

Confucius The Buddha And Christ A History Of The Gospel In Chinese

[#Confucius Buddha Christ](#) [#Gospel in China](#) [#Christianity Chinese culture](#) [#Eastern philosophy Western religion](#) [#Religious history Asia](#)

Explore the intricate historical journey of the Christian Gospel within Chinese culture, examining its profound interactions with the foundational teachings of Confucius and The Buddha. This insightful history sheds light on the unique dialogue between Eastern philosophical traditions and Western religion, offering a comprehensive look at how Christianity has taken root and evolved in China.

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Confucius, the Buddha, and Christ

To understand the position of Christianity in China today, one must review and assess the long sweep of the history - over thirteen hundred years - of the Christian faith in China. Confucius, the Buddha, and Christ does that and addresses the essential question of why Christianity over all those centuries has remained foreign to the Chinese - why it has remained an outsider never able really to enter the warp and woof of Chinese life. Dr. Covell's book details and analyzes the history of Nestorians, Catholics, and Protestants, who, in various eras, have tried unsuccessfully to knit Christianity into the fabric of Chinese culture. He argues that Christianity's failure to become Chinese has two roots: its foreign connections and its foreign message. Works have been written to address the history of one or another of the waves of missionary activity in China. This book is unique in that it puts together and assesses the core of Christianity - its message and form - in its varied contexts over more than a millennium of Chinese history. What was preached? How? Why did it fail? Also studied here is the only major attempt to Christianize China from within - the Taiping Movement in the mid-nineteenth century. Confucius, the Buddha, and Christ is a thoroughly-documented, in-depth case study of contextualization - the most significant theme in contemporary world mission studies. It is descriptive, not prescriptive. Its historical perspective opens the door to the only way that other Christians can wisely relate to Chinese Christianity, whether in the People's Republic or in the worldwide Chinese diaspora.

Jesus: The Path to Human Flourishing

Though the Christian faith is believed to have reached the shores of China way back in the 8th century, it is still generally perceived as a foreign or Western religion to many Cultural Chinese. How does this

perception of Christianity as a foreign approach to spirituality advance or hinder our mission of making Cultural Chinese disciples of Christ? Has this negative reputation of the Christian faith changed today among Mainland Chinese? While the church in China has grown exponentially in the last few decades, the question still remains – can we find common ground between the Christian faith and the Chinese culture? What about Diaspora Chinese globally? Is it truly the case that Jesus and his teachings are alien to the Cultural Chinese mind? This book seeks to present the Gospel in a way that seamlessly corresponds with Confucius's ideals for humanity but with a realistic solution. This means a Cultural Chinese can be a follower of Christ without having to shed his ethnic identity. In fact, by choosing the path of Jesus, the uniqueness of one's culture and ethnicity is affirmed, as the Lord of Heaven is the Creator of all. There will be no identity dilemma — one can be a Chinese and a Christian with honor.

China and the Gospel

In this volume, originally published in 1961, the author presents an exposition of the meanings given to history. Part 1 describes the conceptions of history implied in wide-spread religions and cultures, Confucian and Taoist, Hindu and Buddhist, Zoroastrian and Muslim, Greek and Roman, Jewish and Christian. Part 2 surveys the theories of independent thinkers and schools in the Occident from the Middle Ages to the mid-twentieth century.

China in the Light of History

This volume provides an annotated bibliography of the Western and Chinese literature on Jesus Christ in China. It is a sequel to the interdisciplinary collection on the manifold faces and images of Jesus throughout Chinese history, from the Tang dynasty (618?907) to the present time. The present bibliography broadens and deepens the above-mentioned subject matter, and also points out aspects which have been addressed in the contributions and anthologies of the previous volumes of *The Chinese Face of Jesus Christ*, but which have not been treated thoroughly. Another aim of this bibliography is to initiate and enable further research, particularly in China. It includes bibliographical data from the beginning of the introduction of Christianity to China until the year 2013, occasionally also until 2014. A list of 'Key References' enables the reader to identify important works on main topics related to Jesus Christ in China. Some examples of book covers and title pages are included in the section of 'Illustrations.' Other volumes of the collection *The Chinese Face of Jesus Christ* are in preparation: Vol. 3c will present longer quotations from the sources listed in the present bibliography, Vol. 4b will contain a general index with glossary, and Vol. 5 will deal with the iconography of Jesus Christ in China.

The Real Place in History of Jesus and Paul ... By Edwic ***, Etc

N -- O -- P -- Q -- R -- S -- T -- V -- W -- X -- Y -- Z

The Historical Development of Religion in China

Chronicles the history of Christianity in China throughout the centuries, from the arrival of Christian missionaries during the seventh century to efforts to connect Chinese followers with European Catholics in 2000.

The Religious Condition of the Chinese

This is a pioneer study of the Christian missionaries in late Ming and early Ch'ing China - in the sense that it draws upon source-materials hitherto neglected to give an entirely new perspective on the history of the first meeting between East and West. The book centres around a major theme: the first 'confrontation' between the Supreme Ultimate (or T'ien) of the Confucian cosmological order and the Christian anthropomorphic God as conveyed to the Chinese literati by the Western missionaries. This encounter, which is of an historical as well as metaphysical nature, also involves a conflict between two diametrically opposed value systems of human socio-ethical obligations. This study begins by examining the genesis of the Jesuit policy of accommodation and how the missionaries developed their particular approach. But the author probes beyond traditional scholarship and argues that Matteo Ricci was successful in convincing some Confucianists, notably Hsü Kuang-ch'i, of the universality of Christianity; On the other hand, the majority of the literati felt threatened by the 'heterodox' teaching and argued against it. Finally, the K'ang-hsi Emperor had to mediate, and the result was the end of the first phase of Western activities in the Middle Kingdom. Throughout, the major emphasis is on how

one idea-namely, the idea of GOD-was viewed by the 'barbarians' from the West and by the Confucian literati.

Interpretations of History

Based on manuscripts from the once inaccessible former Jesuit library of Zikawei in Shanghai, this book breaks new ground in focusing on the generation that followed Matteo Ricci and other luminaries of the early China mission. Unusual in its coverage of both Jesuits and their Chinese literati converts, *The Forgotten Christians of Hangzhou* traces the development of the Christian presence in seventeenth century Hangzhou through the work of Jesuit fathers Martino Martini and Prospero Intorcetta, and Confucian scholar Zhang Xingyao, whose struggle to demonstrate the compatibility of Neo-Confucianism with the "Lord of Heaven Teaching from the Far West" forms the focus of D. E. Mungello's penetrating study. Zhang and his fellow literati converts were in almost all respects highly orthodox Confucians who nevertheless regarded Christianity as complementary to, and in some respects transcending, Confucianism. Their search for an intellectual blending of the two religions shows that, contrary to important recent studies, Christianity was inculturated into seventeenth-century China far more than has been realized. Prior to their dissolution at the hands of a hostile imperial government a century later, the Hangzhou Christians had built one of the most beautiful churches in East Asia, a seminary for training young Chinese priests, a library and printing center, and a Jesuit cemetery. The church and cemetery have since been reopened and the works of Hangzhou Christians are preserved in libraries in Shanghai, Beijing, and Paris. These architectural and literary monuments help reconstruct the features of one of China's most colorful and historical cities and the experiences of some of her most remarkable inhabitants. *The Forgotten Christians of Hangzhou* not only tells us their story but adds a new dimension to our knowledge of the assimilation of Christianity by Chinese culture - a process that is still under way today.

Religion in China

Based on the author's thesis (Th.D.)--Leiden University, 1971.

The Three Religions of China

This collection in five volumes tries to realize the desideratum of a comprehensive interdisciplinary work on the manifold faces and images of Jesus in China, which unites the Sinological, mission-historical, theological, art-historical, and other aspects. The first three volumes (vols. L/1-3) contain articles and texts which discuss the faces and images of Jesus Christ from the Tang dynasty to the present time. In a separate volume (vol. L/4) follows an annotated bibliography of the Western and Chinese writings on Jesus Christ in China and a general index with glossary. The iconography, i.e., the attempts of the Western missionaries and the Chinese to portray Jesus in an artistic way, will be presented in the fifth volume of this collection (vol. L/5).

The Chinese Face of Jesus Christ:

This collection offers fresh perspectives on Sino-Western cultural relations, with particular regard to the experience of Christianity in China. The contributors include authorities from China (including Hong Kong and Taiwan), Europe (including Russia and Eastern Europe), and North America.

Four Hundred Millions

This collection in five volumes tries to realize the desideratum of a comprehensive interdisciplinary work on the manifold faces and images of Jesus in China, which unites the Sinological, mission-historical, theological, art-historical, and other aspects. The first three volumes (vols. L/1-3) contain articles and texts which discuss the faces and images of Jesus Christ from the Tang dynasty to the present time. In a separate volume (vol. L/4) follows an annotated bibliography of the Western and Chinese writings on Jesus Christ in China and a general index with glossary. The iconography, i.e., the attempts of the Western missionaries and the Chinese to portray Jesus in an artistic way, will be presented in the fifth volume of this collection (vol. L/5).

From Christ to Confucius

The book is a manifesto or apologia for Chinese Christians. It seeks to articulate how it is possible to maintain a Chinese identity and a Christian identity at the same time without capitulating to some

western or other cultural model of Christian identity. To be a Chinese Christian is to adopt a distinctive, unique identity that owes much to both traditions but is sui generis. Providing great resources for the construction of a Chinese Christian theology, Confucius and Paul converge across a surprisingly broad front. Yet, the Christ of the Cross completes or extends what is merely implicit or absent in Confucius; and Confucius amplifies various elements of Christian faith (e.g., community, virtues) that are underplayed in western Christianity. The Christ of God as found in Paul's letter to the Galatians brings Confucian ethics in the Analects to its fulfillment while protecting the church from the aberrations of Chinese history and while protecting China against the aberrations of Christian history in the west. Chinese Christianity has something to give the church that needs to be heard. China can develop its distinctive vision of Christianity for the sake of the church universal. Chinese Christianity will have its global mission if it can find its own authentic Chinese-Christian identity. Insofar as that identity brings the best of the Confucian tradition into the Christian story, it will help revivify global Christianity.

Christians in China

This collection in five volumes tries to realize the desideratum of a comprehensive interdisciplinary work on the manifold faces and images of Jesus in China, which unites the Sinological, mission-historical, theological, art-historical, and other aspects. The first three volumes (vols. L/1-3) contain articles and texts which discuss the faces and images of Jesus Christ from the Tang dynasty to the present time. In a separate volume (vol. L/4) follows an annotated bibliography of the Western and Chinese writings on Jesus Christ in China and a general index with glossary. The iconography, i.e., the attempts of the Western missionaries and the Chinese to portray Jesus in an artistic way, will be presented in the fifth volume of this collection (vol. L/5). "This unique ongoing project continues to open a new, vital lens to learn more about China in its intellectual and cultural dimensions." John Witek in *Journal of Asian Studies*

From Confucius to Christ

This book is a study of the writings of a group of Chinese Christian apologists in the seventeenth century, focussing on Xu Guangqi. Eleven of his shorter writings are included in Chinese and in translation. The first part of the book is devoted to a study of Latin Christian apologists within the Roman Empire to provide a comparison for the analysis of Xu Guangqi's work. Minucius Felix, Tertullian and Lactantius are shown to have faced, in regard to imperial power and Graeco-Roman culture, a situation comparable to that of Xu Guangqi, Li Zhizao and Yang Tingyun in regard to imperial power and culture in the late Ming period. The final chapters of the book reconsider general issues of confrontation and adaptation in the inculturation of Christianity.

Confucianism and Christianity

The Venerable Master Taixu (1890–1947) is the most important and controversial Chinese Buddhist reformer of the twentieth century. Viewed as dangerously rash by conservative Buddhists, irrelevant by secular humanists, and spiritually misguided by Christian missionaries, Taixu was nevertheless committed to forging a socially engaged form of Buddhism and to organizing a Buddhist mission in the West. His bold and inventive "Buddhist revolution" continues to shape aspects of a revitalized Buddhism in East Asia and around the world. The present volume is the first major study in English to focus on the charismatic reformer and his teachings and provides a comprehensive and absorbing interpretation of Taixu's aims and the divisive controversies that surrounded him. This nuanced work is richly documented with quotations from Taixu's own writings and from various Chinese intellectuals and evangelists of the period. As the most politically involved of all the Buddhist leaders in the Republican period, Taixu sought to present Mahâyâna Buddhism as the core of a new Chinese culture and the only adequate foundation for a truly global civilization. Distancing himself from those masters who focused on otherworldly paradises and stressed dependence on celestial buddhas and bodhisattvas, he emphasized what could actually be accomplished in this world through the work of thousands of living bodhisattvas dedicated to building a pure land here and now. A realist who acknowledged the complexities of the human condition in an increasingly interdependent and violent world, Taixu was also a utopian who tried to imagine how Buddhists could begin to realize their ultimate ideals—ideals that in fact lay beyond the preservation of institutional Buddhism itself. Students of Buddhism, Chinese religion, contemporary Chinese history and culture, and Taiwan studies will welcome this study of a crucially important and intriguingly complex individual whose life encapsulates many of the forces and possibilities apparent within Chinese Buddhism in the contemporary world.

The Religious Condition of the Chinese: with Observations on the Prospects of Christian Conversion Among that People

High adventures across Earth's most strategic continent Result of 15 years of research and writing, W. Harold Fuller's latest book comes out as the world's spotlight swings from the West to Asia. Third in his "Sun Triad," Fuller's 12th book reflects 50 years of editing and writing, as well as leading seminars on six continents. Fuller was a founding member of the Association of Evangelicals of Africa, vice-chair of World Evangelical Alliance, executive member of Evangelical Fellowship of Canada (EFC), and member of Secretaries of Christian Communities (Geneva) as well as correspondent for The Christian Herald, Christianity Today, and others. (See also Run While the Sun is Hot, 1967 (Africa) and Tie Down the Sun, 1990 (South America). Fuller was editor-in-chief of African Challenge, SIM's SIM Now, and several vernacular publications. Moody Press selected his first travelog, Run While the Sun Is Hot, for its Book of the Month Club (1968). In 1991, EFC awarded first prize to his second travelog, Tie Down the Sun. EFC's magazine, Faith Today, also awarded Fuller its 1996 Leslie K. Tarr Award "in recognition of outstanding contribution to the field of Christian writing." Sun Like Thunder combines historical research, missiological insight, and journalistic skill to impel readers through Asia's revolutionary history and the gospel's regenerating impact to unwrap Asia's mysteries. With honesty, he handles such topics as Islam, cross-cultural missions, and the Far East's rising competition with the West. Many surprises challenge reader preconceptions.

The Forgotten Christians of Hangzhou

This superb volume provides the first genuinely global one-volume history of the rise and development of the Christian faith. An international team of specialists takes seriously the geographical diversity of the Christian story, discussing the impact of Christianity not only in the West but also in Latin America, Africa, India, the Orient and Australasia.

Jesus Christ in World History

This second volume on Christianity in China covers the period from 1800 onwards up to the present, divided into three main periods, and dealing with the complexities of both Catholic and Protestant aspects. Also in this volume the reader will be guided to and through the Chinese and Western primary and secondary sources by carefully selected major scholars in the field. Produced with financial support from the Ricci Institute at the University of San Francisco Center for the Pacific Rim.

The Chinese Face of Jesus Christ: Volume 3a

This pathbreaking volume will force a reassessment of many common assumptions about the relationship between Christianity and modern China. The overall thrust of the twenty essays is that despite the conflicts and tension that often have characterized relations between Christianity and China, in fact Christianity has been, for the past two centuries or more, putting down roots within Chinese society, and it is still in the process of doing so. Thus Christianity is here interpreted not just as a Western religion that imposed itself on China, but one that was becoming a Chinese religion, as Buddhism did centuries ago. Eschewing the usual focus on foreign missionaries, as is customary, this research effort is China-centered, drawing on Chinese sources, including government and organizational documents, private papers, and interviews. The essays are organized into four major sections: Christianity's role in Qing society, including local conflicts (6 essays); ethnicity (3 essays); women (5 essays); and indigenization of the Christian effort (6 essays). The editor has provided sectional introductions to highlight the major themes in each section, as well as a general Introduction.

China and Christianity

Covering wide-ranging topics from the arts and entertainment to customs and traditions from the ancient imperial and modern eras, Historical Dictionary of Chinese Culture provides more than 300 separate entries along with a comprehensive chronology, glossary of Chinese cultural terms, and an extensive bibliography of Western and Chinese-language sources. Dictionary entries of the decorative and fine arts include ceramics and porcelains, handicrafts, jade and seal carving, jewelry, and painting. The literary subjects range from fiction to non-fiction, but especially poetry. Major entertainment venues of cinema and film, classical puppetry, and theater, both ancient and modern are also covered. In addition to the arts, the authors include major customary practices from childbirth and childrearing to marriage and weddings to funerals and burial practices. Other aspects of the culture are also examined, including crime, foot-binding, pornography, and prostitution, and the government policies aimed at their eradication. Throughout the text, Chinese-language translations of key terms are presented in italics

and parenthesis, along with biographies of figures central to the creation of China's magnificent cultural heritage.

The Chinese Face of Jesus Christ

The textbook begins with a chapter on exclusivism, inclusivism, particularity and pluralism, and one on interfaith. Each chapter explains the history, rationale and workings of the various approaches. Moreover, each is divided into sub-sections dealing with various forms of each approach, so that each may be appreciated in its individuality, i.e. the chapter on 'Inclusivism' will include sections on 'fulfilment theology' 'anonymous Christians', etc. The second part of this textbook deals with attitudes towards different faiths, considering the problems and relations that exist with Christian approaches to each. It will deal with the world's major faiths as well as primal religions and new religious movements. The introduction and conclusion will deal with some central themes that run throughout, in particular, the questions of the Trinity and concepts of salvation. In each section reference will be made to the key texts discussed in the Reader which accompanies this(9780334041155), however, the work may be read as a stand alone text.

Musing with Confucius and Paul

A textbook that explains the history, rationale and workings of the various approaches. It deals with attitudes towards different faiths, considering the problems and relations that exist with Christian approaches.

China, Its Past History and Future Hopes

Surveys the progression of the Christian experience within historical, social, economic, and cultural contexts.

The Chinese Face of Jesus Christ: Volume 3b

Christianity has become the most practiced religion among the Chinese in America, but very little solid research exists on Chinese Christians and their churches. This book is the first to explore the subject from the inside, revealing how Chinese Christians construct and reconstruct their identity--as Christians, Americans, and Chinese--in local congregations amid the radical pluralism of the late twentieth century. Today there are more than one thousand Chinese churches in the United States, most of them Protestant evangelical congregations, bringing together diasporic Chinese from diverse origins--Taiwan, Hong Kong, mainland China, and Southeast Asian countries. Fenggang Yang finds that despite the many tensions and conflicts that exist within these congregations, most individuals find ways to creatively integrate their evangelical Christian beliefs with traditional Chinese (most Confucian) values. The church becomes a place where they can selectively assimilate into American society while simultaneously preserving Chinese values and culture. Yang brings to this study unique experience as both participant and observer. Born in mainland China, he is a sociologist who converted to Christianity after coming to the United States. The heart of this book is an ethnographic study of a representative Chinese church, located in Washington, D. C., where he became a member. Throughout the book, Yang draws upon interviews with members of this congregation while making comparisons with other churches throughout the United States. Chinese Christians in America is an important addition to the literature on the experience of "new" immigrant communities.

Christianity and Imperial Culture

This is the first volume in a series of three exploring modern Chinese theology. This volume covers "Mainland and Mainstream"--church theologians of mainland China who were predominantly associated with mainline or missionary-established denominations. In the post-1949 era of the People's Republic this translates into theologians and theological movements associated with the state-authorized church: the Chinese Catholic Patriotic Association and the (Protestant) Three-Self Patriotic Movement. The volume is broadly chronological, with each Part forming a thematic unity. Part I covers "Republican and Wartime Theologies," with seven chapters exploring theologies of resistance, ethics, and themes of indigenization and Sinicization. Part II considers "Protestant Denominational Developments" in the first half of the twentieth century: the complex legacy of mission history in China and the relationship between denominational church belonging and theological development. Part III, "Reform Era Theologies and Methodological Considerations" begins in the height of the Maoist era,

and addresses the changing relationship between Christian and Communist thought in the writings of TSPM theologians; the theological use of China's Christian past, and the development of Roman Catholic theological education in the twenty first century. The sixteen essays of the volume represent a new generation of critical voices from the mainland, Hong Kong, and North America. The volume opens up the critical questions that have galvanized the modern Chinese church--who are we, as Chinese Christians? How can our Christian faith serve the nation? What form should an indigenous church take?--and offers new perspectives for a contemporary audience.

China

Toward a Modern Chinese Buddhism