
Portrait



Bishop Ting Kuang-hsun, an outstanding Chinese church leader, a world's reputed theologian and theological educator, an advocator and a practicer of diaconal service, honorary chair of the Eighth National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China (TSPM), honorary president of the Sixth China Christian Council (CCC), honorary principal of Nanjing Union Theological Seminary, chairman of the Amity Foundation, went home to be with the Lord at 10:00A.M. on November 22, 2012 at the age 98.

Bishop Ting Kuang-hsun was born in Shanghai on September 20, 1915. He studied in St. John's University and received the degree of Bachelor of Arts and Bachelor of Divinity. During the time at university, he was determined to dedicate himself to the church. From 1947 to 1948, he studied at Teachers College, Columbia University and New York Union Theological Seminary in the U.S.A. and earned the degree of M.A. in Religious Education. Bishop Ting Kuang-hsun was conferred Doctor of Theology and Ph.D. by 9 universities in Hungary, Canada, USA, Japan and South Korea successively.

In 1938, Bishop Ting Kuang-hsun worked as the Secretary of the Student Department of Shanghai YMCA. He was ordained to the priesthood in 1942 and served both the Church of Our Savior and Community Church in Shanghai. In the same year, he married Siu-may Kuo (Guo Xiumei). Bishop Ting was appointed missionary secretary of the Canadian Student Christian Movement in 1946 and the secretary of World Student Christian Federation (WSCF) in 1948.

After the “New China” was founded, Bishop Ting Kuang-hsun returned from the west and committed himself to the Three-Self Patriotic Movement, working as the General Secretary of Christian Literature Society. In 1954 he was elected as the member of the first Standing Committee of the National Committee of Three-Self Patriotic Movement of the Protestant Churches in China. Ting was consecrated as the bishop of the Zhejiang Diocese of the Anglican Church in 1955. In 1961, he was elected as the vice-chairperson of the TSPM on the Second National Christian Conference. 1980 through 1997, he was chair of the Third, Fourth & Fifth National Committee of TSPM, president of the First, Second & Third China Christian Council. After 1997, he served as the honorary chair of the Sixth, Seventh & Eighth National Committee of TSPM, honorary president of the Fourth, Fifth & Sixth China Christian Council. In 1952, Bishop Ting participated in the preparatory work of the establishment of Nanjing Union Theological Seminary. He was named principal of the Seminary in 1953 and honorary principal in 2010.

Bishop Ting Kuang-hsun also served as member of the Third National Committee of the Chinese People's Political Consultative Conference (CPPCC), standing member of the Fifth National Committee of CPPCC, vice-chair of the Seventh, Eighth, Ninth & Tenth National Committee of CPPCC, delegate to the Third, Fourth & Fifth National People's Congress (NPC), and member of the Standing Committee of the Sixth & Seventh NPC, member of the Committee for Revision of the Constitution of NPC, member of the Foreign Affairs Committee of NPC. Bishop Ting once was chair and honorary chair of China Committee on Religions and Peace, honorary chair of World Conference on Religions and Peace.

Bishop Ting Kuang-hsun is a lifelong patriot and church-loving Christian, and is a broadly praised patriotic religious leader. He supported the leadership of the Communist Party and loved the socialist motherland. In the period of Anti-Japanese war, he was deeply influenced by Mr. Y.T. Wu and considered that faith should be closely connected with national salvation. When he studied in St. John's University, he was secretary of Shanghai Christian Student Union as well as executive secretary of Shanghai Student Relief Committee. He organized young students to commit to the Anti-Japanese and National Salvation Movement. In 1945, Bishop Ting was named director of the “Chinese Christian Democracy Research Society” and had a great load of work.

At the end of 1951, despite kindly persuasion by many overseas friends not to return to China, Bishop Ting resolutely came back to China and participated in the construction of New China and the restoration of churches in New China. During the so-called Culture Revolution, in spite of unequal treatment, he had always been faithful to his belief in God. He cordially favored the policies and guidelines made by CPC after its Third Plenary Session of the Eleventh Central Committee and supported the Reform and Opening-up. After long time service in NPC and CPPCC, Bishop Ting actively participated in the administration and discussion of state affairs, and played the role of democratic supervision. In 1982, he was involved in the constitutional amendment as a member of Committee for Revision of the Constitution of NPC to appeal the requests by religious communities, which guaranteed more complete and clearer elaboration of the articles related to freedom of religious belief and effectively safeguard citizens' right to the freedom of religious belief. He guided churches and Christians in China to love the country and support socialism. Bishop Ting led the church to be compatible with the socialist society and to make positive contributions to the economic development, cultural prosperity and social harmony of China.

Bishop Ting Kuang-hsun was determined to run the church well in accordance with the Three-self

Principle. He has been a church leader respected and loved by many Christians. He was a key leader of CCC/TSPM, and acknowledged by ecumenical churches as the leader of Chinese Christian Church. In different historical periods, he put forward visionary guidelines to run the church better. In 1950s, he pioneered the idea of mutual respect in intra-faith relations at Nanjing Union Theological Seminary. He boldly practiced the principle and laid a solid foundation to uniting churches in China beyond the boundaries of denominationalism. At the third National Christian Conference in 1980, he firmly acknowledged the accomplishment of the Three-Self movement, and pointed out that the tasks of the Three-Self movement had not been completed. He also initiated the needs of shifting from Three-Self to Three-Wells, namely Self-Administration to Well-Administration, Self-Propagation to Well-Propagating, Self-Support to Well-Support, which oriented the direction for the development of the Church in China. Under the new circumstances of the Reform and Opening-up, he theoretically deepened and enriched the connotation of the Three-Self Principle, and put it into practice to run the church well, leading the church to embrace the best historical moment of its development. After the Church in China resumed the activities, he reiterated the importance of mutual respect and solidarity. He also mentioned that it necessary for CCC/TSPM to contact and give ministerial service to those brothers and sisters who have not been connected with CCC/TSPM yet.

Bishop Ting Kuang-hsun was eager in thinking and brave in practices. He was an excellent theologian and theological educator. He was acknowledged as the major spokesman and theologian of the Church in China. In addressing the backward situation of the theological education in China, he put forward the idea of "Theology is that the church is thinking". In 1998 he presented his views on Theological Reconstruction. He stressed that the Church in China should start from the realistic context to integrate Christian faith with traditional Chinese culture and its national characteristics. He advocated that Christians should set up correct biblical view. His emphasis on the notion of "God is love" and "the Cosmic Christ" broadens Christians' visions so that they may love all with widely-open minds. He opposed the idea of making void the deeds by faith. He stressed on the importance of Christian ethics and encouraged Christians to shoulder the responsibility in the society. His theological viewpoints are collectively reflected in Selected Writings of K. H. Ting, which has been translated into English, Korean, etc and is an important milestone in the history of Chinese theology. His theological thinking will lead the church to develop healthily in a long run.

Bishop Ting Kuang-hsun had been the principal of Nanjing Union Theological Seminary for over half a century ever since 1953. He had dedicated himself to the theological education in China. He upheld the correct guiding principles of running the seminary and theological orientation to cultivate pastoral personnel who have an integrated development in the spiritual, moral, intellectual, physical and social domain. In the last 60 years, especially the 30 years after its reopening, Nanjing Union Theological Seminary has trained quite a big amount of seminarians pleasing to our Lord, who have become the pivotal forces of today's Church in China.

Bishop Ting Kuang-hsun always had an open and welcoming attitude towards the academia. He played an important role in promoting the religious theoretical research in China.

Bishop Ting Kuang-hsun made efforts to expand ecumenical relations and enjoyed high reputation in global religious community. He dedicated his lifetime to the ecumenical movement and developing the international relations of the Church in China. Being persevering in the principle of independence and autonomy of the Church in China, he also reiterated that Three-Self by no means refers to self-isolation or blind exclusiveness. He was active in international exchanges of the Christian communities. In 1950s, he accompanied the Later Premier Zhou Enlai to receive friendly overseas Christians and visited such countries as Hungary, Czechoslovakia, etc. Since the Reform and Opening-up, Bishop Ting Kuang-hsun, despite his age, broadened connections with overseas Christian communities and reestablished relationships with ecumenical churches in the bond of the Lord. He received church delegations, Christians and celebrities from over 100 countries and regions. He also led delegations to visit dozens of countries and regions across the continents and won more and more friends for the Church in China. As for overseas Relations, he firmly vindicated sovereignty of the country and the church, actively publicized the Three-Self Patriotic Movement and the policy of Freedom of Religious Belief, and set up an open and enlightened image of the Church in China. He advocated to develop the collaborative service on the basis of openness, frankness and legality. Under his leadership, the Church in China and United Bible Societies jointly set up the Amity Printing Factory (now named as the Amity Printing Press). Till today the Amity Printing Press has printed 60 million copies of Bible for the Church in China. In 1991, Bishop Ting made the entrance of China Christian Council into the World Council of Churches, which greatly upgraded the international influence of the Church in China. He had always concerned about the church in Hong Kong, Macau and Taiwan. Under the guidance of the Non-subordination, Non-interference and Mutual-respect, he worked on developing relationships with the church in Hong Kong, Macau and Taiwan and made contributions to the stable return and prosperous development of Hong Kong and Macau.

Bishop Ting Kuang-hsun, a visionary advocator and practiser of diaconal service, concerned about the well-being of the society. Ever since his youth, he had been determined to serve the progressive development of the Chinese society, encouraging Christians to participate in the social service and benefit people. He once said that this is also Christianity. With his encouragement and promotion, the Church in China has carried on the good tradition to explore resources and launch social charity events, which is highly appreciated by different sections of the society. In 1985, initiated by Bishop Ting Kuang-hsun, the Amity Foundation was set up with the joint efforts of church leaders and celebrities across sections of the society on the basis of mutual respect. Aiming at developing the social welfare work, the Amity Foundation has achieved considerable accomplishment in poverty alleviation, rural development, medical and sanitary development, financial subsidy to impoverished students, social charity, disaster relief, etc.

Bishop Ting Kuang-hsun had always been loyal to his faith, and kept exploration in theological reconstruction. He had exerted all his energy and wisdom for the Church in China and for the development of the Chinese Society. He had always been honest, upright, humble, amiable, elegant, yet never being proud and arrogant. He had always made the interests of the church and Christians as priority, bold and outspoken. His prominent moral appeal and personal charisma has won him great respect and love by massive Christians in China. Bishop Ting's fine footsteps will always inspire Chinese Christians to move forward in the process of constructing a harmonious and healthy Chinese Church which glorifies God and benefits people.

The Apostle Paul said, I have fought the good fight, I have finished the race, I have kept the faith. (2 Timothy 4:7) Our beloved Bishop Ting Kuang-hsun enjoyed a long life on the earth. Surely in the heaven there is the crown of righteousness in store for him.

行 述



中国基督教的杰出领袖，国际知名的神学家和神学教育家，基督教社会服务的倡导者和践行者，中国基督教三自爱国运动委员会名誉主席，中国基督教协会名誉会长，金陵协和神学院名誉院长，爱德基金会董事长丁光训主教，于2012年11月22日10时安息主怀，享年98岁。

丁光训主教，1915年9月20日出生于上海。早年就读于圣约翰大学，获文学学士和神学学士学位。大学时期决志献身教会。1947年至1948年在美国纽约哥伦比亚大学师范学院、美国纽约协和神学院学习，获神学硕士学位。丁光训主教先后被匈牙利、加拿大、美国、日本、韩国等国家的9所大学和神学院授予神学博士和哲学博士学位。

1938年任上海基督教青年会学生部干事。1942年按立为牧师，在上海救主堂和国际礼拜堂侍奉。同年，与郭秀梅女士结婚。1946年任加拿大基督教学生运动干事。1948年任世界基督教学生同盟干事。



新中国成立后，丁光训主教从海外回国，积极参加中国基督教三自爱国运动，任广学会总干事。1954年当选中国基督教三自爱国运动委员会第一届常务委员。1955年祝圣为中华圣公会浙江教区主教。1961年当选中国基督教三自爱国运动委员会第二届副主席。1980年至1997年，历任中国基督教三自爱国运动委员会第三届、四届、五届主席，中国基督教协会第一届、二届、三届会长。1997年后，任中国基督教三自爱国运动委员会第六届、七届、八届名誉主席，中国基督教协会第四届、五届、六届名誉会长。1952年，参与金陵协和神学院筹建工作，1953年任院长，2010年后任名誉院长。

丁光训主教历任第三届全国政协委员，第五届全国政协常务委员，第七届、八届、九届、十届全国政协副主席。第三届、四届、五届全国人大代表，第六届、七届全国人大常委会委员，全国人大宪法修改委员会委员，全国人大外事委员会委员。曾任中国宗教界和平委员会主席、名誉主席，世界宗教和平会议名誉主席。

丁光训主教一生爱国爱教，是广受赞誉的爱国宗教领袖。他拥护中国共产党的领导，热爱社会主义祖国。抗战时期，他受吴耀宗先生的影响，认为基督教的信仰应该与救国的行动密切结合。他在圣约翰大学时担任“上海基督徒学生联合会”（简称“上海联”）干事，在上海基督教青年会担任学生救济会执行干事，组织引导青年学生投身抗日救亡运动。1945年，担任由基督徒爱国进步人士发起的“中国基督教民主研究会”执行干事，做了大量组织工作。

1951年底，他谢绝海外友人的善意劝阻，毅然举家回国参加新中国的建设和新中国基督教的重建。“文化大革命”中，虽然受到不公正对待，仍持守信仰，矢志不渝。他衷心拥护中国共产党十一届三中全会以来的方针政策，热情支持改革开放。在长期担任人大、政协职务期间，积极参政议政，发挥民主监督作用。1982年，他参与宪法修订，反映宗教界的要求，使有关宗教信仰自由的条款得到更完整、更明确的表述，切实维护了公民的宗教信仰自由权利。他积极带领中国教会和基督徒热爱祖国，引导中国基督教与社会主义社会相适应，为我国经济发展、文化繁荣与社会和谐发挥积极作用。

丁光训主教致力于按三自原则办好教会，是深受信徒敬爱的教会领袖。他长期担任中国基督教两会的主要领导人，是普世教会公认的中国基督教领袖。在各个不同的历史时期，他都富有远见地提出了办好教会的方针。上世纪 50 年代，他在金陵协和神学院先行提出了信仰上互相尊重的原则，并在教学中勇于实践，从而为中国教会跨越宗派主义奠定了基础。在 1980 年第三届基督教全国会议上，他提出“三自成就巨大”、“三自任务未了”，要从“三自”到“三好”，即自治要治好、自传要传好、自养要养好，为中国教会的发展指明了方向。在改革开放的新形势下，他在理论上丰富深化了三自原则的内涵，在实践上坚持按三自原则办好教会，使中国基督教迎来了自身发展历史上最好的时期。教会恢复活动后，他不断重申互相尊重，加强团结。对于和基督教两会还没有联系的弟兄姊妹，他指出基督教两会仍要进行联系、牧养和服务的工作。

丁光训主教勤于思考，勇于实践，是我国杰出的神学家和神学教育家。他被公认为“中国基督教的主要发言人和神学家”。针对中国教会神学建设滞后的局面，他提出“神学是教会在思考”，于 1998 年亲自倡导并积极推进神学思想建设，强调中国教会应该从现实处境出发，把基督教信仰和中国传统文化与民族特点结合起来。他主张基督徒要树立正确的圣经观，强调“上帝是爱”，“宇宙的基督”，使基督徒拓宽眼界，以宽广的胸怀爱众人。他反对“因信废行”，提倡基督教伦理，鼓励基督徒负起对社会的责任。他的神学思想集中体现在《丁光训文集》一书中，该书已被翻译成英文、韩文等外国文字，成为“中国神学史上的一个重要里程碑”，将长期引领中国教会走健康发展的道路。

丁光训主教自 1953 年起担任金陵协和神学院院长长达半个多世纪，把毕生精力都献给了中国基督教的神学教育事业。他坚持正确的办学方针和神学导向，造就灵、德、智、体、群全面发展的年轻一代。60 年来，特别是复校的 30 多年来，金陵协和神学院培养了一大批合乎主用的人才，成为今日建设中国教会的中坚力量。

丁光训主教对学术界始终持欢迎、开放的态度。他自己在推进中国的宗教理论研究方面也发挥过重要作用。

丁光训主教努力开拓普世交往，在世界基督教界享有盛誉。他一生致力于基督教的普世运动，致力于中国教会的对外交往以及中外民间的友好交流。他坚持中国教会的独立自主自办原则，同时也强调三自并不意味着自我孤立和盲目排外，50年代时就曾陪同周恩来总理接待海外教会友人，并出访匈牙利、捷克斯洛伐克等国家。改革开放后，他不顾年事已高，与海外基督教界扩大联系，恢复中国教会与普世教会的主内团契，接待了全世界100多个国家和地区的教会访问团、基督徒和各界人士，率团出访数十个国家和地区，足迹遍及五大洲，为中国教会赢得了越来越多的朋友。在对外交往中，他坚决维护国家主权和中国教会主权，积极宣传中国基督教三自爱国运动和我国的宗教信仰自由政策，树立了教会开放开明的良好形象。他主张在公开、坦诚、合法的基础上开展合作侍奉。在他的主持下，1986年，中国教会与联合圣经公会合作成立了爱德印刷厂（现爱德印刷有限公司），迄今已为中国教会印刷了6000万册圣经。1991年，他促成中国基督教协会加入世界基督教教会联合会，大大提高了中国教会在国际基督教界的地位。他始终关心香港、澳门、台湾两岸三地的教会，在三互原则下开展与港澳基督教的交往，积极促进香港和澳门的平稳回归和繁荣发展。

丁光训主教关注社会民生，是富有远见的社会服务倡导者和践行者。自青年时代起，他就关注社会，关怀民生，倡导基督徒要服务社会、造福人群，说“这也是基督教”。在他的鼓励和推动下，中国基督教秉承优良传统，挖掘资源，积极开展社会公益慈善活动，赢得了社会各界的好评。1985年，丁光训主教发起，联合基督教界与其他社会各界人士成立了爱德基金会，在信仰互相尊重的原则下共同献策出力，促进我国的社会公益事业。爱德基金会在扶贫与农村发展、医疗卫生、捐资助学、社会慈善、抗灾救灾方面都取得了可观的成就。

丁光训主教一生坚守信仰，不断追求，在神学思想建设方面努力探索，为中国的基督教会殚精竭虑，为中国的社会发展不懈奋斗。他胸怀坦荡、清正廉洁，为人谦虚、和蔼、儒雅，从不踞高自傲。他始终以教会和广大基督徒的利益为重，敢于直言，具有崇高的道德感召力和人格魅力，赢得广大基督徒的尊敬和爱戴。丁光训主教的美好脚踪，将激励中国基督徒为建设一个荣神益人的、和谐的、健康发展的中国教会而奋力前进。

使徒保罗说：“那美好的仗我已经打过了，当跑的路我已经跑尽了，所信的道我已经守住了。”（提后4：7）我们敬爱的丁光训主教在世已享高寿，在天必有公义的冠冕为他存留。