

**FROM PING PONG TABLE TO THE ALTAR OF LIFE:  
THE PING PONG MINISTRY  
OF  
HOLY SPIRIT CHURCH  
HONG KONG SHENG KUNG HUI**



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**Richard Wing-Cheong Tsang  
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## **Acknowledgments**

The Rev. John Y.H. Yieh, Ph.D. (Advisor)

The Rev. David Gortner, Ph.D. (Reader)

Kathleen H. Brown, D.Min. (Reader)

## **Translators**

Dr. Peter Ng, Ph.D.

Dr. Paul Loong, Ph.D.

Cynthia Loong, M.A.

Linda Liu, Ed. Tech. Lecturer

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## **Chapter 1. Introduction**

Hong Kong society places too much emphasis on materialistic success and academic achievement, which have led to the deterioration of physical and spiritual health of its inhabitants, especially school children. To improve the holistic health of young students and change the highly competitive ethos, I promote the Ping Pong Ministry (PPM) in the Holy Spirit Anglican Church in Shatin with the aim to integrating a popular sport with a life education of sportsmanship, friendship, faith, and some liturgy. In a multi-religious society, PPM is also a soft evangelistic tool that builds relationships with outsiders and invites participants to join the spiritual journey of the church.

This paper pinpoints the social situation of the Hong Kong Sheng Kung Hui Holy Spirit Church Ping Pong Ministry (HKSKH HSC PPM), the theological concept and scheme, in terms of shepherding, and will examine and reflect on its goals and effectiveness of research papers. Its methodology will cover the theory of the Bible and theology, and according to the many years of practical experience as a vicar (evangelical work, building relationships, the link between the church and society) and the evaluation of sociology (leadership, relationship between coach and trainees, life education, etc.). In this study, the final hope is that continued progress on this important Ministry can be helpful, and can produce some inspired actions in similar sports ministry.

### **1.1. Importance of Sports Ministry**

Sports ministry is very worthwhile in the church and community because it can improve the body, mind, spirit and gregariousness of all participants in all aspects of health. It can also

provide gospel preaching, life education and leadership training opportunities. In short, the sports ministry for personal pastoral spiritual growth can promote holistic health growth, and for church mission, it contributes to its development of evangelical ministry training. The importance of sports ministry is most obvious in the following seven areas:

### **a) Physical and Psychological Health**

Modern life is busy, lacking in exercise, with an unbalanced intake of three meals daily, most likely causing obesity; with stress in work, school, daily life, each day is regimented so that city people are physically and mentally tired. Therefore to be able to choose an activity that can incorporate the body, mind, spirit, socialization, gregariousness and fun, is to establish a holistic healthy lifestyle for oneself.

Plato once said, "Parts can never be well unless the whole is well". The definition of health from World Health organization is, 'Health is a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity.'

Philosopher Sam Keen regards sport as therapeutic. He thinks that people, through play, can be freed from this social 'disgrace', becoming psychologically healthy individuals who are at ease in a spontaneous present where they move playfully through life unencumbered by the delusions of control and manipulation. Therefore, play is essentially therapeutic in that it improves psychological health. This is why we should play.<sup>1</sup>

### **b) Spirit of Joy**

As we all know, people who exercise have a feeling of unknown excitement that somehow brings satisfaction. It is found that in an exercising person, the body will secrete a

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<sup>1</sup> L. Harvey, *A Brief Theology of Sport* (London: SCM, 2014), 90.

neuropeptide called endorphin, which makes a person have a happy feeling. Researchers have explored the connection between mood and exercise. Exercise produces multiple short-term psychological and physical benefits. During the course of prolonged aerobic exercise, the body releases endorphins, naturally produced neuropeptides with activity similar to that of opiates.<sup>2</sup> These neuropeptides are thought to partially underlie the pain-reducing and mood-enhancing effects of continuous exercise.<sup>3</sup> These effects have a rapid onset and occur during and immediately after single session of moderately intense exercise, and contribute to the feeling of well-being associated with physical activity. In the long term, exercise is capable of inducing further psychological benefits. Population studies have shown exercise to reduce stress and improve overall mental state. One finished study found that exercise significantly reduced depression, repression of anger, and perceived stress.<sup>4</sup> The positive effects were most pronounced when subjects exercised at least two to three times per week.

### **c) Spiritual Maturity**

If the sports ministry can introduce spiritual elements, gospel and life education, and let sports be combined with faith, people involved will influence and encourage each other spiritually, making each individual's spiritual life be optimized. Nowadays many students, parents and educators in sports have incorrect culture and ideas, often putting the importance on winning or losing, ignoring the real purpose of the activity. A spiritual ministry allows optimization of sports participants, including parents, church members, neighbors, especially

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<sup>2</sup> D.B. Carr, et al., "Physical Conditioning Facilitates the Exercise-Induced Secretion of Beta-Endorphin and Beta-Lipotropin in Women," *New England Journal of Medicine*, 305 (1981), 560-563.

<sup>3</sup> K.M. Foley, et al., " $\beta$ -Endorphin: Analgesic and Hormonal Effects in Humans," *Proceeding of the National Academy of Sciences*, 76 (1979), 10: 5377-5381.

<sup>4</sup> P. Hassmen, N. Koivula, and A. Uutela, "Physical Exercise and Psychological Well-Being: A Population Study in Finland," *Preventive Medicine*, 30 (2000), 17-25.

students, to participate in the activity process, gaining guidance, sharing in other's faith experience, and learning to balance the physical and spiritual life of the community.

#### **d) Bonding of Groups**

Most sports require participants concerted cooperation, for sports ministry to be successful, it has to build up team spirit in order to achieve social development functions. In addition, because there is teamwork, participants can have mutual trust and respectful relationships with each other - everyone's winning or losing can be accepted calmly, showing sportsmanship, and thus enhancing the 'stress strength' (AQ) and emotional quotient (EQ).

#### **e) Opportunities for Evangelism**

In addition to providing each participant's body, mind, spirit, gregariousness, comprehensive care and nurturing, sports ministry teaches non-church members to establish relations, and thus they can be invited to join the church. They can also participate in worship, fellowship and other activities of interest. In the knowledge and interest of the ministry and in the truth and wisdom, they can combine exercise and faith growth, growing just like Christ, 'And Jesus grew in wisdom and stature, and in favor with God and men.' (Luke 2:52 NIV) The body, mind, spirit, socialization and gregariousness also grow together. In other words, the church's sports ministry provides an opportunity for people outside the Church not to exclude the gospel.<sup>5</sup> Sports ministry echoes Anglican's tolerance, including eclectic, rational, balanced, without extreme features; it is not focused on evangelism alone without taking into account the importance of comprehensive development. We emphasize that evangelism is not a hard sell,

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<sup>5</sup> D. Clark, "The Soft Evangelism of a Pleasant Community," *Sounder at Heart* (2014), 1-3.  
<http://www.sounderatheart.com/2014/6/25/5843220/soccer-evangelism-world-cup-mls>



but through sports, participants can build relationships, and when it is appropriate, to invite them to join the church family.

#### **f) Life Education Courses**

Today Hong Kong society is too focused on utilitarianism, economic efficiency and the pursuit of wealth; education system, schools and parents have the tendency to push for intellectual, academic and examination results. Parents have too many dreams and expectations on their children, ignoring the growing attention of their children's character and the whole person. In this era of information explosion, everything is focused on materialistic rewards. People nowadays, especially the younger generation and their parents are at the crossroads, so determining right and wrong seems unclear, moral values are fuzzy and there is a lack of mutual respect for individuals and groups. It is hard for them to share and find a way out.

Sports ministry is an effective tool in life education. It can be done through various ministry's activities which promote the holistic health, fostering sporty character in the process, providing sports information through life education, and mastering all kinds of sports knowledge technologies, also guiding the participants to cultivate wisdom from sports knowledge, making them know how to think independently and to distinguish right from wrong through the pursuit of truth. An activity in sports ministry also provides participants a process in life education allowing them to participate in sports and recreational activities in life, to share life; from the ping pong tables to the altar of life; enabling participants to foster cultural and sports activities in the process of self-confidence, strengthening of the mental qualities, sharing exchanges and establishing the correct values through sports ministry.

### **g) Leadership Training Opportunities**

Also worth mentioning is that the sports ministry includes ministry planning, implementation and review of each detail which co-workers are required to immerse wholeheartedly, learning to care, love and be responsible in their leadership role. Therefore, the sports ministry not only take care of children and young people's activities, it also provides a variety of opportunities for 'personnel' training which truly is beneficial for the training of church leaders.

### **1.2. Importance of PPM in Hong Kong**

In the world, each country or region has different types of recreational sports. Noting the popularity and differences of recreational sports in different countries, the United States focuses on American football, basketball and ice hockey, the United Kingdom and Brazil focus on football; in Japan it focuses on the Japanese judo, kendo and tea ceremony. The focus and popularity of other countries and regions also are different. In China, the people's favorite sport is table tennis and badminton.

Table tennis training has been a national key project of China for a long time. Hong Kong has inherited this Chinese tradition and, coupled with China's proximity geographically, table tennis and badminton are very popular here as sports-exchanges are also very convenient. After table tennis spread to Hong Kong, why has it become a popular national sport? Based on Hong Kong's situation, why is it worth the church's attention? So, to start with, here is a brief history on table tennis.

### a) A Brief History of the Development of Table Tennis in Hong Kong

Table Tennis has a long history in sports - a game which originated in Britain for the royalty in the late nineteenth century,<sup>6</sup> evolved to become today's popular sports for all ages. Since when the game was played, people heard the 'ping pong' noise of the ball, so this game was also called "ping pong." The Chinese characters for the words 'table tennis' and their pronunciations are also spoken as "ping pong." International Table Tennis Federation (ITTF) was established in 1926, with a total of 180 member countries and territories around the world, mainly to host the World Championships and the ITTF Finals professional rounds and other world events.<sup>7</sup> Prior to 2011, the ITTF insisted on using Table Tennis as the official name for the sport. However, because ping pong remains a popular name for the sport among many countries, it is exchanable with the table tennis. The main difference between the two is the way they are scored, 11 points a game for table tennis and 15 points for ping pong. Ping pong players tend to use sand-board rackets instead of the rubber-board rackets used by table tennis players. The Asian Table Tennis Union (ATTU) was established in 1972. It has 41 members in Asia, mainly to promote table tennis and a variety of large tournaments in Asia. The Hong Kong Table Tennis Association (HKTTA) was established in 1936. It is Hong Kong's only legitimate organization dedicated to the promotion of table tennis; and its subsidiary in Hong Kong – the Hong Kong Table Tennis Veteran Association was founded in 1965 (slightly over 50 years ago); it was officially registered in 1998, mainly to encourage those over 40 years old to join in table

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<sup>6</sup> K. K. Yu, 余錦佳《恆生乒乓球學院章別計劃》(*Hang Sang Table Tennis Academy Badges Scheme*), Hong Kong: Hong Kong Table Tennis Association, 2002. p. 11.

<sup>7</sup> *ibid*, 12.

tennis tournaments here in Hong Kong, or in Hong Kong-Macau inter-city competition, or in China and in other Asian and international invitational tournaments.<sup>8</sup>

Although table tennis originated in England, it spread to the world as a fashionable and popular sport. World Table Tennis Championships were first held in 1926, and table tennis competitions were officially included in the 1988 Seoul Olympics.<sup>9</sup> Table tennis flourishes in China, and becomes China's 'national sport' in World Championships, Asian Championships and the Olympics. China's national team achieved outstanding results in each of these world events. Table tennis is very common in the country's ten provinces and it is welcomed by people of different ages.

China excels in table tennis skills overseas, and this 'national sport' has become a diplomatic tool for China's men and women national teams since 1959 and in 1971 the teams won all the World Table Tennis Championships.<sup>10</sup> Through the 'ping pong diplomacy', China sends its national teams on tours to display its superb skills as well as establishing friendly relationships. This diplomatic move made table tennis to become a very good contact point, prompting China to return to the international political arena from the shadow of the Cultural Revolution.

At the World Championships, the Chinese national table tennis team won many trophies to take home victoriously. Through ping pong diplomacy, China visited the United States and an open diplomatic dialogue was held with the then US President, Richard Nixon. In late 2015, Mr. Xi Jinping, China's president visited the United States, in his first official state visit speech with US President Barack Obama, President Xi also mentioned the year of ping pong diplomacy,

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<sup>8</sup> Ibid. 12.

<sup>9</sup> International Table Tennis Federation, *ITTF Handbook 2011/2012*.

<sup>10</sup> Dan Seemiller, *Winning Table Tennis: Drills and Strategies* (Champaign, IL: *Human Kinetics*), 1996.

saying how a small silver ball could communicate and maintain friendship between countries and people, opening dialogues between nations. He also mentioned that many former Chinese leaders, such as Mr. Hu, were also table tennis enthusiasts.

International table tennis events are very popular in Asia and Europe, and are gaining popularity in the United States. In 1926 the ITTF was formally established in London and in the same year, the first World Table Tennis Championships were held. In 1933 the United States Table Tennis Association (now known as the US Ping Pong) was officially established.<sup>11</sup>

### **b) Reasons for Popularity of Table Tennis in Hong Kong**

The Hong Kong government in recent years tries to promote a national campaign to promote healthy living for its people. In addition to various sports competitions, the Hong Kong Sports Games are held every two years. The various administrative areas have ball games and various competitions according to different ages, so table tennis can be developed in Hong Kong. In addition to the reasons mentioned above, international diplomacy and national dignity, as well as some objective factors may affect the running of such competitions.

Firstly, it is the unwelcome rain, which limits the appropriateness of running games throughout the year, but table tennis is not affected by the weather and it can be held throughout the year. Therefore, table tennis is generally welcome by schools, institutions and even families. Schools set up more school teams, interest groups and provide coaching arenas; and table tennis clubs in different parts of Hong Kong also promote table tennis. Much more, Hong Kong Table Tennis Competitions are organized by the educational bodies, community organizations, clubs, or the Hong Kong Table Tennis Association and its subsidiaries including

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<sup>11</sup> International Table Tennis Federation, *ITTF Handbook 2011/2012*.

the Hong Kong Table Tennis Veteran Association and government-organized public events and competitions. In recent years, even individual table tennis enthusiasts, in a personal capacity, like to promote and sponsor table tennis events. The government wants to encourage citizens to lead a healthy life; the public is advised to do a daily thirty to forty-five minutes of exercise, and to do it at least two to three times a week. The pursuit of bodybuilding and body slimming industry is also popular in Hong Kong; in the subways and on public transport there are slimming advertisements everywhere.

Secondly, table tennis is popular in Hong Kong because it requires a relatively smaller venue, unlike football, which needs a field and a bigger venue. It is difficult to find large venues especially in Hong Kong – a densely populated and crowded place. According to statistics made in 2008, of Hong Kong's only 1,105.6 square kilometers, only 25% live in regional development and according to 2014--2015 Hong Kong government's census, the statistics showed that Hong Kong has a population of about 7.32 million,<sup>12</sup> there were, for every square kilometer, almost 6,594 members of the public lived in this tiny place. The population density ranked No. 2 in the world, second only to Singapore in Asia.<sup>13</sup> Most people in Hong Kong live in the so-called concrete jungle, because the place is small, not much space is occupied by the Hong Kong table tennis; even so, it is easy to see a lot of people playing table tennis in the community, schools and parks. The motions used in table tennis games easily facilitate coordination of hands, feet and eyes. The intensity of the exercise may vary according to individuals, so people from a few years old to a hundred years old can play this game!

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<sup>12</sup> Hong Kong Special District Government Census and Statistics Department, Population Census Data, [www.censtatd.gov.hk/hkstat/](http://www.censtatd.gov.hk/hkstat/)

<sup>13</sup> Central Intelligence Agency, *The World Factbook 2015*. <https://www.cia.gov/library/publications/the-world-factbook/fields/2219.html>

### **c) Reasons for Promoting Table Tennis Ministry in the Church**

Table tennis is worth serious consideration by the Church in Hong Kong. To promote a sports ministry, I think there are at least three important reasons:

Firstly, although table tennis as a recreational sport has been popular in the Hong Kong community, the Church's viewpoint to promote such sports ministry (PPM), especially in many Hong Kong church denominations, handle these sports activities, such as basketball, football and table tennis, with only the intention of just entertainment and fellowship, and it is not actively extended to every age group. Its target is only limited to the fellowship of young people; it is a gathering for recreation activities, or occasionally, the Church may organize a parish level competition. For example, every two years the Hong Kong Sheng Kung Hui (HKSKH) province and the diocese, there will be a sports day or recreational activities fun day, an annual athletic day or an annual Sports Fun Day. On one day, the HKSKH province's three dioceses, Macau's pastoral area and 53 Chinese/English churches and missionary districts<sup>14</sup> will gather for a variety of recreational activities which include athletics, ball games and all kinds of fun games suitable for all ages. The main purpose of one day of fun activities is for friendship, not for continuous or regular sports ministry and table tennis is only one 'interesting item' in the games. Some parishes such as St. Matthias' Church, St. Philip's Church, St. Joseph's Church and St. Peter's Church, Castle Peak are located in Tuen Mun, Yuen Long, Tin Shui Wai and Kam Tin. They are all in the New Territories West and geographically close to each other, so every year or every other year inter-churches have held regional basketball tournaments. However,

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<sup>14</sup> Hong Kong Sheng Kung Hui, *Hong Kong Sheng Kung Hui Information List 2016* (Hong Kong: Religious Education Resource Centre, 2015).

basketball involves more intense activity and cannot include all ages. In contrast, the well-planned table tennis ministry can cater for men and women, bridging generations and seniority, which the Church should consider as the most worthy of all kind of sports ministry.

Secondly, while the churches have recognized table tennis, the Anglican and some denominations in Hong Kong have also promoted this popular and long-term activity. But not one regarded it as a serious, systematic evangelical and training program, which is an important thing to church-workers. Unfortunately, it lacks examining the depth of thought and research information on the implementation of the sports ministry from the Bible, theology and pastoral studies. In fact, table tennis as a recreational sport, one can easily find like-minded opponents to practice with – it is easy to find friends, develop friendship, use it as a good tool for communication and build relationships. So it is well worth for the church to promote this sports ministry.

Thirdly, people who like table tennis often gather together to practice for competitions. They get to know each other well. Lovers of this sport, such as teenagers still in school, territory-wide competitors, and professional contestants aim for the victory. Their defeat or fear of failure is inevitably relatively strong. However, most of the participants do not care about the success or failure, they only care about exchanging their experiences and making their own progress. When they play in the event, often they like to eat together, share and exchange their experiences. This is the beginning of friendship and fellowship. Table tennis creates a good bond between people with similar and common interest. Not only do they gradually establish a relationship, they also can contribute to a way of communication, promote



interpersonal friendship, exchange life experiences through the activity, share the meaning of life, and therefore, it is a good tool for evangelism, which the Church should not overlook.

### **1.3. Importance of PPM at Holy Spirit Church (Appendix 1 Snapshots of PPM)**

From 1978 to 2008, Holy Spirit Church (HSC) had been using one of the school halls for its worship. In fact, among the nineteen Eastern Kowloon parishes and missionary area, half of the Sunday worships are held at the school. The Sunday School and youth fellowship activities were held at the church-run HSC Kindergarten in the small church office in 1991. The kindergarten and primary school were ten minutes walking distance away. Since January 1, 1996, I was officially transferred to HSC as the vicar. All along, I felt that members of the church had expectations that they would have a new church so that the ministry can be developed. I took up this mission and began to plan and design a new church. There were numerous church-building committee meetings, fund-raising campaigns, synod meetings, council meetings, retreats and general assemblies. In 2009, the new church was finally completed. The church has a larger area and the members' expectations were realized. I wanted to use ping pong to do life education and evangelical ministry and training - my dream can gradually be realized. There are three important concepts worth mentioning about why I wish to establish PPM:

#### **a) Gift-oriented Ministry**

After HSC moved into its new building in 2009, I always encourage my members to use their different talents to serve the church, which is under the Eastern Kowloon Diocese, established in 1998. One of the eight features, which encourage 'natural church growth' in pastoral/missionary district, is the 'gift of faith to' manner of ministry. When the believers know the biblical teachings of 'believers-priests' (1 Peter 4:10), with the church encouraging them to

use their gifts and talents to serve the church, there will be development and growth.<sup>15</sup>

Through God's inspiration and the church's calling, believers are willing to give their gifts, talents or skills to serve God and they will find it enjoyable too. In recent years, the Church has launched a new cuisine restaurants ministry, catering to the needs of the elderly residents in the home. There are also the Cantonese gospel songs ministry, youth praise team through the ministry of gospel songs in church schools and communities; the ministry of sacred music outreach program in the area and carolling in the residential area malls; the social awareness unit organizing thematic talks to let the faithful learn topics on caring for others; the sports ministry including praise exercises, water exercises, short-distance marathon, hiking etc. All these are flourishing. PPM at HSC is not the only sports ministry but it is an innovation to encourage people with gifts to serve. PPM also introduces a systematic study on the theory and attempts to implement the practical pastoral study.

#### **b) Evangelical Target**

The church has its own place, then someone donated several ping pong tables, the lighting was improved and with pre-planning during the construction of the church, I have already reserved the church hall and multi-purpose room on the seventh floor for sports and dance purposes by asking for non-slip rubber flooring to be installed. With such fine facilities, the next step was to find participants to use the facility. There are two primary, two secondary schools and one kindergarten located in this parish area and a total of five schools. Youths on the whole generally love ping pong, which through this allows the church and schools have the

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<sup>15</sup> C.A. Schwarz, and C. Schalk, *Natural Church Development* (Bloomington, MN: ChurchSmart Resources, 1998), 56.

opportunity to cooperate; students and parents, through the leaders of the PPM, learn more about the church.

Table tennis is the tool, which allowed the two countries, China and USA, re-established diplomatic ties. The bridge rebuilt relationship. This small silver ball plays a big role by establishing the relationship between people. Because of this small ball, half of my previous life experience, I had made contact with people from a number of sectors - from the professionals to the general public, from believers to non-believers, from working people to retired people, from students to parents, from workers to housewives - friendship can be established through ping pong. Therefore I would like to take this platform as a point of contact, to use it as an evangelical tool or strategy, organizing different activities through ping pong at the church. It is to attract people inside and outside the church and to encourage neighbors to participate in activities in order to establish relationships. Gradually, they can understand the faith and join the church. This is my way to drive PPM.

### **c) Five Contextual Goals**

The five specific goals are: quality education, preaching the gospel, holistic health, nurturing talent and continuous mission. I hope that through PPM, I can influence or change some incorrect concepts held by schools, culture or society, and even the church. PPM allows access to different groups and individuals to establish a relationship with them, making it an effective tool for evangelism. PPM is also a ministry that can promote wellness in holistic health. By planning, implementation and reviewing the process, those involved in PPM can learn the love, care, and serve Christ with the spirit of hospitality. They will be the witness of life, therefore providing a nurturing church, training a new generation of successors, so that

they grow up in the church-dominated PPM and resemble the image of Christ. I also hope that this can become the norm, like YMCA, using the sports ministry and the spirit of Christ as the goal, eventually bringing a social change in people's ministry, leading the participants to establish Christian values and an outlook on life.

Now, I want to list the five specific goals for PPM at HSC, its hope to solve the problem, the impact and then the explanation.

### ***(1) Quality Education***

Education should foster students' mental growth, life optimization process; therefore, it should promote six educational values (ethics, intellect, physique, gregariousness, aesthetics and spirituality) with balanced development. However, the emphasis is on test results and academic assessments, and parents always want their children to be in the elite crowd, their involvement in the classroom, the level of knowledge; unfortunately other important elements that can assist a balanced development of the body and mind, such as the ethics, physique, gregariousness, aesthetics and spiritual education have all been sacrificed. Traditional Chinese parents expect their children to be high-flyers. Parents have strict requirements for their children to succeed in schools. Today's young people face such high expectations that they are unable to bear the enormous pressure, resulting in a lot of problems. Many teenagers are discontent with the government's policies, as they do not see the prospect of a way out. Therefore, they are very unhappy. According to a UN World Happiness Report, Hong Kong ranked 75<sup>th</sup> in the world, just ahead of the impoverished Somalia and behind Libya where civil war continues. Compared to its Asian neighbors, Hong Kong is also behind Taiwan (35<sup>th</sup>) and

Singapore (22<sup>nd</sup>), though ahead of China (83<sup>rd</sup>).<sup>16</sup> Young people's moral values, life values, life education, and the concept of nationality have not been established which slowly form these young people's discontentment with the society, with no respect for the leaders; they are even cynical, with no life values; causing social problems, lacking independent analytical thinking and judgment and even use political and radical street occupation, the occupation of the University of Hong Kong campus, university students impeding the university committee's meeting, the expulsion of active compatriots, excluding calm and objective dialogues, taking drastic actions, like the disturbance in the 2016 Lunar New Year, when a group of young people used violence on police and reporters. The youngest arrested was only fifteen years of age. Of course, if at the adolescent stage of growth, they have convincing idols, spiritual mentors or know how to deal with the crisis, also recognize and respect third party, these can repair the frail relationship bridge. The conflict mediator can be a therapeutic relationship for the wounded healer who may also be controlled to curb the situation as the messenger of peace.<sup>17</sup> The lack of a third party mediation to counsel, each conflict event without sitting down to negotiate calmly and harmoniously, with analysis and dialogue on the situation; then the anti-government sentiment would not lead the impact of the university, the occupation of Hong Kong's densely populated areas in Mongkok, Central, Admiralty and Causeway Bay, and even the attack on the police with bricks and reporters would not result in injury with more and more intensity.

On the other hand, parents and young people who are often afraid to lose at the starting line in Hong Kong, do not understand the true meaning of life and success or failure. They often want instant success, they look forward to a good name in the shortest possible time, but they

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<sup>16</sup> "Unhappy Hong Kong ranked 75<sup>th</sup> in the world ahead of Somalia," The Standard, March 16, 2016. [www.thestandard.com.hk/breaking-news.php?id=72562](http://www.thestandard.com.hk/breaking-news.php?id=72562)

<sup>17</sup> William L. Ury. *The Third Side: Why We Fight and How We Can Stop*. New York: Penguin Books, 2000.

lack the down to earth and 'fighting to the end' spirit. Hong Kong has a strange phenomenon emerging in the society - schools, parents and students do not regard sports with the proper attitude. They have no understanding of the ethics, meaning and right values. In sports, there are students who achieve outstanding results, such as in table tennis. Many schools want to recruit these students, hoping they will win honor for the school in competitions in the educational sector in Hong Kong, thus enhancing the status of the school. Many parents want to send their children to an elite school, apart from a good education for their children, they want to, using all means, get the best for their children to be successful in sports, music and art, hoping that through these ways, their children can use their physical and aesthetic achievements enter one of these prestigious schools which are offering just one or two places. So students often join open competitions in the educational sector or in the territory, trying their best for the sake of rankings in order to enter their favorite school. This mentality often overlooks the true meaning of sports - such as how to see successes and failures, sportsmanship, teamwork, life education, religious education and life's true insight derived from sports etc. Incidents had happened in table tennis open competitions when parents argued over the umpire's judgment of their children's scores; they quarrelled with each other, requiring replacement umpire, leaving in protest, and even the police was required to send someone to mediate the dispute. These situations show that there is a lack of understanding of the meaning and spirit of the sport. It really needs educating and training in order to cultivate the spirit of sportsmanship in the students. The students should be trained at an early age to have a positive attitude and learn the culture and behavior of a sportsperson. It will be further reflected in Chapter 3 where the biblical foundation and theological belief are discussed.

If young people can cultivate a life-long interest from an early age, they and their parents, in their interest of the table tennis, will be able to understand the importance of life education and the balanced development of body, mind, soul and gregariousness; then for the children's growth, they will play a nurturing and inspiring role. Table tennis, apart from building physical health, is also a spiritual companionship. It is a taste of a life. Its goal is not expecting to win an Olympic medal on behalf of one's country or region as only a handful of people can achieve this noble honor. Most people involved in table tennis activities learn to grow. They learn to overcome, learn to work hard, learn to endure, learn to persevere and pursue, never give up, learn to be rigorous in the entire participation process, so young people's character is cultivated, their personality strengthened.

At the Province's General Synod meeting in 2013, it passed the 'HKSKH Social Services Policy Document'<sup>18</sup> and in 2010 the Province has resolved and accepted the 'HKSKH Educational Policy Document'.<sup>19</sup> In HKSKH Mission Statement, it mentioned holistic education of moral values; nurturing school students, teachers and parents; church schools in cooperation, stressing that pastoral ministry of evangelism can support school programs; vicar and vestry should work together to promote religious education, and for teachers, staff, students and their parents, to provide pastoral care, so through the PPM and nurturing young people, the church can be linked to the school, by inviting schools to participate in the table tennis event, and in the process, insert evangelism to inspire and nurture students and parents. In fact, with the 'Education Policy Document of the HKSKH', contact has been made with faithful friends,

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<sup>18</sup> Hong Kong Sheng Kung Hui. *Handbook of the Sixth General Synod: HKSKH Social Service Policy*. Hong Kong: Hong Kong Sheng Kung Hui, 2013.

<sup>19</sup> Hong Kong Sheng Kung Hui. *Handbook of the Sixth General Synod: Mission Statement of HKSKH in Education*. Hong Kong: Hong Kong Sheng Kung Hui, 2013.

relatives and colleagues, through their PPM and outreaching of neighbors, inviting individuals or different groups to join the PPM, contact the church, be creative and innovative, caring different groups, and also embodying the spirit of service in the 'HKSKH Social Services Policy Document', being the servant leading with initiative, taking care of the disadvantaged outside the formal social welfare system, extending to every corner of society, pastoral and social service agencies yoked together, establishing a caring culture, doing things together, as God's witness and sharing God's love with others. The vision of the Anglican Church in Hong Kong on current pastoral affair is how to serve the Church, schools, and society through the PPM practically. This thesis will again reflect on this PPM in Chapter 3 of the biblical foundation and theological belief.

## ***(2) Spreading the Gospel***

To promote PPM at HSC, there is human resources need, gospel-seekers target, training for evangelical work, penetration in various activities of the PPM, the establishment of evangelical relationship strategy, combining sports with the development of faith - all these need to be carried out step by step.

Human resource: HSC has a head start in human resource for promoting PPM as there are many leadership talents. I and several brothers are ping pong enthusiasts since childhood, I am a vicar, the Deputy Chairperson of the Hong Kong Table Tennis Veteran Association, an amateur player, a member and a registered coach of the Hong Kong Table Tennis Association, at least 3 church members are registered coaches, and we even have a member who for 7 years represented Hong Kong in the Hong Kong table tennis team. We also have an experienced, retired school principal and his wife, experienced teacher and serving teachers; the church can



invite them to participate in the ping pong evangelical ministry and put into practice their roles as 'evangelical ambassadors', putting their ping pong gifts, skills and interpersonal networks into use by inviting people of different ages to participate in the PPM's activity. For resources, two years ago the vestry has allowed me to launch this Ministry officially, by the standardization of PPM and the establishment of a Sports and Wellness Club, and a working group whose members were elected and a member was appointed as the leader of this Sports and Wellness Club. Apart from learning how to develop PPM ideally, we can develop, if the time is ripe, other sports ministries such as football, badminton or lawn bowling (a sport loved by our church warden). This Sports and Wellness Club, like the others, has its annual budget, is becoming HSC's first platform for PPM and establishing an important milestone. When I first initiated this a few years ago, many members agreed to this Ministry and started to make periodic PPM dedication to HSC.

Since moving into the new church, the PPFDD was initiated by me. Some pilot projects to promote wellness were combined into my self-initiated 'Gathering' to try out. The 'Gathering' was established during 1984 to early 1989 at St. Stephen's Church, my mother church, in collaboration with the vicar, the Ven. Tsang Kwok Wai was inspired to set up this group with a large gathering of intellectuals and retired elderly. Every Thursday afternoon, I saw the group following a retired teacher and his wife learning Chinese calligraphy, especially the official script, they also follow the teacher to learn photography. The teacher Mr. Hung Si On, who was a member of the Royal Photographic Society, had profound artistic accomplishments. So every Thursday, I saw the vicar and a retired clergy, who still worshipped and served voluntarily at St. Stephen's Church, participated in the gathering for retirees, providing them with spiritual and

evangelical support. Although most of them were members of my mother church, this gave me a kind of inspiration to initiate sports ministry, which can promote physical and spiritual health to the community. In early 2009, HSC was completed. I put this inherited idea into action and established 'Gathering activities', which included music, chess, poetry and painting; keeping insects and fish; sports and art. Members who were interested could contact the vicar for these short-term pilot classes. Administration work was done by the relevant units, under the vicar's supervision. The vicar put in charge the relevant heads that would make arrangements with the co-workers and followed up on one-off or short-term plans. All arrangements adhered to the church calendar and venues. Because it was short-term in nature and just a pilot scheme which was not affiliated to any ministries, it gave those involved the flexibility to serve faithfully with their gifts, but they must be approved by the vicar before they could begin planning for the implementation. There were various church activities but they must be in line with the gospel, with evangelism and fostering training.

PPM upholds this concept. In 2009, I started planning and organizing the move into the new HSC. For the first two years, PPFs were held, followed by primary school ping pong training and tournament training. From 2011 onwards, the first Holy Spirit Trophy Invitational Tournament began. In addition to primary and secondary schools tournaments, invitations to participate in tournaments were sent to groups in the same area and outside the parish. I am thankful that members and individuals were supportive of the Holy Spirit Trophy, including two or three elderly ping pong enthusiasts from the businessmen world. They enjoyed not only the church's tournaments but also the rigorous and rich atmosphere of the tournaments, promising

to sponsor annually, or as required, the Holy Spirit Trophy. They did not care about the size of the tournaments, as long as there was comradeship and ping pong friendship.

The PPM's target includes parents, students, friends, colleagues, schools and social service agencies within the parish, neighborhood groups and individuals, bringing together small groups of people of all ages, in different ways and activities so that they get the same benefits of receiving the gospel, letting the neighborhood learn about the church through ping pong activities.

In the pastoral area of HSC, apart from the five schools, there are, under the affiliated social service agencies, 2 elderly homes, 2 youth centers and a tuition center operated by St. Christopher's Home. The church-school-social services cooperate together with the idea of a church ministry, which uses ping pong activities as the object of a direct invitation. Our neighbor, the Taishan Association Secondary School (which provides parking for our parishioners on Sundays) and the Ping Pong Servant cooperate with us to provide ping pong training at church. Shatin Silver Table Tennis Club, Shatin Senior's Ping Pong Servant Group, with different age group competitions, which extend to Shatin Tsang Tai Uk Park Table Tennis group, the Chinese University of Hong Kong Alumni groups and Shatin district's different age groups competitions – all supported by a group of table tennis enthusiasts. These are all outreach programs for our community, caring for our neighbors' needs. Naturally, during recent years, the different tournaments organized by HSC were not limited to this area. Participants, both inside and outside the parish, also participated in Ping Pong Invitational Tournament (PPIT), through this PPM; they gathered in their churches to take up this sport, which is a rich, interesting and skillful game. They also participated in varied, wholesome and recreational ping

pong activities, PPF, training classes and tournaments, so that they would be able to come into contact with people involved in the churches, thus being able to recognize these churches and join the churches.

Ping pong evangelism ministry uses evangelical strategy to build up relationships. A lot of people when they go to church may not begin by attending the worship or fellowship. Many join the church in a gentle way by joining other church activities; they establish a relationship with the church brothers and sisters. This is the gentle way of evangelism.<sup>20</sup> So based on the above phenomenon and for various reasons, I was led to actively promote the PPM, hoping that the good news of Jesus and the Bible's Holy Word can penetrate participants' hearts, and by using this game of ping pong, it will become a tool to transform lives.

### ***(3) Holistic Health***

Many people feel that the church is only concerned about spirituality, it places emphasis on the pursuit of the spiritual relationship between people and God but often it overlooks that a person consists of the body, mind, and spirit combined together, and more people need social and group life, through a number of activities for themselves, in groups and social levels, to mature and grow in relationship with others. Through PPM, it can facilitate this important spiritual nurturing without ignoring the body, mind, socialization and gregariousness; like worship cultivates spiritual practice, which is what our Lord Jesus said in Matthew Chapter 6 about almsgiving, prayer, and fasting. These are all spiritual disciplines. Worship and prayer often allow us to experience God, listening to the Word of God, thanksgiving and praising the

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<sup>20</sup> Soft evangelism emphasizes on a way of evangelism that is not forcing the issue. It takes an open, optimistic, welcoming and respecting other's needs. It builds relationship, sharing a common feeling, caring for others and understanding them. Many non-believers come to faith through this method. D. Clark, "The Soft Evangelism of a Pleasant Community." <http://www.souderatheart.com/2014/6/25/5843220/soccer-evangelism-world-cup-mls>

Creator of all things. If a person does not start to practice worship, he/she will never know how rich and meaningful worship is. If he/she does not start to practice prayer, he/she will never know how to pray. Worship and prayer are for believers to learn these spiritual exercises - to thank, praise, experience being with God, and cultivate spiritual health. The game is to cultivate physical health, like learning can develop knowledge and intellectual health. Everyone needs holistic health of the body, mind, and spirit, so through physical exercising it is the first step to make physical and mental health.

In fact, from holistic health point of view, sports aesthetic promoter and scholar, Zhu Guangqian 朱光潛, said the narrow term of physical exercise is only one aspect of physical education, which is the broader term that covers all physical exercises. So physical exercise must adhere to this definition by Zhu Guangqian.

Firstly, exercise helps in blood circulation, averages muscle development, balances brain and brawns; it is more scientific, and takes care of the body muscles and the whole system's intake and training.

Secondly, sports bring entertainment to the group. It is the best tool for social development. In ancient China, there was a saying that in sports we seen virtues. Among modern Westerners there is also a saying that sports can develop "fair play", which originates from sports, and a person should have sportsmanship. To train cooperation, mutual cooperation and respect of discipline, the best place is the playground.<sup>21</sup> The great ancient Chinese educator Confucius advocated that all people are teachable. There were six subjects in his school of education including Confucian rites, music, archery, equestrian, book and

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<sup>21</sup> Zhu, Guangqian, 朱光潛《談修養》( *Talking about Self-Cultivation* ) (Taipei: Zheng Wei Publication, 1984). 200.

mathematics. Wherein archery and equestrian accounted for one-third of all sports-related subjects, showing that the ancient physical subjects drew more importance than the attention given by schools today.

According to the doctrine of Zhu, the ideal sports should develop the whole body. The whole body includes both physical and mental. Training should also take into account these two aspects. We also need self-cultivation of the heart and intellect, moral and aesthetic as compared to the three kinds of mental function: knowledge, feelings and meaning. Physical training is generally the body. Recently our education puts more emphasis on cognitive education, neglecting moral and aesthetic education. This led to abnormal development and the generally lower immoral standards and poor taste, which have become a well-known fact for all to see.<sup>22</sup> During World War II in the 1940s, in Zhu's era, the development of sports in schools then was not much better than Hong Kong's today. Physical education has been reduced to a minor subject, and the adverse culture of keeping players to win glory for the school was similar. Zhu Guangqian felt that sports should be for everyone, apart from heart training and education. It included the intellectual, moral and aesthetic education. Sports in a broad sense, contains five education values. Of course, from the viewpoint of HSC's promotion of ping pong, it includes spiritual education in the all-round development. Ancient Greek thought that: 'A sound mind dwells in a sound body.' This sentence is really meaningful.<sup>23</sup> If the body is unhealthy, the mind is susceptible to diseases. There are many examples from historical, biographical, medical and psychological cases.<sup>24</sup> Life is an organism. The body and

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<sup>22</sup> Ibid., 193.

<sup>23</sup> Ibid., 196.

<sup>24</sup> K. L. Luo, 羅家倫〈運動家的風度〉("Manners of Sportsmen") on *Chung Shan Education* website, Lesson 7, Book 3. (appeared on October 24, 2001), 1-2.

mind, although they can be an integral part respectively, they cannot be separated. If there were no body, there would not be any mind. When the body is not sound, the mind will not be sound.

The PPM administered by the HSC, is also promoting a kind of holistic health. The Chinese character ‘康’ in the two characters ‘康體’ means ‘health’, which includes healthy body, mind, spirit, socialization and gregariousness. The character ‘體’ means physical education. It includes the six topics: ethics, intellect, physique, gregariousness, aesthetics and spirituality. These are what HSC uses to promote its PPM. It is a ministry, using ping pong, to promote holistic health, hoping those who participate in the ping pong training will not only gain overall health, but also understand that the sports can give physical and mental health, training them to be ethically correct, cultivating leadership, giving them spiritual growth, knowing God is a caring God, possessing a healthy body, naturally displaying beauty and developing educational beauty.

Quoting from Luo Ka Lun, "In fact, it does not matter from what we perceive as a pure point of view; in a really good time during broad daylight, many fit men and women display their well-developed stature, their substantial physique, their trained postures are like dragons flying to heaven's gate, or flying tigers or phoenix. They like to show off their natural beauty before the enthusiastic spectators and give pleasure to the eye."<sup>25</sup>

In the construction of HSC building, a hall has been designed and set aside next to the church. This hall can be used for many purposes and have been laid with professional multi-purpose sports flooring, suitable for the organization of ping pong tournaments and praise

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<sup>25</sup> Ibid.

dance exercises. In the 2011 HSC Congregational Study, the survey showed that the congregation was very satisfied with and admired the architectural design of the church, which was attractive and motivated the congregation to participate in the activities of the church.<sup>26</sup> The Congregational Study explored the factors affecting the congregations coming to church. With 69 respondents rating their levels of satisfaction, the survey indicated that the highest six factors were: worship (80%); proximity to church (51%); sermon contents (46%); design of the church building (45%); caring for each other (44%) and fellowship (42%). The survey also indicated that worship (87%); prayer (74%) and Christian nurturing (49%) were the most highly rated elements that help respondents' spiritual growth.<sup>27</sup> HSC was established in 1978. Parishioners, building committee, fundraising committee and all the stakeholders longed for a new church building for almost 30 years. We went through much effort to design, plan and implement until the new church came into reality. The new church's hardware is a mutual endeavor and common goal that bonded us together. As James F. White said about 'the theology of space' in his book was exactly what HSC has experienced in the recent years, "The process of planning to build can be more important than the final product, which is the building. After all, the church is people, not a building. But the planning for a building can often help the people to discover, or rediscover, what it means to be the community of God's favor. Much depend on the leadership given in guiding the planning process and the willingness to take the time needed to prepare adequately."<sup>28</sup> "The more carefully we study and reflect on Christian worship, the better equipped we will be to help planning for a building that will provide the best

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<sup>26</sup> R. Tsang, "Congregational Study of Holy Spirit Church," A paper submitted for VTS D.Min. Congregational Study course, 2011.

<sup>27</sup> Ibid., 22. Also see charts in Appendix: "What factors attract respondents to go to the Church?" pp. 22-23.

<sup>28</sup> J. F. White, *Introduction to Christian Worship* (Nashville: Abingdon, 2000), 102.



spaces for Christian worship; spaces for speaking, acting, and communicating in God's name."<sup>29</sup>

The new HSC premises just signified its new beginning! The most important part of the church is not just the hardware of the four walls, but instead it is the software. PPM is one of the software that witnesses the mutual endeavor and pursues goals for quality education, evangelism, holistic health, leadership formation and continuous mission. This is an important space and element for the ministry. The sanctuary provides space for us to worship and experience the presence of God. The church hall provides space for us to promote fellowship and PPM. Besides, a number of things we still need to keep: the morale of unity, the spirit of mutual commitment, the cooperation between church and school, the family-like spirit within the church, team spirit, the sense of belonging, the spirit of loving one another and the church, the attitude of practicing our belief, to sacrifice oneself, dedication and commitment, caring and helping each other, the courage and eagerness to make progress, willingness to sacrifice oneself. These Christian virtues and spirits must last and go on by joining hand in hand with the working group to promote PPM. If ping pong can make participants unwind and feel the loving concern of the church, by serving their spirit, we can perhaps take one more step, i.e., to introduce this Ministry to other churches, by sharing the worship experience, listening to the Word of God and experiencing the blessing of having a relationship with God. This is truly the greatest harvest in PPM.

#### ***(4) Nurturing Talents***

HSC PPM working group includes a couple (a retired principal and his wife); a Level 1 table tennis coach cum teacher; an engineer cum Level 2 table tennis coach; a former Hong

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<sup>29</sup> Ibid., 103.

Kong team member; and myself who is a Level 1 table tennis coach cum vicar and a representative of the Hong Kong veteran team. This is quite a strong combination that allows each of us to play coach and spiritual mentor. We have a double role, being the coach and the spiritual mentor who will use our different gifts to nurture different people, to inspire their interest in ping pong through the planning, implementation and evaluation of the PPF activities, training classes, tournaments, team training and life education, religious education and sportsmanship education. We not only just inspire the participants (students, parents, parishioners, relatives, colleagues, friends, competitors, etc.), but also inspire the trainers, allowing them to develop their work in ping pong, letting the Ministry to continue, and at the appropriate time, be able to participate in the fellowships of different age groups, promoting a sense of belonging, teaching and learning at the same time and influencing those teaching and learning on how to deal with different big or small-scale tournaments, nurturing Christian holistic values and outlook on life, being able to hold on to the steadfast perseverance in the spirit of sports.

#### ***(5) Continuous Mission***

If PPM can be combined with education, evangelism, religion, nurturing of talents, establishing body, mind, spirit, socialization, gregariousness; the culturing of ethics, intellect, physique, gregariousness, aesthetics and spirituality (combining the 6 into holistic health), then music, art or other ministries can also draw on this PPM to promote others and achieve similar effect. Some social organizations, like the YMCA, are the first to use the spirit of Christ to serve – “Not to be served, but to serve.” It uses this spirit to carry out recreational activities, hoping

that in small recreational activities, spiritual life will be created and established, thus promoting a caring community ministry.

#### **1.4. Design of the Thesis**

This chapter deals with the importance of the sports ministry in the health of the body, mind, spirit, socialization and gregariousness. Because it is an interactive activity for groups, it helps the church to put into practice the running of fellowship, social education and evangelism. In order to illustrate PPM in Hong Kong's social context, this chapter briefly introduces how table tennis came to Hong Kong through the British, the reason why it has become a popular local sport, and why Hong Kong has become a table tennis kingdom as it is so close to China, Hong Kong has the advantage of easy communication and accelerated development.

Table tennis as a sports ministry depends on interactive-group activities. It fits well to Hong Kong's densely populated and limited area, therefore it is appropriate to promote. It is easy to build up relationships and it also helps evangelism. Such factors as right time and right place really help to promote Hong Kong table tennis sports ministry. In addition, this chapter also states the reasons why HSC can promote PPM, its favorable environment, optimizing for quality education, social services and objectives of the church mission.

The second chapter details the examination of the project that is HKSKH Shatin HSC PPM. I will first introduce this Ministry's cause, strategies and the evangelism in different activities, the elements in nurturing and liturgical training, planning and organization throughout the Ministry, as well as the review and evaluation of the three major activities: PPF, Ping Pong Training Classes (PPTC) and Holy Spirit Trophy Invitational Tournaments. I will

list each activity's target, objective, and implementation, and make a preliminary analysis and assessment of each activity.

The third chapter explains my plan, implementation, and review of the work of HSC PPM, based on the theological and biblical belief. I think any church wanting to promote sports and recreation ministries differ from the activities done by schools or clubs. We must build upon the correct and appropriate biblical teaching and theology, and then we will not lose faith in the original ideal. In addition to the Bible and theology, this chapter also makes references to HKSKH current pastoral care ministry, school education and social services, the so-called 'three horse-drawn carriage' vision, so making a point of the 'pastoral ministry'.

The fourth chapter briefly discusses the cases of two sports ministries, namely YMCA of Hong Kong, the Greek Orthodox Diving for the Cross ministry; using these as examples for reference and comparison to HSC PPM. Some of these focus on health and friendship in youth ministry, some pay attention to worship and fellowship, and some focus on evangelism and leadership training. Some of these ministries provide some case studies on adolescent growth theory, education and social psychology, which can help us to think in terms of sociological progress in PPM.

The fifth chapter focuses on the review and evaluation of HSC PPM. I will explain the various tools used to evaluate the different activities, including questionnaires, discussions, meetings, individual responses, informal observations, dinner gatherings etc. The data collected will be displayed in comparative charts, using them to analyze the participants' reactions and comments in order to understand the ability to work out the short, medium and long-term targets; also whether the target method is appropriate and effective, whether a member of the

working group is responsible and cooperative. Finally, as a vicar, I would conduct a self-reflection, to see what areas in the Ministry can be improved, and to explore the feasibility of the continuation of this Ministry's development. I will refer to the concept of biblical, theological and pastoral studies discussed in Chapter 3, and use the case(s) on the two sports ministries in Chapter 4 to assess the effectiveness of work, for example, whether the participants' spiritual life, because of this Ministry, can achieve the goal of holistic education, whether they can establish friendship with teammates or believers reaching gregarious results, whether they are interested to participate in other church activities and achieve the target of soft evangelism etc.

The sixth chapter is the conclusion. It reviews what has been discussed in the previous five chapters of HSC PPM and make a conclusion, summarizing what other churches can do if they want to promote any sports and recreation ministry within their churches. It is definitely worth considering the idea and putting it into practice.

## Chapter 2. Strategy, Organization and Implementation of PPM at HSC

There are many churches in Hong Kong, which have different scopes of sports and wellness ministry. Different churches choose different styles to engage in this ministry. Most of the churches use basketball, football or music as their main channels.

<sup>30</sup> Basketball and football require large venues, which are difficult to hire and also easily affected by the weather. Therefore, they cannot be held throughout all seasons. In addition, these types of contact sport can easily lead to physical injuries. Normally the participants of these sports are young people and the promotions of these sports need bigger efforts such that they cannot be held easily. They also require more resources and certain number of players, therefore their success is limited and only a small number of people get the benefits of these ministries.

In comparison with other sports and wellness ministries, PPM needs only a relatively small venue to promote. Since it is normally held indoor so it is not affected by the weather, and it is suitable to be held at the church such as the church hall. In addition, this sport is suitable for people of all ages from the young to the elderly. Participants range from children of a young age to elders of more than ninety years of age. Everyone, depending on his or her needs, can practice and compete hard. The participants can leisurely enjoy the sport. It is suitable for everyone in the church to participate in this Ministry.

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<sup>30</sup> For example, within the province of HKSKH only 3-4 parishes hold Basketball Invitational Tournament as a one-off event every year; other churches in HK are similar.

## 2.1. Strategy of PPM

Strategy of the PPM: PPM is a method, just like the activities promoted by the Ministry including PPF, training classes, team practices, and Holy Spirit Trophy Invitational Tournaments, etc. Also in the three main types of activities, we have added skilfully a certain amount of time for sharing the gospel, life nurturing and liturgical elements. We hope that all stakeholders, including principals, coaches, team leaders, teachers in charge, students, parents, PPM Organizing Committee members and volunteers, through these different activities can enable the Tournament Organizing Committee members, working group members and volunteers to lead by example in serving the participants. Through their friendliness and positive attitude, they could serve with initiative, love, care, acceptance, encouragement, and assisting participants to face loss positively. This would allow participants to be happy to make friends in a friendly environment without losing the exciting atmosphere of a tournament. In addition, participants would feel that the ping pong tournaments organized by the church are different from those organized by other organizations. The ping pong tournaments organized by HSC provide a different experience; unlike other ping pong events where people chase after fame and riches, using all sorts of means to achieve good results in order to gain entrance to famous schools. The various types of ping pong activity provide opportunities for future improvements, such as questionnaires where the given contact details can be used for follow-up purposes and also through individual invitations to participate in the various activities. Those students and parents who are invited to participate in the various ping pong activities are also being invited to future activities of the PPM and other activities of interest to them, e.g., Parents and children ping pong activities, Ping Pong Fellowship, reunion days, Sunday School etc. We

hope that through the various activities we could instil the positive energy to resolve the traditional misunderstanding in thinking that participation in our church's ping pong activities is for the purpose of winning only and also the distorted educational culture in which parents are striving to get extra points for their children in the hope of gaining entrance to famous schools.

The religious, spiritual upbringing and liturgical elements of the HSC's three ping pong activities:

**a) PPF**

Time: One Sunday afternoon from 3:00–6:00 pm in each month

Contents: 5-10 min of spiritual learning, followed by 10-20 min of fellowship.

**b) PPTC**

Target: Primary students

Time: 8-10 lessons in 2 months, 2 hours for each lesson.

Contents: Ping pong fundamental knowledge and training

Spiritual upbringing elements: Commences with prayer and training instructions for 5-10 min; drink break after an hour of training; gospel time and life education for 5-10 min; concludes with training instructions and prayer for 5 min.

**c) Holy Spirit Trophy Invitational Tournaments**

Time: Minimum twice a year

Contents: Commences with prayer and introductory comments highlighting the format and meaning of the tournament for 5-10 min, prayer and blessing at the closing ceremony.



#### ***d) HSC Ping Pong Team Practices***

Time: Approx. once every week or every 2 weeks

Contents: Meals, sharing skills and lessons.

### **2.2. Planning of PPM**

As the vicar, I want to avoid any misunderstanding from our brothers and sisters in Christ in thinking that I am not attending to my proper duties. So I have presented the report on the interrelated concept among PPM, ministry of nurturing and evangelism to the vestry. The PPM has been welcomed and accepted by the vestry members and many parishioners. The PPM can also be a different initial point of contact to build relationships for newcomers. Subsequently, we could spread the gospel to them and lead them to church as it is a gradual nurturing process of evangelization. So in addition to the PPFD being held on Sunday afternoons to attract those who are interested in playing ping pong, I have promptly organized a PPM working group. Being the initiator and convener, of course I need to lead by example, and let people know that I love playing ping pong since my childhood. As I grew older I have won many awards in playing ping pong.<sup>31</sup> I have successfully gained the grade 2 coaching certificate, and four times the Hong Kong doubles/group champion and team title holder with my youngest daughter. Since 2007 I had been ranked in group A (2007-2013) within the top 120 ranking in Hong Kong for seven years and in group B ranking for two years (Hong Kong has Men's A, B, C, D, etc. garrison constituencies, a total of 2,000 players in the ranking), also on behalf of several Hong Kong Table Tennis Veteran Associations, I participated in tournaments in Mainland China and abroad. In recent years to a more formal capacity as representative of the Hong Kong

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<sup>31</sup> See photographs in Appendix 3.

veteran players in events mostly held annually in Beijing, Ningbo, Shanghai, Guangzhou, Hong Kong and Macau, and in the 'Three Heroes Cup' to commemorate three of the former world champions: Rongguotuan, Fuqi Fang and Jiang Yongning, who were persecuted during the cultural revolution suicide sacrifice.<sup>32</sup> I still remembered the HKSKH Religious Education Resource Centre, which invited a German National Paralympic winner, Rev. Rainer Schmidt, (see photograph of book cover in Appendix 4), who held a Table Tennis Crusade in 2009. Rev. Rainer Schmidt has obtained a total of 24 world and Olympic gold and silver medals in groups and individuals Paralympic Games and World Championship.<sup>33</sup> I was honored to have the opportunity to play a table tennis exhibition match with him before the Crusade started. The Crusade was organized by the HKSKH Religious Education Resource Centre. At the Crusade, which over 5,000 people had attended, more than 100 people were touched by the message delivered by Rev. Rainer Schmidt and committed their faith in Christ. The evangelistic spirit of PPM for sport ministry came alive. Because of the love of the working group members, who are ping pong enthusiasts, the vestry has endorsed our PPM proposal. The vestry is also very much in agreement with us by supporting the organization and implementation of PPM activities to promote and foster the various goals of PPM. This is an opportunity in which each person can use his/her different gifts, skills and talents to serve the Lord.

### **2.3. Organization of PPM**

The working group of the PPM that I launched at HSC includes a retired school principal and his wife who love playing ping pong; three registered ping pong coaches including me, an

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<sup>32</sup> K.Y. So, 蘇根源《香港乒乓七十年》（*70-year History of Hong Kong Table Tennis*）（Hong Kong: Cosmos Books, 2006), 167.

<sup>33</sup> See photographs in Appendix 3.

engineer (subsequently I appointed him as a vestry member and then he was elected by the vestry to be the leader of the Sports and Wellness Club who reports to the vestry regularly on the annual planning of the PPM), a teacher who is a Level One registered coach; a member who changed his church membership to HSC because of ping pong, who had been in seven occasions represented Hong Kong in playing ping pong, to assist in the planning of the activities in the PPM. We have also invited a club called 'Ping Pong Servant' which is very appreciative and agreeable with my ping pong philosophy. The headcoach and the volunteer coach of the Ping Pong Servant had implemented training classes at HSC. Majority of the working group members is regular church attendees. We are willing, through the PPM, to teach and spread the Good News to parents and students. We have one thing in common: To serve voluntarily, since the church does not charge for rentals, everyone is willing to put in the time, skills, physical strength to assist. We aim to build relationships with students and parents, with the sole purpose of the gospel and to establish the right to learn the meaning and values of sports. We believe the gospel is a priceless treasure that cannot be measured by 'fees' or in other monetary terms. In the process of promoting the PPM, we can also equip and train them as the future leaders of the Ministry; to prepare and reserve personnel for the church. Through the design and organization of the various ping pong activities/contact points, we can endlessly promote this Ministry.

#### **2.4. Implementation of PPM**

To accomplish the goals of the PPM, there are several activities organized to take place on regular basis. They are as follows:

**a) Ping Pong Fun Day (PPFD)**

*Objective:* One Sunday afternoon about three hours in each month. Targeted people includes a wide range, both inside and outside the church and around the neighborhood. Our parishioners, friends, colleagues or relatives, as long as there is an interest in ping pong, regardless of gender and age, can participate in this Fun Day. This Fun Day activity has been implemented since our new church premises was established in 2009.

*What are the aims?*

We have categorized the PPF as a 'one star' activity. (Note: we have categorized in terms of 3 levels of quality for our ping pong activities: 'one star' is more for beginners and practices; 'two stars' for training; and 'three stars' for tournaments.)

Why the PPF is categorized as a 'one star' activity? It is desirable to provide a relaxed atmosphere and without established religious rituals such as prayer. There are only at the beginning of the gathering a brief introduction and welcome of new friends in order to get to know each other. We then introduce the three allocations of tables for the day, a bit of spiritual fellowship and sharing in a period of twenty minutes in total. We try to make the newcomers feel welcome in a friendly, warm and hospitable environment. We want to provide hospitality to people, good venue and excellent activities. We aim at establishing a relationship with the participants. We want to make HSC as a warm welcoming church. Even in the PPM we want our newcomers to feel at home and enjoy the physical and mental health, and fun that ping pong can provide. Theologian Robert E. Webber had once said: "Our God is a God who

welcomes. In order to let guests know that our God is a welcoming God, we need to become a group of people who welcome."<sup>34</sup> This is a good spiritual advice.

The design of the PPF is sensitized to the needs of the newcomers to our church. Many people have some personal bias towards church, either feel the church people are too warm or too cold; either the ambiance is too serious or too focused on spirituality. The PPF and other activities of the PPM is to break this impasse and prejudice, so that either active or not so active people are willing to participate in our activities. The French philosopher Voltaire had said: "Life is founded by exercise."<sup>35</sup> Voltaire liked walking, running, fencing, horse riding, swimming, hiking, sunbathing and other sports until the age of 80 when he also mountaineered with friends to watch the sunrise. As long as people are doing exercises, troubles will be eliminated, and pressure will be reduced. After exercise the body and mind will be relaxed; by sweating through metabolism our mental state will be renewed. People will naturally renew their strength, all in all, we desire the PPF to achieve the following objectives:

- i) to enjoy the fun provided by playing ping pong;
- ii) to establish friendship, meet friends with sports and to attract different people or groups to participate;
- iii) to let people both inside and outside the church to feel at home, not just at the level of spiritual worship that they are welcome, but also through a variety of wholesome healthy recreation and sporting activities that they are kindly welcome; and

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<sup>34</sup> R.E. Webber, *Empowered by the Holy Spirit – A Study in the Ministries of Worship* (Hong Kong: Hong Kong Baptist Theological Seminary, 2004), 73.

<sup>35</sup> Cited in K. L. Luo, 羅家倫〈運動家的風度〉(“Manners of Sportsmen”), Chung Shan Education website, Lesson 7, Book 3. (appeared on October 24, 2001).

iv) to have a simple program: a simple welcoming of new friends and introduction of program of the Fun Day, followed by simple devotional fellowship where we learn from each other for about 20 minutes.

*How does the PPFDF get implemented?*

It is through the church weekly, noticeboards, mobile network, telephone and personal contacts that we promote the PPFDF. The PPFDF is held on Sunday afternoon in the church hall using three ping pong tables. Usually there is one table being used by a coach to teach beginners, a second table where participants are accompanied by a coach to practice skills and be challenged with game play, a third table where participants can enjoy free rotational game play in a casual manner. All these are designed to meet the different needs of the participants. All participants can easily enjoy all kinds of activities and fun that ping pong could bring.

*Evaluate the effects of PPFDF:*

In the past five years (2009-2013) PPFDF has been held ten times per year in an average of almost one PPFDF per month. Most of the time, they were on Sunday afternoon 3:00-6:00 pm. Usually, there were 10-20 participants with about 15 participants as the mean. Over the five years, there were a total of 750 participants with 15 people being baptized and joined the church through the PPFDF. Among these fifteen people, there were four students, two coaches, four parents, two housewives, one retired public servant and two fully employed people. Some of these people have changed their church membership. The reasons for changing church membership were: either because they themselves or their children like to play ping pong; individual reasons, such as the church's magnificent appearance; pleasant ambiance for worship; residing nearby the church; had not been to church for a long time; and had been

looking for a suitable church. However, the common element was that they like to play ping pong.

***b) Ping Pong Training Classes (PPTC)***

Targeted attendees for training classes:

The main target is the primary school and junior high school student. In the past there have been two training classes; one for the fundamental training while the other was for the tournament training. According to the 2015 questionnaire, those students and parents who indicated their willingness to participate in fellowship were of a relatively small number. There were only three students and three parents, totalling six people who wanted to participate in fellowship. The working group feels that the transition from PPM activities to joining the church fellowship is an ideal situation. However, there maybe some who wanted to linger on in the PPF for a slightly longer period to build relationship. This is not a bad thing and there is no need to rush them through because students and parents love to participate in the ping pong activities organized by the church. The summer training camp is in the planning stage. The targeted students for the summer training camp come from the affiliated schools of our church or from neighboring schools, and also the children of our parishioners. The Ping Pong Servant who assists with the training of the primary and high school teams in our area, and responsible for running the interest classes, also leads those children and parents, who are not yet Christians, to attend our training classes. Those who are in charge of the sports clubs and their coaches agree with our ideology; they are also Christians. The fundamental training classes are mainly designed for the beginners and their parents.

*Objectives (reasons for PPTC):*

- i) Nurturing junior youth and youth: the students are at the learning age so it is relatively easy to educate and train them;
- ii) Counter culture: Hong Kong parents desire especially for their children to get into good schools and receive a good education. This has become a trend. Most parents never consider the differences in needs and strength of their children. Various sporting skills such as ping pong and artistic abilities have become a way to get into a good school. However, they have ignored the true meaning of sport, positive attitude toward success and failure, sportsmanship and team spirit; and
- iii) Promoting a holistic healthy sport: This PPM organized by our church is different from those that are organized by outside organizations. This Ministry promotes healthy sport by providing a 'Whole Person' development including body, heart, spirit, socialization and gregariousness through training. The benefits of these are as follows:

Body – Through training for ping pong, athletes can be trained for eye- hands coordination. Ping pong is one of the fastest moving sports that require the quickest responses. Top class athletes need to make judgment within one fifteenth of a second to decide on the position, speed, force and spin of the ball. Training can help metabolism, hands, eyes and feet coordination. Ping pong can promote health and in some cases reduce short-sightedness.

Heart – Ping pong can train our skills, willpower, determination and discipline. We need to have determination, strive unceasingly to reach perfection. The learners can set their own goals, e.g., to lose weight through training and sweating, or to improve their skills,



or to cope with competitions etc. Every learner can have his/her own goals. Ping pong is to nurture the heart through training with a correct attitude towards winning and losing. Even if their goals are to lose weight, they are participating in a healthy sport. Their attitude is worth appreciating and encouraging.

Spirit – This is to learn how to be a person and understand the meaning of life. Since we have a gospel session, we sow the seeds of the gospel and help the learners to understand religious and life education. Spiritual and life education is to let God's Word to change our lives. When a person's life is inspired, he/she would change his/her narrow views and improper values on sports. A happy person is to have a balance of all these elements.

Socialization – Ping pong training is a social activity. Through training, students and parents can interact, communicate and learn to get along with each other.

Gregariousness - Through training, the students and parents would learn to build human relationship and team spirit by staying in a church environment.

iv) Provides parents and children with activity time: Nowadays, parents and children are busy for their own sake and seldom gather together. According to the Hong Kong Wen Wei Po 2013, 40% middle class parents accompanied their children not more than two hours a day.<sup>36</sup> Some parents gaze at their iPhone more than their kids. Relationship becomes alienated owing to the lack of communication. PPM becomes a useful instrument to offer a venue allowing parents and children to be together to learn and play; and more importantly to communicate.

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<sup>36</sup> According to a report in Hong Kong Wenweipo (April 29, 2013), 40% middle class family accompany their kids not more than two hours a day.

*How do the training classes get advertized and implemented?*

Since most of the participants of the training classes are primary students and junior high school students, the classes can be advertised and promoted through church weekly, individual invitations, telephone calls and letters, inviting principals and teachers in charge to contact those students and parents, who are interested in ping pong, to invite them to participate in the training classes. Apart from these, the church also invites responsible sports club coaches to assist in promoting the training classes.

*Implementation procedure:*

PPTC provide a nurturing platform. Within these two-hourly training classes, the coach inserts skills and techniques training at low, medium and high levels of 5 minutes duration each. The vicar or principal also provides intellectual nurturing to subtly establish a correct concept towards sports, and also sow the seeds of the gospel, to instil proper values in facing success and failure.

*Process of nurturing:*

There is a saying: "Like father, like son." Many children are interested in because their parents are interested. We especially invite parents to come to the training classes for the purpose of having both parents and children to enjoy this sport that benefits their bodies and minds as well as enabling participants to have fun among family members. With parents' participation, training is twice as effective. During this training class, parents also have a table to practice with a coach. This is better than just sitting on the sideline and watch. However, not all parents would want to play ping pong, so training classes also provide an opportunity for parents to communicate with each other. These training classes allow a coach to train the

parents so that they would enjoy the fun of playing ping pong as well as training with their children. In addition, during the three 5 minutes training sessions (from the beginning, drink break to the end) with the coach and the intellectual nurturing by the vicar, everyone must stop from what they are doing at the time and listen attentively to the nurturing information provided to the children. In this way, parents and children both learn from the life education that facilitates the parent-children communication in knowing our goals.

Of course, the training classes can include a wide range of topics. Apart from the basic techniques for beginners, they also include tournament-level training sessions. The ping pong training camp (in planning stage), badges scheme - Bronze, Silver, Gold, Platinum and Diamond grades for a self-testing purpose regarding skills and techniques (This scheme is still in a planning stage. The training sessions involved are for trainees to enter ping pong tournament organized by Hang Seng Table Tennis Academy.) It is hoped that it would build up the spirit, body, mind, socialization and gregariousness development. Both quality and quantity are valued. This Ministry combines the school, church and community service, letting the students to understand about life through playing ping pong. After the completion of all the training classes, students and parents are invited to attend the HSC Ping Pong Fellowship,<sup>37</sup> which was established on June 29, 2014. This would further develop the interests of both parents and students through having fellowship with brothers and sisters in our church, who have similar interests, missions and tasks, to grow together in PPM.

*Evaluation of training classes:*

Evaluation process can be varied including the following:

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<sup>37</sup> The Chinese word [ 靈 ] is for 'Holy Spirit', [ 乒 ] is for 'Ping Pong', [ 團 ] is for 'Fellowship'.

- i) Survey questionnaires (for the use of 2013 and 2015 primary schools invitational tournaments);
- ii) Parents and students reunion day, afternoon tea, parents and students meal gatherings;
- iii) Sharing and communication in the Ping Pong Fellowship to evaluate the effects of the training classes on students and parents;
- iv) Discussions in the working group meeting and meal gatherings; and
- v) Collection of individual responses (including informal observations and different stakeholders' responses).

Students and parents are also invited to participate in various activities of the PPM. The HSC representative team trains weekly, if possible, on a long-term basis. The various ping pong activities are in fact just a beginning, a welcome point of contact. It is a ministry, which God bestows on me and other brothers and sisters that combines nurture, skills, experiences and gifts. God has allowed us to commence this Ministry at HKSKH HSC. If this is successful, it can be a model and a reference for other ministries such as football, music, arts, martial arts, and medicine etc. All these can be greatly used by God to become effective contact points, evangelistic pathways and channels to serve in different communities.

In the past five years, HSC had held one primary school ping pong training class (there were ten students registered for the eight sessions; an average of 8-10 attendees. Because of the training class, there are three students who regularly return to church to participate in Sunday School and youth fellowship. In addition, in line with the table tennis tournaments for schools, we also held a training class for tournaments with the purpose of selecting 8-10 primary school students from the church and the Ping Pong Servant, together with 2-3 primary

school students from our church as our church's representatives to enter the New Territory four districts' primary school invitational tournament. The training class included understanding and knowing the rules and meanings of the tournament, and also provided a chance for the participants to train prior to the tournament. After the training class and the tournament, we also held a reunion day inviting all the participants and their parents to join us in the Ping Pong Fellowship. For the reunion day, 32 parents and students attended. The whole plan was to invite them to join other ping pong activities such as the training camp, badge scheme training class and PPF's fellowship.

***c) Ping Pong Invitational Tournaments (PPIT)***

Over the past seven years, HSC has hosted many tournaments with different objectives. The Holy Spirit Trophy includes: secondary schools tournaments; twice primary schools invitational tournaments; parishioners' different companies invitational tournaments; different churches invitational tournaments; elderly trophy invitational tournaments; church anniversary parents and children, married couples, elderly, godchildren doubles and church internally ranked tournaments; sports club invitational tournaments; Hong Kong environmental protection inaugural wooden bat/sanded bat invitational tournament; and other planned tournaments in the future.

*Objectives: Mainly through different tournaments to contact different People*

- i) To apply their knowledge: bring into play the skills and techniques gained from the PPF, training classes or usual practices;

- ii) To allow various participants to understand more about the meaning of success or failure, continual fighting spirit and not to use any means, regardless of good or bad, to achieve one's own personal goals;
- iii) To allow PPM committee members, working group members, volunteers to serve with love, to show servant leadership, teamwork and team spirit, and to display the selfless and sacrificing Spirit of Christ;
- iv) To allow participants to learn team solidarity during the tournaments; to encourage each other and exchange strategy ideas;
- v) To emphasize the concept of making friends with sports, communicating with each other, understanding each other, building friendship first and tournament second;
- vi) To emphasize that all participants must comply with the rules of the tournaments, display good characters, unlike other tournaments held elsewhere, there are no complaints, no time-outs, and learn to enjoy the games in the course of the tournaments;
- vii) To respect the tournaments, respect for themselves and their opponents, respect their leaders and coaches, also respect opponents' leaders and coaches, respect umpires and the various regulations of the church such as keeping the venue clean; and
- viii) To learn the spirit of the Olympic Games, e.g., the Beijing 2008 Olympic Games; to promote all the universal values of the Olympic spirit such as peace, friendship and progress. Fuwa is promoted to the athletes of all nations the good wishes of living in harmony with nature. The tournaments held at church also need to promote the harmony between God and people, in order for us to receive God's blessing. The other five mascots created together with Fuwa were: 'Beibei', 'Jingjing', 'Huanhuan', 'Yingying' and 'Nini'. They were collectively

a symbol of 'Beijing welcomes you'. Every Holy Spirit Trophy Tournament is a symbol of 'HSC welcomes you' as an expression of our church's warm invitation. The unquenchable flame of the Olympic torch may also be a symbol representing the Holy Spirit, which often touches people's hearts.

Just one Beijing Olympic Games has already a lot of things worthy for contestants and us to learn from. Things about progress, such as: self-optimism; continual improvement; to be one with nature; to be faster, higher and stronger. In terms of friendship, such as: transcendence; integration; solidarity; friendship; progress; equality; self-improvement; happy to receive friends from afar. In terms of peace, such as: harmony; treasuring harmony; harmonious development; peaceful progress; live in harmony and win-win cooperation; and a wonderful life that is the common ideal of the world. The Olympic spirit has a long history, through slogans and songs, the image of the world and every athlete from all corners of the world, in this chaotic unrest generation, through the implementation of sports such as the various tournaments at HSC, each sport occasion can express this friendship forever (大同精神).

*How to organize a tournament:*

- i) To convene a working group of the organizing committee to plan for the Tournament date, venue and time, tournament schedule and the regulations;
- ii) Through the invitation letter, weekly newsletter, telephone and smart phone to set up a network group to contact as soon as possible the person in charge or unit involved;

- iii) After the reply slips have been received and applications confirmed, the Sports and Wellness Club Leader and the Tournament Secretary-General commence designing the tournament schedule;
- iv) To recruit helpers including members of the working group, Holy Spirit Ping Pong Club team members, church volunteers, volunteer coaches, volunteer umpires and assisting club 'Ping Pong Servant' to send a coach or a secondary school volunteer assistant; and
- v) To send a kind reminder via the smart phone or telephone to all participants on the eve of the tournament to prompt them to turn up on time on the day of the tournament.

*Example of the tournament schedule:*

- i) Welcome address (Vicar or school principal, depending on the target group and nature of the tournament.);
- ii) Prayer (Vicar);
- iii) Introduction of competition system (Leader of the Sports and Wellness Club);
- iv) Taking photograph of all participants, expressing that we are a church family;
- v) Opening ceremony;
- vi) Exhibition match (E.g., doubles exhibition match by the Hong Kong representative team, and between the oldest and the youngest participants to demonstrate that ping pong is suitable for all ages. There is also the first-time exhibition match between wooden bat and sanded bat etc.);
- vii) Morning session for various round robin matches (9:00 am-12:30 pm);



- viii) Buffet lunch (12:30-2:00 pm): Divided into small groups (about 10 people per table, use about 8 tables) to facilitate communication, use sports to make friends, create friendship and deepen understanding;
- ix) Knockout competition, operating in two divisions to illustrate that those who have been knocked out early could still win a prize. In the sight of God, every participant is important. This also enables every participant to stay until the prize-giving ceremony;
- x) Prize-giving ceremony (Invited guests: Hong Kong representative team, tournament sponsors, vicar, organizing committee members, church warden etc.);
- xi) Prayer and blessing (Vicar); and
- xii) Successful conclusion of the tournament.

*Evaluation of results of the ping pong tournaments:*

The HSC holds annually or biannually, in different levels of complexity, the Holy Spirit Trophy Invitational Tournaments. These Tournaments have become a part of the photographic recollection at the annual New Year's Eve Thanksgiving Service at the HSC. From 2009 to 2015, there had been about ten Tournaments within seven years. Most of the Tournaments were held on Saturdays or public holidays. On average, there were 50 to 120 people who had participated in the various tournaments such as: Internal contests among members of the church; primary and secondary schools, various churches, organizations of the church members or invitational tournaments. For the ten Tournaments within the seven years, the number of people with whom we have come into contact was from 500 to 1,200 or more. Because of the Tournaments, there were fourteen people (including the leader of the Sports and Wellness Club and members of the working group in the PPM), who had joined the church. On average, there

were two people who had joined the church each year. Regularly there were ten members of the congregation who had helped in the Tournaments. There were eighteen people who were willing to assist with umpiring and other tournament activities. Most of these people had yet to believe in God, but they were still very supportive of the Holy Spirit Trophy Invitational Tournaments. Those people who had participated included myself and the Sports and Wellness Club Leader whom I have known for a long time, our friends and other club members, coaches, teachers, professionals, businessmen, truck drivers, insurance consultants and students etc. Because of the various competitions, many experiences were gained especially from the two primary school invitational tournaments within the seven years. The two targeted groups of people, to whom this thesis is focused on, are the students and parents. There is in Chapter 5 a more detailed analysis for the data derived from the information gathered by the questionnaires that was used for the reviews and evaluations of the ping pong tournaments in 2013 and 2015.

## **Chapter 3. Biblical Foundation and Theological Belief of PPM**

It is common knowledge that Hong Kong society and school culture have some incorrect impression towards sports. Most people are using sports as a way to get into famous schools instead of emphasizing on sports itself. Some competitors show no sportsmanship during competitions and try to win unscrupulously. The very first important aim of the PPM at HSC is to change this incorrect thinking and attitude for the young students. We hope to cultivate a correct and healthy mindset. In another word, this Ministry is a way to streamline education.

### **3.1. Spiritual Formation**

Throughout our lifetime, we would face up to smooth and difficult situations. We would face success and failure in sports competitions, applying for jobs or getting into tertiary education. If we want to overcome difficulties and succeed, we need to hold fast to our aim and wholeheartedly create opportunities. We may get angry when we fail or try to break the rules in order to win. The gains do not make up for the losses. PPM hopes to promote biblical and theological attitude to participants especially the young students. We hope to help shape their minds and spirit in a healthy way.

Talking about spiritual formation, we often think about the monasticism in the early churches, especially in self-denial and asceticism. Asceticism considers human bodies are tempted by our flesh, worked against the Holy Spirit and caused people to sin. Therefore we need to have strict rules for living, e.g., controlling our bodies and lust by fasting, working hard and praying constantly to avoid sinning. This view considers our bodies are hindrance for our spiritual development and the strict rules for living are the tools to limit our characters.

In the 3<sup>rd</sup> century, the ascetic ideal was a particular way of life that had gained adherents throughout Christendom, thus leading up to the age of the Fathers of the Desert and the beginnings of monasticism in the 4<sup>th</sup> century. From that time the monks both in the East and in the West became leading representatives of asceticism, which was practiced not only in such external exercises as abstinences, fasts, and vigils, but also in the interior abnegation required by the virtues proper to the monastic life.<sup>38</sup> PPM as a Sports and Wellness Ministry has a different view towards these two schools of thoughts. We believe that God created our bodies and we need to honor it. In Stephanie Paulsell's book, 'Honoring the Body', she introduced the Christian thought on the goodness of the body. She brought out the ways in which the practices involved in honoring the body are mandated by God's relation to human and the convictions surrounding creation, incarnation, and resurrection that Christians hold. Also, in her view the practice of honoring the body is integral to Christian spirituality, unlike some ideas that would have the 'spiritual' opposed to the 'physical'. In her book, Paulsell explores a set of activities that are part of everyday living and how the body might be honored in these activities. These activities include: bathing, clothing, eating, working, exercising, loving, and suffering.<sup>39</sup> Therefore when we train appropriately, our bodies become healthy, when our bodies are healthy, our spirits can also be healthy. When our spirits are healthy, we can have harmony in our human relationship. In Lincoln Harvey's book, *A Brief Theology of Sport*, he noted the exploration of the doctrine of creation that allows us to draw out two key points. He combined

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<sup>38</sup> F.L. Cross and E.A. Livingstone, eds., "Asceticism" in *The Oxford Dictionary of the Christian Church*, 2<sup>nd</sup> ed. (Oxford: Oxford University Press, 1983), 95.

<sup>39</sup> S. Paulsell, *Honoring the Body: Meditations on a Christian Practice* (San Francisco: Jossey-Bass, 2003).

these two points to teach us that creation is essentially unnecessary yet meaningful.<sup>40</sup> The doctrine of creation: God makes and inhabits His world, but the world is contingent, unnecessary, un-serious (though meaningful), because God leaves creation space to be itself. Harvey establishes that sport is like us. You cannot force someone to play as any PE teacher would testify, even if you make someone perform physical actions resembling a game, they are not playing the game. Play has to be unnecessary; otherwise it is not play but something else. Games are also created by internally meaningful rules, without which it would not be the game, but something else. In these same ways, sport is how human beings chime with what we are again, unnecessary but meaningful. Harvey gives us a general orientation to sports in Christian theological perspective. It can be a way for us to enjoy playing and watching sports to the glory of God, knowing that it is an unnecessary, yet meaningful activity for you as a creature to partake in. PPM is the same; we are not forcing you to play. You can come and see if you like the game. When you come, you will enjoy it and find it meaningful. Once you enjoy it, you will become healthy both in body and mind. You would also like to share the joy of playing ping pong with others harmoniously. Healthy body and mind promote harmonious personal relationship. Our bodies may have weak moments, and since we are living in a sinful environment, we may be easily tempted. Therefore, we need to rely on the help of the Holy Spirit to overcome temptation and we also need to have fellowship with brothers and sisters in Christ. When we adhere to the guidance of the Holy Spirit and learn to follow the example of Christ step by step in a new life, we will cultivate the characters and habits of the children of

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<sup>40</sup> L. Harvey, *A Brief Theology of Sport* (London: SCM Press, 2004), 83.

God. We will have the ability to overcome sin and enjoy the peace and joy of healthy bodies and spirit (Galatians 5:16-26).

Moreover, to cultivate the characters and habits of the children of God step by step, we need to learn the spiritual rule of life just like learning the law of God or traffic rules. This will give us the appropriate interpersonal boundary and the boundary of God and people. We will know what is appropriate and how to live in peace with God and people. The purpose is not to limit people's freedom but to let people have true freedom.

Playing and enjoying ping pong, every player needs to follow the rule of game. If players do not abide to the rule of game, nobody wins and there would be no fun. PPM hopes to cultivate good habits and characters in young students, train their bodies so that they can enjoy harmonious interpersonal relationship and joyful hearts. We will let them understand the rightful rule of life and positive attitude are beneficial. There is a collect for peace in the Anglican Prayer Book:

O God, the author of *peace* and lover of *concord*, to know you is eternal life and *to serve you is perfect freedom*: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen. <sup>41</sup>

#### **a) Training Our Bodies and Minds, Persevere Through Difficulties**

Competitors should have positive attitude in competitions. Apostle Paul illustrated the correct attitude of competitors during an Olympic running race in 1 Corinthians 9:23-25. The competitors went for strict training and needed to restrict themselves in many ways before the

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<sup>41</sup> "A Collect for Peace," Morning Prayer, Rite 2, *The Book of Common Prayer* (New York: The Church Hymnal Co., 1979), 99.

competition in order to win a crown that was made with leaves and the glorious cheering of the crowd. Although it was a perishable crown that would wither quickly, Apostle Paul still used this example advising Christians to learn from this kind of desirable attitude of the Olympians who raced wholeheartedly for the prize. Apostle Paul took it one step further to advise Christians to overcome oneself and bring their bodies under complete control in order to win an imperishable crown. The preachers need to set an example otherwise they may be disqualified. He said, "I do all this for the sake of the gospel, that I may share in its blessings. Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize." (1 Corinthians 9:23-27 NIV)

Apostle Paul emphasized that:

- a) Everything we do aims for the gospel;
- b) Life is like a racing course: A person lacks training will not win in a race because there is only one first prize. We need to be prepared for imminent races at any time and win;
- c) Competitors need to train: All races that require strength need self-control. Competitors who want to win need to train with great discipline in their respective field. For a competitor, good balanced nutrition, sufficient sleep, muscle training, assisted exercise, warm up before any games need to be regularly observed;

- d) What is the aim? Athletes must have an aim. If we live our lives aimlessly, it is a very pitiful matter;
- e) Need to know the value of the aim: Athletes won a crown that was made by leaves. Plants wither quickly and so is their glory. Their prizes are perishable crowns;
- f) Pay the price for an imperishable crown: Apostle Paul ascertained that the ultimate aim of our lives is Lord Jesus. He is the way, the truth and the life. So he was willing to pay any price even to bring his own body to complete control. It is worth every effort to reach that aim; and
- g) Retain alertness: As a messenger of the gospel, we need to be alert at all times and bring our bodies under control. We need to be a good example; otherwise we preach the gospel to others but got disqualified ourselves.

A theologian, William Barclay<sup>42</sup> analysed this Bible passage with the concept of Spiritual Formation. Apostle Paul set a brief philosophy using the metaphor of life and races. 'Winning race needs training. We must train our bodies. This may be easily neglected in our spiritual life. Many people who are low in their spirituality maybe due to poor health. A person refuses to think may lose their ability of thinking. We cannot solve problems by closing our eyes to avoid seeing it. We need to train our spiritual minds using quietness and patience to face life's worries. Using God's power to face life's temptations. Using courage to face life's disappointments. Our bodies need regular training and so are our minds. So that we have balanced bodies and minds in order to grow healthily.

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<sup>42</sup> W. Barclay, *The Daily Study Bible: the Letters to the Corinthians*, 3<sup>rd</sup> Edition (Hong Kong: Chinese Christian Literature Council, 1991), 100-101.



Apostle Paul's aim is also the aim of HSC PPM for the training classes and the sharing during the gospel sessions as well as life education sessions. This aim is also emphasized during each tournament.

HSC PPM emphasizes:

- a) Endeavor to win: Although there is only one first prizewinner, all competitors in a competition should try every effort to achieve the best result. However, one needs to respect all the rules and the organizing group. This is said every time in the opening ceremony of Holy Spirit Trophy Invitational Tournament and there is no complaining and no appeal mechanism. Since the tournament was being held at the church, the righteous God was the ultimate judge;
- b) To bring out sportsmanship: It was emphasized that there is only one winner but everyone strives to win. Those who do not win need to accept winning and losing like a sportsperson. Keep competing fairly with skills. Persevere with courage and never give up. Respect all other participants and insist in completing the game, promoting sports for everyone and follow all related rules;
- c) To bring out the spirit of all the previous Olympic Games: Striving for excellence, building friendship, and staying together in peace;
- d) Although there is only one winner, at the Holy Spirit Trophy Invitational Tournament everyone gets a prize. This is to express that our lives are like ping pong that is, keeping liveliness, bounciness, and motivation. Facing up to challenges and pressure; and
- e) Introduce a higher level of aim: Although everyone gets a prize in the Holy Spirit Trophy Invitational Tournament, prizes are not the ultimate value of the Holy Spirit Trophy

Invitational Tournament. The aims of PPM are to meet friends through this ball game, sharing and bringing out sportsmanship. Ultimately the aim is to glorify God who watches us secretly, Jesus who leads us and is the beginning and the end, the Holy Spirit who cares about us.

The Holy Spirit Trophy Invitational Tournament was first held in 2011. On the trophies this verse 'bring my body in complete submission' was engraved. This verse is for all participants as they step into the society, running our life's journey, encouraging them to train diligently with self-control at a physical level. On the other hand, at the psychological level, competitors need to bring their bodies into complete submission, have the will to compete, work hard to achieve good skills and success with their bodies and minds.

The second Holy Spirit Trophy Invitational Tournament was held in 2013. On the trophies we inscribed 'obtaining imperishable crown'. This is copying the way Apostle Paul advised the Christians. In their lives, Christ is the motivation of changes and the ultimate goal of their lives. For the future Holy Spirit Trophy Invitational Tournaments, we will consider inscribing 'that I may gain Christ' (Philippians 3:8 NIV). This is to encourage the winners that fame and wealth are only temporary; Christ is our ultimate aim. We could use 'Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead. I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.' (Philippians 3:13-14 NIV) Having these verses on the trophies would advise the winners not to be self-satisfied when they won trophies of this world but to strive for what is ahead. Apart from having these verses to advise the participants of Holy Spirit Trophy Invitational Tournament, we also advise participants on a physical discipline

level by sticking to the rules and sportsmanship. On the spiritual level we advise them about the imperishable crown in Eternity. They also need to strive for the aim with all their hearts, minds, strengths and wills.

#### **b) Abiding to the Rules and Respect Others**

Table tennis has rules for the players, umpires, coaches and the competition organization. If everyone follows the rules, then all players can enjoy the fun of the game and to work on the techniques. Our PPM is cultivating sportsmanship and manners in the students. We are bringing out rule abiding, respecting others, not getting angry easily and not over-worried about winning or losing as a kind of good habit.

Table tennis is a sport with set rules. All games around the world follow the rules set out by the International Table Tennis Federation as the standard. Table tennis games in Hong Kong also follow these rules every year.

The table tennis rules include its facilities, umpires and players. For example, the size of the tables, umpires' requirements and players' regulations. Correct serving is bouncing the ball on the table once before crossing over to the other side. The opponent needs to bounce the ball once before hitting it back. The International Federation has regulations for the size and thickness of the bat, the type of glue in order to stop people using glue with toxic fume. This game would have been an enjoyable and fun game, however, some people try to win by breaking the rules.

When God created the world, He set the rule in the Garden of Eden. He told Adam to eat any fruit in the garden except the fruit from the tree of the knowledge of good and evil (Genesis 2:8-25 NIV). Man broke the rule. God originally wanted man to follow the rule and live

happily in the garden, tasting different kinds of fruit, enjoying the sweetness of his spouse and serving God by managing things God had created. God gave man the authority to name the animals and manage everything. Sadly man broke the rule by knowingly eat the forbidden fruit and the punishment is spiritual death. Man is separated from our creator God. Man became perishable both spiritually and physically. Death came into the world through Adam (Romans 5:12-14).

God is a faithful and honorable God. From the Garden of Eden to the Old Testament time, God set out laws in the first five books of the Bible with the Ten Commandments for the Israelites to follow. God is also full of grace and kindness. As long as people repent, He would show mercy and salvation. Therefore God set another rule. He sent His Son, Jesus, to the world. Whoever believes in Him will enjoy the peace and joy that He prepares for them. At the last supper, Jesus humbly washed the disciples' feet. He set out the New Testament of loving God and people. To love one another is the more meaningful way of life.

In Matthew Chapter 5, Jesus set out the Beatitudes with three spiritual exercise/rules, i.e., pray, fast and offering. People need to have spiritual exercise/training in order to experience the presence of God; our spiritual lives would be nourished with good spiritual health. Worship, Bible reading and spiritual time are also a kind of spiritual exercise/training.

Today in the education field, there are parents and students trying every way to win unscrupulously. If the team leaders, coaches, players and parents foul the rules, they will eventually get expelled. Just like Adam and Eve got expelled from the Garden of Eden. Ping pong is like our lives, if we follow and play by the rule, we enjoy harmony in our lives. Just like Maria Sharapova who failed a drug test at the Australian Tennis Open. She needed to face more

than just losing her income from advertisements and the game; her life as a sportsperson and fame is facing an enormous test.

### **3.2. Social Transformation**

Hong Kong is a community that values fame and profits, but lacks spiritual and moral principles. Facing an economy that is driven by knowledge and market values, majority of people decided that their community standards based on knowledge level and creative power. The global competition pushes people to continuously add values to their own lives. Although this is a motivation of growth, it is also a never-ending pressure. Young people found that their future is getting grimmer and grimmer. Those who graduate from kindergarten, primary school, secondary school and university have bleak prospect for jobs. Facing this invisible pressure, there were more than 20 cases of suicide in the last six months in Hong Kong.

From their suicide notes, 60% of these were caused by education pressure. Most of them were high on their IQ (Intelligence Quotient) but low on their EQ (Emotional Quotient) and AQ (Adversity Quotient).

On the other hand, since 1997 when Hong Kong returned to Chinese sovereignty, the community has accumulated senses of resentment. Some people blamed the government for using inappropriate policy that does not distribute resources fairly leading to a wide gap between the rich and the poor. On top of that, Hong Kong has not been teaching their people national views and a sense of love for their own country. There is resistance towards the people from Mainland China and the way China rules. Some people even do not know the 'One

Country Two Systems'.<sup>43</sup> They expressed all these dissatisfaction towards the government on sports that have nothing to do with the government. An extremely bad case was making rude noises when the Chinese National Anthem was played at a football game. This uncivilized action showed the root of disrespect, a lack of national sense, sportsmanship and moral towards the country, the host unit, the players and all other spectators. There is an urgent need to streamline life education to include sports and wellness activities in order to educate the crowd.

In the Hong Kong society, which shows signs of confusion, discontent, dissolution and unhappiness, how do our children know where they are going to find a way out? What does it take to be free from meaningless living? Do they know the meaning of life and beyond? I think the church is able to play the roles as spiritual mentors and faith companions on the journey through PPM. Church is the place where it is able to provide our children a foundation of faith, a ray of hope and a bond of love. As theologian Moltmann experienced as a youth in Hitler's military in WWII, the situation was much worse than the Hong Kong people are facing today. He was eventually captured as a German soldier and was sent to a Prisoner of War camp in Scotland. However, like most German soldiers, Moltmann had no involvement with the Holocaust, but he shared the nation's profound shame and guilt for the crimes. This was the time of darkness and suffering for Moltmann. Nevertheless, hope follows suffering. Fortunately, his Scottish captors were very kind. The thing that especially impressed Moltmann was that they forgave him and this affected him profoundly. They also gave him a book as a gift and this gift changed his life. It was a book as Moltmann described, "full to the brim with future

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<sup>43</sup> "One Country Two Systems" is a concept from the Basic Law. Since Hong Kong returned to Chinese sovereignty in 1997, it allows Hong Kong to enjoy a self-governing, capitalistic life style for 50 years.

hope".<sup>44</sup> PPM may be a gift of hope that brings young people a ray of hope for the future. Also, for Moltmann, "hope is the inseparable companion of faith".<sup>45</sup> In the introduction to Moltmann's *Theology of Hope*, he uses the phrase 'believing hope'<sup>46</sup> and goes on to quote from Calvin and says that, "faith is the foundation upon which hope rests, hope nourishes and sustains faith."<sup>47</sup> We are called to be the ushers in the Kingdom of God that Jesus proclaimed, to restore religion to its rightful place in society, and to restore Christian hope to individuals. This call can be answered by acting as individual persons or companions just to be there for those in need and journey with them, and thereby to offer to society and those on the margins of society the gift of God's hope. Let us not forget the impact of the small act of kindness of the Christians who visited the young POW in Scotland, far away from home, broken and filled with remorse and despair. Their simple gifts were that of forgiveness and the Word of God – the God of Promise, the God of Hope – that passes through all understanding, all inside a book, full to the brim of hope.

Perhaps we can take a first step and sow some seeds of hope through the channel of PPM, for a society that is in need and for individuals who are in need. For broken individuals, we can show kindness, be with them, journey with them, and offer them the gift of hope. When we carry out the mission of PPM, we participate in what Moltmann advocated in the active participation in the world in order to speed the coming of that better world. Moltmann describes it succinctly as "active hope".<sup>48</sup> That is to turn hope into action. Moltmann said, "A proper theology would therefore have to be constructed in the light of its future goal.

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<sup>44</sup> J. Moltmann, *Theology of Hope* (London: SCM, 1967), 45-47.

<sup>45</sup> *Ibid.*, 20.

<sup>46</sup> *Ibid.*, 19.

<sup>47</sup> *Ibid.*, 20.

<sup>48</sup> *Ibid.*, 16.

Eschatology should not be its end, but its beginning.”<sup>49</sup> In Moltmann’s opinion, all should be seen from an eschatological perspective, looking toward the days when Christ will make all things new. We are called to act by faith, by a ray of hope, by holding fast to the active hope, by loving care to the needy. Now it is time for us to forget the past social negativity and begin to act and move in the new phase of hope. As we do so, we may come to know the meaning of the Cross and the answer to human suffering.

The sports and wellness activities at the HSC is a kind of life education that imparts the value of faith, hope, and love.<sup>50</sup> It is imperceptibly educating the younger students through group activities in order to cultivate sportsmanship, respect and living peacefully with others. Moreover, our community is exploding with information but lacking in human interaction. Smart phones are replacing face-to-face communication. PPM can promote human and small group communication. Because of the common interest, we communicate and build friendship. Through various activities, we learn from each other, exchange information and wisdom and knowledge gained from the game. At the same time, building friendship helps to make others more willing to join in other church activities, develop a heart of serving others.

In order to improve the competitiveness of children in an overcrowded society like Hong Kong, schools and parents are paying attention on intellectual ability. They continuously push their children to reach the very top forming a situation like the top-ranked students is the only group with a future. Education becomes a tool that produces top intellects and not educating the whole person. Students are forced to excel in all subjects and to meet everyone's

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<sup>49</sup> Ibid., 16.

<sup>50</sup> Chan, H. C. 陳衍昌 《生命的培育》 (*The Cultivation of Life*). Hong Kong: Christian Literature Council, 1989. Ng, Peter T. M. 吳梓明 〈基督教宗教教育的涵義〉，載於吳梓明編：《邁向 90 年代的基督教宗教教育》。香港：華人基督教宗教教育促進會，1990. 頁 10-12.



expectations. They are seeking ways to breakthrough. If the students can find something they are interested and also be able to share the fun with others. Something that can be developed into a healthy team sport that promotes physical and spiritual health. From the sport, they learn to care for oneself, communication, and building community life. They can also increase their EQ, ability to persevere in pressure and remain motivated in hard times.

#### **a) Mission and Vision to Inspire Social Transformation**

One of the aims of PPM is to provide a sports and wellness fellowship to let like-minded people to experience sincere friendship and the peace of reconciliation. However, this sort of fellowship of love might become a shelter to avoid social conflicts and the real world. If in such a way, PPM could not produce the positive changes that are needed for the society. If an organization's centripetal force were too strong, it would become a highly exclusive elite club. We would enjoy the relationship and benefit of this small group but neglect the needs of the majority in the society. Sometimes it would harm the justice and equality of the society, which is the problem of widening the gap between the rich and the poor, and in turn develops classism.

In Luke 4:18-19 NIV, Jesus proclaimed His mission: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."

The mission of a church is to bring the gospel to the poor. A liberation theologian in South Africa saw how the greedy and corrupt generals, politicians and rich merchants exploiting the poor. He reminded us that God is merciful to the poor and caring for the widows. As F. H.

Chimhanda, the lecturer of Systematic Theology & Theological Ethics, University of South Africa, noted: “The spotlight is on interrogating racial, gender, class, ethnical, age and creedal marginalization. The mutual connectedness of liberation, reconciliation and Black and African Theology is explored. African identity and values are examined in the context of black Africa’s contribution to multiparty democracy in a pluralistic, universalizing and techno-scientific world. The pertinent question is: Is the majority of (South) Africans really free, and hence the liberation agenda of Black Theology complete, having gone many years into independence from apartheid and colonialism?”<sup>51</sup> God loves everyone whom He had created and hopes that the whole society is filled with mercy and justice. This is consistent with the teaching from the prophet. Prophet Amos spoke of God’s expectation and principle for His people to practice fairness and justice in their lives. Only when justice rolls on like the Yangtze River, will society be able to enjoy true peace and prosperity. (Amos 5:24)

Sometimes the church may not be brave enough to proclaim the messages from the prophets when facing injustice in the society because of those who are in power. They may even be helping the oppressors, just like the churches in Germany during Hitler’s era. Hence, the fellowship of the church including PPM should provide priestly functions. We should encourage participants to care about the social issues and provide a prophetic function of social changes.

### **b) From Friendship to Fellowship**

PPM is a sports ministry that can easily agglomerate individuals and let them interact through a common interest. From this common interest they develop friendship and

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<sup>51</sup> F.H. Chimhanda, “Black Theology of South Africa and The Liberation Paradigm,” *Scriptura* 105 (2010), 434-445.

share. The concept of sharing in fellowship, worshiping, praying and learning together at the time of early church period can be found in many places in the New Testament. This promotes the spirit of serving each other and this biblical concept may be developed in the activities in the PPM.

Fellowship is an area with the ability to cohere people. Fellowship in English means 'fellow-in-Ship' meaning we are on the same boat and we need to look after each other. It is close to the group spirit of the ping pong sport team. The meaning of fellowship can trace back to the original word '*koinonia*' in Greek. It means partnership in trades, belonging to each other. Playing ping pong is also bringing people together because of a common interest. A fellowship is like doing business together. No one wants it to fail. They are having a share in the business, needing to carry each other's load as well as contributing or giving a share. At the time of early church, it was common for brothers and sisters to share food, houses, wealth and land. They even share and help resolve each other's problems. Ping pong players are normally sharing generously as well, e.g., ball, net, bat and also opportunities to share any knowledge gained. However, this is different from communism. The Bible recorded how God blessed the rich when they shared with people in need. This is voluntary sharing but communism forces people to share. Today, members willingly share food, transport, church work, opening their homes. We lend a hand when we see people in need, not only on the knowledge level but also on a practical level. However, modern churches may have a different explanation of this ideology. PPM can build up friendship, exert the spirit of fellowship. We can reflect in at least three aspects as below:

***(1) Fellowship is a Place of Sharing***

Although in the Revised Chinese Union Version Bible there is no such word as 'fellowship', there are many words that embed this meaning. For example, 'interact' (John 1:1-3, 6-7) appeared more than 46 times. 'Togetherness' (2 Corinthians 8:23), 'supply' (2 Corinthians 8:4; 9:1, 12-13), 'accompany' (Hebrews 10:32-33), 'manners of interaction' (Galatians 2:9-10). These are pleasing words that contain the meaning of fellowship.

Fellowships at church are areas where believers learn and share. PPM is also a place where participants share and care for each other. Sport is an activity that needs to be learned, learning the skill and knowledge. People who like to play ping pong would come together regularly and share information about where and when there are world-class competitions they can watch. They can also share knowledge about ping pong, e.g., which coach can train which type of skill, which type of basic skill needed to develop, how to play doubles. They can take it one step further to share wisdom like how to exert psychological quality during a competition or losing weight through playing ping pong. Performing the 'right hand of fellowship' ceremony shows our respect and friendship (Galatians 2:9). Shaking hands at church or before and after a ping pong tournament is very common. Sharing our living in fellowship and ping pong activities is common. If we can take it to a deeper level of sharing life, then fellowship in churches can be realized. We need time to submerge this concept of bringing PPM from friendship to fellowship, from information to wisdom, from living to Life.

## ***(2) Fellowship is an Area to Learn to Love Others as Oneself***

Church worship emphasizes relationship between God and people just like the vertical beam of the cross representing relationship between God and people and the horizontal beam representing relationship amongst people. Fellowship can cultivate spiritual life and experience

in our relationship with God through Bible study, small group worship and praying for each other. When we are disappointed or our faith is shaken, brothers and sisters in Christ can show their precious support and comfort, sharing and encouraging us. Fellowship agglomerate people like fire and coal. Those whose faith is cooled off may be heated up by others and be uplifted. Ping pong participants often face life's winning, losing, gaining and defeat. In the HSC PPM, we often meet participants or seekers of faith ask questions about faith, ways to allocate time for study and tournament, games and living. We create space for learning and encouraging each other during the tournament, sharing of food and fellowship time of the PPF or training classes and add a session of life education. In John 14:21 NIV, "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." Obeying God's commands equals to loving God. God promises to be with those who love Him. We practice loving God and loving people in our lives and this will increase our faith and determination to walk the heavenly journey.

In 1 Corinthians 13, it emphasizes love because the greatest of all gifts is love. Apostle Paul advised believers in Ephesians 4:15-16 NIV, "Instead, speaking the truth in love, we will in all things grow up into Him who is the Head, that is Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." Using our gifts from God, communicating with each other in love, serving each other at different posts, and building each other up in love. Love is a sign of growth in our spirit because God first loved us. We are repaying love with love, willing to sacrifice for the person whom we love. To experience love in fellowships, PPM is an area to practice and witness love.

Fellowship is a place where we can learn to share, to love and to serve. PPM has a mission to build up relationship and gradually to develop intimate relationship of fellowship. Fellowship traces back to the original Greek word '*koinonia*'. It means partnership and belonging to each other. There is a Greek word '*Perichoresis*'<sup>52</sup> in Trinitarian theology, which describes the intimate relationship of the Triune God (Father, Son, and Holy Spirit). The Latin word '*circumincession*' was used to mean the same idea.<sup>53</sup> It can be defined as co-indwelling, co-inhering, and mutual interpenetration in theological terms. Alister McGrath further described the triune intimate relationship that it "allows the individuality of the persons to be maintained, while insisting that each person shares in the life of the other two. An image often used to express this idea is that of a 'Community of Being' in which each person, while maintaining its distinctive identity, penetrates the others and is penetrated by them."<sup>54</sup>

In Christian tradition, there is an idea of 'Social Trinitarianism' that explains the intimate relationship among the three persons of the triune God.

Two passages of St. John's Gospel are important sources in understanding how Jesus and the Father relate in glory and indwelling in the oneness of the fellowship of the triune God. A perichoretic understanding of God's glory is John 17:1 NIV, where Jesus prayed, "Father, the time has come. Glorify your Son, that your Son may glorify you." We see that the Son brings glory to the Father, the Father brings glory to the Son, and the Spirit brings glory to the Son (John 16:14). Such an understanding of glory exhibits the love expressed within the Godhead by Father, Son and Spirit as they give glory to each other. Jesus intensifies the intimate

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<sup>52</sup> "Perichoresis," *English-Chinese Religion Dictionary* (Hong Kong: Taosheng Publishing House, 1973), 214.

<sup>53</sup> F.L. Cross, and E.A., Livingstone, eds., "Circumincession," In *The Oxford Dictionary of the Christian Church*. 2<sup>nd</sup> ed. (Oxford: Oxford University Press, 1983), 295.

<sup>54</sup> A.E. McGrath, *Christian Theology: An Introduction*, 3<sup>rd</sup> ed. (Malden, MA: Blackwell, 2001), 325.

relationship in indwelling in oneness of the fellowship in John 17:21 NIV, “That all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” Jesus’ prayer for the Church universal is that it may be indwelt by the Father and the Son and express their unity in love, thus fulfilling its mission of leading the world to believe.

St. Bernard of Clairvaux spoke of the Holy Spirit as the kiss of God, quoted, “If, as is properly understood, the Father is He who kisses, the Son He who is kissed, then it cannot be wrong to see in the kiss the Holy Spirit, for He is the imperturbable peace of the Father and the Son, their unshakable bond, their undivided love, their indivisible unity.” – St. Bernard of Clairvaux, in Sermon 8, Sermons on the Song of Songs.<sup>55</sup> The Holy Spirit is thus not generated but proceeding from the love of the Father and the Son through an act of their unified will.

During the latter stages of Jurgen Moltmann, who has become known for developing a form of Social Trinitarianism, he talked about perichoresis as the three persons of the triune God as ‘dwelling in one another.’ The three persons are differentiated in their characteristics, but related in their original exchange.<sup>56</sup>

Moltmann described his views on the trinity to three modes of human freedom. The first mode is the political meaning of freedom as supremacy. This mode is not favored by Moltmann, who sees it as corresponding to a God who rules over His creation, which exists merely to serve Him. The second mode of human freedom is the socio-historical and aims at love and solidarity, and corresponds to the perichoresis of the Father and Son, and through the

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<sup>55</sup> St. Bernard of Clairvaux. “Sermon 8 on the Song of Songs.” [http://www.Pathsoflove.com/benard/song\\_of\\_songs/sermon08.html](http://www.Pathsoflove.com/benard/song_of_songs/sermon08.html) (Retrieved 10/3/11)

<sup>56</sup> J. Moltmann, *Trinität und Reich Gottes. Zur Gotteslehre*. Gütersloh: Gütersloher Verlagshaus 1986 (Erstausgabe 1980),169.

Son the children of God, or humanity. This relationship is both liberating and loving, and is one Moltmann favors. The third mode of human freedom is the implicitly religious concept of freedom as the passion of the creature for his or her potential. This deals with the relationship between subjects and their common future project. This is the mode favored most by Moltmann, who correlates this relationship with the one humans share with God in the realm of the Holy Spirit. Here, an indwelling of the Spirit allows humans to be friends with God.<sup>57</sup>

Such a Trinitarian view of God suggests an ecclesiology that sees the Church as a community of God's people in intimate bonds living in communion with one another. Although the intimacy of the triune God stills a mystery, no body knows God perfectly except the Son and the Holy Spirit. This intimate relationship will last forever. We, as a church, live differently than God, but in church's fellowship like PPM, we could share endeavor to promote such intimate bonds for building up the faithful community by sharing with one another, loving with one another, and serving with one another by imitation of Christ. We thank God that we have the privilege of living a common Christian life with other Christians and interested party who are invited to join the activities of PPM. We praise God's grace from the bottom of our hearts and give thanks to God for the opportunities of reaching out to our community and invite people to join the spiritual journey, to promote the mutual understanding for the love of God.

### ***(3) Fellowship is an Area to Practice Serving***

God gave people talents, skills, gifts and innate abilities generously. In fellowship, one can exert these skills and serve others, e.g., playing piano, leading choir or sports and wellness

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<sup>57</sup> Ibid., 107.



activities. These can free our brothers' and sisters' spirits and minds. Sports and arts can also increase our health. When we are serving, we let the people when we serve to feel the blessings of God. We also propagate ourselves. It is an important way to experience God. If all participants of the PPM can develop a common interest to serve in fellowship, from serving in PPM to other church activities, these will help them to realize being the salt and light of the world as Christians. As Apostle Peter said, "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."

### **c) Building up a Totally Reconciled Society**

There are cold wars and real wars around the world. Terrorism overcast every corner of the world. There are protests, demonstrations, conflicts between police and citizens. Politicians yell abuses at each other. Family members are living in disharmony. There are opposition, disharmony and unhealthy future with hidden danger in families, societies and countries. Truly, people built many walls. World peace and harmony with people seem like a far-reaching ideology. To resolve the unrest between countries and the tearing apart in society, we need to return firstly to the Bible. We need to find harmony amongst people.

In 2000, the Diocese of Eastern Kowloon promoted the *Campaign of building up the healthy body, mind and soul*. It promotes a correct view in students in 4 aspects: i) knowing oneself and not to commit suicide; ii) managing our emotion and not exploding; iii) restoring and not tearing apart; iv) value eternity and not immediate profits. To trace back to the origin, we need to build a way of complete and original reconciliation in order to reinstate trust, amend human relationship, build friendship, and restore respects between countries.

Christian faith is the good news that brings peace, seeks forgiveness through love and restores relationship. The Bible says, "For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility." (Ephesians 2:14 NIV) The word became flesh in Jesus. He used Himself as a bridge through His death. He willingly sacrificed Himself and became the 'reconciliation sacrifice' to destroy the wall so that people not only restore their relationships with God but also with each other.

If a person does not reconcile with God and people, he/she is an island. Just like the contents described in a pop song once sang by Paul Simon and Garfunkel 'I am a rock'. If only reconciling with people and not God, this is not according to Bible teaching. If reconciling with God and not people, this is a crippled reconciliation.

To reconcile, we need to attend to all aspects such as up, down, left, right, front, and back, inside and outside. Up and down are reconciling between God and people, superiors and subordinates. Putting it in the context in Hong Kong, this would include restoring relationships between people and the national flag and leaders because they reflect the manners of the sports people and the crowd, and the underlining respect of the country and leaders. Left and right are the harmony among peers, colleagues, relatives, friends, brothers and sisters. This is not only a way of relationship in fellowship; it is also a way to meet friends through playing ping pong, sustaining friendship and a spirit of basic respect. Front and back are restoring the hurts in the past and the worries in the future, as well as the current difficulties. This is also the hatred between countries leading onto the conflict of government and council, broadening into the grudges in families and each other. To be able to reconcile, we need to forget the past, straining ahead, pressing towards the goal. (Philippians 3:13-14) For the future of common

good, we need to strive to achieve this. Inside and outside are accepting inner self and outward appearance. Recognizing the will of God in the inside and His creation on the outside, this is accepting oneself and environmentally friendly. 'Social conflicts arising from political, economic and livelihood. Issues, and from time to time look into how Church run social services can instil the spirit of reconciliation into the community, thereby embodying the value of living as children of peace.'<sup>58</sup>

Once we have the vision of complete reconciliation, we also need to match up with our personal situation. Inherently advocate for restoring human relationship. Chinese society promotes harmony and values conformity. Western society emphasizes on individualism, i.e., living with differences. The Anglican Church suggests unity in diversity. Confucius talked about humane. It means 'two persons'. The five Confucian relationships emphasize the mannerism between ruler-subject to be courteous, husband-wife to respect each other as guests, father-son to be kind and respectful, brothers-sisters to be friendly and respectful, and friend-friend with trust. There is another indirect relationship that is the relationship between society, people and other members. Confucius suggested a principle of seeing what is right and act courageously. Being right also has the meaning of appropriateness. It is the obligation of a member of the society to act appropriately and stand up for what is right. To care for the brothers and sisters who just joined the fellowship or the PPM are based on this principle.

There are many places in the Bible that emphasize the importance of harmony and living in peace with one another: "If it is possible, as far as it depends on you, live at peace with

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<sup>58</sup> Hong Kong Sheng Kung Hui, *The Sixth General Synod Handbook* (Hong Kong: Hong Kong Sheng Kung Hui, 2013).

everyone.” (Romans 12:18 NIV) It is not easy to retain a peaceful relationship with others but we should try hard to do it.

“Let us therefore make every effort to do what leads to peace and to mutual edification.” (Romans 14:19 NIV) The very first thing when we join a fellowship or PPM, we need to create a harmonious environment, promote good characters, seeking sportsmanship manners and the way of peace.

“Turn from evil and do good; seek peace and pursue it.” (Psalms 34:14 NIV) Apostle Peter referred to this verse and taught believers not to repay evil with evil but to love each other like brothers and sisters. Practically love one another because love covers a multitude of sins. Moreover, they should offer hospitality without grumbling. When we love, we forgive and restore relationship. This is a good guideline for our society, church and our sports and wellness activities.

“...be of one mind and live in peace. And the God of love and peace will be with you.” (2 Corinthians 13:11 NIV) Experience the presence of God at the fellowship and PPM is to practice keeping the way of peace.

“...God has called us to live in peace.” (1 Corinthians 7:15 NIV) The aim of building friendship in PPM is for us to attain harmony. This differs from other secular activities that uphold fame and profits.

“How good and pleasant it is when brothers live together in unity!” (Psalms 133:1 NIV) The Psalmist advised people to join together like brothers. This kind of treating others as oneself should be practiced not only in fellowship but also in our country, society and groups.

“Blessed are the peacemakers, for they will be called sons of God.” (Matthew 5:9 NIV)

Blessed be the people who advocate building good relationship amongst people because they are serving God in His family. They have honorable position like sons of God.

Of course, we need to thoroughly understand the revelation in the Bible, seek effective ways to practice and learn about ways of 'Effective History' as promoted by Prof. John Yieh. On top of that we also need to refer to the messages from Jesus as in the Gospel of Matthew, as well as the modern teaching such as 'nucleus of meaning', 'directional meaning'.<sup>59</sup> Due to the limitation of space in this thesis, I can only pinpoint Bible's teaching on PPM.

One of the main aims for me to promote PPM and fellowship at HSC is to advocate friendship of all participants, helping them join into church fellowships. My principle is to follow Jesus' example as the foundation to love God and people. Although I may not be able to do everything perfectly, I still give it 'all my heart, my soul, my mind and love.' This is the first and the greatest of all commandments and the second is like it, 'Love your neighbor as yourself'. (Matthew 22:37-40) The world, society, school, parents, students, church and various fellowships are not operating well because we have not live out this commandment of love. To do it well, firstly we need to meet with God and meet with others. Secondly we need more communication. Communication can resolve many misunderstanding. Thirdly, we need caring.

Confucius talked about humane and Jesus talked about love. He advised disciples to stop fighting and put away knives because hatred would bring more hatred. The world needs love to turn violence amongst countries, societies, families and groups to peace. We need love

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<sup>59</sup> John Y. H. Yieh, 葉約翰 《山上寶訓新解：新盟約與效應史》 ( *A New Approach to the Sermon on the Mount: New Covenant and History of Effects*)(Hong Kong: Center for Advanced Biblical Studies and Application Ltd, 2015).

and forgiveness in the world to turn enemies into friends. When the late Mother Teresa visited Hong Kong to accept an honorary PhD degree from the University of Hong Kong, reporters asked her what Hong Kong lacks. She said, “This city does not lack anything but needs a bit more love, sympathy and caring.” Erich Fromm<sup>60</sup> published a book '*The art of Love*' researching love between brothers, parents, husband and wife, oneself and God, saying, “The biggest requirement of men is not to be separated from others but to be separated from the cage of loneliness. To fully understand this question, the only way is to search from a truly matured love.” Church and fellowships can live out the true meaning of love; our society would become a place of feelings and love. We can witness to the world.

The prayer of St. Francis of Assisi said, “Lord, make me an instrument of peace.” This world is full of hatred, lacking in caring and communication. People are against each other. PPM may be one of the instruments of peace that promote good relationship between people.

### **3.3. Evangelistic Opportunity**

Evangelism in a dictionary of Theological Terms is defined as, ‘spreading the gospel publicly or privately by clergy or Christians with the purpose of leading sinners to repentance’.<sup>61</sup> This definition of evangelism allows for various methods to be used and various persons to be in charge of evangelizing with the purpose of letting people to hear about the gospel. The PPM at HSC is one of the methods in leading people to Christ.

Hong Kong is an international city with people of different races. Hong Kong was ceded to Britain under the Treaty of Nanjing for over 155 years since 1842. Hong Kong’s sovereignty

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<sup>60</sup> E. Fromm, *The Art of Love*, translated by Y. S. Meng (Hong Kong: Chi Man Publication, 2003), 196.

<sup>61</sup> C.H. Chao, *Evangelism: A Dictionary of Theological Terms* (Taipei: Reformation Translation Fellowship, 1990), 274.

was returned to China in 1997. In these 155 years, Hong Kong was governed as a crown colony by Britain, a Christian country. Christian churches and organizations set up many schools. After Hong Kong has been returned to Chinese sovereignty under the spirit of 'one country two systems', Hong Kong is still able to enjoy the unchanged religious freedom and self-governing power according to the Basic Law of Hong Kong. That is why Hong Kong still has Buddhist temples, Roman Catholic and Protestant Christian churches, Muslim mosques, Confucius temples and Taoist temples. They also evangelize according to their respective mission and vision in setting up schools and social services.

Hong Kong people generally live in harmony. Within one family, members may have different religious beliefs. When there are weddings or funerals, members of the family will respect each other's wishes and have the style of ceremonies according to their wishes.

Therefore, a majority of non-Christians such as Buddhists or Taoists may not have the opportunity to go to church. So the PPM opens the door and erects a bridge for people with similar interest to build friendship through ping pong. This also leads to having a church without walls and allowing our neighbors to enter more easily.

The PPM at HSC uses the sport of ping pong as a method to build friendship through every kind of activity. It is a soft approach of evangelism. As Julian Batchelor had said: "Bringing people to Christ is a strategy. It includes different methods. A large portion (90%) of the work is to establish relationship, understanding and meeting the needs of the participants, developing friendship, and answering questions the non-Christians might have. The remaining 10% of the work is to invite the participants to make the decision on their faith."<sup>62</sup> A large portion of the

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<sup>62</sup> J. Batchelor, *Evangelism: Strategies from Heaven in the War for Souls* (Madrid: Evangelism Strategies International

work is referred to 'pathway to evangelism' or it can be called the 'ploughing of the soil', which opens up the possibility of doing evangelism. We need to prepare the human heart to receive the seed of the gospel.<sup>63</sup> In his study on evangelism, David Gortner fittingly critiqued the Episcopal Church's 'aversion to the word, its history of failed top-down evangelism efforts, and its laissez-faire approach to both adolescent and adult Christian formation.'<sup>64</sup> His critique reminds us that in evangelism, we should be truthful to the word of God; encourage all members to participate in the mission work of the Church, and use active methods to invite all people into the love of God.

In fact, the evangelism work at HSC is already quite diversified, e.g., outreaching to our neighbors, witnessing during Praise Dance, hymns singing in Shatin hospitals. Emphasizing on 'Pass it on', training and nurturing young leaders at our secondary and primary school gospel camps etc. The ultimate aim for the PPM and other ministries is to bring people to Christ, evangelizing to the world, training disciples and glorifying God. This is also Julian Batchelor's so-called four great principles of the Church:

- The big picture, which is to draw non-Christians to Christ;
- The mission of the Church, which is to evangelize to the world;
- The purpose of the Church, which is to make disciples; and
- The motive, which is to glorify God.<sup>65</sup>

God the Father in the Old Testament and Jesus the Son in the New Testament have revealed His teachings and will to human using the strategy many times and in various

Publishing, 2013), 276.

<sup>63</sup> Ibid., 278-279.

<sup>64</sup> David Gortner, *Transforming Evangelism* (New York: Church Publishing, 2008), 9.

<sup>65</sup> J. Batchelor, *Evangelism: Strategies from Heaven in the War for Souls* (Madrid: Evangelism Strategies International Publishing, 2013), 307-308.



ways. God communicated His love to people with an array of methods throughout the generations. The Father and Son work together at different periods of time and they echo each other's work. God the Father revealed His laws and wills through the prophets and priests. He showed His work through creation and salvation. Lord Jesus has become man and came into the world to heal, cast out demons. He gathered disciples, trained them and sent them out to villages to spread the good news of heaven. They have one common point: that is to use human resources well. He selected appropriate people vigilantly, specially trained them before sending them out to complete God's tasks.

PPM is not only a kind of sports ministry; it is also a gospel ministry. We can learn from God to build relationship with His aims and strategies. The purpose of God's self-revelation and Jesus' sacrifice is to give us new lives and let us enjoy the blessings of the gospel. This is a high quality life education that separates us from sin and reconcile with God. The strategy is to select the right people and train them well. He worked closely with them in working group and not letting them work alone. The PPM at the HSC held various activities. Apart from providing healthy group interaction opportunities, the ultimate aim is to let participants know the power and love of God. In due course, they would accept the salvation of Christ, change their lives and fill them with joy and peace. In another word, PPM is a means of evangelism to people of different age groups through activities, gospel messages and words so that they may gain the benefit of the gospel. The planning, sponsoring and administering of this Ministry require many co-workers putting their hearts together. Therefore this is also a huge opportunity for the church to discover human resource and leadership training prospect.

Below are the investigations of leadership issues in PPM at HSC based on Bible teaching to further examine how God the Father acts as a communicator.

#### **a) God is a Communicator That Uses Multiple Means**

God knows the theory of communication and strategies. In Hebrews 1:1-4 NIV, "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs."

This passage summarizes the wonderful work of God in history. Later He became flesh and completed His work through Jesus. Which methods and strategies did God speak to our forefathers? When God speaks to people, it does not only show that God exists, He communicates His wills with them. In the past God revealed Himself to people at many times and in various ways. This included visions such as the pillar of fire and clouds, thorn bushes, angels' announcements, e.g., to Abraham; God's messengers, e.g., to Jacob. The most prominent part was how He raised prophets throughout the ages. Some of these prophets were commoners and some were nobles. They stood up and announced the words from God. Finally, God sent His only Son Jesus to reveal His wills perfectly. Since He was totally God and totally man, He was better than the best prophets because He was the true image of God. If human could not know God from the Son of God, it was useless for prophets to announce anything from God. When Jesus was in the world, He healed and casted out demons,

performed miracles and taught the good news of heaven. This is revealing God's love at many times and in various ways. To use various methods to care about the needs of our target audience, using various people and objects to explain the good news from heaven through fishermen, prostitutes, tax collectors, Pharisees and other people to let them comprehend His wonderful work.

PPM also uses multiple strategies and methods to serve our target audience through the cooperation of working group members. By using different facilities, resources, ministry and activities such as PPF, training classes and the Holy Spirit Trophy Invitational Tournaments, as well as other future planned activities; we hope to imperceptibly spread the words of life and good news.

The gospel needs to be spread in order for the public to accept. The contents of the gospel are to repent, return to God. The gospel is the power of God (Romans 1:16) and the incarnation is the pattern for all evangelism. The essence of the gospel never changes but the methods to spread the gospel can change with time in ten thousand ways. What are the contents of the gospel? What is the most effective way to spread the Good News? How do we let our target audience accept and in turn respond and repay the grace that they have received? We need to consider all these questions. Although the essence of the gospel is unchanged, the situations and the hearts of people are continuously changing. Just like people in ancient times could not use computers and smart phones to send and obtain information. We too need to continuously improve our strategies and methods.

The method of spreading the gospel is closely related to communication theory. Table 1 below shows the similarities between Father God, Jesus and the working group members of the PPM.

**Table 1. Similarities Between Father God, Jesus and PPM**

	<b>Father God</b>	<b>Jesus</b>	<b>PPM</b>
Communicator	Father God	Jesus	Vicar/ working group members
Source of Information	Old Testament	New Testament	SKH HSC (2009 – present)
Contents of Message	<ul style="list-style-type: none"> <li>• God’s will</li> <li>• God’s word</li> <li>• Good News that tell people to repent</li> </ul>	<ul style="list-style-type: none"> <li>• Jesus’ teachings</li> <li>• Paul and 12 Apostles’ teachings</li> <li>• Good news that tell people to repent</li> </ul>	<ul style="list-style-type: none"> <li>• Ping pong knowledge</li> <li>• Spiritual time/ witnesses</li> <li>• Life education</li> <li>• Prayers and advice</li> </ul>
Methods of Propagation	<ul style="list-style-type: none"> <li>• Vision</li> <li>• Thorns and fire</li> <li>• Written words</li> <li>• Spreading God’s words (prophets, angels, messengers)</li> <li>• God Himself</li> </ul>	<ul style="list-style-type: none"> <li>• John the Baptist</li> <li>• 12 Apostles</li> <li>• Miracles, teachings, casting out demons, healing, telling the good news of heaven</li> </ul>	<ul style="list-style-type: none"> <li>• PPF</li> <li>• PPTC</li> <li>• Ping Pong tournament</li> </ul> Resources: venue, table tennis tables, table tennis bats and balls
Target Audience	<ul style="list-style-type: none"> <li>• God’s people</li> </ul>	<ul style="list-style-type: none"> <li>• Jesus’ disciples</li> <li>• Individual followers</li> <li>• The crowd</li> <li>• Gentiles</li> </ul>	<ul style="list-style-type: none"> <li>• Participants and non-believers of different age groups (students, parents, teachers, parishioners, friends, families, neighbors, students and parents of schools affiliated to the church)</li> </ul>

Table 1 uses the examples from Father God in the Old Testament, Lord Jesus in the New Testament and the PPM, the whole communication process including Father God, Jesus and the working group in the PPD as the communicator. The messages need to be effectively decoded by the target audience through their eyes and ears. From the viewpoint of communication, we can consider the characteristics of PPM from three angles:

- (1) Communicator: In the past God Himself communicated through messengers, angels and prophets. Later He communicated through His Son Jesus. The PPM communicates our message through the vicar, working group members and often we invite honorable guests to be the communicator, e.g., asking them to address or demonstrate at the opening and closing ceremonies. These highly regarded coaches or head coaches, Olympic representatives; players who represent Hong Kong are effective witnesses because they have achieved successes in ping pong.
- (2) Methods of communication: Father God in the Old Testament used images such as the pillars of clouds and fire to lead the Israelites to the right way so that they would not be lost. He gave the Ten Commandments to the Israelites on Mount Sinai through Moses. He also spoke through messengers, angels and prophets. He revealed Himself in a burning bush and spoke to Moses. He also spoke to Job from a whirlwind. Jesus in the New Testament also used vision to change the life of Apostle Paul completely. He became the Apostle for the gentiles. The contents of Jesus' messages were unpremeditated and related to everyday matters. He talked simply with deep meanings to explain the truth of the gospel. Often He used small things to discuss great theory such as the two coins from the poor widow, five loaves and two fish and His acceptance and love to little children. PPM is using different nature of activities to communicate with people of different age groups, e.g., PPF (once a month, 12 times a year with spiritual sharing and fellowship at the start of the Fun Day), PPTC (1-2 times per year with basic training as well as witness, gospel time and life education), Holy Spirit Trophy Invitational Tournament (3-4 times per year with ceremony,

prayers, message sharing.). These events are held for 28-32 times per year and in average, there are about 2 to 3 related activities.

(3) A smooth and unhindered process. The whole process needs to proceed without any obstructions. The communication process involves the communicator, message and target audience. If any part of the process is interfered by noise, machine or human errors, the process may be obstructed. If the message contents do not meet the needs of the social and physical circumstances of the target audience, they still unable to accept the message. For example, when the listeners are tired, they may not be able to receive the full effect of the message. All the stakeholders need to give feedback<sup>66</sup> and evaluate the process. In the same way, the co-workers of the PPM need to work together as one. Remembering the aim of evangelism, treat each other with love and sincerity to witness God's love. They should not be proud or scrambling for victory and be a stumbling block of faith for others. In this way, the participants may gladly accept the Gospel of Christ.

#### **b) Apostle Paul Set Aside His Pride and Took the Gospel to Various Peoples**

Apostle Paul said, "To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings." (1 Corinthians 9:22-23 NIV)

For the spiritual gain of others, Apostle Paul gave up things that he has the right to do. He was strong but for the sake of weaker brothers, he gave up eating meat to become one of them. This is for the reason of the gospel that he wanted to be accepted by them and ultimately they may gain the benefit of the gospel. To be an Apostle of the gentiles, Apostle

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<sup>66</sup> K.B. Cheng, *Broadcast Journalism* (Hong Kong: Dai Kwong Publishing, 1977), 4-5.

Paul deeply understood the weaknesses of faith in those Christians. Following the principles of faith is not a certainty for those believers. They would only feel shadowed by conscience. For their sake, Apostle Paul was willing to put aside himself in order to minister to them and putting himself in their shoes.

As a vicar, I often meet people including students, parents, teachers or other people, whether they have faith or not. Many could feel down because of failure and some would even give up. Anybody would have time to talk when they are feeling weak. When I made addresses at PPM or during the retreat or opening ceremonies of kindergarten and primary schools, I sometimes like to use PPM to 'keep fit' to advise the teachers who may be discouraged. Just like some of the in phrases – keep fit. Sportspeople need to continuously train and in the same way, teachers teaching in church schools face many difficulties including the mission of evangelizing, teaching, and counselling. Therefore, to practice this mission of educating the young, I encourage them to keep their bodies, minds and spirits fit. For this three-letter word 'FIT', the 'F' could stand for 'Faith'. We need to keep the faith when we first got into this profession. We also need to keep the faith of our mission and faith in God. The 'I' stands for 'Interest'. In our busy lives, we need to keep our interest towards things around us especially finding things that can promote the health of our bodies, souls and spirits such as group sports like ping pong, music and art. The 'T' stands for 'Truth'. We need to keep a true, sincere attitude in this hypocritical age to seek the truth.

Since Apostle Paul's experience on the way to Damascus, his life was completely changed. Although he often faced difficulties and weaknesses, he had this treasure in clay vessels (2 Corinthians 4:7). This treasure was the light and glorious Gospel of Christ. The clay



vessels were the apostles who willingly let the light shone into their lives and let their humble, weak bodies to become complete. Apostle Paul often encouraged the weak Christians to rejoice (Philippians 4:4). He insisted on his faith and saw everything as dirt in order to gain Christ. He had set an example for evangelists to keep the interest and passion to seek the truth.

### **c) Practice of Evangelism and Life Education for Young Students**

For evangelism, we hope that the friends of the PPM and all participants would join other church activities, get in touch with other Christian friends, listen to the good news of Christ's salvation, accept the grace from God and become blessed children of God. Since PPM is a preparation for the Gospel (*praeparatio evangelica*), we should remember the aim of this Ministry is to let participants obtain God's blessings, find the Lord of Life through the gospel and the church. Especially for the young students, we hope that they can find high quality life education from the fellowship at a church that is outside their homes and schools. In this way, what characters do we want to cultivate in these students as a practice for evangelism?

Since we are investigating PPM, we will start from ping pong to discuss four Christian characters:

#### **(1) Self-Image**

Many young students lack confidence and have low self-image. They often feel that they cannot run away from the pressure. The special feature of the little ping pong ball is to be hit. It has to bear the pressure in order to bounce back and forth. Students need to bear the pressure of examinations during their study process. This would be a painful process but through these pressures, they would improve their knowledge and complete their study. In our growing up process, we would face much pressure and challenges. If we learned the secret of

depending on God to overcome pressure, we would change the pressure into motivation. The greater the pressure the bigger the motivation and we can bounce higher and further to reach our goals.

### ***(2) Positive Value***

Learn to face gain and loss positively. There is a Chinese saying, “Eight or nine situations in life are predicament.” Jesus said, “In this world you will have trouble. But take heart! I have overcome the world.” (John 16:33 NIV) Those who feel burdened can come to Christ and He will give them rest. (Matthew 11:28) Our lives are like ping pong tournaments. We would face many big or small successes and losses. When we face adversity, we need to learn to rely on the Lord. We can also learn perseverance through playing ping pong such as the verses in my motto from my secondary school years: “Wishing you be like ping pong balls that bounce here and there without rest. Without fear of difficulties and adversities but rebound back strongly over the net.”

### ***(3) Inter-Personal Relationship***

Ping pong balls are round and it can roll. The wheels of vehicles are round as well. If the wheels are square, it probably cannot move. On the contrary, the body of the vehicle is oblong. This can carry people and objects. We can gain better understanding of Chinese philosophy from the game of ping pong. The words from the Bible also help us to understand life education. Ping pong balls are hollow and this indicates that we need to be humble. Chinese philosophy has ‘complacency leads to loss, modesty brings profit.’ The author of the book of James also said, “God opposes the proud, but gives grace to the humble.” (James 4:6 NIV) Only those who would empty themselves can accept others and let God into their

lives. In Ancient China, the coins were round on the outer edge with a square hole in the center. The round edge means we need to be approachable to others. This is not being smooth but an attitude of receiving others. The square hole in the center means our principles; order, virtue and standards need to be firmly established. Ping Pong can have many philosophies of life and it can teach us how to conduct one selves.

#### ***(4) Emotional Management***

In our society today, it is filled with many violence and abusive words. A deficiency in communication would lead to misunderstanding and hurts. In Proverbs 15:1 NIV where it says, "A gentle answer turns away wrath, but a harsh word stirs up anger." Although ping pong balls are being hit repetitively, they can bear much pressure. They may be cracked or damaged, and one day they may be completely destroyed. However, they would quietly bear the pressure and strive to complete their tasks as sport instrument. They may be damaged but they bring much joy to the players. Whether we have straitened or satisfied lives, one day the end will come. If we can be like the little ping pong balls and sacrifice ourselves to serve others, we can bring joy to their lives and we can have a glorious page for ourselves. This is like our Lord Jesus Christ who sacrificed Himself and died on the cross to give us salvation.

### **3.4. Leadership Issues**

What is a 'Leader'? There are various definitions for the term. One dictionary of sociology offers such a definition, saying: "Broadly speaking, a leader is one who has the reputation, power of influence, or social status to inspire social actions, organize and control people's social behavior. To put it simply, it refers to the one who can effectively excite or stimulate other people, or who can influence the behavior of other people. In a more restricted

sense, a leader is one who demonstrates his/her power of persuasion, making other people to follow him/her whole-heartedly.”<sup>67</sup>

On the other hand, Pfiffner, J. M. and Presthurs R. V. offered another definition like this: “Leadership is an art of coordinating and stimulating individuals or groups of people to attain an anticipated goal”.<sup>68</sup> A popular preacher and theologian, John Stott suggested a simple definition for it. In his book, *Calling Christian Leaders*, he began by saying that a leader was the one who gave orders. A leader is the one who walks ahead of others, giving guidance and stimulating others to follow his/her steps.<sup>69</sup>

There are leaders everywhere, in all life situations and in whatever occupations. Leaders are not limited to those world politicians, high officials of a country, a promoter in media or public opinion, or a senior multi-national CEO. Leaders are simply those who can exert power and influences upon others, no matter where they are, whether they are school teachers, university students, parents, or numerous others. But the question is: What type of leadership mode should we adopt in a Christian environment?

The study of leadership is a broad field of knowledge. In this section, I would suggest that we should follow the Bible and select some representative mode of leadership from it. There are some leaders who have been given certain physical power to execute on behalf of an organization or social institution. There may also be others who do not belong to any social organization or institution but are gifted with spiritual powers of some sort with which they could exert influences upon their followers. This is an invisible power but the leadership could

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<sup>67</sup> Boyan Su, 蘇博彥《領導與組織》(*Leadership and Organization*) (Taipei: The National Press, 1978), 44.

<sup>68</sup> T.S. Wang, 王天燧《教育人員領導學》(*The Study of Leadership for Educators*) (Taipei: Zheng Zhong, 1980), 1.

<sup>69</sup> J. Stott, *Calling Christian Leaders*. Chinese translation by Qu Bei Qin and Lun ling dao (Taipei: Campus Press, 2004), 9.

be seen by the way it has driven a group of followers. The most perfect combination of leadership mode is, of course that exhibited by the Trinity God. As the Bible recorded, there were many people like Moses, Joshua, Nehemiah, Solomon, Daniel, Paul and many others, who had been chosen by God and were sent out to be leaders. They were given great tasks to accomplish, and their power of leadership came from the Trinity God. On the other hand, Jesus Christ was a humble leader. He demonstrated His leadership by His own example. This has been the example, which the Church has to follow throughout the ages. What type of leadership quality do we find in Jesus, which the Church has to learn from? This is the question we now come to consider when we are thinking of the proper leadership mode we should apply to the PPM at HSC. There are various kinds of gifts from the Holy Spirit, but how should we choose our leaders who could work well with the PPM in our context. Does the biblical mode of leadership give us any inspiration in the way a leader can work well in our PPM?

#### **a) Authority With Invisible Power**

When thinking about the types of leadership mode, it is so easy to be thinking of one secular mode of leadership- the most authoritative, from top-down, with orders and authority, demanding absolute obedience type of leadership. However, Dr. Ann Faeth suggested a distinctive model from the Bible, which she called 'servant leadership' that I would like to explore further in this thesis.<sup>70</sup> In one of her articles, Ann Faeth says: "Power and authority are closely related but conceptually distinct constructs. Exercise of power is legitimated through authority. Authority is derived from real or implied perceptions of the leader's position in the organization or from the leader's knowledge and expertise. Authority is power that has been

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<sup>70</sup> M.A. Faeth, *Power, Authority and Influence: A Comparative Study of the Behavioral Tactics used by Lay and Ordained Leaders in the Episcopal Church*. Ph.D. Thesis (Virginia Polytechnic Institute and State University, 2004).

legitimated by the consent of followers, not by coercion or force. Tradition, religion and social contracts are often the sources of legitimate authority.”<sup>71</sup> In the Bible, there are many examples of leaders ruling their countries by authority, such as the Egyptian Pharaoh who made the Israelites to serve him as slaves, Saul who was the king before David, and many kings of the divided kingdoms- Israel and Judah who were evil in the eyes of the Lord. For instance, King Rehoboam was the son of Solomon and when he became king, his people said to him: “Your father put a heavy yoke on us but now lighten the harsh labor and the heavy yoke he put on us, and we will serve you.” (1 Kings 12:4 NIV). King Rehoboam then asked for the opinion of the old men who had been with Solomon, “In your opinion, what answer am I to give to the people?” And they said to him: “If today you will be a servant to these people, and serve them and give them a favorable answer, they will always be your servants.” (1 Kings 12:7 NIV) However, Rehoboam gave no attention to the opinion of the old men, which was close to what God would like leaders to be. Instead, he said to the people: “My father made your yoke heavy, I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.” (1 Kings 12:14 NIV) In other words, he wanted to rule his people with absolute authority and power, to oppress the people of God. As a result, the kingdom was divided and King Rehoboam lost support from his own people.

In history, there were also some leaders who ruled their countries, not by physical power, but by serving them with sacrificial love, with all their hearts and souls. They became world-known, not because of their use of physical power and authority, but by the trust they have gained from their own people. They were admired and respected by people from the

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<sup>71</sup> Ibid., 5.

worldwide community because of the unmatched influence they had built in the world. To mention some of them, they were Martin Luther King, Mother Teresa, and Jesus. Martin Luther King was a priest who devoted his life to restore the human rights for the Black people in America, whereas Mother Teresa was known for her boldness to take the fourth vow besides those of chastity, poverty, and obedience; the fourth vow was to give 'wholehearted free service to the poorest of the poor', and she had done so by her living in India. This was what Jesus had done too, as He says: "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45 NIV) These great heroes had indeed changed the whole world, not by any of their physical powers, but by their humble response to human needs and their actions of sacrificial love to serve the people till death. Their influences were widespread in the world and were unmatched.

Besides those abovementioned, there are still a couple of the great heroes worth mentioning here. The first one is Deborah, a female prophet and leader in Israel. The Book of Judges has recorded her story and we know that in those days, it was really not easy to be a female leader, yet Deborah served as a great leader and helped Israel become prosperous and did well for 40 years. She was duly respected and honored as 'the Mother of Israel'. (Judges 5:7)

An impressive leader could come out in many ways. Perhaps, like Mahatma Gandhi who was the pre-eminent leader of the Independence Movement in India and later became 'The Father of the Nation', or he/she may turn out to be an aggressive dictator and terrible killer like Hitler in Germany. Gandhi has demonstrated very well the use of positive power, whereas Hitler had shown us the use of power in a negative way. However, for the second leader I would like to recall the work of Elijah. Elijah was a great prophet of Israel. Elijah defended the

worship of Yahweh the Lord over that of the Canaanite idol Baal. The Lord also had performed many miracles through him, which included raising the dead, bringing fire down from the sky, and taking him up to heaven 'by a whirlwind' (2 Kings 2:11). Elijah's work has impressed Elisha who then became his follower and successor. Before Elijah was taken up to heaven, he said to Elisha: "Say what you would have me to do for you", and Elisha said: "Let me inherit a double portion of your spirit". (2 Kings 2:9 NIV) Elijah was a real leader who could draw people to him as his followers, the more impressive power he had, the more followers he may draw. But the more important thing is the quality of the power that makes others impressive, even if one could have a few intimate followers like Elijah. Elisha was so impressive of the work of Elijah that he simply asked: "I pray thee, let a double portion of thy spirit be upon me."

The members of the PPM working group include a retired school principal and his wife, teacher, vicar, leader of the Sports and Wellness Club, coaches and past Hong Kong table tennis team member. They seem to be respectable people of high authority and power. The principal and teacher are knowledgeable of all school rules and policies, the vicar is well versed with diocesan constitutions, and the coaches and past team members all know well about the sports regulations too. So there should be no doubt about their secular authority and power. However, as members of the PPM, such quality of leadership would not be sufficient, and they need to seek for spiritual power and put aside their physical power. For instance, as a spiritual leader, we need to take the roles of father/mother, teacher, and friend all at the same time. Their spiritual power should include the power of service; power of evangelist; power of prayer; and the power of preaching, by which they would become truly spiritual leaders of the participants, their life mentors and could walk alongside with them as friends. It is only in this



way that the participants can learn about life and see Christ in their lives. As the Bible says, “We proclaim him, admonishing and teaching everyone with wisdom, so that we may present everyone perfect in Christ.” (Colossians 1:28 NIV) The work of a spiritual leader is to imitate Christ’s example, humbly serving others with Christ’s love and influencing others’ lives by one’s own life.

In Henri Nouwen’s book, ‘In the Name of Jesus’, offers several reflections on Christian leadership that counter the desire to be relevant, the desire to be popular and the desire for power. By countering these cultural drives, Nouwen proposes that leaders need to develop a life of prayer, mutual ministry, and discernment on where God is leading. Thus leaders become known not only as a powerful figure but also as a praying leader, a vulnerable leader, and a trusting leader.”<sup>72</sup>

John Calvin Maxwell is well known as a popular speaker and pastor, who has written many books, primarily focusing on leadership. In one of his best-selling books, ‘*The 21 Most Powerful Minutes in a Leader’s Day*’, he says: “People will follow those who have the power of leadership, and they will follow more closely those who are respectable.”<sup>73</sup> In other words, the most influential leader is one who practices what he/she says, and influences others not only by what he/she teaches and thinks, but more significantly by what he/she does in his/her daily life. A great leader is one who can change others’ lives by one’s own life.

## **b) Trinity God is a Perfect Leader**

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<sup>72</sup> Nouwen H. (1992). *In the Name of Jesus: Reflection on Christian Leadership*, Amazon.

<sup>73</sup> Maxwell, J. C. (2005). *The 21 Most Powerful Minutes in a Leader’s Day*, Chinese translation by Gao Zu Yun et al., Taiwan: Tao Sheng Publishing House, p. 118.

**(1) God the Father**

God the Father is a well-planning Creator. In His Creation, He had already a clever plan, an eternal plan to arrange and manage, to allocate and keep control of everything. As Apostle Paul exclaims, saying: "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!" (Romans 11:33 NIV) So as a leader, Apostle Paul followed the Father's way to set his aims and plans, properly arranged, allocated and selected, and kept everything under his control.

**(2) God the Son**

God the Son came into the world with a special role. He not only preached the good news about the Kingdom of Heaven, but also taught and preached, and healed and cast out demons. He was not only the Son of God, but also the Son of Man. He was not only a teacher, but also a planner and a manager. Within the 33 years on earth, He spent three and a half years to complete His work, step by step according to the plan as set for Him. As the Bible recalls, Jesus says: "Did you not know I must be about my Father's business?" (Luke 2:49 NKJV) Jesus knows clearly God's plan as well as the time and schedule of His plan, as He often says: "My time has not yet come" (John 2:4 NIV); "The right time for me has not yet come" (John 7:6 NIV). As a teacher, He knew how to communicate to individuals, to a small group, or to the crowd, He could use the most appropriate method to teach them and make them understand. He has chosen and trained twelve Apostles; commissioned 70 disciples to go out two by two as a team and with detailed assignments, and asked them to give reports, to have reflections and evaluations afterwards. He also taught them to love one another; with the same kind of love and sacrifice He had set examples for them. And He gave them His promises, saying: "I shall be

with you always". Indeed, there is much we can learn from the life of Jesus, especially regarding His example of servant leadership, to which I shall return in the next chapter.

### ***(3) God the Spirit***

In the Bible, we are told that God the Spirit has granted us many gifts so that we may serve one another, so as to glorify God and Christ. The Holy Spirit works in the Christian Church, and in fact, the Church began in Jerusalem with the pouring of the Holy Spirit from God. And it was the Holy Spirit that brought along the growth of the Church and the realization of the great commission of Jesus. As Jesus said: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8 NIV) The whole book of the Acts of the Apostles recorded that it was the Holy Spirit, which is the executor of God's plan and the Great Commission as set out by Jesus. The Holy Spirit is also the manager of the whole enterprise of Christian evangelism too.

The PPM is also one type of leadership training at HSC. Our working group members have all received proper training from the Sports and Wellness Club, through a series of meetings in designing, planning, implementation and evaluation sessions of various activities, before they are assigned to serve in the PPM. They were also taught in fellowships, to share and learn more about ping pong activities, the biblical foundation and theological considerations etc., plus also the sharing of experiences from other sports activities, such as water sports, climbing, running marathons and others. The HSC has had some experiences from running other sports activities like water sports, mountain climbing and marathon races, but none of them were planned in depth as the PPM, especially in the consideration of biblical and theological foundations.

There are a few more important tasks the working group has to sit down to discuss in the near future, such as issues about the future development and directions of the PPM, and any possible collaboration with the development of other sports activities. To prepare for the future development, our Provincial Committee had already put up an agenda item to set up a Recreation and Sports Promotion Committee, by inviting representatives from the various groups such as the Youth Fellowships, Married Couples Fellowship, Sunday School, Choir and others. This Committee will be managed by the Sports and Wellness Club and meetings will be called to explore the future development of ping pong as well as other sports activities in the church, to involve as many parishioners as possible. It is aimed that all parishioners will be called upon to care about their holistic health development. Our motto will be: "Sports for Me, for All, for Health, and for Christ."

On the other hand, since the PPM has been running for some years now, it is time to develop more creative sports activities responsive to the needs of the church and the society. We shall plan to collect more opinions and suggestions from other people outside the working group too. As Apostle Paul has reminded us from the Book of Colossians, saying: "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which is so powerfully works in me." (Colossians 1:28-29 NIV) The act, 'struggling with all his energy' implies the effort made by the athletes in the sports activity in order to win the competition. Apostle Paul was applying this sportsmanship to proclaim, to warn and to teach in the Christian ministry, so that he could win all souls and may present them mature in Christ. Since God has already inspired us to launch this PPM, we should seize the opportunity and strive with all our energy, with all wisdom,

methods and strategies to proclaim Christ. As David Gortner suggested in one recent article, 'Looking at Leadership Beyond Our Own Horizon', saying: "Leadership includes abilities to perceive and work fluidly and creatively with informal groups and networks within an organization in order to develop new patterns, develop internal leadership, and find new ways to introduce new ideas into the culture."<sup>74</sup> In another article, 'Retraining Ourselves in Thought and Action: A Thematic Exploration of Leadership Literature', he quoted: "Effective leadership is learned step by step in real situations, through progressive action-reflection and testing of new approaches, building different competencies at times." He also added, "Leaders can draw on the more intentional Ignatius, Jesuit, and Wesleyan traditions of spiritual development to focus their prayerful efforts to strengthen their own leadership disciplines, call forth the best from people, and foster honest and self-reflective organizational cultures that develop effective leaders and followers, set clear purposes, and gladly enter and embrace new relationships in the public square... Leadership is to contribute significant positive change so that leaders themselves should keep learning, equipping themselves with relevant skills, competencies and qualities."<sup>75</sup>

We also expect that the working group members can work through the PPM to build up good relationship with the participants, and hopefully become their life mentors. The training plan of life mentors are meant to be developed, not only in the PPM, but also in other sports activities, perhaps this relationships of spiritual friendship could be extended to the Godparents and those newcomers in the church. Kathleen H. Brown has given us a very lucid definition by

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<sup>74</sup> David Gortner, "Looking at Leadership Beyond Our Own Horizon," *Anglican Theological Review*. 91 (2009), 1: 119-142, see p. 121.

<sup>75</sup> David Gortner, "Retraining Ourselves in Thought and Action: A Thematic Exploration of Leadership Literature," *Anglican Theological Review*, 92 (2010), 1: 189-213, see p. 212-13.

saying: “Spiritual friendships help bring people into, or more deeply into the human family, the people of God, the Body of Christ. Thus various ministries have many different friendship elements and involve different kinds of friendship, but by their very nature they touch the soul. The journeys of faith, conversion, and healing experiences of God happen at the level of the soul. Friendships are in fact where the gentle, welcoming, compassionate love of God takes flesh.”<sup>76</sup> Being ‘Christian Listeners’<sup>77</sup>, we are trained to listen with an objective mind, attentive to the feelings of the one who speaks, with no criticism, no judgments, just to understand the difficulties and the needs of others and commit them to the Lord by prayers. A ‘Teacher of Life’ is an architect of life, who is building up the souls of others and helping them to grow. A profound relationship of mutual trust is developed between the Teacher of Life and the client, which is a relationship of love and trust. The ‘Coach of Life’ is one who is willing to offer oneself, one’s time and one’s life to help as a life mentor, taking the role of a guide, and molding the life of others by one’s own life. Based on such a profound relationship of mutual trust, the life mentor can walk with and listen to, to support, to guide, to teach, to demonstrate and encourage for growth of one’s own partner. A leader needs a life mentor too. As David Gortner says: “Leaders need mentors, coaches, mentoring communities, and disciplines to follow in the company of peers who will keep them accountable and offer mutual challenge and support.”<sup>78</sup>

A life mentor is not merely a teacher who focuses on the teaching of skills and knowledge. A life mentor focuses more on life attitudes and the training of character and

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<sup>76</sup> K.H. Brown and D.M. Orr, *Companions on the Journey: The Gift of Spiritual Friendship* (Stella Niagara, NY: DeSales Resource Center, 2006), 4.

<sup>77</sup> “Christian Listeners” were founded in the ACoN Society in England in 2012.

<sup>78</sup> David Gortner, “Retraining Ourselves in Thought and Action: A Thematic Exploration of Leadership Literature,” *Anglican Theological Review*, 92 (2010), 1: 189-213, see p. 190.

personality. A life mentor knows how to appreciate the goodness of others and can work as a servant, using one's own life experiences and resources to help others to develop their strengths and manifest their virtues. A life mentor knows how to appreciate the ones he/she encounters, discovering the goodness in their lives, enlightening them and help them breakthrough their difficulties so that their lives' inner qualities would be manifested.<sup>79</sup>

### **c) Jesus' Mode of Servant Leadership**

Living in a modern society, people often focus on power, status, success or failure and gain or loss as top priorities. Even the students and parents may share the same common distorted views on ping pong tournaments. In Jesus' time, the disciples had been dreaming of one day they could sit on the right or left hand side of Jesus in His glory. They might have thought that it should be a natural and sensible way to expect some rewards from Jesus as His followers, but they were shocked when Jesus called them to Him and spoke to them, saying: "You know that those who are regarded as the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:42-45 NIV) Jesus set a good example when He girded Himself with a towel and began to wash the disciples' feet, telling them: "Now that I, your Lord and Teacher have washed your feet, you also should wash one another's feet." (John 13:14 NIV) The washing of feet symbolizes an act of service and an expression of love. "...Having loved his own who were in the world, he now showed the full extent of his love." (John 13:1 NIV) Jesus did not mean to

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<sup>79</sup> Ibid., 190.

disrespect the leaders, or those who have the authority, but He reminded us that there was God's authority, which was above all, and in God's kingdom, it was those who humbled themselves to serve others were the ones to be respected. That made a great difference from what the common people have thought. This is the model of 'Servant Leadership', which was made known in the life and resurrection of Jesus.<sup>80</sup>

David, Yonggi Cho, a well-known Korean minister, the senior pastor and founding pastor of Yoido Full Gospel Church in South Korea, gave his remarks on this model of servant leadership, saying, "If one's ambition to become a leader is merely for the attainment of a position or the status of a leader, there is nothing to be admired or respectable. But in the model of servant leadership, what is inside the leader is a serving heart, the desire to serve others, which is far better than the seeking after a position or the status of a leader. If we have devoted ourselves to be leaders simply for the purpose of serving others, there is far much to be respected."<sup>81</sup>

The PPM of HSC is also working on the good foundation of servant leadership model. All our helpers and working group members are dedicated to serve our students and their parents. To be serious, there is only one model of Christian leadership, i.e., the model of servant leadership, which was revealed in the life and resurrection of Jesus. James Hunter has put it right in his book, *The Book of Revelation for Leaders of the Convent*, saying: "Jesus is the greatest leader in human history. There are currently more than 7.4 billion people<sup>82</sup> in the

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<sup>80</sup> M.A. Faeth, *Power, Authority and Influence: A Comparative Study of the Behavioral Tactics used by Lay and Ordained Leaders in the Episcopal Church*. Ph.D. Thesis (Virginia Polytechnic Institute and State University, 2004).

<sup>81</sup> D.Y. Cho, 趙鏞基《屬靈的領導》( *Spiritual Leadership for the New Millennium* ) (Taipei: Elim Publishing House, 2004), 121. The Yoido Full Gospel Church has claimed to register membership of 830,000 for one time, which became then the largest congregation in the Christian world.

<sup>82</sup> Worldometers-real time world statistics. Retrieved from <http://www.worldometers.info/world-population>.



world and almost one third of the world's population are the followers of Christ. The second largest religion in the world is Islam; the population of Muslim is about 76% of the Christian population. Jesus was not a leader by His physical authority or power, as a matter of fact; He has never had any physical power in His hands. King Herod, Pilate and the Romans had the physical power in Jesus' time, but Jesus did not. Yet, on the contrary, Jesus has unmatched influences in the world. In other words, our influence over others would only be short-term and there is a great limitation of effect if we are using physical power, as in the long run our relationship with others would be worsen and our influence would be gone.

There are much imagery about Jesus in the Old Testament, such as 'The Son of Man', 'Messiah', 'Prophet', 'Servant' and others; the most comprehensive is the imagery of 'Servanthood'. For instance, there is 'The Song of Servant' in Isaiah Chapter 42, which describes the ideal image of a servant, saying, "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. He will not shout or cry out, nor raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope." (Isaiah 42:1-4 NIV) This is a prophecy of the coming of Messiah as a servant, coming with meekness, and yet with power, to do the work the Lord has planned for him. The image of a servant leader reminds us of the human consciousness of the Son of Man that He was 'the servant of the Lord' and no doubt the disciples of Jesus like Matthew could easily recognize that likeness and confirm this mode of servant leadership has been known in the life of Jesus. Hence,

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Matthew described His life, saying, "This was to fulfill what was spoken through the prophet Isaiah: Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. In his name the nations will put their hope."

(Matthew 12:17-21 NIV) Luke also reminds us of the proclamation of Jesus which quotes also from Isaiah, saying, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4:18-19 NIV)

In the same way, we have set out some criteria for the leaders of the PPM of HSC as follows: firstly, they must imitate Jesus' mode of servant leadership and focus on serving the needy with a humble and loving heart. As Apostle Paul has taught Timothy, "And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth." (2 Timothy 2:24-25 NIV); secondly, as Jesus has openly pointed out the faults and hypocrisy of the Scribes and Pharisees, our leaders must do the same to correct the misconceptions of the students and parents regarding the proper attitude to ping pong; thirdly, Jesus' disciples had been quarrelling about who should be the greatest among themselves, but instead Jesus taught them to be humble and willing to serve one another. In the same way, our leaders should live out their Christian life with a humble and serving heart. As Apostle Paul has taught us, they should "Do nothing out of selfish

ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus.” (Philippians 2:3-5 NIV); fourthly, they should imitate the self-sacrificing spirit of Jesus, and willingly offer their time, their talents, and gifts, as well as money to support the work of PPM; fifthly, as Jesus opened His life to accept the Gentiles, and chose Paul as the Apostle to the Gentiles, the leaders of our PPM are expected to have an open attitude too. They need to be prepared for outreach evangelism and draw outsiders into the church, that “they may have life, and have it abundantly.” (John 10:10); sixthly, we are reminded also the Song of the Servant which says: “A bruised reed he will not break, and a dimly burning wick he will not quench.” Hence, our leaders should pay more attention to those who are needy and underprivileged, and spare our time to walk with them and be their soulful leaders.

In summary, leadership is an art of learning. This is especially so in our Christian ministry. In order to be a Christian leader, we need to learn the art of leadership, and be equipped with the inner, spiritual, Christ-like quality of life. Christ is a man of vision, mission-oriented, zealous, mature, consistent, loyal, moral, responsive, obedient, willing to learn, having the mind of God, devoting His whole life as a servant of God and living out the model of servant leadership. He can humble Himself, girded Himself with a towel and wash the disciples’ feet, teaching the disciples that, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet.” (John 13:14 NIV) Apostle Paul also teaches us that “whatever you do, do all to the glory of God.” (1 Corinthians 10:31) A true leader is one who works with love and passion,

serving God with one mind and heart, be good and loyal, living out a life of service, and do all to the glory of God.

Apostle Peter says, "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen." (1 Peter 4:10-11 NIV) He reminds us that every one of us has received from God at least one gift or some gifts of different kinds. 'Speaking' is a gift from God, even 'the ability to serve' or 'the opportunity to serve others', is also a gift from God. If we can perform them properly, they may become means of God's grace and we become good stewards, all would bring to the glory of God. Besides these gifts, we all have different abilities, talents, skills, technology, eloquence, experience, etc. They are given to us by God's grace too. And as Jesus taught us in the Parable of the Talents, one received five talents, one received two talents and one received one talent, according to their abilities. If we can make good use of our talents, God would appreciate and award us as He has said to one who was given five talents and brought back five more, saying: "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" (Matthew 25:21 NIV) Even to the one who had received two talents and brought back two more, God spoke the same to that servant, saying, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" (Matthew 25:23 NIV) So, no matter how many talents do

we have, God would appreciate and award us if we have made good effort to use them as God's grace to others. It is indeed a blessing to serve God with our talents.

There are at least the following scriptural passages, which suggest what gifts or talents, or the fruits of the Holy Spirit we may receive from God. I shall list them all as follows:

“To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.” (1 Corinthians 12:8-11 NIV)

“And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.” (1 Corinthians 12:28 NIV)

“We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.” (Romans 12:6-8 NIV)

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.” (Ephesians 4:11 NIV)

“If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power forever and ever. Amen.” (1 Peter 4:11 NIV)

The gifts or talents lists are: Pastoral and Leadership (Governance and Administration), Faith, Preaching (Prophets or Prophecy), Teaching (Teachers), Knowledge, Wisdom, Speaking in Tongues, Translation (Interpretation of Tongues), Comfort (Comfort, Exhortation), Mercy (Compassion, Care, Caring), Reception (Hospitality), Evangelize (Evangelism), Discrimination (Discerning of Spirits), Special Abilities (Miracles), Healing (Medical Treatment), the Apostle, Donations (Charity, Patronizing, Offering), Ministry (Helping people, the Service, the Deacon).

The Epistle of Galatians also reminds us of the fruits of the Holy Spirit. It is the work of the Holy Spirit inside us that helps us living out Christ-like life. If the Holy Spirit leads us as believers, we shall walk by the Spirit and shall naturally bear the fruits of the Holy Spirit, which are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. (Galatians 5:22-23) It is our prayer that those leaders or working group members of our PPM are equipped well and are learning to be mature in their Christian life by bearing these fruits of the Holy Spirit, so that they would witness in whatever situations and sow the gospel of love and peace to students and parents who are participating in our ping pong activities. We are using the prayer of St. Francis of Assisi to remind our leaders to become the channel of God’s peace. Here is the prayer we pray:

Lord, make me a channel of your peace  
 Where there is hatred let me bring your love;  
 Where there is injury, your pardon;  
 Where there is doubt, faith.

Lord, make me a channel of your peace  
 Where there is despair let me bring hope;  
 Where there is darkness, your light;  
 Where there is sadness, joy.

Lord, make me a channel of your peace  
 It is in pardoning that we are pardoned;  
 It is in giving that we receive;  
 And in dying that we are born into eternal life. Amen.

### 3.5. Vision and Mission of HKSKH

#### a) Context and Vision

The Anglican Church (Province of HKSKH) started its ministry in Hong Kong in 1843. Ever since Hong Kong became a British colony, HKSKH began its ministry through the work of evangelization, alongside with the provision of education, social and medical services.<sup>83</sup> It has been more than 170 years now and when the Province of HKSKH was established in 1998, there were already three dioceses and one Macau mission station in the Province, comprising of 53 parish churches. Being the second biggest school sponsoring body in Hong Kong, it runs altogether 150 schools including 35 secondary schools, 62 primary schools and 53 kindergartens. It is also ranked the third biggest social services providers in Hong Kong, with over 400 centers and 4000 workers serving Chinese people from infant to old aged in Hong Kong, Macau and the China Mainland. It receives annual subsidies of over HK\$800 million from the Hong Kong government.

Since its establishment, the Anglican Church of Hong Kong has operated through a three-horse ledged carriage, namely: parish church, school, and social services centers, serving the

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<sup>83</sup> Hong Kong Sheng Kung Hui Welfare Council Ltd. 香港聖公會福利協會《步武基督》(Following Christ). Hong Kong: Hong Kong Sheng Kung Hui Welfare Council Ltd, 2014.

people of Hong Kong through the ministries of pastoral care, evangelization, education and social services.

A number of social problems and issues emerged at the turn of the 21<sup>st</sup> century, such as increasing disparity of wealth, difficult livelihood caused by high inflation, heavy burden of social care resulting from an ageing population. It is now estimated that one third of the Hong Kong population would be over the age of 65 by the year 2040. There are also the increasing personal mental stress, family problems arising from lack of labor protection, consistent overtime work to compensate for job security, obstacle to continuing social development caused by youth who are neither engaged in work nor studies, and lost hope for their future. Besides, there is a change of social ethos, the society being torn apart, interpersonal mutual trust is very weak and neighborhood relationship becomes distant. All these reveal the importance of the church mission in promoting the Kingdom of Heaven through social services of the Church.

During the past six years, the synod of the Province of HKSKH has produced a policy document on Education and Social Services of HKSKH, and it was affirmed that the Church would incorporate together her ministries through the work of parish churches, schools, and social services. In the coming synod in June 2016, it will continue to discuss the implementation of the policy document and start exploring the vision of evangelization and education ministries in the future years in Hong Kong.

Since the inception of the Province of HKSKH, there had been the implementations of the Five-years Plan of the Establishment of the Province and the Ten-years Plan of Evangelism & Mission, in which all diocesan and parish churches responded positively. Thought there was



great progress in the past decade, there are still much room for improvement. Hence, the Archbishop Paul Kwong has appointed a special committee, headed by the deans of the three diocesan cathedrals, to collect opinions from all Anglican members regarding the possible implementation of the Provincial 'For Our Tomorrow' policy document. As a result, there were two 'For Our Tomorrow' consultative seminars conducted and lots of responses collected therefrom, especially regarding the lack of vision and mission, as well as directions and motives for change. There were worries about youth ministry in the church, as 'age fault' became a serious problem among parishioners. Besides, there was a lack of quantitative assessment regarding the work of the schools, which were becoming more and more autonomous in their understanding of mission in education. Hence, there were some doubts whether the schools would comply with the policy document as proposed by the Church. There was also found an urgent need for mutual understanding and collaboration between the Church and social services too. The situation was even worse as the Church has not gained much reputation in the society in recent years and she was sometimes misunderstood in a few controversial issues found in the society. Inside the Church, the clergies were found being overloaded with their work and could not spare any more of their time on pastoral care and training of their parishioners. There would be a sizeable number of clergies reaching their retirement age within the coming five years, the younger clergies were not prepared well enough to take up their tasks; like the mission stations were not ready to become parishes, and even some parishes were not able to become autonomous; all these could add greater burden for the Church in the years to come.

Against such a background, the HSC in Shatin was in a somewhat better situation. As a member of the bigger family of HKSKH, HSC is located in Shatin, which is at present the most populated district in Hong Kong. According to the *Monthly Digest of Statistics* report from the Hong Kong Government, out of the total population of Hong Kong, which was found to be 7,152,000, Shatin counted as 648,200 in 2014, hence the most populated among the 18 districts, reaching 9.1% of the whole population in Hong Kong. There are many Anglican schools - secondary and primary schools and kindergarten as well as social services centers under the pastoral care of this parish church. HSC has been following closely with the development of the Province of HKSKH, especially regarding the policy documents on Education and Social Services, as well as the 'For Our Tomorrow' policy document which was still in the drafting process. It was explicitly stated that these policy documents rested heavily on the biblical and theological views and the Anglican traditions when they were drafted. This would give greater insights and impetus to the development of PPM launched by HSC. Hence, in the following paragraphs, I shall elaborate more in depth the biblical and theological views, which are found most relevant to the PPM of HSC as I found it.

#### **b) Biblical and Theological Views on Education**

The HKSKH's mission in education is to promote the ethos of Christian whole-person education that can best be summarized as what the Book of Proverbs says: "Train a child in the way he should go, and when he is old he will not turn from it." (Proverbs 22:6 NIV) In other words, 'the training of children in the right way' does not only involve the action of 'feeding' or 'the provision of food and clothing', it involves also the work of 'training, discipline' and 'education'. Today, there are more and more working parents in families, which means not only

that they are both working, but also that they both have long hours of work each day. As a result, they could not afford any time for their children, and the work of education has to be taken over by the maids or the schools. It would be significantly important as what and how a child is to be educated in his/her early years and the scriptural verse from the Book of Proverbs is so relevant here. What the child needs today is to be 'trained in the right way', so that he/she would not be gone astray when he/she is grown up. Whether it is in the church or in the school, if the children could be trained the right way, i.e., to understand the Christian faith and the Christian gospel while they were young, this would bound to have significant impact to the way they are grown up.

HKSKH works through kindergartens, primary and secondary schools, and other educational institutions to provide the students of Hong Kong with quality education, and further promote and realize the vision of Christian whole-person education. In so doing it is sharing God's love and the gospel with teachers, staff, students and their family members; and helping students explore their lives with meaning and purposes basing upon Christian values and the Anglican tradition. Besides, by working with well-trained teachers, chaplains and lay helpers, HKSKH has introduced to them also the understanding and experience of the spiritual dimensions of life.

This is precisely why HSC has launched her PPM in the Shatin district of Hong Kong. It is in full accordance with the mission statement and the biblical and theological views expressed in the HKSKH policy document in education which says that her mission in education is to promote the ethos of Christian whole-person education that can best be summarized as what the Book of Proverbs says: "Train a child in the way he should go, and when he is old he will not

turn from it.” (Proverbs 22:6 NIV) The joint venture of PPM facilitates both the church and the participating schools to help students towards the development of holistic health and whole-person education, for the reasons as follows:

Firstly, the vicar is also the supervisor of the school. The PPM provides a freer and more open environment for the vicar to get in touch with the principal, teachers, students and their parents. The church and the school may jointly organize ping pong activities as a school event, and even in the midst of ‘PPFD’ or ‘ping pong competition day’, the vicar can share God’s love and the gospel in a more relax atmosphere.

Secondly, in introducing the PPM to the teachers, students, and parents, it is to expose to them one way of promoting whole-person education and holistic health, which is definitely ‘the right way’ from which the students would not go astray when they become old.

Thirdly, ping pong playing is the third most popular sports in Hong Kong. It is so popular that all young children and even their parents would love to take part in. Such activities are bound to be a good means to invite and welcome students and their parents into the church and the Christian faith.

Fourthly, as a sport ministry, there are some educational programs such as talks on life education and sharing of Christian values and ethos. The teachers, students and parents are exposed to a spiritual dimension of life and helped to explore their lives with meaning and purpose basing upon Christian values and the Anglican traditions.

Fifthly, it has also been stated that Anglican schools should provide ‘a broad curriculum that values the arts and sciences, physical fitness, personal development and health, technology and the environment’, as one of the core values of Anglican schools. The PPM is precisely a

proper response to the quest for 'physical fitness, personal development and health'. It is indeed the most appropriate sport to be promoted in schools of Hong Kong.

Sixthly, the Provincial Policy document in education has also expressed its concern for the proper nurture of students, teachers and parents in schools, saying that 'students are to be brought up in the ethos of Christ's love and care; all HKSKH schools, which should encourage a way of living with a Christian community in the Anglican tradition through corporate liturgical worship, religious education, and Christian values and ethics that manifest in prayer, liturgy and service through collaboration with their respective parish church, should be both as education institutions and as centers of faith for lay collaborators, for families of students and former students, and through them for the whole community.' The PPM is in full accordance with what was expressed in the policy document too. HSC openly invited all Anglican schools - secondary and primary schools and kindergarten within her parish to send their students to attend and take part in their pre-graduation thanksgiving service, which the church planned for the graduating classes every year. During the service, the vicar will invite them to continue joining the church after their graduation, so as to continue their spiritual journey for Christian faith. They are also introduced to the Christian way of thanksgiving and are encouraged to learn more of the church by joining church activities, including the popular PPM specifically runs by this church.

Seventhly, as for the collaboration between the church and the schools, the design of Ping Pong Invitational Tournament matches well with the schedule of the wider, Inter-School Table Tennis Competitions in Hong Kong. It serves as a 'warm-up' tournament for our schools, which would help the students and parents to be better prepared for the Inter-School Table

Tennis Competitions. More still, the students and parents are excited to join the Holy Spirit Trophy Invitational Tournament, as they would learn much from the Tournament, enjoy the excitement, the joy and with lots of prizes for all participants. The PPM is in full accordance with the policy document, which says, "Each and every parish of the HKSKH should identify and locate the Anglican schools/educational institutions situate in the vicinity of the church. It should recognize and regard such schools/institutions to be integral parts of the church. As such the church should endeavor to work its mission and services planning on and with such schools and institutions. These schools should likewise regard themselves as parts of the church. As such they should accept and work together with the vicar and vestry of the church in the teaching of religious education and in organizing religious activities and liturgical worship as well as pastoral care for teachers, staff, students and their families." When the schools and the church work together well, like in the case of PPM, the church can provide much help and support in pastoral care, such as the provision of liturgical worship, sharing of the Christian gospel and life education programs during the PPF, training classes, and Holy Spirit Trophy Invitational Tournament.

Eighthly, it should be noted that the vicar serves also as the chaplain of the school. The policy document suggests that 'the chaplain's role can include the formation and implementation of programs targeting core and specific school issues. A chaplain can also provide support and leadership in the more sensitive events that affect a school community.' The chaplain can definitely play a significant role if he/she can take part in school events like excursions, camps and mentoring program, and in this case the PPM. The chaplain

can get in touch with students and offer help immediately, especially to assist students who are in special needs or at risk.

### **c) Biblical and Theological Views on Social Services**

From its inception, the HKSKH has practiced the teachings of Jesus Christ and followed His example to walk with the people, and to witness His love through social services to the community. HKSKH also ventured to look after the impoverished masses of the society, to improve people's livelihood, to provide timely care to the weak, and to heal the sick and to care for those who are in adversity. In the past decades, the social ministry of the HKSKH has kept responding to the rapid changes of the social environment. Since 1970s, she began to receive subsidies from the Hong Kong government, as her work was found in compliance to the social policies of the government. However, as a mission-oriented Church, HKSKH keeps reviewing her mission strategy from a theological and pastoral viewpoint so that her social service ministries may become more substantiated with a clear vision and a strong foundation of Christian faith.

For instance, the design, planning and provision of HKSKH social services claim to be biblically and theologically based. Her social services are embodied by the doctrine of incarnation, rendering amongst the people of Hong Kong so that all may achieve abundant lives, just as what Jesus says, "I came that they may have life, and have it abundantly." (Jon 10:10) Many people in Hong Kong are suffering from difficult livelihood, heavily burdened by living situations, the Gospel of Jesus would speak to them and transform their inner life, giving them abundant life, being filled with peace and joy, faith, love, and hope which they need desperately for their lives.

The PPM of HSC can also be a good means of social services for the community. It is targeted to serve the people in the neighborhood to develop friendship through the sport of ping pong. Besides playing ping pong, there will be a time of sharing. They can share with one another what they had learnt from their playing, better informed and gain more knowledge about ping pong. They can also share with one another about their life experiences, even to explore Christian faith and their meaning and purpose of life. The disparity of wealth becomes a serious problem in Hong Kong and there is a desperate need for love and caring among the socially unfortunate and the underprivileged. This reminds us of the proclamation of Jesus who says: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4:18-19 NIV)

One of the important missions of the Church is to continue the work of Jesus Christ, to imitate Christ's incarnation by entering into the imperfect world and preaching the gospel of God's love and care to the socially underprivileged. In their hardship situations, let their spirits be touched by the love and caring the church has shown them; let their spirits be released by Christ's love which changes their lives, from darkness into brightness, discovering a new world with a joyful heart. The PPM of HSC is also targeted for the socially underprivileged, low-income families, those in need of financial support and is receiving financial assistance from the government. We are seeking other means to help and support them too.

Hong Kong is a global city, which shares all social issues emerging out from the global environment, including climate and weather issues, economic issues, ethnic and political issues, and terrorist problems too. Hong Kong is no exception, especially with the emerging issue of



social disputes, which has torn the society apart. The society seems moving further away from the Kingdom of Heaven, which the Church has envisioned. Hence, this is part of the mission stated in the Provincial Policy document in social services, saying: "Social service is the embodiment of the incarnation, where Godly love is made manifest in the community. Apart from serving those who are in need, social ministry should be seen as a constructive part of the Kingdom of Heaven." It moves on to say: "The ministry complements the evangelical and pastoral endeavors of the Church to promote harmonious relationship between God and people, and between the world and the individual, it facilitates reconciliation between people and God, between individuals and between communities." The more important point is reconciliation between people. As the Bible says: "Blessed are the peacemakers, for they will be called sons of God." (Matthew 5:9 NIV) Indeed, it is great to be a peacemaker in today's world; the peacemakers are certainly the most precious members of God's family.

The Church is a peacemaker and indeed the place for facilitating reconciliation between people and God, between individuals and between communities. As the Bible says: "For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility." (Ephesians 2:14-16 NIV) The PPM works to promote a theology of all-round, all-sided reconciliation too. In response to the social and human needs today, it can help to cultivate the spirit of harmony, mutual understanding, and to advocate the culture of care and love.

The Church is indeed a place to advocate the culture of care and love. Christians are called to imitate Christ, to restore the original image of mankind at the creation, and the image as the children of God in Christ, through their humble services in the community. The social ministry of the Church has strived to actualize the teaching of 'love thy neighbor as thyself' (Matthew 22:39). The PPM provides great opportunities for Christians to reciprocate God's love in their work of providing service and caring for the students, teachers and parents in the schools. In this way, the PPM is found also in full accordance with the Provincial Policy document, which advocates the theology of 'Servant Leadership' and 'Soulful Leadership'. It says: "The Lord Jesus Christ is the most outstanding example of servant leader, He is a most worthy model for all to fashion after. Leaders and those who occupy managerial positions should strive emulate servant leadership and soulful (spiritual mentor and life-caring) leadership, so that they may walk with their colleagues (and clients)." Indeed, the Bible says, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45 NIV) Servant Leadership is the mark of Jesus' ministry on earth. Christ came into the world to proclaim reconciliation among people, to share life with the people and with His sacrificial spirit, hence "to serve, but not to be served, and to give his life as a ransom for many." The PPM of HSC advocates this spirit of servant leadership – to imitate Christ's life and to serve others, focusing on "cherishing, appreciating, affirming and respecting life, so that we can achieve holistic care, because the people God created is holistic." Those who participate in ping pong activities sponsored by HSC would feel at home in the church and would discover that the tournaments, atmosphere and the services received

therefrom are “not the same” as in other places. In other words, the PPM is a ministry that makes a difference.

The Christian church is a place to learn about love and sharing love within the fellowship. It is also a community of love – to witness to God’s love to all, to advocate the ‘Act of Love’, to care for the neglected and thereby building up a community filled with love and concern. The HSC has been collaborating with schools and social services centers in extending Christian love to the Hong Kong society, such as joining the HKSKH Social Welfare Council to promote the ‘Acts of Love’ program. Besides, HSC has also participated in social services programs such as ‘Heavenly Voices’ to help keeping young people out of drugs abuse, the ‘Symphony of Life’ service program bringing young people to visit and share their love and concern with the elderly at the elderly homes, and also encouraging young people to extend their love to care and serve those in need in the neighborhood, realizing the joint venture between the church and schools and social services centers, to promote the culture of care and love and to witness to the Christian vision of ‘We are many but one body’ in Kingdom of Heaven on earth.

To sum up, the PPM of HSC is promoting the whole-person (including the body, mind, and spirit), an all-round and holistic, health development of a person. It is through the ping pong activities that the church could extend her involvement in various schools and social services centers, develop friendship and sharing fellowship, and promote the culture of care and love, realizing the vision of helping one another in fellowship, sharing and walking together with people within and outside of the church. It is also our mission and plan to invite people from our neighborhood and their families to join us through the ping pong activities and other sports

ministries, to work together to promote the culture of holistic health, extending our fellowships and evangelistic ministries in prayers and fellowship, and mutual care and support in our world.

## Chapter 4. Two Cases of Sports Ministry

There have been numerous sports ministries carried out by the churches in different times and different cultures. Many churches have tried to promote sports ministries to serve the physical and spiritual needs of their communities with stunning success and regrettable failures. In this chapter, I would like to look briefly into two cases of such efforts with the view to learning from their developments and experiences so as to improve the PPM at HSC.

### 4.1. Young Men Christian Association (YMCA)

#### a) Brief History

**Origin:** The Young Men's Christian Association (YMCA) was originated in London, England. It was on June 6, 1844, twelve young Christians, including George Williams, formed a Christian fellowship that focused on Bible study. This is the first YMCA in the world, with its aim thereby set as follows: 'to seek after Christian morals and save the young people in the city from moral degeneration'. It was hoped that the spiritual life of the young people could be strengthened by the practice of Christian faith and religious activities.

**YMCA, USA:** Though YMCA was formed and the movement started in England, the work was flourishing in the United States of America. The YMCA promotes 'regeneration of the mind of the young people, spiritually, morally, socially and physically', which fit very well into the 19<sup>th</sup> century American urban society. Originally, it was a purely religious organization which aimed at re-generating young people's mind by taking part of religious activities. It was

gradually developed into a social organization, which promoted the development of 'moral, cognitive, physical and social' health of the young people. In England, the work of YMCA prevailed mostly amongst commercial enterprises, but in USA, it was spread widely in cities, from business to industrial and to all financial sectors of the society; it was even found prevailing in armies and schools too.

**Global YMCA:** In France, a worldwide network was developed in 1855. There was for the first time a World Federation of YMCA Conference held in Paris on August 19-24, 1855. A total of 99 representatives of YMCA members were sent from the United Kingdom, USA, France, Germany, Canada, and other countries and at this conference, the World Alliance of the YMCAs was set up. The 'Paris Basis', which was proposed by the YMCA from New York, was approved and it was declared that the World Alliance so formed was a religious organization. Since 1878, it was resolved that the headquarter of YMCA should be based in Geneva, Switzerland. This remains so today.

**Founding Spirit of YMCA:** According to the Paris Basis, YMCA aims at uniting those young people who reckon Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples in their faith and in their life, and to associate their efforts for the extension of His Kingdom amongst young people. The Paris Basis became significantly important for the development of YMCA as a global movement, as it had provided the most valuable principles and foundation for YMCA developed in all other countries in the later years.

**Indigenization - YMCA Concerns Social Issues:** The YMCA movement was basically a global movement for young people. In 1973, there was another General Assembly of the World

Federation of YMCA held in Uganda with the conference entitled: 'Challenge 21'. At the conference, the YMCA representatives could freely report and discuss the processes of indigenization in their own countries. The YMCAs were found addressing to all kinds of social issues in their own countries, including the sharing of Christian gospel, universal equality, women's rights, children's rights, care for the poor, racial harmony and other topics.

***A Meaningful Emblem With a 'Red Triangle':*** In 1888, YMCA resolved on the use of 'Red Triangle' as part of its emblem. The emblem of YMCA contains a wealth of meanings. It was derived from the logo of World Youth Association, the outer ring of which symbolizes the five continents (America, Asia, Europe, Africa and the Oceania), the signs 'X' and 'P' is the abbreviation of Greek name of 'Christ', hence symbolizes 'Christ the Lord'. In the middle, there is the Bible, which reminds us of the teaching of John 17:21, "that they may all be one". The establishment of the World Federation of YMCA was a means to call together all young people of the world to come together for the building of the Kingdom of Heaven on earth. As for the Red Triangle in the middle of the emblem, the outer triangle symbolizes the unity of the Trinity God - God the Father, the Son and the Holy Spirit. The inner triangle symbolizes the moral, cognitive, physical developments, representing a holistic and balanced human development at YMCA. The three words, 'spirit, mind, and body' also reminds us that they are important for the healthy growth of the person; and of the three, 'spirit' is placed on the top. There are two circles in the emblem; the outer ring represents the unity of life and order of the universe, whereas the inner ring represents faith, friendship and

love. In recent years, the simplified emblem is found to be more popular, which exhibits a simple red triangle and the key letters 'YMCA' posted inside a blue rectangular box.



**YMCA in China:** In 1895, the International Committee of the YMCA in North America sent the first American YMCA secretary, Dr. D. Willard Lyon, to China. Lyon was born in China and had been working with the Student Volunteering Movement for more than five years. He became the first YMCA secretary in China. He arrived in China on October 5, 1895 and on December 8, the same year; a YMCA branch was set up in Tianjin. Another secretary sent by the International Committee of the YMCA in North America was Dr. Robert Ellsworth Lewis. With the help of S.K. Tsao, Lewis set up another office in Shanghai on January 6, 1900. YMCA developed in two basic forms in China, either in cities or in schools. It spread widely from Beijing, Tianjin, Shanghai, Yantai (Cheeloo), Hong Kong and other cities, whereas in schools, YMCA branches spread in most of the Christian colleges and schools.

There was a growing awareness in the Student Volunteer Movement in North America. Attention was drawn to the fact that the increasing number of Chinese students in American university and the YMCA among them would be great potentials for the evangelism in China when these students returned home after graduation. Hence, in a conference of the Student Volunteer Movement held in Rochester, New York in 1910, C.T. Wang, a Yale student and the



General Secretary of the Chinese Students Christian Association was convinced that as a Chinese, they should assume a heavier responsibility for evangelism in China. He said to the conference participants, “Let us, the Easterners and your missionary students walk hand in hand, and work hard together in truth and honesty to realize the coming of the Kingdom of God in China and in the Far East.” Abram E. Cory, a missionary who returned to US for his sabbatical leave stood and responded in the concluding session of the conference, saying: “The students of this generation, whether they are from China or from foreign countries, would definitely be playing the biggest role in the Christianization of China.”

Whereas the Chinese YMCA has set its aim as ‘Serving the community with the Christian spirit, encountering and responding to the needs of the society.’ The motto of YMCA is based on the Christian beliefs and a Bible verse, which says, “To serve, but not to be served.” (Mark 10:45) In celebrating the 25<sup>th</sup> anniversary of the founding of Chinese YMCA in China, Dr. Sun Yat Sen wrote and congratulated its work, encouraging the Chinese YMCA members to be better equipped with the Christian training in moral, cognitive and physical developments. He believed that if thousands of Chinese young people were equipped and united by the Christian holistic training, they would have significant impact to the reconstruction of China in the years to come. The sharing of this Christian spirit would be what the Church could do for the Chinese society.

**YMCA in Hong Kong:** The Chinese YMCA was founded in Hong Kong in 1901,<sup>84</sup> as a non-profit making social service organization. It was based on the Paris Basis and has adopted the Christian spirit of ‘To serve and not to be served’, aiming to serve the community by providing

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<sup>84</sup> Hong Kong YMCA, 香港基督教青年會 《香港基督教青年會會史》 (*The History of YMCA in Hong Kong*) (Hong Kong: YMCA, 2013), 8-9.

holistic training and proper moral and value education to the young people in Hong Kong. It is hoped that the young people would have a holistic, balanced development of the whole person, morally, cognitively, physically and socially, with of course the spiritual dimension so that they could serve the society with their leadership skills and the potential to enhance their civic awareness and sense of social responsibility. With the strong support from the Hong Kong government, other non-governmental organizations, schools as well as the churches in Hong Kong, the Chinese YMCA has further expanded its services in the society, in schools and in various family and individuals' training ministries. Its mission statement remains to be: 'Based on the Christian spirit of service, and with the combined efforts/resources from all side, our aim is to advocate the Kingdom of Heaven, to promote and nurture young people's social responsibility, care for the motherland, the world, and through diversified services, all-round development, the commitment to the weak and needy, we would particularly work to promote social harmony and to build a civilized, humane and caring Hong Kong.'

#### **b) Comparing Chinese YMCA and PPM**

Though the Chinese YMCA does not have a complete theological system to work on, its social services principles are based on the Christian spirit, which can be seen in most of the social services activities, conducted at YMCA. Again, the aim of Chinese YMCA, Hong Kong, is to nurture and cultivate a Christ-like character in young people's lives so that they can serve the society with the Christian spirit as we have adopted. To meet the needs and develop the various interests of young people's lives, YMCA targets to the promotion of meaningful social, educational and cultural activities, including sports and recreational, cultural, educational activities, in recognition of Christian spirit of service, namely: 'Not to be served, but to serve'; so

as to nurture Christian morals, improving personal health to become good citizens of the community. To achieve this, YMCA recruited a group of zealous Christian leaders and volunteers, to organize a great number of program activities, including different types of education, social services, evangelism and various sports activities and services, so that the young members and participants could build up their strong Christian character there from.

As I have expounded in the previous chapters of this thesis, the aims and objectives of the PPM of HSC is clear. The PPM aims at integrating Christian faith and ping pong into one form of ministry for the church. It works through the introduction of Christian faith elements into the various ping pong activities, such as biblically and theologically based reflections, rituals, sharing in life education, sportsmanship, team spirit and the Olympic spirit, etc., so that different stakeholders (including members of the working group/volunteers, parishioners, students, parents and participants), could recognize that the church is not merely concerned with spirituality, but also working to promote holistic health through PPM. It is in promoting the healthy development of the body, mind, spirit, socialization and gregariousness of the participants that they could develop their interests in sports and also a good working relationship with the members of the Ministry, and finally they could be invited to join the church. I will discuss further some key aspects in the following.

### ***(1) Education***

Since the inception of the Hong Kong Chinese YMCA, it has adhered to development of personal health, morally, cognitively, physically and socially. The provision of educational services becomes an important focus of YMCA's work in Hong Kong ever since and for the past 110 years.

In response to the needs of the Hong Kong Chinese society and the general public, who wanted to acquire life skills through education for their survival, YMCA offers general education courses, and all kinds of practical and vocational training programs in the medium of Chinese. YMCA also takes part in school education, and different levels of social education, Christian religious education and civic/citizenship education. For school education, it involves in different levels including kindergartens, primary, secondary, and post-secondary adult education. As an integral part of the education system in Hong Kong, YMCA has made its due contribution. The Hong Kong Chinese YMCA is now running three kindergartens, a primary school and a secondary school, forming a 'through train' pattern, i.e., kindergarten, primary and secondary schools all three in a convergence program, sharing of resources and counselling needs as proposed by the Hong Kong government. Such kind of 'through train' education has been running for many years, YMCA has been very successful in providing students with a coherent and comprehensive learning experience. In addition to basic education, YMCA does have other colleges offering a variety of degrees courses, diplomas and short-term courses, so that young people can go through continuous learning, and acquire various certificates and professional accreditation from the Ys.

Though YMCA is a social service agency, it has taken a significant role in education, gathering together people from different backgrounds, regardless of their age, gender, religion and race, the establishment of community life. To achieve the purpose of education in Hong Kong, YMCA also sets its primary task to the development of Christian character among young people, including the ministry of moral or spiritual/religious education, to help students to develop sound and positive values, enhance the quality of their lives with responsibility, respect,

care and loyalty and other good characters. The development of Christian character would take much longer; it needs to be impacted by other lives and time for practice too. To this end, the Hong Kong Chinese YMCA set up a 'through train' pattern of education as abovementioned.

In similar ways, HKSKH runs a number of schools in Hong Kong. The motto of its education mission in education is 'To serve, but not to be served.' The motto of the HSC Kindergarten is taken from the Book of Proverbs, which says: "Train children in the right way, and when old, they will not go astray." (Proverbs 22:6) For the secondary school, the motto is: 'Wisdom, Perseverance, Health and Gregariousness.' Our mission statement is: 'Based on the spirit of Christianity, we strive to provide our students with a balanced school life that enhances their moral, intellectual, physical, interpersonal, aesthetic and spiritual development... whereby they can develop into healthy, independent, civic-minded and responsible citizens and leaders of tomorrow.' Hence, there are a lot of similarities found in the education mission between the Hong Kong Chinese YMCA and the HSC's education and the PPM, especially in the promotion of whole-person education in their schools. The Hong Kong education system has been shifting its emphasis more on intellectual education and towards the materialistic society, this would definitely be bringing adverse effects on young people today, and the Hong Kong Chinese YMCA and the HKSKH are attempting to provide a holistic and balanced type of education at different schools. We hope that we would be united, working together to realize the Christian gospel and our great mission to nurture young people for a more holistic, healthy development. The field is so wide and our mission and challenges are so great that there is a strong feeling as what the Bible says: "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Luke 10:2 NIV)

## ***(2) Evangelism***

As a Christian institution, YMCA is committed to help young people, not only to establish their top quality, moral character, but also for the cultivation of their heart and mind and their spiritual development. To achieve these aims, YMCA sets up a Christian Ministry Department in 1987, providing additional services to build up in young people a positive outlook on life, so that they would seek further the value of life, its purpose and meaning, and to establish for themselves a noble-minded Christian personality, with self-esteem, good will to others, to family, to the environment, and the country, building up a positive life attitude, and willing to take up one's social responsibility. The objectives of setting up the Christian Ministry Department is to reach the young people at YMCA, so that they may be able to know more about the Christian gospel and to know God. As a result, a great variety of activities was introduced, including co-workers' gospel dinners, cell groups; evangelistic camps for universities, secondary and primary schools, teacher development, parent support groups, thematic workshops, and all sorts of training programs, activities and others. Since YMCA itself is not a church, other Christian organizations are invited to help with the running of evangelistic meetings too.

There are a great variety of activities run by the Christian Ministry Department, very much like those run by a sizeable church. Sometimes we can learn from them, especially regarding the way to organize evangelical meetings for the co-workers, or arranging joint activities with other Christian groups. Since there are many Anglican schools within the same parish and many school teachers or staff or even the principals are non-believers, it would be good if the church could organize some special party or dinner, even evangelistic meetings for

these co-workers, and it is in accordance with the spirit of church-school cooperation suggested by HKSCH policy documents too. Although there is an Evangelism Unit at the HSC, which is responsible for organizing evangelization activities, we have not put the PPM to be under this Unit; rather we have it under the Sports and Wellness Club, which was newly established a few years ago. This is specifically our strategy to welcome outsiders who are interested in sports activities especially those who are interested to play ping pong; let them join the sports activities organized by the Sports and Wellness Club first, before they participate in other church meetings. Our plan is to start building friendship and good relationships with non-believers, and when time is ripe we may then invite them to church. On the other hand, the Evangelism Unit is already busy with its routine business, and the PPM is a special kind of ministry the church is now exploring. We would like to set up a special unit such as the Sports and Recreation Unit to take care of it and learn new experiences in the planning, implementation, and in the review process, until we arrive at a more solid and theoretical basis and practical experience, then we may extend to other sports ministry. At the moment, we do have weekly 'Praise-Dance' activity incorporated with the Bible study led by the clergy. Besides, there are also other sports ministry, such as hiking, short-distance marathon, and water sports, which are organized once or only a few times as a trial.

### ***(3) Holistic Health***

The Hong Kong Chinese YMCA aims to develop Christian character in young people. This is based on a special way of understanding human values and human development, i.e., the concept of 'holistic health'. Hence, their activities are targeted to facilitate and promote the balanced development of body, mind, and spirit within the individual, and it was done through

the provision of various types of activities, such as social services, education and other group ministry towards the whole-person education. In this way, YMCA is going to become a site of 'Learning Organization', which aims at fostering knowledge, skills and Christian character. It may also hope to become a 'Caring Organization' in the long run. YMCA was originally founded by a fellowship of twelve people started from England, then it was developed in the United States, and from the United States it was spread to Europe and to Asia and Africa. YMCA is both globalized as well as localized as it goes, and the development was so wonderful. Hong Kong Chinese YMCA has adopted its Christian heritage and the founding philosophy of the Paris Basis, and now it is developed to become learning as well as caring organization, offering a wide range of social services to the community. This is indeed a good example of effective ministry our church should learn from.

The PPM of HSC aims also at the promotion of 'holistic health' of the individual, caring for the body, mind, spirit, socialization, as well as gregariousness of the individual's development. The focus of the Ministry is placed first on the training of the 'body', and moves on to the exercises of the 'mind' and 'spirit'. In other words, a healthy mind is based on the development of a healthy body, and a healthy spirit depends on a healthy body and a healthy mind too. This is precisely what Apostle Paul has taught us in the Bible. He says: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?" (1 Corinthians 6:19 NIV) We should start learning first with a healthy 'body', then good 'moral,' and then learn to have healthy 'social life' and 'gregariousness', then move up to learn 'beauty', then seek for a healthy 'spirit'. If we have only 'wisdom' or a good mind without a healthy 'body', it will turn out to be 'imbalance nutrition', we will never have a holistic health.



#### ***(4) Christian Nurture***

The Hong Kong Chinese YMCA provides social services and various activities with the purpose to nurture Christian character in participants. In addition to it, they hope to guide participants to be transformed and be equipped with a spirit of service. The motto YMCA always uphold is a biblical teaching, namely "Not to be served, but to serve." (Mark 10:45) As a motto, it helps to emphasize that the practice of service is the fruit of the Christian character embedded in the individual's life. It also responds to the teaching of Jesus in Matthew 25:35-36 NIV, which says: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." So this was what YMCA has been doing – to offer social services to all those who are needy, including the underprivileged and the disadvantaged, with a servant's attitude and as a practice and witness of the Christian faith. That is why YMCA runs also the Center for the Deaf, Sheltered Workshops and Hostels, Centers for the Elderly and Dormitories, to serve those needy people in Hong Kong. YMCA also works to encourage its participants, members and volunteers to take part in other services so as to express their love and caring to the needy, to return love and caring to the community by serving others, to provide services or financial assistance; or to save lives in natural calamity whether in Hong Kong or in neighboring regions and countries. These are some new ideas to extend the spirit of service, to witness the practice of Christian faith and morals. Providing services to others is by no means an act of boosting oneself or highlight one's superiority, it is rather seen as a vocation and duty, expressing selfless love and asking nothing in return. It is an imitation of Christ who sacrifices Himself with His unconditional love to

humankind. The Bible often describes this spirit of service as a deacon's view, recalling the act of the deacons in the early Church who served others over the table, with a humble mind of service to others. It is also out of this spirit of serving others that the HK Chinese YMCA runs also inns and hotels and hostels to welcome strangers to Hong Kong, a perfect integration of the Christian spirit of service to the services provided in their hostels.

The PPM of HSC aims also to nurture the members of our working group to become leaders, life coaches and life mentors, as well as Christian listeners. They are trained to walk together with their fellow participants, learning through teaching, and practice and witness their Christian faith through the sports activities. More still, they will imitate Christ's humble spirit of service, learning to love, with selfless love, willing to welcome and help the participants with Christ's spirit of sacrificial love. For instance, while organizing ping pong activities, we provide also lunches for our participants, and accommodation also for those who came from the Mainland. We give them the Holy Spirit T-shirt as a souvenir, our vicar also pays visits to the participants, even attends the funeral of one of our elderly. All these are practices of Christ's humble spirit in serving our neighbors. Since the construction of the HSC was completed in 2009, we started launching into a wider conception of Christian ministry. We are learning to become a church of hospitality, a church of sports ministries, and working towards a church for holistic health (with the ideal of providing sports for all). We earnestly pray that we would follow the YMCA's footsteps and become a learning and caring organization.

#### ***(5) Mission Forward***

The Hong Kong Chinese YMCA has been serving the Hong Kong community for over a century, with its well-developed services in education, social services, and Christian ministry

activities. For instance, YMCA started by helping the Hong Kong government in the provision of universal education, then it expanded its services to practical education, and even to adult education, providing vocational training of all types; whereas in social services, YMCA was moving from the simple, unified services to the more pluralistic and diversified services. In hotel services, YMCA starts from providing youth hostels, later developed into hotel accommodation services. Though YMCA's underlying Christian concept remains unchanged, but the education, social and Chinese ministry services have been changing drastically in the past century, due to its sensible responses to the social changes in Hong Kong. This is worthy of our attention and learning from.

Similarly, the PPM of HSC is following the same footsteps. We follow the Great Commission of Christ, and are moving forward to high-quality education, evangelization, promoting holistic health, nurturing talents and extending our services as our goal. It is our hope that through the existing and future plans to develop a variety of PPM activities, we may be able to promote the practice of holistic health ideal, and our PPM could become a model for the future development of all other sports ministries of the church. We are working hard at training personnel, the organizers and participants through the life mentors, life coaches, so that they can establish friendships and good relationships with one another, and develop also a soulful friendship intimacy through ping pong activities. We hope that the participants could grow up through the caring of their life mentor, and that they may one day be invited to participate in other sports ministries or activities provided by the church, such as music, art and other activities. It is also hoped that all the other activities and church ministries could also be inspired by the PPM and would continue to grow and blossom in the years ahead.

### **Summary**

Since the inception of YMCA in 1844, it has resolved to acquire the Christian faith and the spirit of service as its foundation for ministry. The Christian faith concept was started by a 12-membered group of Christians at their Bible Fellowship; hence the YMCA movement began as a Christian movement. It was later spread to the United States, then from the United States back to Europe and to Asia, including China, and even to the other continents of the world. Though all YMCA organizations shared the same Christian foundation or the Paris Basis, they have developed a great variety of activities and social services in different parts of the world. Especially because of the process of localization, with the very different political, historical, cultural and environmental reasons, YMCA in various countries turned out to be very different in their practice of social services and the ways they understood the Christian concept of ministry and the work of evangelization in their countries. For instance, in some communist countries it would be extremely difficult to openly preach the Christian concept as laid down in the Paris Basis. Whereas in other countries, it may be easier for the local YMCA to attempt a more balanced integration of the spirit of Christian faith and the social service ministries. I shall use the cases of United States, China and Hong Kong as an illustration.

Shortly before her retirement a few years ago, Dr. Yuk Tak Fan,<sup>85</sup> the general manager of the YMCA of Hong Kong said: "Because the United States advocates democracy, freedom and equality, so there is no Bible class in the public high schools of the United States. Though YMCA is popular and the youth movement enjoyed rapid development in the United States, most of

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<sup>85</sup> Dr. Yuk was also a spokesperson for the Episcopal Diocese of Hong Kong and Macau Communications Department.

the activities are found to be emphasized on sports and recreational activities and other social services, few were embedded with the Christian faith." Her observation reminded us that in organizing social or sports activities in the church, we should be conscious of the links between the social or sports activities and the Christian evangelism, especially the ways how the two could be combined as the goals and motives for the activities so organized.

In China, because of the current policy of the Three-Self Patriotic Movement, which stresses on self-govern, self-support, and self-propagation, evangelism has to be confined inside the church. Since YMCA is recognized as a social service organization, it should be run outside the church and hence no evangelism programs would be allowed because it is not a church. Only individual could allow to practice or witness Christian faith in private. Nestorian Christianity had already come to China in the Tang Dynasty in ancient China, however the preaching was not successful then. After several attempts, Christianity came to China again in the late Qing Dynasty. China was so weak at that time that the foreign powers were greedy for land and resources in China, by the signing of the unequal treaties with Qing government. For instance, under the Treaty of Nanjing in 1842, China was forced to open five ports for trade with the foreigners, plus to cede Hong Kong to the British government. Since Britain was a Christian nation, Christianity, especially Anglicanism was allowed to be propagated in the society of Hong Kong, and YMCA was allowed to do evangelization work together with its social services activities. Until 1997, when Hong Kong was handed over to China by the British government, Hong Kong was granted with the freedom of religion, expression, assembly and association, etc., and could still enjoy a high degree of autonomy for 50 years from 1997, based on the 'One Country, Two Systems' principle.

Hong Kong does not like China in which the preaching of Christianity was strictly limited in an atheistic country, neither would it be like the United States in which Christianity was kicked out from schools and the society by American liberal democratic ideology. In Hong Kong, YMCA was established in 1901, and within an open and free environment, it still could provide social services in Hong Kong based on the Christian faith principles, running schools and social services centers, and hotel services with much support from the churches. It could still be able to develop social services into a loving and caring ministry, and in some ways, to support some evangelical ministries of the churches in Hong Kong. Hence, this is what the PPM of HSC could learn from, especially in the development of the concept of a holistic, healthy, whole person. All the members of our working group should think again seriously how they could witness to the redemption of Christ and God's love, and our ultimate mission to work together for the Christian faith and the gospel, so that all would be benefited.

The promotion of sports culture is not a new thing at all. As early as the mid-19<sup>th</sup> century era of Queen Victoria, there was a sports movement within the Church of England which encouraged the church members, especially those activists in the community and the political arena, to do more exercises and sports to train a strong and healthy body; to strengthen the body and soul, so as to live out the Christian spirit and safeguard the interests of society. Such kind of sports culture movement was called the 'Muscular Christianity',<sup>86</sup> or 'the robustness of Christian faith'. It has indeed turned the church's attention to the underprivileged and disadvantaged people, so that Christians were called to uphold social justice, defend morality and become as salt and light in society. This trend of movement was soon brought to

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<sup>86</sup> N. Watson, S. Weir and S. Friend, "The Development of Muscular Christianity in Victorian Britain and Beyond," *Journal of Religion & Society*, 7 (2005), 1-21, see p. 26.

the United States in the 19<sup>th</sup> century, and had great impact on the development of the ministry of YMCA in US. Especially in the design of suitable programs for young people to develop their body, mind, spirit and to seek an overall healthy development for individuals in YMCA, a new generation of basketball and volleyball sports was invented. It is our hope that the PPM of HSC would inherit this tradition of the promotion of sports culture movement, and learn from the forefathers of the YMCA their experience of wisdom from God.

## **4.2. Diving for the Cross**

Diving for the Cross is chosen as a case study to learn about a traditional sport of the Greek Orthodox Church, which has taken place at the biggest town of Spring Bayou in Tarpon Springs of Florida. The sport is integrated with faith, ritual, sports, education, family and social elements. This case study is conducted in a verbatim format, trying to analyze from ecclesiological, sociological, educational and theological perspectives to find out how the Church nurtures the youth with an activity in which sport and faith are integrated. This case study is also intended to study what implications there are for the PPM.

### **a) Description of the Event**

A festive activity called 'Diving for the Cross' has been held in the town of Tarpon Springs in Florida in recent years. This activity imitates a-thousand-year old ritual in the Greek Orthodox Church.<sup>87</sup> The diving is a ritual that recalls Jesus' baptism in the River Jordan. It is also the culmination of an intentional and prayerful effort on the part of the Greek Orthodox Church to root the young men in the tradition of the church and form them to become faithful Christians. This ritual is part of the annual Epiphany celebration held on Jan 6, in Tarpon Springs, a

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<sup>87</sup> Demorris A. Lee, "Diving for the Cross," *Faith and Leadership*, January 2, 2012.  
<https://www.faithandleadership.com/features/articles/diving-for-the-cross>

26,000-person town known for its Greek heritage the opening and closing ceremonies remind participants of the coming of Jesus Christ, His work and encourages disciple relationship with God. After the ritual, a white wooden cross is carried to the side of a big lake and the ritual of the sport starts. When the cross is thrown into the lake to a very far distance, over ten thousand youngsters, with average ages of 16-18, dive into the lake and try their best to search for the cross until it is retrieved. Until now, many people in Tarpon Springs feel themselves blessed by the event. The one who retrieves the cross is believed to receive a special blessing from God. Of all the Epiphany celebrations in the world on this day, the one in Tarpon Springs is the largest, earning for it the distinction as 'Epiphany City' in 1975. This liturgy is officiated by the Archbishop of Greek Orthodox Church, and in it sports, religion and ritual are merged together.

**b) A Selected Verbatim**

Youth: "Why are you diving? Because it's not about fun and games," said Salickis, a high school junior. "We are diving for a purpose. We are celebrating the baptism of Christ."

Church Leader: "I've been very strict, wanting them to be a part of the community," said the Rev. Michael Eaccarino, Dean of St. Nicholas Cathedral, which hosts the event. "These young men have to start to learn how to do hard things. Life is full of hard things. They have to learn to stand up, but in the light of Jesus Christ, and the nexus is the gospel. That will be their resource. That will be the well where they draw their water from."

Youth: Stravrakis knows he may not retrieve the cross. But that's a risk he knows he must take. "It's a blessing just to be able to participate," he said. "The ceremony is just amazing, and being a part of it is part of the faith. It's just so important."



Church Leader: "I had to tell the boys that the church is not here to make things difficult for you," Eaccarino said, "The church is here to make things better, so I'm going to use whatever means necessary to reach you."

Youth: "We do it, honestly, for our religion and our pride," Pappas said, "We take our religion very seriously. We are proud to be Greek. We want the blessing and want to share the blessing."

As a young child, Luke Pappas, together with his friends, would throw plywood crosses into the pool and pretend to be the retriever. But as the formal preparations for diving begin, the divers gain a deeper understanding about the celebration's connection to their faith," he said.

Church Leader: "Do you feel that God loves you? How do you respond to those who sin against you? Do you read the Bible daily, and why? If you were to die instantly, what would death look like?"

"The church is trying to prick their conscience," Eaccarino said, "The true tradition of Epiphany lies in its meaning. What the questions are all about is to have the young men have some kind of epiphany. What is my life really about, and what does it mean to drop in this water after a cross? It's about what my life is all about, and am I even worthy to participate in this?"

Youth: "The cross has been a huge aspect of my father's faith, and it's a blessing of God," the younger Stavrakis said, "how the cross just landed in his hand, and he feels like he was chosen to get it. Every night he sits in front of it and prays."

### **c) Evaluation**

There are three points that deserve to be assessed:

First, specific strength - There are a great number of sports that are closely related to the churches. Diving for the Cross is an event that brings sport, evangelism, nurturing and liturgy together successfully. With all the pomp and circumstances surrounding the dive – the media, the procession, thousands of spectators, the dinner dance that night – the Church has worked to make sure that the focus of the event remains on God.

Second, specific weakness - Ten years ago, the Church began to notice that the diving had become more of a sporting event than an opportunity for the young men to reflect spiritually and biblically on the cross. The boys had become focused on the competition to grab the cross, a feat that brings a wave of celebrity to the entire family.

Third, follow-up to the ministry - In response to the situation, the Church began to require prospective divers to attend weekly classes and write about their faith. Sunday School and regular church attendance are also mandatory for participation. The writing prompts the divers to consider the presence of God in their daily lives. The boys are reminded of their baptisms and are asked to name five ways they display their love for God every day. Drawing on the Parable of the Talents (Matthew 25:14-30), they are asked to name three talents God has given them and how those are put into service in the Church.

#### **d) Implications for PPM**

There are four aspects in 'Diving for the Cross' that have important implications for PPM.

First, ecclesiological aspect - The Church should always remember that it bears the role of prophet and is the forerunner of the gospel to the world. We should use every activity possible to enlighten people's lives by getting them to know Jesus Christ.

The liturgy of 'Diving for the Cross' from the beginning to the end is aimed at seeking the cross and symbolically seeking faith through the sport of diving. PPM in HSC also uses different ping pong activities integrated with the ritual, prayer, gospel time and life education, and it provides soft evangelism to the participants in order that they might experience faith lesson for imperishable crown in eternity (1 Corinthians 9:23-25). 'Diving for the Cross' and ping pong are both interesting and exciting sports for the sake of the gospel.

The mission of the Church is to evangelize and nurture the children to understand Christian faith; 'Diving for the Cross' is an excellent tool for evangelism and nurturing. PPM also is an instrument for evangelism and nurture.

Second, sociological aspects - Reviewing the dialogue between the church leader and the young people, we know that 'Diving for the Cross' is a ritual, social, cultural and family tradition. Greek Orthodox boys who grow up in Tarpon Springs know the cross dive as a rite of passage of life from an early age. They watch the dive every year, from a boat or by the water's edge. Their fathers dove for the cross. Their brothers dove for the cross. They dream that they will emerge from the water with the cross.

Pantelis Kontodiakos, 20, at Colorado State University, retrieved the cross in 2009. For him, diving for the cross has been a family tradition. He was the fifth to retrieve it – his father also retrieved the cross, so did his three uncles. The Rev. George Patides, 50, has spent his life in Tarpon Springs. He is a retired Greek Orthodox priest of 22 years, and he dove for the cross in Tarpon's Bayou. His son dove, too. This is a strong youth ministry through the ritual of the sport; the youths are nurtured to know faith. From birth, mostly of Greek heritage in this community, parents begin to instil the Greek Orthodox Christian faith in their children, who

become active at St. Nicholas and members of a national organization, Greek Orthodox Youth of America.

Third, educational aspect - Children need to grow up in a happy environment, they like fun and games, 'Diving for the Cross' provides the process of experience in fun and games. Ping pong activities should be interesting and attractive and bring fun to children and participants. Happiness is one of the important issues to bring up children in schools and in families.

The formation of the youth in the congregation is important. In Tarpon Springs, extended family members like the father plays a key role in the formation of children's character. How to equip parents, grandparents and others to nurture young people's relationships with God? Who else is responsible for the mentoring of teenagers? Church leaders and extended family members play an important role in nurturing their children to know what they are diving for. They are diving for faith. Faith is always the center point of this town, and it always has been. The town itself has a great deal of spirituality.

Let me cite Rev. Michael Eaccarino again, who said, "Life is full of hard things. They have to learn to stand up, but in the light of Jesus Christ." "That will be their resource." The PPM hopes to inspire the youth and all the participants to learn the meaning of success and failure in sports and through that to better deal with every condition in life. It is a life lesson to encourage them to try their best effort to win with honesty and to lose with dignity. The PPM also encourages the youth to make effort to win, but even if they fail, they will know that they are still loved by God. Sport winners will be awarded 'perishable crowns', but we pursue the 'imperishable crown' from God. We want to remind the players that they are playing for the honor of Christ, the meaning of abundant life.

Fourth, theological reflection - Apostle Paul described how in the Olympic Games, originated in Greece, that all professional sportspeople went through tough training so as to get the honor of Matsuba-made Crown and enjoyed the recognition by crowds. However, this sort of flower crown would fade away quickly and become a 'perishable prize'. 'Diving for the Cross' also gives a 'perishable' award, but the cross itself symbolizes salvation and the way to pursue imperishable prize. The cross is Christian faith; it symbolizes Jesus' unconditional love and salvation. The divers and their families regard faith seriously to consider the presence of God in their daily lives. That is what I hope that PPM in HSC will also become - a cradle for the parishioners, their families, the children and neighborhood, to experience the joy and excitement of ping pong and most importantly, faith in their daily life.

## **Chapter 5. Review and Evaluation of PPM**

Any ministry or program can benefit from continuous review and critical evaluation in the process, in order to ensure that it stays on right track and to fine-tune its execution for better results. The PPM of HSC has been carried on for five years. As a result of this project thesis, I have employed several tools to examine its progress. In this chapter I will analyze and reflect on some of the feedbacks I am able to collect from colleagues and participants.

### **5.1. Tools for Evaluation**

#### **a) Survey Questionnaires**

Since this paper is focused on youth, junior youth and their parents, we have used the 2013 and 2015 survey questionnaires for this evaluation. The survey questionnaires (2013 for students, 2013 for parents, 2015 for students and 2015 for parents) are placed in Appendix 1 at the end of this thesis. In this evaluation we want to find out, after the tournaments, whether the competitors would participate in the HKSKH HSC ping pong activities and other church's activities. The feedbacks from these survey questionnaires will serve as reference for future tournaments and activities.

#### **b) Meeting Discussions**

Usually the PPFs are being held on Sunday afternoons from 3:00 – 6:00 pm. Meetings are organized either after lunch, training classes or other tournaments. We like to have our sharing and review over a meal or at the home of a member. Chinese view fellowship over a meal to be very convenient and many topics are being discussed while sharing a meal. Members of the organizing committee and the HSC ping pong team would often celebrate

birthdays and anniversaries by sharing a meal together; therefore to have a review over a meal is quite common.

#### **c) Personal Feedbacks**

We pay attention to the personal feedbacks of all participants including newcomers, students, parents and seniors before, during and after the activities. From these feedbacks we make appropriate responses and improvements. Occasionally, the committee performs discussions and follow-ups.

#### **d) Informal Observations**

The feedbacks received from our parishioners, especially the Church Wardens and members of the vestry, reports and yearly activity proposals presented by the leader of the Sports and Wellness Club, members of the public, visiting members from other sports clubs, congregation members of other churches, have mostly been very positive regarding the activities of our PPM. Many constructive feedbacks have been received during tournaments, such as standard of competition among secondary schools, primary schools, senior grade, social grade, church member's company representative grade, age groups, married couples, parents and children grades etc. Evenly matched competitions create more excitement and atmosphere. Otherwise, amateur versus professional, different age and skilled groups would polarise the competitions resulting in loss of viewing interest. Of course, those professional players who are representing Hong Kong are best to be invited for the exhibition matches and the presentation of prizes. This is the information obtained from various informal observations.

## **5.2. 2013 and 2015 Holy Spirit Trophy for Primary School PPIT Questionnaires for Students and Parents**

Of the four methods to collect feedback mentioned above, the most concrete and statistically informative one is the survey questionnaires I designed for the 2013 and 2015 Holy Spirit Trophy for Primary School Ping Pong Invitational Tournaments. These two events are peak points of the PPM since 2011. Working group co-workers and participants including students and their parents have worked together to get to those two major events, and by then they have had sufficient experience to comment on the impact of the ministry. So, in the next section, I will focus on the answers provided in the two questionnaires for 2013 and 2015 to engage a review and assessment of the PPM in terms of the participants' experiences and the vicar's leadership style.

### **a) Design Concept of the Questionnaires (See Appendix 1 HSC PPM Survey Questionnaires)**

Warm-up Tournaments – Invitations were sent to primary schools within Sha Tin district and neighboring areas. Through the school principals, teachers in charge and coaches, the schools were invited to send a team involving students who were interested in playing ping pong. Each school was asked to form a team with 6-10 members. These school teams, accompanied with their principals, teachers in charge and parents, were invited to participate in the 2013 tournament, which was held on 30<sup>th</sup> August, and the 2015 tournament, which was held on 19<sup>th</sup> September. Both tournaments were held at the HSKH HSC in Sha Tin. At each tournament, there were representatives from six primary schools within the New Territories of Hong Kong that have participated (schools are approximately 10-30 minutes drive away from HSC). These two tournaments provided a warm-up tournament for the participants leading up to the Inter-School Table Tennis Competition being held in October. Therefore, our warm-up



tournaments were well received by school principals, teachers in charge, team leaders, parents and students. These warm-up tournaments provided a valuable opportunity for students to train towards the Inter-School Table Tennis Competition organized by the HKSKH. Every competitor welcomed the extra competitive sessions to play against competitors of their same age group, whom they would most likely be competing with in the Inter-School Table Tennis Competition. They gained extra experience, achieved good results, which brought glory to their respective schools. Therefore, they would do their best in both the warm-up tournaments and the Inter-School Table Tennis Competition. If they performed well, they would gain reputation for themselves. If they didn't perform well, they still would gain a valuable learning experience that they could review for future improvement. By comparing the two survey questionnaires, we could discover the similar and also different viewpoints from both the students and parents. All this information is worthy for evaluation.

Contact Volume – From these two warm-up tournaments, we were able to invite six primary schools to participate. From the viewpoint of the number of people being involved, each tournament involved 6-10 students, each school would send along its principal, team leader, coach, and teacher in charge totalling 6-12 people. There were also 1-2 parents for each student, 5 volunteers from other sports clubs to assist in keeping the score, 10 volunteers from HSC PPM, other general spectators amount to 10 people on average each year. Each Holy Spirit Trophy Invitational Tournament attracted around 73 to 121 people. The two tournaments attracted a total around 146 to 242 people.

Buffet Meals – The buffet lunch at each tournament involved 100 people to serve the participants. At the venue, there were 7-8 tables, each can sit 10 people, to allow everyone to communicate with one another to create and enhance friendship.

Tournament System – A mixed gender system was employed to allow the 6-10 members from each team to compete. Since the Inter-School Table Tennis Competition has singles and doubles events, our warm-up tournaments also adopted the same system to provide an extra opportunity for students to familiarize with the format of competition and gain more experience.

Prizes – Each school was able to play against the other five schools in a round-robin competition that at the end provided 1<sup>st</sup> to 6<sup>th</sup> placing. The concept allowed 1<sup>st</sup> to 4<sup>th</sup> main placing, while 5<sup>th</sup> and 6<sup>th</sup> placing received consolation prizes; therefore every school received a prize. This strategy of everyone gets a prize demonstrates that each team's effort has not been spent in vain. For the consolation prize winners, we encourage them to do better next time, as there are rooms for improvement. We wish all competitors would learn to self-examine, commit one to do one's best. Hard work will reap reward. Strive for good results are important. But at the end of the tournament, if the result was not desirable, in the eyes of the church and God's kingdom, their effort was precious. It was precious because we could come to church to get to know God and we do it to get a crown that will last forever (1 Corinthians 9:23-25).

Gender Comparison – Since the teams in both 2013 and 2015 tournaments had more boys than girls, therefore the survey questionnaires could not provide a clear comparison

between the genders. There were teams that had one or two girls, while some teams even had no girls.

Important Point of the Questionnaires – The questionnaires were designed to focus on the attitude of students and parents towards the win and loss situations between school studies and playing ping pong. The questionnaires also sought after the following: a) understanding of the parents and students towards ping pong as a sport and a ministry; b) their attitudes towards church; c) their willingness to participate in the church's three types of ping pong activities after the tournaments. Furthermore, whether they would participate in the reunion days; parents and children ping pong activities; Ping Pong Fellowship and Sunday School etc.

Strategy of the PPM – PPM is a means, just like the three activities promoted by the Ministry, i.e., PPFs, training classes, team practices, Holy Spirit Trophy Invitational Tournaments, etc., by which we hope that all supporters including principals, coaches, team leaders, teachers in charge, students, parents, PPM working group members and volunteers would through friendliness be able to serve with initiative, love, care, acceptance, encouragement, and face loss positively, be happy in an exciting atmosphere, allowing participants to feel that the ping pong tournaments organized by the church are different from those organized by other organizations. The ping pong tournaments organized by HSC provide a different experience, unlike other ping pong events where people chase after fame and riches, using all sorts of means to achieve good results in order to gain entrance to famous schools. We encourage students and parents to submit their feedbacks for future improvements and we invite them to participate in our church's PPM and other activities that they are interested in, e.g., parents and children ping pong activities, Ping Pong Fellowship, reunion days, Sunday

School etc. We hope to resolve their traditional misunderstanding in thinking that the participation in our church's ping pong activities is for the purpose of winning and gaining entrance to famous schools.

The religious, spiritual upbringing and liturgical elements of the three HSC's ping pong activities –

(1) PPF (each month one Sunday afternoon from 3:00 – 6:00 pm): 5-10 min of spiritual learning then followed by 10-20 min of fellowship.

(2) PPTC:

Target: Primary school students

Time: 8-10 lessons in 2 months, 2 hours each lesson

Contents: Ping pong fundamental knowledge and training

Spiritual upbringing element: Commences with prayer and then training for 5 min, drink break, religious and spiritual learning for 5 min, concludes with training and prayer for 5 min.

(3) Holy Spirit Trophy Invitational Tournaments (minimum twice a year): Commences with prayer and introductory comments highlighting the format and meaning of the tournament for 5 min and with prayer and blessing at the closing ceremony.

(4) HSC ping pong team practices (approx. once every week or every 2 weeks): Meals, sharing skills and lessons learned.

#### **b) Aim of the Questionnaires**

The main purpose of the questionnaires is to allow all members of the working group that includes volunteers and coaches, to become familiar with and can work together to achieve the short-term, med-term and long-term purposes of the ministry.

*Short-Term Aim: (First year/first time held in 2013)*

- (1) Warm-up tournaments (annually or biennially): Using the warm-up tournaments to attract school principals and teachers in charge to select school teams from students who showed interest in ping pong and also those who had accompanied by their parents in attending the Holy Spirit Trophy Primary School Invitational Tournaments. Aside from being associated with the church, they were willing to participate in the hope of raising their skill level and mental toughness in preparation for the Inter-School Table Tennis Competition to achieve better results.
- (2) Knowing each other: The Holy Spirit Trophy Primary School Invitational Tournaments allow parents, students, school principals, teachers in charge, team leaders, members of the tournament organizing committee and church volunteers to have the opportunity to participate and view the whole proceeding, including opening ceremony, competition, meals, in order to build friendship and foster deeper understanding.
- (3) Initial step to know the church: Through the opening ceremonies, closing ceremonies, combined sports and religious liturgies, the school principals, teachers in charge, team leaders, coaches, students and parents are able to get to know the church. They get to know the church, which is not only a place of worship, but also a place where they could enjoy playing ping pong, and a happy place where they could unite their bodies, minds, spirits, companionship and gregariousness.

Have the short-term aims for the 2013 primary school invitational tournament been achieved? (Through the review performed by the organizing committee after the meal when

they assessed the atmosphere of the tournament and the feedbacks received from the school principals, teachers in charge, team leaders, coaches, students and the parents.)

(1) Has the aim to be a warm-up tournament for the Inter-School Table Tennis Competition been achieved? It is considered achieved based on the following factors: Thrilling competitions; competitors were fully engaged; lots of energy exerted and sweat shed; exciting and happy atmosphere.

(2) Has the aim of getting to know each other been achieved? It is considered fundamentally achieved by the fact that all parties involved had opportunities throughout the tournament to communicate, and there were plenty of seating available. However, there was a disappointment with the lack of tables and chairs outside the competition area during 2013 tournament for people to sit down around a table (each table could cater for 8 people) during the buffet lunch to get acquainted. There were people eating while standing up and others decided to return to the spectators' seating area to eat. In this occasion, the seating arrangement was less than ideal and it had hindered effective communication.

Has the aim of getting to know initially the church been achieved? It is considered achieved. Since the tournament was held in the church hall that is on the same floor as the chapel, every participant was familiar with the church environment. Also because of the fact that the church organized the tournament, participants were involved in prayers at the opening and closing ceremonies, and understood that our tournaments were unlike other tournaments in the community at large. Apart from making friends through sports and building friendship through tournaments, each participant was made aware that ping pong is not just a sport to benefit their physical bodies but also it is beneficial for their spirits. They would realize that the

aims and meanings in each of the tournaments are to benefit their bodies, minds, spirits, socialization and gregariousness. In the long term, they would get to know the church better and would like to participate in the church's other ping pong activities. They would be exposed to a soft-style of evangelism. No doubt it is good that the effort they have put into their training will reward them with good performance; but such reward is a temporary and perishable crown. Whereas believing in God and attending church will obtain the imperishable crown.

*Medium-Term Aim: (Second year/second time held in 2015)*

(1) Warm-up tournaments (annually or biennially): Through similar and repetitive tournaments, we allow the participants to understand the meaning why the church is organizing ping pong tournaments. It is not depending on winning or losing, as all participants would receive a medal. Of course, there are prizes for 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> equal place getters, but there are also consolation prizes for other competitors. We want to let them know that in God's kingdom, it is important to work hard. It is important for them to successfully use their various skills; but more importantly they should compare themselves to see whether they have improved from previous year. Even if they had not improved but had become worse; they would still need to learn how to face failure. They ought know in the life's journey, how to learn and gain experience from failure. Learn to do better next time. Learn to face failure appropriately. Success is certainly sweet, but failure is not to give up. In life there are many challenges. They must learn to accept failure. After a failure, they need to be brave to climb back up. Success is certainly a happy thing. It will bring forth joy that can be shared with others. It is also a kind of self-discipline. Regardless of success or failure, they would know God's presence and blessings in the church's tournaments. Regardless of success or failure,

God still loves everyone involved. There is joy in winning earthly rewards even though they are perishable; but it is much more precious in winning the imperishable crown in heaven (1 Corinthians 9:23-25).

- (2) Knowing each other deeper: Through similar and repetitive tournaments, the participants would get to know each other deeper. More importantly is the friendship outside the tournaments. The participants could share experiences, build relationship with others, learn the spirit of sport, team spirit and the importance of life education.
- (3) Invitation to join other activities at church: At the end of the tournaments, we use the questionnaires to collect the feedbacks from parents and students. We invite them to continue their participation in our PPFs, training classes, parents and children ping pong activities, Ping Pong Fellowship, Sunday School, parents activities, and worships.

Have the medium-term aims for the 2015 primary school invitational tournament been achieved? (Through the review performed by the organizing committee after the meal when they assessed the atmosphere of the tournament and the feedbacks received from the school principals, teachers in charge, team leaders, coaches, students and the parents.)

- (1) Has the aim to be a warm-up tournament for the Inter-School Table Tennis Competition been achieved? It is considered achieved by the effort that everyone had put in. At the opening ceremony during the address, it was stressed that the purpose of the tournament was not only a warm-up tournament, but to understand the meaning of competition. It was not just doing one's best to achieve good results, but to understand the benefits received from winning or losing. We strive to gain the understanding from parents and students



especially towards the purpose of the church organizing this type of tournaments. It is not solely for improving oneself, but getting to know the presence and blessings of God.

(2) Has the aim of getting to know each other deeper been achieved? It is considered achieved.

Although it has been two years, most teams were unchanged. They knew each other so conversations took place freely.

(3) Has the aim of inviting them to join the church's various activities been achieved? It is considered achieved. In 2015 questionnaire, we had added name and contact details in order to make it easier for follow-up purposes. The data for willing to participate in the church's ping pong activities and other church's activities will be analyzed in a later chapter.

*Long-Term Aim:* (Third year 2016-2017 mid-year/third time to follow up during other ping pong activities)

(1) To invite participants to become volunteers for the ping pong activities: Since the parents and students, who participated in the three types of activities in the past two years, have gained familiarization with the church's ping pong activities, they are invited to become volunteers to assist with these activities. This would allow them to be more engaged, moving from being participants to service providers. They would be able to learn the spirit of service from our Lord Jesus Christ.

(2) To become a leader: Through the promotion, planning of other ping pong activities such as parents and children activities, ping pong training camps, reunion days, various competitions, fellowships, where participants could share experiences and become more intimate co-workers. With the common interest, participants could express different gifts

and skills in promoting the ping pong activities. They would work with PPM working group members and church volunteers to serve God.

- (3) To enjoy the fellowship: Through the participation, understanding and promotion of the various activities in the PPM, the participants will firstly become volunteers, then nucleus members and ultimately leaders. Not just be enjoying ping pong activities, but also enjoy the spiritual fellowship and eventually join the church. Through PPM, they would learn to serve and witness for God. They would participate in the planning of various activities to reach out to people residing in the church's neighborhood. This would become a mission, evangelism, leadership development and opportunity to demonstrate their gifts and skills in a recreational setting.

Have the long-term aims for the 2015 primary school invitational tournament been achieved? (Through the review and follow-up performed by the organizing committee after the meal, it is anticipated that there will be planning being held in 2016 – 2017.)

- (1) To invite participants to become volunteers for the ping pong activities: Since the participants have gained understanding of our church through the two invitational tournaments, and also some parents and students have actively responded in the second questionnaire and many have provided contact details and names, they would be happy to return to our church to participate in other PPM activities. Also there are others who would like to attend other activities at church. Therefore, the organizing committee will establish a working group to follow up, contact and categorize data to see how many people are willing to participate in the church's three types of ping pong activities, and to attend the reunion days, parents and children activities, Ping Pong Fellowship, and Sunday School etc. In 2016,

the working group will plan to invite those parents who would return not just to participate in the church's three planned ping pong activities, but also invite them to join with those volunteers who have returned to participate in the PPM activities. Together they will promote the church's ping pong activities.

- (2) To become a leader: During 2016, we will invite the abovementioned volunteers to participate in the church's 2016-2017 ping pong activities. When everyone has gained a deeper understanding and developed a friendship, we will invite them to join in the ping pong working group, organizing committee or the Sports and Wellness Club to assist in promoting ping pong activities.
- (3) To enjoy the fellowship: Firstly we will invite those volunteers who are interested to participate in the spiritual session and fellowship in our current PPFs. Furthermore, we will invite them to return to church. When the opportunity is present, we will formally establish a Ping Pong Fellowship at church. This fellowship will comprise of those who have returned to church through the various ping pong activities. When the time is right, participants of different age groups will also be invited to return to various fellowship such as junior youth/youth fellowship, working youth fellowship, Sunday School, Sunday School parents fellowship, women's fellowship or married couples fellowship etc.

### **c) Analysis of the Questionnaires (See Appendix 2. HSC PPM Survey Results)**

Question 1 - Will you participate in the church's three types of activities including PPFs, training classes and Holy Spirit Trophy Invitational Tournaments? This question is designed to find out whether the students and parents, who participated in the two years' invitational tournaments, would like to participate in the HSC primary school representative team and the

abovementioned three types of ping pong activities. Most of the Hong Kong primary school's extracurricular activities, apart from having teachers accompanying team leaders to be responsible for safety, are often opportunities for inviting parents to participate. The abovementioned HSC's ping pong activities are purposely designed to invite parents to participate. This is to allow parents to understand the purpose of the activities organized by the church. Also we wish these activities can be the starting point for getting to know the families. This would make it easier to build relationship in future. Gradually we will invite the parents and their children to attend church.

The 2013 and 2015 comparative chart for question 1 - Whether the parents and students would participate in the church's ping pong activities? (See Chart A)

In 2013, we had received twelve completed questionnaires from students. There were ten students who were interested in participating in the three-abovementioned activities. The remaining two students expressed that they would not be participating. In question 1 of the 2013 questionnaire, we had added an invitation: "If we were to organize a church representative team to compete with other primary school teams from the Eastern New Territory in the warm-up tournament prior to the Inter-School Table Tennis Competition, would you be participating in our three ping pong activities?" The purpose for adding this invitation was that we hope the students would continue to attend the church's activities. We hope that we could build relationship through the ping pong activities. The result illustrated that 83% of the respondents to the questionnaire would take the opportunity offered to represent the church in the warm-up tournaments. They would also like to participate in the church's ping

pong activities. Only 17% of the respondents expressed that they would not be interested in representing the church in the tournaments.

In 2013, we had received nineteen completed questionnaires from the parents. We added the invitation: "We like to invite your children to be a member of the church's primary school representative team to participate in the warm-up tournament. Would you be willing to allow your children to participate in HSC's three types of ping pong activities?" The result was that 19 out of 19 parents, i.e., 100%, responded that they were willing to allow their children to participate in the church's ping pong activities; there was not even one parent who would not allow his/her children to participate in the church's ping pong activities. This result illustrated the trust the parents had in the church and that they were happy for their children to participate in the church's primary school representative team and the church's ping pong activities.

In 2015, we had received twenty-four completed questionnaires from the students. In question 1 of the 2015 questionnaire, we had not added the invitation: "We like to invite you to be a member of the church's primary school representative team to participate in the warm-up tournament." We only invited the students from the six primary schools to participate in the warm-up tournament at our church prior to the Inter-School Table Tennis Competition. As a result, we had 14 out of 24 students, i.e., 58%, indicated that they would participate in the church's three types of ping pong activities. There were 10 out of 24 students, i.e., 42%, who indicated that they would not be participating in the three ping pong activities. The overall result illustrated that 58% of the students were willing to continue to participate in the church's ping pong activities through the warm-up tournament and 42% of the students who would not

be participating. This result illustrated that if the church could let the students see the encouragement and reward from participating in the church's ping pong activities that would lead to being invited to represent in the church's primary school representative team, more students would like to participate in the activities of the church's PPM.

In 2015, we had received twenty-three completed questionnaires from the parents. In question 1 of the 2015 questionnaire, we had not added the invitation: "We like to invite your children to be a member of the church's primary school representative team to participate in the warm-up tournament." As a result, 15 out of 23 parents, i.e., 65%, about 2/3 of the parents were happy to allow their children to continue in participating in HSC's ping pong activities. However, 8 out of 23 parents, i.e., 35% (about 1/3), were not interested in having their children in participating in HSC's ping pong activities after the warm-up tournament. The result illustrated that there were a significant number of parents, i.e., 65%, were happy to allow their children to participate in the ping pong activities organized by the church after the warm-up tournament. These parents demonstrated that they had trust in the church. Whereas, a less number of parents, i.e., 35%, only regarded the two warm-up tournaments organized by the church as school activities. They treated the warm-up tournaments as either a preparation only for the Inter-School Table Tennis Competition or because these extracurricular activities are organized by a church that is also belong to the HKSKH. These activities had been approved and encouraged by the school, so there was no harm in participating in these activities once or twice. If further participations were required for these activities, this small group of parents would need to make some selection. This is because parents in Hong Kong would commonly let their children be participating in various extracurricular activities such as playing piano, ballet,

Taekwondo, Putonghua, conversational English, various supplementary tutoring, homework tutorials etc., obviously not limited to playing ping pong. However, often the whole family would play ping pong because it is their common interest. Ping pong is mine and also my daughter's favorite sport in which we have participated in many parents and children competitions and other training sessions. The experiences gained from various tournaments and the various training sessions in China, which I had accompanied her, had allowed her to excel, apart from studies, in a healthy recreational activity. This I feel is an example of beauty in many styles and many colours.

When we compared the two years in terms of the three activities in attracting students to come to church, 2015 had about 60% of the students who were willing to participate. If we added the incentive of becoming a member of the HSC primary school representative team, the 2013 result indicated more than 80% of the students were willing to return to the church to participate in the three types of ping pong activities. This clearly illustrated that a large percentage of students wanted to be recognized and be willing to represent the church in competitions to strive for fame. This also showed that the church had a good image in the eyes of the students who were attending the church-affiliated primary schools.

When we compared the two years in terms of the parents' opinions, if we added the incentive where their children could become a member of the HSC primary school representative team, the 2013 result showed 100% of the parents would allow their children to participate in HSC's ping pong activities. This illustrated that the motives between parents and children were similar. The parents wanted their children to be recognized, to have fame and some form of representative status. Although they may not yet be able to represent Hong

Kong; but it is still good to be able to represent the school or the church. Also we could see that the questionnaires returned by parents in 2013 had good opinions of the church and showed 100% trust in the church. This is reflected in their willingness to allow their children to participate in the church's ping pong activities. Although in the 2015 questionnaire, there was no added incentive of being invited to be a member of the HSC representative team, there were still 2/3 of the parents who were willing to allow their children to participate in the church's ping pong activities. Similarly, there was a high percentage of parents wanting their children to be recognized, to have some form of representative status, and felt that the church is a safe place and also believed the church's ping pong activities have good methods to teach and nurture their children to be good.

Question 2 - How do students regard study or their parents' views on their children's attitudes towards the importance of success/failure in study? [There are five grades 1, 2, 3, 4 & 5: 1 - regards success/failure in study as the least important; 5 - regards success/failure in study as the most important. If each grade has a 20 points range, that would mean grade 1 (least important) is ranged from 1 – 20; grade 2 (not important) is ranged from 21 – 40; grade 3 (normally important) is ranged from 41 – 60; grade 4 (important) is ranged from 61 – 80; grade 5 (most important) is ranged from 81 – 100.]

The purpose and design of question 2 are to find out from the students and parents, who participated in the PPITs, whether they have a similar view on the importance of success/failure in study with the rest of students and parents in Hong Kong at present. This is followed by question 3, which asks whether the students and parents also regard the success/failure in playing ping pong as important.



The 2013 and 2015 comparative chart for question 2 - How do students and parents regard the importance of success/failure in study? (See Chart B)

In 2013, there were twelve students who had completed the questionnaire; seven students (58%) selected grade 3 (normally important); one student (9%) selected grade 4 (important); zero student (0%) selected grade 5 (most important). In total there were eight students, so 8 out of 12 students (67%) regarded success/failure in study as either normally important or important. One student (8%) selected grade 1 (least important) and three students (25%) selected grade 2 (not important). In total there were 4 out of 12 students (33%) regarded success/failure in study as either not important or least important.

In 2013, there were nineteen parents who had completed the questionnaire; eight parents (42%) selected grade 3 (normally important); seven parents (37%) selected grade 4 (important) and three parents (16%) selected grade 5 (most important). In total there were 18 out of 19 parents (95%) viewed that their children regarded success/failure in study as being normally important, important and most important. There was no parent who had selected grade 1 (least important); one parent (5%) selected grade 2 (not important). From the 2013 and 2015 charts, students regarded success/failure in study as important and also parents felt their children regarded success/failure in study as important; therefore they had selected grades 3 to 5. In comparison, we can see the views of the parents reflected those of the students. That could be the very wish of the parents for their children to be successful. The results in 2013 indicated that there was a variance between students' view (67%) and parents' view (95%), while the results in 2015 indicated a more even 88% and 83% respectively. These results reflected that in 2013, the parents' views or their expectations for their children were much

higher. In 2013 and 2015, those students who regarded study as being important or those parents who felt their children would regard study as being important; they also regarded success/failure in playing ping pong to be important. These results, when compared with the data obtained for question 3, displayed some degree of similarity.

In 2015, there were twenty-four students who had completed the questionnaire; one student (4%) selected grade 1 (least important) and two students (8%) selected grade 2 (not important). In total there were 3 out of 24 students (13%) regarded success/failure in study as either not important or least important. Seven students (29%) selected grade 3 (normally important); eleven students (46%) selected grade 4 (important) and three students (13%) selected grade 5 (most important). In total there were 21 out of 24 students (88%) regarded success/failure in study as either normally important, important or most important. These results indicated that high percentage of the students in Hong Kong regarded success/failure in study as important.

In 2015, there were twenty-three parents who had completed the questionnaire; two parents (9%) selected grade 1 (least important); two parents (9%) selected grade 2 (not important). In total there were 4 out of 23 parents (17%) regarded success/failure in study as either not important or least important. Seven parents (30%) selected grade 3 (normally important); twelve parents (52%) selected grade 4 (important); zero parent (0%) selected grade 5 (most important). In total there were 19 out of 23 parents (83%) regarded success/failure in study as either normally important, important or most important. These results indicated that over 80% of the parents still felt that most children regarded success/failure in study to be important.

For question 2, students apart from answering the closed-ended portion of the question, some had chosen to answer the open-ended portion of the question as well. The respondents could respond to the question exactly as how they would like to answer it. They wrote down their reasons for regarding success/failure in study as being important or not important. This approach is worthy to be a reference for future surveys.

In 2013, only 1 out of 12 students had completed the open-ended portion of question 2. The written reason for grade 1 (least important) was: "Because knowledge is in the mind, academic placing is irrelevant." Obviously this particular student regarded success in study with its academic performance ranking as an external thing that is not important; rather what is more important is the knowledge gained internally, which is not clearly visible.

Unfortunately, in 2015 only 3 out of 24 students had answered the open-ended portion of question 2. One student entered grade 4 (important) and supplemented with a comment: "Because it is the trend". Another student also entered grade 4 said: "Want to advance to the next academic level". Just one student had entered grade 1 (least important), who believed that winning or losing is not important and commented: "Learn from the experience and try harder will be fine".

After analyzing the responses from the students regarding the importance of success/failure in study, what is the difference in the open-mindedness of the parents during the past two years?

In 2013, 5 out of 19 parents had answered the open-ended portion of question 2. Among these five parents, two had selected grade 3 (normally important); two had selected grade 4 (important); one had selected grade 5 (most important). There was no parent, who had

selected grade 1 or 2, responded to the open-ended portion of question 2. This result indicated that the pressures generated from examinations, parents and the surrounding factors had caused the parents to feel that their children would regard success/failure in study to be rather important. There was just one parent who had selected grade 3 (normally important) and provided the comment: "Without too much pressure". This response might illustrate: a) their children were able to handle their studies adequately; b) their children regarded success/failure in study with normal attitude; therefore without too much pressure. On the other hand, those parents who had selected grade 5 (most important) felt "knowledge is riches", such that the success/failure in study was directly related to acquiring knowledge and gaining riches. In relation to studies, examinations and other surrounding pressures, the remaining three parents had responded in regard to examinations: "When high marks/grades had not been achieved from examinations, I would be unhappy." "Happy with good results, unhappy with bad results." In relation to pressure, the comment was: "Pressure from parents and surrounding factors".

In 2015, there were only two parents who had answered the open-ended portion of question 2. One parent selected grade 1 (least important) with the following comment: "As long as one has tried his/her best, success or failure is not important." This would indicate that the parents had not exerted too much pressure, but had only encouraged his/her children to do their best. However, another parent had selected grade 3 (normally important) and commented: "Character and physical health are more important". Apart from study, there are other important factors for developing and nurturing children to become successful. At most Christian schools, the emphasis is on an all-round education in the hope that each student is nurtured in the six important areas that include ethics, intellect, physique, gregariousness,

aesthetics and spirituality. These six important nurturing areas are one of the emphases of the HSC PPM.

Question 3 - How do students regard the importance of success/failure in playing ping pong and their parents' views on their children's attitude towards the importance of success/failure in playing ping pong? [There are five grades: 1 - regards success/failure in playing ping pong as the least important; 5 - regards success/failure in playing ping pong as the most important. If each grade has a 20 points range, that would mean grade 1 (least important) is ranged from 1 – 20; grade 2 (not important) is ranged from 21 – 40; grade 3 (normally important) is ranged from 41 – 60; grade 4 (important) is ranged from 61 – 80; grade 5 (most important) is ranged from 81 – 100.]

The purpose and design of question 3 are to find out from the students and parents, who participated in the PPITs, whether they value the importance of success/failure in playing ping pong. In terms of degree of importance, do the students and parents have a different response from that obtained for study? In relation to study, we want to find out from those students, who regarded success/failure in study as important, would they also regard success/failure in playing ping pong just as important.

The 2013 and 2015 comparative chart for question 3 - How do students and parents regard the importance of success/failure in playing ping pong? (See Chart C)

In 2013, there were twelve students who had completed the questionnaire; four students (33%) selected grade 3 (normally important); three students (25%) selected grade 4 (important); one student (9%) selected grade 5 (most important). In total there were eight students, so 8 out of 12 students (67%) regarded success/failure in playing ping pong as either

normally important, important or most important. One student (8%) selected grade 1 (least important) and three students (25%) selected grade 2 (not important). In total there were 4 out of 12 students (33%) regarded success/failure in playing ping pong as either not important or least important.

In 2013, nineteen parents who had completed the questionnaire; eleven parents (58%) selected grade 3 (normally important); five parents (27%) selected grade 4 (important); and one parent (5%) selected grade 5 (most important). In total there were 17 out of 19 parents (89%) felt that their children regarded success/failure in playing ping pong as being normally important, important and most important. There was one parent (5%) who had selected grade 1 (least important); one parent (5%) selected grade 2 (not important). The percentage of parents either selected grade 1 or 2 was found to be 10%. From the 2013 and 2015 charts, those students and parents who regarded success/failure in playing ping pong as important, were similarly inclined to select grades 3 to 5. For two years, those students who regarded study as being important or those parents who felt their children would regard study as being important, similarly they also regarded success/failure in playing ping pong to be important.

In 2015, twenty-four students who completed the questionnaire; two students (8%) selected grade 1 (least important); and one student (4%) selected grade 2 (not important). In total there were 3 out of 24 students (13%) regarded success/failure in playing ping pong as either not important or least important. Twelve students (50%) selected grade 3 (normally important); seven students (29%) selected grade 4 (important); and two students (9%) selected grade 5 (most important). In total there were 21 out of 24 students (88%) regarded success/failure in playing ping pong as either normally important, important or most important,

i.e., grade 3 – 5. These results indicated that a majority of over eighty percent of the students in Hong Kong regarded success/failure in playing ping pong as important.

In 2015 twenty-three parents, who had completed the questionnaire, had expressed their views on their children's attitudes towards the importance of success/failure in playing ping pong. There were three parents (13%) selected grade 1 (least important); and two parents (9%) selected grade 2 (not important). In total there were 5 out of 23 parents (22%) regarded success/failure in playing ping pong as either not important or least important. There were ten parents (43%) selected grade 3 (normally important); six parents (26%) selected grade 4 (important); two parents (9%) selected grade 5 (most important). In total there were 18 out of 23 parents (78%) regarded success/failure in playing ping pong as either normally important, important or most important. These results indicated that nearly 80% of the parents still felt that most children regarded success/failure in playing ping pong to be important.

For question 3, students apart from answering the closed-ended portion of the question, some had chosen to answer the open-ended portion of the question as well. The respondents could respond to the question exactly as how they would like to answer it. They wrote down their reasons for regarding success/failure in playing ping pong as being important or not important. This approach is worthy to be a reference for future surveys.

In 2013, only 2 out of 12 students had completed the open-ended portion of question 3. One of the students who selected grade 1 (least important) provided the following written reason: "Because knowledge is in the mind, academic placing is irrelevant." Obviously this particular student regarded success/failure in playing ping pong with its performance placing as an external thing that is not important; rather what is more important is the knowledge gained

internally, which is not clearly visible. Another student entered grade 4 (important) and supplemented with a comment: “Able to gain fame”. This illustrated that a small number of students regarded playing ping pong as a way to acquire fame.

Unfortunately in 2015, only 2 out of 24 students had answered the open-ended portion of question 3. One student entered grade 1 (least important) and supplemented with a comment: “It is just a sport”. This illustrated that sports and exercises to this particular student were not important. Although sports at many schools are listed as an item in the school academic report, which is awarded with points and grades, but sports grades do not affect advancements in academic levels. Although at many Christian schools, there is a strong emphasis in the six important nurturing areas including ethics, intellect, physique, gregariousness, aesthetics and spirituality; but the main emphasis in many schools is still placed in the mainstream traditional subjects. Schools such as HKSKH Lam Kau Mow Secondary School and the HKSKH education policy require students to focus on these six important nurturing areas.<sup>88</sup> Another student who also entered grade 1 (least important) had commented: “Winning or losing is not important”; “Learn from the experience and try harder will be fine”.

After analyzing the responses from the students regarding the importance of success/failure in playing ping pong, what is the difference in the open-mindedness of the parents during the past two years?

In 2013, 5 out of 19 parents had answered the open-ended portion of question 3. Among these five parents, two selected grade 3 (normally important); one selected grade 4 (important); and one selected grade 5 (most important). There was one parent, who had

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<sup>88</sup> Hong Kong Sheng Kung Hui, *Handbook of the Sixth General Synod: Mission Statement of HKSKH in Education* (Hong Kong: Hong Kong Sheng Kung Hui, 2013), 38.



selected grade 1 (least important), responded to the open-ended portion of question 3. No written response had been received for grade 2 (not important). The only parent, who had selected grade 1 (least important), commented: "Because of lack of skills". This result indicated that the parent just wanted the child to participate, win or lose did not matter. The two parents, who had selected grade 3 (normally important), commented: "Not too much pressure" and "lack of faith". This result indicated that there was not much pressure given by the parents because they had selected grade 3 (normally important), which was a middle ground approach. This illustrated that these parents, while they were happy for the win but did not mind when it was a loss. Those parents, who had selected grade 4 (important), commented: "Because she likes to play ping pong". When a person has an interest in a sport, there would naturally be an expectation in quality and quantity. When one wants to be the best of the best, that person would treat playing ping pong to be important. This attitude would lead to higher expectations and naturally, would lead to falling in love with playing ping pong. Lastly, the parent who had selected grade 5 (most important) commented: "Have a good self-respect". Those who are keen in playing ping pong are similar to those who are keen in other sports. When a person reaches a certain level, the demand will be raised. When one can regularly maintain a steady result, self-belief; self-respect; self-motivation will be fostered. Certainly, not all those who worked hard would definitely be successful. Talent is attained by one percent inherited ability plus ninety-nine percent hard work.

In 2015, there were only 2 parents who had answered the open-ended portion of question 3. Both parents selected grade 1 (least important). One of the parents responded with the following comment: "Participation is most important in sports". In fact, sports to me

can provide many benefits as reasons to support my own viewpoint; but many sports, such as ping pong, require at least another player or many other players or teams to compete with. For example, I have reached past half of my life. In Hong Kong I have almost twenty ping pong network friends and eight to ten network friends in Mainland China. The greatest reward in playing ping pong is the ability to make friends with many people who share the same wish, same interest, and the same language. Also in terms of club members, there are many opportunities to communicate, greet and challenge each other. A common phrase that all competitors carry on their lips is: "friendship first, competition second"; that is the meaning in playing in competitions and tournaments. The second parent, who had selected grade 1 (least important), commented: "Gain experience and then work hard". There is always a start to everything, although we do not mind of either winning or losing, but experience and hard work are the keys to success.

After analyzing question 4 - Do students feel playing ping pong can be beneficial to them or parents feel that playing ping pong can be beneficial to their children? Firstly, this question is to find out whether playing ping pong has any positive benefits and values to the respondents.

The 2013 and 2015 comparative chart for question 4 – Do students feel that playing ping pong can be beneficial to them and do parents feel that playing ping pong can be beneficial to their children? (See Chart D)

In 2013, twelve students who had completed the questionnaire, ten students (84%) selected 'Beneficial'; one student (8%) selected 'Not beneficial'; and one student (8%) did not make any selection.

In 2013, nineteen parents completed the questionnaire. All parents felt that playing ping pong was beneficial to their children (100%). No parent selected 'Not beneficial'.

In 2015, twenty-four students who had completed the questionnaire; nineteen students (79%) felt that playing ping pong was beneficial to them and therefore selected 'Beneficial'; no student (0%) selected 'Not beneficial'; and five students (21%) did not make any selection.

In 2015, twenty-three parents who had completed the questionnaire; twenty-two parents (96%) felt that playing ping pong was beneficial to their children and therefore selected 'Beneficial'; no parent (0%) selected 'Not beneficial'; and one parent (4%) did not make any selection.

From the combined analyses, the two years' results for students regarded that playing ping pong was beneficial to them were 83% for 2013 and 79% for 2015. The two years' results for parents' view that playing ping pong was beneficial to their children were 100% for 2013 and 96% for 2015. As to which area it is beneficial, this will be revealed after the analysis of the responses received for question 5 of the questionnaires.

From the two years' responses, students regarded playing ping pong not beneficial were in very small numbers; out of the twelve students who had responded in 2013, there was only one student (8%) said it was not beneficial. In 2015, no student said playing ping pong was not beneficial.

One interesting discovery from these two years' questionnaires in regards to question 4 "Do students feel playing ping pong can be beneficial to them or parents feel that playing ping pong can be beneficial to their children?" was that there were in total seven people who did not respond. These seven people included one student (8%) in 2013; five students (21%) in 2015

and one parent (4%) in 2015. In these two years, there were in total thirty-six students responded; six students (17%) did not know whether playing ping pong was beneficial to them. Looking at the statistics, these six students normally regarded success/failure in study to be important. Five out of the six students had selected grade 3 (normally important) and grade 4 (important); there was just one student who selected grade 1 (least important). This result indicated that five out of the six students, who regarded success/failure in study to be important, did not know whether playing ping pong was beneficial to them, or maybe they felt that it was just a sport; one student selected grade 1 (least important), or maybe it was just a life experience; one student selected grade 1 (least important), or maybe they just liked other people to play together, where much more fun was involved. As for the 2015 questionnaire, there was one parent who did not respond to question 4, but commented that he/she would not participate in the three types of church's ping pong activities. This parent had also expressed that he/she was not interested in bringing his/her children to participate in the church's ping pong activities. However, he/she felt that his/her children regarded study to be important, i.e., selected grade 4, and regarded playing ping pong normally important, i.e., selected grade 3. This was a surprise as this particular parent had selected grade 3 for ping pong reunion days; grade 4 for PPTC; grade 3 for PPITs. Unfortunately, this particular parent had not leave any name and contact details for follow-up purposes.

Question 5 of the questionnaire asks the students and parents what kind of benefits do they feel it would bring by playing ping pong? There are six selections: a) win without too proud and lose without the loss of self-confidence; b) correct attitude to face failure; c) foster competitive spirit; d) build a healthy body; e) build team spirit; and f) 'others' option, which

provides an open-ended question for students and parents to respond. The response should not be limited to factors like the meaning and value of playing ping pong.

The 2013 and 2015 comparative chart for the benefits received from playing ping pong for the students/children (see Chart E).

The questionnaires were given to twelve students and nineteen parents in 2013, and twenty-four students and twenty-three parents in 2015 to seek their responses. From the 2013 and 2015 comparative Chart E, there were eight to seventeen people responded to the 6 selective options provided. The responses were quite high and even across all 6 options. In 2013, there were one student and one parent who, apart from selecting the given options, had responded to the open-ended portion of the question. The student had responded: "Have recreation" as another benefit. Children feel that having fun and plenty of recreational value are important, because children normally learn to grow from playing games. Having fun is the number one requirement. The parent, who had responded, felt that fostering self-belief would help the growing up process of a child. There were no extra comments provided by students and parents in the 2015 questionnaire. Maybe they felt that the six selective options provided were sufficient to express the benefits in playing ping pong.

The question 6 of the questionnaire asks the students why they are interested in coming to church and participating in the ping pong activities and also asks their parents why they are interested in bringing their children to church and participating in the ping pong activities. This question wants to find out from students and parents what are their viewpoints towards church. Are their viewpoints positive or negative; feeling safe or unsafe? This is to find out

from the students and parents whether they are happy to take the next step in coming to church to participate in ping pong activities and other activities.

The background purpose for this question is to find out from students or parents their viewpoints towards the church and the ping pong activities organized by the church; to see whether they are positive or negative? What can cause students or their parents to bring their children to church to participate in the invitational tournaments? Are their views on church positive? What are the differences in the venue and the activities organized by the church as compared with other organizations? Are they able to suggest unusual methods, ways, processes to allow students and children to grow physically and mentally through playing ping pong? This question is an open-ended question to gather information; it is hoped to gather some broader viewpoints.

The advantage of open-ended question is that it can gather a more accurate opinion. The disadvantage is that the rate of response is relatively low. In 2013, eleven out of twelve students (92%) had responded to this question. There were twelve out of nineteen parents (63%) had responded to this question in 2013. In 2015, eight out of twenty-four students (33%) had responded to this question. In 2015, nine out of twenty-three parents (39%) had responded to this question. Other students and parents did not respond to this question.

The following responses had been classified into various categories:

There were eleven students who had responded in 2013 and eight students responded in 2015.

- *The viewpoint towards the church:*

Because I liked the church's competitions (one person)

Because I felt very happy to come to church (one person)

- *School:*

Interested in school's activities (one person)

Encouragement by the school (one person)

- *Competitions/Tournaments:*

Able to increase practice (one person)

Because there were more better players (one person)

Not enough time (one person)

Because I wanted to play ping pong with others (one person)

Wanted to play ping pong with others (one person)

Had opponents to compete with (one person)

Because I wanted to break my own record (one person)

Returned to assist with the competitions/tournaments (one person)

- *Good fun:*

Very good fun (one person)

Because the church's activities were very good fun (one person)

Interesting (one person)

- *Interests:*

Were interested (one person)

Wish (one person)

Loved to play ping pong (one person)

Did not have (one person)

There were twelve parents responded in 2013 and nine parents responded in 2015. Their responses had been classified into categories as follows:

- *Society groups:*

Wished her get to know more new friends, to make connection with the society early (one person)

Built team spirit (one person)

Strengthened self-belief to face the public (one person)

Participated more in group activities (one person)

- *Spiritual education:*

Wished very much for daughter to have opportunity to use ping pong to serve God (one person)

Knew church through playing ping pong (one person)

- *Interests:*

Fostered lifelong interests, had ability to manage and analyze matters correctly in future upbringing (one person)

Because he was very interested in ping pong (one person)

Fostered interests (one person)

Because child was interested (two persons)

Able to let child experience different atmospheres, which could raise his interests (one person)

- *School:*

School's activities (three people)



Encouragement by the school (one person)

- *Physical education:*

Because there were more opportunities to have group activities in ping pong (one person)

Fostered in physical education spirit (one person)

- *Body and mind:*

Wished that he would grow healthily (one person)

Beneficial to body and mind (one person)

- *Competitions/Tournaments:*

Had more opportunities to participate in competitions/tournaments (one person)

- *Overall:*

Because of all the reasons listed in question 5 (one person)

In summation, students and parents had good faith and sense of belonging with the activities organized jointly by the church and the schools. Therefore, the education policy approved by the HKSKH Diocese has strong emphases in the cooperation of churches and schools.<sup>89</sup> It is aimed to spread and foster Christianity among students and parents, exercise our Lord Jesus Christ's great commission (Matthew 28).

There were two students and two parents who showed a very positive view towards the church. The students felt that they had fun and really enjoyed the tournaments organized by the church. What was most encouraging was that one of the parents was hoping that her daughter would be able to serve God in playing ping pong. The other parent would like to use

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<sup>89</sup> Ibid., 36.

ping pong to let his/her children to get to know the church. Playing ping pong is a good starting point, method and contact point.

In the children's world, any activities that lack the element of happiness would be an inadequate activity, because children learn to grow within games. In the eyes of the children, good fun and being happy are the most important things. Therefore, let learning be the experience of happiness. Let schools be the children's joyful playgrounds for learning. This is a continuous research topic for educational academics and experts.

On the other hand, many children like to grow in a competitive and challenging environment. From competitions, they learn to accept success and failure. Therefore, within this concept, a large number of students like to participate in competitions and through such competitions they learn to grow and obtain experience.

From this viewpoint, students and parents recognize ping pong as an activity that is beneficial to the body, mind, spirit, socialization and gregariousness. Through the cooperation between the church and the schools, parents and students can obtain a very positive view of the church. Even to the extent that parents are hoping that their children would get to know the church and also be able to serve God in playing ping pong. They feel that ping pong could foster a kind of lifelong interest. This interest would assist each student to grow through the experiences obtained. Such experiences are of great values in assisting the students to gain the ability to manage and analyze correctly any future problems.

Question 7 of the questionnaires: Which ping pong activities would students like the most to participate in or parents like the most for their children to participate in?

The 2013 and 2015 comparative chart for the ping pong activities that the students like the most to participate in or their parents like the most for their children to participate in (see Chart F).

The design of question 7 is, apart from responding to question 1 which seeks to find out whether students would participate or parents would allow their children to participate in the HSC's three types of ping pong activities, to gauge which activity or activities that they would like the most to participate in. This response would assist the development of future strategies of the PPM. From the combined statistics for the two years, which ping pong activities the students like the most to participate in or parents like the most for their children to participate in? The three types of activities include: a) PPFs; b) PPTC; c) PPIT. The question 7 is asking for the degree of interest or popularity of each of the ping pong activities. It is designed to find out the number of people and also the degree of interest. The respondents might have participated in these three activities at HSC or else where. They also might not have participated at all. The sole purpose is to gauge whether they like or dislike in participating, in order to assist with the planning of future activities.

In 2013, twelve students had completed the questionnaire; 4 out of 12 students (33%) selected PPFs; 3 out of 12 students (25%) selected PPTC; and 8 out of 12 students (67%) selected PPIT.

In 2013, nineteen parents had completed the questionnaire; 10 out of 19 parents (53%) selected PPFs; 8 out of 19 parents (42%) selected PPTC; and 16 out of 19 parents (84%) selected PPIT. These results revealed that the most popular ping pong activity for both the students and parents was the invitational tournament in 2013.

In 2015, twenty-four students had completed the questionnaire; 8 out of 24 students (33%) selected PPFs; 6 out of 24 students (25%) selected PPTC; and 17 out of 24 students (71%) selected PPIT. These results revealed that the most popular ping pong activity for the students was the invitational tournament in 2015.

In 2015, twenty-three parents had completed the questionnaire; 6 out of 23 parents (26%) selected PPFs; 7 out of 23 parents (30%) selected PPTC; 18 out of 23 parents (78%) selected PPIT. These results revealed that the most popular ping pong activity for both the students and parents was the invitational tournament in 2015.

It is worthy to note that there were one student and one parent who did not make any selection on the three types of ping pong activities in 2015. That particular student had selected not to return to the church to participate in any of the ping pong activities after the completion of the warm-up tournament. He had selected grade 4 for the success/failure in study and grade 3 for the success/failure in playing ping pong. He felt playing ping pong was beneficial to him and had selected grade 3 for participation in the warm-up tournament. But he did indicate that he had no interest in returning to church to participate in other fellowships, Sunday School, parents and children ping pong activities or reunion days. It was surprising that this particular student had expressed that he would not be interested in the church's various ping pong activities, and yet had selected grade 3 for the church's invitational tournaments. One parent also had not made any selection on the three types of ping pong activities for his children to participate in; but had selected to allow his children to participate in the church's three types of ping pong activities. These particular student and parent were both willing to leave their names and contact phone numbers for follow-up purposes.

In summation of the responses for question 7, there were in total seventy-eight people, i.e., thirty-six students and forty-two parents, who had completed the questionnaires for 2013 and 2015. For these two years, those who indicated that they were happy to participate in PPFs were 28 out of 78 people (36%); 24 out of 78 people (31%) selected PPTC; 59 out of 78 people (76%) selected PPITs. For the two years, about 30% of the people liked PPFs and PPTC. The invitational tournaments were the most popular activities as chosen by nearly 80% of the respondents. The reasons for the popularity of the church organized invitational tournaments were not just because of the exciting atmosphere, good fun, shared meals, prizes for each participant, but also more importantly the participants were able to have the opportunity to share experiences and communicate with one another.

Question 8 in the questionnaire asks the students and parents who had participated in the three types of ping pong activities, i.e., PPFs, PPTC, PPIT, to evaluate each of the activities. This is a follow-on question from the previous question. The previous question 7 is designed to measure quantity, whereas question 8 is to measure quality. Question 8 is to gauge the popularity of each activity in terms of quality in the eyes of the students and parents by using a ranking system. Do the students and the parents rank one activity higher than the others? So we measure quantity and quality. This approach would assist future reviews, planning and promotions.

The 2013 comparative chart for the evaluation of the three types of ping pong activities in which the students and parents had participated (see Chart G).

From the 2013 chart, it is apparent that the students and parents were happy with the three types of ping pong activities such that they had not given grades 1 and 2, which were the

lowest and relatively low rankings respectively, but instead relatively high rankings were given, i.e., grades 3, 4 and 5. Although the students and parents may or may not have participated in these three activities previously, yet they were mostly pleased with them. If we based our analyses on the twelve students and nineteen parents who had responded in 2013, we have 10 out of 12 students (83%) who had selected the relatively high grades of 3 to 5 for PPFs; 12 out of 12 students (100%) had selected grades 3 to 5 for PPTC; and 11 out of 12 students (92%) had selected grades 3 to 5 for PPIT. This outcome was due to the fact that respondents could select more than one activity for each of the grades.

In terms of the parents, 11 out of 19 parents (58%) who had selected the relatively high grades of 3 to 5 for PPFs; 12 out of 19 parents (63%) had selected grades 3 to 5 for PPTC; and 17 out of 19 parents (89%) had selected grades 3 to 5 for PPIT.

In 2013, both groups of students and parents generated the highest combined ranking average for the PPIT. In terms of PPFs and PPTC, they were more popular to the students such that the students' rankings were higher than those of the parents in respect to both activities.

The 2015 comparative chart for the evaluation of the three types of ping pong activities in which the students and parents had participated (see Chart H).

If we based our analyses on the twenty-four students and twenty-three parents who had responded in 2015, we have 8 out of 24 students (33%) who had selected the relatively high grades of 3 to 5 for PPFs; 14 out of 24 students (58%) had selected grades 3 to 5 for PPTC; and 20 out of 24 students (83%) had selected grades 3 to 5 for PPIT. This outcome was due to the fact that respondents could select more than one activity for each of the grades.

In terms of the parents, 7 out of 23 parents (30%) who had selected the relatively high grades of 3 to 5 for PPFs; 11 out of 23 parents (48%) had selected grades 3 to 5 for PPTC; and 18 out of 23 parents (78%) had selected grades 3 to 5 for PPIT.

In 2015, both groups of students and parents generated the highest combined ranking average for the PPIT, i.e., 83% and 78% respectively. In terms of PPFs and PPTC, they were more popular to the students such that the students' rankings were higher than those of the parents in respect to both activities. In fact, the students had ranked all three activities relatively higher than the parents in 2015. This outcome illustrates that students liked the ping pong activities more than the parents.

Question 9 appears only in the 2015 questionnaire. This question asks the students whether they are interested in participating in the church's activities in the future and also the parents whether they are interested in allowing their children to participate in the church's activities in the future; to allow their bodies and spirits to grow further. Ping pong is a sport that is beneficial to the body and spirit. The aim of the ping pong activities promoted by the church has included the spiritual element. In comparison to the community at large, ping pong is a different ministry to the church. The church wishes the participants, through this healthy sport, could get to know God so that their spirits and lives can receive initiation and progress.

Since 2013 and 2015, HSC had organized two primary school PPITs as warm-up tournaments prior to the Inter-School Table Tennis Competitions. For both years the students and parents, who participated in the tournaments, had come from six primary schools. Apart from a small percentage of old students who had left the schools, majority of the students often participated in ping pong classes and school teams at schools. The participants knew each other

through the inter-school and other open ping pong tournaments. But at church, where one can learn to love, serve, do one's best in a rowdy atmosphere; we emphasize on friendship development. It does not matter whether win or loss; it only matters on sharing and learning with one another, and work hard to strive forward. We believe through the questionnaires, by communicating individually with the students and parents during the tournaments, each student would strive to compete well and obtain the happiness when their efforts have brought them success. This type of competition is different from other competitions where they have adopted the do or die attitude. We believe the students and parents had received a memorable experience. With a good impression of the church, they would continue to participate in this different kind of competition in the future.

The 2015 comparative chart showing students' and parents' intentions and interests to participate in church's activities after the invitational tournaments (see Chart I).

Therefore, question 9 is designed to find out whether the students and parents, after the two years' invitational tournaments, have any interest in returning to the church to participate in activities such as Sunday School, fellowships or the ping pong activities such as parents and children activities and after tournaments reunion days. The results revealed that students and parents who showed willingness to return to the church to participate in Sunday School and fellowships were rather low. In 2015, there were twenty-four students who had completed the questionnaire; 2 out of 24 students (8%) showed interest to participate in Sunday School in future; 1 out of 24 students (4%) showed interest to participate in fellowship in future. The responses from parents were not much different. In 2015, twenty-three parents had completed the questionnaire; 1 out of 23 parents (4%) was willing to allow his/her children to attend



Sunday School; 2 out of 23 parents (9%) were willing to allow their children to participate in fellowship. But for those activities associated with ping pong like ping pong parents and children activities and reunion days after the tournaments, many students and parents showed great interests. Among the twenty-four students, fifteen of them (63%) indicated interest to participate in future. In terms of the twenty-three parents, there were fifteen parents (65%) indicated interest to participate in future. There were more than 60% of the students and parents indicated that they wish to participate in ping pong associated activities.

These results clearly show that those students and their parents, who are interested in playing ping pong, while they were yet to attend the church's regularly held activities like the Sunday School, fellowships and worships, had indicated that the ping pong activities are their common interests. The ping pong activities are an effective bridge or contact point in connecting people with the church. The PPM working group had held a meeting to share ideas after the tournament. Although they felt in the long run, the majority of the students or parents may have the opportunity to join the church to get to know and believe in God, and receive the way of life; it is the long-term strategy of the PPM to redirect these students and parents into the regularly held activities such as Sunday School, junior youth/youth fellowships and worships. However, in the short-term, we want to gradually build a friendship in Christ through the various ping pong activities. We want to sow the seeds of gospel through various ping pong activities such as PPTC to foster students' and parents' ping pong knowledge and skills. We also want to reach out to the students and parents through life education; PPFs' brief spiritual time and fellowship by sharing the gospel. The teaching of the liturgy and meaning of the tournament during the PPITs, allow us to build relationships with students and parents at

different levels, and to develop common interests and ways to achieve the mission. Of course, each year there are a few people who have joined the HSC either directly or indirectly through the PPM. Not to forget that in the questionnaires, were there not three students and three parents who indicated interests in participating in Sunday School and fellowship? Isn't this number of people encouraging and be thankful for? "Preach the Word; be prepared in season and out of season..." (2 Timothy 4:2 NIV)

Question 10 in the 2015 questionnaire is the only question that asks for the names and contact phone numbers of the students and parents. It is to assist in the follow-up with the students and parents who want in future to participate in the ping pong activities and other church activities. In the first questionnaire for the 2013 invitational tournament, there was no question 9 to invite participants to return to church's activities. The reason being that we do not want to make an invitation before we have built a relationship with the students and parents. We do not want them to feel that we are too pushy and hard-sell. We want the timing to be reasonable and appropriate. Two years later in 2015, we officially invited the students and parents to participate in Sunday School and fellowship but the responses were relatively low; only three students and three parents showed interests. Within the two years, students and parents had the opportunities to participate in our church's activities or other different, external ping pong activities, such that the relationship has been gradually developed. Therefore, it is only in 2015 that we had invited them to respond to question 10 by asking them to provide their names and contact phone numbers.

As a result, the responses were encouraging. The 2015 had twenty-four students completed the questionnaire, 17 out of 24 students (71%) had provided personal detail; fifteen

students were happy to leave their names and phone numbers, two students did not have a phone but left their names for follow-up. In 2015, there were twenty-three parents in total who had completed the questionnaire; 15 out of 23 parents (65%) were happy to provide their names and contact phone numbers. Of course, other students or parents who did not provide the contact details were busy with study, work and housework, so could not yet participate in the church's activities. This is totally understandable and is worthy to give thanks. After participated twice in the Holy Spirit Trophy Primary School Invitational Tournament, we had over 70% of the students and close to 70% of the parents were willing to leave contact names and phone numbers. This may indicate that they have interest in participating in the church's ping pong activities such as parents and children ping pong activities, reunion days, PPTC, PPFDS and other church's activities that are less popular. This has already written down a valuable page in the PPM, which all of us are working together whole-heartedly to support.

### **5.3. Reflection of the Minister**

People may ask whether PPM only targets those who are interested in ping pong sports. For others who are not interested in ping pong, would they feel that the church is only concerned with one group and not the other groups of people? How do I answer these basic questions as a minister promoting this sports ministry?

#### **a) The Target of PPM (See Appendix 3 Snapshots of PPM)**

In reality, promoting PPM at a church in Hong Kong, where it is limited in land and crowded with people, is very appropriate. In addition, ping pong is popular in schools and with both old and young in the communities of Hong Kong. In fact, our church is promoting other ministries using various gifts and skills to serve, and these ministries including the exercise with

praises, Matthias Fellowship with catering services, and the Dove Singing Fellowship. Other recreational activities in the planning stage are: Football; hiking; full and half marathons; and water sports. Apostle Paul said: "To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some." (1 Corinthians 9:22 NIV)

The target of the HSC PPM can be quite broad and varied; from beginners to seasoned competitors, from training to competitions, we can base on their different needs to serve them. The church organizes the ping pong activities as a trial in the hope that they can become a small example of our ministries. We encourage our brothers and sisters in Christ to make good use of the various gifts from God. Using talents, skills, innate abilities and experiences to serve the church, glorify God and benefit people. The PPM is just a starting point and a popular contact point. It is a service that God has allowed our brothers and sisters in Christ and me to work together and foster our skills, experiences and gifts, to allow us to begin initially with this sports ministry in the church environment. If this ministry is successful, it can serve as a small example for future references. Other potential activities, such as football, piano playing, arts, martial arts, medical services etc., can be used by God to become effective contact points, ways in evangelism and channels to serve the various communities. The most pleasing thing is to be able to see the parishioners to use the gifts and talents to serve others. In so doing, we can come into contact with various people, establishing relationships, allowing the gospel to spread, leading the people to come into the church family, allowing our gifts to be used, this will be a joyous opportunity to glorify God and benefit others. Apostle Peter had said it well: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." (1 Peter 4:10 NIV) Of course, the other ministries will need to be promoted.

We will need to consider the same old questions again: a) who are the targets? b) What are the purposes? c) How do we promote? d) How do we evaluate? Etc.

### **b) Minister as Leader**

Some people may also ask why a minister should spend time and energy besides preaching the Word, celebrating the Sacrament, and visiting the sick? My reflection on the role of the minister in PPM can be summarized as follows:

- (1) To the people: Was the communication acceptable to students, parents, organizing committee and working group members? Is there room in future to allow for better communication? Does each ping pong activity achieve its objectives for the various people involved? There will be a conclusion statement in chapter 6 to reflect on the objectives of this thesis.
- (2) To the ministry: Within the PPM, the Holy Spirit Trophy has become an admired and praised event within and without the HKSKH Diocese. Often the community at large has asked for the dates of the tournaments. Through the two times when we had the primary school invitational tournaments, many students and parents were willing to return to the church to participate in the ping pong activities. We need to continue to communicate and follow up with them. Most encouraging and thankful is that through the PPM, many of our parishioners are happy to serve. Other sports club presidents and individual sponsors in the communities are willing to sponsor the Holy Spirit Trophy Invitational Tournament every year. They all have a very positive view on our activities.
- (3) To leadership training: The PPM working group members are very supportive of the Ministry. All have admired the success. With the mission in mind, they are happy to expand, create,

recruit and willing to promote restlessly the Ministry. Brothers and sisters in Christ are keen to communicate, befriend each other in fellowship and willing to serve God and people in the PPM. Although we have lots of reviews, sharing over meals and fun days with brief spiritual teachings, being the vicar, I feel that there is still plenty of room for members to grow and improve on. For example, more meetings for the already established Holy Ping Pong Fellowship; more theological reflections on the PPM; more intensive training in the fundamental skills, theories and techniques in ping pong; more training for competitions and tournaments; how to serve those newcomers who are willing to participate in the various ping pong activities; all these are new areas that can be explored continually. In terms of those who got baptized and joined the church through the PPM; there is more room for growth in life education and it is worthwhile to spend more time in this area.

In terms of leadership style, I have the role as the coordinator of PPM, the vicar, trainer and teacher of life. I often utilize workshops and committee meetings to train leaders. During each meeting while we were planning for activities, discussions, sharing, I would invite and challenge individual committee members and group members to apply their gifts and talents, encouraging and supporting them to serve fervently and care for other members. The purpose is to practice what Pfiffner J. M. and Presthus, R. V. have described, "Leadership is an art of coordinating and stimulating individuals or groups of people to attain an anticipated goal".<sup>90</sup>

Apart from encouraging them to express their gifts and talents, I would encourage them to work together in group ministry, serving in different posts such as assistant coaches, volunteer trainers etc. Since we are serving various target audiences in this ministry, sometimes

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<sup>90</sup> T.S. Wang, 王天燧《教育人員領導學》(*The Study of Leadership for Educators*) (Taipei: Zheng Zhong, 1980), 1.

we need to share our experiences and gains from the PPM in order to assist them in attaining the benefits of the gospel.

### **c) Minister to the Neighborhood**

Through the efforts of PPM, I have also learned that, as a minister of the kingdom of God, the world is my parish, as John Wesley has famously said.

(1) Contact of the Ministry is broad - Through the HSC PPM, the contact and expansion levels are already quite broad. From the students, professors and staff of the primary schools, secondary schools and universities; from sports clubs to other organizations; from the participation in the diocesan sports day's ping pong activity to the ping pong exhibition match with Rev. Rainer Schmidt at the evangelical rally, which was attended by over 5,000 people, that was organized by the HKSKH Diocesan Religious Education Resource Centre, which took place at the Kowloonbay International Trade & Exhibition Centre (KITEC);<sup>91</sup> from Hong Kong Table Tennis Veteran Association to schools, churches, local sports clubs and communities, have all been aware of our church's tournaments and Ministry. They had been invited to the church for competitions. In the neighborhood, our Ministry's awareness is already quite broad. We have reached the 'breadth'. In terms of 'depth', we still need to communicate deeper with our neighbors to establish a good foundation so that our Ministry could see greater results.

(2) A church without walls – In recent years there have been different types of people who had participated in the Holy Spirit Trophy Invitational Tournaments and various church activities. There were parishioners, family members, primary and secondary students, parents,

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<sup>91</sup> Hong Kong Sheng Kung Hui. *Diocesan Echo*, Vol. 1756. November 24, 2009.

colleagues, neighbors, clubs, institutions, organizations and members of churches of different denominations who are interested in playing ping pong, who had set foot in our church. All these people had mingled, exchanged and shared with each other, so that the PPM has allowed the HSC to become the 'Church without Walls', so that the church is clearly visible to the community. The number of these people fluctuates, and this is the cohesive force that is generated by the PPM.



## **Chapter 6. Conclusion**

The conclusion of this thesis is divided into three parts, namely design, theory and result. This conclusion covers my experience gained from the sports and wellness ministry during the process of promoting the PPM at the HSC. It is also a reflection on the pastoral studies, especially in the area of organization and leadership. The first part is the main theme of the thesis statement and a brief review of the original study design. The second part is based on Chapter 3 of this thesis where it discusses the biblical, theological and pastoral theories. It also tests the PPM, which is being promoted during the past few years at the HSC, to see whether it is meeting the appropriate requirements and goals. The third part is making reference to Chapter 4 where it introduces two cases of Christian ministry, namely YMCA and Diving for the Cross, to propose further reflections on the experiences and prospects of the PPM.

### **6.1. Review of the Thesis Statement**

The original thesis statement proposed in the project-thesis of this sports and wellness ministry is: I wish to promote a PPM, which combines sport with faith. The goal is to permeate into different sporting activities with various faith and spiritual elements that have correct biblical and theological foundations. Incorporating faith, rituals, gospel time, life education, sportsmanship, team spirits and even Olympic spirit into ping pong activities appropriately; these can help integrating sport and faith together. PPM inspires different stakeholders. It is especially designed for the current young generation and their parents to discover ping pong as a suitable lifelong hobby for their healthy development and spiritual growth. PPM also hopes to inspire the organizing committee, working group, parishioners, students, parents and different

participants to know that the church does not only focus on spiritual training, but also develops the belief of healthy wholeness that is the integration of body, mind, spirit, socialization and gregariousness comprehensively by promoting the PPM. PPM is an evangelistic tool that builds relationships and enhances participants' inspiration to join the spiritual journey of the church as an effect of evangelism.

I now use WHAT, WHERE, WHO and HOW to analyze whether the HSC's PPM has achieved the results and effectiveness in accordance with the theme of the thesis.

WHAT - PPM is an excellent tool for contacting different participants; especially in the Hong Kong society where there is too much emphasis on academic achievement and utilitarianism. Physical education has become a neglected subject that ended up as an extracurricular activity. Adults should guide students in their spare time to make good use of the leisure periods, and to cultivate a way to promote holistic health and sustain lifelong sports and wellness activities. This will help the future comprehensive development of holistic health. Ping pong is a popular sport in Hong Kong, it can be a good reference and selection for the development of holistic health.

Linda L. Caldwell and Cheryl K. Baldwin noted, "As a young person develops, the leisure context allows a self-determined approach to learning about the self. Lifelong interests and skills can be developed and can help offset some of the challenges to positive development that youth faces. Adults and agencies are critical in helping youth through this process, but in the end, the leisure context affords the ideal context for self-determined development."<sup>92</sup>

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<sup>92</sup> L.L. Caldwell and C.K. Baldwin, "A Serious Look at Leisure: The Role of Leisure Time and Recreation Activities in Positive Youth Development," in *Community Youth Development: Programs, Policies, and Practices*, edited by Villarruel, F. A., et al. (Thousand Oaks, CA: Sage Publications, 2003), 196.

WHERE - Using the church as a central location to promote PPM will help participants to get to know the church, to experience the spiritual ambiance of the church and the different types of ping pong activities. To those families who believe in Buddhism or Taoism and have not ever entered a church, this venue is regarded as a very important place where they come into contact with the gospel and Christians.

WHO - To the stakeholders, who assist in the promotion of the PPM, including the members of the working group and church volunteers, this activity uses sport to meet friends can assist them in building friendship. We can fittingly introduce our church by giving the participants the HSC welcome pack to help them initially get to know the church and lay the foundation for future contact.

HOW - The HSC PPM has been established for a few years. According to the survey questionnaires and participants' feedbacks, our few goals have already been implemented in the three main activities, i.e., PPFs, training classes and tournaments. PPFs provided the opportunities for fellowship and spiritual devotion; training classes provided the opportunities for gospel time and life education; tournaments provided the opportunities for prayers, liturgies and promotion of sportsmanship and team spirit. How good were the result and effectiveness? I considered the result to be quite good. There were children who were very happy and very keen to participate in these activities. The results and effects for life education were more imperceptible. At the same time, I have discovered that we still have room for improvement. For example, we could use more visual and audio effects to enhance the atmosphere; we could invite more special guests, who are representatives in their respective fields, to share their own experiences and deliver more effective messages and witnesses; we could provide responses to

the feedbacks received from the students and parents in the 2013 and 2015 primary school invitational tournament questionnaires; we could promote more parents and children ping pong activities, parents and children fun days and other new activities such as ping pong day camp or two days and one night ping pong training camp. I hope that there will be more young students, who could understand that ping pong is a lifelong interest in which they could develop their potential and abilities. As Angela J. Huebner said, “Young people find ways to meet their needs and to develop the competencies they perceive as necessary for survival and transition to successful adulthood. Positive youth development refers to the notion that young will develop in ways that are healthy and positive for both themselves and their communities.”<sup>93</sup> Our PPM enables the children, their parents, and other participants to show more interest in the activities and pursuit after ping pong as a lifelong interest that is beneficial to both physical and spiritual health.

## **6.2. Effects of Biblical, Theological and Pastoral Theories With PPM**

The Chapter 3 of this thesis talks about biblical, theological and pastoral theories, and raises five goals for the PPM. After the diligent effort spent in the past few years, have the physical and spiritual lives of the participants been reshaped and/or renewed? Have the participants gained a balanced view of the society and achieved the goal of the holistic health? Have the participants made good friendship and attended Sunday School or other fellowships? At the same time, due to the promotion of this Ministry, can the HSC’s evangelical strategy bring forth new development in reaching out to people at many times and in various ways? Has the

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<sup>93</sup> A.J. Huebner, “Positive Youth Development: The Role of Competence,” in *Community Youth Development: Programs, Policies, and Practices*, edited by Villarruel, F. A., et al. (Thousand Oaks, CA: Sage Publications, 2003), 341.

leadership training reached to the level that there are now sufficient successors? From the pastoral perspective, has the Ministry coincided with the HKSKH's three horse-drawn carriage service concept, i.e., church, school and community service?

#### **a) Spiritual Formation**

The first goal of the PPM is life education to cultivate a correct, complete and healthy mind and spirit within students and parents. To amend the distorted attitude within the education system and the society's unhealthy culture of winning at all costs. Therefore, it is important to raise that God is the creator of order, commanding people to follow and manage the Garden of Eden. Also Jesus has introduced prayer, fasting and offering as spiritual discipline. Through training and practices, we can experience the presence of God. In the Scripture, Apostle Paul has used the example of athletes running in races at Athens to gain a perishable crown, and to urge Christian to beat our bodies and make them our slaves in order to win the imperishable crown that is in heaven.

In reviewing the three ping pong activities at HSC, we could see success. In the past seven years since the completion of the new church premises, there have been 23 people who came to God through participating in the PPFs. On average 3 people per year had been baptized due to the work of the Holy Spirit that touched them through the sharing and witnessing in the fellowship.

We have held the training classes twice: one was a fundamental training class with 8 lessons and the other was a competition training class. The aim was to reach out by inviting the coach, who is a Christian and agrees with our ideology, and in turn he invited the children who were already learning to play ping pong at his club. We took the opportunity presented during

our warm-up tournament before the Inter-School Table Tennis Competition to invite these children and their parents to join our PPM activities and to get to know our church. There were in total 32 people who participated in the two training classes, parents and children reunion days and PPFs. We had also invited a couple, which was representing Hong Kong, as special guests to play in an exhibition match. On that same day with a good ambiance, we had formalized the Ping Pong Fellowship as 'Holy Ping Pong Fellowship'.

The Holy Spirit Trophy Invitational Tournament is our church's most famous ping pong activity. Not to mention other events, just to focus on the two invitational tournaments where we addressed the distorted attitude within the education system and the improper behavior of parents at the tournament venue. We had received the completed questionnaires in 2013 and 2015 indicating that over 60% of the parents would return to church to attend the parents and children ping pong activities and the reunion day. However, the traditional religious activities such as Sunday School and fellowship etc. had only 10% of the parents and students showing interest to attend. Is this an indication that the traditional church activities have little attraction for people outside the church? Majority of the people were still interested in participating in the activities that they were interested in. The conclusion from the questionnaires reveals that we still need to use those activities that they are interested in to attract them back to the church for future nurturing.

Ping pong is still a good tool to attract the majority of people outside the church, who do not know the church and show little interest in coming to church in the first place. This is a journey in which people initially participating in the physical exercise and then being lead into the spiritual exercise. As has previously mentioned, Hong Kong has a population of 7.1 millions.

The Christian population in March 2016 was about 700,000.<sup>94</sup> The number of Christians is about 10% of the overall Hong Kong population; this includes Protestants, Roman Catholics and Eastern Orthodox. Regardless of whether it is 10% or 60% of the population who is interested in participating in church's activities, it is still worthy to give thanks and be happy with the numbers. The Bible says: "...Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously." (2 Corinthians 9:6 NIV)

### **b) Social Transformation**

The second goal of the PPM is social education. It is to strengthen the human relationship of the young students. Through the good interacting experiences, they learn to get along with others, and maintain peace within the society. Ping pong is a small group activity that is easy to build interactive relationships through common interests. This can develop into fellowship where mutual sharing and support are being fostered. Furthermore, it is also a kind of life education, where participants can imperceptibly develop good characters. Participants can learn from sportspeople the concept of fair play, respects for others, social manners; while doing so, they will get along well with others and make friends through sports.

The members of the working group within the PPM often plan new activities such as birthday parties for members, wedding anniversaries, meals, meetings and reviews before and after the activities of the PPM. All these are to strengthen our bonds in the fellowship and to ponder on the next mission. Although we witness the degeneration in our society, we must be united by the teachings of the Bible to bring harmony to the society. In matching the good news

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<sup>94</sup> Hong Kong Special District Government Census and Statistics Department. *Population Census Data*. [www.censtatd.gov.hk/hkstat/](http://www.censtatd.gov.hk/hkstat/)

received from the preaching of the vicar, we must prepare ourselves to become the sons of peace through the work of the PPM.

After the New Year period, we will share ideas during the fellowship at the PPF. During the planned reunion day and the ping pong camps that are in the planning stage, we will discuss this important issue. Although at present, the discussions of this issue have been implemented in the working group and during the sermon. However, this issue is worthy of discussion especially within the interpersonal alienation in the Hong Kong society; where there is the culture of quick success, full of anger, stress, lack of laughter. There are opportunities for us to promote ways to reconcile with people; to reconcile with God; to propagate the way of harmony among ourselves, families, neighbors, others in the Hong Kong society at large. This mission is in response to God's love.

### **c) Evangelistic Opportunity**

The third goal of the PPM is evangelism. The Bible teaches us that both God and Jesus Christ are happy to communicate and build relationship with us. They are excellent communicators; through the strategy of many times and various ways, various people and resources in different generations, to reveal their love and the gospel. Apostle Paul, for the sake of the gospel, was willing to submit himself, relinquished traditions and habits, became a different person so that others could receive the benefits of the gospel.

The activities of the PPM are suitable for individuals as well as small groups. It is also suitable for over hundred people to attend a tournament, which is a sports and wellness activity that they enjoy. Therefore, creating many opportunities for 'soft evangelism'. This chapter has specially selected three individuals, who had received great inspirations from participating a few



times in the Holy Spirit Trophy Invitational Tournaments and also indirectly witnessed for the gospel. These people who participated in our activities were not because of their wealth and social status, but God has called upon these entrepreneurs; what they had to consider was far greater than us. They are not like some elderly folks in the rest homes or young children who are naive, but they are attracted by our love to serve, such that they are willing to support financially our tournaments annually.

Our first sponsor was a lawyer who has retired early because of his overwhelming love for playing ping pong. He was a legal consultant in one of the well-known real estate agencies in Hong Kong. The boss of that real estate agency had accepted Christ from attending Alpha Course after feeling the emptiness and shortness in life following the death of his father. This lawyer had built his life with bare hands. He had worked for ten years before he could save enough to pay for the deposit on his home loan. He felt very sad that the present youth could not stand on firm ground and work hard to strive for a future. Prior to his retirement, he owned twenty companies. At present, he has given the responsibilities in managing these companies to his children. Before retirement, his body weight had reached over 200 lb. Apart from being heavy, he also had high blood pressure, high cholesterol, and high blood lipids. He had shortness of breath from walking up the stairs. It was three years ago by coincidence that I was playing ping pong with two retired doctors at his residential clubhouse. This had aroused his interest in playing ping pong. In the past, he had spent over HK\$9,000 a month on medicines. But now being retired, he plays ping pong for 4 hours or more each day, regardless of whether it is fine or wet. Not just his body weight had decreased to 160 lb, each month he is now saving HK\$9,000 on medicines. This is his public testimony on numerous occasions. He knows that we

have the tournament every year and is touched by our selfless love and the sacrificing spirit. He had come to church and shared his ideas with me, and in many occasions he had been invited as special guest to the opening and closing ceremonies. He especially enjoyed the buffet lunch at our tournaments, where competitors can sit around the tables to socialise. He wanted to make contributions back to the society and especially interested every year in promoting by himself the competitions among his playing elderly friends. He knows that the resource given to ping pong as a sport for the young people is already a sizeable amount, therefore he admires our Ministry that is not just focusing on the youth but also reaching out to our neighbors with our various tournaments.

Our second sponsor is a businessman, who regularly supports our Ministry financially depending on our needs. He, being the president of the Rotary International, had invited me to speak at the charity lunch gathering. He wanted to express his appreciation to the Christian communities, churches and schools for their services. His son is a student in one of our well-respected secondary schools.

Another much admired sponsor is ninety-four years old. He was born in a Christian family, but yet he was the last person in his clan to accept Christ. He has always held a belief on how to be a person, 'Treat others well, others will treat you well.' This is his philosophy of man and also his simple philosophy on the success in business. Because he regularly leads his Kowloon Tong table tennis club to participate in our Holy Spirit Trophy Invitational Tournaments. I have had the opportunity to visit his club and had dinner with him when we had exchanged knowledge that was gained from playing ping pong and the philosophy of man. I also had shared with him the philosophy of man and the Scripture, 'So in everything, do to

others what you would have them do to you, for this sums up the Law and the Prophets.'

(Matthew 7:12 NIV) This elderly person, commonly known as 'uncle eight', who had frequently participated in the Holy Spirit Trophy Invitational Tournaments, had felt that he had been specially regarded and treated. His family has also been very supportive such that they often come to church in support of him. There was one occasion when he was playing among different age group highly ranked players in an opening exhibition match with a Hong Kong representative player who was the silver medalist at the 2004 Olympics doubles event. He has demonstrated that ping pong is a sport and wellness activity suitable for people of all age groups. He was very happy in that occasion, and he had captured the proceedings on record to commemorate that important moment every year at his birthday celebration. Through the tournaments at HSC, he gradually developed his sense of belonging. Not only as a sponsor, he often participated in the doubles event and has become one of our church's treasures. In November 2015, we were supposedly as usual celebrating his birthday, but unfortunately he had a slight stroke. We thank God that he is still mentally alert. The individual members of the Holy Spirit small group and the vicar, during every year at the Holy Spirit Trophy Invitational Tournament and at every visitation at the club during each second week, have maintained contact with him. On the day of his birthday the doctor permitted him to return to the Kowloon Tong club's restaurant where they had prepared a private room to celebrate his birthday. I was invited to attend and his family had asked me to bring along the necessary gear for performing the baptism. I was given the honor to sit next to him and he was very happy. During that gathering, his family had talked about matters concerning with faith and he publicly declared that Jesus Christ is Lord and committed his life to the Lord. I prayed for him at the table and

performed the baptism prior to the dinner and the cutting of the birthday cake. Whole table of family members congratulated him and gave thanks to God. Why have I especially mentioned this inspiring witness, it is because in Hong Kong where people are focused in chasing after riches and fame, it is like the parable of the sower where the seed found it difficult to grow among the thorns (Matthew 13:22). There is the secular materialistic thinking and chasing after riches causing people to forget the true meaning of life and depart from the faith. The PPM indirectly creates opportunities for evangelism; this is also the best proof of relationship building.

#### **d) Leadership Issues**

The fourth goal of the PPM is the development of leaders. Leadership does not rely solely on authority; using higher position and greater authority to convince people, but instead by the ability of prestige and reputation invisibly infecting people. Jesus Christ's servant leadership style is truly an example for future generations.

HSC PPM in its involvement with previous ping pong activities, had adopted Jesus' spirit of servant leadership. Through service with humility, various participants are received with loving kindness. Many participants at various situations had praised our church's PPM as being a different ministry experience.

The leadership development in the PPM is based on a lot of advance planning, in conjunction with the process, in a meeting and dinner in the fellowship of sharing ideas, allowing leaders to grow slowly. The members of the working group cherish the time being shared with the vicar. Often, they have reminded me of things that needed to improve when promoting the PPM and the gain and loss in every activity. For example, at one tournament, we

could not invite teams with obvious difference in skills and abilities; so as not to reduce the interest and observability of the game. Every activity being held had contributed complementary teaching and learning experience, the working group especially liked the opportunities to enhance intersecting lives through fellowship.

The leaders of the working group felt that the PPM still have much room for improvement; especially in the training classes with some inspirations, activities that suit the need of the present generation. In this crushing dark era with the current generation of young people, parents need more new exciting activities to bring back the smile to their children's faces. As the population grows older, we are reminded to pay attention to the health of the elderly who participating in our ping pong activities, to promote healthy exercises to the elderly. Increasing training classes and training camps can promote life education both in quality and quantity. We have many shortcomings that need the working group to work together, urging to put into practice the goals and ideals of the PPM. Firstly, the members of the working group, being leaders, must always remind themselves to return to the servant leadership style, the use of loving, caring, prayer, service, governance and preach the gospel of grace with God giving us gifts and skills, with goodness and faithfulness, through various activities of the PPM, witness for the Lord.

#### **e) Vision and Mission of HKSKH**

The fifth goal of the PPM is the ability to work together with the HKSKH's missionary vision and strategy. Since the Diocese at the Provincial General Synod in 2013 had passed the education and social services policy documents, the church policy documents will be discussed on June 5 - 10, 2016. The previous two documents have uphold the cooperation among church,

school and social service. Having the main focus on the Diocesan pastoral care, the evangelism at schools is oriented to serve the needs of the community in mind. The church, school and community service work together to promote the balanced concept of three horse-drawn carriage, along with the planning and promotion of creative innovation activities. It is our duty to cultivate the younger generation, caring for neighbors and disadvantaged groups, asking them to preach the gospel of the kingdom.

I believe the HSC PPM is also a creative innovation activity, both theory and practice. There are some successes that we can learn from and improve; there are also a lot of room that can be used with the three carriage concept according to different circumstances of individual schools and community services for planning and implementation.

In fact, when Archbishop was expressing his concerns with the progress in the writing of my thesis, he already has the intention in future to promote pastoral body and soul, sports and wellness activities. Also in the past there was a period of almost 20 years that we had played together in badminton as a sports and recreational activity. Later, we were all gradually involved in further education and also a few years ago, two of us had been elected as Bishops, so our participation in badminton had come to a halt. The newly appointed Bishop of Eastern Kowloon Diocese has also agreed that the many times and various ways gospel strategy can assist parishioners to make good use of their gifts in serving the Lord. Therefore, we hope that those lecturers at the theological college, who are responsible for training theological students in the evangelical ministry to the youth, able to train the Eastern Kowloon Diocesan Evangelical Officers who are based at the schools. Training them to build relationship with the youth and with those to whom they are planning to serve. Archbishop has had vision through sports and

wellness ministry to train and renew those vicars who have physical weakness in order to revive their bodies and souls back to good health. Since only a small number of churches that have sports and wellness ministry in full operation, and also the Diocesan sports fun day and games are being held every two years, so to practice holistic health and spiritual journey is still a long way to begin with and a large part of the need is to explore the practical needs of each church and Diocese, to plan anew and targeting sports ministry in the three carriage concept, how to effectively implement and carry out in order to establish this church's healthy culture; we want to start from the leadership training.

### **6.3. Inspiration of YMCA and Diving for the Cross to PPM**

#### **a) YMCA**

In 1844, Bible fellowship was established in the spirit of Christianity in UK. It can be seen that the influence of Bible study group fellowship is significant. The functions of the fellowship included Bible study, sharing experiences, brothers and sisters in Christ got together through the intersection of life, but also gave rise to serve with a mission. At HSC seven years ago, PPM was also started by a working group. Now we have devotional sharing, Bible study discourse 'Ling Ping Group' fellowship, 'spirit' is 'HSC' and we need the guidance of the Holy Spirit, 'Ping' is the PPM, 'corporation' is the fellowship of sharing and communicating location. The working group works through various channels such as meetings, meals, group members' birthday celebrations and wedding anniversaries and other parties; we share our visions for the PPM. Of course, ultimately through the three types of PPM activities that are regularly held, we aim to serve with humility and to receive the different participants with love.

YMCA has spread to the United States, which advocates freedom and democracy, respect for the individual, and promotes equality. The promotions of services are more emphasized on sports, fitness and recreational activities; they have departed from the original intent of the founder of the Christian spirit. This is to the American Society of Christian education; the teaching of Bible is not allowed at the National schools and the American culture of worshipping the bodybuilding is related. Adolescents who grew up in a Christian home, walking on the road that they ought to walk, they would not be easily wander off on their own accord. However, if the young people only pay attention to the physique while ignoring the health of the spirit, the inner life would become more and more superficial. No wonder the author of *Celebration of Discipline: The Path to Spiritual Growth*, Richard J. Foster had said: "The curse of our time is superficial. Always seeking immediate satisfaction is a basic spiritual problem. Today what we need most is not to have a lot of smart and capable people, or people with great gifts, but rather we need people who have depth."<sup>95</sup>

YMCA spread to China, the Christian concept of service would have been very desirable, except in China's atheism culture, plus the change in government since 1949, the Chinese TSPM policy only allows preaching to be done within the four walls of the church, it is not allowed to evangelize publicly outside the church. Many local churches or scholars communicate with national churches and seminaries, their communications are mainly based on academic or other means.

YMCA came to Hong Kong, it had received balanced development in social services, training, recreation and sports activities. These are in line with the spirit of Christianity in their

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<sup>95</sup> R.J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 10<sup>th</sup> Edition (Hong Kong: Fellowship of Evangelical Students, 1990), 5.



promotion and implementation. There are three YMCA hotels and guesthouses established in Hong Kong. One establishment has appointed pastor(s) who is dedicated to promote Christian Ministry with various activities, including evangelistic events, with relevant agencies, churches, schools and other organizations.

YMCA of Hong Kong has diversified activities, creativity and innovation. It operates with agencies, schools and organizations to cooperate in evangelistic activities. It is worthwhile for HSC PPM to learn from YMCA's operations. Although after the evangelism and development programs have completed, the follow-up activities faced with some difficulties. As pre-evangelism and preparation work, organized churches and schools continue to serve the spiritual growth of the target audience. This is also the mission and vision of the PPM. This can assist the brothers and sisters in Christ to lay the foundation of the fellowship.

#### **b) Diving for the Cross**

Diving for the Cross is an evangelistic recreational activity of the Orthodox Church throughout the world. It combines rituals, sports, faith, family and social traditions. The grand beginning of the worship and the end of the activity are worthwhile for HSC PPM to learn from. The whole process is full of ritual elements. The procession walked by the lakeside and as soon as the blessed wooden cross was thrown into the lake by the clergy, hundreds or thousands of young people dived into the water to recover the cross.

Orthodox attach great importance to the rituals and worship. The worship is full of candles, frankincense, icons, and the procession is filled with religious symbolism. Also after the end of the worship, there is a celebration of folk singing and dancing. However, the spirit of ritual is worth following. The PPM cannot go through a lengthy worship with elaborate start

and finish, but the various forms and colours, and the spirit of faith can be wonderfully integrated into the sport activities; it will be a very good opportunity to try something new.

When the young people had recovered the cross. The joy and the feeling of blessed is burning within one's heart. In recent ten years, the church in preventing the young people being overly focused on the cross and so lose the true spiritual meaning behind the ritual. The young people are invited to return to the Sunday School and catechism classes to learn life and religious education. Diving for the Cross in early days lacks the nurturing of the young people after the recreational sports. It was only a one-time event. If the HSC PPM lacked the coherence and evangelistic element in its activities, it would lose the intention of the evangelistic activities.

#### **6.4. Final Words**

PPM is a substantial, thanksgiving and a worthy of promoting wellness evangelistic ministry. Since its implementation, the effect is obvious and it is fruitful. The working group serves with fervent heart and the vestry is very supportive and encouraging. It led to the establishment of an independent Sports and Wellness Club to carry out the Ministry and other possible recreational activities. The Ministry itself may also be worthwhile to continue to further promote its pastoral mission, to allow more faithful to benefit and promote holistic health.

It has just been set up for two years with its members and vicar. The future will lead to the promotion of wellness through an inter-departmental ministry committee with the Sports and Wellness Club as the convener. All stakeholders will sit down together to think about how to design a number of innovative and creative sports activities in order to investigate the

possibilities of extending to other sports ministry, such as music, art and other fields. Through the theory and practical experiences of the PPM, it may inspire other sports ministry for the future of the Church.

PPM is a valuable church ministry because:

- a) it has evangelizing effect that brings non-Christians to church;
- b) it offers high quality life education for the young students; and
- c) it provides participating helpers with leadership training opportunities.

There are a few points worthy of note as references for other ministries from the process of planning, organizing, operating and evaluating of the PPM:

- a) Leaders needed to set examples by participating in the activities;
- b) All the participating helpers needed to have enthusiasm, humility and willingness to work with others to enhance team spirit;
- c) All the activities need to keep to the original faith that is to change people's hearts by receiving the gospel and create friendship; and
- d) Last but not least, PPM is fun, to remember that God is love.

HSC PPM has been operating for a number of years with some apparent results. It can act as a reference for other ministries. Two years ago, the Sports and Wellness Club was set up with the blessing of the vestry. This proved to be a formal recognition of PPM and it can be a model for any sports and wellness activities that require skills, theory and practical administration. It also has the quality and potential to be the reference example for other ministries such as football, badminton or other areas in the future. As a leader, I need to practically promote and encourage these ministries and be mindful of the strengths and

weaknesses, human resources and other developmental potential in the planning and administration of these ministries in order to harvest the results.

David Gortner fittingly reminds us about the different skills, competencies and qualities to leadership for the development of a particular ministry. Leaders need to have: 'abilities to perceive and work fluidly and creatively with informal groups and networks within an organization in order to develop new patterns, develop internal leadership and find new ways to introduce new ideas into the culture.'<sup>96</sup>

A newly created ministry will bring new training and leaders. A newly created group and organization will bring new missions, opportunities and developments.

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<sup>96</sup> David Gortner, "Looking at Leadership Beyond Our Own Horizon," *Anglican Theological Review* 91 (2009), 1: 119-142, see p. 121.

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### Appendix 1 - HSC PPM Survey Questionnaires

## Holy Spirit Church Ping Pong Ministry Survey Questionnaire (for students) (30-8-2013)

The church has three types of ping pong activities: a) Ping Pong Fun Days (1 star); b) Ping Pong Training Classes/Church Team Practices (2 stars); c) Holy Spirit Trophy Invitational Tournaments (3 stars). We are organizing primary school students to represent the church, and inviting representatives from other primary schools in the Eastern New Territory to participate in a warm-up tournament prior to the Inter-School Table Tennis Competition.

1. Will you participate in the church’s three types of activities including Ping Pong Fun Days, Ping Pong Training Classes and Holy Spirit Trophy Invitational Tournaments? (Please circle option)      Yes      No

2. How do you regard the importance of success/failure in study? (Please select with a tick)

1            2            3            4            5

Not serious

Very serious

3. How do you regard the importance of success/failure in playing ping pong? (Please select with a tick)

1            2            3            4            5

Not serious

Very serious

4. Do you feel playing ping pong can be beneficial to you? (Please circle option)      Yes      No

5. What kind of benefits do you feel it would bring by playing ping pong? (Can choose multiple benefits by ticking in the space provided))

a) Win without too proud and lose without the loss of self-confidence      \_\_\_\_\_

b) Correct attitude to face failure      \_\_\_\_\_

c) Foster competitive spirit      \_\_\_\_\_

d) Build a healthy body      \_\_\_\_\_

e) Build team spirit      \_\_\_\_\_

f) Others: \_\_\_\_\_

6. Why are you interested in coming to church and participating in the ping pong activities?

Reasons: \_\_\_\_\_

7. Which ping pong activity would you like the most to participate in? (Please select with a tick, can choose more than one activity)

Ping Pong Fun Days    \_\_\_\_\_      Ping Pong Training Classes    \_\_\_\_\_      Ping Pong Tournaments    \_\_\_\_\_

8. Please rate the activities you have participated in: (Please enter number in the space provided)

Lowest    1            2            3            4            5            Highest

Ping Pong Fun Days      \_\_\_\_\_

Ping Pong Training Classes      \_\_\_\_\_

Ping Pong Tournaments      \_\_\_\_\_

## Holy Spirit Church Ping Pong Ministry Survey Questionnaire (for parents)

### (30-8-2013)

The church has three types of ping pong activities: a) Ping Pong Fun Days (1 star); b) Ping Pong Training Classes/Church Team Practices (2 stars); c) Holy Spirit Trophy Invitational Tournaments (3 stars). We have invited our church representatives and other primary school representatives in the Eastern New Territory to participate in a warm-up tournament prior to the Inter-School Table Tennis Competition in order to increase our communication.

1. Would you allow your children to participate in the church's three types of activities including Ping Pong Fun Days, Ping Pong Training Classes and Holy Spirit Trophy Invitational Tournaments? (Please circle option)    Yes        No

2. How do you view your children's attitudes towards the importance of success/failure in study? (Please select with a tick)

1        2        3        4        5

Not serious

Very serious

3. How do you view your children's attitude towards the importance of success/failure in playing ping pong? (Please select with a tick)

1        2        3        4        5

Not serious

Very serious

4. Do you feel playing ping pong can be beneficial to your children? (Please circle option)    Yes        No

5. What kind of benefits do you feel it would bring to your children by playing ping pong?

(Can choose multiple benefits by ticking in the space provided)

a) Win without too proud and lose without the loss of self-confidence \_\_\_\_\_

b) Correct attitude to face failure \_\_\_\_\_

c) Foster competitive spirit \_\_\_\_\_

d) Build a healthy body \_\_\_\_\_

e) Build team spirit \_\_\_\_\_

f) Others: \_\_\_\_\_

6. Why are you interested in bringing your children to church and participating in the ping pong activities?

Reasons: \_\_\_\_\_

7. Which ping pong activity would you like the most for your children to participate in? (Please select with a tick, can choose more than one activity)

Ping Pong Fun Days    \_\_\_\_\_    Ping Pong Training Classes    \_\_\_\_\_    Ping Pong Tournaments    \_\_\_\_\_

8. Please rate the activities you have participated in: (Please enter number in the space provided)

Lowest    1        2        3        4        5        Highest

Ping Pong Fun Days    \_\_\_\_\_

Ping Pong Training Classes    \_\_\_\_\_

Ping Pong Tournaments    \_\_\_\_\_

### Holy Spirit Church Ping Pong Ministry Survey Questionnaire (for students) (19-9-2015)

The church has three types of ping pong activities: a) Ping Pong Fun Days (1 star); b) Ping Pong Training Classes/Church Team Practices (2 stars); c) Holy Spirit Trophy Invitational Tournaments (3 stars). We are organizing primary school students to represent the church, and inviting representatives from other primary schools in the Eastern New Territory to participate in a warm-up tournament prior to the Inter-School Table Tennis Competition.

1. Will you participate in the church's three types of activities including Ping Pong Fun Days, Ping Pong Training Classes and Holy Spirit Trophy Invitational Tournaments? (Please circle option)    Yes        No
  
2. How do you regard the importance of success/failure in study? (Please select with a tick)
 

1	2	3	4	5	
Not serious			Very serious		

 Reasons: \_\_\_\_\_
  
3. How do you regard the importance of success/failure in playing ping pong? (Please select with a tick)
 

1	2	3	4	5	
Not serious			Very serious		

 Reasons: \_\_\_\_\_
  
4. Do you feel playing ping pong can be beneficial to you? (Please circle option)    Yes        No
  
5. What kind of benefits do you feel it would bring by playing ping pong? (Can choose multiple benefits by ticking in the space provided)
 

a) Win without too proud and lose without the loss of self-confidence	_____
b) Correct attitude to face failure	_____
c) Foster competitive spirit	_____
d) Build a healthy body	_____
e) Build team spirit	_____
f) Others: _____	
  
6. Why are you interested in coming to church and participating in the ping pong activities?
 

Reasons: \_\_\_\_\_
  
7. Which ping pong activity would you like the most to participate in? (Please select with a tick, can choose more than one activity)
 

Ping Pong Fun Days	_____	Ping Pong Training Classes	_____	Ping Pong Tournaments	_____
--------------------	-------	----------------------------	-------	-----------------------	-------
  
8. Please rate the activities you have participated in: (Please enter number in the space provided)
 

Lowest	1	2	3	4	5	Highest
Ping Pong Fun Days	_____					
Ping Pong Training Classes	_____					
Ping Pong Tournaments	_____					
  
9. Are you interested in participating in the church's activities? (Please select with a tick)
 

Sunday School	_____	Fellowship	_____	Ping Pong Fun Days/reunion days	_____
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10. Student's name: \_\_\_\_\_ Contact phone number: \_\_\_\_\_

### Holy Spirit Church Ping Pong Ministry Survey Questionnaire (for parents) (19-9-2015)

The church has three types of ping pong activities: a) Ping Pong Fun Days (1 star); b) Ping Pong Training Classes/Church Team Practices (2 stars); c) Holy Spirit Trophy Invitational Tournaments (3 stars). We have invited our church representatives and other primary school representatives in the Eastern New Territory to participate in a warm-up tournament prior to the Inter-School Table Tennis Competition in order to increase our communication.

1. Would you allow your children to participate in the church's three types of activities including Ping Pong Fun Days, Ping Pong Training Classes and Holy Spirit Trophy Invitational Tournaments? (Please circle option) Yes No

2. How do you view your children's attitudes towards the importance of success/failure in study? (Please select with a tick)

1            2            3            4            5

Not serious

Very serious

Reasons: \_\_\_\_\_

3. How do you view your children's attitude towards the importance of success/failure in playing ping pong? (Please select with a tick)

1            2            3            4            5

Not serious

Very serious

Reasons: \_\_\_\_\_

4. Do you feel playing ping pong can be beneficial to your children? (Please circle option) Yes No

5. What kind of benefits do you feel it would bring to your children by playing ping pong?

(Can choose multiple benefits by ticking in the space provided)

a) Win without too proud and lose without the loss of self-confidence \_\_\_\_\_

b) Correct attitude to face failure \_\_\_\_\_

c) Foster competitive spirit \_\_\_\_\_

d) Build a healthy body \_\_\_\_\_

e) Build team spirit \_\_\_\_\_

f) Others: \_\_\_\_\_

6. Why are you interested in bringing your children to church and participating in the ping pong activities?

Reasons: \_\_\_\_\_

7. Which ping pong activity would you like the most for your children to participate in? (Please select with a tick, can choose more than one activity)

Ping Pong Fun Days \_\_\_\_\_ Ping Pong Training Classes \_\_\_\_\_ Ping Pong Tournaments \_\_\_\_\_

8. Please rate the activities you have participated in: (Please enter number in the space provided)

Lowest            1            2            3            4            5            Highest

Ping Pong Fun Days            \_\_\_\_\_

Ping Pong Training Classes            \_\_\_\_\_

Ping Pong Tournaments            \_\_\_\_\_

9. Are you willing to allow your children to participate in the church's activities? (Please select with a tick)

Sunday School \_\_\_\_\_ Fellowship \_\_\_\_\_ Ping Pong Fun Days/reunion days \_\_\_\_\_

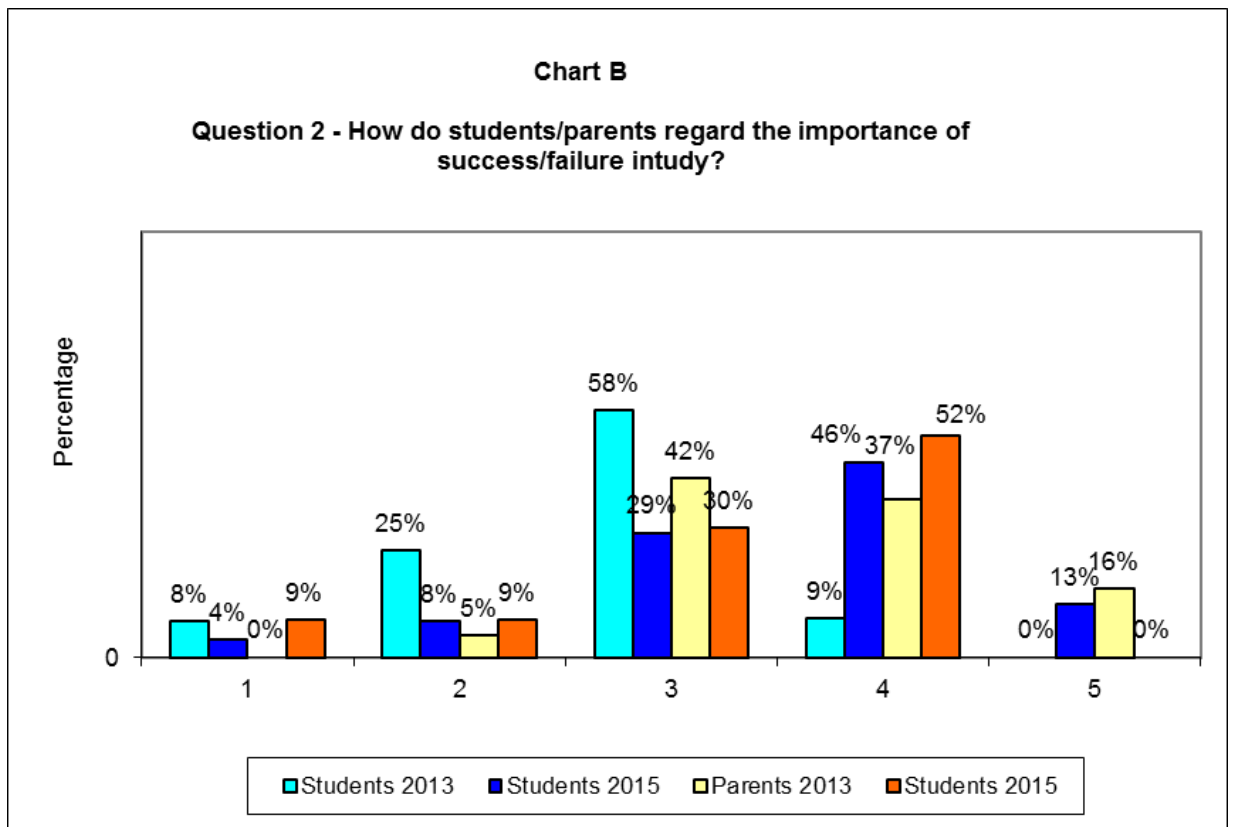
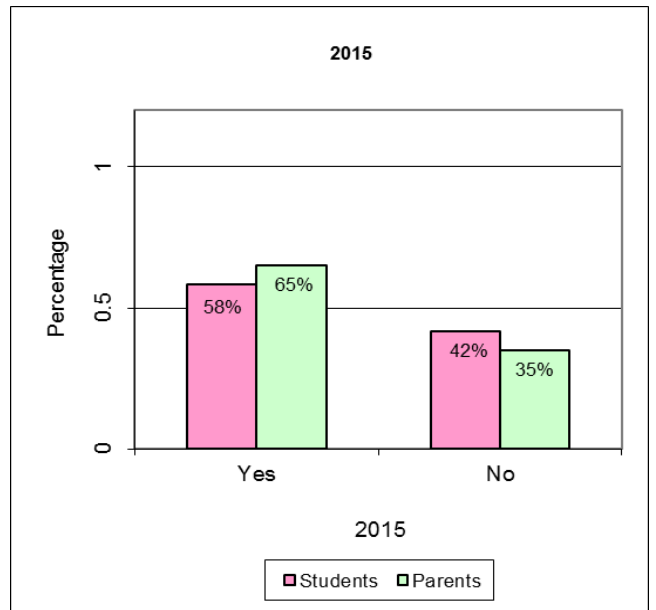
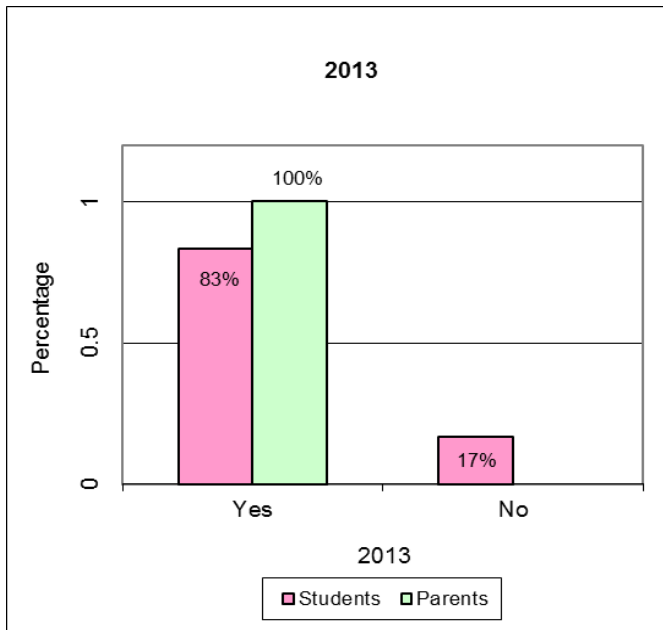
10. Parent's name: \_\_\_\_\_ Contact phone number: \_\_\_\_\_

-

## Appendix 2. HSC PPM Survey Results:

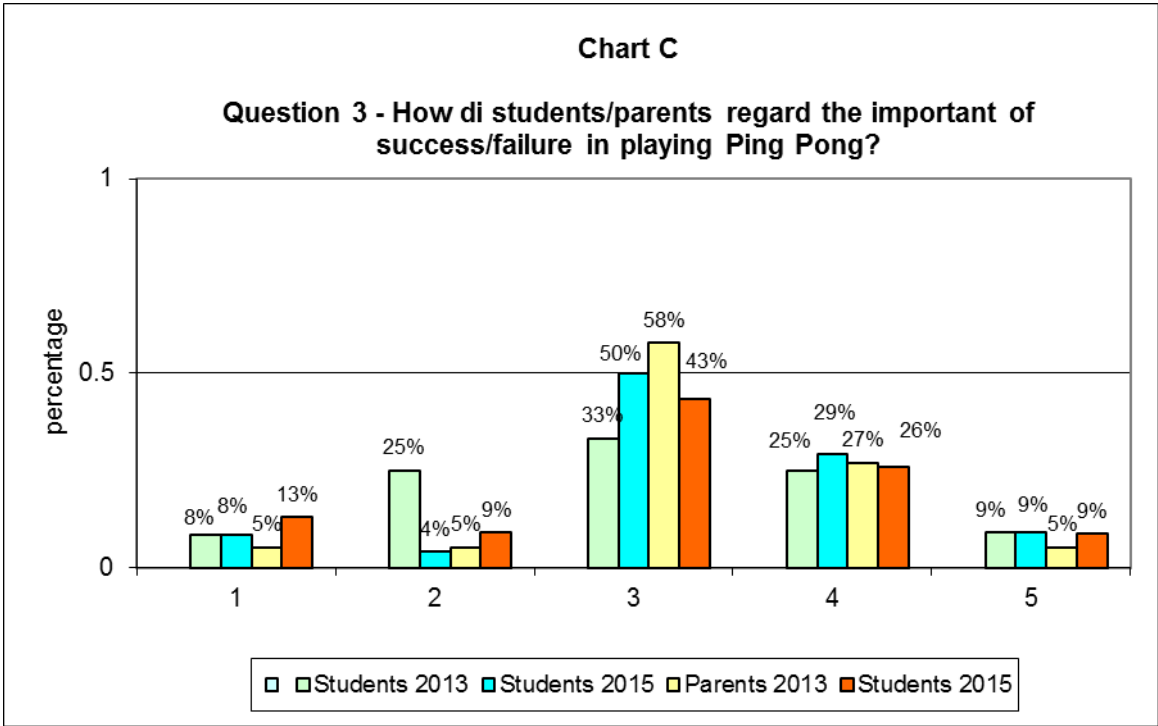
Question 1. Will you participate in the church's three types of ping pong activities?

Chart A



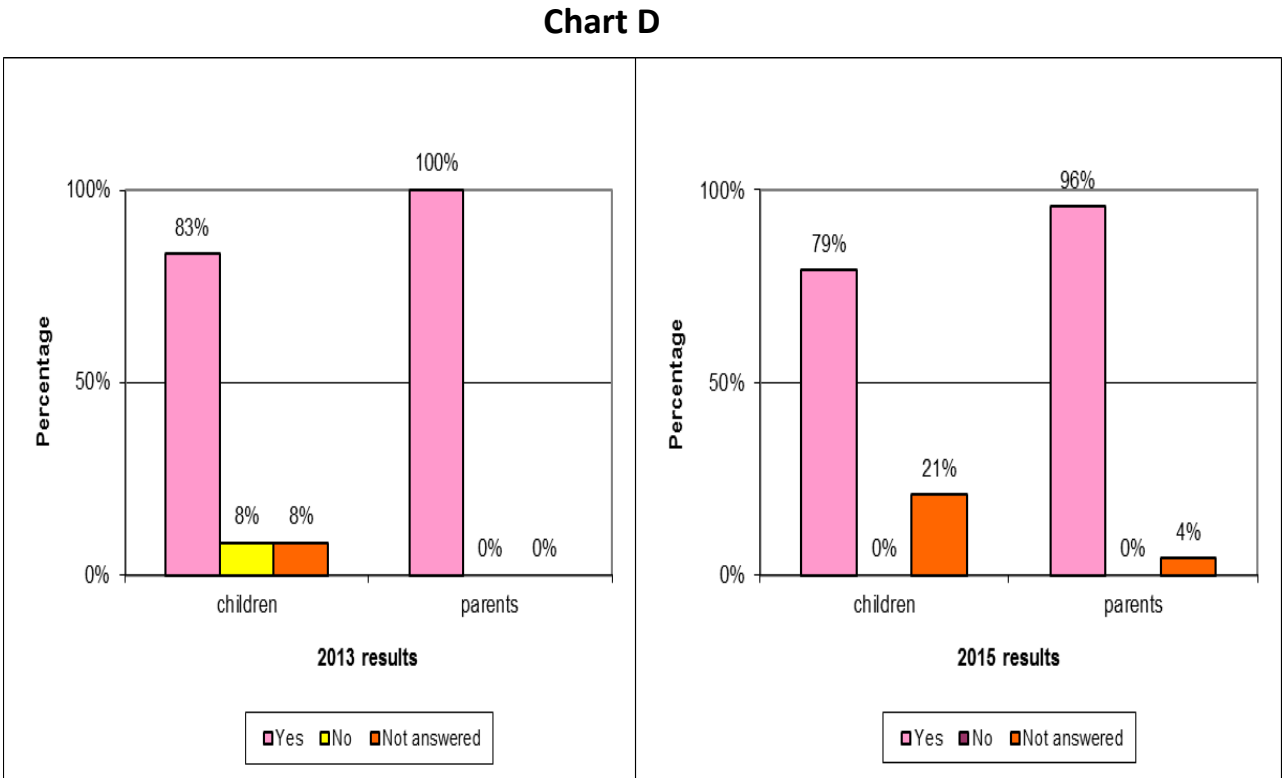
1 = Least important

5 = Most important



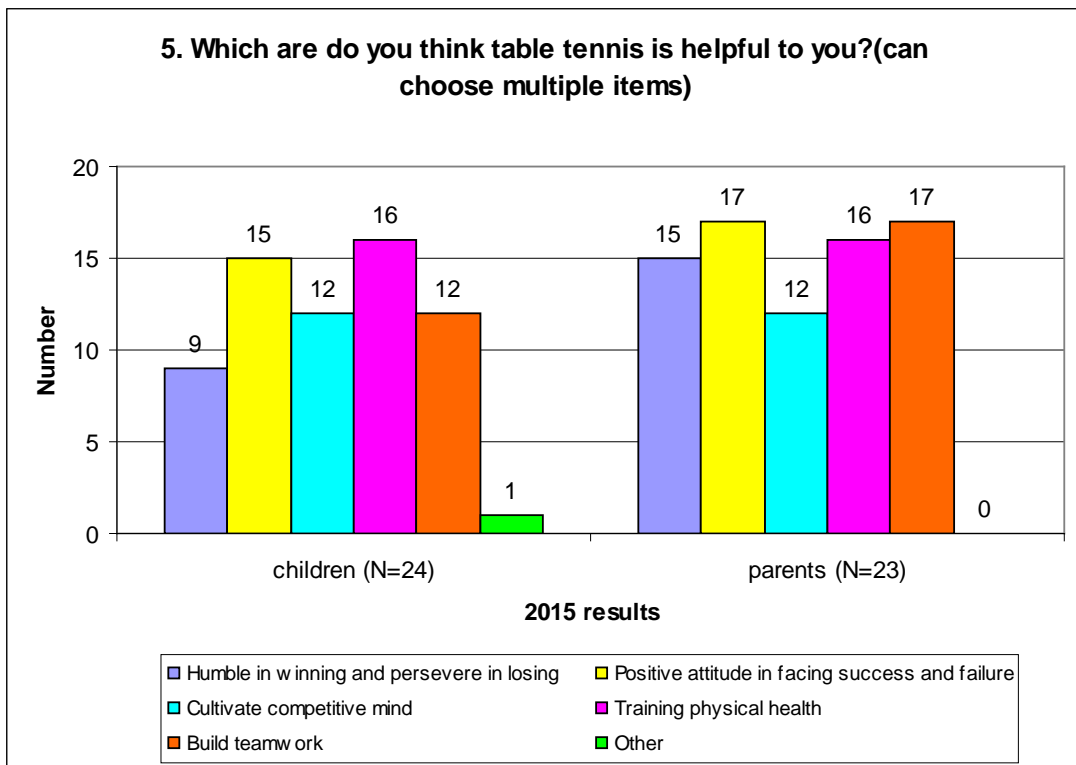
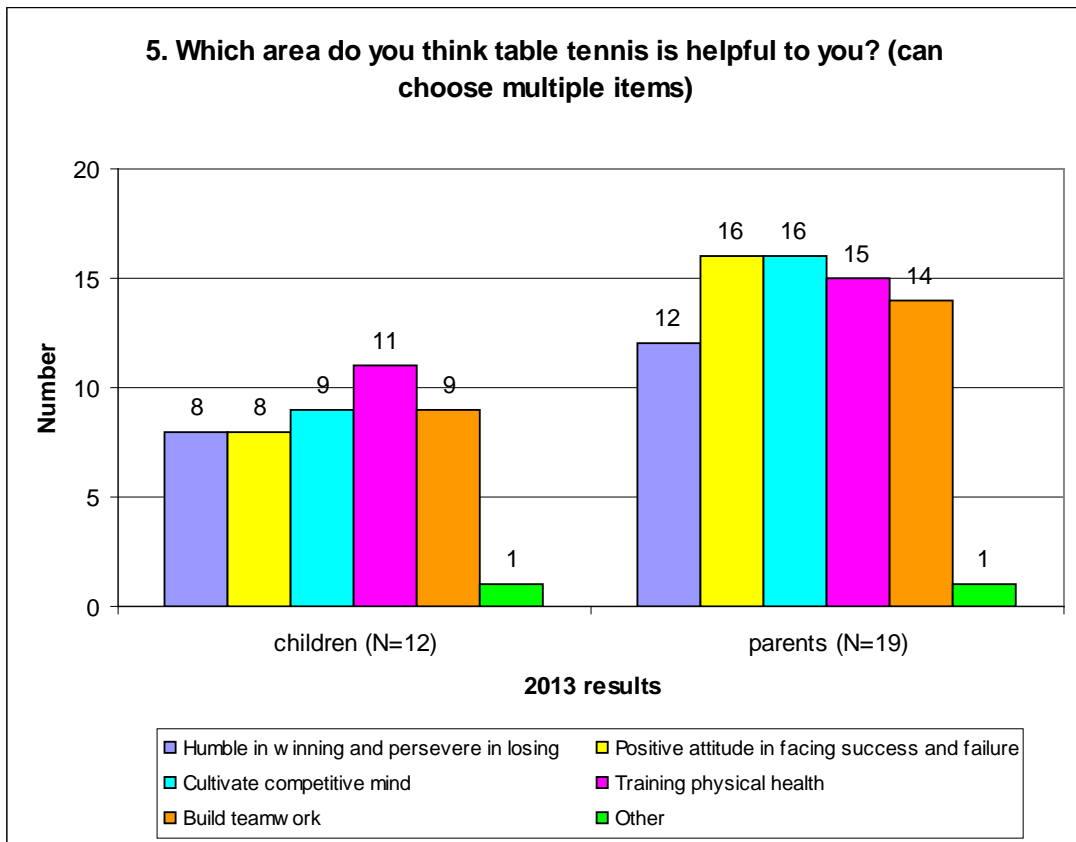
1 = Least important 5 = Most important

**Question 4 – Do Students/Parents feel playing Ping Pong can be beneficial?**



### Question 5 - What kind of benefits do Students/Parents feel it would bring by playing Ping Pong?

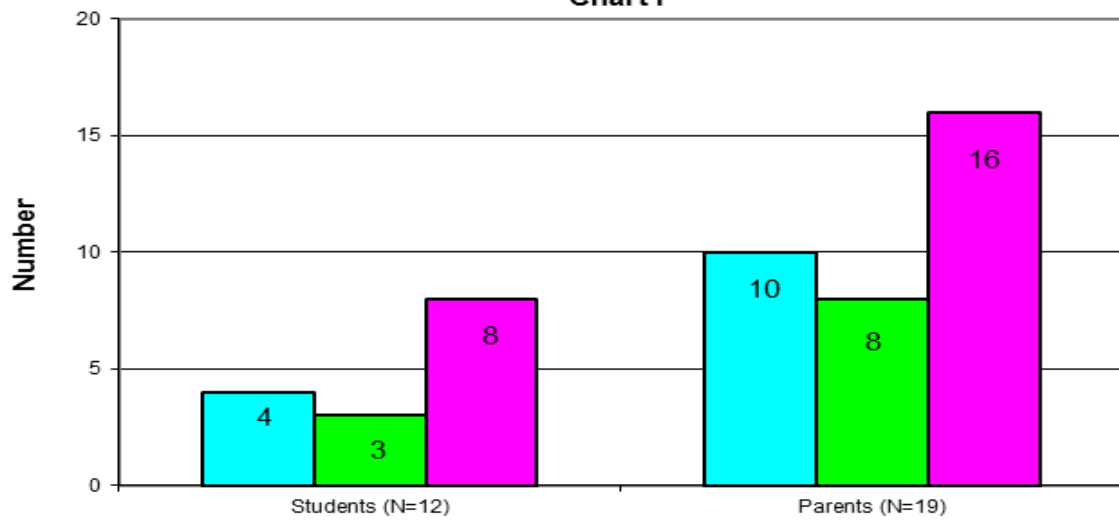
Chart E





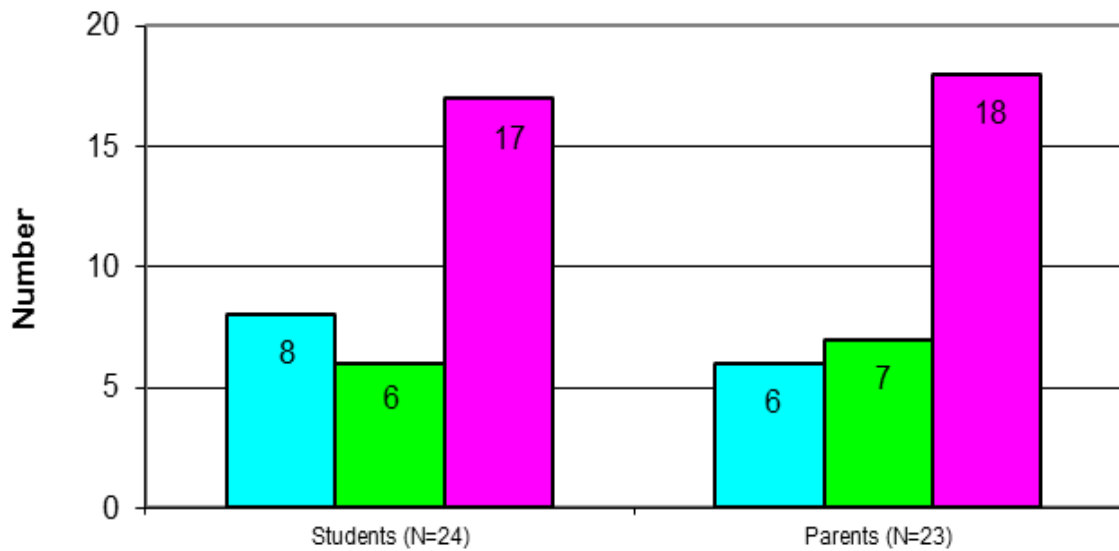
**Question 7 - Which activity do students/parents like the most to participate?**

**Chart F**



**2013 results**

■ Ping Pong Fun Day   ■ Ping Pong Training classes   ■ Ping Pong Tournament

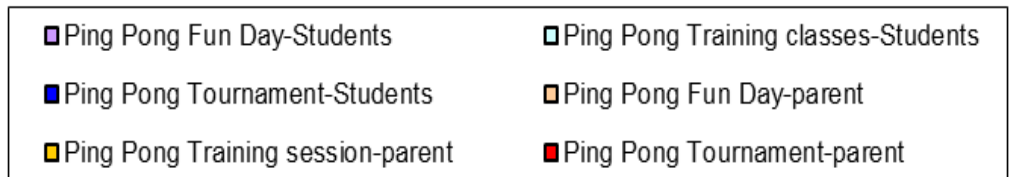
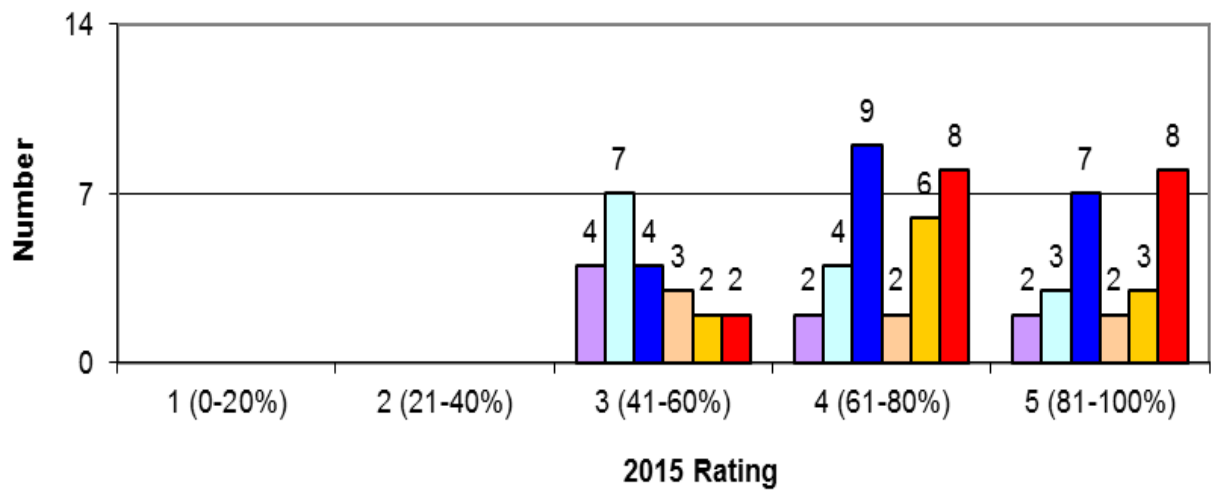
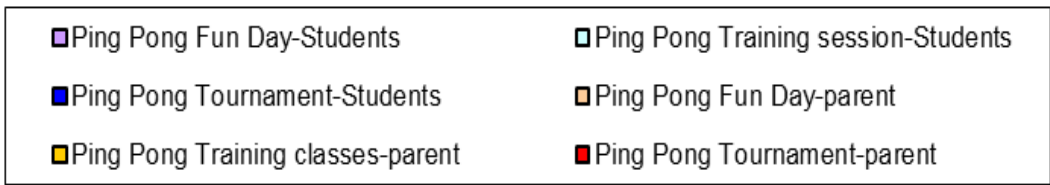
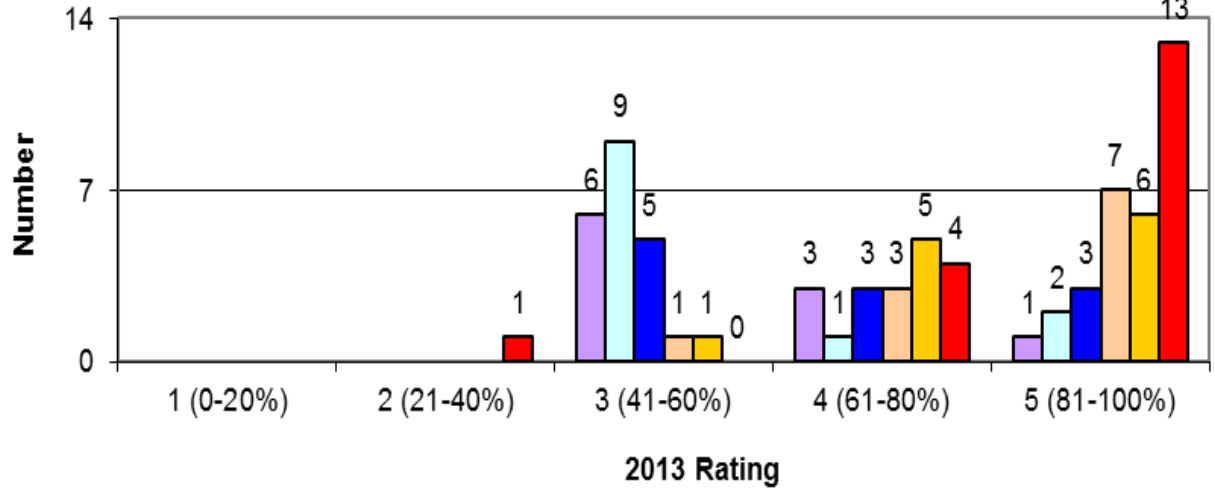


**2015 results**

■ Ping Pong Fun Day   ■ Ping Pong Training classes   ■ Ping Pong Tournament

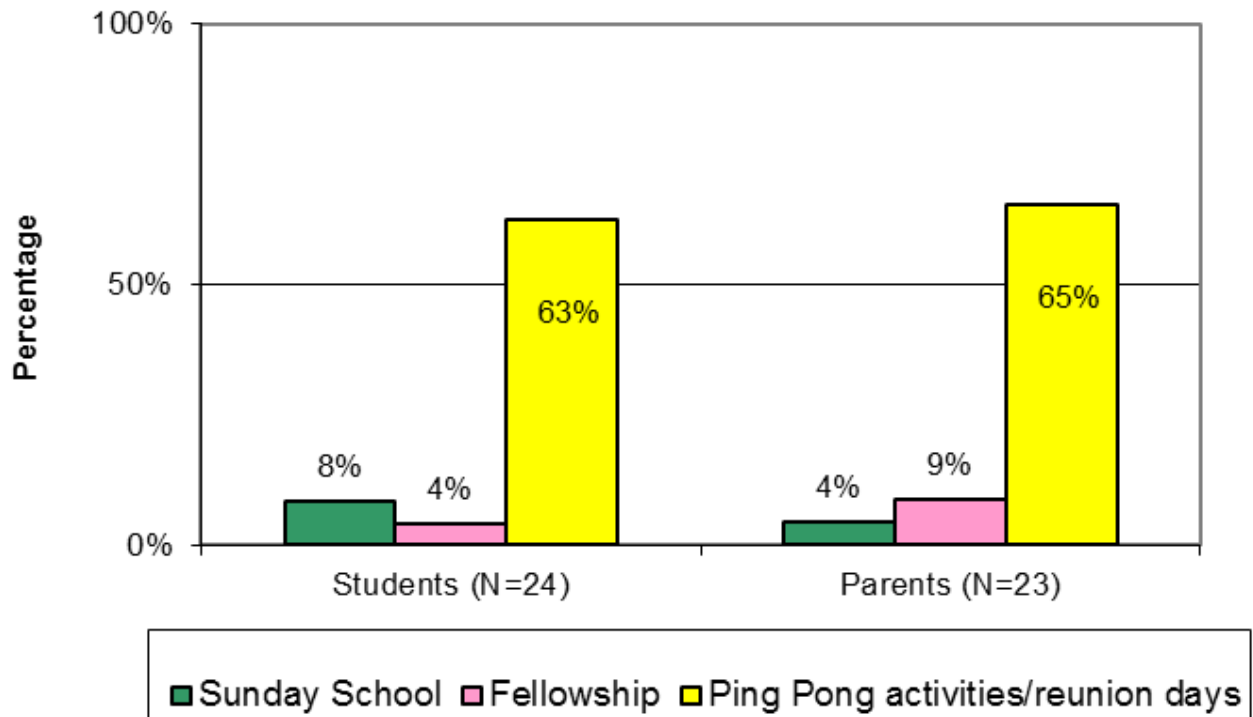
**Question 8 Please rate the activities you have participated in**

**Chart G**



**Question 9 - Are students/parents interested in participating in the church's activities in the future?**

**Chart I**



## Appendix 3 – Snapshots of PPM



Group photo taking at inter-grade schools Group Invitation Tournament 2013, at Holy Spirit Church.



Grade school players competed during warm-up tournament 2013.



Rev. Richard Tsang presented awards to champion of Holy Spirit Primary School after the tournament.



'Uncle Eight' (third from the right) supported by his family members and friends at PPM venue, Holy Spirit Church.





Group photo of some of the winners at Holy Spirit Invitational Tournament after receiving awards from the 2004 Olympic Table Tennis Double Silver medalists. They are now coaches of Hong Kong Table Tennis Representative Team.



One of the sponsors of PPM, accompanied with his wife, a legal consultant of a well-known real estate agency, received souvenir by Rev. Richard Tsang.



Sponsor 'Uncle Eight', 94 years old, officiated at opening ceremony of PPM.



'Uncle Eight' played double with his younger son.





One of the sponsors (third from right) of PPM, the President of Rotary International presented award to 'Uncle Eight' (third from left). Another sponsor accompanied with his Kowloon Tong Table Tennis Club players.



'Uncle Eight' with his KTC Table Tennis Team received an award from the 2004 Olympic Silver Medalist.





'Uncle Eight' (middle) received an award from 2004 Olympic Double Silver medalists Mr. Ching Li and Mr. L. S. Ko.



Our sponsor presented awards to participants.



Winning team of the Chinese University Alumni Association of Hong Kong received award from coach Li (second from left) and coach Ko (second from right), Hong Kong Representatives.



Rev. Richard Tsang's Coach Certificate





'Perishable crowns' (engraved with Bible verses on every trophy)



Rev. Richard Tsang at 'Holy Spirit Trophy Invitational Tournament' 2014



Holy Spirit Church Cheering Team of supporting PPM.



Rev. Richard Tsang, vicar of the Holy Spirit Church presented awards to three of the young primary school teachers coming from China.





Rev. Richard Tsang received award after '3 Heroes Memorial Cup' competition 2011.



Coach Mr. Ko (second from left) and Mr. Li (third from right) presented awards to the champion from mainland China.



Group photo of 'Holy Spirit Trophy' 2011.



Group photo of Hong Kong Table Tennis Representative Team, participated in '3 Heroes Memorial Cup' in Beijing, China, 2011.





Rev. Richard Tsang's table tennis award since 2002.

NO. 1441

Rainer Schmidt

香港聖公會教省宣教委員會  
聖公會宗教教育中心 主辦  
HONG KONG • MACAU • 2009  
24-10-2009 3:00pm HKD10  
國際展覽中心(九龍灣)3樓 展覽廳2

施密特牧師乒乓佈道會

寧可缺手，但無缺憾

Lieber Arm ab als arm dran

2008年北京帕奧盛讚他為：  
殘奧會七朝元老，賽場英雄，生命強者

生無雙臂，腿部殘障，卻是德國勇奪多屆殘奧桌球獎牌的傳奇牧師

寧可缺手，但無缺憾

Rev. Rainer Schmidt, born in 1965, former German national table tennis team of the Paralympic Games, winner of 24 gold and silver medals, ordained as priest in 2000, now retired. He was invited by HKSCH Religious Education Resource Centre to preach at the crusade at Kowloonbay International Trade and Exhibition Centre in 2009. The crusade started with a table tennis exhibition match. Rev. Richard Tsang was invited to play with Rev. Schmidt during the crusade where filled with over 5,000 audience, more than 100 peoples were touched and committed their faith in Christ.

<https://youtu.be/84reflsDQzM>



Rev. Rainer Schmidt's Ping Pong Crusade & Demonstration Show with Rev. Richard Tsang





'Parents and Children champion' of year 2012. Four times champions of Hong Kong Open Grade Tournament.



Rev. Richard Tsang playing ping pong at Holy Spirit Church.





PPM is suitable for all age groups including the Couple Champions of 2012 tournament that celebrated the 34<sup>th</sup> Anniversary of Holy Spirit Church. Church Warden Mr. Woo (first from the right) and Rev. Richard Tsang presented the awards.



Young winners received prizes at the 34<sup>th</sup> Anniversary of Holy Spirit Church from Rev. Richard Tsang and Mr. Woo Church Warden.



Elderly winners received prizes from Rev. Tsang and Mr. Woo.



Ping Pong Fun Day: Rev. Richard Tsang practiced with a guest.





Grandpa-grandson group played with parent-children group at the 34<sup>th</sup> Holy Spirit Church Anniversary.



A retired principal, Mr. Wong, delivered 'Life Education' message during Ping Pong Training Class on December 13, 2012.



Voluntary coaches taught in Ping Pong Training Class. Mr. Ho (right), a registered coach, and later in 2014 who became our first leader of the Sports and Wellness Club at Holy Spirit Church.



Coaches of "Ping Pong Servant" voluntarily taught in Ping Pong Training Class.





Coaches taught primary school children ping pong foundational skills during Ping Pong Training Class.



Rev. Richard Tsang spoke during 'Gospel Time' during Ping Pong Training Class on December 11, 2012.



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### Author Information:

Name: REV. DR. TSANG WING CHEONG

Signature: [Redacted] Date: MAY 20, 2016

Address: [Redacted]

City: [Redacted] State: VA Zip Code: [Redacted]

Phone: [Redacted]

Email: [Redacted]



Attachment A  
Identification of Content

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Author(s):	REV. DR. TSANG WING CHEONG
Date Content was Created:	MAY 20, 2016
Description of Content:	MINISTRY OF HOLY SPIRIT CHURCH, HONG KONG JHENS KUN HUI

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Mitzi Budde  
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