

SEMINAR & WORKSHOP

19-21 DECEMBER 2024

📍 G01 THEOLOGY BUILDING,
CHUNG CHI COLLEGE, CUHK



20 DEC 2024

SESSION I: 9:00 AM – 12:40 PM
Theme: Chinese Reception Histories of 20th-Century German Theologians
Jürgen Moltmann, Karl Barth, and Dietrich Bonhoeffer in China

SESSION II: 3:00 PM – 6:00 PM
Workshop: Discussing Implications of Theological Reception Histories in Seminary Teaching & Academic Research



21 DEC 2024

SESSION III: 9:30 AM – 11:00 AM
Theme: Theological Reception Histories in Interdisciplinary, Intercultural, and Historical Perspective



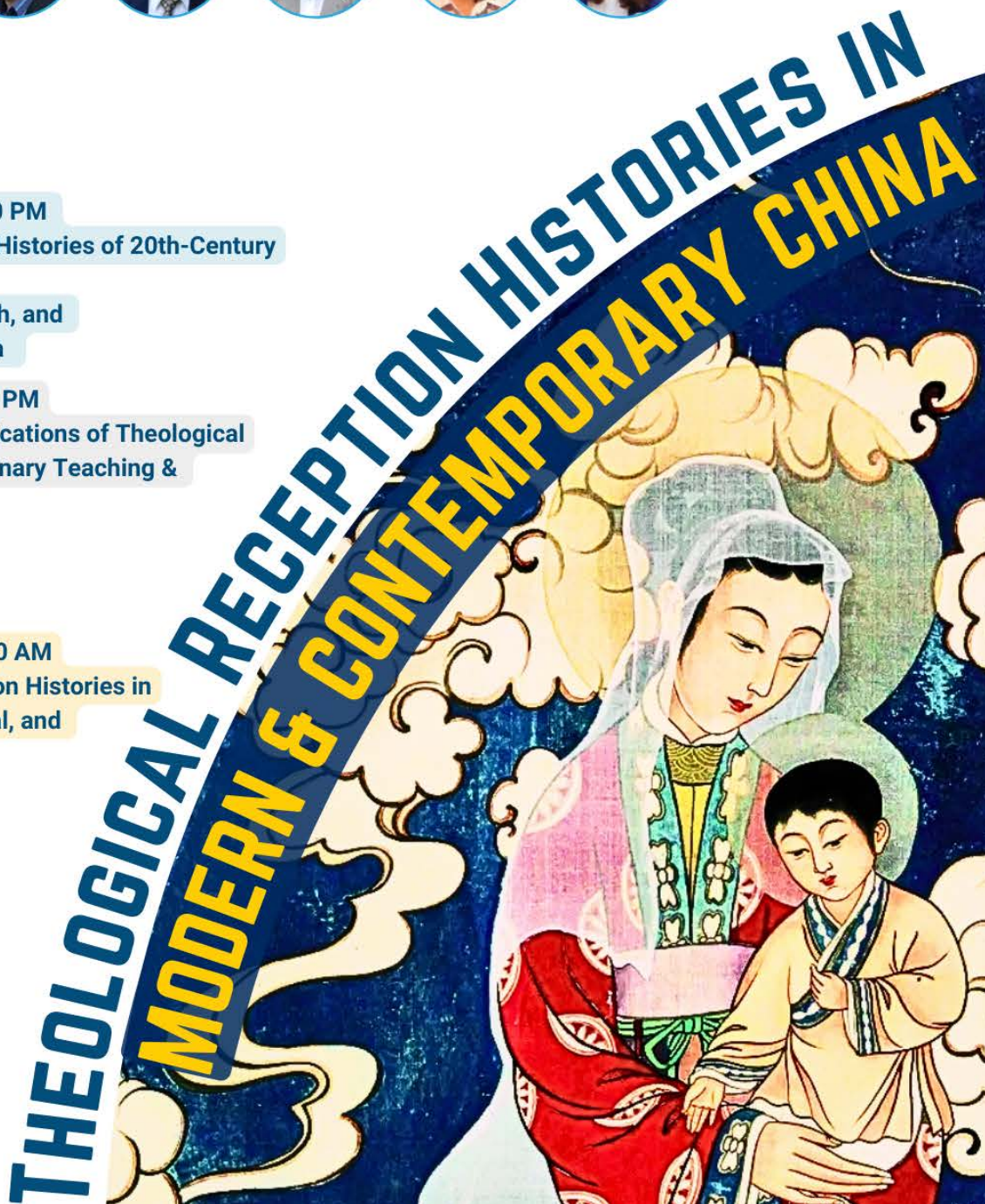
conference details
<https://bit.ly/reception-conf>



普 ENG

39438155 | Ms. Tsang
centre-cs@cuhk.edu.hk

Registration: <https://bit.ly/202412conf>



現代與當代中國神學接受史：研討會及工作坊
**Theological Reception Histories in Modern &
Contemporary China:
Seminar & Workshop¹**

主辦 Hosted by

香港中文大學 文化及宗教研究系
The Department of Cultural & Religious Studies, CUHK
香港中文大學 崇基學院神學院 當代基督宗教教學資源中心
Resource Center for Contemporary Christian Studies,
The Divinity School of Chung Chi College, CUHK

合辦 Co-hosted by

香港中文大學 基督教研究中心
Centre for Christian Studies, CUHK

日期： Date:	2024 年 12 月 19 - 21 日 19 - 21 December 2024
地點： Venue:	香港中文大學崇基學院神學樓 G01 室 G01 Theology Building, Chung Chi College, The Chinese University of Hong Kong
聯絡： Contacts:	德詩婷教授 Professor Naomi Thurston 曾嘉穎女士 Ms. Tsang Ka Wing
非本地學者住宿安排： Accommodation for non-local scholars:	沙田凱悅酒店 <u>Hyatt Regency Shatin</u>

¹ This event is supported by the Resource Centre for Contemporary Christian Studies, DSCCC; by Chung Chi College, CUHK; and by a grant from the Research Grants Council of the Hong Kong Special Administrative Region [project number: CUHK 2191282].

研討會及工作坊程序

Seminar & Workshop Program

12月19日(四) 抵達與歡迎

19 December (Thu) Arrival & Welcome

- 3:00 PM** 抵達及入住沙田凱悅酒店
Arrival & check-in at Hyatt Regency, Shatin
- 6:00 PM** 於凱悅酒店大堂集合 (如前往中文大學參加晚膳)
Meet at Hyatt Lobby (those who will join light dinner at CUHK)
- 6:30 PM** 於崇基學院教職員聯誼會會所餐廳晚膳
Light dinner at Chung Chi Staff Club, CUHK, Hong Kong
-

12月20日(五) 20 December (Fri)

第一天：研討會及工作坊 Day 1: Seminar & Workshop

8:30 AM 於凱悅酒店大堂集合 Meet at Hyatt Lobby

第一節 Session I :

主題：20世紀德國神學家在中國的接受史

Theme: *Chinese Reception Histories of 20th-Century German Theologians*

9:00 AM - 12:40 PM	第一節 Session I <ul style="list-style-type: none">● 致辭歡迎 – 德詩婷教授 香港中文大學崇基學院神學院助理教授 Welcome by Professor Naomi Thurston, Divinity School of Chung Chi College, CUHK (5 min.)● 簡介 – 楊熙楠總監 漢語基督教文化研究所 Introductions by Director Yeung H. N. Daniel, Institute of Sino-Christian Studies (5 min.)● 合照 Group Photo (5 min.)
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第一部分：莫特曼²及潘霍華³在中國
Part I: Jürgen Moltmann and Dietrich Bonhoeffer in China

9:15 AM	<p>論文報告 Presentations</p> <p>主持：任卓賢教授 香港中文大學崇基學院神學院助理教授 Chair: Professor Yam Cheuk-Yin Colten, Divinity School of Chung Chi College, CUHK</p> <p>回應：鄧紹光教授 香港浸信會神學院基督教思想(神學與文化)教授 Response by: Professor Andres Tang, Division of Christian Thought, Hong Kong Baptist Theological Seminary (10min.)</p>	
林鴻信教授 Professor em. Lin Hong-hsin	台灣神學研究學院榮休教授 Taiwan Graduate School of Theology	莫爾特曼的《生命之靈》進入中文語境的神學思想意義 The Theological Significance of the Translation of Moltmann's <i>The Spirit of Life</i> into the Chinese Context (15 min.)
郭郁教授 Professor Guo Yu	山西大學哲學學院副教授 School of Philosophy, Shanxi University	論莫爾特曼的「希望」範疇 On Jürgen Moltmann's Category of "Hope" (15 min.)
楊華明教授 Professor Yang Huaming	中國社會科學院世界宗教研究所 Institute of World Religions, Chinese Academy of Social Sciences	莫爾特曼的政治神學與反君士坦丁主義 Moltmann's Political Theology and Its Anti-Constantinianism (15 min.)
黃瑛教授 Professor Huang Ying	中國社會科學院世界宗教研究所 Institute of World Religions, Chinese Academy of Social Sciences	Bonhoeffer's Reception in China: Present State and Outlook (15 min.)
10:25 AM	問答環節 Q&A (15 min.)	
10:40 AM	茶點 Tea Break (15 min.)	

² 請注意，在會議文件中莫特曼和莫爾特曼兩種中文譯名均有使用，這是根據地區和其他差異而定。
 Please note that both Chinese versions of Moltmann's name - 莫爾特曼 and 莫特曼 - are used in the conference proceedings, according to regional and other variations.

³ 潘霍華 (或譯朋霍費爾)

第二部分：巴特在中國 Part II: Karl Barth in China

10:55 AM	<p>論文報告 Presentations</p> <p>主持：德詩婷教授 香港中文大學崇基學院神學院助理教授 Chair: Professor Naomi Thurston, Divinity School of Chung Chi College, CUHK</p> <p>回應：白德培教授 香港中文大學崇基學院神學院副院長、教授 Response by: Professor Tobias Brandner, Divinity School of Chung Chi College, CUHK (10min.)</p>	
洪亮教授 Professor Hong Liang	華中科技大學哲學學院教授 School of Philosophy, Huazhong University of Science and Technology	卡爾巴特與卡爾施密特權力概念的比較 (15 min.)
楊俊杰教授 Professor Yang Junjie	北京師範大學文學院比較文學與世界文學研究所教授 School of Chinese Language and Literature, Beijing Normal University	‘並非巴德派’: 談趙紫宸對巴特的接受 “Not Barthian”: A Reconsideration of the Reception of Karl Barth by T. C. Chao (15 min.)
瞿旭彤教授 Professor Qu Xutong Thomas	清華大學人文學院哲學系長 聘副教授 Department of Philosophy, Tsinghua University	「在古今中西之間的第三次海洋時代」如何做漢語神學：重省劉小楓在其兩次漢語神學提議中的巴特接受 How to Do Sino-Christian Theology at “the Third Oceanic Era”: Liu Xiaofeng’s Barth-Reception in His Two Sino-Christian Theological Proposals Revisited (15 min.)
曾劭愷教授 Professor Tseng Shao Kai	浙江大學哲學學院長聘副教授、正高級職稱研究員 School of Philosophy, Zhejiang University	Receptions of Karl Barth in Sinophone Christianity: the Influence of Neo-Calvinism and American Evangelicalism (15 min.)
12:05 PM	問答環節 Q&A (20 min.)	
12:25 PM	報告 Announcements	
1:00 PM - 2:30 PM	<p>歡迎午宴於崇基學院教職員聯誼會會所餐廳舉行 – 由香港中文大學崇基學院神學院院長葉菁華教授致歡迎辭 Welcome Lunch at Chung Chi Staff Club – Greeting by Professor Yip Ching Wah Francis, Director of Divinity School of Chung Chi College, CUHK</p>	

第二節 Session II :

工作坊：探討神學接受史在神學院教學及學術研究中的意涵

Workshop: *Discussing Implications of Theological Reception Histories in Seminary Teaching & Academic Research*

3:00 PM - 6:00 PM	第二節 Session II <ul style="list-style-type: none">工作坊簡介 – 德詩婷教授 香港中文大學崇基學院神學院助理教授 Workshop Introduction by Professor Naomi Thurston, Divinity School of Chung Chi College, CUHK (5 min.)	
第一部分: 研究 Part I: Research		
3:05 PM	論文報告 Presentations <p>主持：楊熙楠總監 漢語基督教文化研究所總監 Chair: Director Yeung H. N. Daniel, Institute of Sino-Christian Studies</p> <p>回應：郭偉聯教授 香港浸會大學宗教及哲學系主任、教授 Response by: Professor Kwok Wai Luen, Dept. of Religion and Philosophy, Hong Kong Baptist University (10min.)</p>	
曾慶豹教授 Professor Chin Ken-Pa	天主教輔仁大學哲學系教授 Department of Philosophy, Fu Jen Catholic University	漢語神學史前史 A Prequel to Sino-Christian Theology (20 min.)
賴品超教授 Professor Lai Pan Chiu	香港中文大學文化及宗教研究系教授 Department of Cultural and Religious Studies, CUHK	Chinese Receptions of Orthodox Theology: A Critical Analysis (20 min.)
3:55 PM	問答環節 Q&A (20 min.)	
4:15 PM	茶點 Tea Break (15 min.)	

第二部分：教學 [哲學及漢學視角] Part II: Teaching Philosophical and Sinological Perspectives 本節會議將以 Zoom 對外開放。This session will be publicly accessible via Zoom.	
4:30 PM	論文報告 Presentations 主持：黎子鵬教授 香港中文大學文化及宗教研究系教授 Chair: Professor Lai Tsz Pang John, Department of Cultural and Religious Studies, CUHK 回應：賴品超教授 香港中文大學文化及宗教研究系教授 Response by: Professor Lai Pan Chiu, Department of Cultural and Religious Studies, CUHK (10min.)
費樂仁教授 Professor em. Lauren Pfister	天星花書院院長及香港浸會大學榮休教授 Hephzibah Mountain Aster Academy Hong Kong Baptist University Contemporary Interdisciplinary Explorations of Matters Related to the Teaching and Reception of Foreign Theological Works in Greater China (30 min.)
5:10 PM - 5:40 PM	問答環節及公開討論 Q&A and Open Discussion (30 min.)
6:00 PM - 7:30 PM	晚膳 崇基學院蘭苑餐廳 Light Dinner at Orchid Lodge, CUHK

12月21日(六) 第二天：閉幕研討會

21 December (Sat) Day 2: Closing Seminar Session

8:00 AM - 酒店退房 (請將行李交由禮賓部保管)

9:00 AM Hotel check-out (please leave luggage with concierge)

第三節 Session III :

主題：跨文化、歷史與當代視野下的神學接受史

Theme: *Theological Reception Histories in Intercultural, Historical, and Contemporary Perspective*

9:30 AM - 11:00 AM	論文報告 Presentations <ul style="list-style-type: none"> 主持：德詩婷教授 香港中文大學崇基學院神學院助理教授 Chair: Professor Naomi Thurston, Divinity School of Chung Chi College, CUHK
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	<ul style="list-style-type: none"> 回應：林鴻信教授 台灣神學研究學院榮休教授 Professor em. Lin Hong-Hsin, Taiwan Graduate School of Theology (10 min.) 	
游斌教授 Professor You Bin (via Zoom)	中央民族大學哲學與宗教學學院教授、宗教研究院院長 School of Philosophy and Religious Studies, Minzu University of China	「涵泳基督」的祈禱論：以理學為資源建立中國心性神學」 “Being watered by and Swimming with/in Christ”: To Build an Intercultural Theology of Prayer in Dialogue with Neo-Confucian Spirituality (15 min.)
王曉靜博士 Dr. Wang Xiaojing Marina	Researcher at the Centre of Mission and Global Studies, Faculty of Theology and Social Sciences VID Specialized University	「被展現的『洋教』：博物館、地方敘事與中國基督教歷史書寫」 A ‘Foreign Religion’ on Display: Projecting Christian History in Chinese Museums (15 min.)
潘蕾蕾老師 Ms. Pan Leilei	復旦大學 Fudan University	信、望、愛：于爾根·莫特曼的生命神學 Faith, Hope and Love: The Theology of Life of Jürgen Moltmann (15 min.)
10:25 AM	問答環節 Q&A (15 min.)	
10:40 AM	總結發言及討論 Concluding Remarks & Discussion	
12:00 PM	前往道風山的專車將從凱悅酒店出發。參加道風山活動的學者，請在酒店大堂集合。 Shuttle bus for Tao Fung Shan (TFS) will leave from the Hyatt hotel. Those scholars joining the TFS event, please gather in the hotel lobby.	

學者名單 List of Scholars

主辦單位 Organizer:

香港中文大學 文化及宗教研究系

Department of Cultural & Religious Studies, CUHK

香港中文大學 崇基學院神學院 當代基督宗教教學資源中心

Resource Center for Contemporary Christian Studies,
Divinity School of Chung Chi College, CUHK

合辦單位 Co-organizer:

香港中文大學 基督教研究中心

Centre for Christian Studies, CUHK

教授及學者 Professors and Scholars:

(排名按筆劃序)

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Professor Wong Kwok Sonia

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School of Philosophy, Shanxi University

郭偉聯教授

Professor Kwok Wai Luen

香港浸會大學宗教及哲學系主任、教授

Department of Religion and Philosophy, Hong Kong
Baptist University

費樂仁教授 Professor em. Lauren Pfister	天星花書院院長及香港浸會大學榮休教授 Hephzibah Mountain Aster Academy Hong Kong Baptist University
曾劭愷教授 Professor Tseng Shao Kai	浙江大學哲學學院長聘副教授、正高級職稱研究員 School of Philosophy, Zhejiang University
曾慶豹教授 Professor Chin Ken-Pa	天主教輔仁大學哲學系教授 Department of Philosophy, Fu Jen Catholic University
游斌教授 Professor You Bin	中央民族大學哲學與宗教學學院教授、宗教研究院院長 School of Philosophy and Religious Studies, Minzu University of China
黃瑛教授 Professor Huang Ying	中國社會科學院世界宗教研究所 Institute of World Religions, Chinese Academy of Social Sciences
楊俊杰教授 Professor Yang Junjie	北京師範大學文學院比較文學與世界文學研究所教授 School of Chinese Language and Literature, Beijing Normal University
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楊熙楠總監 Director Yeung H. N. Daniel	漢語基督教文化研究所總監 Institute of Sino-Christian Studies
葉菁華教授 Professor Yip Ching Wah Francis	香港中文大學崇基學院神學院院長、副教授 Divinity School of Chung Chi College, CUHK
黎子鵬教授 Professor Lai Tsz Pang John	香港中文大學文化及宗教研究系教授 Department of Cultural and Religious Studies, CUHK
鄧紹光教授 Professor Andres Tang	香港浸信會神學院基督教思想(神學與文化)教授 Division of Christian Thought, Hong Kong Baptist Theological Seminary
賴品超教授 Professor Lai Pan Chiu	香港中文大學文化及宗教研究系教授 Department of Cultural and Religious Studies, CUHK
德詩婷教授 Professor Naomi Thurston	香港中文大學崇基學院神學院助理教授 Divinity School of Chung Chi College, CUHK
潘蕾蕾老師 Ms. Pan Leilei	復旦大學 Fudan University
瞿旭彤教授 Professor Qu Xutong Thomas	清華大學人文學院哲學系長聘副教授 Department of Philosophy, Tsinghua University

論文摘要 Paper Abstracts

第一節 Session I :

主題：20 世紀德國神學家在中國的接受史

Theme: *Chinese Reception Histories of 20th-Century German Theologians*

莫爾特曼的《生命之靈》進入中文語境的神學思想意義

The Theological Significance of the Translation of Moltmann's *The Spirit of Life* into the Chinese Context

林鴻信教授 Prof. em. Lin Hong-hsin

台灣神學研究學院榮休教授

Taiwan Graduate School of Theology

論文摘要

莫爾特曼的《生命之靈》探討聖靈在生命中的核心角色，強調聖靈的工作超越靈性與物質的二分，著重於整體生命的觀點。書中指出，聖靈賦予的「生命」涵蓋靈性、精神及肉體，並主張真正的對抗者是死亡而非肉體。莫爾特曼提到，聖靈的運作不僅限於教會內部，而應拓展至人類生命的各個層面，促進個體與群體之間的相通與共融。

此外，他強調聖靈的團契特質，能夠打破世代、性別及社會群體之間的隔閡，並引導人類回歸與創造主的聯繫。在中文語境中，這本書的思想意義在於提供一個整合的生命觀，促進對聖道與聖靈的深入討論，並期待與中國哲學進行對話，強調人與人、自然的相互連結與承擔。

論莫爾特曼的「希望」範疇

On Jürgen Moltmann's Category of "Hope"

郭郁教授 Prof. Guo Yu

山西大學哲學學院副教授

School of Philosophy, Shanxi University

論文摘要

作為 20 世紀西方著名的基督教神學家，莫爾特曼的神學以「終末論的希望」為起點和方向，對傳統基督教神學的上帝論、基督論、三一論、創造論、聖靈論、終末論、教會論等主題進行了創新性的闡釋。他突出了基督教「信、望、愛」三德中的「望」德，將希望看作信仰的支撐。終末論的希望，不只是改變現實的歷史中的希望，更是超越一切世俗盼望、面向最終的事情的希望。最終的事情在莫爾特曼這裡不是末日的毀滅，而是世界的更新。因此，基督教的希望是革命性的，是對現實進行認識和反省，是預期現實的遠景和將來的可能性，從而照亮現實，為現實指引將來。莫爾特曼在關注世界、歷史和現實的基礎上，用展現將來可能性的辦法，鼓勵人們在逆境中抗爭、在無可盼望處盼望。其思想既有強烈的現實關懷，又有超越現實的意義。他的「希望」範疇體現了超越性與內在性的統一，有很強的理論和現實意義。

本書旨在從時間、空間和實踐三個維度對莫爾特曼的「希望」範疇進行闡釋。從時間維度對「希望」範疇的解讀，著重探討了希望的終末論、將來本體論、作為應許和啟示的歷史，概括了莫爾特曼的時間觀。「將來」使時間具有了超越的條件，為希望的終末論及復活提供了依據。莫爾特曼的時間理論強化了上帝啟示的此世性方向，實現了對上帝的全新認識和對復活的基督的確證。它超越了無神論和有神論，在《舊約》的歷史神學和《新約》的基督論與神義論之間建立了關聯。

從空間維度對「希望」的探究，主要對創造信仰進行了重新詮釋。莫爾特曼的創造論以創造的冠冕——安息日為意義和目的。空間源於上帝神聖自限的創造，這樣的創造是開放的、連續的、基於救贖的。創造的圓滿終結是舍金納——上帝內住於空間。人與自然都是被造物，共同構成了「創造物共同體」。重新認識人與自然的本質，讓兩者和諧共生共處，這既是信仰的需要，也是時代處境的需要。

實踐維度主要是對「希望」範疇的現實意義的概括。莫爾特曼的神學是一種處境神學，一向與現實聯繫緊密。其「希望」的基礎是基督在十字架上的受難和復活。十字架不僅凸顯了受難的上帝，更隱含著實踐和抗爭的意義。莫爾特曼由「信仰的希望」走向「行動的希望」，從「可能性」中發現了「轉化」的力量，並通過生命倫理、地球倫理及和平正義倫理展現了「希望」的現實意義。

當然，宗教並不能涵蓋人的全部。宗教與世俗的差距決定了莫爾特曼很難對現實提出明確的指導和具體的建議。要改善人類的生存發展處境，需要依賴不同領域的共同成長進步。但無論如何，宗教都為人提供了一條認識自我、實現內在和外在和解的途徑，豐富了我們生存、認知和反省的方向。這也是做本研究的目的所在。

Abstract

As a famous western Christian theologian in the 20th century, Moltmann's theology takes "the hope of the eschatology" as the starting point and direction, and innovatively interprets the themes of God, Christology, Trinity, Creation, Holy Spirit, eschatology and ecclesiology of traditional Christian theology. He highlighted the "hope" virtue in the three Christian virtues of "faith, hope and love" and regarded hope as the support of faith. The hope of eschatology is not only the hope of history that changes reality, but also the hope that transcends all worldly hopes and faces the final thing. The ultimate thing here is not the destruction of the end times, but the renewal of the world. Christian hope is revolutionary, it is the recognition and reflection of reality, and the anticipation of its vision and future possibilities, so as to illuminate and guide the future for reality. Moltmann focused on the world, history, reality, and encouraged people to fight against adversity and hope where there is no hope by showing what was possible in the future. His thoughts not only have strong realistic concern, but also have significance beyond reality. His "hope" category embodies the unity of transcendence and immanence, which has strong theoretical and practical significance.

This book aims to explain Moltmann's "hope" category from the three dimensions of time, space and practice. The chapter of the dimension of time emphatically discusses eschatology of hope, ontology of future, history as promise and revelation, and summarizes Moltmann's view of time. The "future" invests time with the possibility of transcendence, and provides a basis of eschatology of hope and resurrection. Moltmann's theory of time reinforces the mundane direction of God's revelation, realizes a new understanding of God and the confirmative evidence of resurrection. It goes beyond atheism and theism, and sets up relations between the historical theology of the Old Testament and the doctrine of Christology and Justification in the New Testament.

The chapter of the dimension of Space mainly reinterprets the doctrine of "creation". "Sabbath", the crown of creation, serves as the purpose and meaning of creation in Moltmann's new theory of creation. Space originates from God's sacred creation of self-limitation, which is open, continuous, and on the basis of salvation. The consummation of creation is Shekhinah - God's dwelling in space. As different creations, human beings and nature together constitute the "community of creation". Recognizing the nature of human beings and nature, and making their coexistence in harmony, are the needs of faith and the needs of the age.

The chapter of practical dimension summarizes the practical significance of the category of "hope". Moltmann's theology is a contextualized theology closely related to reality. The ground of "hope" is the crucifixion and resurrection of Christ. The cross not only represents the suffering God, but also implies the meaning of practice and protest. Moltmann went forward from "hope of belief" to "hope of action", discovered the power of "transformation" in "possibility", and revealed the practical significance of "hope" through bioethics, earth ethics and ethics of peace and justice.

Of course, religion does not cover all. The gap between religion and secularity makes it difficult for Moltmann to offer clear guidance and concrete recommendations on reality. To improve the survival and development of humankind, we need to rely on the common growth and progress of different fields. But in any case, religion provides a way for people to know themselves, achieve inner and outer reconciliation, and increase the directions of our existence, cognition and reflection. This is also the purpose of this study.

莫爾特曼的政治神學與反君士坦丁主義

Moltmann's Political Theology and Its Anti-Constantinianism

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論文摘要

本文基於對莫爾特曼政治神學思想的介紹，對莫爾特曼神學中的反君士坦丁主義思想進行了剖析，並進一步闡述了莫爾特曼與激進改革派傳統中的反君士坦丁主義思想之異同，指出雙方採取了「政治神學」與「神學政治」的不同進路。

關鍵詞：莫爾特曼 政治神學 反君士坦丁主義

Abstract

With the introduction of Moltmann's Political Theology, this article attempts to interpret the orientation of anti-Constantinianism in Moltmann's theology, and concludes that though Moltmann and the radical reformation tradition share the same anti-Constantinian intellectual position, their understandings of this concept are rather different in their "political theology" and "theological politics".

Keywords: Moltmann, Political Theology, Anti-Constantinianism

Bonhoeffer's Reception in China: Present State and Outlook

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Abstract

Since the 1990s, Dietrich Bonhoeffer has become a familiar name in Mainland China among Chinese intellectuals. The topics of Chinese Bonhoeffer studies can be divided into three categories:

1. The meaning of the "non-religious interpretation" of Christianity. Setting out from the misunderstanding of this notion, many scholars identify this expression directly with the secularization of Christianity. Antecedent to this misunderstanding were developments in Chinese intellectual history beginning in the 1980s. Religion and Christianity were hotly debated at the time. The cultural-theological aspect of Christian theology, including its contribution to the protection of human dignity, was emphasized by China's so-called "Cultural Christians" (文化基督徒), whereas the sacramental and institutional aspects of Christianity were

neglected. In this connection, the “Cultural Christians” have interpreted and misunderstood Bonhoeffer as the epitome of secularized Christianity.

2. The theological and philosophical discussions of German idealism and modern philosophy (Heidegger, Nietzsche etc.) in Bonhoeffer’s early works. The common neglect in this body of research is the relationship between the early and the late Bonhoeffer.
3. The interpretation of key concepts in Bonhoeffer’s *Ethics*, including “formation” and “responsibility.”

The Chinese translations of Bonhoeffer’s works follow from the above research interests. Bonhoeffer’s monographs have only partly been translated into Chinese: [the English title] *Letters and Papers from Prison* (New York: 1971) was translated into Chinese in 1997 and *The Cost of Discipleship* in 2000. *Der Erste und der zweite Adam* was published in 2004, combining two of Bonhoeffer’s works, namely the transcription of his Christology lecture of 1933 – German title: *Wer ist und wer war Jesus Christus?* (Hamburg: 1963) – and *Schöpfung und Fall* (München: 1955). The fourth Chinese translation, published in 2007, is his *Ethics*, as edited by Eberhard Bethge (München 1988). Although DBW 6 (1992) had already been published at that time, the Chinese editor ignored it, since Bethge’s version was judged to be more authoritative. *Life Together* was translated in 2012.

Apart from academic research, which was driven mostly by the “Cultural Christians,” Bonhoeffer’s biography has strongly influenced Chinese Christians and churches in Mainland China. In this context, three biographies of Bonhoeffer have been translated into Chinese. The first is based on Renate Wind’s *Dietrich Bonhoeffer: A Spoke in the Wheel*. The second is based on Eric Metaxas’s 2016 English-language biography, and the third on that of Charles Marsh (2017).

Interest in Bonhoeffer in contemporary China is steadily increasing. Considering the development of relevant research fields, one can expect more professional research approaches and output, in which the life and work of Bonhoeffer are not treated as separate from each other. In this connection, I myself am working on a long-term project – with the support of ISCS (Institute of Sino-Christian Studies) in Hong Kong – on the first Chinese translation of the *Dietrich Bonhoeffer Auswahl*, a collection that is based on the latest Bonhoeffer research.

卡爾巴特與卡爾施密特權力概念的比較

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論文摘要

在其意義深遠的和解論倫理學中，卡爾巴特提出「無主之力」(*Herrenlose Gewalt*) 這一著名概念，並在此基礎上區分「法的權力」(*Macht des Rechts*) 和「權力的訴求」(*Recht der Macht*)，本文將基於巴特的這一關鍵區分，批判性考察卡爾施密特對「權力自身」(*Macht an sich*) 以及與之相關的神學人論預設的闡發。

‘並非巴德派’: 談趙紫宸對巴特的接受

“Not Barthian”: A Reconsideration of the Reception of Karl Barth by T. C. Chao

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論文摘要

關於巴特思想在漢語學界的接受與影響,通常總會談到趙紫宸。1939年發表的《巴德的宗教思想》,尤為研究界所普遍留意,甚至已然成其為趙紫宸接受、吸納巴特的重要標誌。值得注意的是,《巴德的宗教思想》明確地寫到,「作者自己並非巴德派中的人」。趙紫宸何以會這樣說,趙紫宸當時對巴特究竟懷著怎樣的興趣、究竟持著怎樣的認識,便是一個值得深入探討的話題。這裡要指出的是,趙紫宸對巴特的接受,從一開始起就帶著批評的維度。他的批評從何處而來、又向何處而去,他的批評與他對於中國文化傳統的重視之間存在著怎樣的聯繫,與他對於中國當時現實的思考之間存在著怎樣的聯繫,著實耐人尋味。

Abstract

It is reasonable to make a considerable place for T. C. Chao when we are going to talk about the reception of Karl Barth among Chinese theologians. Chao wrote on Karl Barth in a pamphlet entitled, “The Religious Thought of Karl Barth” – [Bade de zongjiao sixiang] in Chinese. Further, Chao is often described as a Chinese Barthian, at least in a difficult period of his life. But, as I would like to highlight, we must not lose sight of his own confession in that pamphlet – “The author himself is not Barthian”. In this article, I try to clarify the content of this confession.

「在古今中西之間的第三次海洋時代」如何做漢語神學：重省劉小楓在其兩次漢語神學提議中的巴特接受

**How to Do Sino-Christian Theology at “the Third Oceanic Era”:
Liu Xiaofeng’s Barth-Reception in His Two Sino-Christian Theological
Proposals Revisited**

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論文摘要

2018年,筆者曾在《尼采以後:今天我們如何做漢語神學?》一文中,以神學實事與歷史處境之間的張力關係為視角,以劉小楓漢語神學提議從巴特主義(1994年)到尼采主義(1999年)的思想轉變為具體個案,分析、考察和檢省漢語神學對現代思潮的吸納與挪用,進而初步探討如何繼續開展漢語神學的可能進路。在六年後的今天,筆者試圖重新考察和

檢省小楓在上述兩次漢語神學提議中的巴特接受,提出「在古今中西之間的第三次海洋時代」一說,以此重新分析、解釋和解釋劉小楓的漢語神學進路·進而闡發漢語神學對當代中國乃至全球教會、思想和文化的特別意義。

Abstract

In the article “After Nietzsche: How Could We Do Sino-Christian Theology Today,” published in 2018, I analyze, investigate, and reflect on the reception and appropriation of modern thought in Sino-Christian theology. This is achieved through a textual-analytical case study of two different versions of Liu Xiaofeng’s Sino-Christian theological proposals (1994 and 1999), situated within a framework that elucidates the tension between theological subject matter and historical context. In 2024, six years later, I revisit Liu’s reception of Barth in the two above-mentioned versions of his Sino-Christian theological proposals. In this presentation, I bring forward the concept of “the third oceanic era between ancient and modern and between China/East and West” to analyze, interpret and reposition Liu’s approach to Sino-Christian theology. Furthermore, I will elaborate on the significance of Sino-Christian theology for the church, as well as for the thought and culture in contemporary China, and even globally.

Receptions of Karl Barth in Sinophone Christianity: the Influence of Neo-Calvinism and American Evangelicalism

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Abstract

This paper begins with a brief account of the historic reception of the theology of Karl Barth in Sino-Christian theology, broadly understood, and identifies three strands of Barth reception in contemporary Sinophone Christianity. The first is based on understandings of his theology through constructive mid-twentieth-century British paradigms; the second, on more recent interpretative scholarship in the English and German languages. This paper focuses on the third strand, namely, popular views of Barth propagated among seminarians, pastors, and lay believers in Sinophone churches. I will identify the sources of these largely misguided views in Dutch neo-Calvinism and American evangelicalism and discuss how they made their way into Sinophone Christianity. The paper concludes with a consideration of an emerging neo-Calvinistic reception of Barth that is both academically and ecclesiastically inclined.

第二節 Session II :

工作坊：探討神學接受史在神學院教學及學術研究中的意涵

Workshop: *Discussing Implications of Theological Reception Histories in Seminary Teaching & Academic Research*

漢語神學史前史

A Prequel to Sino-Christian Theology

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論文摘要

1978 年中國共產黨十一屆三中全會召開，迎來了改革開放，思想解放的內在要求轉向各種新知識的探索，從「文化熱」到「基督教熱」，學界與出版對基督教的興趣如雨後春筍。漢語神學不是從天上掉下來的。從「哲學」嫁接而來，漢語神學以宗教哲學的面具粉抹登場，貴州出版社出版獨立刊行《基督教文化研究》（1990）到上海三聯近兩千頁的《20 世紀西方宗教哲學文選》（1991），其中《拯救與逍遙》（1988）成了「基督教熱」最標誌性代表作。1991 年的「文化基督徒」之爭形成了典範轉移的契機，「神學」從教會建制的獨斷中釋放出來，「神學」與教會建制沒有必然的關係，形成了以「個體」型態的神學研究，漢語神學起步走。

Chinese Receptions of Orthodox Theology: A Critical Analysis

賴品超教授 Prof. Lai Pan Chiu

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Abstract

In spite of the small number of Orthodox Christians in China, Chinese publications related to Orthodox Christianity have mushroomed in recent years. Many Chinese theologians from other denominations of Christianity or scholars without formal religious affiliation are involved in the explorations of Orthodox theology. It is noticeable that the Chinese explorations of Orthodox theology were shaped not only by the renaissance of Orthodox theology in the twentieth century, but also by the Chinese context. In terms of scope, many of these explorations are related to the Chinese context, including the relationship

between Christianity and Chinese culture. In terms of depth, due to the religious backgrounds of the researchers, some of these Chinese explorations fail to integrate the theological, liturgical and spiritual dimensions of the Orthodox tradition, and exhibit difficulties in interpreting, for instance, the mystical theology in Orthodox Christianity. These limitations can be overcome through dialogue with contemporary Orthodox theologians.

Keywords: Chinese Culture, Confucianism, Deification, Mystical Theology, Orthodox Theology, Sino-Christian theology

Contemporary Interdisciplinary Explorations of Matters Related to the Teaching and Reception of Foreign Theological Works in Greater China

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Abstract

This article begins with some introductory statements regarding my own experiences as an American who is both a Baptist seminary graduate and a student of Chinese philosophy, and how my academic and hermeneutic orientations were transformed through a period of three decades in association with Hong Kong Baptist University. Subsequently, I address four problems that I take to be crucial for teaching and studying foreign and indigenous theological works and their influences among Chinese academic institutions and church settings.

The first problem is learning how to address any theological question within a broader framework of an articulate philosophy of culture, and so avoid what I take to be all-too-common overgeneralizations that are promoted by many foreign and Chinese academics under the rubric of “Chinese culture” and “Western culture.” I suggest specifically how Christian theological works can be identified by means of the absolute values they promote through their worldview within a larger cultural whole.

The second problem focuses on a cross-cultural issue within Chinese Christian theological settings that many foreign theologians may not understand. It has to do with overcoming certain traditional and modern Chinese cultural values that tend to resist being transformed by “Christian gracious moral cultivation.” These values I associate with a particular Ruist (“Confucian”) set of voluntaristic attitudes and some of their modern expressions.

The third problem deals positively with the theological elaborations that should take place in Chinese Christian communities as well as within foreign theological works in dealing with Christian spiritual and cultural transformations of family settings, church communities, intercultural settings involving Christian subcultures that are not lived out

in the mainline Putonghua speaking culture in Greater China, and those who identify as Chinese persons culturally, but live outside of Greater China.

The fourth problem involves a cross-cultural Ruist-Christian question related to the use of the term *shèngrén* 聖人 – meaning “sage” in Ruist traditions and “saint” in Protestant traditions – of which many foreign theologians are unaware. There is a larger cultural tension involved in the fact that these two traditions employ the same term in Chinese for very different concepts that are important for those who identify with one or the other of these Chinese subcultural traditions. I offer some new conceptual ways of addressing this cross-cultural tension, suggesting several approaches to this problem that point toward the theological affirmation and historical examples of a cultural synthesis between these two Chinese subcultural traditions.

In the final section of this paper I present what I take to be major issues for teaching about and documenting the interpretive reception of foreign theological works that I have addressed in portions of three recently published book reviews that I have written during the past two years.

第三節 Session III :

主題：跨文化、歷史與當代視野下的神學接受史

Theme: *Theological Reception Histories in Intercultural, Historical, and Contemporary Perspective*

「涵泳基督」的祈禱論：以理學為資源建立中國心性神學」

“Being watered by and Swimming with/in Christ”: To Build an Intercultural Theology of Prayer in Dialogue with Neo-Confucian Spirituality

游斌教授 Prof. You Bin

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This paper will sketch an outline of an intercultural theology of prayer in border crossing with deep learning from Neo-Confucian spirituality, and thereby develop a Chinese Christian theory and practice of the so-called “School of Mind and Heart” (心性学). This can be metaphorized as a spirituality of “being watered by and swimming with/in Christ” (han yong Jidu, 涵泳基督) in Confucian terminology.

「被展現的『洋教』：博物館、地方敘事與中國基督教歷史書寫」

A 'Foreign Religion' on Display: Projecting Christian History in Chinese Museums

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論文摘要

本報告試圖從接受史的物質維度出發，對博物館展覽進行個案研究，從而揭示近年來地方社會對基督教在華歷史之接受的轉變。在某種程度上，地方基督教歷史——尤其是其中體現的「國際化」元素——不僅逐步得到認可，而且還被認為是有價值的，特別是在發掘和推廣地方歷史的層面上。透過考察博物館展覽對地方基督教歷史的篩選和展示，本報告試圖呈現將基督教歷史整合進宏大歷史敘事的複雜性、以及其間的糾葛與博弈。

此外，本報告還將探討官方敘事之外的地方敘事如何借助展品（包括影像）在展覽中被製造出來，換言之，這些被展示的物件與影像如何參與構建地方的歷史記憶和身份認同。本報告認為，地方的別樣敘事與官方敘事形成一定的競爭關係，儘管未必（有意識地）挑戰官方歷史話語。地方的基督教歷史也可以成為重要的資源，為（當地的）未來發展提供素材。

Abstract

Official state discourse on Chinese history often conflates Christianity as a 'foreign religion' and connects it with Western imperialistic endeavours. This presentation, in contrast, illustrates a shift in the reception of China's past connections to Christianity at the regional level and their display in museums across the country in recent years. Whereas during the final two decades of the twentieth century, any form of connection to the Christian past of a region was covered over, today not only is it recognised, but increasingly found valuable, particularly in promoting local history and highlighting the region's 'international historical connection.' By examining what parts of the Christian past are presented and how they are highlighted in museums, this presentation offers insights into the complex process of integrating and negotiating the Christian past into the broader historical narrative.

Furthermore, this presentation draws attention to the material dimension of 'reception history,' thereby prompting questions of to what extent transnational historical materials (e.g. objects such as old photographs, school textbooks and uniforms, and even furniture from mission compounds) - and the collective ways in which they are produced and imagined - shape local identity and memory. This presentation explores how public artefacts, grassroots history-making, and visual media embodied Chinese Christianities and how the exhibits of the (local) Christian past help to create historical counter-narratives through the use of these artefacts, stories, and images. The alternative narratives compete with, though do not necessarily challenge, the official, national-level portrayals of foreign religions. China's Christian past could also become a valuable resource and inform present negotiations over the (e.g. a city's) future.

信、望、愛：于爾根·莫特曼的生命神學

Faith, Hope and Love: the Theology of Life of Jürgen Moltmann

潘蕾蕾老師 Ms. Pan Leilei

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論文摘要

本文探討了紀錄片《生命之路》(The Way of Life)，該片通過五個核心主題——愛、苦難、神學、中國和友誼——展現了于爾根·莫爾特曼的一生。莫爾特曼的早年生活以存在性經驗與神學之間的悖論性張力為特徵，這兩個極點深刻地塑造了他的思想發展。通過將苦難描繪為他信仰的催化劑，紀錄片展示了莫爾特曼如何將絕望轉化為《希望神學》。面對奧斯維辛之後"上帝已死"的危機，莫爾特曼在《被釘十字架的上帝》中重新詮釋了十字架神學，倡導與受壓迫者休戚與共，以解放他們進入自由。在晚年，莫爾特曼的神學牢固地植根於以基督為中心的三位一體神學，尤其關注聖靈論。他強調聖靈是生命之靈，主張生命應當被珍愛並全然活出。他認為愛是每個人內在的創造潛力，並提出，根植於創造的生命意味著愛戰勝仇恨，正義擊敗暴力。信、望、愛這三種源自保羅的神學美德，是理解莫爾特曼思想的關鍵原則。通過這部紀錄片，我們將發現莫爾特曼不僅是一位新教神學家、積極的基督教人文主義者和跨宗教對話的實踐者，更是一位非凡的人。他的這些特質通過他的家庭生活、與中國學術界的關係以及持久的友誼得到了生動體現。與其說莫特曼是一位系統神學家，不如說他是一位生命神學家。

Abstract

This paper explores *The Way of Life*, a documentary of Jürgen Moltmann, which presents his life through five central themes: love, suffering, theology, China, and friendship. Moltmann's early years were marked by a paradoxical tension between existential experience and theology, two poles that profoundly shaped his intellectual development. By portraying suffering as the catalyst for his faith, the documentary illustrates how Moltmann's despair transformed into the Theology of Hope. Responding to the "God is dead" crisis in the post-Auschwitz context, Moltmann reinterpreted the theology of the cross in *The Crucified God*, advocating for solidarity with the oppressed to liberate them into freedom. In his later years, Moltmann's theology is firmly grounded in Christocentric Trinitarian theology, with a special focus on Pneumatology. Moltmann emphasized the Holy Spirit as the Spirit of life, asserting that life must be loved and fully lived. He regarded love as the creative potential inherent in all people, proposing that a life rooted in creation signifies love overcoming hatred and justice triumphing over violence. Faith, hope, and love—the three theological virtues inherited from Paul—serve as key principles for understanding Moltmann's thought. Through this documentary, we will discover Moltmann not only as a Protestant theologian, an active Christian humanist, and a practitioner of inter-religious dialogue but also as a wonderful human being. These qualities are vividly reflected in his family life, his relationship with Chinese academia, and his enduring friendships. Moltmann is more of a theologian of life than a systematic theologian.