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A Life between East and West: Dedication to Professor Lauren F. Pfister

WILLIAM YAU-NANG NG

Lauren just stopped by the cubicle I used temporarily for marking students' term paper at the Christian Education Centre of Hong Kong Baptist University. He asked if I needed to take a ride back to Fo Tan as we live in the same neighborhood. At that time, I was working on this special issue which is intended to be a surprise retirement gift for him. To keep this little secret, I closed my notebook computer instantly and tried not to reveal my being nervous. During our short conversation, I asked him about the progress of his packing of books and materials to be sent back to the States. He answered shortly and changed the topic of the conversation to my research and my family. This is just a common example showing that Lauren is the kind of person who does not want to bother the other with his own business. Rather, he cares about the other and is always ready to help.

Lauren has been my colleague, my department head, my director at the Centre for Sino-Christian Studies and my friend since I worked at Hong Kong Baptist University twelve years ago. He provided me with a role model as a teacher. I learned from his way of teaching and his

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[The editorial team of *Ching Feng* would like to express our profound gratitude to Professor Lauren F. Pfister for his long-time participation in our Editorial Board. His expertise in Chinese and Western religions and philosophies has significantly enriched our journal. Our team is also most grateful to Professor William Ng, without the initiative and coordination of whom this festschrift could not have been possible.—Ed.]

devotion in helping youngsters and junior staff. He gave me chances to develop my research. He invited me to write articles for *Journal of Chinese Philosophy* and encouraged me to carry out research on Solomon Malan and S. Kierkegaard. He was also supportive enough in helping Dr. Keith Chan and I to organize an international conference on Paul Tillich. These are just a few of the many things he did to help junior staff. I believe that helping others generously and caring others with a heart of gold has always been Lauren's style and his personality.

A. THE YOUNG LAUREN

Lauren was born in 1951 in Denver, Colorado. He received his BA at University of Denver majoring in American Studies in 1973. Between 1974 and 1977, Lauren served as a Campus Minister in Denver and later taught Biblical Hebrew at the Asian Theological Seminary in Philippines. In 1978, he got his master degree in Divinity from Conservative Baptist Theological Seminary in Denver.

He developed a special interest in philosophy and, eventually, obtained a master degree in philosophy at San Diego State University in 1982. The title of his master thesis is "Fraught with Reality: Philosophical Anthropology in the Works of Franz Rosenzweig and Eugen Rosenstock-Huessy."

B. A TURNING POINT IN LAUREN'S ACADEMIC PURSUIT

Before his thirty, Lauren was trained mainly in history, Christian theology and Western philosophy. Lauren did not show much interest and knowledge about Chinese philosophy and religion. An incident changed his academic path in 1976. Lauren was invited to Philippines to teach ancient languages from 1976 to 1977. In the October of 1976, Mao Zedong, the leader of Chinese Communist Party, passed away. Lauren was surprised to see many overseas Chinese went back to China as a memorial action, taking Mao almost like their parent or ancestor. This movement of Chinese Mao worshippers really shocked Lauren for it contradicted seriously with the negative stereotype impression

on Chairman Mao in the West. Lauren was curious to know more about China and eventually developed into a strong interest in Chinese culture. In 1977, Lauren went back to US and started his research on philosophy and Chinese simultaneously in the following year. Eventually, Lauren worked on comparative philosophy and earned his doctoral degree in 1987 at University of Hawai'i at Manoa with a thesis entitled "On the Great Unity: A Philosophical Reconstruction." This thesis on the ideal of Confucian philosophy shows clearly the turn in his academic path from purely Western philosophy and Christian theology to comparative philosophical study with a focus on Confucianism.

C. THIRTY YEARS OF TEACHING AND RESEARCH AT HONG KONG BAPTIST UNIVERSITY

After receiving his doctoral degree, Lauren started teaching at Hong Kong Baptist College in 1987 and devoted his academic life almost completely to this institution until his retirement thirty years later. He began as a lecturer and was promoted to full professor in 2005.

Lauren started to teach courses of general education. In 1988, the Department of Religion and Philosophy began to have her own major students. Since then Lauren taught various major courses including Confucianism, Daoism, Confucian-Christianity Dialogue and Interaction, major streams in Chinese philosophy, major streams in Western Philosophy, World Religions, Religion in Modern Society, Philosophy of Christian Religion, Moral Leadership, Existence and Reality, Give and Forgive and the like. Dr. Keith Chan, one of the department alumni of the class 1988, the first batch of major students of the department, recalled that Lauren was very serious in teaching but extremely kind to the students.

It was also Lauren who initiated the tradition of opening a staff's home to local and overseas students, celebrating Christmas every year. He also started an English Bible study group in which Dr. Qu Li, another young colleague of our department, met his future wife. These practices have already been kept for no shorter than thirty years. Through these ways, he could easily establish a close relationship with every student he taught, then guiding them to grow and become strong, increasing in wisdom.

In term of academic achievement, Lauren is famous for his significant contribution to different fields of studies including Sino-Christian studies, Chinese philosophy, Sinology and history of Christianity in China. He writes in nine languages and speaks a total of eight. His talent in language enables him to conduct comparative studies with skill and ease. He has long term research interests in Christian missionary-scholars in China including James Legge (理雅各, 1815–1897), Ernst Faber (花之安, 1839–1899), Richard Wilhelm (衛禮賢, 1873–1930), Seraphin Couvreur (顧賽芬, 1835–1919), and Solomon Caesar Malan (馬智庫, 1812–1894). He is also a specialist in Confucianism. He has done serious researches on Confucian scholars like Confucius, Zhu Xi and Feng Youlan (馮友蘭, 1895–1990).

His magnum opus in the area of Christian-scholar in China, now a classic, *Striving for “The Whole Duty of Man”: James Legge (1815–1897) and the Scottish Protestant Encounter with China* (Frankfurt: Peter Lang, 2004), was highly praised as the “Outstanding Books of 2004 for Mission Studies” in the *International Bulletin for Missionary Research*. In 2015, in recognition of his works on Legge, thirteen of his essays related to missionary-scholar research and translation studies were published as a monograph by Xiamen University Press.

In the area of philosophy, Lauren is no less productive and provocative, as evidenced by his numberless academic papers to such important journal as *Journal of Chinese Philosophy*, entries for *Encyclopedia of Philosophy*, *Encyclopedia of Confucianism*, etc. Besides reading and writing “ten thousand books,” he also traveled “ten thousand miles.” The universities and institutes where he has presented and lectured are as various as SOAS, Oxford University, Berne University, Melbourne University, Bonn University, University of New South Wales.

After so many years of continuous influence exerting through his publications and lectures, in 2017 he was awarded the honor of “Distinguished Scholar” by the Organizing Committee of the Tenth International Symposium on the History of Christianity in Modern China.

Lauren is as gregarious and energetic inside the classroom as outside. He has high expectations for all his students and seeks to engage each one on a personal level, following what he calls *agapēic pedagogy*. He is known among students as “the killer!”—referring to his high grading standards, giving more “D”s and “F”s than anyone. Our colleagues have always been curious about why his students still love him. Maybe we can sort out some secrets about this beloved “killer” in this case. As an educator he discerned a flaw in university-level mass

education, not unique to HKBU: students are not given an opportunity to integrate the various strands of their liberal education into a coherent and functional worldview. Even in his final year of teaching, after shouldering the burden of heavy teaching loads and a wide spectrum of courses for thirty years, he designed and petitioned for implementation of a new course that he hoped would become a “cap-stone” course in HKBU curriculum across all disciplines in the sciences and humanities. So was born the general education course “Discerning Worldviews.” The first two semesters (Professor Pfister’s last two semesters) of this course evoked deep, reflective, and at times very emotional responses from the students with different personal background. He purposely designed the course to be intensively interactive. After one period of class set aside for partner-to-partner sharing of their discovered insights, a student responded, “I feel like I now know my partner better than all of my friends at BU!” On a number of occasions tears flowed as students came to face themselves and their own intellectual contradictions or the challenges of their own life experiences that shaped their worldview. Consistent with his philosophy of teaching from the beginning to the end of his long career, Lauren has always made himself available to students both inside and outside the classroom, seeking to educate the whole person rather than equip them with a big brain only.

People will forget what they say but will certainly remember how one makes them feel. I am sure Lauren will be remembered not just for his academic works but also as a good colleague, a great friend, and an excellent teacher. In his teaching, research and his loving and caring ways of getting along with others, we witness a person who is extremely sincere and persistent in trying to live after Christ.

In order to show our appreciation to Lauren, I invited some of his friends to contribute articles to this special issue dedicated to this good friend and great scholar. As mentioned in the previous session, Lauren works on missionary scholars. Therefore, in this festschrift, we have included R. G. Tiedemann’s “Consequential Transatlantic Networks Shaped the Polyglot Nature of the Protestant Missionary Enterprise in China,” Nicolas Standaert’s “The Chinese Mission without Jesuits: The Suppression and Restoration of the Society of Jesus in China,” Wolfgang Kubin’s “Richard Wilhelm and His Critics: A New Evaluation,” Sun Yiping’s article on James Legge, and Gad C. Isay’s article on Ernst Faber.

Lauren also works on Christian studies and Chinese religions. Therefore, we also include in this festschrift articles by Kwan Kai-man,

William Ng, and Sophia Katz. The former two are Lauren's colleagues at Hong Kong Baptist University. Ng's article is a study on Pure Land Buddhism. The articles by Kwan and Katz involve a comparative dimension, bringing Buddhism and Confucianism, respectively, into dialogue with Christianity. All these articles are related to Lauren's research interests. But for a detail understanding of Lauren's contribution, I would like to direct the attention of the readers to the publication list in the following.

D. REPRESENTATIVE PUBLICATIONS OF PROFESSOR LAUREN F. PFISTER

1. *Editing and Special Contributions*

- R. E. Asher, ed. *The Encyclopedia of Language and Linguistics*. Two medium-sized articles on Confucianism and Chinese theological terms. Oxford: Pergamum, 1994.
- Chan Sin-wai and David E. Pollard, eds. *An Encyclopedia of Translation: Chinese-English, English-Chinese Translation*. A major article on James Legge 理雅各, 401–422. Hong Kong: The Chinese University Press, 1995.
- Jonathan Z. Smith, ed. *HarperCollins Dictionary of Religion*. Nineteen small articles on Confucianism and Christianity in China. San Francisco: HarperCollins, 1995.
- A. Scott Moreau, ed. *The Evangelical Dictionary of World Missions*. Ten small articles on missionaries to China. Grand Rapids, MI: Baker Books, 2000.
- J. M. Y. Simpson and J. F. A. Sawyer, eds. *Concise Encyclopedia of Language and Religion*. Two updated and revised articles on “Confucianism” (42–46) and “Chinese, Translation of theological terms into” (118–122). Amsterdam: Elsevier, 2001.
- Antonio Cua, ed. *Encyclopedia of Chinese Philosophy*. Articles on “Kang Youwei” (337–341), “Tan Sitong” (709–712), and “Translation and its Problems” (734–739). New York: Routledge, 2003.
- Yao Xinzhong, ed. *RoutledgeCurzon Encyclopedia of Confucianism*, 2 vols. Within nine short articles and fourteen medium-sized articles on twentieth-century Confucianism. London: Routledge and Curzon, 2003.

Hans J. Hillerbrand, ed. *Encyclopedia of Protestantism*, 4 vols. Articles on “James Legge” (3: 1076–1079), “Watchman Nee” (3: 1374) and “Wang Mingdao” (4: 1974–1975). New York: Routledge, 2004.

與潘德榮合編。〈成中英論著目錄(1965~2005.6)〉。載《本體與詮釋——賀成中英先生 70 壽誕論文專輯》，潘德榮主編，508–532。上海：上海社會科學院出版社，2005。Bilingual bibliography for Prof. Cheng Chung-ying in a festschrift prepared for his seventieth birthday.

Lauren F. Pfister, ed. *Hermeneutic Thinking in Chinese Philosophy*, vol. 1 of the Journal Supplement Series to the *Journal of Chinese Philosophy*. Boston: Blackwell, 2006. 159 pages.

“A Few Basic Reasons Why Issues of Gender are So Significant in the Study of Religions in the 21st Century.” 載《香港浸會大學宗教及哲學學會學術週特刊——宗教與性別》，1–5。香港：該學會，2007年1月22–27日。

Lauren F. Pfister, ed. “Modern and Contemporary Chinese Hermeneutics.” *Journal of Chinese Philosophy* 34, no. 1 (March 2007). 149 pages.

“Bible Translations and the Protestant ‘Term Question,’” “Attitudes towards Chinese Cultures, 1860–1900,” and “China’s Missionary-Scholars.” In *Handbook of Christianity in China*, vol. 2: *1800 to the Present*, edited by R. G. Tiedemann, 361–370, 405–416, and 742–765. Leiden: E. J. Brill, 2010.

Articles on John Chalmers (67), Che Kam-kwong (82–83), Ho Tsun-shean (193–194), James Legge (253–255), Henrietta Shuck (391–392), and Jehu Lewis Shuck (392). In *Dictionary of Hong Kong Biography*, edited by May Holdsworth and Christopher Munn. Hong Kong: Hong Kong University Press, 2011.

Consultant for “creative book presentation” and essay on “Why Listen to [the] Past?” for *Wisdom That Sticks*, a set of chopsticks with poignant sayings from the *Lunyu* in Chinese and English etched onto the top portion of each stick. Prepared in different sets of four sticks: “Confucius: The Cultivated Life—The Wise and the Virtuous” with suggestions by Lauren Pfister. Beijing: Foreign Language Teaching and Research Press, [2011].

Guest editor of an English issue “Expanding Horizons of Religion and European Culture for China: Selected Essays by Zhao Fusan.” Translated by Curie Qu Li. *Contemporary Chinese Thought* 43, no. 3 (Spring 2012). 89 pages.

2. *Forthcoming Major Works*

Lauren F. Pfister, ed. *Polyglot from the Far Side of the Moon: The Life and Works of Solomon Caesar Malan (1812–1894)*. Monumenta Serica series. Leiden: Brill, forthcoming in 2017.

Coordinating editor and translation consultant for a multivolume work (eight to ten vols.). Co-edit with Zhang Xiping, Beijing Foreign Studies University. *James Legge's Selected Works*. Forthcoming in 2017.

3. *Other Articles (Beyond Special Contributions)*

3.1. *Selected Journal and Book Articles (including only those published since 1995)*

1. "The Different Faces of Contemporary Religious Confucianism: An Account of the Diverse Approaches of Some Major Twentieth Century Chinese Confucian Scholars." *Journal of Chinese Philosophy* 22, no. 1 (March 1995): 5–79.
2. "James Legge's Metrical Book of Poetry." *Bulletin of the School of Oriental and African Studies* 60, no. 1 (February 1997): 64–85.
3. "The Legacy of James Legge." *International Bulletin of Missionary Research* 22, no. 2 (April 1998): 78–82.
4. "A Transmitter but not a Creator: The Creative Transmission of Protestant Biblical Traditions by Ho Tsun-Sheen (1817–1871)." In *Bible in Modern China: The Literary and Intellectual Impact*, edited by Irene Eber, Wan Sze-kar, Knut Walf, and Roman Malek, 165–197. Sankt Augustin: Institut Monumenta Serica and The Harry S. Truman Research Institute for the Advancement of Peace, The Hebrew University of Jerusalem, 1999.
5. "Discovering Monotheistic Metaphysics: The Exegetical Reflections of James Legge (1815–1897) and Lo Chung-fan (d. circa 1850)." In *Imagining Boundaries: Changing Confucian Doctrines, Texts and Hermeneutics*, edited by Ng On-cho and others, 213–254. Albany: SUNY Press, 1999.
6. 〈王韜與理雅各對新儒家憂患意識的回應〉。載《王韜與近代世界》，林啟彥、黃文江主編，117–147。香港：香港教育圖書公司，2000。
7. "Mediating Word, Sentence, and Scope without Violence: James Legge's Understanding of 'Classical Confucian' Hermeneutics." In *Classics and Interpretations: The Hermeneutic Traditions in Chinese Culture*, edited by Tu Ching-I, 371–382. New Brunswick, NJ: Transaction Publishers, 2000.
8. "Ernst Faber's Sinological Orientalism." In *Sino-German Relations Since 1800: Multidisciplinary Explorations*, edited by Ricardo K. S. Mak and Danny S. L. Paa, 93–107. Frankfurt am Main: Peter Lang, 2000.
9. English abstract of Liu Jiahe 劉家和 and Shao Dongfang 邵東方, "A Critical Assessment of James Legge's Translations of the Book of Historical Documents (*Shu-Ching*) and the Bamboo Annals (*Chu-Shu Chi-Nien*)."

- Bulletin of the History and Philology Institute* 中央研究院歷史語言研究所集刊 71, no. 3 (September 2000): 737–744. Republished in 劉家和·《史學、經學與思想——在世界史背景下對於中國古代歷史文化的思考》, 157–166。北京：北京師範大學出版社，2005。
10. “Naming Correctly, Speaking Properly and the Rectification of Names.” Working Paper Series, Institute of Modern Chinese Studies, Oxford University, December 2000.
 11. “Re-examining Whole Person Cultivation: Reconsidering the Significance of Master Kong’s ‘Knowing the Heavenly Decree’ and Yeshuah’s ‘Beatitudes.’” *Ching Feng*, n.s., 1, no. 1 (Spring 2000): 69–96.
 12. Co-authored with Liu Jiahe 劉家和 and Shao Dongfang 邵東方. “Critical Assessment of James Legge’s (1815–1897) Translation of the *Spring and Autumn Annals* and its *Zuo Commentary*” 理雅各氏英譯《春秋左傳》析論. *Jingxue yanjiu luncong* 經學研究論叢 [Collected Essays of Investigations into Scriptural Learning] 8 (September 2000): 263–290. Revised version published in 劉家和·《史學、經學與思想——在世界史背景下對於中國古代歷史文化的思考》, 200–227。北京：北京師範大學出版社，2005。
 13. “Christianity and Daoism in Modern Chinese Culture: Encounters, Debates, and Explorations” 現代中國文化中基督教與道教的相遇、論辯、相互探索. Translated in Chinese by Wong King-fan. In *Christianity in Modern Chinese and Western Cultures* 基督教與近代中西文化, edited by Lo Ping-cheung 羅秉祥 and Zhao Dunhua 趙敦華, 398–447. Beijing: Beijing University Press, 2000.
 14. “Im Schatten eines Heiligenscheins: Zur Klärung einiger Fragen bezüglich Faxian’s Reise in Buddhas Heimat” [In the Shadow of a Pilgrim’s Patena: Unravelling Certain Questions about Faxian’s Journey to the Buddha’s Homeland]. Translated by Mrs. Christian Schwermann. *minima sinica: Zeitschrift zum chinesischen Geist* 1 (2001): 1–15.
 15. 〈全人修身的再思——以轉化模式重新理解儒耶對話〉。In *New Directions in the Dialogue between Ruism and Christianity* 儒耶對話新理程, edited by Lai Pan-chiu 賴品超 and Peter King-hong Lee 李景雄, 348–369. Hong Kong: Chinese University Press, 2001. Chinese version of #11.
 16. “The Response of Wang Tao and James Legge to the Modern Ruist Melancholy.” *History and Culture* 2 (2001): 1–20.
 17. “Feng Youlan’s New Principle Learning and His Histories of Chinese Philosophy.” In *Contemporary Chinese Philosophy*, edited by Cheng Chung-ying and Nick Bunnin, 165–187. Oxford: Blackwell Pub. Co., 2002.
 18. “From the ‘Three Teachings’ to ‘Chinese Philosophy.’” In *Chuantong yu chuangxin: Di si jie Feng Youlan xueshu sixiang yanjiu lunwenji* 傳統與創新——第四屆馮友蘭學術思想研討會論文集 [Tradition and Creativity:

- Collected Essays from the Fourth Research Conference on Feng Youlan's Academic Ideas], edited by Hu Jun 胡君, 137–166. Beijing: Beijing University Press, 2002.
19. "From Derision to Respect: The Hermeneutic Passage within James Legge's (1815–1897) Ameliorated Evaluation of Master Kong ('Confucius')." *Bochumer Jahrbuch zur Ostasienforschung* 26 (2002): 53–88.
 20. "The Mengzian Matrix for Accommodationist Missionary Apologetics: Identifying the Cross-cultural Linkage in Evangelical Protestant Discourse within the Chinese Writings of James Legge (1815–1897), He Jinshan (1817–1871), and Ernst Faber (1839–1899)." *Monumenta Serica* 50 (2002): 391–416.
 21. "Von den 》drei Lehren《 zur 》chinesischen Philosophie《 : Die moderne Konstruktion des Grundkonzeptes der 》chinesischen Philosophie《 in Feng Youlans verschiedenen chinesischen Philosophiegeschichten" [From "The Three Teachings" to 'Chinese Philosophy': The Modern Construction of the Basic Concept of 'Chinese Philosophy' in Feng Youlan's Different Histories of Chinese Philosophies]. Translated by Jari Grosse-Ryukem. *minima sinica: Zeitschrift zum chinesischen Geist* (Fall 2002): 28–66.
 22. "Personal Roles within Transformative Contexts: Exploring the Ethical Significance of Supramoral Experiences in East and West." In *Komparative Ethik: Das gute Leben zwischen den Kulturen* [Comparative Ethics: The Good Life Between Cultures], edited by Rolf Elberfeld and Günter Wohlfart, 63–79. Köln: Chōra, 2002.
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26. “The Creative Potential and Philosophical Importance of Going beyond a ‘China-West’ Philosophical Focus in 21st Century Chinese Philosophy.” In *Chinese Philosophy and the Trends of the 21st Century Civilization*, edited by Fang Keli 方克立, 603–624. Beijing: Commercial Press, 2003.
27. “20th Century Contributions in Chinese Philosophy of Religion(s): From Deconstructive Contradiction to Constructive Reconsideration.” *Journal of Chinese Philosophy* 30, no. 3–4 (September/December 2003): 541–553.
28. “Reconsidering Three Faces of the ‘Revived One’ from Mid-19th Century China.” In *The Chinese Face of Jesus Christ*, vol. 2, edited by Roman Malek, 663–684. Nettetal: Steyler Verlag, 2003.
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32. 〈現代中國文化中基督教與道教的相遇、論辯、相互探索〉。載《跨宗教對話——中國與西方》，傅有德等著，204–245。北京：中國社會科學出版社，2004。Revised version of #13 above.
33. “Nineteenth Century Ruist Metaphysical Terminology and the Sino-Scottish Connection in James Legge’s *Chinese Classics*.” In *Mapping Meanings: The Field of New Learning in Late Qing China*, edited by Michael Lackner and Natascha Vittinghoff, 615–638. Leiden: Brill, 2004.
34. “The Proto-martyr of Chinese Protestants: Reconstructing the Story of Ch’ēa Kam-Kwong.” *Journal of the Hong Kong Branch of the Royal Asiatic Society* 42 (2002/2003): 187–244.
35. “Justice in East Asian Thought.” In *New Dictionary of the History of Ideas*, 6 vols., edited by Maryanne Cline Horowitz, 3:1188–1191. Detroit: Thompson and Gale, 2005.
36. “Protestant Ethics among Chinese Missionaries, Problems of Indigenization, and the Spirit of Academic Professionalization.” *Journal of Classical Sociology* 5, no. 1 (March 2005): 93–114.
37. 〈攀登漢學中喜馬拉雅山的巨擘——從比較理雅各(1815–1897)和尉禮賢(1873–1930)翻譯及詮釋儒教古典經文中所得之啟迪〉 [Scaling the Sinologi-

- cal Himalayas: Insights Drawn from Comparisons of James Legge's (1815–1897) and Richard Wilhelm's (1873–1930) Translations and Interpretations of Ruist Canonical Literature]. 《中央研究院中國文哲研究所通訊》 [The Newsletter of the Institute for Chinese Literature and Philosophy of Academia Sinica] 15, no. 2 (June 2005): 21–57. Published in September 2005.
38. “Reconsidering Metaethical and Ethical Dimensions of Play and Sport from a Comparative Philosophical Perspective.” *Orientierungen* 2 (December 2005): 1–22.
39. “James Legge: Oxford’s First Sinologist.” *The Pelican Record* (Corpus Christi College, Oxford University) 42, no. 1 (December 2005): 42–54.
40. 「〈文明對話與當代學術的發展〉與杜維明教授及其他四個教授」[Civilizational Dialogue and Developments of Contemporary Academics]. 《文明對話》 [Civilizational Dialogue] (January 2006): 24–69, esp. 40–41, 58.
41. 〈走進 21 世紀的文明對話——重新認識聞名的多樣性，生活在動志的對話中〉 [Approaching 21st Century Inter-civilizational Dialogue: Relearning the Diversities of Civilizations and Living in Dynamic Dialogue]. 《文明對話》 [Civilizational Dialogue] (January 2006): 133–148.
42. “Chinese.” In *The Oxford History of Literary Translation in English*, vol. 4: 1790–1900, edited by Peter France and Kenneth Haynes, 355–362. Oxford: Oxford University Press, 2006.
43. “Of Seeds, Soils and Sowers: The Significance of Archival Research into the History of Christianity in China.” In 《基督教在華發展史文獻部十週年紀念特刊》 [Special Issue for the Celebration of the 10th Anniversary of the Archive for the History of Christianity in China], 26–32. Hong Kong: The Modern History Research Center and Hong Kong Baptist University Library, 2006.
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