

Title:

Ethical Reorientation for Christianity in China: The Individual, Community, and Society

Author: Manhong Melissa Lin
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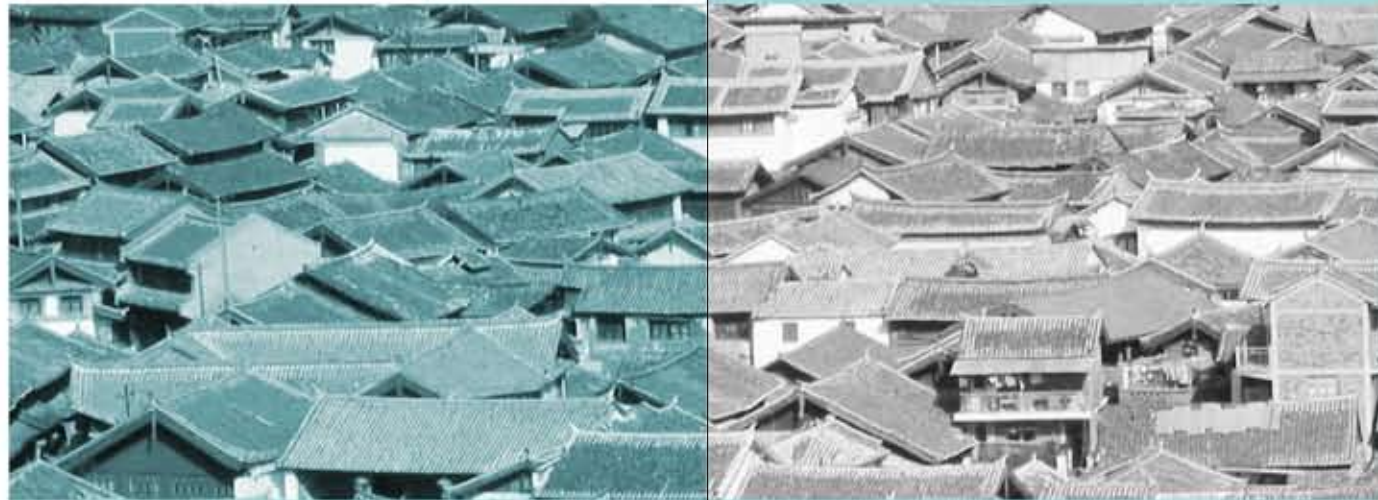
Content

This book makes an urgent call for a reorientation of Christian ethics in China.

Since the “reform and opening” policy was adopted in China in 1979, the country has been enjoying an improved standard of living and increasing freedom. However, the Chinese people are also experiencing many serious social problems, including moral decline. Unfortunately, the ethic adopted by many Chinese Christians is individually focused and otherworldly, preventing them from responding to social problems effectively. Thus Lin tries to trace the underlying factors, and propose a socially focused and this-worldly Christian ethics drawing on Christian virtue ethics, Confucianism, Chinese Marxism, as well as the ethical thought of the first-generation Chinese Protestant thinkers.

本書呼籲中國基督教會需要正視國內社會的迫切需要，在倫理方面重新定位。

自從中國在1979年奉行「改革開放」政策以來，國內的生活質素和自由程度均得以提升；但與此同時，社會上卻出現不少非常嚴峻的問題，其中備受關注的是——道德下滑。可悲的是，國內基督徒的倫理思維卻十分自我中心和出世，以致他們完全不熱衷回應社會上的問題。因此作者林曼紅博士嘗試找出中國社會道德下滑背後的種種因素，並參考基督教德行倫理學、儒學、中國馬克思主義，以及中國第一代基督徒思想家的倫理論述，從以建構另一套面向社會和入世的基督教倫理，幫助當代中國信徒跟身處的社群和社會建立更緊密的關係，以致積極回應社群和社會的需要。



About the Author

Manhong Melissa Lin is ordained minister and teacher of Christian ethics at Nanjing Union Theological Seminary, China. She received her PhD in interdisciplinary studies (Christian ethics, Confucian ethics, and history of Chinese Christian thought) at the Graduate Theological Union, Berkeley, California, USA. She has been engaging in promoting ecumenical relations of the church in China for a decade.

Review

[This book] is well-written and thoroughly documented with up-to-date resources that are profoundly interpreted. The resultant proposal is convincingly presented. I am thankful that a new generation of erudite Christian scholars like the author have emerged to take part in the ever-growing academic dialogue in present-day China.

Chen Zemin

Professor of Theology, Vice-President Emeritus
Nanjing Union Theological Seminary

Lin integrates Christian virtue ethics with insights from Confucian thought, Chinese Marxism and the contribution of the first generation of Chinese Protestant thinkers. She wants Christians to concern themselves more thoughtfully with the moral life of the church community and its ethical witness in the world. In this regard, she sees the importance of Christians developing a better sense of *chengxin* (honesty and credibility) in the way in which the church functions in the world. She interprets prominent Chinese Christian thinkers such as T. C. Chao and Y. T. Wu in new ways, reinterpreting their thinking in light of the virtue love which Bishop K. H. Ting has described as God’s primary attribute.

In her final chapter, Lin takes up the issue of migrant workers in urban areas as a case study of what a virtue ethic can mean in practice. On this issue, the church’s care for and mission to migrant workers can contribute to the moral discourse in China and make its own contribution to building up a harmonious society. The reader can see how her understanding of virtue ethics can also be applied to other social issues. In each case, alongside other religious communities, churches can demonstrate the positive role that religion can play as it develops the moral importance of relationships between and among individuals in church and society.

Manhong Lin is part of an exciting new generation of Christian intellectuals in the Chinese Church. She is the first young woman from Nanjing Union Theological Seminary to have earned a doctoral degree in a theological discipline. I commend this book to all who are interested in Christianity in China, and in the importance of virtue ethics for their own societies.

Philip L. Wickeri

Advisor to the Archbishop on Theological and Historical Studies
Hong Kong Sheng Kung Hui (Hong Kong Anglican Church)

February 2010

Commendation by Philip L. Wickeri

Ms. Manhong Lin has written an outstanding study of Christian virtue ethics in the Chinese context. Her proposal for a Chinese ethic that can integrate the concerns of individuals, the Christian community and the broader society breaks new ground in its comprehensive approach and broad outreach. Hers is the first study to draw on virtue ethics, which, in the West, is generally a Roman Catholic area of discourse, for a constructive Protestant theological ethic that can encourage Christian involvement in Chinese society.

書名：

天國·龍城——香港聖公會聖三一教堂史（1890—2009）

作者：邢福增、劉紹麟

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內容簡介

聖三一教堂不僅是聖公會在九龍半島最早建立的牧區，也是基督教在九龍城區歷史最悠久的教會。個半世紀以來，九龍城區經歷了無數變遷，昔日的傳統村落，今天已變為繁華鬧市。隨着香港社會及聖公會的變革，聖三一教堂與時俱進，致力在宣教牧養、學校教育及社會福利服務方面，傳講及實踐天國的福音。聖三一教堂的故事，篇篇訴說上主的僕人如何在這裡開基立業，頁頁見證九龍城區以至整個香港社會在時代巨輪下的變遷及教會的回應。

作者簡介

邢福增，香港中文大學哲學博士。現任香港中文大學崇基學院神學院副教授（龐萬倫教席），基督教研究中心副主任、崇基學院宗教與中國社會研究中心副主任、基督教中國宗教文化研究社副社長。研究興趣包括中國基督教歷史、當代中國政教關係及香港基督教史等。專著有《基督教在中國的失敗？——中國共產運動與基督教史論》（2008）、《衝突與融合——近代中國基督教史研究論集》（2006）、《反帝愛國屬靈人——倪柝聲與基督徒聚會處研究》（2005）、《香港基督教史研究導論》（2004）及《願你的國降臨——戰後香港「基督教新村」的個案研究》（2002）等。

劉紹麟，香港中文大學社會學哲學博士，現為香港中文大學社會學系導師。專研香港基督教會歷史、香港社會等課題。著作包括《香港的殖民地幽靈——從殖民地經驗看今天的香港處境》（2005）、《香港華人教會之開基——一八四二至一八六六年的香港基督教會史》（2003）、《中華基督教會合一堂史——從一八四三年建基至現代》（2003）、《打倒符碌升級版——做個有料大學生》（2003）等。

即將出版

書名：

大英聖書公會與官話《和合本》聖經翻譯

作者：麥金華

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推介

近讀麥金華弟《大英聖書公會與官話〈和合本〉聖經翻譯》書稿……就其大者言，是為中文聖經翻譯史填補空隙；就其小者言，是從翻譯的角度為官話《和合本》的成書經過爬梳史料；不啻為聖經研究與翻譯研究增添光彩。

童元方 香港中文大學翻譯系教授

金華這本書的確有其出版價值：本書補充了中文聖經翻譯研究一個重要的空白領域，為讀者介紹十九世紀末、二十世紀初大英聖書公會與官話《和合本》譯者們之間的互動的歷史，並且從翻譯學的專業角度，為這互動的歷史提供分析及解說……本書是一個野心極大、意義也重大的嘗試。

郭偉聯 建道神學院神學系助理教授

有理論框架，亦有文本分析，使得本書的內容較為充實和全面。……作者身為初露頭角的年青學者，卻已具備多方面紮實的基礎，更有創新的問題意識，使得此書論述清晰、行文流暢，頗能引發讀者的好奇心和閱讀興趣。

黎子鵬 香港中文大學文化及宗教研究系助理教授

內容簡介

一八九零年，在上海舉行之基督教在華傳教士大會決議，以深文言、淺文言及官話三種文體，翻譯《和合本》中文聖經。一九一九年，官話《和合本》聖經面世，並且流傳至今仍廣為華人基督徒使用。

本書從翻譯研究角度出發，探討語言以外的因素——特別是翻譯工程的主要贊助者大英聖書公會，對翻譯官話《和合本》聖經產生了何種影響。到底今天我們所閱讀的《和合本》是哪些人努力的成果？大英聖書公會在當中擔任甚麼角色？用以翻譯《和合本》的新約希臘文基礎文本是怎樣選定的？本書將會一一揭盅。

作者簡介

麥金華（George K. W. Mak），畢業於香港中文大學翻譯系，獲授文學士及哲學碩士學位，現為英國劍橋大學東亞研究學系博士候選人，主要研究興趣為基督新教聖經漢譯史，論文發表於《近代中國基督教史研究集刊》及《英國皇家亞洲學會期刊》（*Journal of the Royal Asiatic Society*），譯有樂亞蕾（Aretta Loving）之聖經譯者故事《片片生活點點情》（*Slices of Life*）。