

THE THIRD TAO FONG LITERARY PRIZE (2002)

To encourage the studies of Christian Culture among the academic circles in Mainland China, and to promote the development of Chinese Christianity, the Institute of Sino-Christian Studies has established the "Tao Fong Literary Prize" which consists of the "Xu Guangqi Prize" and the "Reichelt Prize" - the former to the best essay writer on Christian Culture, and the latter to the candidate who has produced the best translation of a classic work in Christian thought. A sum of \$10,000 RMB and a medal of honor is bestowed upon the winner of each Prize.

"Tao Fong Literary Prize" is offered bi-yearly. Only academic works published in Mainland China, regardless of denominational affiliations or traditions, would be listed as candidates for the Prize. Any academic works in related areas of Christian Theology, humanities, religious dialogue etc. are welcome. The selection and the appraisal of the works are based upon the academic, intellectual, cultural qualities.

The results for this year have already been announced by the Appraisal Committee. Below are the Awardee List and the words from the Prize recipients:

1. Winner of the "Xu Guangqi Prize" for the most outstanding theological thesis:

Title : *Introduction to Christian Theological Thought*
Publisher : Chinese Academy of Social Sciences Publishers Ltd.
2001
Winner : **Prof. XU Zhiwei** (Professor at Regent College, Canada)



Prof. XU's Gratitude Speech:

In the first place, I must admit that I am somewhat surprised by the award, partly because I had not been aware of the existence of the prize, and partly because I had never expected to receive any prize for writing and publishing a book. Nonetheless, this is a pleasant surprise and a special honor to be awarded the prize. I sincerely thank the nomination and selection committees for this personal honor.

In the second place, I want to take this opportunity to congratulate the Institute of Sino-Christian Studies for having set up the "Tao Fong Literary Prize" to encourage Chinese scholarship in Christian theological translation, research and writing. As is well known, the number of scholars engaging this young but exciting discipline of Sino-Christian Studies in Mainland China is relatively small, and most of the time they write under very poorly supported conditions. Hence, the acknowledgement and endorsement of this small community of Chinese scholars is particularly significant and much needed. The vision of the Institute Sino-Christian Studies is to be applauded. I believe that in a real sense, every time one member

of this community receives such a prize, it is the whole community that is being honored and encouraged.

Finally, I strongly believe that every reader of this award-winning book also shares the prize because they are my important silent partners in this project. Throughout the writing of this book, I was in a constant dialogue with the Chinese mind, some of them are my colleagues, some personal friends, many are students who have taken my classes in various universities, but most are the vast number of intellectuals of modern China. The Christian thoughts that I seek to explicate in this book belong to a tradition that has almost two millennia of history behind it, and I do not pretend that it is possible for me to "contextualize" this theology to suit the likes and dislikes of another culture without distorting it, nor do I think it is fair to do so. But I am convinced that the least I can do is to faithfully present this theology as carefully as I can in the Chinese language, and at the same time deliberately engage the intellect and aspiration of the Chinese readers living and working in the physical condition of Mainland China. I believe the prize that this book has received is a solid testimony of the indelible presence of these silent dialogical partners of mine, and I suspect that without these partners, the book would not have deserved the prize it has received.

2. Winner of the "Reichelt Prize" for the most distinguished Chinese translation of theological works:

Title : *Weltgeschichte und Heilsgeschehen*, by Karl Löwith
Publisher : Institute of Sino-Christian Studies, 1997; San Lian Publishing Co., Ltd., 2002
Winner : **Prof. LI Qiuling & Prof. TIAN Wei** (Trans.)



Prof. LI and Prof. TIAN's Gratitude Speech:

It was twenty years ago when I first read Löwith's World History and Salvation History as a student in Germany. In those days, I became interested in the Western philosophy of history, and came across this book by Löwith. As I was delving into it, I was indeed amazed by Löwith's thoughts, and what is more I was astonished by the theological root of Western philosophy of history. If my interest in Christianity was nurtured by the enrapturing music produced by the pipe organ of the University of Köln, then my interest in Christian theology could certainly be attributed to this book. Therefore, when LIU Xiaofeng and Daniel Yeung invited me to participate in their large-scale translation project of Christian Scholarship down through the Centuries at the Institute of Sino-Christian Studies, I requested the translation of this book without hesitation.

Translation is an important job. Ever since the confu-

sion of human languages after the tower of Babel, translation has been an essential means of communication and cultural transmission. After his resurrection, Jesus says to his disciple, 'Therefore go and make disciples of all nations...' Jesus' command would not have been obeyed if there were no translation. Owing to translation, we have been introduced to the masterpieces of the ancient and foreign worlds. Besides, it was through translation that the Christian gospel broke away from the narrow boundaries of Jewish nationalism, resulting in its spread to every corner of the world. The history of the expansion of Christianity can also be seen as a history of translation.

However, translation is a difficult task. As a medium of cultures, different languages do not fare better in the amount of tension among them as in the case of different cultures. WANG Guowei says, 'The language of the Zhou and Qin Dynasties was found to be inadequate when it was used in translating the Buddhist scriptures, as is the modern language, which has also been found inadequate when it is used in translating Western classics.' In contrast with the free expressions in writing, translation is a rendering of the thoughts of foreign cultures in our native language. In other words, it is teaching foreign thinkers to speak in our own language. Those who have been doing serious work in translation are well acquainted with its joy and pain. At times, it can be time-consuming and effort draining to find an accurate Chinese translation for a technical term and trace back the origin of a certain citation. Occasional fresh discoveries bring exulting joy, no less than that of an astronomer discovering a new star. I have been involved in translation for more than ten years and have translated more than ten millions of words. Even then, in the epilogue of a recent translation, I still include these words '...with trembling and fear...'. Translation is also a regretful art; any careless handling will leave behind irredeemable errors.

The 'Reichelt Prize' awarded by the Institute of Sino-

Christian Studies aims at promoting the translation of Christian academic works. Thanks to the academic committee for selecting my translation of Löwith's magnum opus for the award of 'Reichelt Prize'. While seeing it as an affirmation of my translation work, I am well aware that it is because I stand on the shoulder of this giant, Löwith. Besides, I deem it as an encouragement to the cause of the Chinese translation of Christian thought. Apart from a vow to keep up my effort in contributing to this cause, it is also my hope that many will join our ranks, to the thriving and flourishing future of this great cause.

The Institute hereby offers the Prizewinners our heartiest congratulations. We earnestly expect Chinese Christianity to develop and cherish due to the involvement and contributions by all of the dedicated intellectuals.

For details about the Appraisal Committee, like the Committee Members List, selection criteria and the comments from the Committee, please visit our Website: www.iscs.org.hk

The First Tao Fong Literary Prize (1999)

"Xu Guangqi Prize":

WANG Xiaochao, *Christian and the Culture of Roman Empire* (Eastern Publication Co., 1997).

"Reichelt Prize":

HE Guanghu (trans.), *Modern Christian Thought* (Sichuan People Publication Co., 1992).

The Second Tao Fong Literary Prize (2001)

"Xu Guangqi Prize":

LI Tiangang, *The Chinese Rites Controversy* (Shanghai Classics Publisher, 1998).

"Reichelt Prize":

ZHU Yanbing (trans.), *Hörer des Wortes*, (SDX Joint Publishing Co., 1994).



THE LOGOS AND PNEUMA PRESS

Logos & Pneuma Press was established in 2000. It is a department of the Institute of Sino-Christian Studies. It aims to promote the publication of Christian Theology in Chinese.

Recent Publication

Books published from October 2002 to March 2003

Institute of Sino-Christian Studies Monographs Series 12

Classical Rhetoric: Greco-Roman Culture and Biblical Hermeneutic

by YEO Khiok-khng

408 pages (published in December 2002)

The book focuses on the rhetoric of selected New Testament writings and discusses the history and theory of Greco-Ro-



man rhetoric, so as to examine the interactions between on the one hand the New Testament and Greco-Roman culture, and on the other hand the interactions between the New Testament and Judaic culture. This tripartite work discusses: 1. "rhetoric" from the perspective of representative Greco-Roman rhetoric theories; 2. the relationship between New Testament rhetoric and its Greco-Roman cultural backdrop; 3. how Paul used rhetoric to communicate God's message to congregations in different cultural contexts.