

Announcement of the Results of the Seventh Tao Fong Literary Prize (2020)

The Tao Fong Literary Prize was first established by ISCS in 1999 for the purpose of encouraging outstanding original contributions to academic studies of Christianity in the Chinese academia. A total of two awards are given. Each of the awards is awarded to a person (or a group of collaborating persons) for their outstanding academic work or outstanding translation work in Sino-Christian studies.

The Prize is awarded every five to eight years. All original works and translation works related to Sino-Christian studies and published for the first time in Mainland China between 1 January 2015 and 31 December 2019 are eligible for the Seventh Prize. The primary selection criterion is the academic achievement of any work under consideration. In addition to this, its social, cultural, and intellectual relevance, as well as its impacts on other disciplines, are also taken into consideration.

The nomination and selection process is as follows:

- Phase One: A Nomination Committee consisting of 28 young and emergent scholars from different academic disciplines conducts nomination and voting. Based on the results of the voting, a shortlist comprising six original works and six translation works is prepared.
- Phase Two: A Selection Committee consisting of 6 expert scholars reviews and chooses, from the shortlisted works, one most outstanding original work and one most outstanding translation work through a majority vote. In the case where a juror's work is shortlisted for any of the two awards, this juror has to abstain from participating in the entire selection process for that particular award.

After a strict nomination and selection process, the result is as follows:

- I **The Winner of the Paul Hsu Prize** (for most outstanding original work):

Cross-Textual Reading of the Hebrew Bible (Shanghai: Shanghai Joint Publishing, 2015)

by **Prof. Archie C.C. LEE**, Former Professor of the Hebrew Bible, The Chinese University of Hong Kong

- II **The Winner of the Karl L. Reichelt Prize** (for most outstanding translation work):

Chinese translation of Peter Harrison, The Bible, Protestantism, and the Rise of Natural Science (Beijing: Commercial Press, 2019)

by **Prof. ZHANG Butian**, Professor in the Department of the History of Science, Tsinghua University

ISCS would like to express its gratitude to all members of the

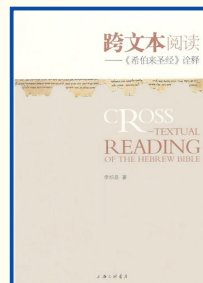
nomination and selection committee, and offer its congratulations to the two prize winners for their outstanding works!

Acceptance Speech for the Paul Hsu Prize

Archie C.C. LEE

The Hebrew Bible needs to be interpreted in the historical context of the text and later changes in order to be fully understood. It should be noted that besides the process of sanctification, which also shapes the meaning of the text, the doctrines held by the faith community also restrict and affect the interpretation of the text. As modern readers become more and more aware of the socio-cultural factors and influences in the reading process, when searching for the biblical meaning, people have acquired a broader sense of the diversity of meanings within the texts as well as the diversity of the texts themselves. Therefore, reading the Bible cross-textually and examining the “two texts” in parallel would be a good way to proceed. It helps readers to deal with the influences arising from their own religious and cultural texts, when they read the Bible. This book is a compilation of more than two decades of articles. It represents the author's attempt to discover the meaning of the Bible at different levels by reading the Bible in parallel with Chinese classical and modern texts, so as to explore a way forward for the biblical hermeneutics in the Chinese context, thus making some contribution.

I am very pleased that this attempt is recognized by the members of the selection committee for the “Seventh Tao Fong Literary Prize,” and has won the Paul Hsu Prize. This is not only my personal honor, but more importantly, it is an encouragement for efforts in the relevant academic fields, which aim to develop effective means to cultivate research in Christianity and Chinese culture, particularly in the concurrent reading of the Bible and Chinese classics of ancient and modern eras. During their encounter with the divine, the ancient Israelites dared to face the almighty God, and were always ready to obey with deep humility the loving and righteous God who created the world and actively participated in human history with redemption and judgment. The pursuit of the relationship between God and humans, and the search for ways to establish a peaceful coexistence of communities for the prosperity and happiness, for the prosperity and happiness of the entire natural and human world, their successes and failures are recorded in the text of the Bible. The Hebrew Bible has been recognized as an “open text” because it can adapt to various hermeneutic communities that are receptive to its history. The three monotheistic religions of Judaism, Christianity, and Islam all turn to it in their own way in order to obtain historical and continuous divine revelation and wisdom in life, and to be guided in spiritual cultivation and moral life. The three major religions



have contributed to the reception history of hermeneutics and will continue to make contribution. These religious traditions have witnessed the dynamics of interactive interpretation between “text and context” and “text and text.” I firmly believe that as long as the exploration of meaning by faith groups continues, as long as academic research continues to be interested in the diversity of interpretations of the Bible, the contextual interpretation and cross-text reading of the Bible will continue.

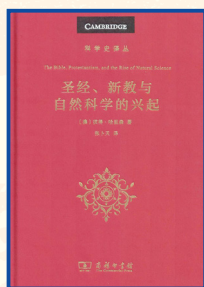
I want to once again express my heart-felt thanks to the election committees and judges. This will greatly promote the development of the study of the Bible in the Chinese context.

Acceptance Speech for the Karl L. Reichelt Prize

ZHANG Butian

I am deeply honored to receive this prestigious “Tao Fong Literary Prize: Karl L. Reichelt Prize.” Looking back at my translation work, I find that many involve the relationship between Christianity and the rise of modern science. In my opinion, science and religion are the most distinctive and representative elements of Western culture, and they are also some of the areas that Chinese people know the least and often misunderstand. Without a thorough understanding of the development of science and religion, it would be difficult to appreciate the historical moments and driving factors of the development of Western thought. For a long time, our views on science and religion have been too simple and crude. For example, many people still do not realize that Christianity has greatly promoted the rise of modern science. When it comes to the relationship between science and religion, the Chinese people often think that the two are incompatible with each other. Even if they think that the two can coexist in harmony or even enforce each other, they are often unclear why that could be the case. Therefore, translation and research in the fields of science and religion are essential for a deeper and complete understanding of the Western culture and better thinking about the future of mankind.

I once wrote in the postscript of my doctoral thesis *Quantification of Substance and Quantification of Movement*: “Alexandre Koyré, the authority in the history of scientific thinking, not only let me appreciate the charm and value of the history of scientific thought, but also helped me realize the central role that mathematics plays in the entire process of shaping Western civilization. But still, he does not seem to have explained certain aspects thoroughly, largely because he did not indicate why it was precisely in the early modern times that human beings became so sure of their rationality, and so successfully used mathematics on nature, while at the same time developed a set of mechanized view of the nature with which they can closely relate. Koyré described its various performances profoundly, but did not provide the answers. Of course, this question is too difficult, but it is still worth thinking about, even if you get only some hints at the end. Studying the origin of modern science in the West is one of



my key interests and concerns, and exploring the history of science and the history of thoughts of the Middle Ages represents a bit of my effort in this regard.”

Prof. Harrison and I met at the Templeton International Conference on Science and Religion at Peking University in 2008. His polite demeanor left a deep impression on me, but I did not fully understand his academic achievements at that time. It was not until later that I truly learned about his excellence as a scholar, and in my mind, his excellence can even be described as “great.” Especially with regard to the parallel evolution of the concepts of “religion” and “science,” the influence of the interpretation of the Bible on the origin of modern science, and the role of the Christian concept of original sin in the development of experimental science, his views are extremely original and profound, greatly surpassing similar works by famous scholars such as Ian Barbour, Reijer Hooykaas, John Polkinghorne, and Alister McGrath.

So far I have translated the three most important books of Prof. Harrison: *The Territory of Science and Religion*, *The Bible, Protestantism and the Rise of Natural Science*, and *The Fall of Man and the Foundation of Science*. Needless to say, translating these works is very hard. But whenever I think of their significance in advancing academic development and eliminating prejudice, I will grit my teeth and unswervingly translate. This award is a great affirmation and encouragement for my related translation work. In the future, I will make continuous efforts to make my small contribution to the dissemination and research of Christian thought and culture.

The “Sino-Christian Theology” Online Lectures In Commemoration of ISCS’s 25th Anniversary and Tao Fong Shan’s 90th Anniversary

The year of 2020 was the 25th Anniversary of ISCS and 90th Anniversary of Tao Fong Shan. Owing to the COVID-19 pandemic, most of the commemorative activities had to be conducted online. In 2020, we organized two series of online lectures, with very satisfactory numbers of attendees and very positive feedbacks.

The First Series, comprising 9 lectures, took place in June and July, while the Second Series, comprising 6 lectures, took place in November and December. More than 1,000 people signed up for the lectures, and each lecture had, on average, over 500 attendees. They came from Mainland China, Hong Kong, Macau, Taiwan, Malaysia, Singapore, UK, USA, Germany, Canada, Australia, France, The Philippines, South Korea, Japan, New Zealand, The Netherlands, Mongolia, Italy, Belgium.

First Series

Date: 2 Jun – 3 Jul 2020
Platform: ZOOM