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From September 7-12, 2013 the National Committees of the China Christian Council (CCC) and the Three-Self Patriotic Movement of Protestant Churches in China (TSPM) as well as delegates from all levels of both organizations met in Beijing for the Ninth National Chinese Christian Conference (NCCC) to elect new leadership, review the work of the preceding five years and chart the course for the next five years. This twenty-sixth issue of the *Chinese Theological Review* (CTR) opens with addresses, documents and reports from this meeting. Another major document from the Conference, “The Work Report” of the previous Joint Standing Committees, appeared in CTR 25 (2013).

In his “Opening Address,” Rev. Gao Feng, president of the CCC, highlights efforts to strengthen the church’s ministry, improve its role as a bridge and link among Christian Councils and Three-Self organizations, and continue to work for cohesion and unity. He links “the Chinese Christian dream”—a harmonious and healthily developing Protestant church in China—to the national “China dream,” calling for prayers and efforts for its realization.

The rosters of both committees elected at this meeting, the Seventh National Committee of the CCC and the Ninth National Committee of the TSPM, are included in this issue, as well as the newly revised Constitutions of both bodies (last revised at the previous NCCC in 2008). Revisions include clarification of wording, deletion of repetitions and changes to bring the document into line with the national official standards of the “Model Texts for Social Group Constitutions.” With regard to wording, the acronym in English for the two
national organizations will be CCC&TSPM, which is used throughout this issue. The maximum age for delegates to the NCCC and officers of CCC&TSPM is reduced from 75 to 70, while the General Secretary of the CCC and the Secretary General of the TSPM cannot be older than 65 when elected.

The “Nanjing Union Theological Seminary (NJUTS) Work Report” provides an in-depth look at the national seminary: administration, curriculum, faculty, student life, degree requirements, library and so on. In 2013, according to the Report, there were 364 residential students (176 men and 189 women), 53 students in the graduate course in pastoral theology, and 1000 in the correspondence course. There are 21 full-time faculty (7 are women), with 6 faculty currently pursuing further studies overseas. Visiting foreign faculty come from Finland, Germany and the U.S.

Rev. Gao Feng’s “Closing Address” mentions various resolutions passed at the Conference. He summarizes what continuing efforts are needed to build up Chinese Protestant churches well and enable them to develop healthily: 1) Maintain patriotism and love for the church and continue to advance Theological Reconstruction; 2) Adhere to the consolidation of self-strengthening and promote the harmonious and healthy development of the churches; 3) Hold to the responsibility to serve, such that the church becomes a better witness.

In August, 1954 the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China (TSPM) was established in Beijing at the First National Chinese Christian Conference. From August 5-6, 2014, a celebration was held in Shanghai to mark the sixtieth anniversary of the TSPM. Six hundred people attended the worship service at Holy Trinity Cathedral, including local clergy and Christians, as well as some of the 180 church leaders, theologians, scholars, CCC&TSPM colleagues,
government officials and guests present for the anniversary and a concurrent Seminar on the Chinization* (or Sinicization) of Christianity.

In his “Opening Address,” Elder Fu Xianwei, chairperson of the TSPM, noted that “The exploration and efforts in the Chinization of Christianity are aimed at enabling Christianity to put down roots in Chinese culture, ethnicity and society, and in that context establish a church that is both in line with biblical teaching, possesses distinct Chinese culture and is up-to-date. Our church would be recognizable by Chinese society and people, and at the same time, a church whose experience and witness can be appreciated and studied by the Church ecumenical.”

Participants heard twenty-nine speakers, prominent among them Mr. Wang Zuo’an, Director of the State Administration for Religious Affairs (SARA). In his remarks Mr. Wang noted, “The history of Christianity is both one of proselytizing across peoples and areas, and at the same time, of indigenizing and contextualizing the faith. If Christianity is to adapt to Chinese society, it must bring about a shift from ‘Christianity in China’ to ‘Chinese Christianity.’”

Remarks delivered by two mainland scholars appeared in the church monthly Tian Feng and are included in CTR 26: Dr. Zhuo Xinping, director of the Institute of World Religions at the Chinese Academy of Social Sciences (CASS, Beijing) and Prof. Xu Yihua, director of the Department of International Politics, Fudan University (Shanghai); both are specialists in the study of Christianity.

* Chinization is a relatively new translation of zhongguo hua 中国化, or, roughly, “becoming Chinese,” which has in general been previously translated as Sinicization. Since this seems to be a transitional phase for this usage, both terms are used according to context in CTR 26, especially for older materials, where Chinization would be anachronistic.
In discussing the parameters of Chinization, Dr. Zhuo points out that TSPM should be understood as a political movement to love the country and love the church; it is not a purely religious movement, but a social and political movement, a positive response to Chinese society and politics. But, in "becoming" Chinese, Christianity can also add to Chinese culture numerous positive, open and improving elements and new impetus. Further, he urges that "The Christian spirit of ‘prophet’ and ‘servant’ and the Chinese ‘literati’ tradition must be organically integrated and brought to a harmonious coexistence."

According to Prof. Xu, prior to 1949 Christianity enjoyed a higher degree of social engagement, reaching not only the lowest levels of society but also the highest. Yet it was weakened by its administrative and financial dependence on mission boards. As a result, today it is marginalized in several ways: he points especially to persisting views of Christianity as a “foreign religion” as well as to the gap between academic religious studies, and theology as taught and reflected on in church circles. But he also sees new trends in a number of areas.

In his “Closing Address,” Rev. Gao Feng observed that the seminar marked the first time that the CCC&TSPM had held a meeting that included participants from Party and government departments, academic experts and scholars, Catholic brethren, and church guests from Hong Kong, Macau, Taiwan and overseas, along with CCC&TSPM colleagues, seminary professors and pastoral workers.

On August 7, following the conclusion of the seminar, the South China Morning Post announced that China would “construct a ‘Chinese Christian theology’ suitable for the country,” referencing reports in the China Daily. Similar reports appeared globally, the thrust being that the idea began with the Chinese government and was political in
nature. A few months after the seminar, in October 2014, Wang Zuo’an became a member of the Central Committee of the Chinese Communist Party, which could be seen as underscoring the importance of religions (not only Christianity) in the promotion of a harmonious society and the realization of the China dream.

However, as Fu Xianwei points out in his “Opening Address,” Chinization, or Sinicization, is not a new idea for the Protestant churches. The pursuit of a systematic theology springing from study and reflection by Chinese theologians and a church that reflects this theology has been a continuing concern since the movements for an independent Church of the early twentieth century. More recently, some academics have been exploring what is termed Sino-theology or Sino-Christian theology or 汉语神学 (theology in Chinese).

Su Zhiming’s essay on the significance of the Incarnation for Chinese Protestantism provides the background to these recent efforts. He draws together the work of K.H. Ting, Shen Yifan, Wang Weifan and Jiang Peifen, all Christian thinkers of the “senior generation,” all born in the 1910s and 20s. These theologians, Su says, found the Incarnation to be an affirmation by God through Christ of the material world in all its forms, breaking down barriers between the sacred and the mundane. Bishop Shen Yifan observed that non-Christians see the positive role of religion in culture and ethics, while Christians emphasize the spiritual and salvation.

Zhao Xiaoyang, author of the final essay here, is a researcher based in the Institute of Modern History in the Chinese Academy of Social Sciences (CASS). He is editor of a volume of Y.T. Wu’s writings published by the Renmin University Press (Beijing, 2014) as part of their “Library of Modern Chinese Thinkers.” This is the first time Y.T. Wu’s writings have appeared in a new edition by a significant
secular publisher since 1949.* In his article, Zhao discusses Mr. Wu’s career as both a dedicated Christian and a social activist. He sees the appearance of Wu’s writings in this series as indicative of a thrust toward a broader conversation between theologians who are part of the Christian believing community and scholarly researchers in related academic subjects.

A listing of the contents of the *Nanjing Theological Review 2013* rounds out this issue of CTR.

As always, I am grateful to the authors of these essays for sharing their work. Any errors in presentation are entirely my own. In this issue, we have again included Chinese characters for personal names, titles, some individual terms and citations.

Please note the following abbreviations used throughout the journal: China Christian Council & Three-Self Patriotic Movement of Protestant Churches in China (CCC&TSPM); regional, provincial and local levels are referred to as Shanghai CC or Sichuan TSPM (or Three-Self Organization); Nanjing Union Theological Seminary (NJUTS); State Administration for Religious Affairs (SARA); the Religious Affairs Bureau (RAB); Chinese People’s Political Consultative Conference (CPPCC); Communist Party of China (CPC).

The *Chinese Theological Review* is a publication of the Foundation for Theological Education in Southeast Asia. As always, I am grateful to the Foundation and to Dr. H.S. Wilson, executive director, for their ongoing encouragement and support.

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* The CCC&TSPM has continued to publish Y.T. Wu’s work, however. See for example: *A Y.T. Wu Anthology* 吴耀宗文选 (Shanghai: CCC&TSPM, 2010).
The *Chinese Theological Review* welcomes readers’ feedback. Please feel free to contact the editor: ctreditor@gmail.com. We are especially interested to know whether you have found the journal useful in your work or study.

Janice Wickeri, Editor
Hong Kong
As colleagues and fellow Christians from across the country have gathered in Beijing today to discuss plans for the ongoing healthy development of Protestant Christianity in China, our hearts are filled with gratitude and praise and we are immersed alike in boundless grace, sharing in the world’s abundance! Leaders from the Party and government and related departments and representatives from other religious bodies are all present at this assembly, giving us their enthusiastic support and encouragement, and joining us in witnessing to this solemn time for Chinese Protestantism. I would like to express a warm welcome and sincere gratitude to them on behalf of the Three-Self Patriotic Movement of Protestant Churches in China (TSPM) and the China Christian Council (CCC).

For over five years, the Party and government have united and led people of every ethnicity in China to comprehensively implement a scientific outlook on development, seize opportunities, rise to challenges and attend to suggestions, focusing wholeheartedly on development and dealing effectively with the severe impact of the global financial crisis in order to maintain stable and rapid economic development. Our GDP is now third in the world, and all the endeavors of Chinese-style socialism have achieved brilliant results. Last year’s Eighteenth Party Congress proposed the realization of a comprehensively well-off society and the building of a prosperous, democratic, civilized and harmonious modern socialist nation as the goal of our efforts. Through the Party Central Committee with
Comrade Xi Jinping 以习近平 as General Secretary, and with a high degree of confidence in our path, our theory and our system, the Congress proposed the realization of the China dream—the rejuvenation the Chinese nation—and greatly inspired the lofty aspirations of all sons and daughters of China, including the overwhelming majority of Chinese Protestant Christians.

This Ninth National Chinese Christian Conference (NCCC) opens in this inspiring and inspirational atmosphere. The nation continues to develop and change. Our church ministry is filled with grace. In the five years following the Eighth NCCC [2008], every aspect of our ministry has made new advances. In both its external and internal development, Chinese Protestantism has entered upon an extraordinarily good period in the history of the Chinese churches. In this new situation, Chinese Protestantism has continued to stress serving the overall situation, striving to play an active role in economic development, cultural prosperity and social harmony. We actively developed Three-Self patriotic education, upholding independent and self-run churches and further promoted Theological Reconstruction, continuing both theoretical research and the application of its fruits [to practical use in the churches]. We made continuous improvements to strengthen church self-construction, organization and frame work, improving the scope of our role as bridge and link among Christian Councils and Three-Self organizations, and continued to strengthen and enlarge cohesion and unity. We actively developed overseas exchanges while at the same time firmly resisting foreign infiltration, consciously safeguarding the fundamental interests of the State and people. We played an active part in charitable endeavors such as disaster relief, poverty alleviation, educational aid and care for the vulnerable. The Christian spirit of glorifying God and benefitting people has been revealed and our image in society has improved.
This meeting will produce a new leadership team for the CCC&TSPM through a process of election as well as look back at God’s abundant grace for the Chinese Protestant churches and sum up both the achievements and shortcomings of our work. Together we will explore the new circumstances, new problems and new challenges we face, and through teamwork, plan an even brighter tomorrow for Chinese Protestantism.

There are 312 delegates at our meeting: 295 official delegates, 17 invited guests and 24 non-voting delegates. Among the official delegates are 86 women (28% of official delegates) and 226 men (72%); 30 delegates from national minorities (10%); and 46 lay delegates from among the churches (15%). The average age of official delegates is 49; 282 delegates are 40 and above (90%); 247 are aged 41-60 (79%); 28 delegates are aged 62-70 (9%) and four are aged over 71 (1%). We have made further strides in increasing the number of younger delegates at this meeting.

Currently throughout the whole country, all sectors of society are striving for the China dream of the rejuvenation of the Chinese nation. We must not only cherish our dreams, but even more, work hard to realize them. The China dream includes the common well-being of 1.3 billion Chinese and embodies their common responsibility. To realize the China dream we must follow the Chinese path, carry forward the Chinese spirit, unite Chinese forces. The Chinese Christian dream is an integral part of the China dream, as Chinese Christians are part of China’s forces. Our dream of harmonious and healthily developing Chinese Protestant churches requires us to add our prayers, step up and do our utmost. At the same time, we must more intentionally adapt to Chinese socialist society and make our contribution to the realization of the China dream.

The mission is glorious, the responsibility huge. We believe that with the guidance of the Holy Spirit and the
efforts of all our delegates here, we shall certainly make this meeting one blessed by God, a gathering of hearts and strength, and a meeting that forges ahead in unity.

Gao Feng 高峰 is the president of the China Christian Council. This address was delivered on September 8, 2013 in Beijing.
Seventh National Committee of the China Christian Council

President: Gao Feng 高峰

Vice-Presidents:

Lü Dezhi 吕德志
Chen Yilu 陈逸鲁
Shan Weixiang 单渭祥 (full-time)
Tang Weimin 唐卫民
Kan Baoping 阚保平 (full-time)
Jin Wei 金蔚 (F女)
Gao Ying 高英 (F女)
Liang Ming 梁明

General Secretary: Kan Baoping 阚保平

Associate General Secretaries:

Wu Wei 吴巍
Lin Manhong 林曼红(F女)
Gu Yuese 顾约瑟

Seventh Standing Committee (47 members)

Ma Jianhua 马建华 (F女)
Wang Peng 王芃 (F女)
Bao Zhimin 包智敏
Lü Dezhi 吕德志
Wu Jianyin 吴健寅
Song Shanqin 宋善勤
Li Baole 李保乐
Chen Bin 陈彬
Ou Enlin 欧恩临
Tu Hanqiao 涂汉桥
Yuan Shigu 袁世国
Gao Ying 高英 (F女)
Jing Jiuwei 靖玖玮
Mao Yajun 毛雅君
Tong Ping'an 全平安
Ning Guomin 宁国敏
Zhuang Jingcheng 庄静城
Wu Mingfeng 吴明峰 (F女, Korean ethnicity)
Zhang Keyun 张克运
Li Hongyu 李洪玉
Chen Yilu 陈逸鲁
Luo Deshun 罗德顺 (Hani ethnicity)
Tang Weimin 唐卫民
Jia Enhui 贾恩惠
Gao Feng 高峰
Kan Baoping 闵保平
Wang Fuzeng 王付增
Feng Hao 冯浩
Long Shengjiao 龙省蛟
Zhu Zhiguo 朱致国
Zhang Xiansheng 张贤升
Chen Lifu 陈立福
Shan Weixiang 单渭祥
Xu Yulan 徐玉兰 (F女)
Gu Yuese 顾约瑟
Liang Ming 梁明
Xue Lianxi 薛连喜
Wang Aiming 王艾明
Bao Jiayuan 包佳源
Liu Bin 刘斌
Wu Weiqing 吴伟庆
Wu Wei 吴巍
Li Renzhong 李仁忠
Chen Zhi 陈郅
Lin Manhong 林曼红 (F女)
Jin Wei (F女) 金蔚
Tan Fengzhen 覃风珍 (F女, Zhuang ethnicity)

*Names listed according to Chinese stroke order.
Ninth National Committee of the Three-Self Patriotic Movement of Protestant Churches in China

Chairperson: Fu Xianwei 傅先伟

Vice-Chairpersons:

Wang Jun 王俊
Shen Xuebin 沈学彬
Xu Xiaohong 徐晓鸿 (full-time)
Jin Yunpeng 靳云鹏
Pan Xingwang 潘兴旺
Yu Wenliang 余文梁 (Lisu ethnicity)
Yue Qinghua 岳清华
Cai Kui 蔡葵

Secretary General: Xu Xiaohong 徐晓鸿 (acting)
Associate Secretaries General: Gao Ming 高明
Gu Mengfei 顾梦飞,
Xie Bingguo 谢炳国

Ninth Standing Committee: (48 members)

Yin Huici 尹惠慈 (F女)
Shi Aijun 史爱军
Xu Jieping 许洁平
Wu Jianrong 吴建荣
Li Yungen 李云根
Yang Mingming 杨明明 (F女)
Shen Xuebin 沈学彬
Chen Zhimin 陈志民
Yao Zengyi 姚增谊 (F女)
Hu Junjie 胡俊杰
Guo Donghang 郭东航
Fu Xianwei 傅先伟
Jin Yunpeng 靳云鹏
Fan Hong’en 樊宏恩
Wang Conglian 王从联
Liu Shengmin 刘胜敏 (F女)
He Jiemiao 何介苗
Zhang Dapeng 张大鹏
Li Zhengxiang 李正翔
Yang Chaoyun 杨朝云 (Miao enthnicity)
Chen Tianyuan 陈田元
Meng Fanzhi 孟繁智
Rao Jianhua 饶建华
Gu Mengfei 顾梦飞
Xie Baohua 谢宝华 (F女)
Cai Bosheng 蔡博生
Pan Xingwang 潘兴旺
Wang Jun 王俊
Yu Wenliang 余文良 (Lisu ethnicity)
Zhang Jiyou 张纪有
Li Yonghong 李永红 (F女)
Chen Guangxu 陈光旭
Yue Qinghua 岳清华
Jiang Genshen 姜根深
Xu Xiaohong 徐晓鸿
Gao Ming 高明
Xie Bingguo 谢炳国
Cai Kui 蔡葵
Qiu Zhonghui 丘仲辉
Xu Lunsheng 许伦胜
Zhang Jian 张健
Wang Zhenren 汪振仁  
Chen Xiaolang 陈孝浪  
Hu Kaiming 胡凯明  
Jia Jiubao 贾九宝  
Kou Xiaodong 寇晓东  
Lu Shaobin 鲁绍彬  
Cai Weiwei 蔡慰慰 (F女)  

*Names listed according to Chinese stroke order.*
Constitution of the China Christian Council

Article One  General Principles

Section 1  This Council shall be known as the China Christian Council (CCC); together with the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China (TSPM), known as the National Christian Offices (CCC&TSPM).

Section 2  The CCC serves as the national organization for church affairs.

Section 3  The CCC exalts Jesus Christ and his cross and unites all churches throughout China with Christ as our Head in developing together our role in building up the Body of Christ, so as to bear excellent witness to the Gospel of Christ; actively develops Theological Reconstruction; offers its services to the churches in performance of their ministry; upholds united worship; advocates mutual respect in matters of faith and worship and in relationships among members, “bearing with one another in love, [and] making every effort to maintain the unity of the Spirit in the bond of peace.”

Section 4  The aim of the CCC is: to uphold the principles of self-governance, self-support and self-propagation and independence in running our church ourselves; to unite and lead all
Christians in China who believe in and serve God and acknowledge Jesus Christ as Lord, who follow the path of patriotism and love for church, and who glorify God and benefit people; under the leading of the Holy Spirit, with one heart and unity of purpose, in obedience to the truth of Scripture, to formulate and perfect our church order, run the church well and lead all Chinese Christians to play a positive and active role in advancing economic and social development in our nation.

This Council abides by the national Constitution, laws, regulations and policies and observes social mores.

Section 5 This Council accepts the operational guidance and supervision of the State Administration for Religious Affairs (SARA) as its immediate superior and the authority of the Ministry of Civil Affairs for registration of social groups.

Section 6 This Council shall be based in Shanghai.

Article Two Scope of Duties

Section 7 Duties of the CCC are as follows:

(1) Under the leadership of the Communist Party of China and the People’s Government, to unite with all Chinese Christians; to love our socialist motherland; to abide by the national Constitution, laws, regulations and policies; to take an active part in building a socialist society with Chinese characteristics;

(2) To actively promote Theological Reconstruction;
(3) To promote theological education and lay training in the Chinese church;

(4) To promote the publication and distribution work of the Bible, hymnals and other Christian books and periodicals and other media ministries;

(5) To actively develop social service ministries;

(6) To introduce and organize exchange of experience of churches in evangelization, pastoral care and management

(7) To draft a church order, supervise its thorough implementation in local churches, and advance the drafting of local (church) orders for Christian Councils (or Church Councils) in provincial, autonomous region and directly administered municipalities; to improve the standard of church management; and together with the National Three-Self Patriotic Movement of Protestant Churches in China, to supervise local Three-Self Committees and Christian Councils in drafting pastoral workers' compensation, benefits, and retirement security systems;

(8) To actively develop friendly overseas exchanges;

(9) To strengthen contacts with provincial, autonomous region and directly administered municipality level Christian Councils (or Church Councils), through channels of communication, exchange of experience, study and consultation on problems and to provide services to provincial, autonomous region and directly administered municipality level Christian Councils (or Church Councils);

(10) This Council shall join with the TSPM in convening the National Conference and may convene other joint meetings with TSPM as the need arises;

(11) The relationship between the CCC and the TSPM is one of cooperation with differentiation of function. The CCC coordinates with the TSPM to achieve every aspect of ministry of Chinese Protestant Christianity;
(12) It is the duty of Christian Councils (or Church Councils) at the provincial, autonomous region and directly administered municipality level to observe and carry out the resolutions of the this Council.

Article 3 Structure of the Organization; Election and Removal of Officers

Section 8 The National Chinese Christian Conference is the highest authority of this Council, composed of delegates jointly chosen by Christian Councils (or Church Councils) at the provincial, autonomous region and directly administered municipality levels and the TSPM and other related units. Its duties are:

(1) The drafting or revision of this constitution;
(2) Election of the members comprising this Council;
(4) Discussion and determination of the guiding policies for the work of the incumbent Council;
(5) Decisions on matters of dissolution;
(6) Determination on other matters of importance.

Section 9 A two-thirds majority of members must be present in order to convene the National Conference. A minimum fifty percent affirmative vote of those present is required to pass resolutions tabled at the Conference.

Section 10 The National Chinese Christian Conference is jointly presided over and convened by the Standing Committee of this Council and that of the TSPM. It shall meet every five years. In
special circumstances, it may be convened earlier or postponed. The decision is to be taken by the Standing Committees, with report to the competent authority for review and approval by the Agency for Registration and Administration of Social Organizations. Duration of any postponement of this meeting may not exceed one year. The number of delegates and the method of their selection shall be jointly considered and decided by the Standing Committees of both the CCC and the TSPM.

Section 11  This Council shall be elected by the National Chinese Christian Conference. Term of office shall run until the following meeting of that Conference, with the possibility of re-election. A delegate’s age at the time of election shall not exceed 70 years of age. A two-thirds majority of members must be present to convene a meeting of the Council and a two-thirds vote of members present is required to pass resolutions.

Section 12  A plenary session shall be jointly convened by the Standing Committee of this Council together with the Standing Committee of the TSPM every two years, or earlier or later, as necessary.

Section 13  This Council shall consist of the President, Vice-Presidents, a General Secretary and members of the Standing Committee. An Honorary President may be appointed.
Section 14  The President, Vice-Presidents and General Secretary must possess the following qualifications:

(1) Abide by the Constitution, laws, regulations and policies of the nation, and be in good political standing;
(2) Enjoy a good reputation within the church;
(3) At the time of election, the ages of the President and Vice-Presidents shall not exceed 70 years of age. General Secretary is a full-time position; the incumbent’s age shall not exceed 65 years at the time of election.
(4) Good health and the ability to shoulder a normal workload;
(5) Shall not have a criminal record resulting in loss of political rights;
(6) Be capable of fully representing the Council in civil matters.

Section 15  The President of this Council is the legal representative of the organization. Following report and examination by the competent authority and approval by the Agency for Registration and Administration of Social Organizations, a Vice-President or General Secretary may serve as legal representative at the request of the President.

The legal representative may sign important documents as the representative of this Council.

One serving as the legal representative of this
Council shall not simultaneously serve in the same capacity for another organization.

Section 16 The President, Vice-Presidents or General Secretary may continue to serve if re-elected, but service may not exceed two terms.

Section 17 Members have the following duties:

(1) Consideration of the Work Report of the Standing Committee;
(2) Discussion and oversight of the implementation of the guiding policies of the National Conference;
(3) Election and removal of the President, Vice-Presidents, General Secretary and members of the Standing Committee;
(4) When necessary, supplementary members may be added to the Standing Committee, or an honorary President may be named. These shall serve until the next National Christian Conference.

Section 18 The Standing Committees are the administrative body of the National Christian Conference. When the full body is not in session, the Standing Committee of the National Christian Conference or of this Council, shall handle the business of the National Conference.

Section 19 The President, with the assistance of the Vice-Presidents and General Secretary, directs the work of the Standing Committee.

Section 20 The responsibilities of the Standing Committee are:
(1) Together with the Standing Committee of the TSPM, convene the National Chinese Christian Conference.

(2) Convene the plenary sessions of this Council;

(3) Draft the Work Report of the Standing Committees and invite consideration of the Report by the National Chinese Christian Conference or the plenary meeting of the CCC&TSPM;

(4) Thoroughly carry out the guiding policies for our work determined by the National Conference;

(5) When necessary, recommend the co-option or withdrawal of committee members; those so co-opted shall serve until the next National Conference;

(6) When its work requires, the Standing Committee, together with the Standing Committee of the TSPM, shall appoint working groups or other specialized committees. Members of specialized committees are to be appointed by the Standing Committees. These specialized committees shall work under the joint direction of the Executive Committees of the CCC&TSPM, and their respective General Secretary or Secretary General. Specialized committees shall meet at regular intervals, submit a working plan and suggestions for their project and submit to the Executive Committees of the CCC&TSPM, and their respective General Secretary or Secretary General. Following their acceptance, they shall carry out their project with the related working group of the CCC&TSPM. The term of office of these specialized committees shall end with that of the Standing Committees that appoint them.

(7) Together with the Standing Committee of the TSPM, formulate internal management systems for both organizations.

(8) To determine other matters of importance.
Section 21  Two-thirds of the members must be present to convene a meeting of the Standing Committee. Resolutions must be passed with a two-thirds majority vote.

Section 22  Meetings of the Standing Committee shall be convened by the Executive Committee once per year; when necessary they may be held more often or postponed.

Section 23  The Executive Committee shall comprise the President, Vice-Presidents and General Secretary. The Executive shall deal with the important ongoing business of the Standing Committee, meeting every six months. When necessary, the CCC Executive Committee shall meet jointly with its TSPM counterpart.

Section 24  Associate General Secretaries shall be proposed following consultation by the General Secretary and Executive Committee, subject to approval by the Standing Committee.

Article Four  Principles for the Management and Use of Assets

Section 25  It shall be the responsibility of the Standing Committee to finance expenditures of this Council. Sources of funding are as follows:

(1) Rents and income from church buildings and properties;
(2) Income from publication;
(3) Donations;
(4) Interest;
(5) Other lawful income.
Section 26 This Council shall receive donations and contributions according to government regulations.

Section 27 Council expenditure must be within the scope of duties and for the development of work set by the Constitution; monies cannot be apportioned to individuals.

Section 28 This Council shall establish a strict financial management system, guaranteeing that its accounting practices are legal, honest, accurate and complete.

Section 29 This Council must provide professionally trained and certified accountants. Accountants shall not simultaneously receive and pay out monies. Accounting personnel must undertake to reconcile and oversee accounts. If accounting personnel are transferred or leave their jobs, handover procedures must be strictly in accordance with government regulations.

Section 30 The asset management of this Council must follow the government regulated financial management system, must release revenue and expenditure information to the Standing Committee and Plenary and must accept oversight by the National Chinese Christian Conference and the auditing department. Assets sourced with government funding or social donations and financial aid are subject to oversight by auditing bodies and the relevant circumstances must be publically released in an appropriate manner.
Section 31  Prior to a change in officers or when changing the legal representative, there must be a financial audit carried out by an auditing body recognized by the relevant office of the Agency for Registration and Administration of Social Organizations and the competent authority concerned. No unit or individual may occupy, take for personal use or misappropriate the property or funds of this Council.

Section 32  Wages and salaries, insurance and benefits for full-time employees of this Council shall be based on the relevant government regulations for units and enterprises.

Article Five  Procedure for Revising this Constitution

Section 33  Revisions to this Constitution must be passed by two-thirds of members present at the National Chinese Christian Conference.

Section 34  Revisions to this Constitution must be reported to the competent authority to be reviewed and agreed upon within 15 days of passage and will take effect following approval by the Agency for Registration and Administration of Social Organizations.

Article Six  Dissolution Procedures and Disposal of Property Following Dissolution

Section 35  If this Council completes its aims, or dissolves itself; or if due to separation or merger dissolution becomes necessary, the Council or the Standing Committee will propose a motion to dissolve.
Section 36  The motion to dissolve must be passed by the National Chinese Christian Conference and reported to its competent authority for review and agreement.

Section 37  Prior to termination, a liquidation group must be set up under the guidance of the competent authority and [other] relevant authorities, to clear claims and debts, and deal with matters outstanding. During liquidation, no other activities may be undertaken.

Section 38  Following deregistration procedures with the Agency for Registration and Administration of Social Organizations, this body shall be dissolved.

Section 39  Surplus property following termination may, under supervision by the competent authority and Agency for Registration and Administration of Social Organizations and according to relevant State regulations, be employed to develop related endeavors whose aims are in line with those of this Council.

**Article Seven  Addendum**

Section 40  This Constitution was approved at the Ninth National Chinese Christian Conference, September 10, 2013.

Section 41  The authority to interpret this Constitution lies with the incumbent Standing Committee.
Section 42  This Constitution takes effect on the date of approval by the Agency for Registration and Administration of Social Organization.

Passed at the Ninth National Christian Conference, Beijing, September 10, 2013.

The Chinese text rules.
Constitution of the Three-Self Patriotic Movement of Protestant Churches in China

Article One  General Principles

Section 1  This Committee shall be known as the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China (TSPM); together with the China Christian Council, known as the National Christian Offices (CCC&TSPM).

Section 2  The TSPM serves as the patriotic and church-loving organization of Chinese Christians.

Section 3  The aim of this organization is to: uphold the principles of self-government, self-support and self-propagation and an independent and self-run church; to lead Christians to love the nation and the church, to glorify God and benefit the people; to strengthen unity inside and outside the church; to serve in order to run the church well and lead all Chinese Christians to play a positive and active role in advancing economic and social development in our nation.

This Committee abides by the Constitution, laws, regulations and policies of the State; and observes social mores.

Section 4  This Committee accepts the operational guidance and supervision of the State
Administration for Religious Affairs (SARA) as its immediate superior and the authority of the Ministry of Civil Affairs for registration of social groups.

Section 5 This Committee shall be based in Shanghai.

**Article Two Scope of Duties**

Section 6 Duties of the TSPM are as follows:

1. Under the leadership of the Communist Party of China and the People’s Government, to unite with all Chinese Christians; to love our socialist motherland; to abide by the national Constitution, laws, regulations and policies; to take an active part in building a socialist society with Chinese characteristics;

2. To uphold self-government, self-support, self-propagation, independence and a self-run church as guiding principles; to consolidate and develop the achievements of the TSPM;

3. To actively promote Theological Reconstruction;

4. To assist the government in implementing the policy of freedom of religious belief and in safeguarding the legitimate rights of the church;

5. To actively develop social service ministries;

6. Together with the CCC, to supervise provincial, autonomous region and directly administered municipality level Three-Self Committees and Christian Councils in drafting pastoral workers’ compensation, benefits, and retirement security systems;

7. To lead Christians to safeguard national development, ethnic unity and social stability; to contribute our efforts in building a harmonious society, realizing national unity, developing friendly exchanges
internationally and safeguarding world peace;

(8) The TSPM serves to strengthen contacts with all provincial, autonomous region and directly administered municipality level Three-Self Committees, through channels of communication, exchange of experience, study and consultation on problems and to provide services to provincial, autonomous region and directly administered municipality level TSPM Committees.

(9) This Committee shall join with the CCC in convening the National Conference and may convene other joint meetings with CCC as the need arises;

(10) The relationship between the TSPM and the CCC is one of cooperation with differentiation of function. The TSPM coordinates with the CCC to achieve every aspect of ministry of Chinese Protestant Christianity;

(11) It is the duty of Three-Self Committees at the provincial, autonomous region and directly administered municipality level to observe and carry out the resolutions of this Committee.

**Article 3  Structure of the Organization; Election and Removal of Officers**

Section 7 The National Chinese Christian Conference is the highest authority of this Committee, composed of delegates jointly chosen by Three-Self Committees at the provincial, autonomous region, and directly administered municipality level and the CCC and related units. Its duties are:

(1) The drafting or revision of this constitution;
(2) Election of the members comprising this Committee;
(3) Consideration of the Work Report and the Financial
Report of the outgoing Standing Committee;

(4) Discussion and determination of the guiding policies for the work of the incumbent Committee;

(5) Decisions on matters of dissolution.

(6) Determination on other matters of importance.

Section 8  A two-thirds majority of members must be present in order to convene the National Conference. A minimum fifty percent affirmative vote of those present is required to pass resolutions tabled at the Conference.

Section 9  The National Chinese Christian Conference is jointly presided over and convened by the Standing Committee of this Committee and that of the CCC. It shall meet every five years. In special circumstances, it may be convened earlier or postponed. The decision is to be taken by the Standing Committees, with report to the competent authority for review and approval by the Agency for Registration and Administration of Social Organizations. Duration of any postponement of this meeting may not exceed one year. The number of delegates and the method of their selection shall be jointly considered and decided by the Standing Committees of both the TSPM and the CCC.

Section 10  This Committee shall be elected by the National Chinese Christian Conference. Term of office shall run until the following meeting of that Conference, with the possibility of re-election. A delegate’s age at the time of election shall not exceed 70 years of age. A two-thirds majority
of members must be present to convene a meeting of the Committee and a two-thirds vote of members present is required to pass resolutions.

Section 11 A plenary session shall be jointly convened by the Standing Committee of this Committee together with the Standing Committee of the CCC every two years, or earlier or later, as necessary.

Section 12 This Committee shall consist of the Chairperson, Vice-Chairpersons, a Secretary-General and members of the Standing Committee. An Honorary Chairperson may be appointed.

Section 13 The Chairperson, Vice-Chairpersons and Secretary-General must possess the following qualifications:

(1) Abide by the Constitution, laws, regulations and policies of the nation, and be in good political standing;
(2) Enjoy a good reputation within the church;
(3) At the time of election, the ages of the Chairperson and Vice-Chairpersons shall not exceed 70 years of age. Secretary-General is a full-time position; the incumbent’s age shall not exceed 65 years at the time of election.
(4) Good health and the ability to shoulder a normal workload;
(5) Shall not have a criminal record resulting in loss of political rights;
(6) Be capable of fully representing the Committee in civil matters.
Section 14  The Chairperson of this Committee is the legal representative of the organization. Following report and examination by the competent authority and approval by the Agency for Registration and Administration of Social Organizations, a Vice-Chairperson or Secretary-General may serve as legal representative at the request of the Chairperson.

The legal representative may sign important documents as the representative of this Committee.

One serving as the legal representative of this Committee shall not simultaneously serve in the same capacity for another organization.

Section 15  The Chairperson, Vice-Chairpersons or Secretary-General, may continue to serve if re-elected, but service may not exceed two terms.

Section 16  Members have the following duties:

(1) Consideration of the Work Report of the Standing Committees;
(2) Discussion and oversight of the implementation of the guiding policies of the National Conference;
(3) Election and removal of the Chairperson, Vice-Chairpersons, Secretary-General and members of the Standing Committee;
(4) When necessary, supplementary members may be added to the Standing Committee, or an honorary Chairperson may be named. These shall serve until the next National Christian Conference.
Section 17  The Standing Committees are the administrative body of the National Christian Conference. When the full body is not in session, the Standing Committee of the National Christian Conference or of this Committee, shall handle the business of the National Conference.

Section 18  The Chairperson, with the assistance of the Vice-Chairpersons and Secretary-General, directs the work of the Standing Committee.

Section 19  The responsibilities of the Standing Committee are:

(1) Together with the Standing Committee of the CCC, convene the National Chinese Christian Conference.
(2) Convene the plenary sessions of this Committee;
(3) Draft the Work Report of the Standing Committees and invite consideration of the Report by the National Chinese Christian Conference or the plenary meeting of the CCC&TSPM;
(4) Thoroughly carry out the guiding policies for our work determined by the National Conference;
(5) When necessary, recommend the co-option or withdrawal of committee members; those so co-opted shall serve until the next National Conference;
(6) When its work requires, the Standing Committee, together with the Standing Committee of the CCC, shall appoint working groups or other specialized committees. Members of specialized committees are to be appointed by the Standing Committees. These specialized committees shall work under the joint direction of the Executive Committees of the CCC&TSPM, and their respective General Secretary
or Secretary-General. Specialized committees shall meet at regular intervals, submit a working plan and suggestions for their project and submit to the Executive Committees of the CCC&TSPM and their respective General Secretary or Secretary-General. Following their acceptance, they shall carry out their project with the related working group of the CCC&TSPM. The term of office of these specialized committees shall end with that of the Standing Committees that appoint them.

(7) Together with the Standing Committee of the CCC, formulate internal management systems for both organizations.

(8) To determine other matters of importance.

Section 20 Two-thirds of the members must be present to convene a meeting of the Standing Committee. Resolutions must be passed with a two-thirds majority vote.

Section 21 Meetings of the Standing Committee shall be convened by the Executive Committee once per year; when necessary they may be held more often or postponed.

Section 22 The Executive Committee shall comprise the Chairperson, Vice-Chairpersons and Secretary-General. The Executive shall deal with the important ongoing business of the Standing Committee, meeting every six months. When necessary, the TSPM Executive Committee shall meet jointly with its CCC counterpart.

Section 23 Associate Secretaries-General shall be proposed following consultation by the
Secretary-General and Executive Committee, subject to approval by the Standing Committee.

**Article Four  Principles for the Management and Use of Assets**

Section 24  It shall be the responsibility of the Standing Committee to finance expenditures of this Committee. Sources of income are as follows:

(1) Rents and income from church buildings and properties;
(2) Income from publication;
(3) Donations;
(4) Interest;
(5) Other lawful income.

Section 25  This Committee shall receive donations and contributions according to government regulations.

Section 26  Committee expenditure must be within the scope of duties and for the development of work set by the Constitution; monies cannot be apportioned to individuals.

Section 27  This Committee shall establish a strict financial management system, guaranteeing that its accounting practices are legal, honest, accurate and complete.

Section 28  This Committee must provide professionally trained and certified accountants. Accountants shall not simultaneously receive and pay out monies. Accounting personnel must undertake
to reconcile and oversee accounts. If accounting personnel are transferred or leave their jobs, handover procedures must be strictly in accordance with government regulations.

Section 29  The asset management of this Committee must follow the government regulated financial management system, must release revenue and expenditure information to the Standing Committee and Plenary and must accept oversight by the National Chinese Christian Conference and the auditing department. Assets sourced with government funding or social donations and financial aid are subject to oversight by auditing bodies and the relevant circumstances must be publically released in an appropriate manner.

Section 30  Prior to a change in officers or when changing the legal representative, there must be a financial audit carried out by an auditing body recognized by the relevant office of the Agency for Registration and Administration of Social Organizations and the competent authority concerned. No unit or individual may occupy, take for personal use or misappropriate the property or funds of this Committee.

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Article Six  Dissolution Procedures and Disposal of Property Following Dissolution

Section 34  If this Committee completes its aims, or dissolves itself; or if due to separation or merger dissolution becomes necessary, the Committee or the Standing Committee will propose a motion to dissolve.

Section 35  The motion to dissolve must be passed by the National Chinese Christian Conference and reported to its competent authority for review and agreement.

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of Social Organizations, this body shall be dissolved.

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**Article Seven Addendum**

Section 39  This Constitution was approved at the Ninth National Chinese Christian Conference, September 10, 2013.

Section 40  The authority to interpret this Constitution lies with the incumbent Standing Committee.

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Passed at the Ninth National Christian Conference, Beijing, September 10, 2013.

The Chinese text rules.

History and Guiding Principles of the Institution

Nanjing Union Theological Seminary (NJUTS) is administered by the China Christian Council and the National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China (CCC&TSPM) and supervised by the State Administration for Religious Affairs (SARA). It is the highest institution of Chinese Protestant theological education, combining three main functions of teaching, research and training. It serves as an important base in Chinese Protestantism for training patriotic and church-loving persons for service in the churches and for developing Theological Reconstruction.

The Nanking Seminary, predecessor of NJUTS, was founded in 1911. In November 1952, with the encouragement of the TSPM, the then twelve major seminaries in the East China region united to form a single seminary under the name of Nanjing Union Theological Seminary with K.H. Ting as principal. The Seminary was closed during the Cultural Revolution. In 1980, after the Cultural Revolution had ended, the Central Party leadership made the resumption of operations at NJUTS a high priority.

As NJUTS continued to develop, the original campus became inadequate and, with the strong support of the Party Central Committee, the State Council, Central United Front Work Department (UFWD), SARA, the Jiangsu Provincial Government, the Jiangsu Provincial UFWD, the Jiangsu Provincial Religious Affairs Bureau (RAB) and leading cadres in these bodies, construction was begun on the new campus of NJUTS on January 17, 2005. The campus opened in 2009.
In 2010, our seminary entered a new era in its history with a new leadership team: the Rev. Gao Feng (president of the CCC) was named president of the seminary; the Rev. Chen Yilu (head of the Theological Education Commission) became executive vice-president; and the Rev. Wang Aiming, vice-president. With the care and support of SARA, the CCC&TSPM, the Jiangsu Provincial UFWD and the Jiangsu Provincial RAB, the new leadership team of the seminary, under the leadership of seminary president Rev. Gao Feng and with the hard work of the entire body of faculty, students and staff, all aspects of ministry proceeded successfully.

Based on the overall idea that “the inner quality of the tree determines its outer shape,” we sought progress through stability, overcame difficulties, kept exploring and developed our work through a spirit of striving and innovation. The situation was further stabilized, a harmonious campus built up, the teaching base further strengthened and the quality of teaching improved. We became more cohesive, improved our performance and revitalized our resources in service to the institution’s development. Our detailed work is delegated to the various departments; this sets the wheels of each car turning to drive the whole forward, so to speak.

Since resumption of classes in 1981, the institution has worked ceaselessly to train pastoral workers and theological educators and researchers who are patriotic and church-loving, who uphold the Three-Self principles of Chinese Protestantism, who strive to be well-rounded “spiritually, morally, intellectually, physically and in community,” highly accomplished in spiritual formation and theological knowledge and skilled in uniting with the believers. At present, we have trained over two thousand students and our patriotic and church-loving graduates have not only become the mainstay of the Chinese Protestant Church, but have also become an important force in building the harmonious society and maintaining stability.
Faculty Team and Management

NJUTS full-time faculty numbers twenty-one, of whom seven are women. The faculty also includes three Ph.D.s and fourteen M.A.’s. Currently six faculty are studying overseas; five of these are pursuing doctorates while one is gaining a master’s degree; they are studying in Hong Kong, Canada and Germany. At the same time, in order to strengthen our present faculty team, NJUTS has visiting foreign faculty from the U.S., Finland and Germany. To improve our teaching standards, we also have teacher collaboration, as well as sending faculty for training at Beijing Normal University, where they gain teaching experience and enrich their professional expertise. Our current twenty-one fulltime faculty all hold teaching certificates. All faculty must submit a teaching plan each semester and must utilize both written and oral test methods. Because NJUTS has a serious shortage of teachers, most of our teachers wear several hats. Students are asked to grade a teacher’s in-class performance, to facilitate teacher evaluation at the end of the semester. NJUTS has drawn up a comprehensive student handbook that details school rules, rules for examinations, degree granting methods, application for the master’s degree and thesis writing requirements, as well as procedures for the thesis defense.

Curriculum and Admissions

NJUTS, similar to other regular tertiary institutions, has established a four-year undergraduate program and three-year graduate program and, since 1995, has conferred the Bachelor of Theology (B.Th.) and Master of Divinity (M.Div.) degrees. To train exceptional stewards for the Chinese Protestant churches, in 2001 NJUTS began offering a graduate class in pastoral studies at the behest
of the CCC&TSPM. This course is primarily aimed at those in positions of leadership at all levels of church bodies nationwide. The program was interrupted midway and revived in 2011; course duration is two and a half years. NJUTS is now qualified to offer the doctoral degree as well. At present we are busily engaged in preparatory work for this program. In addition, to spread the truth of the Bible and resist heresy and raise the level of lay volunteers, beginning in the spring semester of 2012, NJUTS is once again offering its correspondence course in the Bible. One thousand students are currently enrolled in this course.

The undergraduate program offers foundational courses in Bible, theology, church history, practical theology, etc., as well as the liberal arts courses offered at regular tertiary institutions at the undergraduate level. We also offer courses in patriotic education, religious policy and regulations on religion, as well as in Three-Self and Theological Reconstruction, contemporary world economy and the rule of law, physical education and the arts, and regularly scheduled political education seminars. These courses account for 30 percent of the curriculum. According to the 2012-2013 curriculum: for first year undergraduates, the ratio of required to elective courses was 11:4; for second year, 11:6; for third year, 10:8; and fourth year, 7:6.

Graduate programs focus on training theological faculty and researchers through professional research programs and the tutorial system. Currently our primary programs are in the areas of systematic theology, history of Christian thought, church history, Old Testament, New Testament and practical theology. For the 2012-2013 curriculum: for first year students, the ratio of required to elective courses was 1:1; during the second year, 1:1; and in the third year, 1:7.

Through our steadily improving curriculum, NJUTS strives to build for students a knowledge system and spiritual formation direction that conforms to the needs of
modern Chinese churches and helps students in their overall development, spiritually, morally, intellectually, physically and as members of a community, that they may graduate from NJUTS filled with a high sense of citizenship and social responsibility and that their lives be lived by the biblical teachings of charity, truth, righteousness and humility.

Each year we recruit first year students for our undergraduate and graduate programs nationwide through the entrance examination and interview process. The basic requirements for application are: the candidate must be a baptized member of a church, have a clear call, be patriotic and church-loving and of good moral standing, an enthusiastic and active church member for a year or more and be dedicated to service in the church. Those applying to the undergraduate program must be high school graduates; transfer students entering as third-year undergraduates must be theology graduates of a college level program and possess a high school diploma; candidates for the graduate program must be graduates of a theological undergraduate program or of a regular undergraduate program. In 2012, NJUTS abolished age restrictions for application.

**Student Life and Learning**

In 2013, resident students at NJUTS totaled 364: 176 men and 189 women, of whom 56 were first year students; 60 were second year; 78 were third year and 45 (first, second and third year) were graduate students. The graduate course in pastoral theology comprised 53 students and the correspondence course enrolled an additional 1000 students. The school continues to expand.

The academic year begins in September and is divided into Fall and Spring semesters. The Fall semester runs from September to the following January, followed by roughly four weeks of winter break; the Spring semester begins
in February following winter break and ends in June. A summer holiday of about eight weeks follows. From the start of the semester, students live and study full time on campus. During winter break they are required to return to their (sponsoring) churches and involve themselves in practical pastoral work. When the holiday period ends, the local church is required to evaluate the student’s internship; after the start of the semester, a debriefing will be held regarding the student’s internship.

At NJUTS, the undergraduate program requires four full years’ study. The teaching plan requires a full 160 credits. Graduates in theology from another theological school who apply to the third year at NJUTS and complete two full years of study at NJUTS for a full 70 credits and who can pass the required English exam may apply for the B.Th. degree. Those who have completed four full years in our graduate program and have taken the required courses and passed our required English exam, who submit a thesis of the required academic standard and successfully defend their thesis, are eligible for the M.A. During their studies they must participate in a church internship arranged by the school and in internship activities in Sunday worship on campus.

Every Monday morning faculty and students take part in a flag raising ceremony, reminding us that we are privileged to live in a beautiful new campus, made possible by China’s growth and development. The seminary also has set aside a Pastoral Care and Counseling Room, where, according to students’ specific circumstances, faculty who teach pastoral counseling and faculty with pastoral experience undertake individual counseling with students. The seminary also stresses campus safety. In addition to a campus-wide security detail, there is a person assigned to security in student dorms. While students live on campus they enjoy medical care within prescribed limits. The seminary also uses grants, work-study and so on to provide financial
support for students in need. In addition to seminary arranged study, devotional, public service and recreational activities, the student union, democratically elected by the students, also organizes a rich variety of activities including worship and devotions, student Bible fellowship, Christmas and Easter celebrations, parties, sports: all activities that enliven the campus and greatly enhance students’ lives outside the classroom.

Library

The NJUTS Library is one of our campus landmarks, covering an area of 4252 meters. The library has a service hall, circulation desk, copy room, newspaper and periodical reading room, Bible Study Resources Room, Reading Room, Chinese and English stacks, archives, and Special Collections Room (in preparation). Current library holdings comprise over 36,000 kinds of reference materials, over 60,000 books and almost 200 periodicals, both Chinese and foreign language. Of these there are over 7000 books in the area of Bible research, 2500 volumes of ancient Christian literature and church history, over 2500 volumes in dogmatics, over 2300 in practical theology, and over 2000 studies of Protestant denominations, Christian ethics and related areas. There are also more systematic collections of books in disciplines such as philosophy, law, pedagogy, literature and history. A large proportion of the holdings represent donations from church members, churches and related organizations at home and overseas, along with foreign language books and books published in Taiwan and Hong Kong: this is one of the distinguishing features of the NJUTS Library. The library also has a variety of electronic resources, including CNKI (China National Knowledge Infrastructure), the Chinese Church History Full-Text Database, Atlas and Religion Database, Logos Bible Software, Almega and so on.
There is also Wi-Fi throughout the library. The facilities at this library are second to none among theological schools in China. Compared to the situation at the old campus, the new hardware configuration is more complete and functionality is better. The system has greatly benefitted teaching, library facilities and management. Upgrades are faster and the equipment is constantly being improved.

**Staff Overview, Departments and Ministry**

NJUTS has seventy-five staff. On-campus departments include the academic affairs office, theology study office and editorial office, library and administrative office, etc. Meetings of the office of the president and meetings of those in charge of departments are held regularly. There are annual admissions meetings and an admissions system has been established, as well as regular teachers’ conferences and meetings of the various departments. Every Wednesday morning following morning prayers there is a time of “Jinling Fellowship,” sharing recent developments, so that the whole community feels that Jinling (Nanjing) is their home and that all are working together to make the campus a better place.

On November 28 and 29, 2012 with the strong support of the leadership of the UFWD of the Central CPC and SARA, various activities to mark the “Thanksgiving Celebration of the Sixtieth Anniversary of the Seminary and Completion of the New Campus” were held with great success at the new campus. Joining NJUTS faculty, students and staff in taking part in the celebrations were over 400 persons, including leaders from the UFWD, CPPCC Committee on Ethnic and Religious Affairs, SARA, and officials from Jiangsu Province and the city of Nanjing, as well as leaders of the CCC&TSPM, the Trustees of the Seminary and alumni/ae representatives, delegates from all seminaries and Bible schools in China and guests from overseas. Mr. Wang Zuo’an 王作安, director
of SARA, gave a welcome speech and read a message of congratulations from National People’s Congress (NPC) vice-premier Hui Liangyu 回良玉. The encouragement of the central leadership for the seminary was of great help to NJUTS.

Looking back, we cannot forget the full support shown to NJUTS by successive Central Committees and local Party departments during its sixty-year history. We are especially grateful for the loving care shown by leaders and comrades in office during the planning and construction phases: CPPCC Chair Jia Qinglin 贾庆林, Vice-Premier Hui Liangyu and UFWD Director Du Qinglin 杜青林. On the afternoon of April 24, 2006, in the midst of a busy schedule, CPPCC Chair Jia made a personal visit to NJUTS to offer guidance. He fully affirmed the work of the seminary, pointing out that NJUTS had achieved positive results through its efforts to explore mutual adaptation between Christianity and socialist society under the leadership of Bishop K.H. Ting 丁光训. Chairperson Jia said that the construction of the new seminary campus was included among the important projects supported by the CPC and that Party committees and government at all levels would continue their support for completion of the new campus. On January 25, 2008, General Secretary of the CPC Hu Jintao 胡锦涛 and Chairperson Jia Qinglin commissioned UFWD Director Du Qinglin to make a personal trip to Nanjing to visit NJUTS President Bishop K.H. Ting to express care and support for the running and construction of NJUTS. During the project approval and construction process, Vice-premier Hui Liangyu also visited many times to observe the progress and to show concern for the permissions and building process. In short, the personal concern and support of Party and State leaders was crucial to the smooth completion of the building and occupation of the NJUTS new campus. Here, we would ask the Central leadership to continue, as
always, to support the ministry of the seminary, especially the as yet incomplete new chapel. We hope to receive great support from SARA, the CCC&TSPM and local church bodies and churches nationwide, so that the new campus of this seminary may truly be brought to completion.

**International Exchanges**

NJUTS holds to the principles of independence and self-administration, and at the same time values friendly contacts with the Church/ecumenical. We welcome visitors from all sectors of society, friends and brothers and sisters to visit Jinling*.

Every year, dozens of international groups and groups from Hong Kong, Macau and Taiwan visit our campus, along with countless individual visitors and groups from around China. These include experts, church leaders and international dignitaries as well as ordinary Christians, and friends from outside the church. Through their visits to NJUTS they gain a more profound understanding of Chinese Protestant theological education and then carry around the world with them the beautiful witness of NJUTS. According to our statistics, from January to December 2012, the seminary foreign affairs group received fifteen groups from the Americas, nine from the Asia-Pacific region, six from Europe and one from Africa for a total of thirty-one groups, altogether 336 persons. Every year we invite scholars from overseas to teach in our seminary; presently we have three foreign scholars who have been teaching long-term at NJUTS, one from Germany and two from the U.S., as well as

* Jinling 金陵 is an ancient name for Nanjing; the Chinese title of the *Nanjing Theological Review*, for example is *Jinling shenxue zhi* 金陵神学誌. Many will be familiar with the former Ginling or Jinling Women’s College.
a larger number of short-term professors. Our teachers also take part in groups sent overseas under the auspices of the CCC&TSPM who initiate research and academic exchanges with seminaries and churches abroad. Through the efforts of both our senior and new generations in exchanges with churches overseas, NJUTS enjoys a rather high profile in the international arena.

**Publishing and Distribution**

The mission of the NJUTS publications ministry is to make clear the gospel truth, to spread the good news and to build a platform for Theological Reconstruction. Our publications ministry has a history of over thirty years, beginning prior to the reopening of NJUTS in the 1980s. At present our main output comprises two periodicals, the *Nanjing Theological Review* (NTR) and *Correspondence*, along with a variety of other devotional, pastoral, biblical studies and theological titles. From its inception in 1914, the NTR has been published for almost a hundred years. Since the reopening of NJUTS, the NTR has been the seminary journal, keeping up with the times and promoting theological reflection in Chinese Protestantism, developing its role in creating a platform at home and abroad for theological study and exchanges. *Correspondence* (publication frequency was changed from quarterly to bi-monthly in the mid-90s), is aimed at the grass roots churches. Each issue contains articles on Bible interpretation, sermons, pastoral ministry and devotions, etc. For many years the circulation has stood at over 40,000 annually; it is deeply appreciated by pastoral and lay workers. In recent years, based on extensive research, the Editorial Office has developed annual publishing plans, to implement the publication of both academic and general books in biblical and devotional studies, drawing on publishing resources both inside and
outside the seminary, striving to achieve a double harvest of both spiritual and economic benefits.

NJUTS has also published and distributed the *Lay Training Series*, the *Correspondence Series*, and the *NJUTS Pulpit Series* as well as assisting the CCC Commission on Theological Education in the publication of the *Theological Education Series* and other titles such as the *Catechism*. Of these, total distribution of the *Catechism* over a period of many years totals over six million copies; it is essential reading on the faith for pastoral workers and believers alike.

The Distribution Department bears the work of providing Bibles, devotional works, theological reference works and other Christian books and periodicals across the country. NJUTS publications are available at our bookstore.

**Alumni Communications**

Most of those in leadership positions in the CCC&TSPM, provincial Christian Councils and Three-Self organizations, NJUTS, regional seminaries and Bible Schools and churches are alumni of our seminary. Churches and theological seminaries and Bible schools nationwide praise our graduates; they are always in demand. Churches make up the vast majority of graduates’ employers. Most graduates are highly satisfied with their work. NJUTS cares for every single one of its alumni. Though our graduates can now be found all around the world, their alma mater is always praying for them and does its utmost to continue to help them. In recent years, based on year of graduation, we have held an annual reunion week every October; this venture has gained warm response and support from our alumni.

The alumni work group sends current issues of the *Jinling Newsletter* and the *Nanjing Seminary Journal* gratis to all alumni, so that even following graduation they may continue to grow with the seminary and continue to feel part of the larger seminary family.
Summary

The following experiences shed light on why NJUTS enjoys a fine reputation today at home and abroad:

NJUTS is run by the CCC&TSPM and we have operated according to the law in education and teaching. We want to continue to maintain a good relationship with and get more support from the government.

We have depended on the support of our alumni and the churches.

We have strengthened management and increased efficiency.

We have cut costs and improved efforts to guarantee security of school funding.

We have strengthened extensive exchanges with seminaries and church organizations throughout the world.

For our seminary’s continued growth, we must thank the Central Party and government leadership for the care shown us and for support from all levels of government. At the same time, our seminary witnesses to the excellence of the Party and government policy of freedom of religious belief and to the fruits of reform and openness. Additionally, NJUTS serves as a model for all Chinese Protestant seminaries and Bible schools. In the twenty-first century, NJUTS has matured from one of the first fruits of the Three-Self Patriotic Movement of Protestant Churches in China into the base for Chinese Theological Reconstruction today. On the foundation of the work of the senior generation of teachers headed by Bishop K.H. Ting, under the leadership of our new president the Rev. Gao Feng and with the devoted efforts of all faculty and staff, we have overcome difficulties, actively developed our work, and achieved gratifying results. NJUTS is continuing to move forward in the midst of building a Chinese theological framework, moving toward building a seminary renowned for excellence at home and abroad.
Ninth National Chinese Christian Conference: Closing Address
GAO FENG

With gratitude for the favor and guidance of our Father God, the Ninth National Chinese Christian Conference (NCCC) has been brought to a successful completion.

Our meeting this year has been held in the midst of the new situation in China where people of all ethnicities are studying in depth and implementing the spirit of the Eighteenth Party Congress and working hard to build a moderately well-off society, as well as among practical efforts by the overwhelming majority of Christian believers to play an active role in response to the times. The leadership of the United Front Work Department (UFWD) and the State Administration for Religious Affairs (SARA) has been present at both the opening and closing of our conference and made important speeches. Representatives of other religious bodies have brought their congratulations, which is a great encouragement to us.

This meeting has deliberated on and passed the “Work Report of the Joint Standing Committees of the Eighth Three-Self Patriotic Movement of Protestant Churches in China and the Sixth China Christian Council”; revised and passed the “Constitution of the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China,” and the “Constitution of the China Christian Council”; discussed and passed the “Resolution on the ‘Work Report

* See Chinese Theological Review 25 for a translation of this report.
of the Joint Standing Committees of the Eighth Three-Self Patriotic Movement of Protestant Churches in China and the Sixth China Christian Council,” the “Resolution on the Revised ‘Constitution of the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China,’” the “Resolution on the Revised ‘Constitution of the China Christian Council,’” the “Resolution on Resisting Heresy and Opposing Cults,” “A Chinese Christian Proposal to ‘Mobilize the Positive Energy of Religion for our Common China Dream’” and the “Open Letter to Our Brothers and Sisters in Christ throughout China.” This meeting marks the first time we have used the anonymous ballot method in electing new Standing Committees and leadership teams of the CCC&TSPM. This is a step forward and we will redouble our efforts in this regard.

During the meeting, delegates gave their full and conscientious attention to the various reports, enthusiastically discussed the “Work Report” and other conference documents, actively made positive suggestions and put forward profound and incisive views to benefit the healthy development of the churches and ways that Protestant Christianity can mobilize its positive energy as part of the harmonious society. In order to establish our churches well and enable their healthy development, we need to continue our efforts in the following areas:

1. Maintain love of country and love for the church and continue to advance Theological Reconstruction. Following the path of Chinization is the foundation of a smooth future course for Chinese Protestantism. To follow this path, we must continue to uphold the Three-Self principles, adhere to patriotism and love of the church, and continue to advance Theological Reconstruction. Theological Reconstruction is the deepening and development of the Three-Self Patriotic Movement. To move forward with Theological Reconstruction, we must continue to integrate
with traditional Chinese culture and engage the message of Chinese social progress in our era. We must strengthen exploration and study of theological contextualization and indigenization of the churches, promote development in Theological Reconstruction toward theological depth, and gradually establish a systematic theory of Chinese Christian theology. In promoting Theological Reconstruction, we must continue a two-handed approach, on the one hand strengthening the study of theoretical theology while on the other hand encouraging widespread practical use of our achievements in the theoretical field. In order to do this, we must intensify theoretical study, promote its systemization and normalization, and promote the implementation of the “Five Year Plan for Theological Reconstruction Promotion Teams,” to enable the timely application of the fruits of theological theory in sermon preparation and their effective reflection in church practice.

2 Adhere to the consolidation of self-strengthening and promote the harmonious and healthy development of the churches. “To forge iron, you must be tough yourself.” We must continuously strengthen the self-building of the CCC&TSPM, including that of organization, thinking, system and personnel. We must effectively strengthen the building of the church style, improve our work style, carry out the democratic spirit in running the churches, and intentionally accept supervision by pastoral workers and lay believers. Through increased self-building, we establish a good image and continue to grow the influence and cohesion of the CCC&TSPM.

Strengthening unity and mutuality is an important foundation for the healthy development of Chinese Protestantism. Through the strengthening of self-construction and increased awareness of service, the CCC&TSPM continues to enlarge unity, especially in serving and uniting the community of believers outside CCC&TSPM.
Protestant churches already practice united worship as well as mutual respect and adhere to a path of unity with regard to different faith traditions. We must unite with and lead all Protestant Christians to be patriotic and law-abiding, to adhere to a correct faith, to oppose unlawful and illegal actions, resist all types of heresy and cults and promote the harmonious and healthy development of the Chinese Protestant churches.

3 Hold to the responsibility to serve, such that the church becomes a better witness. Actively taking up social responsibility is an important path to merging with society. Profound changes are taking place in Chinese society and Chinese Protestantism cannot stand aloof. We must reflect on the role and responsibilities of the church in society. Protestant churches must be actively involved in the nation’s journey to a great rejuvenation: breathe the air, savor the civilization, understand its needs, grasp its opportunities and take up its burdens.

We must strive to practice the biblical teaching “not to be served, but to serve.” We must serve society, benefit people and actively initiate charitable endeavors. Philanthropy is the transformation of core Christian values to specific social action and lively practice. It is not a proselytization tactic, but rather an external witness to the gospel of Christ. We must continually deepen the concept of charity, promote the establishment of a culture of Christian charity, constantly create enthusiasm for serving society, renew the shape of social service, and always highlight the positive role played by Chinese Protestantism in economic development, social harmony and cultural florescence. Christians are part of the strength of China. Chinese Christianity should contribute its own strength to the vision of the China dream—the realization of the rejuvenation of the nation—thus enabling churches to become a more beautiful witness in today’s society.
From the preparations to this successful conclusion, the Ninth National Chinese Christian Conference has received huge support and aid from the UFWD and SARA. I would like to express our heartfelt gratitude to them. The government religious authorities in every province (municipality and region) have also shown their concern and support and I am very grateful to them as well. During the preparations and during the meeting itself, the hard work of all staff involved guaranteed the smooth running of the conference. The staff of the Friendship Hotel has provided us with enthusiastic and thoughtful service; I want to thank them all on our behalf. I would also like to thank the many church colleagues and brothers and sisters at home and overseas who have prayed for this conference. I believe God has heard their prayers and I believe God will send his blessing on China and on his church!

Together we have experienced and witnessed the huge changes that reform and openness have brought to our great nation over these more than thirty years, and together we have contributed our own efforts to building up Protestant churches in step with the times. And thus we greatly cherish the historical opportunity of the rejuvenation of the nation, our hard-won environment of a harmonious society and the good momentum for healthy development of the churches. Let us respond together to the calling of God in these times, and with the guidance of the Holy Spirit, and hearts filled with confidence, run the course that is set before us. We believe that tomorrow will be even more beautiful for Chinese Protestantism.

Gao Feng 高峰 is the president of the China Christian Council. This address was delivered on September 8, 2013 in Beijing.
Time slips by almost imperceptibly. Sixty years ago on a hot August day, the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China (TSPM) was established in Beijing. Today, on another August day, our hearts and the temperature outside are as heightened and warm as on that day sixty years ago, as colleagues and fellow Protestant Christians from around the country, hearts full of gratitude and joy, gather here in Shanghai for this solemn commemoration of the sixtieth anniversary of the founding of the TSPM. Please permit me to give a warm welcome and sincere greetings on behalf of the TSPM and the China Christian Council (CCC) to all the leaders, the senior generation of the church, scholars, and honored guests from China and abroad together with all church colleagues and believers attending this great occasion.

For Chinese people the sixtieth year, of a person, an event, an institution, etc., evokes special feelings. In 1950, Mr. Y.T. Wu and others of the senior generation of the church, filled with patriotic sentiments, took thought for the future of the Protestant churches in China and decided to launch the Three-Self Reform Movement, an action that drew a warm response and support from Christians throughout the country. In 1954, the number of signatures in support of the Reform Movement totaled more than two-thirds
of believers in China, and the Chinese churches showed forth a completely new image of independence and self-management. From July 22 to August 6, 1954 the First National Chinese Christian Conference was held in Beijing (NCCC). This was the “first conference at the national level after Liberation at which Chinese Christians cast off the shackles of imperialism and stood up, to build a truly self-governed, self-supported and self-propagated church”; “an expression of the broadest unity in the history of the Chinese Christian churches.” The Three-Self Patriotic Movement of Protestant Churches in China was formally established at that meeting as the leading body at the national level for the promotion of TSPM. Its aims were: “to unite all Christians in China for the thorough realization of self-government, self-support and self-propagation in the churches; to take an active part in the movement to oppose imperialism and love the country; and to safeguard world peace.” Afterwards, Christian Three-Self Patriotic Movement Committees were set up around the country.

For the past sixty years, TSPM at the national and local levels has made great achievements: It has led the Protestant churches and believers to raise their patriotic awareness, to build new China, and to serve the broader situation of reform and openness; assisted the Party and government to thoroughly implement the policy of freedom of religious belief; defended the legitimate interests of the church and believers. It has led the church to maintain its independence and run the church well according to the Three-Self principles; to deepen TSPM in the new situation and promote Theological Reconstruction; to advocate for church social service and realize its irreplaceable role in philanthropic endeavors and other areas. We gave a beautiful witness for Chinese Christianity and gained the affirmation of all sectors in society as well as a positive assessment from the Church ecumenical.
(1) Under the leadership of TSPM, the majority of Chinese Christians have raised their patriotic awareness and their ability to discern the cardinal rights and wrongs of politics. They have seen the loveliness of their socialist homeland and become actively involved in building new China, and have made an organic link between love of country and love of church, which formerly many Christians had considered to be in opposition. For the first time in the history of Chinese Christianity there has appeared “a whole generation of patriotic Christians who share a common language with their fellow Chinese.”

(2) TSPM has led Chinese Protestant Christians in self-renewal, independence and self-governance. It has cut relations with foreign mission boards organizationally, financially, and in human resources, so that Protestant churches have fundamentally achieved self-government, self-support and self-propagation. Chinese Christianity has become an endeavor of Chinese Christians ourselves, laying down a firm foundation for and taking a crucial step in promoting the Chinization of Christianity.

(3) In the 1950s, following the biblical teaching to “be one,” TSPM advocated the principle of mutual respect in matters of faith, and led believers to united worship, bringing to an end the plethora of denominations in Chinese Christianity, along with that fragmented and divided situation. Moreover, since the 1980s, it has worked with the China Christian Council to propel Protestant churches into the post-denominational era, speed up progress toward church unity, and make it a creative witness in the Church ecumenical.

(4) In the late 1970s and early 80s, as the churches resumed activities, the TSPM took the lead by resuming its work: recovering church buildings, resuming worship, printing Bibles, restoring seminaries and Bible schools. It became the main force in “rebuilding the temple” of
the Church in China. We then assisted the government in restoring order, assisted churches in recovery of church property and assisted clergy and pastoral workers in implementing the religious policy, etc. TSPM committees across the country played an irreplaceable role and accomplished a great deal.

(5) In October 1980 the Third National Chinese Christian Conference was held in Nanjing. In order to guide and assist local churches in doing their pastoral work well and advance church ministry, the NCCC established the China Christian Council, creating a two-organization management system, or the CCC&TSPM. The 1980 conference achieved a common understanding, rallied Protestant Christians, improved organization and laid an intellectual basis for the rebuilding, restoration and development of the Chinese churches that provided theoretical guidance and established institutional guarantees. These achievements have been and continue to be of great significance for Chinese Protestantism.

(6) Since the implementation of reform and openness, the CCC&TSPM have worked together to safeguard national interests and build up the church, have strived to serve society and have worked particularly to consolidate and deepen the Three-Self Patriotic Movement and advance Theological Reconstruction in the new situation. CCC&TSPM have led believers to be patriotic and law-abiding, to increase their civic awareness, sense of social responsibility and so on, and has undertaken new explorations, taking a new step onto the path of the Chinization of Christianity.

Colleagues and fellow believers, the TSPM has seen great achievements in its work in the course of sixty years. But at the same time, in particular historical eras, TSPM, together with our nation and society, has experienced the hardships of history and faced every kind of challenge and setback. This requires that we remain vigilant. Today, we
hold this commemoration of the sixtieth anniversary of the establishment of TSPM to review the achievements made over sixty years and identify for TSPM a mission for a new era, clarify our goals for the future and strive to play a more active role in this new era. I would like to make several suggestions in this regard:

1. Carry on and develop our fine tradition of love for country and love for church. Looking to the future, TSPM committees at the national and local levels should lead clergy, pastoral workers and believers to identify with the path, theory and system of China’s development. We are all in the same boat. Christians must contribute their strength to promote social justice and enhance the people’s well-being, build a beautiful China and achieve a moderately well-off society. Further, we must build a prosperous, democratic, civilized and harmonious modern socialist nation.

2. Give further impetus to Theological Reconstruction. We must continue to deepen Theological Reconstruction and gradually establish Chinese Protestant Christianity’s own systematic theology. We need to pursue a two-fold approach, on the one hand raising the level of theoretical research, while on the other making theory accessible for use in the pulpit. We must combine faith and life topics, bringing together our belief in the heavenly mission with citizenship, life in the Spirit with everyday life, hope for the world to come with responsibility for this world. We must promote service and enhance harmony, while also resisting infiltration, opposing extremism, resisting heresy and opposing cults. We must lead the way to healthy development in the Chinese churches.
Hold to independence and running the church well according to Three-Self principles. “Three-Self has never pursued Three-Self merely for the sake of Three-Self.” The TSPM is a multi-purpose tool in God’s hand for the building up of the Chinese church. Its vision is to establish in the land of China “a church that is very well governed, very well supported and very well propagated.” Today, on the path of running the church well according to Three-Self principles, there are both opportunities and many challenges. This requires that TSPMs at every level work together with one accord with the CCC to give full scope to their organizational role: in guiding and assisting the churches with their ministries, such as establishing a new system in the churches and in personnel training; in strengthening and standardizing management; promoting democratic running of the church, improving pastoral capacity and striving to enhance unity, thus making the Protestant churches in China churches that adhere to tradition, practice good governance and gain favor among the people and favor with God.

Strive to develop charitable works and be bold to shoulder social responsibility. National and local levels of the CCC&TSPM should lead the churches and believers to adhere to the concept of loving others as oneself, to practice the biblical teaching of being light and salt, to actively engage in charitable work, to have care and concern for society, to love the people, and to bear witness that glorifies God and benefits the people. We must dig deep to bring out the positive elements of humane care, ethics and social responsibility contained in Christian doctrine and transmit their positive energy. At the same time, we must constantly strengthen our churches’ sense of social responsibility.
and raise believer’s civic awareness in order to actively contribute to China’s implementation of rule of law and innovative social management.

Under the leadership of the Communist Party of China, the whole nation is united and striving to realize the China dream of the rejuvenation of the nation. The mission of Chinese Christianity in this era is to identify with the China dream and put it at the center. This means that the TSPM must constantly strengthen its self-construction, further enhance its management function and cohesiveness and lead all Chinese believers to build up harmonious and healthily developing Protestant churches, constantly advance the Chinization of Christianity and speed up adaptation to socialist society.

To this end, we take the opportunity offered by this commemoration of the sixtieth anniversary of the TSPM to hold a seminar, “The Chinization of Christianity.” This is not a new topic; it has historical, internal and essential links to the independence movement and to indigenization in the history of the Chinese churches, and especially following the establishment of the People’s Republic of China, the founding of the Three-Self Patriotic Movement and Theological Reconstruction. The exploration and efforts in the Chinization of Christianity are aimed at enabling Christianity to put down roots in Chinese culture, ethnicity and society, and in that context to establish a church that is both in line with biblical teaching and one that possesses distinct Chinese culture and is in sync with the times. Our church would be recognizable by Chinese society and people, and at the same time, a church whose experience and witness can be appreciated and studied by the Church ecumenical.

With the implementation of reform and openness, especially since the advent of the twenty-first century, we
have achieved remarkable results in building up our church: the launching of Theological Reconstruction; the continual deepening of TSPM. However, in the matter of exploring the building of our church’s own system of theology, along with a church institution consonant with both Chinese national conditions and church conditions, one that can be integrated with China’s fine cultural tradition and advanced socialist culture, one that can, in the context of an era of profound social revolution, transmit a positive energy, and play an active role, our reflection has not yet been profound enough and our achievements are insufficient. We are still far from meeting the expectations all sectors of society have placed on us. Actually, in China’s long history of ethnic and religious integration, other foreign religions have combined with Chinese culture and left a profound mark on Chinese people’s religious faith, philosophical concepts, literature and art, ritual and customs. These are examples of successful Chinization. This inspires us: the path of Chinization is an essential one for Christianity in putting down roots and being built up, as well as for its future development in China. It is the proper meaning of a Chinese Church.

One of the visions in launching the Three-Self Patriotic Movement and the establishment of the TSPM, was to “bring about a church managed by the Chinese ourselves”; “to create a Chinese Christians’ own theological system.” In the early 1980s, Bishop K.H. Ting 丁光训 declared many times to the Church ecumenical that as for the church, Three-Self proposed its Sinicization—the development of the church’s Chinese characteristics, thus “[having] a gospel to proclaim to the people.” “In the past thirty years we have spared no effort to make the church Chinese. Speaking of the Church of Jesus Christ in China, this is a matter of life and death.” At the opening ceremonies of the Ninth National Chinese Christian Conference in 2013, the director of SARA clearly pointed out that holding to the path of Chinization is the
foundation of Chinese Christianity. Chinese Christianity must stand at a new historical starting point, grasp the historical opportunity and advance the course of Chinization of Christianity from a deeper level. Clearly, the Chinization of Christianity is the common vision among knowledgeable persons in and outside the church regarding its future development.

Chinization of Christianity means the realization of the “self” of Chinese Protestantism. The crux lies in establishing our own systematic theology through Theological Reconstruction, thereby guiding the development of the church’s ministry, the spiritual formation of believers and the church’s adaptation to socialist society. At the same time, the study and practice of the Chinization of Christianity involves how to view and deal with church-state relations, interaction with the community, integration with the culture, adaptation to the context, contact with the body of the church, etc. In furthering the Chinization of Protestant Christianity, the church cannot adopt an isolating, behind-closed-doors stance, but needs the guidance and support of concerned leaders, needs understanding and exchange with scholarly circles, needs the prayers and sharing of the Church ecumenical—only where there is both difference and mutual appreciation, will Chinization of Christianity be more than a partial process. And this is also why we have invited overseas as well as domestic participants to this symposium. We would hope to listen to your wisdom, insightful analysis and beneficial suggestions. We hope our church colleagues will also take an active part, constantly raising our knowledge of the significance of the Chinization of Christianity, join our team to reflect on the this endeavor and become engaged in Theological Reconstruction. Let us together advance the masterwork of Theological Reconstruction and shape a beautiful blueprint.
We believe that, as it has always been in the sixty-year history of TSPM, during the coming days as we strive to achieve the Chinization of Protestant Christianity, Jesus Christ is moving our good work and will bring it to completion. He is always illuminating, helping and leading us. We must pray to him, beseech his light, grace and calling.

Finally, I wish every leader, guest, colleague and fellow believer health, peace and happiness during this time in Shanghai. The grace of God be with you!

Fu Xianwei 傅先伟 is chairperson of the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China. The celebration and seminar were held August 5-6, 2014 in Shanghai.
We gather today to celebrate the sixtieth anniversary of the establishment of the National Committee of the Three-Self Patriotic Movement of Protestant Churches in China (TSPM), and to discuss the significant topic of the Chinization of Protestant Christianity. This gathering embodies the character of the Chinese church, one schooled in adversity and skilled in reflection. This is commendable. First of all, on behalf of the State Administration of Religious Affairs (SARA) I would like to congratulate the TSPM on its sixtieth birthday, and express my respect for friends from Christian circles and all honored guests present.

Sixty years ago, Mr. Y.T. Wu 吴耀宗, one of the senior generation of patriotic Chinese Christian leaders, responding to the great change represented by the founding of new China and taking thought for the future and destiny of Chinese Protestant Christianity, resolutely initiated the Three-Self Reform Movement and, later, the Three-Self Patriotic Movement of Protestant Churches in China. From that day forward the Chinese Protestant churches changed their image, embarked on a new course and saw gratifying growth.

Throughout these sixty years, Protestant churches in China have maintained a correct direction. Chinese Protestantism has held high the banner of patriotism, and held to the principles of independence and self-governance. In obedience to the interests of the whole nation and the highest interests of the people, it has been of one breath with
the motherland, sharing the people’s destiny and following the path of adapting to socialist society, it has made continuous new progress. Through constant effort, Chinese Protestantism has cast off the name of “foreign religion” and bid farewell to the old era when “one more Christian meant one less Chinese.” It has entered upon a new period when “one more Christian means another good citizen.”

The Chinese people have also changed their view of Christianity. The Three-Self principles are growing in popularity and have become the ethos shaping the image of the churches, the glorious banner leading Chinese Protestants to walk with the motherland and a strong guarantee promoting the healthy development of the Chinese Protestant churches.

For sixty years, Chinese Protestantism has adhered to integration with society, guiding Christians to consciously abide by national laws, constantly enhance their national and legal awareness and civic consciousness, and consciously carry out normal religious activities within the scope of the law and policy. It has encouraged Christians to engage themselves in the great endeavors to build socialism and reform and openness, to be light and salt at work and in their everyday lives, to glorify God and benefit the people. In initiating public philanthropy, it has encouraged Christians to lovingly dedicate themselves to help the needy and enhance social harmony. By respecting other religions and beliefs, it has encouraged Christians to abandon a mentality of domination and exclusivity, promote respect and tolerance, carry out dialogue and exchanges, and promote religious harmony. By respect for China’s outstanding cultural traditions and fine customs it promotes a Chinese-style Christian culture.

For sixty years, Chinese Protestant Christianity has persisted in self-construction. Following the Three-Self
principles and church practice, it has established and strengthened the CCC&TSPM organizations and formed a more complete management system and operating mechanism. It has carried out Theological Reconstruction, exploring the formation of a systematic theology in conformity with the conditions of both China and the church. It has recovered religious venues and built new ones, and achieved a democratic system of management. It has strengthened theological education and training, resulting in a corps of qualified clergy and pastoral workers and evangelists. It has raised the quality of faith among believers and established “right faith and conduct” to prevent the spread of cults. The capacity for self-management of Protestant churches continues to rise, moving from “three-self” to “three well.”

At the same time, we should take note that our society is in the midst of profound changes, and adherence to Three-Self principles faces many challenges. For example, how can promoting running the church well according to Three-Self principles help more Christians to recognize these principles and join the TSPM organization? In developing dialogue, exchanges and cooperation with Christian organizations outside our borders, how can we effectively resist interference and infiltration by hostile outside forces? While the number of our Christians is constantly rising, how can we effectively prevent disorder and chaotic activity that would be an attack on social order? All these are real challenges and historical topics facing the Chinese Church. They must be dealt with conscientiously and the path to correct resolution sought.

Throughout the sixty years of development and change in Chinese Protestantism, Three-Self has achieved great things; in one sense, its mission has ended, in another it still has a long way to go. We have taken the opportunity of
this commemoration to have a discussion on the issue of the Chinization of Christianity. This is not only a departure from the usual style of commemorations such as this, it also reflects a mission the church bears. The realization of the Chinization of Christianity is an important goal of running the church well according to the Three-Self principles, a necessary requirement of adapting Protestant Christianity to socialist society. Running the church well according to Three-Self principles opens a path for the Chinization of Christianity and propels it forward. The Chinization of Christianity will further consolidate and deepen Three-Self. Here, I will make three suggestions for promoting the Chinization of Protestantism for your consideration.

First. Deepen the promotion of a theology with Chinese characteristics. The key to achieving the Chinization of Christianity is the Chinization of theology. For over a decade, Chinese Protestantism has been engaged in Theological Reconstruction, an endeavor based on biblical teachings and adherence to basic Christian faith. It has also been adapting to China’s national conditions and integrating with Chinese culture. This general direction is correct. At present, Theological Reconstruction is approaching a breakthrough, something we very much look forward to. The next step, the focus of my recommendation, is research on two issues: First to discover elements within Christian doctrine that are consonant with the core values of socialism and further enhance their compatibility with mainstream social values, educating believers in social morality, professional ethics, family virtues and personal morality to build an ethical, moral and service-oriented Protestant Christianity. The second is the need to make a deeper study of the profound integration of Christian culture and traditional Chinese culture and use Chinese culture to interpret classic Christian doctrines and express religious faith, enrich
Christian culture and shape a Christian culture with Chinese characteristics. Chinese Theological Reconstruction must both carry on the theoretical achievements of the senior generation of theologians and also be bold to innovate, to constantly push deeper, to promote this effort at every level from the top down, as well as being skilled in summarizing the fresh experiences taking place at the grass roots.

Second. Make more thoroughgoing improvements in the management system of the Chinese churches. Management systems in church institutions in other countries differ according to their national conditions. Since the founding of new China, Chinese Protestant Christianity has followed the profound changes in China's social system, and, beginning from the actual conditions of Christianity in China, has established a church management system and mechanism with its own special characteristics. Several decades of practice have proven that the management system and mechanism of Chinese Protestant churches accords with reality, operates effectively and has its own unique and outstanding character. At the same time, we should note that any new system has to undergo constant adjustment and reform, gradually maturing as it is improved. The issue before us now is how, in accordance with the need to embody a mass, widespread and ecclesial character, to further strengthen and improve the management system and mechanism of Chinese Protestantism. Embodiment of a mass character refers to enhancing the cohesion and influence of the Protestant organizations among the overwhelming majority of Protestant Christians; embodiment of a widespread character refers to improving the ability of those organizations to unite more broadly with believers from former denominations and those who remain outside Christian patriotic organizations; embodiment of an ecclesial character means enhancing the role of the Christian organizations in strengthening guidance in church affairs.
At the same time, we must explore improved modes of relationship between government and Party departments and Christian organizations, between Christian organizations at different levels, and between Christian organizations and churches and meeting points, making them more scientific, standardized, reasonable and efficient. According to the relevant state laws, regulations and policies, we need to summarize theoretical achievements and practical experience in the Chinization of Protestant Christianity, strengthen the constitutions and regulations of the church organizations, and promote standardization, systematization and adoption of procedures in every ministry of the church.

To sum up, through reasonable improvements and necessary adjustments, the active role of Christian organizations in promoting the healthy development of Christianity must be furthered, the harmony between Christianity and society in every aspect enhanced, and the internal solidarity and unity of Christianity strengthened.

Third. Probe deeply into effective paths of adapting religion to society. The history of Christianity is both one of proselytizing across peoples and areas, and at the same time, of indigenizing and contextualizing faith. If Protestantism is to adapt to Chinese society, it must bring about a shift from “Christianity in China” to “Chinese Christianity.” We must guide Christians to support the CPC’s leadership and the socialist system, to put the interests of the nation and the interests of the people first, to consciously develop religious activities within the scope of the law, regulations and policies, and to resolutely resist all sorts of heresies and cults and all illegal and unlawful activities that make use of Christianity. We must guide Christians, according to their own abilities and dedication to their work, to integrate individual dreams into the national dream, guide them to be honest and trustworthy, to conduct themselves civilly and
to be good citizens and good Christians, witnessing to their faith in realizing and living out the Chinese dream.

The expression of faith and the life of the church should be more in line with Chinese tradition; the tendency to look only to the West must change to reflect the Chinese style in hymns, church architecture and liturgy. Traditional popular culture and Chinese traditions of venerating ancestors, wedding, funeral and marriage customs, festivals, and ethnic customs should be treated with understanding and respect and without being derogatory or exclusive. Churches should emphasize social ministries, actively engage in philanthropic activities, care for those in difficulties in a spirit of universal love, win social respect through professional conduct and social recognition through fine performance. The Christian organizations should take the initiative to aid Party and government in resolving social conflicts and lead believers in maintaining good relationships in the family and with neighbors and colleagues and advocate for a harmonious culture.

Promoting the Chinization of Protestant Christianity is a complex undertaking. There are three relationships that must be dealt with correctly. The first is the relationship between Chinization and ecumenism. Chinization is not a move toward isolation, rather it should strengthen friendly exchanges with churches of other countries in an attitude of openness, each enriching itself through mutual study, improving itself through mutual learning, and gaining valuable experience through one's own healthy growth that will contribute to the Church ecumenical; it means sharing the beautiful witness of the Chinese churches.

The second relationship is that among political, church, and academic circles. In promoting Chinization we must rely on the effort of Christian circles, but the process cannot be separate from the support of Party and government ministries and experts. Party and government ministries
should attach great importance to, enthusiastically encourage and create beneficial policy conditions and a social environment conducive to Christian efforts. We hope also for the concern of academic circles, that they would offer intellectual and academic support on a basis of mutual respect. Such a structure allows quicker and more stable progress.

Third is the relationship with other religions. The major traditional religions that exist in China today were mostly introduced from beyond our borders, and all without exception have worked hard to bring about Chinization, or Sinicization. Buddhism was the earliest to arrive. Through tireless efforts, it came gradually to be integrated into Chinese culture, finally forming a Buddhist culture with Chinese characteristics. We should note that Buddhism is the most successful example of Chinization. Christianity was last to arrive and still has a long road to Chinization. Protestant Christianity must take the initiative in dialogue and exchanges with the other religions, study and draw on their experiences and methods in their practice of Chinization and create a good situation of mutual study, encouragement and common progress.

The promotion of the Chinization of Christianity is both a significant practical task and a glorious historical mission that requires steadfast effort. Progress comes step by step and achievement requires time. Sixty years ago, the launching of the Three-Self Patriotic Movement and the establishment of the TSPM Committee started the process, allowing Chinese Protestant Christianity to recover itself and to reshape itself. Today, sixty years later, the banner of TSPM has been passed to this generation. We must conscientiously reflect on Protestantism’s role and historical mission in Chinese society, and continue to advance the process of Chinization, thus writing a new chapter for TSPM.
Finally I wish you all peace, good fortune, happiness and health!

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*Tian Feng*, No. 417 (September 2014): 4-6.
Protestant Christianity’s development in China, its adaptation to and integration in Chinese society, and the relationship between Christianity and Chinese culture remain critical issues of inquiry in Chinese religion today; issues that have not yet been completely resolved.

The case of Christianity is typical of East-West cultural encounter and exchange. Christianity originated in Asia and its cultural elements were originally part of the Oriental cultural area. Because it survived and spread in the area around the Mediterranean during the ancient Roman Empire, however, it was able to link elements of both Western and Eastern cultures, incorporating the spirit of ancient Greek thought and Roman social context, forging the Western cultural mode and foundations of thought, which have been its typical culture and inner spirit since the Middle Ages. When Christianity returned to Asia, it had basically become the cultural form of Western spiritual beliefs and thinking; the encounter of Christianity and Chinese society and culture generally was understood as the historic meeting of Western and Eastern culture in China. Chinese people’s acquaintance with Christianity was thus representative of its encounters with Western culture. The arrival of this form of Christianity in the East, along with its complex interweaving with the political culture of Western nations, was experienced by the Chinese as pressure from an “alien” culture, and their response was to see Christianity as a “foreign religion.” There was a sense of distance, of strangeness.
It is in this sense that Protestant Christianity in China now has its duty and mission of Chinization. Chinese cultural tradition is very tolerant of diversity; thus this Chinization is certainly not a demand that Christianity completely discard its Western cultural elements. What is required is an active openness and absorption that transcends East and West, an ongoing and proactive renewal and rejuvenation.

Buddhism, Christianity and Islam are all religions with foreign origins, and all have needed and need to Sinicize. Only through this process can they be grounded and acclimatized, enter into society, gain cultural knowledge and understand the people’s feelings. For example, Buddhism, which has been more successful in this than others, historically went through a dual political and cultural process by which it gradually became a genuinely “Chinese religion.”

With regard to Christianity, Sinicization (or Chinization), in these two senses is essential; moreover, in our current conditions, it is particularly urgent that it be achieved as soon as possible. In its nearly fourteen-hundred-year history in China, Christianity has experienced many twists and turns, especially in its complex social and political experiences. Its “encounters” with Chinese society and culture were also very troubled. Nothing went smoothly. Christianity entered China four different times and three times it failed. What made it finally possible, on the fourth attempt, for Christianity to gain a foothold in China was due to a complicated historical background and its objective political involvement. This left a dark shadow, such that in modern Chinese society it basically finds itself marginalized as a religion and seen as “alternative.” Such antagonism and tension reached its peak in the twentieth century, causing a very dramatic change and contrast between the first half of the century and the latter half in the Christian experience in China. But it was just such reasons and historic opportunities
that have enabled Christianity to face squarely the necessity to Chinize or Sinicize and explore how to go about it.

Sixty years ago, Protestant Christianity in China opened a significant page in this process in the political sense. On the political level, the TSPM is a symbol of Sinicization and the establishment of the TSPM National Committee is its achievement. Today as we commemorate the founding of the TSPM National Committee and discuss the significance and method of Chinization, while it has been historically inspiring, there is an even greater need for opening up and innovation in Chinese Protestantism.

With its formal establishment in 1954, the TSPM Committee drafted a constitution and defined its aims for the modern development of Chinese Protestantism. Its fundamental spirit is defined thus (from the 2008 revised version):

The aim of this organization is to: uphold the principles of self-government, self-support and self-propagation and an independent and self-run church; to lead Christians to love the nation and the church, to glorify God and benefit the people; to abide by the Constitution, laws, regulations and policies of the State; to observe socialist mores; to strengthen unity inside and outside the church; to serve in order to run the church well and lead all Chinese Christians to play a positive and active role in building a harmonious society and enable the church to adapt to socialist society.

With regard to its basic spirit, this statement is primarily the public expression of Chinese Protestantism and stresses its Chinization in a political sense. What is essential here is that the TSPM should first of all be understood by the majority of Chinese Christians as a political movement to love the country and love the church. The Chinese Protestant
leader Mr. Y.T. Wu 吴耀宗 (1893-1979) and others went repeatedly to Beijing for a series of discussions about the movement with Premier Zhou Enlai and other state leaders. TSPM truly took shape only with inspiration and encouragement from Premier Zhou. Therefore, TSPM was not purely a religious movement, but a social and political movement of the Protestant churches closely linked to Chinese society and politics and a positive response to both. Based on this understanding, we must affirm the political significance of “Three-Self patriotism,” must carry forward the important spirit of Chinese Christian patriotism and love of church. We do this to enable the Protestant churches in China to actively adapt in the new situation of Chinese reform and openness, be in step with the times, and take the Chinization of Protestantism to deeper development, to new achievements, and in so doing write a completely new history of Chinese Protestant Christianity in the new context of society and our times.

The basic attitude or principles toward religion in China today can be summed up as “active guidance,” “strengthened management,” “independently run [by religions themselves].” This is particularly important for Chinese Christianity and is something that must be stressed in Chinization. “Active guidance,” should include active guidance in society, politics, religious doctrine, practical ethics and other areas. This requires that we make a positive explanation of the basic truth of Christian faith, doctrinal teachings and ethics, and do our utmost to identify what in Christian faith is beneficial to the core values of socialism and in line with the mores of socialist society. We cannot effect a wholesale negation of religious doctrine and its theological theories.

“Strengthened management” should include scientific management, in accordance with the law, of Christian social activities and their corresponding religious activities to enable the majority of believers to have a conscious sense
of citizenship, to enable church liturgy and other social activities to defer to Chinese national conditions and the political system, to facilitate the organic integration and complementarity of “denotative” management of social organization building and the “connotative” management of traditions such as teachings and rituals. We cannot arbitrarily treat religion based on personal likes or dislikes, ignoring the dignity of the law.

“Independently run” should include forming national religious characteristics, recognizing the significance of facilitating the Chinization of a foreign religion in China, fully understanding the history and present status of religion-state relations in China, enabling Chinese religious circles to actively and enthusiastically be patriotic and religion loving, enabling religious community organizations to become a subsystem of our social system, internal organic components of our political and social construct. It should include placing leadership and guidance authority for Chinese religion firmly in the hands of patriotic and religion/church loving leaders and not pushing the majority of religious believers aside as if they were alien to us. We should avoid creating opportunities for outside or hostile forces to interfere, infiltrate or cause harm. The TSPM has already taken a crucial step in Chinization on the church and state political level, but work in this area must be done well and there are still efforts to be made.

Chinization of Chinese Protestantism in the cultural sense requires even greater and more arduous efforts. Actually, this is a two-way interaction with positive significance. At the same time that the Protestant church is “becoming” Chinese, Christianity itself can also add to Chinese culture numerous positive, open and improving new elements, new impetus. As Mr. Y.T. Wu said, “As far as the church is concerned, the Sinicization of Christianity is a twofold task: First to reform the church itself according to
the real conditions of China, enabling it to actively adapt to Chinese society; and second to use the social initiative and spiritual resources of the church to effectively engage in the reform of Chinese society and take part in the current reform and development of Chinese culture."

In the twentieth century, Chinese Christian leaders, including T.C. Chao 赵紫宸, Wu Leichuan 吴雷川, Wang Zhixin 王治心 Cheng Jingyi 诚静怡, Wei Zhuomin 韦卓民, K.H. Ting 丁光训, and Chen Zemin 陈泽民 had much to say on the Sinicization of Christianity; their discourses laid an excellent foundation and created useful conditions for our efforts in the indigenization of Protestant Christianity today. This requires constructive dialogue, communication and exchange between Protestantism and Chinese society and culture and its religious traditions, positive comprehension of Chinese cultural orthodoxy, national spirit and temperament. It must incorporate the Chinese social and cultural atmosphere and the spiritual aura; in particular, it must understand the context and mood of Chinese intellectuals and other social elites. The Christian spirit of “prophet” and “servant” and the Chinese “literati” cultural tradition must be brought into an organic integration and harmonious coexistence. In the cultural sense, the Chinization of Chinese Protestantism will not become fashionable by following the commodity society; rather by seeking opportunities for cooperation in cultural renewal and cultural rebuilding, both culture and Christianity will be advanced.

Today, we should have a sense of crisis and urgency about the development of the Chinization of Christianity as well as a sense of crisis that “everyone is responsible for the fate of the nation” with regard to the current context of the Chinese cultural spirit. The China dream of the rejuvenation of Chinese culture is also the dream of the majority of
Chinese Christians, an ideal we should all strive toward. Chinese Protestantism is already tightly bound up with the destiny of China, and Chinization is the essential path for the renewal of Protestant Christianity in China. In this regard, the task is hard and the way is long, and we must be determined and tireless.

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One of the greatest difficulties in understanding contemporary Christianity in China is the lack of or inaccuracy of statistics. Unlike the focus on the preservation of historical missionary era literature and known missionaries and mission agencies, the dearth of authoritative statistics on the current state of Christianity and huge differences in their interpretation is sufficient to lead to differing conclusions. Yet, because of Chinese-U.S. religious interaction in the post missionary period, especially cooperation in field surveys in religion, the “methodology gap” and the “number of believers gap” between China and the U.S. or China and the world, has been significantly reduced. According to statistics recognized by Chinese and foreign academic circles at present, the number of Chinese Protestants lies in the region of 23 to 40 million, or between 1.7 to 2.9 percent of the population of China. According to statistics published by SARA in June 2012, there are 139,000 approved venues of religious activity; these include 56 thousand churches and meeting points. Just in terms of quantity, since reform and openness began in 1979, Chinese Protestantism has indeed experienced a rapid, even exceptional growth.

However, besides the absolute numbers, the status of Protestantism in Chinese society is quite different from what it was in the past. On the whole, Protestantism enjoyed a higher social status in China prior to 1949. The reasons for this can be described as its “three high levels.”

The first is a high level of education and theological training. The Chinese churches were pioneers in Chinese
modern higher education and their schools templates for Chinese institutions of higher learning. Christian colleges and their seminaries not only provided the important “infrastructure” for Christian roots in China, they became the “think tanks” and “talent pools” for the Chinese Protestant churches. In the mission strategy of Protestantism in China, church education always occupied a place of paramount importance.

The second refers to a high degree of social engagement. Prior to 1949, there were broad contacts between Protestant Christianity and Chinese society. Through various gospel ministries as well as education and medical and charitable bodies, the churches not only reached the lowest social levels, but the highest levels of society and politics as well and played a significant role in many of the important periods and events of contemporary Chinese history. There was a disagreement within Protestantism between those who favored the high end or elite approach and those who would opt for the low end or proletarian approach. This actually strengthened Protestant Christianity’s level of engagement in society, its contacts and its influence.

The third refers to its high degree of internationalization. The Protestant Christian missionary movement in China was part of the worldwide Christian missionary movement; that movement was influenced and controlled—intellectually, financially and organizationally—by Western Christianity. From the early twentieth century on, the Chinese Protestant churches had a high degree of independence, gradually appeared on the international stage and made a significant contribution to the world Christian movement. Taking T.C. Chao’s presidency of the World Council of Churches and Wei Zhuomin’s appointment as Henry Luce Visiting Professor in World Christianity at Union Theological Seminary in New York City as indicators, though the Chinese Protestant church was
among the so-called backward churches worldwide, or at least in East Asia, it was at the forefront in the organizational and intellectual construction of Protestant Christianity.

At the same time, what these “three high levels” reflects is the long-term “high level of dependency” of the Chinese Protestant churches on Western mission boards. The actual situation that pertained in these churches has been called the Sino-Western Protestant establishment and the comity agreements for missionary activity. This dependency created obstacles to the indigenization of Chinese Protestantism and had serious consequences on, for example, direct endeavors such as evangelism as well as auxiliary ones (education, medicine and charitable enterprises, etc.). Church organizations were enormous and it was difficult for them to achieve self-support, and difficult to cast off the taint of “foreign religion.” Financially, organizationally and theologically their dependence on foreign mission boards also led to the Protestant churches as a whole being placed in a passive position politically. All this greatly reduced the various achievements of the Protestant churches in China.

In the over sixty years since the founding of the People’s Republic of China in 1949, the social context of the Chinese Protestant church has undergone a fundamental change. The present situation can be summed up as “three marginalizations.”

The first marginalization refers to the marginalization of theology and religion in academic research. Chinese Christian theology and study of religion originated in the Protestant churches and church colleges and seminaries. However, due to national implementation of “separation of state and religion,” in the early 1950s, church educational institutions were nationalized and Chinese Protestant churches withdrew completely from the realm of education. Formal theological education was dying and was for a time completely interrupted, gradually being revived only after
the end of the Cultural Revolution. Thus after 1949, the center of Protestant theology and religious studies shifted to churches and universities in Hong Kong and Taiwan. With openness and reform in the mainland, religious studies returned to mainland academic circles, but not to church circles, such that secular scholars who once found it difficult to have a voice in theology and study of religion gained a greater if not overwhelming advantage over church circles.

The second refers to marginalization in the life of society. In the past the churches had been one of the main providers of public services. But as they had withdrawn from the educational realm, so after 1949, the Protestant churches in China also completely withdrew from the public realms of medicine, charities and the media. When church administration came under centralized control, church and religious activities were limited to the private sphere. Over the past decade, though the Protestant churches have obtained permission to run some small scale clinics, charities, senior citizens homes, kindergartens and educational organizations, along with AIDS prevention projects, disaster relief and rescue activities, still church social influence remains quite limited.

The third refers to marginalization in the international Christian community. In the early 1950s, the cessation of relations with Western churches was seen as one of the main tasks of the “Three-Self Movement,” and the Protestant churches in China became isolated from the Western churches. Though following reform and openness the Protestant church renewed its relationship with the world church, for example rejoining the World Council of Churches in 1991 and establishing relations with the World Evangelical Alliance, yet its international standing was significantly decreased. Nor did it have the capacity to take part in international scholarly dialogue.
In recent years, however, several new trends have emerged that have to some extent alleviated the marginalization of the church and may greatly enhance the status of Christianity and its positive role in Chinese society.

The first “trend” is the trend to diversification. There are a number of indications of this trend: (1) diversification of existing models of the church; (2) the rising level of democratization within the church; (3) diversification within the composition of the believing community; (4) distribution of Christians. With economic development and population mobility on an unprecedented scale, religious believers too have moved about. In the over thirty years of the policy of reform and openness, there have been two major movements of Christianity on the mainland: (1) from rural to urban; (2) from east to west. All this has increased the social distribution and visibility of Protestant Christianity and of course in some ways has increased various tensions within the churches and between church and society.

The second “trend” can be called the academic trend. On the one hand there is the internal intellectualization of the Chinese churches. This is shown in the rising level of education in the churches, the emergence of the “Culture Christian” phenomenon, university student fellowships and other groups. Sending Christian leaders, clergy and seminary faculty to prestigious mainland institutions of higher learning such as People’s University, Fudan University and Huadong [East China] Normal University, as well as to prominent seminaries overseas for advanced studies and degree programs has become the norm. But because religious universities and schools, including Protestant seminaries, are not part of the national education system, the education they offer and the degrees they confer are not recognized in society. This has become the greatest bottleneck at present constraining the development of Protestant theological education in China. The Chinese
churches still have a long way to go on the path of Theological Reconstruction or “self theology.”

On the other hand, secular universities and research bodies take the lead, whether in theology or religious research. Some scholars divide Chinese Protestant theology into three planks: church theology, theology in Chinese 汉语神学 or Sino-theology, and academic theology. Church theology has a basic foothold in the churches and seminaries, while the other two are mainly located in universities and research bodies. Theology in Chinese and academic theology based in secular bodies is far more developed than church theology. It has greatly expanded the space for research in Chinese Protestantism, and in framing a Christian theology and religious research with Chinese characteristics, but this has been criticized as “theology without theos” or “theology without the church.” Recently, research in religion, including research in Protestant Christianity, has become an academic “hotspot” in Chinese universities. Its status has risen among all academic research, and moreover, it provides an essential intellectual and educational resource for the healthy development of the Protestant churches in China.

The third “trend” can be called the social trend. Currently, Protestant social service ministries are gradually moving in the direction of specialization, standardization and increased scale and have greatly improved their public image. The importance of religion in philanthropy has already begun to be reflected in the development strategy of government departments. In 2012, SARA and other state ministries jointly issued the “Opinions on Encouraging and Regularizing the Participation of Religious Figures in Philanthropic Activity,” to provide policy guidance and a framework of “access” provisions for religious circles in conducting charitable activities. The proposed “religious charity law” would provide greater space and institutional protections for religious bodies, the Protestant church
among them, in entering the field of public charity. The current engagement in society by the mainstream Protestant church is mainly through the less controversial social service and care, cultural and ethical demonstrations, etc. China’s well-known scholar of religion, Dr. Zhuo Xinping, has said that in terms of its social function, the Chinese Protestant church needs to “be a servant first and a prophet second.”

Chinese academic circles generally feel that Chinese Protestant Christianity entered a slow growth period in the last three decades of the twentieth century, or to put it another way, reached the “limit of its development.” In the next several years, there will still be some increase in the absolute number of Protestant Christians, but there may not be a substantial increase in terms of percentage of the total population. Obviously the development of Chinese Protestantism must transition from the current “quantitative increase” to a “qualitative increase.” In the next stage, the church needs to greatly strengthen and consolidate and raise the overall quality of its ministries of church pastoring, theological education, academic research, building harmonious society and external exchanges.

Xu Yihua 徐以华 is a professor and director of the Department of International Politics, Fudan University, Shanghai. *Tian Feng*, No. 417 (September 2014): 15-17.
In his remarks at the opening assembly, State Administration of Religious Affairs Director Mr. Wang Zuo’an expressed his hope that this meeting would be of a high standard. Now that our commemoration of the sixtieth anniversary of the establishment of the TSPM Committee and the Seminar on the Chinization of Christianity have ended, we can indeed say that we have had a fruitful and significant meeting over these two days.

First of all, this is the first time that CCC&TSPM has held a seminar that included participants from Party and government departments, academic experts and scholars, our Catholic brethren, and church guests from Hong Kong, Macau, Taiwan and overseas, along with our CCC&TSPM colleagues, seminary professors and pastoral workers, all of whom have come together from their different perspectives, backgrounds, approaches and starting points to consider a common topic—the Chinization of Protestant Christianity. The twenty-nine speakers at the seminar focused on the necessity, significance and feasibility of this endeavor, summarizing the historical experience from social, political, cultural, theological and church aspects, sorting out its connotations and denotations for Protestantism, exploring all the associated issues, considering its prospects and direction, maintaining distinct views but happy to exchange ideas. The warm atmosphere has been filled with a wonderful light and a strong sense of openness.
Secondly, with fellow clergy and scholars occupying the same lectern, the proceedings have embodied an excellent atmosphere of scholarly exchange. In the seminar speeches we heard both cutting edge theories that reflect the highest, latest scholarly content as well as the most vivid and direct examples from the grass roots churches. It has been said that Chinese theology in the churches “is theist but not scholarly,” while that in academia is “scholarly, but atheist.” This is due to lack of exchanges between us in the past when our common language was insufficiently developed. In recent years, this situation has greatly changed. At this seminar, the speeches by academic experts have broadened the horizons of our church colleagues and inspired our thinking; at the same time, the sharing by our church colleagues has also given academics here a much better perspective and understanding of what issues are being pondered in the churches and what kind of reflection is taking place. This has practical significance for academic research on Christianity. As Director Wang Zuo’an said, it is entirely possible for exchanges between Protestant churches and academic circles to be win-win and beneficial for both parties. We can say that this seminar ranks with those of a high scholarly level among seminars held by the CCC&TSPM in recent years.

Thirdly, in terms of content, the Chinization, or Sinicization, of Christianity is both a historical topic and one with new significance for our times, a subject that in recent years has been of common concern for Chinese Christianity, Party and government religious work departments and academia. Through this seminar, we have come to some consensus regarding the thinking and understanding of the significance of the Chinization of Christianity and of its ongoing direction. This common understanding will aid us in having a correct view of the influence of Chinese Protestant Christianity in Chinese society, and will aid us in combining
our strengths in doing the work of Chinese Protestantism successfully.

We are also very glad that the senior generation of leaders of the CCC&TSPM have braved the heat to be here with us today. Though retired, they still have hearts for the church and an abiding care for the development of Chinese Protestantism. A moment ago in his speech, Presbyter Ji Jianhong 季剑虹 said that strengthening Theological Reconstruction is the only correct path to building a true Chinese Protestant Christianity, to enable it to establish a theological system of its own and to become a Church that glorifies God and benefits the people. Rev. Cao Shengjie 曹圣洁, too, mentioned that in the process of advancing the Chinization of Protestantism, it must assume a new task: it must make multivariate theological thinking able to meet the demands of Chinization. This earnestness is what our seniors would instill in us.

With regard to the Chinization of Christianity, Director Wang's important speech at the opening ceremony stressed that bringing this about is an important goal of running the church well according to Three-Self principles, a necessary requirement for the adaptation of Christianity to socialist society, providing the impetus for this Chinization to go further in consolidating and deepening Three-Self. At the same time, Director Wang made three suggestions for us: (1) to go deeper in advancing Theological Reconstruction; and for this he raised important foci for study. (2) We must also go deeper to improve the management system of the Chinese church. We must follow the requirements of reflecting a mass character, widespread character and ecclesial character, and further strengthen and improve the management system and mechanism of the church. (3) We must probe deeply into effective paths of adapting to society. We must realize the shift from “Christianity in China” to “Chinese Christianity.” These three suggestions
provide major content for our ongoing advancement of the Chinization of Protestant Christianity.

Christianity (Protestantism) came to the China mainland over two hundred years ago. With the broader spread of the gospel, the founding and development of churches and the maturation of Chinese clergy and believers, the theory and practice of the Sinicization of Christianity came gradually to receive increasing attention from Chinese churches and those who care for our church’s development, even though they may not have used the term “Sinicization.”

Prior to 1949, the sovereignty of the Chinese churches remained in the control of Western missionaries, controlled by Western mission boards. Politically they stood on the side of their respective nations’ interests in China, culturally they demanded “fundamental reorganization of Chinese culture” and furthermore the realization of the “Christian Occupation of China.” In building Chinese churches they brought Western style organization, thinking and denominational fragmentation and transplanted it wholesale to China, such that the Chinese Protestant churches were never able to gain an external environment sufficient to sustain independence. On the other hand, some Chinese clergy and believers were influenced by the conservative and narrow theology of some Western churches, such that Christianity gradually grew further apart from Chinese culture, Chinese society and the well-being of the Chinese people. The Sinicization of Christianity could not achieve a breakthrough and Protestant Christianity could not put down roots in China and be fruitful.

However, some enlightened and visionary missionaries, relatively early in this history, did raise the idea that Christianity must put down roots in China, that a Chinese church must have its own pastors and use its own methods in order to mature. Chinese Christians of insight initiated independence movements and put forward “the
idea of love for country and love for church, the spirit of
independence and self-governance,” demanded the return
of their sovereignty and achieved running the churches by
themselves. They called for the indigenization of the church
in theology, church music, church architecture, liturgy, etc.,
and the adoption of Chinese cultural forms of expression, in
order to make the church “suitable to Chinese peoples’ own
cultural and spiritual experience.”

The founding of new China prepared the external
conditions for Chinese Christianity to realize its
independence and self-governance. The launching of the
Three-Self Patriotic Movement and the establishment of
TSPM was a significant fruit of the Chinization of Christianity.
At the same time, much more broadly and deeply, it laid a
firm foundation for the Chinization of Protestant Christianity.
For Chinese Christians, bringing about self-government,
self-support and self-propagation is but another step on
the path of the Chinization of Christianity. Bishop Ting
pointed out that independent organization was not yet
complete Sinicization; only independence on the conceptual
level would genuinely achieve this. The inauguration of
Theological Reconstruction in 1998 was a deepening of
the Three-Self Movement, whose goal was to realize the
self-identity of the church on the more profound levels of
thought and theology, further advancing the Chinization of
Christianity.

Through this day-and-a-half meeting, we may be said
to have achieved a definite consensus on the content of the
Chinization of Protestantism. The Chinization of Protestant
Christianity means that based on biblical teaching, and on a
foundation of holding fast to basic faith, Chinese Christianity
must build up a church connected to the lifeblood of the
Chinese people, sharing glory and hardship with our
homeland, willing to give all we have in dire circumstances.
We must strive to adapt to socialist society, to play an active
role for the nation’s economic development, social harmony and cultural prosperity and contribute our strength for the rejuvenation of the nation. We must put down roots in the rich soil of China, absorb the nutrients of our fine cultural traditions and advanced socialist culture, and make Christianity into a religion expressed through Chinese culture, accepted and welcomed by Chinese people. We must integrate the unique historical experience of the Chinese church as it followed the path of Three-Self patriotism over the last several decades, summarize the spiritual perceptions unique to Chinese Christians, contextualize theological reflection and gradually explore constructing a system of Christian theology with Chinese church “selfhood.” We must explore an ecclesiology that incorporates Chinese national conditions, social conditions and church conditions. Under the coordination and guidance of the CCC&TSPM, we must consolidate the fruits of united worship, hold to the direction of church unity, and build up churches that are harmonious and healthily developing according to the Three-Self principles.

Since the beginning of the Three-Self Patriotic Movement, and especially since implementation of the policy of reform and openness, we have constantly made our explorations on the path of the Chinization of Christianity. We have been bold to innovate, and have achieved useful results, as well as recognition and praise from Party and government and from all sectors of society. We have also received attention and appreciation from the Church ecumenical.

In the new historical era, we must forget what lies behind us and turn our efforts to what lies before us; we must run the race toward the goal, accelerating the pace of bringing about the Chinization of Protestant Christianity. We believe that God our Father is guiding us personally. In its sixty years the TSPM has learned from both positive and
negative experience. With the organizational security of the CCC&TSPM, nationally and locally, with the foundation of thinking and understanding gained through Theological Reconstruction, with the active participation and prayers of the overwhelming majority of pastoral workers and clergy, brothers and sisters, we will certainly make even greater achievements on the path of the Chinization of Christianity. Going forward, our efforts will focus on four areas:

1. The Chinization of Protestant Christianity requires a base context in Chinese society and culture.

China today faces a complex international situation and formidable domestic task of stable reform and development. We are poised at a new historical starting point of thorough deepening of reform. There is a broad consensus in the whole society for reform efforts, for comprehensive promotion of the construction of socialist economic, political, cultural, social and ecological civilization. In launching the Chinization of Christianity, we cannot separate ourselves from our social context or era. The Chinese church can only see itself as an organic element of Chinese society, identify with the path of Chinese development in its theory and system, move in step with the times and society and consciously involve itself in openness and reform, integrating with the historical process of social development, in order to achieve more effective results.

Culturally, China has a long history; profound, inclusive and self-contained. As a foreign religion, Christianity is unlike Chinese culture in its cultural expression. The tension between the two has been an objective reality, but the relationship between them need not be antagonistic—it should be complementary. The truth of the “Word made flesh,” and the teaching of Saint Paul to “be all things to all people,” both declare to us that only by rooting ourselves
in the indigenous culture can we bear good fruit. The more Chinese we are, the more we are in this world—the more of our nation and the more universal. We must rid ourselves of that general incorrect thinking that regards socialist culture as “pagan culture,” or as “alien culture” and abandon as unrealistic any idea of fundamental restructuring of Chinese culture. We must consciously set Christianity’s roots in the long, uninterrupted history of Chinese civilization, make Christian thought into a useful part of Chinese socialist advanced civilization, and provide useful cultural reference and support to enhance Chinese cultural soft power.

2 Chinization of Protestant Christianity requires us to continue to promote Theological Reconstruction.

To Chinize or Sinicize Christianity, it is crucial to build a systematic theology in line with the Chinese Christian context and helpful to the healthy and harmonious development of the Chinese church. If there is no “self” in theology, the self of the church, though it has an external form, will lack inner spirit. Only in having our own theological system can Chinese Protestantism be truly Chinese. We should further advance Theological Reconstruction by carrying on the legacy of historical theology while not rigidly adhering to it, referencing Western theology but not imitating it. Rather, reflecting on receiving the special light God has given the Chinese church and studying our own theological topics in our context provides the Chinization of Christianity with a steady stream of intellectual motive force. At the same time, we must do better in our efforts to make the fruits of Theological Reconstruction accessible, further the role of Theological Reconstruction Promotion Teams to broaden the horizons of clergy and pastoral workers, to enrich sermons, bring food in due season, and firm up the foundations of
believers’ faith, such that the Chinization of Protestantism is reflected in believers’ life of faith and their everyday lives in society.

3 Enhance the construction of the church.

The Chinization of Christianity must come from a Chinese church independently run by Chinese Christians, one with Chinese characteristics. Thus the church is both the main body of the Chinization of Christianity and the powerful witness to it. We must explore and abide by church traditions and a contextualized ecclesiology on a foundation of deep understanding of the church’s universality and particularity; explore organizational models and church structures in line with the long development of churches in China; consolidate united worship, promote church unity; and construct harmoniously and healthily developing Chinese churches according to Three-Self principles. At the same time, in terms of faith expression and church life, including hymns, church architecture, liturgy, ordination and holy orders, pastoral models, devotional forms, etc., we must create a Chinese Christianity beloved by believers and accepted by Chinese society that can become part of the riches and witness of the Church universal.

4 Strive to integrate with society.

Chinization of Protestant Christianity is both a process of integrating with society and one of gaining social recognition and acceptance. The church has its gospel mission. At the same time, it should be salt and light in society, spreading the great love of the Lord. Action in taking up its social responsibility, responding to society’s needs, and serving society is one effective path for integrating with society and promoting the Chinization of Protestantism.
Especially in the rapid economic development of today’s China, in a time of profound social revolution, the churches should pour out their strength in health, senior and child care, aid to the disabled and those in need, aid schools, provide disaster relief, engage in construction of public facilities, environmental protection and so on. We should seek a faith foundation for social service concepts in Theological Reconstruction, follow the biblical teaching that “the Son of Man came not to be served, but to serve others,” call for the spirit of dedication that says it is “better to give than to receive.” We should “take thought for what is noble in the sight of all,” by engaging in charitable activities, conducting social service ministries to show forth Christian presence and establish a Chinese Christian image.

During these sixty years, Chinese society has continued to move forward and the Chinese Church must keep in step. It not only must keep up with the pace of social development, it must strive to become a positive force for social advancement and the development of the times. Today we have gathered together to commemorate the sixtieth anniversary of the TSPM Committee, to discuss together the path of Chinization of Christianity, to brainstorm. Chinization is of great significance and profound historical import for the harmonious and healthy development of the Chinese churches and for the future. At the same time, it is a very long process. The Chinese church will constantly explore and review, such that Chinese Protestantism will actively contribute to the development of Chinese society and the rejuvenation of the nation, making a beautiful witness, glorifying God and benefitting the people.

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The Significance of a Contextualized Incarnation in China

SU ZHIMING

1 Introduction

Incarnation is a major Christian doctrine, it is God made visible in Christ (John 1:14; 1 Timothy 3:16), manifesting God’s nature, will and intention toward humankind. Greek theologians believed that the Incarnation is the core of the gospel and Latin theologians held the cross to be the gospel motif. These two represent the two parts of a whole; both are necessary. The Incarnation is the beginning of the gospel and the cross is the fulfillment of salvation. Jesus is wholly God, humbled as wholly human; Incarnate he remains fully God: humbled into flesh, and raised up again beside God the Father. The Incarnation is God in the flesh: “Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit” (1 Timothy 3:16).

The Chinese Protestant church attaches great importance to the theology of the Incarnation. Many in the senior generation of church leaders grew up at different times and in different contexts, but all sought the light of truth or thought in this doctrine to guide the development of the Protestant churches in China. This essay looks to interpret incarnation thinking in two parts: first, to set out the biblical interpretation and second to integrate understandings of the doctrine found among the senior generation of church theologians, including K.H. Ting 丁光训 [1915-2012], Wang Weifan 汪维藩 [1927- ], Shen Yifan 沈以藩 [1928-1994], Luo Zhenfang and Jiang Peifen 蒋佩芬.
[1914-1995] to elaborate the thinking on Incarnation and church pastoring, the Three-Self principles, the cultural mission and so on in the Chinese context, and to indicate the important practical significance of the Incarnation for the Chinese churches. This is also the purpose of this paper. Its aim is to invite further interest in the topic and promote richer, more varied understandings of the truth of the Incarnation.

[Part 2: “The Biblical Interpretation of the Incarnation” is not included in this translation]

3 The Significance of the Incarnation in the Chinese Context

To explore the influence and inspiration of the doctrine of the Incarnation in the growth of the Chinese Protestant churches, one must first of all have a deep understanding of the national situation of China as well as that of the church in China; otherwise it will be very difficult to perceive where the significance of this doctrine lies for a growing church.¹ Yet the conditions of the Chinese church are difficult to pin down. We may get an idea of these “conditions” by considering some distinctive features:

1 In 1950 the Three-Self Patriotic Movement was initiated among the Protestant churches in China, achieving

¹ Regarding the term “national situation of China” (中国国情) there are different interpretations depending on one’s viewpoint. My understanding is not only based on an ideological perspective, it also includes political, economic, ethnic, cultural and religious understandings. Regarding the development of the Chinese church, the greater one’s grasp of China’s national situation the more sober, rational and objective, rather than simply subjective and emotional, will be one’s view.
independence and self-management for the churches. Once the policy of reform and openness brought the restoration of worship, the church proposed the “three well” goal, i.e., “self-run means well run; self supported means well supported; and self-propagation means propagation is well done. The 1998 Jinan Conference passed the “Resolution on Strengthening Theological Reconstruction”—an essential path for the church to move from “three-self” to “three-well.” There is still a long way to go before the Three-Self goal is realized: for example, improvements in the church system, improvement in the image of the church in society, renewal of pastoral care in the church, upgrading management and defining the church’s self-identity, as well as identifying how self-propagation can best be done, etc. A great deal of effort needs to be expended in all these areas.

2 The Chinese church has matured as the nation has developed. Since the inception of the policy of reform and openness, the number of believers has grown. The emphasis now is on improving the quality of believers, rather than simply their quantity. This can be seen in the phenomenon of magnificent new church construction appearing across the country. It explains the renovation of seminary campuses and the building of new ones. The churches increasingly emphasize inner construction, especially in regards to the “upgrading” of seminaries. All of this goes some way to explain the internal demand in the churches for upgrading and healthy competition. This is significant for the overall improvement in the quality of clergy and church workers. At the same time, there is still a certain gap between theological education and church development. Theological education cannot yet entirely solve the Chinese churches’ current pastoral issue: a growing membership with higher levels of education and the slowly changing composition of congregations, as well as problems that come with the new push to urbanize the countryside. When we emphasize
theological education and improve the software element of faculty quality, as well as the overall quality of clergy and church workers, we are drawing closer to improving the quality of believers in the Protestant churches in China.

3 In 1958 all Chinese churches, whatever their denominational backgrounds, implemented “united worship” and the Protestant churches entered the post-denominational era. The church cherishes the spirit of unity reflected in the idea of seeking the common ground while reserving differences and mutual respect and tolerance. At the same time, we must continue to explore the ways in which ecclesiology should be expressed in the post-denominational church and what the differences and connotations of the theology of holy orders, the theology of liturgy and the theology of Communion are within that ecclesiology.

4 The maturation process differs in different places and church development is uneven because of this. The tensions between churches in urban areas and rural areas (or suburban areas), east China and west China, coastal and inland China are increasingly apparent. How can we shrink the gaps between churches, share resources and achieve a spirit of fellowship in Christ? These are issues before us that cannot be ignored. These issues reflect the expanding income gap among clergy, along with the phenomenon that comes with problems of clergy income—the “serious lack of clergy” or “talented persons.” All of this has a real impact on the healthy and harmonious and orderly development of the church.

5 In the coming era, the Protestant church in China, whose goal is to build itself through healthy, harmonious and orderly development, will still need to face the task of balancing tensions among issues that arise in the life of the church: faith vs. reason, the secular vs. the spiritual, this world vs. eternal life, church vs. society. These relationships
must be adjusted and balanced; otherwise they will damage the healthy development of the church.

With regard to the issues raised above, especially that of balancing the secular vs. the spiritual, this world vs. eternal life, church vs. society, the Incarnation can offer guidance and assistance. Since the reopening of churches in the 1980s, the Incarnation has been the most frequently discussed doctrine in the Protestant churches. In introducing Chinese church theology, Bp. K.H. Ting, Rev. Wang Weifan, Bp. Shen Yifan, Sr. Jiang Peifan and others have always referred to the Incarnation, associating it with the Three-Self principles and Chinese culture as well as with running the church well, identifying with the people and playing a positive role in construction in the Chinese context. Dr. Wang Aiming 王艾明 summarizes this as: First, “Incarnation” that emphasizes Chinese theological thinking must take place within the parent Chinese culture, it must integrate with Chinese culture and the reality of China, and it must unfold in the socialist society of China. His second point, which he says rather more about, is that theological thinking must move from Incarnation to reconciliation, reconciliation with the people.

Earlier, this focused more on reconciliation with the Chinese revolution, the Chinese people and the modernization of Chinese society. These three reconciliations marked three big steps for the Chinese churches. Reconciliation with the Chinese revolution meant recognizing the correct and legal leadership of the Communist Party of China (CPC); reconciliation with the Chinese people meant shedding the foreignness of the church, allowing Three-Self to run the church well—

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2 Other major topics in theology have included “God is love,” the “Risen Christ” or the “Cosmic Christ” and the “Theology of Reconciliation.”
meaning that it be well run, well supported and well propagated. Reconciliation with Chinese modernization meant Theological Reconstruction, a reconciliation with the challenges posed by the modernization of China. This third reconciliation revealed the fact that many viewpoints within the churches were too backward, negative and conservative.

The demand the modernization of China makes to the churches is to keep up with the times. From this we can see that the doctrine of the Incarnation, whether seen from the angle of self-construction or that of witnessing to the Lord in society or even from that of running the church well—from every side—is of great significance. In the various stages of the development of the Protestant church in China, the doctrine of the Incarnation shines as a guide on the path of even better church development.

3.1 Incarnation and the Three-Self Principles

Bishop K.H. Ting and Bishop Shen Yifan linked incarnational thinking with love of country, love of church, love of the Lord and love for others, and the Three-self principles. Bishop Ting wrote:

We know that Christ, the Word Incarnate, was a citizen of a particular country, not a man without a country. He did not adopt a nihilistic attitude toward his own people. He studied his national culture and religious traditions. He announced that he came not to abolish these traditions, but to fulfill them. His people were under the political domination of Rome, and

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3 Wang Aiming 王艾明, Theology: The Church in the Act of Thinking 神学：教会在思考 (Beijing: China Religious Culture Publisher (SARA), 2010), 132-133.
because of this, when he looked on the capital city, he wept. That was patriotism in that situation.4

The Incarnate Jesus used his own life to bestow new meaning on his people, culture and religion, and by fulfilling an ethnic tradition to bring about the will of God’s kingdom. Bishop Shen Yifan observed that the doctrine of the Incarnation was not only significant in enabling the church in China to identify with the Chinese people, but was closely linked to the Three-Self principles and running the church well; in the Incarnation one could find the biblical evidence for the Three-Self principles.

The uniqueness of Christian faith lies in the belief that our God is not only transcendent over all, rules over creation, but that he once took on flesh as a human being. ...We are more concerned with the practical significance of the truth of the Incarnation in the life of our Church. ...With regard to the Chinese church, the Incarnation is not only a frequently discussed topic, but a factor animating the church’s revival. It is precisely because it has been invigorated by the Incarnation that the Chinese churches, once separate from their people, have begun to wake up. In the past we always stood in the way of those who began to break down obstacles. Now the churches begin to be engaged among the people they must care for and serve, sharing their joy and sorrow. ...The incarnational nature of the church provides for us Chinese Christians the basis

in theological theory for our cherished Three-Self principles.⁵

And in introducing the Protestant church in China overseas in the 1980s, Bishop Shen pointed out “the Chinese church must be administered by Chinese. The gospel must be ours to propagate and we will propagate a gospel commensurate with Chinese people’s experience. In the current stage, the gospel we preach must be in line with socialist new China and the Four Modernizations.⁶ To sum up, the Chinese Protestant church is even now striving to realize the Three-Self goal, not only in terms of administration, but also indigenization. Only in this way will our people listen to the gospel we preach.”⁷

Bishop Shen also pointed out that not only was the development of the church one with the people’s interests, we must share their joys and hardships; and more, we must find a theological basis in the Bible with which to enrich Three-Self theory. At the same time he explained the importance of “self-propagation.” “In Three-Self, self-propagation has a twofold meaning: 1) Chinese themselves, not foreigners, doing propagation. 2) Even more importantly—what is propagated. We are struggling to build a contextualized theology that can connect with the vast changes in society. We must get rid of the extreme

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⁷ Quoted in Chris Tremewan, ed., Faith in Modernisation (Singapore: CCA Youth/WCC Youth, 1985), 45.
individualism of past theology; God’s love is not only for individuals, but for all humankind. We are also seeking how to understand the world: we are looking forward, everything is in God’s hands, each one of us is in God’s image.”

The Three-Self Patriotic Movement brings the church a profound awareness of the truth of the Incarnation. Bishop Shen Yifan attempted to clear up the misperception of Martin Luther’s “priesthood of all believers” that had resulted in an individualistic faith, one that overlooks the people around us and fails to maintain cordial relations with others. Bishop Shen emphasized that:

Incarnation is essential to the fulfillment of God’s salvation of sinners, but even more it is the inevitable reflection on earth of God’s eternal will. The Church is the Body of Christ, the continuation of the Incarnation in the world. For the existence and development of the church, it must become one with the people, sharing the same fate and the same breath with those around it, with its society, its people and its compatriots. ... The Chinese Protestant church must show itself in the midst of the Chinese people, understand and share in their joys and sorrows, their fate and future, their struggles and longings. It must separate itself only from evil. Only in this way can it truly put on the office of priesthood in China. Martin Luther’s “priesthood of all believers” is still of profound and lasting importance, but in the past we only paid attention to the priesthood of the individual in direct communication with God, and ignored the fate of others, to the point that we became like the priest Jesus condemned in the parable of the Good Samaritan. Christ is the High Priest, setting for us the supreme example, enabling the Chinese church,
in the Three-Self Movement, to see the road it should follow.”

Bishop Shen drew inspiration from the doctrine of the Incarnation, pointing out that in running the church well we must be constantly connected with the people, as well as related to our fine Chinese traditions, history and culture, modernization and the construction of socialism.

The fundamental significance of the Three-Self Movement is not found simply in the need to throw off control of the churches by foreign forces, but more, to construct a church commensurate with great [Chinese] socialism, one that can join with the overwhelming majority of the people, combine with Chinese tradition, history and culture and integrate with the Chinese people, who even today are striving for the magnificent socialist enterprise. ...The church we build must incorporate the Chinese people’s historical tradition and their real struggles; this is in fact the profound implication of the real Incarnation. ...Today we must establish ourselves deeply among our people, breathing the same fate with our compatriots. With profound feelings for them as our kin, we come to build the Church in China. Only then will we be in flesh and blood solidarity with the great masses of our people, only then will we be able to give a beautiful witness to our Incarnate Christ in our homeland. I think this is the theological foundation of our Three-Self Patriotic Movement as well as the theological foundation of the

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Chinese church, whose sovereignty we are determined to safeguard.\textsuperscript{10}

Bishop Ting and Bishop Shen took different approaches to the task of unearthing the inherent connections of the Incarnation with loving God and loving people, loving country and loving church, and the Three-Self principles. Bishop Ting points out the Incarnate Jesus’ legacy, his fulfillment of his own people’s culture and moreover, his deep love of his own compatriots and nation. Bishop Shen, then, points out that the Incarnation is the biblical and theological foundation of our Chinese Protestant Three-Self Patriotic Movement and says that we must identify with the people of our own nation and share joy and hardship with our compatriots. We must base ourselves in reality, rooted among the people of the motherland; we must incorporate the fine traditions of Chinese history and culture and integrate with the socialist enterprise of the new era. To put it another way, we must seek our help from within the theology of the Incarnation, striving to enable the Chinese church to become a church that assimilates the socialist enterprise, a Chinese people’s church in which Chinese themselves sink roots in their people’s cultural traditions, self-shepherded and self-managed.

Bishop Shen’s masterly summation: “The most basic reason for the existence of Three-Self lies in the fact that unless the Chinese Protestant church is rooted in Chinese soil and adapted to Chinese cultural traditions and its present reality, it will be impossible for the church to grow and prosper. For the Chinese church, Three-Self is not an

irrelevant or dispensable subject, but a matter of life and death.”

3.2 The Incarnation and Pastoral Care in the Church

Running the church well is the heartfelt wish and aspiration of every Christian. During the summation on the sixtieth anniversary of the TSPM, it was indicated that building a harmonious and healthily developing church is the TSPM’s major mission in the new era. “Such a church must make it its duty to be a church of the times and an internally harmonious church. It must be a church rooted in the fertile soil of Chinese culture and in its own unique theological thinking. It must be bold in taking up its social responsibility and be a church with an ethical practice of love. It must be a church that holds high Christ and preserves unity; a church that constructs its own norms, a cohesive church; one filled with the fragrance of Christ; a church that witnesses to Life in its life.” To build such a church we must seek a biblical foundation and theological resources, base ourselves in reality, grasp our times, bring the spirit of Christ’s incarnation into play, shepherd the church well and be light and salt for our times.

3.2.1 Focus on the Love and Fellowship of the Holy Spirit

“Incarnation” illustrates that God saved humankind out of love: “For God so loved the world, that he gave his only Son, so that everyone who believes in him, may not perish but may have eternal life” (John 3:16). “For while we were still weak, at the right time Christ died for the ungodly.

But God proves his love for us in that while we were still sinners Christ died for us” (Romans 5: 6, 8). “Whoever does not love does not know God, for God is love” (1 John 4: 8). This love transcends worldly love; it is broader and more profound than worldly love. God is not a tyrant or a punisher or destroyer, but a Cosmic Lover: “For God so loved the world” (John 3: 16). “For he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous” (Matthew 5:45). As the Psalmist says: “What are human beings that you are mindful of them, mortals that you care for them?” (Psalm 8:4). God loves the believers and the unbelievers. God loves human beings, God sees us as “the apple of his eye” (Deuteronomy 32:10). “You are precious in my sight, and honored” (Isaiah 43: 4). Because God loved the world, he gave the incarnate Jesus to save humankind; God’s purpose is love and salvation, not punishment or destruction.

The Incarnate Jesus came into the world and accomplished God’s ministry of redemption through his sacrifice on the cross. Through the ministry of Christ the threefold nature of God was revealed; this God is the only true God, three persons in one, a fellowship of love, the “three in one,” the “one in three,” an intimate fellowship of love, Father, Son and Holy Spirit, carrying out the work of creation, redemption, sanctification as one. God the Father creating the world and maintaining it; God the Son, the Incarnate Jesus, willingly entering the world, made human, fulfilling the great work of redemption; and God the Holy Spirit redeeming, sanctifying, teaching humans, giving the children of God the image of Christ, wholly God with the Father. The persons within the one have not been abolished, but remain; the integrity of the whole is fulfilled within the fellowship. Fellowship and distinctiveness are not in tension, but exist in an interactive movement of mutual fulfillment.

There is a current proposal for creating “harmonious churches,” characterized by “unity, stability and orderliness.”
In fact, this means putting into practice the teaching of the trinitarian fellowship of love of Father, Son and Holy Spirit. Though Father, Son and Holy Spirit have different roles, they are closely united in love, creating, saving and sanctifying as one, enabling the people of grace to live out unity, stability and orderliness in the manner of the trinitarian division of roles, yet as one in a fellowship of love. The Father, Son and Holy Spirit are equal, equal in honor and in glory and worshipped the same. They are three in one and one in three, intimately joined in a fellowship of love. The creation of unified, stable and orderly “harmonious churches,” must be intimately connected with the trinitarian God, emulating the Trinity’s fellowship of love. Love is the core of creation, salvation and sanctification. In creating “harmonious churches” love must be the core: love as the core of cooperation, a close fellowship of love, together witnessing to the glory of the three-in-one fellowship of God.

3.2.2 Establish a Balanced View of Humanity

God created human beings in God’s image and according to God’s likeness (Genesis 1:26-28). Possessing God’s image, what dignity and status is ours. “Yet you have made them a little lower than God, and crowned them with glory and honor” (Psalms 8:5-6). The Incarnation of Christ becomes the pattern of a human being; this is an affirmation and the salvation of humans. In spite of Adam’s sin and the destruction of the relationship between humans and God, human beings still have God’s image! Bishop Ting points out, “The Incarnation of the Son of God has surely made more of an impact on humanity than the Fall of Adam. Human solidarity with Christ is more universal, more powerful, than human solidarity with Adam through sin.”

The Incarnation is an affirmation of humankind, affirming that human beings are worth reforming and redeeming. The sort of negative, pessimistic thinking that denies human life, this world and the flesh, should be reflected on in light of the Incarnation. Humanity is still precious to God; humanity still has light and hope. Christ’s incarnation in itself attests to how precious humanity is in God’s sight; the word made flesh connects God and humankind, soul and body, sacred and mundane, heaven and this world, the present and the eternal. The Incarnation reveals to us that we must dedicate everything—our bodies, our energies, our time and our lives—to bring the will of God to all people.

3.2.3 Balance the Relationship between Creation and Redemption

There are those who separate creation and redemption as if they were opposite poles. They hold that Satan ruined the world God had created. The world became Satan’s—enemy territory. Redemption was God’s way of wresting humankind back from this enemy territory; redemption required the destruction of the world. This is a serious misunderstanding. Separating creation and redemption makes it seem as if the creator and the redeemer are not one and the same God. God is not only redeemer, God includes the whole cosmos: “For the creation waits with eager longing for the revealing of the children of God; for creation was subject to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now” (Romans 8: 19-22; see also Colossians 1: 15-20).

Redemption and creation are not separate or in opposition to each other. God is Lord of Redemption and
Lord of Creation, God’s redemption and creation are a unity. Through the doctrine of the Incarnation, the early church opposed the erroneous thinking of the Gnostics, affirming that the physical body and even the substance of the whole cosmos were God’s creation, loved by God and worthy of redemption. This attention to the material and the cosmos is the Christian worldview.

3.2.4 A Correct View of Daily Life

When the policy of reform and openness was put into place, there were those in the church who denied the material—this world—human life and the world, who thought that the poorer one was the greater one’s spirituality. This was not biblical teaching, but modern Gnosticism. Such emphasis on the spiritual while denigrating the material could render people negative and pessimistic and hold them back from working energetically, improving their lives, building a home. The understanding of the material in today’s church has undergone a vast change, but we must also face the fact that some old ideas continue to exist. The previous generation of leaders interpreted the relationship between the Incarnation and everyday life from different perspectives. In the following we will look at what K.H. Ting, Shen Yifan and Wang Weifan have to say on the subject.

Bishop Ting writes:

The Incarnation of God not only shows us God’s great love by entering the world, experiencing human misery, and completing his work of salvation by dying on the cross, but at the same time, it tells us something of how we should regard the flesh and material things. Because they are channels by which God enters into the world, flesh and material things are not to be despised. They are worthy, and can become, indeed ought to
become, vessels conveying holy love. We believe that God’s love and concern for man is all-embracing. Bodily and material life, intellectual development, the socio-political sphere, ethics and morality are all included within the realm of God’s love and concern.\(^\text{13}\)

Bishop Shen points out:

The Incarnation breaks through the diametrical opposition between the sacred and the mundane and that between God and humans and the world. Incarnation also consecrates all upright, good and honest efforts of human life on earth, enabling people to see their spiritual meaning. In the gospels, Christ tells numerous beautifully moving and profound parables. He speaks of farmers sowing, shepherds searching for their sheep, fishermen catching fish, workers in the vineyard and so on. All these serve as illustrations of the incarnate Lord living among the most ordinary of people, drawing forth from their ordinary lives and labors the teachings of the kingdom of heaven; that is, seeing the sacred within the mundane. Our spirituality, worship, witness and all the sacraments are of course sacramental. Upright and honest work, service, our struggles and even death are also sacramental, for in the eyes of God, piety that is pure and without blemish, be it taking care of orphans and widows, also keeps us from being sullied by the mundane.\(^\text{14}\)

The Incarnate Lord, by participating in secular life, does not degrade the Word, but consecrates secular life, making God’s glory manifest. In Jesus’ view, everything earthly, if done to

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the glory of God, is sacrament. And vice-versa, everything that is sacramental, if done for selfish ends, becomes mundane. This breaks down the traditional perception of “sacred” and “mundane.”

Professor Wang Weifan summarizes: “On the Incarnate body of Jesus Christ, in the Incarnation of Christ Jesus, in the movement from Son of God to Son of Man, the Chinese church, from an ontological perspective, resolves the contradictory relationships between God and man, the Word and the flesh, eternity and history, the unlimited and the limited, the absolute and the relative, Life and life, faith and action, spiritual and physical, heaven and earth, sacred and mundane, the hidden life of heaven in God and life in society revealed on earth, unifying and making them mutually-generating, in Christ Jesus.”

If we look into the background of the era in which K.H. Ting, Shen Yifan, Wang Weifan and other Chinese church leaders of the previous generation explored the relationship between Incarnation and everyday life, we will discover that their aim as far as church and society were concerned was to better guide the churches on the way to healthy development, and at the same time to better adjust the relationship between church and society. The topics and publication dates of their essays are respectively: “Another Look at Three Self” (Ting, September 16 1982); “Springtime for Theology in the Chinese Church” (Shen, 1983); and “Characteristics of Theological Reflection in the Chinese

Church” (Wang, 1991)—right during the time of reform and openness and the pursuit of economic development. From this perspective, their aim was to guide the Protestant church during the new historical era from a perspective of theological theory, offering the inherent sacred impetus for the witness the church should have for its times as well as in contributing to the economic construction of society.

From the discussion of Incarnation theology above, we see that in emphasizing the sacred love and fellowship of the three-in-one God; establishing a moderate view of humanity; balancing creation and redemption; as well as taking a correct view of daily life and dealing well with the tension between the sacred and the mundane, incarnation thinking can indeed guide the church to a healthy development. At the same time, in terms of biblical and theological theory, it can actively guide believers to engage in life in society, in work, and in making a positive contribution to economic construction.

3.3 The Incarnation and the Spiritual Life

Sister Jiang Peifen associates the Incarnation with human status and a holistic, healthy church life:

The Incarnation shows that human beings are very precious in God’s sight. ...The Word made flesh is the Word combined with flesh and blood and with the physical body.... The Word has been manifested in our Life and in our lives. The spiritual and the physical, Life and life, faith and action are inseparable and should be consistent ... The Word made flesh links God and humanity, the spiritual and the physical, sacred and mundane, heaven and earth, this life and the life to come. The Incarnation reveals to us the biblical call to “present your bodies as a living sacrifice, holy and
acceptable to God, which is your spiritual worship” (Romans 12: 1). Presenting our bodies, our energy, our time and all our lives to bring the will of God into the lives of people, to make the invisible God shown in this world, to testify to the gospel of salvation in real life, follow the teachings of the Bible, and on earth live a life of service to God. Today, the Incarnate Christ has returned in his risen body to the right hand of God. The Church is the body of Christ and must continue to manifest Christ’s glory, abundance and resurrection might on earth (see Ephesians 1: 20-23). This is the mission God has given the Church, as well as to every Christian.17

Professor Wang Weifan similarly points out: “On the body of the Incarnate Christ we can see a ‘ladder’ linking eternity and history, heaven and earth. Originally, people could see and touch the Word of Life themselves, for the Son of Man was a body of flesh and blood, the same as those he came to save ... thus, in the revelation of the Incarnation, Chinese Christians enter into this truth: the spiritual life in which Christians and Christ are together hidden in God, must be manifest and revealed on earth in the way they conduct themselves in society.”18

In its growth, the Chinese church attaches a great deal of importance to the spiritual life. These are its precious spiritual riches and legacy and still influences the view in the church of what it means to be spiritual. It can be seen in the goal of theological education, for example: Many theological seminaries and schools take as their institution’s

18 Wang Weifan, Chinese Theology and its Cultural Sources 中国神学及其文化渊源 (Nanjing: Nanjing Union Theological Seminary, 1997), 148-149.
guiding pedagogy “spiritual, moral, intellectual, physical and fellowship” education, and may add to this “aesthetic” education, as the five or six foundations of education. Spiritual education comes first, demonstrating the self-demands found in concepts of theological education. This writer believes that Jiang Peifen and Wang Weifan have very specific interpretations of the Incarnation and a holistic spirituality, with guiding importance for the spiritual formation of students. These goals are neither metaphysical nor hollow. Spiritual nurture means manifesting Christ in one’s real life; spiritual formation and manifesting the moral character of Christ cannot be separated.

Here I would like to propose that if we could combine spiritual formation and a sound biblical concept, with a healthy theological concept in line with all the biblical teachings, then such a spiritual life would have a greater, holistic biblical foundation, a correct biblical reflection and guidance, and thus would not easily lead to one-sided errors like isolation, self-involvement, asceticism, spiritual arrogance, or an unhealthy spiritual life. Rather, it would lead to a model of the spiritual life which keeps Christ as the center, constantly using the truth to focus oneself—living out a sacramental life in marriage, in family life, at work and in community, that is, in this life and this world, in this place at this time, witnessing to the beauty of Christ and the glory of God.

As Jesus prayed: “I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they may also be sanctified in truth” (John 17:15-19). This is also the development and nurture of the whole person, just as Jesus increased in wisdom and in years (see Luke 2: 52); in
physical health, just as in spiritual (see John, 2). We are not speaking of some spiritual superman, not a hypocrite, not a Frankenstein’s monster, but a human being: one with the life of Christ (humble, gentle, compassionate, just, merciful), well-rounded (with appropriate internal relationships with God, with others, with oneself), real (without vanity, arrogance, ambition, pretension), and sober in thought (with an accurate assessment of him or herself and ability to discern right from wrong).

3.4 The Incarnation and the Cultural Mission

The Incarnate Jesus lived against a background of Jewish culture, “...when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law” (Galatians 4:4). “Do not think that I have come to abolish the law of the prophets; I have come not to abolish but to fulfill” (Matthew 5:17). The law and the prophets represent Judaism and Jewish culture. The Old Testament books are the Hebrew teachings and prophets. Jesus did not abolish all of Jewish culture, nor the laws and prophets. He accepted and used Jewish culture in his witness and in his preaching of the Kingdom of God.

Xie Fuya 谢扶雅 held that “what we call the ‘fulfillment’ took the gospel of Jesus Christ and added it as a hermeneutical supplement to the cultures and fine traditions of peoples, making them completely new.” Jesus in no way abolished the traditional religion of the Jews. Jesus brought saving grace, and not only fulfilled Judaism, but took a typically Jewish religion and raised it to a religion with universal concerns. At the same time Jesus renewed Jewish culture (Matthew 5:17). Jesus’ work of teaching, and especially his sacrifice, fulfilled the work of salvation, bringing true completion to the Old Testament sacrifices of
atonement. This was Jesus’ fulfillment of the Old Testament and Jewish culture.

Jesus fulfilled Jewish culture as represented by “the law and the prophets” (Matthew 5:17), and he can use and fulfill the outstanding traditional culture of the Chinese people. Bishop Shen Yifan attached a great deal of importance to doing theology in the real context of China and its historical and cultural context, pointing out that: “Theological reflection cannot distance itself from the real context in which it is sited, which is to say that all theological reflection is contextual reflection. Contextualization and indigenization have similarities and differences. If we say indigenization stresses the combination of theological reflection with traditional culture, then contextualization, while it includes indigenization, puts more emphasis on the relationship between its real social context and its changes.”

K.H. Ting, Wang Weifan and Shen Yifan all highlight the role of the Incarnate Christ in balancing the tension between Christian faith and Chinese culture.

Bishop Ting commented incisively: “The Incarnation requires Mary as mother; Chinese theology requires Chinese culture as mother.”

Wang Weifan again:

“The Word was here made flesh.” In this context, “here” refers to the small Galilean town of Nazareth. But as we confront the unbounded space-time continuum, we discover that this “here” could refer to countless places which make up our world. And each one of these places, through its unique culture, allows Christ to be made

20 See Shen, “Christ in China.”
21 Wang Weifan, Cultural Sources.
flesh, flesh which can be sensed and touched. Though the Word existed in eternity and could not be bound by time or space yet it revealed itself to human beings in all generations, times and places, including those places which did not yet know the Word. The Word was here made flesh. “Here” in China we are a people with thousands of years of cultural tradition, a people who have also experienced all the difficulties and vicissitudes of life. And the body of Christ made flesh here is the Chinese Church which has identified with its people in suffering and in suffering has built itself up.22

These senior theologians all have a similar theological premise, which is summed up in Bishop Ting’s view: “For the Incarnation of the Son of God to have happened at all means that there is not a total disparity between God and the world, between grace and nature.”23 As for the relationship between the doctrine of the Incarnation and Chinese culture, perhaps it was Bishop Shen Yifan who explored this in greatest detail.

First, Bishop Shen compared some positive factors found in both Confucian thinking and the doctrine of the Incarnation. He finds important points of contact between the two. Christians who have been nurtured in Confucian thinking find it difficult to accept a “wholly other,” negating a natural revelation of the concept of God. That sort of total theological negation of reality, of contempt for reality, escape from reality, pursuing naught but the afterlife or transcendence—such thinking is totally at odds with the traditional Chinese realistic approach. Confucianism takes a positive and affirming approach to human life: Confucianism

22 Wang Weifan, “The Word was Here Made Flesh” 道在这里成为肉身, in Selections from the Nanjing Theological Review, 142-146.
23 Ting, Love Never Ends, 34.
affirms human nature and human feelings, adheres to a humanitarianism with human-heartedness at the center and takes a positive and affirmative attitude toward human life. This remains of far-reaching significance. Dietrich Bonhoeffer adamantly opposed any division between the sacred and the mundane, proposing that religion should permeate all realms of life. He devoted himself to working for this. The fact that Chinese Christians find this easy to understand is clearly inseparable from traditional Chinese culture.  

If we then hold theologically that there is an unbridgeable gulf between God and humanity, that there is no point of contact or commonality between God and humanity, that everything human is at odds with God, rejected by God, that humans are incompetent in God’s sight and all their striving without value, such ideas not only violate God’s will in creating and redeeming humanity, they are incompatible with traditional Chinese cultural thought.  

The Christian view of human life should be strongly optimistic and enterprising. In this regard, theological reflection should find something worthwhile, some nourishment, in Confucianism.  

Second, from another angle, Bishop Shen reminds us that the Word both communicates with and challenges traditional culture. The gospel we preach, as described above, must overcome its cultural foreign baggage, and must fully identify with China’s culture, traditional and current, and link with it. If it does not do this, our work of preaching the gospel will meet with great difficulties. Bishop Shen reminds us that identification with Chinese culture is in

25 Ibid., 78.  
26 Ibid., 79.
no way blind imitation of the past; we must have a critical approach to our cultural legacy. We should preserve and inherit what is excellent in Chinese culture; these things can be linked with Christianity and we should strive for this. Traditional cultural forms that can be used in Christianity should be adopted. The emphasis on ethics in traditional culture, respect for human nature, etc., are all very precious and are all helpful in abolishing cultural obstacles, enabling Christianity to progress toward Sinicization. Bishop Shen at the same time points out that the gospel poses “three challenges” for Sinicization: a challenge to the over-optimistic view of human nature in traditional Chinese thinking; a challenge to its detachment and lack of pursuit of values; and a challenge to its concepts of attaining sagehood through moral cultivation and achieving harmony between man and nature through meditation and asceticism.”

From a sincere and practical perspective within Chinese culture, as well as from genuine biblical teachings integrating faith and action, Bishop Shen advocates preaching a gospel of “unity of faith and conduct.”

Therefore, we must not only preach the truth of the gospel in words, but personally, in our behavior, making a model of our lives in our preaching of the gospel. I deeply believe that this will be more effective. ... I think that this is also inseparable from traditional Chinese culture, for our cultural tradition has always been pragmatic, stressing unity of thought and action, stressing the actual, stressing real ethical relationships. Thus, a faith and action gospel, a gospel that not only saves people from sin, but can also guide them on the

path of life and in the norms of behavior, would be convincing to many more people in China.28

Not only can we find points where the gospel has entered the cultural resources of China, the same is true for other cultures. Christ will surely fulfill the excellent historical cultural traditions of every nation and people, not negate them. Looking back over the two thousand years of the church’s history, beginning with Paul, theology combined with the then popular Greek philosophy. Later when the Church spread throughout the world, theology combined with the culture of every nation. This in no way detracted from the nobility of Christ; rather Christ’s abundance was made richer. Chinese Christianity too must combine with the Chinese people and their culture if it is to better witness to Christ’s riches and glory.29

In today’s China, many non-Christians have realized that religion has a positive role in our society in the construction of spiritual civilization. They speak of spiritual civilization from the starting point of culture and ethics. Bishop Shen Yifan says, “We Christians begin from the spiritual and salvation side. But though we set out from different points, we believe that we can cooperate; we take different approaches to the same end. The intent is to establish a spiritual foundation for social progress.”30 Many years ago, some leaders in the Protestant church in China began to realize that using Chinese people’s own ways to elucidate the Christian spiritual experience and to indigenize Christianity was of extreme importance. Consequently, a Chinese style in church art, music and architecture began

28 Ibid., 112.
30 Shen, “China’s Modernization,” 84.
to appear. To combine some Confucian ethical thought with Christian doctrine, joining Christianity and traditional Chinese culture is indeed quite important, but, for many Chinese, the distance between themselves and Jesus Christ remains great.\(^{31}\)

Bishop Shen points out that traditional Chinese culture with its emphasis on reality, affirmation of human life, attention to ethics and morals, respect for human nature, etc., as well as the sincere and practical spirit of Chinese culture, can have a conversation, can communicate, with incarnation thought. At the same time, he reminds us that identifying with Chinese culture is not a matter of blind imitation; we must take a critical stance toward our culture and challenge it. This is a cultural mission that awaits completion, there is far to go, and the way is filled with difficulty and tension. In his life, Bishop Shen faced growing attacks on traditional culture and the constant appearance of new concepts of value. He faced a people engrossed in their own destiny and the nation’s future development; he knew that wrapping Jesus Christ up in a typical Chinese jacket is not enough to attract modern Chinese. He stressed the need to “develop a Christology relevant to the reality of today’s China, without which one could not witness to Jesus Christ.”\(^{32}\)

We can see that K.H. Ting, Shen Yifan, Wang Weifan and other leaders had one characteristic in common: they based themselves in the realities of China, had a passion for their country and hearts for Chinese culture, took an open-minded approach to running the church well, upheld the core of Christian faith and worked to explore the unique path of evangelization for the Chinese church, in order to enrich the content of self-propagation as part of Three-Self. Bishop

\(^{31}\) Shen, “Christ in China,” 114.

\(^{32}\) Ibid.
Shen took a dialectical approach from within Confucian thought as Chinese cultural tradition to harmonize the relationship between the Incarnation and Chinese culture. This meant exploring suitable language and means the Chinese church could use to explain the truth of the gospel of God so that Chinese people could easily understand.

But it also meant that while constantly engaging in East-West cultural comparison and dialogue, he was striving to explore how Christianity could be Sinicized. Bishop Shen advocated seeking resources from within Confucian thought or other fine cultural sources to explain biblical truth. He felt Christianity could enrich the construction of spiritual civilization in our society through its resources of spirituality and salvation, thereby promoting social progress. China has an ancient and unique and fine cultural tradition and we are now building a strong socialist nation. Through reform and openness, we are accelerating the pace of socialist modernization, striving for the rejuvenation of the nation. Against this background of cultural tradition, social environment and the times we live in, Chinese Protestant Christianity must develop healthily, harmoniously and in an orderly way, and we must assume an active role.

On October 18, 2011 the Sixth Plenary Session of the Seventeenth Party Congress passed the “Decision of the Communist Party of China Central Committee on Major Issues Pertaining to Deepening Reform of the Cultural System and Promoting the Great Development and Flourishing of Socialist Culture” (hereafter: “Decision”). This “Decision” raised cultural construction to an unprecedented strategic perspective and established ambitious targets for a strong country with a socialist culture, fully reflecting the Party’s high cultural consciousness and political vision. In the Ninth Section, paragraph 3 of the “Decision” we find the following: “We will fully implement the Party’s basic principle on work related to religion, and make full use of
the positive role of religious figures and religious believers in promoting the flourishing and development of culture.” This offers an increasingly spacious platform for our Christianity to realize its positive role in society today. We must grasp this historic opportunity, base ourselves in reality and, on the foundation provided by the explorations of our forbears, be bold to take up the cultural task and gospel mission of the times.

3.5 The Incarnation and Religious Dialogue

The Incarnate Christ not only manifested for us that the Christian God was a fellowship of love, he also revealed to us the Son of God, Jesus, who, in order to achieve and fulfill the goal and will of the triune God, obeyed the will of God, “stepped out” of the three in one and came into the world, though the world knew him not and did not welcome him. As John says: “The light shines in the darkness, and the darkness did not overcome it. ... The true light, which enlightens everyone, was coming into the world; yet the world did not know him. He came to what was his own, and his own people did not accept him” (John 1: 5; 9-11). This action of the Son of God was in the spirit of strangification (外推), of movement toward the other. This was the Lord of creation, humbling himself, condescending to humanity, with the purpose of manifesting God’s love, allowing humankind to share in his life.

Editor’s note: Shen Qingsong’s definition of the term strangification (a term from research in native psychologies and constructive realism) is as follows: “an act of going outside oneself to the other or going outside of one’s familiarity to strangeness, to strangers.” See his “Truth and Strangification: Religious Dialogue between Buddhism and Christianity,” http://www.midline.net/nfp/PDFs/Shen.pdf Accessed 21 March 2015.
Shen Qingsong 沈清松 states that in terms of dialogue among religions, concepts like “generous strangification” and “going outside oneself to the other” are in themselves theological terms, and are extremely important. A religion must become widespread and produce meaning for the human community if it is to have space to exist; if it denies the other and becomes self-enclosed, it will grow weak and sluggish.\(^{34}\) It must go out of itself and respect others if there is to be a possibility for dialogue, if it is to attain interpersonal harmony. True interpersonal harmony requires us always to have the other at heart, moving out of the ego from original generosity, not closed in on oneself, but able to open up to the other, moving out of oneself and toward the other, unselfishly generous to the other; this is the only way to promote genuine caring.\(^{35}\)

Christianity came to evangelize in China. Its ultimate goal, however, was not to occupy China through Christianity or to replace Chinese culture, but to bring the other’s good news to this ancient civilization, making it timeless and able to progress with the times. Christianity should converse as equals with other religions and join efforts to renew and improve Chinese culture. Professor Shen Qingsong points out that “the spirit of unselfish generosity and strangification inspired by the good news of the other is the most precious gift Christianity can bring to China today, the most inspirational message, the most able to address the

34 Hu Longguang 户龙光, “Editor’s Forward” 编者序, in Shen Qingsong 沈清松, Generosity toward the Other: Viewing Chinese Culture and Christianity in the Spirit of Strangification 对他者的慷慨：从外推精神看中华文化与基督宗教 (Hong Kong: Chung Chi College, Chinese University of Hong Kong, 2004), xv.
35 Ibid.,vxi.
dilemma of Chinese culture and its causes, and moreover become the impetus for its renewal and improvement.  

Christ’s redemption of humankind through his Incarnation is a kind of generous emptying out of self, even to sacrificing his life for others, setting a model for humanity venerated through the ages, and one that will redeem human beings from self-isolating subjectivity. Creation too should take God as example, constantly coming out of itself, eventually returning to an existence of boundless goodness. Speaking of the force of history, the Christian missionary enterprise, from Judaism to Greece to Rome and finally to other areas of the world, as well as to China and other Asian countries, is a series of generous stepping out of one’s self, a course of constant strangification. At the same time Christianity is constantly becoming part of other cultures, becoming for them a source of creativity. All in all, Christianity is both a “movement toward the other” and Word made flesh, always becoming a force in cultures: a religion that constantly transcends cultural barriers.

Incarnation thought is related to religious dialogue. In God’s creative act, God is the initiator and love the action in creating a humanity unlike Godself. Though humanity is created in the image and manner of God, human beings are ontologically different in nature from God. And we can see that God, in the Incarnate Christ, is Christ who has stepped out of the fellowship of the triune God, entering the world to manifest the grace and truth of God. This is God bending toward humanity, showing care for humanity, coming out of Godself, moving toward the other, demonstrating respect for humanity and carrying out a new creative act.

36 Shen Qingsong 沈清松, Generosity toward the Other: Viewing Chinese Culture and Christianity in the Spirit of Strangification 对他者的慷慨：从外推精神看中华文化与基督宗教 (Hong Kong: Chung Chi College, Chinese University of Hong Kong, 2004), xviii.
37 Ibid., 2-3.
This provides inspiration for religious dialogue. Respect for God's creation means respect for humans created in the image and form of God. Respect for individuals of other faiths, respect for others means listening to the other side, listening to dialogue, witnessing to the grace and truth of God in dialogue and not a faith monologue or a dialogue that ignores the inner needs and voice of the other.

Two examples: First, the Incarnation of God in Christ is also an act by God of self-emptying. Masao Abe (1915-2006) is a representative figure of those who introduced the idea of God's emptying Godself into religious dialogue. He discussed God's emptying of self in relation to the Buddhist concept of "emptiness." Second, John Hick (1922-2012) raised the idea of the Copernican revolution in Christian theology, that is, breaking away from Christ-centered dialogue toward a God-centered dialogical model.\(^\text{38}\) His *The Metaphor of God Incarnate* (1993, 2005), proposes a non-literal or metaphorical understanding of God's Incarnation, and actually provides a God-centered (or centered on the Real) theoretical foundation for a model of religious dialogue.\(^\text{39}\) Though Hick's thinking has been criticized, he is a highly important figure for theories of religious pluralism, and at times has been a spokesperson for religious pluralism.

In an era of globalization and pluralism, religious believers of different faiths all live in a diversified and pluralistic world. Individuals or communities of different

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faiths are not isolated and should have mutual respect for each other. For the ethics and safety of our world, for the environment, for peace and development and stability, we should have respect for the others, undertake active dialogue and seek cooperation. Hans Küng has said, “No peace among religions without dialogue between the religions. No peace among the nations without peace among the religions.”

4  Conclusion

The truth of the Incarnation of God in Christ is the message of the Bible, making the being and mind of God the Father plain. Through the revelation of the Incarnation, we can know that the being of God is a fellowship of love, and that the Father, the Son and the Holy Spirit, in a fellowship of love, reveal God’s mind and what human life should be. At the same time, through the Incarnate Christ, the sin, ego and darker side of humanity is shown and we know we must accept Jesus, be called children of God and recognize our createdness, our new fellowship with God and all creation. Through the action of the triune God through the Son in humbling Godself, stepping out of ego, respecting others, and coming into the world as the Word made flesh, the Incarnate Christ gives sacred meaning to our lives in the world, glorifying God in our ordinary lives: The Incarnate Christ establishes a model for proper human life.

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Y.T. Wu: Christian Thinker

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For twenty-first century scholars, whether our interests lie in Chinese Christian history of the last century or in the history of Christianity’s spread to China, whether we focus on Chinese Christian thinkers or their role and influence in the Chinese churches and Chinese society, Wu Yaozong (Y.T. Wu 吳耀宗) is a figure that cannot be ignored. He has been a figure of profound influence in this history through his visionary and realistic ideas as well as his theory and practice, always closely combined with Chinese politics and society.

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Y.T. Wu was a first-generation Christian whose forebears were from Shunde in Guangdong province. On November 4, 1893, he was born into a non-Christian family in the city of Guangzhou. His father, Wu Fengjing 吳逢敬, was a timber merchant. As a boy he studied in a private tutoring school and yucai 育才学校 or school for children of talent. In 1908 he went north to Beijing where he studied at a school for tax studies; at that time people looked on a position in the Customs as a “golden rice bowl.” During his studies, he came into contact with Protestant Christianity through participation in YMCA activities and began his journey in the Christian faith. Upon graduation from the tax school in 1913, he worked in Guangzhou and other customs offices. In 1917 he became head of the Beijing Customs Office. In January of 1918 during a Bible study at the Beijing YMCA, he read the
Sermon on the Mount (Matthew 5-7) and was profoundly attracted by the truth of Jesus. In June of that year, Wu was baptized a Christian at a Congregational Church in Beijing.

In November 1920, in spite of the strong objections of his family and friends, Y.T. Wu resigned his well paid position in the Customs and went to work in the Beijing YMCA for a third the salary, serving as a YMCA secretary in the student department, where he liaised with the student movement. From then on he gave his life to Christianity and the theory and practice of Christian indigenization. From 1924-1927, with support from the YMCA, he studied for his M.A. at Union Theological Seminary and Columbia University in New York. The title of his M.A. thesis was “William James’s Doctrine of Religious Belief.” James (1842-1910) was a famous American philosopher, psychologist and educator, and an advocate of pragmatism. On his graduation from Union Seminary in 1927, Y.T. Wu returned to China, landing in the offices of the National Association of YMCAs in China where he again served as a student secretary. Because of his work and the requirements of his position, he had frequent contact with students from all over China, and his thinking was highly influenced by various trends of thought and the times that had an impact on students. In 1937, he returned to the U.S. on a speaking tour. On his return to China in 1938, he became director of publications of the National YMCA, a post he held until 1950.

In addition to his service in the YMCA and his role in promoting the Chinese Student Christian Movement, Y.T. Wu was active in a variety of Protestant Christian groups and movements of the day. In 1914, the English Quaker missionary and pacifist H.T. Hodgkin initiated the Fellowship of Reconciliation. Hodgkin had served as a missionary in Sichuan and in 1921 he formed the Chinese Fellowship of Reconciliation 中国唯爱社 in Beijing. Wu was deeply influenced by pacifism. He penned the Chinese version of
the inaugural charter of the Chinese Fellowship, assisted in editing the magazine *Reconciliation*, advocated for the peace movement, and became the Fellowship’s chairman. He was also deeply influenced by the leader of the Indian independence movement, Mahatma Gandhi and his practice of non-violence; Wu even translated Gandhi’s autobiography into Chinese. In 1938 He went to Madras to attend the International Missionary Council (in Tambaran). He took the opportunity to visit Gandhi and sought his wisdom on applying the non-use of force in international matters. He often said that Gandhi was the person he admired and respected most.

Although Y.T. Wu worked his whole life in the YMCA and the Protestant church, being especially familiar with student work and deeply concerned with students, he did not confine himself to Christianity or his life and thought to some particular sector. He was very active in the social movement: from 1930 onwards, he took part in anti-Japanese resistance groups such as the Northeast Society organized by Li Gongpu 李公朴, Yan Baohang 閻宝航 and others; Tao Xingzhi’s 陶行知 National Calamity Education Society 国难教育社; and Song Qingling’s 宋庆龄 China Defense League 保卫中国大同盟. He made use of his contacts with the YMCA and students for extensive anti-Japanese patriotic propaganda and national salvation activities. In late 1936, Wu spoke 123 times at 44 American universities to audiences totaling nearly 25,000, calling for U.S. and international sanctions against the Japanese invasion force, and organizing international support to rescue the “Seven Gentlemen.”*  

* Seven Shanghai intellectuals, organizers of the National Salvation Assoc. Charged by the KMT with plotting to overthrow the government, they were released only when Japan attacked China in July 1937. The CPC viewed them as national heroes.
In 1938, Y.T. Wu joined the Xing’er Forum, organized by democratic figures Xu Guangping, Hu Yuzhi, and Zheng Zhenduo, and contributed funds to found the Restoration Society with Xu Guangping, Hu Yuzhi and others, publishing a Chinese translation of American journalist Edgar Snow’s *Red Star Over China* and the *Collected Works of Lu Xun*. In 1946, Wu was one of a delegation of twelve from the Democratic League in Shanghai, along with Ma Xulun, Hu Juewen, Lei Jieqiong sent to Nanjing to appeal for peace to the KMT government and U.S. special envoy General George C. Marshall. Wu also drafted an English memorandum for the delegation, which he presented personally to Marshall. His high concern for Christianity and his understanding of and vision for the various realities of China earned him the nickname “Midnight Bell.”

On July 28, 1950, Wu, with others, was responsible for drafting and issuing the “Christian Manifesto” and led in initiating the Three-Self Patriotic Movement of Protestant Churches in China (TSPM). Afterwards, he served as Chair of the Preparatory Committee of the Chinese Christian anti-U.S. pro-Korea Three-Self Patriotic Reform Movement, Chair of the National Committee of the TSPM, Chair of the Board of Nanjing Union Theological Seminary, as well as delegate and member of the Standing Committee of the first through fifth sessions of the National People’s Congress, and delegate and member of the Standing Committee of the first through fourth Chinese Peoples Political Consultative Committee (CPPCC). On September 17, 1979, Y.T. Wu died in Shanghai, aged 86.

Throughout his life, Y.T. Wu showed great concern for Christian publishing and was actively involved in creating
Christian publications, soliciting contributions and writing. During the Republican era, his active presence and the fruits of his labors are evident in the development of famous Christian publications, all of which have become the documentary basis for research on Y.T. Wu today.

In 1919, he established the Beijing Apologetic Group 北京证道团 (later known as the Life Fellowship 生命社) with Xu Baoqian 徐宝谦, Liu Tingfang 刘廷芳, John S. Burgess and John Leighton Stuart. The group published the Life Monthly, whose aim was “to elucidate the strength of Christian truth, and thereby promote a fundamental awakening among individual students and student groups.” Wu was part of the editorial committee and an active contributor to the publication. With Hu Xuecheng 胡学诚, Wu Leichuan 吴雷川, Li Rongfang 李荣芳, Liu Tingfang, Peng Jinzhang 彭锦章, Bao Guanglin 宝广林 and Zhang Qinshi 张钦士, he began the Truth Fellowship 真理社 among intellectuals in Beijing, with the primary purpose of studying the church and international issues, advocating the “indigenization of Christian literature.” In April 1923 they inaugurated the Truth Weekly (which later became a bimonthly), a publication using short, pithy text to proselytize. Wu published numerous essays in the journal.

He was also active in organizational work for the Chinese Student Christian Movement, publishing numerous essays in Weiyin, Huanian, Zhongguo xueyun and Student World, making him an important promoter of the movement. In 1945, in Chengdu, he was one of the founders of the Tian Feng Weekly 天风周刊, whose aim was a concern with Christianity and reality. The publication later moved to Shanghai and is still in publication today (as a monthly) as the journal of the CCC&TSPM.

As head of one of the very few independent publishing bodies in the history of Chinese Christianity, the Association
Press, Wu directed, planned, wrote and compiled multi-part series of books. In the 1930s, the Association Press published 50 volumes in a “youth series,” 20 in a “social issues series,” 20 in a “religious questions series,” and 10 volumes in the “Christianity and the Transformation of China” series; 100 volumes in all. These volumes were pioneering publications in the areas of Christianity and Chinese society, Christianity and Chinese culture and explorations in the indigenization of Chinese Christianity. In the 1940s, he followed the twentieth-century mainstream of Christian unity, bringing about denominational unity in publishing bodies—under war conditions, the formation of the United Christian Publishing House resolved extant difficulties in Christian literature publishing and mutual communication problems, and provided a model for Christian literature publishing of ways to work together on a larger scale following the establishment of new China.

Not only was Y.T. Wu involved in editing and publication work, he himself wrote throughout his life, writing and compiling a great many books on a broad range of topics such as the Protestant churches in China, the Chinese indigenization of Christianity, the Chinese Student Christian Movement, Christianity and Chinese society and culture, Christianity and politics. In a lifetime of prolific writing, integrating Christianity and real issues of Chinese society and the Chinese church, he wrote works that reflected a searing social concern and theological vision that have become classics of Chinese Protestantism.

His many works can be divided in terms of language into those in Chinese and those in English. By this writer’s rough estimate, he wrote about 1.5 million Chinese characters and 200,000 English words. His English essays mainly appeared in the *Chinese Recorder*, a publication of the Chinese Protestant church with a hundred-year history,
and the *China Christian Yearbook*. His Chinese essays appeared in Chinese church publications, including the *Life Monthly, Truth and Life, Tian Feng, Xiaoxi, Qingnian jinbu, Reconciliation, Huanian, Weiyin, Zhongguo xueyun, Jidujiao congkan* and *Xiejin yuekan*, as well as in secular publications like *Democracy Monthly* and *Shijie zhishi*.

His writings expressed his active promotion of the Chinese Student Christian Movement, his reflections on and appeals for the indigenization of Christianity in China, and his concern for Christianity and social reform. He also collected these essays closely related to the social realities of China into books for publication. These included *The Social Gospel* (Association Press, 1934), *Darkness and Light* (Association Press, 1949), *Lectures on Christianity* (Association Press, 1950), etc. A number of these went through several printings and were well known at the time.

*No Man Hath Seen God* was serialized in the *Collection of Christianity* and then in 1943, collected into a single volume for publication, reprinted in 1944, with a third edition in 1946, a fourth in October the same year, a fifth in May 1948 and a sixth that October. The book is Wu’s representative work of Christian thought as well as a major twentieth-century work on the subject. Through an exploration of the existence of faith in God, Wu aims to reconcile in theoretical terms the relationship between belief in God and atheism. This is Wu’s only systematic work.

Y.T. Wu’s thinking underwent two great changes in his lifetime. The first was when he converted to Christian faith as a young man; this was a transformation of the most basic kind, defining his view of life and the world for the rest of his life. He believed that it was the content of the “Sermon on the Mount” that moved him in Christian terms, that enabled him to see an approachable Jesus, free of mystery. He attached great importance to his rebirth and salvation experience, mentioning it frequently in his talks and essays. From his repeated accounts, we can see that he had grasped two cornerstones of Christian faith: the existence of God and the significance of prayer.

The second change came during the final stages of the War against Japan, when he “accepted anti-religion scientific theory, merging atheist thought and religious faith.” This second change did not at all negate his Christian faith, but rather deepened and developed it. His faith in Christianity never changed and when he came to the end of his life in 1979, he was still a sincere believer. He loved the church; and in spite of his illness, asked to be taken to the service of thanksgiving for the reopening of Mu’en Church in Shanghai.

After his conversion, Wu saw in his reading of the Bible, in the teachings and actions of Jesus, in Jesus’ suffering and death, a lofty ideal, a supreme principle. In his experience throughout the following decade, in the twenty years following it and for the next nearly sixty years, he worked for this ideal and this principle. He dedicated his whole life to it. He remained ever true to his religious faith and the truth he had found, while never failing in his patriotic duty. He did not violate the trust placed in him by God, church, society or country. Through decades battered by social change, he constantly moved forward, revising his understanding of
the methods of struggle. And as the end drew near, he never abandoned his ideal or his faith in love.

His understanding of Christian faith went through several important stages: First, his youthful enthusiasm for reconciliation. Reconciliation was a pacifist trend around the time of the First World War that advocated using love as the highest principle in dealing with people and events, as opposed to the use of force to resolve social contradictions and conflicts. As one newly converted to Christianity, Y.T. Wu became extremely interested in this idea. He believed he must be a genuine, thoroughgoing Christian, one who must, through great courage and determination, live according to Christ’s “Sermon on the Mount.” And he used his great enthusiasm and persuasive powers to write a great many editorials, reports, discussions and rebuttals that appeared in Reconciliation (which published seventeen issues between 1931 and 1935). Here we can see the thoroughness of his firm beliefs.

The war against Japan became a national crisis and national peril that had to be faced head on. This created an internal contradiction for Wu and a source of long-term angst: whether to rise with his patriotic compatriots in war or stick to his pacifism and its peaceful means of non-cooperation to save the nation. In overcoming this difficulty, his thinking moved from honest non-cooperation in the fight against the Japanese to reconciliation in theory and support for war in military action; to standing shoulder to shoulder with all patriots in the movement to fight Japan and save the nation; to the stance that using force for the sake of love did not violate the spirit of reconciliation; to praising the use of force to resist aggression. Here this arduous change in political (and theological) thinking was finally complete. This was his second great change.
In 1937, he returned from another stint of overseas study at Union Seminary in New York, and the following year became director of the Association Press. The fierce theological struggle between American “fundamentalists” and “liberals” was coming to an end. This dispute was in fact a conflict between faith and reason, over whether in new historical conditions and a new social environment, a rational and modern scientific language and viewpoint could be used to introduce and explain Christian faith and doctrine. Y.T. Wu’s theological thinking was profoundly influenced by the controversy during his studies at New York’s Union Theological Seminary, home of liberal theology and the social gospel. Wu was open to the liberal theology dominant at Union, and even more inclined toward practical theology that combined thought with action.

The social gospel was a theological trend popular in North America from the late nineteenth century to the 1930s that sought to follow Jesus’ biblical teaching on the Kingdom of Heaven. This was meant to counter the “evangelical revival” spreading in the North American church, which focused only on individual salvation, ignoring the gospel’s social significance. The message of the social gospel both carried on the prophetic tradition of the Old Testament and, based as it was on the teachings of Jesus himself, was theologically entirely correct and hermeneutically impeccable. In the early twentieth century it was a wave of corrective theological thinking, not a complete theological system. In certain aspects of Liberation theology, which arose in Latin America and influenced the entire Third World, we see a similar “cycle” discovered, developed and bearing fruit in new social and historical conditions.

Y.T. Wu was not a scholar theologian to be satisfied with an act of profound thinking, but one who engaged in the real struggle; yet also one in the prophetic tradition who
combined faith, thought and practice. Because of this, he was a very upright, trustworthy, open and sincere person, stressing, as well as practicing, all his life consistency of belief, thought and action. In his comments and articles, one can see what kind of man he was and what lay in the depths of his heart: “there was no deceit in him.” His actions bore witness to his words. He did not conceal his faith, thought or actions; he had the courage to stick to what he thought was right, the courage to admit his mistakes and correct them. His life was one of constant advancement.

For Chinese Christianity and Chinese society, the thought and understanding of Y.T. Wu opened up a new approach and a unique vision. In considering the relationship between Christianity and China, Wu did not begin with “traditional China” but rather made “future China” the cornerstone of his thinking. All this gives his political thought and theological thinking a very strong sense of reality and an even greater critical nature. Knowledge of this critical faculty may be the key to a genuine understanding of Y.T. Wu’s thinking. From his early advocacy of reconciliation and the social gospel, we can see that throughout his life his ideas about and efforts towards transforming Chinese society through Christian faith never changed. He believed more in the revolutionary character of ancient Christianity to free the masses and he placed his hopes on the enduring potential of Christianity’s motivating force. He hoped for a Christian awakening, that Christianity might fully awake and separate its missionary thinking from capitalism and free itself from all the distortions of the status quo and become a genuine embodiment of Christian values, genuinely bringing out the gospel of Jesus that advocated the liberation of the laboring masses. In this he had a relatively “realistic” view of Jesus, one that put Jesus back into the history of the time as well as into present reality, showing young people of
the day a direction they had not known existed, and hardly experienced, which was yet quite an attractive one. This must have been the reason for his nickname “Midnight Bell.”

Y.T. Wu is the “most controversial” figure in the over two-hundred-year history of Chinese Christianity. There is probably no controversy about this. Those who praise him call him the “prophet of the Chinese church,” “paragon of loving country and loving church,” “pioneer of liberation theology.” His detractors see him as a “heretic,” an “unbeliever,” an “atheist,” “unspiritual,” and a “YMCA man.” Many misunderstand or misinterpret him.

Though he was the initiator of the world-renowned Three-Self Patriotic Movement of Protestant Churches in China (TSPM), research and attention to Y.T. Wu’s role and significance in the history of Christianity in China remains scant, especially so among mainland academics. Attention is limited to the Three-Self church and reminiscences by relatives and friends; the small amount of research is based on his initiation of the TSPM and his relationship with Chinese Communist leaders. This falls short of placing the history of Christianity in China into the macro narrative framework of world mission history, and is certainly insufficient from the perspective of the development of China’s own history of Christianity, or to the task of undertaking to expand and build up a perspective of the Chinization of Christianity.

Looked at objectively, Y.T. Wu and the Three-Self Patriotic Movement initiated a worldwide historical course that enabled Christianity to begin to break away from “Western Christianity,” and to a certain extent, we can say it inaugurated the non-Western church, that is the “Third Church.” The rise of the non-Western church has become the landmark event in changes in global cultural currents and religious patterns. The pioneering achievement in the
Chinese church actually allowed the “backward” Protestant church in China to step into the “leadership position.” This has much to do with Y.T. Wu as a scholar of Christianity who combined both Eastern and Western learning, his deep soul-searching and reflection that kept up with the times, his close ties to local Chinese society and Christian practice in the churches. Some of his views, when compared to current Liberation theology in Latin America, are incomplete or unsystematic, but in terms of orientation, he is definitely a pioneer in Third World theological development.

Prior to 1950, the majority of Wu’s writings, books, monographs or collections went through many printings; they were well known and valued, making him the most influential thinker in the history of Chinese Christianity. Three volumes are most representative of Chinese Christian theological thought at the time: Y.T. Wu’s No Man Hath Seen God, T.C. Chao’s 赵紫宸 Christian Philosophy and Wu Leichuan’s Christianity and Chinese Culture.

With the passage of time, there have been no further open or formal publications of his work. But society has not forgotten Y.T. Wu’s historical significance and contribution as a modern Chinese Christian thinker. His inclusion in this “Library of Modern Chinese Thinkers,” brings him back to attention again, to be understood anew. In fact, due to the times in which he lived, he has always been seen as more of a “thinker” than a church figure. Since 1949, his ideas have gained much more acceptance.

I am certain that with the publication of this book, study of this “most controversial” figure in the over two-hundred-year history of Protestantism in China, will see new development and depth, which will aid in the deepening
of the study of the history of Christianity in China. I hope the publication of this volume will attract more scholarly attention to Y.T. Wu, attention that can detach itself from a “binary opposition” mode of understanding (the James Hudson Taylor mode and the Timothy Richard mode).

Y.T. Wu is one of the few in Chinese Christian history who always maintained contact with society, one who worked to explore using Christian theory to connect to the realities of Chinese society, to know, reform and transform society and the church. Through my research into the Chinese YMCA over the last few years, I came early on to know Y.T. Wu’s contribution and significance for the history of Christianity in China. I am honored that it is my destiny to compile this anthology of his writings.

This anthology is composed of Y.T. Wu’s most influential works, those most representative of his thinking: Religious Faith in Troubled Times (Association Press, 1938), The View of God in Troubled Times (Association Press, 1940) and No Man Hath Seen God (Association Press, 1943) have been included in their entirety. Other essays have been excerpted from The Social Gospel (Association Press, 1934), Darkness and Light (Association Press, 1949) and Lectures on Christianity (Association Press, 1950), along with others from Christian and secular publications such as Reconciliation, Weiyin, YWCA Monthly, Tong Gong, Huanian, Xiaoxi, Tian Feng Weekly, Xintan, Liansheng Monthly, Xiejin Monthly and Democracy Weekly as well as his translations and prefaces written for other books.

The volume involves Y.T. Wu’s Christian and social thinking from every historical period, on various topics: pacifism, the social gospel, the personal gospel, Christianity and socialism, Christianity and materialism, Christianity and communism, Christianity and Chinese social reality, the transformation of Christianity, Christianity and Chinese
culture, Christianity and indigenization. His books are written for young people; the language flows smoothly and is easily understood.

In the course of compiling this volume, with the exception of changing the traditional character forms to simplified characters and correcting obvious typographical errors, no changes have been made to the text. In consideration for readers unfamiliar with the Bible, biblical abbreviations such as “Mk.” or “1 Cor.” have been rendered in full; for example “the Gospel of Mark” or “First Corinthians.”

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