under the leadership of Bishop Ting, the Amity Foundation was formed in 1985 to enable the Church in China "to have a definite and responsible role in China's modernization." We recognize Bishop Ting's servant heart and prophetic vision in starting this milestone development of Christian involvement in the social service in China. This vision won the support of the global Christian community. The programs of the Amity Foundation has expanded from English teachers program and disaster relief to integrative rural development, strategic social services, cutting-edge incubation program of voluntary organizations, and the landmarked printing of 100 million Bibles in China. They reflect the continuing fulfillment of Bishop Ting's dream of a loving-care and just society. Equally important is how Bishop Ting led the Christians in China to work alongside with the local communities and government officials under the spirit of mutual respect and participatory cooperation. Today's achievement of the Amity Foundation is built on the profound understanding of Christian faith of Bishop Ting.

The radiance of Bishop Ting's service can also be captured from his decision to return to China in the 1950s when he had served as a staff member of the World Student Christian Federation in Geneva, and his subsequent ministries as the Chair of the National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China, the President of China Christian Council, and the Principal of the Nanjing Union Theological Seminary. Bishop Ting was recognized by the Chinese Government to serve as a standing committee member of the National Committee of the Chinese People's Political Consultative Conference, and a delegate of the National People's Congress.

The Christian spirit of Bishop Ting will continue to inspire the students he mentored, the colleagues he served with, the ecumenical Christian community he was closely related to, and many more he touched through his relationship and services. We praise God for the life and contributions of Bishop Ting. May our hearts be comforted and encouraged having such a wonderful friend, leader, and servant of Jesus Christ.

Sincerely,

Rev. Dr. A. Roy Medley
General Secretary
American Baptist Churches USA

Rev. Dr. Reid S. Trulson
Executive Director
American Baptist International Ministries

Condolence message from EMW

EMW ■ Normannenweg 17-21 ■ 20537 Hamburg

The Amity Foundation
71 Hankou Road
Nanjing, 210008
CHINA

Letter of condolence

Dear Qiu Zhonghui,

With deep sorrow we received the information that Bishop K.H. Ting died Thursday, November 22nd after a long illness.

Out of deep sadness and in a first reaction we feel China, the Chinese Church, the Amity Foundation and the whole world lost a person with a deep and broad capacity to communicate Chinas strength, its vitality, its commitment and as well its warmth.

As overseas partners we always felt his special ability to encourage people and strengthen their motivation to become true friends of China. For his overseas friends I believe he was and will on going be remembered as a visionary person who showed a way how to develop ecumenical relations on mutual terms and in openness, filled with a deep sympathy for mankind with all its human failures. His commitment had always been very much remarkable and deeply convincing!

Please convey our warmest notes of sympathy to Bishop Ting's family and be assured, that we will enclose him in our prayers and will not forget him.

Yours,


Rev. Christoph Anders
General Secretary


Rev. Martin Krieg
Asia / Pacific Desk

Evangelisches Missionswerk
in Deutschland
Association of Protestant Churches
and Missions in Germany



Asia/Pacific Desk

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Hamburg, 23.11.2012

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Condolence message from United Church of Christ and Christian Church



www.globalministries.org

November 25, 2012

The China Christian Council
National Committee of Three-Self Patriotic Movement (PCC)
The Amity Foundation

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email wcm@succ.org

Dear Leaders in Christ,

The Common Global Ministries Board of the Christian Church (Disciples of Christ) in the USA and Canada, and United Church of Christ, USA wish to express our deepest and sincere sympathy to the China Christian Council, National Committee of Three-Self Patriotic Movement of the Protestant Churches of China, and The Amity Foundation on the death of Bishop K. H. Ting, a great theologian, church leader and friend.

Bishop Ting's dedication and commitment to the Christian Church in China, in addition to his great contributions to the world ecumenical movement will always be remembered and appreciated as we continue the work of strengthening our partnership and providing aid to the people of China.

We send our thoughts and prayers to all of you and also wish to extend our condolences and prayers to the family members of the late Bishop Ting during this difficult time of bereavement. Our colleague Rev. Dr. Xiaoling Zhu will represent us at Bishop Ting's memorial service in Nanjing, China, Dec. 8, 2012.

May God bless and keep you all.

Sincerely,

Rev. Geoffrey A. Black
General Minister and President
United Church of Christ

Rev. Dr. Sharon E. Watkins
General Minister and President
Christian Church (Disciples of Christ)

Rev. Dr. James A. Moos
Co-Executive
Global Ministries

Rev. Julia Brown Karimu
Co-Executive
Global Ministries

Rev. Dr. Xiaoling Zhu
Area Executive for
East Asia and the Pacific

Indianapolis

Rev. Julia Brown Karimu
Co-Executive, Global Ministries
President, Division of Overseas Ministries

Cleveland

Rev. Dr. James Moos
Co-Executive, Global Ministries
Executive Minister, Wider Church Ministries

Message of Condolence from Friends of the Church in China

It is with deep sadness that members of 'Friends of the Church in China' in UK have learnt of the death of Bishop KH Ting and we wish to send our sincere condolences to his family and also to colleagues and those who worked with him in various spheres – as well as recognising that his passing will be mourned by many Chinese Christians across the country.

He will be much missed, not only in China, but throughout the world by those who recognised his leadership, vision and wisdom. We count ourselves amongst this number. He was a much-respected leader, who made a highly significant and unique contribution to the development of the Chinese church, to enabling Chinese Christians to take their place within the world church, and to the fostering of international relationships. He also continually encouraged the development of a theology with Chinese characteristics.

When relationships between our Churches were re-established, Bishop Ting led the first delegation of Chinese Christians to UK in 1982 and challenged us to respond to the post-denominational nature of the Chinese church; we have endeavoured since then to maintain our ecumenical response in partnership. Out of this context, 'Friends of the Church in China' was created in 1984 and Bishop Ting became our patron. We have felt honoured to have his continued encouragement and support over the years. When he, together with other Christian leaders, established the Amity Foundation in 1985, we recognised the opportunities this gave to cooperate in many varied projects serving society and we have felt privileged to work in modest ways as a partner of Amity through the past 27 years.

He was a man of great stature, whose legacy will continue to nourish the Church in China, inspire the further development of Amity's work and challenge us to continue our partnerships in serving people and reflecting God's love in the world. We thank God for his life.

Maggi Whyte, Chairperson, on behalf of Friends of the Church in China

Condolence
message
from
Friends of
the Church
in China



**THE FOUNDATION FOR THEOLOGICAL EDUCATION
IN SOUTH EAST ASIA**

Nov.25, 2013

Mr. Qiu Zhonghui
General Secretary
The Amity Foundation
71 Han Kou Road
Nanjing 210008, China

Greetings Mr. Qiu

The Board of Trustees of the Foundation for Theological Education in South East Asia (FTESEA) are deeply saddened to receive the news of demise of Bishop K.H. Ting. The family members of Bishop Ting and Amity colleagues are in our thought as you all go through the period of mourning. On behalf of FTESEA and on our own behalf we send our heartfelt sympathy.

The FTESEA had years of close partner relationship with Bishop Ting as he served as the Chair of the National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China, the President of China Christian Council and the President of Nanjing Union Theological Seminary. Bishop Ting was admired for his relentless effort to promote indigenous Christian theology which will speak to the changed context of the Chinese church and society through his passionate plea for "Theological Reconstruction". Bishop Ting will be greatly missed by FTESEA and ecumenical communities that he was engaged with around the globe. However, his effort in self theologizing in China that benefits the global Christian community will continue through his seminary and church colleagues, students and those who were inspired by his theological vision.

In the social service outreach, Bishop Ting has a distinct record of founding the Amity Foundation in 1985, a Christian faith based organization to meet the needs of people, as a witness to God's love to all. He helped to shape the ministry of Amity as founder President of the Board of the Amity Foundation. He broadened its scope of ministry by creating a network of ecumenical partnership of churches around the world. Amity fellowship has enabled Christians in China to render selfless service to people of China through relief work and social development, and the printing of Bibles for the churches in China and beyond with the recent achievement of printing 100 millions Bible. Bishop Ting has left behind an admirable example of being simultaneously a loyal Christian and citizen of China for Christians to emulate and to promote the national vision of harmonious society in China.

With deepest condolences,

Benjamin S. L. Chan
Benjamin S. L. Chan
Chair

H.S. Wilson
H.S. Wilson
Executive Director

Condolence
message
from
FTESEA



National Council of YMCAs of Korea

117 Sogong-dong, Jung-gu, Seoul, 110-070, Korea

Tel: (+82)-2-754-7891 / Fax: (+82)-2-774-8889

November 25, 2012

Mr. Qiu Zhonghui
General Secretary
The Amity Foundation
71 Hankou Road,
Nanjing, 210008 China

Dear Mr. Qui,

It is with great sorrow that we received the news of the demise of Bishop K.H. Ting, the great ecumenical leader of our times in China.

As many people in the ecumenical circle in Asia as well as in the world would agree, Bishop Ting contributed greatly to the Christian witness and mission in China, particularly during the difficult times. Amidst the disturbance of the modern history, he, through his life and ministry, has shown that he is a true disciple of Jesus Christ in our times.

His exemplary leadership and service are deeply engraved in our heart. He played an excellent leadership role not only in the relevant development of Christianity in modern China including the founding of the Amity Foundation, but also in world ecumenical movement, i.e. the World Student Christian Federation, CCA and WCC to name a few. We remember that he also contributed greatly to developing an indigenous Christian theology in China in an effort to contextualize theology into the soil of China.

We take this opportunity to pay our homage to Bishop K.H. Ting, and thank God for having guided him to witness the life and teachings of Jesus Christ, through his whole life and various ministries. We also express our sincere condolences to his bereaved family, the China Christian Council and the Amity Foundation.

May God lead him to eternal rest in peace.

Ahn Jae Woong
President
National Council of YMCAs of Korea

Nam Boo-Won
General Secretary
National Council of YMCAs of Korea

Condolence
message
from National
Council of
YMCAs of
Korea



香港基督教協進會

HONG KONG CHRISTIAN COUNCIL

香港九龍尖沙咀加連威老道三十三號基督教協進大樓九樓

9/F, Christian Ecumenical Building, 33 Granville Road, Tsimshatsui, Kowloon, Hong Kong. Tel: (852) 2368 7123 Fax: (852) 2724 2131 E-mail: hkcc@hkcc.org.hk

Condolence
message from
Hong Kong
Christian
Council

敬啟者：

剛收到丁光訓主教離世的消息，本會同寅均深感哀慟，並向貴會表達深切的慰問。

丁主教生於中國多難的時候，也面對教會困難的時期。但是，他不單只沒有因此而氣餒，反而表現出基督信仰的精神與靈性，愛國家，愛人民，愛教會。他帶領教會度過艱難的歲月，並一直決心走教會自立的路，又為社會的需要貢獻教會的力量。為了服務人民，一九八五年，他更倡議和成立愛德基金會，使社會上有需要的人得到幫助，充份表達基督信仰愛神愛人的精神。他信仰的力量，神學思想的深度，牧者的情懷與領袖的風範，都會長留所有人的心中。

丁主教離世，對中國和貴會無疑是個很大的損失，亞洲及世界的教會也痛失一個傑出的領袖。願主讓丁主教在祂的懷抱中得著安息，他的家人得著安慰。又願主繼續帶領愛德基金會，成為祂的見證！

此致

愛德基金會丘仲輝秘書長

香港基督教協進會主席

袁天佑

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教會典範 德望流徽

蒙召律己事主勤
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清正廉潔成典範
靈風恩雨念故人

香港中華基督教青年會

同寅 敬輓

Condolence
message from
the Chinese
YMCA of
Hong Kong

Condolence
message
from Amity
Foundation
Project Office
in Yunnan
Province

The Amity Foundation,

We were deeply saddened to receive the news of the passing away of Bishop K. H. Ting. We convey our deep condolences to you and please convey our deep condolences to Bishop K. H. Ting's Family.

Bishop K. H. Ting had been working tirelessly to advance philanthropy in China. He had visited Yunnan and made important instructions on poverty relief work in Yunnan. He had made great contributions to poverty relief and social development in the poor mountainous areas, border areas and ethnic minority regions of Yunnan. We will follow the direction Bishop K. H. Ting had guided to continue our efforts on social development!

Bishop K. H. Ting will always be remembered by us and people in areas benefited from Amity projects!

Amity Foundation Project Office in Yunnan Province

Condolence
message from
Guizhou
Tongren
Special
Education
School

The Amity Foundation,

We were deeply saddened to hear of the passing away of Bishop K. H. Ting, President of the Amity Foundation.

The Amity Foundation has made great contributions to special education in China. With Amity's efforts, more people with disabilities have received rehabilitation training and education. Amity's support to the bilingual deaf education projects at special education schools in the western provinces has enabled improvement of teaching ability and skills of special education teachers, cognitive and learning ability of deaf students, sign language ability of both deaf students and their parents, as well as educational approaches. All these achievements are inseparable from Bishop K. H. Ting's guidance and great efforts of you at the Amity Foundation. What you are advancing is a great and glorious cause!

Bishop K. H. Ting lives forever in our hearts!

May Bishop K. H. Ting rest in peace!

Guizhou Tongren Special Education School

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The Amity Foundation is an independent Chinese voluntary organization founded in 1985 on the initiative of Chinese Christians to promote education, social services, health, rural development, environmental protection, disaster relief, and poverty reduction in the underdeveloped areas of China. Amity projects have benefited more than ten million people both at home and abroad.

The Amity Foundation has more than 70 full-time staffers at its Nanjing headquarters. Hundreds of volunteers work with Amity all over China. The Amity Foundation receives funds from partners abroad as well as in Hong Kong and mainland China.